

The Baha'i World: Volume 15 (1968-1973)

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THE B A H WORLD

2 2

VOLUME XV

125, 126, 127, 128 and 129

OF THE BAHÁ'Í ERA

1968-1973

His Highness Malietoa Tanumafili I1

of Western Samoa

AN INTERNATIONAL RECORD

Prepared under the supervision of

The Universal House of Justice

VOLUME XV

125, 126, 127, 128 and 129

O F THE BAHĀ'Ī ERĀ

1968 - 1973

BAHA'I WORLD CENTRE

HAIFA

197 6

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NOTE: The spelling of the Oriental words and proper names used in this volume of *The Bahri'i World* is according to the system of transliteration established at one of the International Oriental Congresses.

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PREFACE

THE successive volumes of The Bahri'i World have come to be anticipated by BahB'is

as the record of their own collective endeavours on behalf of their Faith, of the establishment and development of its administrative order throughout the world and as the source

of data, both historical and statistical, relating to the rise of that Faith during its formative age.

By librarians and students The BahLi'i World is becoming ever more widely known as a

source of authentic information about the aims, tenets, history, activities, organization

and growth of the BahB'i Faith. The editors therefore have always in mind the preservation of an even balance between the presentation of material of supreme interest to

believers and of a fair and objective picture to enquirers. In this they are guided by the

policy of Shoghi Effendi, Guardian of the BahB'i Faith, who directed the compilation of

the successive volumes from I to XI covering the years 1925 to 1954. The first volume,

known as Bahd'i Year Book, was in fact a one-year survey; the next seven volumes were

biennial, terminating in 1940; volume IX recorded the four years from 1940 to 1944;

volume X was again biennial and volumes XI and XII presented the periods 1946-1950

and 1950-1954 respectively. All these volumes were published in the United States under

the aegis of the National Spiritual Assembly, volume I being compiled by an editorial

committee of American BahB'is, and the remainder by an international board of editors,

all under the supervision of the Guardian of the Faith. Volume XIII, which recorded the

passing of the Guardian and the course and completion of his Ten Year Crusade, covered

the entire period from 1954 to 1963 and was produced under the supervision of the

Universal House of Justice, which thenceforth assumed responsibility for publication.

Volume XIV, 1963-1968, dealt with the historic centennial of the "announcement and

initial proclamation by BahB'u'llah of His Mission" and with the completion, by the

election of the Universal House of Justice, of the administrative structure of

Baha'u'-

118h's World Order.

This volume, XV, relating to the years 1968-1 973, records the centenary celebrations

of BahB'u'llah's arrival in the Holy Land and of His revelation of the

KitLib-i-Agdas,the

"Most Holy Book" of the Baha'i Faith, and reflects an accelerating development and

expansion of the Faith. It also records the publication by the Universal House of Justice

of A Synopsis and Codification of the Laws and Ordinances of the Kitrib-i-Aqdas and the

adoption of the Constitution of the Universal House of Justice.

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AIMS AND PURPOSES O F T H E		
B A H A ' ~F A I T H		

RELIGION has two objectives, the regeneration of this fundamental principle of men and the advancement of mankind. "All men have been created to carry forward an ever advancing civilization" proclaims Bahá'u'lláh, and "The purpose of the organization of all the potentialities implanted in exalted be His glory, in revealing Himself unto the great advances, the men is to lay bare those gems that lie hidden the natural unfoldment of within the mine of their true and inmost selves." the succession of bud, leaf, These aims of religion, universal and eternal, natural unfoldment in the nevertheless have been conditioned to the infancy, childhood, youth and capacities of each age or dispensation and the man. Indeed, Bahá'u'lláh's great religions of the past have developed their process is the same. The social orders within generally definable times agent in the organic life of the and areas. Judaism, for instance, attained its of humanity. "The sun of peak under Solomon and was confined, before God, upon which depends the the dispersion, to the Near East; Zoroastrianism of the country of thought."~ism remained Persian until the Arab conquest revealed in each stage of and the settlement of a remnant in Western Manifestation of God, India; Christianity became the religion of European civilization; the building of the nation agent in the long, single state undertaken by Islam remained a Muslim development from experiment until feudal Europe learned the This truth is enshrined lesson and its city states gave way to and adopted religion although it needs the ed the more advanced order. It has remained Bahá'u'lláh's revelation to for the Bahá'u'lláh religion to declare and promote

that can best incarnate
Religion sees the
organic process, moving
one true God,
man. The vicissitudes,
hiatuses it regards as
that process just as
flower and fruit is the
life of a tree; or
maturity in that of a
scripture explains, the
sun is the effective
earth; religion in that
truth is the Word of
training of the people
The creative Word,
human progress by a
and conditioned to the
time, is the effective
process of humanity's
infancy to World Order.
in all revealed
illumination of
enable men to perceive

it. "The first picture the cause of world order-the sine qua non of its existence-and to disclose the concomitant of a single family. The unities of religion, of mankind and of historical a unity manifold and unipurpose. "Unity of family, of tribe, of city-versal in which all kindreds and tongues and state, and nation have been successively gathered into one and attempted and fully established. World unity is enjoyment of a common worship, the goal towards which a harassed humanity is common glory. striving. Nation-building has come to an end. which, according to the The anarchy inherent in state sovereignty is human race in its progress moving towards a climax. A world, growing to from the barest, baldest maturity, must abandon this fetish, recognize the oneness and wholeness of human relation-Guardian of the BahL'i Faith, The Unfoldment of World Civilization, 1936. ships, and establish once for all the machinery Wisdom.

presented in the Bible
its simplest form; that
last picture is that of
peoples and nations are
unified in the
a common happiness, a
"The great problem
Bible, confronts the
is that of advancing
Shoghi Effendi,
BahL'u'llAh, IVordsof

2

THE BAHA

unity through a long experience of multiplying world-shaking transformation cannot diversities till ultimately a balance between the any movement of reform, two principles is struck, poise is gained and the nor by any unaided two forces of variety and unity are blended in a man has turned away multiple, highly developed world fellowship, of his traditional sancthe perfection of whose union was hardly sug- tions, has inevitably wrecked his old order gested in the primitive simplicity of early lamentably inadequate to man."I modern conditions and is not susceptible of This spiritual view of evolution is the con- BahB'u'llah's prophetic view stant theme of religion. Each revelation refers present-day order be rolled

Such a
be brought about by
however disinterested,
human effort. Modern
from God, and bereft
which, in truth, is
repair. "Soon," is
of our day, "will the

to the past, looks forward to the future and concentrates upon the immediate need for spiritual up, and a new one spread out in its stead." Like wise, "The signs of impending convulsions and regeneration and enlightenment. The Prophet chaos can now be discerned, inasmuch as the evokes in human hearts a sacrificial love which prevailing order appears to be lamentably defective transcends self-interest and causes the early tive."

believers to dedicate themselves entirely to the religion, embodied in the The current aim of practice and diffusion of the new message. As aims and purposes of the Bahá'í Faith, is the it spreads it works like leaven in society, re- initiation and development of the next stage in the organic process of forming its morals, uplifting its vision and promoting a greater diffusion of love in social may be regarded as the coming of age of the action.

human race. The signs of this maturity will be, "World history at its core and in its essence is inwardly the complete and utter acceptance as the story of the spiritual evolution of mankind. the basic axioms of human life of the oneness of From this all other activities of man proceed mankind and the oneness of religion, and out and round it all other activities revolve. " ~ wardly the unification of mankind in a single Unlike the revelations of the past, the Bahá'í all-embracing world order, the objectification revelation releases not only the creative Word of Bahá'u'llah's statement . . . the earth is but "

necessary to the renewal of spiritual vitality in one country and mankind its citizens." The energies of the human spirit, but embodies that divine The energies of the Bahá'í is therefore, in pure energy in an administrative order capable of suance of this aim, flow in three major channels ; bringing within its shade all the diversified individual spiritual development, conveying the message of ethnic groups and myriad types of the human Bahá'u'llah to others, and derace, who may find within its wide embrace a veloping the pattern of world society embodied full, happy and purposeful life. Bahá'í activity in the Bahá'í administrative order. All these therefore is directed not only, as in the past, to activities derive from the sacred text and it is

the spreading of the Word, but to the establish- the unique feature of
the BahB'i revelation that
ment of the fabric of that Order which, en- whereas the first two
are common to all reshined within the creative Word itself, be-
vealed religions it is only Baha'u'llih who crecomes the chief instrument for
the further ates the institutions and reveals the laws,
dediffusion and social application of the Divine lineates the social
order and establishes the
Message. This World Order, which the BahB'i principles of the
civilization to which His reve-
Faith exists to establish, is none other than that lation will give rise.
Neither Moses nor Christ,
long-promised Kingdom in which peace, justice Muhammad, Buddha,
Zoroaster or Krishna
and brotherhood shall prevail universally and did this, although
They all foretold that it
"the earth shall be filled with the knowledge of would be done by Him
Who would take the
the glory of the Lord, as the waters cover the government upon His
shoulders and establish
sea."3 The establishment of this World Order is the Kingdom in peace
and righteousness.
dependent upon the regeneration of mankind None of the
traditional motives operates to
which must turn again to God and recognize create the Baha'i
community, neither former
His purpose. The two aims of religion are, associations,
political or economic identity of
therefore, interacting and interdependent. interest, racial or
patriotic grouping. Only the
GeorgeTownshend, The Heart o f t h e Gospel, 1939.
recognition and love of Baha'u'llah brings into
ibid. Habakkuk 2:14 close relatedness and
co-operative action people
INTROD

from every human background, of all types of mankind, ultimately
control the entire recharacter and personality, divergent and diver-
sources of all the component nations, and will
sified interest. Through their brotherhood in enact such laws as shall
be required to regulate
Baha'u'llah the old crystallized forms of human the life, satisfy the
needs and adjust the reladivisiveness to which they formerly belonged,
tionships of all races and peoples. A world
whether of class, race, religion, occupation, executive, backed by an
international Force,
temperament or degree of civilization lose their will carry out the

decisions arrived at, and
 rigidity and eventually disintegrate. The grow- apply the laws enacted
 by, this world legislaing Bahi'i community on the other hand is
 ture, and will safeguard the organic unity of the
 essentially based on love, is a brotherhood, a whole commonwealth. A
 world tribunal will
 family, each member delighting in the diversity adjudicate and deliver
 its compulsory and final
 of its membership, welcoming the former verdict in all and any
 disputes that may arise
 pariah or outcast as a new flower in the garden, between the various
 elements constituting this
 each as proud of his humanity as was ever the universal system. A
 mechanism of world interformer chauvinist of his country.
 communication will be devised, embracing the
 Within such a community the sun of Baha'u'- whole planet, freed from
 national hindrances
 11ih's revelation can evoke new morals, new and restrictions, and
 functioning with marvelattitudes, new conventions, new hopes and
 lous swiftness and perfect regularity. A world
 visions, all enshrined within the text of the reve- metropolis will act as
 the nerve centre of a
 lation itself and which provide the spiritual world civilization, the
 focus towards which the
 atmosphere and distinctive culture of the new unifying forces of life
 will converge and from
 day. Such a community, as it grows, becomes which its energizing
 influences will radiate. A
 more and more a true social order, providing world language will
 either be invented or
 a soil to human life, a climate for its best chosen from among the
 existing languages and
 development, an arena for the practice of its will be taught in the
 schools of all the federated
 highest aspirations, and a beacon light to attract nations as an auxiliary
 to their mother tongue.
 and guide the disillusioned, spiritually impo- A world script, a world
 literature, a uniform
 verished, frenetic and frustrated peoples of the and universal system of
 currency, of weights
 earth. and measures, will
 simplify and facilitate inter-
 The energies of this new culture, guided and course and understanding
 among the nations
 conserved to the service of human welfare by and races of mankind. In
 such a world society,
 the agencies of BahB'u'llBh's World Order will science and religion, the

two most potent forces
 result in the proliferation of new arts and in human life, will be
 reconciled, will co-operate,
 sciences, new social and economic relationships, and will harmoniously
 develop. The press will,
 new educational methods and a general access- under such a system,
 while giving full scope to
 sion of well-being and felicity. The vision of the the expression of the
 diversified views and con-
 Bahá'í Faith, though glorious, is a practical victions of mankind,
 cease to be mischievously
 one, and the number of its dedicated promoters manipulated by vested
 interests, whether private or public, and will be liberated from the
 in the following words by the Guardian of the influence of contending
 governments and
 Bahá'í Faith in his essay The Unfolding of peoples. The economic
 resources of the world
 World Civilization : will be organized, its
 sources of raw materials
 "The unity of the human race, as envisaged will be tapped and fully
 utilized, its markets will
 by Bahá'u'lláh, implies the establishment of a be co-ordinated and
 developed, and the distribution of its products will be equitable; creeds and classes are
 closely and per- lated.
 manently united, and in which the autonomy of "National rivalries,
 hatreds, and intrigues
 its state members and the personal freedom and will cease, and racial
 animosity and prejudice
 initiative of the individuals that compose them will be replaced by
 racial amity, understanding
 are definitely and completely safeguarded. and co-operation. The
 causes of religious strife
 This commonwealth must, as far as we can will be permanently
 removed, economic barriers will be completely
 members will, as the trustees of the whole of abolished, and the
 inordinate distinction between classes will be obliterated. Destitution on
 can stimulate the intellectual, the moral, and
 the one hand, and gross accumulation of spiritual life of the
 entire human race.
 ownership on the other, will disappear. The "A world federal
 system, ruling the whole
 enormous energy dissipated and wasted on earth and exercising
 unchallengeable authority
 war, whether economic or political, will be con- over its unimaginably

vast resources, blending
 consecrated to such ends as will extend the range of and embodying the ideals
 of both the East and
 human inventions and technical development, West, liberated from the
 curse of war and its
 to the increase of the productivity of mankind, miseries, and bent on the
 exploitation of all the
 to the extermination of disease, to the extension available sources of
 energy on the surface of the
 of scientific research, to the raising of the stan- planet, a system in which
 Force is made the
 dard of physical health, to the sharpening and servant of Justice, whose
 life is sustained by its
 refinement of the human brain, to the exploita- universal recognition of
 one God and by its
 tion of the unused and unsuspected resources of allegiance to one common
 Revelation-such is
 the planet, to the prolongation of human life, the goal towards which
 humanity, impelled by
 and to the furtherance of any other agency that the unifying forces of
 life is moving."

PART QNE

T H E B A H A ' ~ R E V E L A T I O N

EXCERPTS FROM

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

(Passages from the Kithb-i-Aqdas translated by SHOGHIE FFE N D I)

1. The first duty prescribed by God for His	keys of My mercy for My
creatures. Thus hath	
servants is the recognition of Him Who is the	it been sent down from
the heaven of the Will	
Dayspring of His Revelation and the Foun-	of your Lord, the Lord
of Revelation. Were	
tain of His laws, Who representeth the God-	any man to taste the
sweetness of the words	
head in both the Kingdom of His Cause and the	which the lips of the
All-Merciful have willed	
world of creation. Whoso achieveth this duty	to utter, he would,
though the treasures of the	
hath attained unto all good; and whoso is de-	earth be in his
possession, renounce them one	
prived thereof, hath gone astray, though he be	and all, that he might
vindicate the truth of even	
the author of every righteous deed. It behoveth	one of His commandments,
shining above the	
every one who reacheth this most sublime	Dayspring of His

bountiful care and loving station, this summit of transcendent glory, to kindness.

observe every ordinance of Him Who is the sweet smelling savour Desire of the world. These twin duties are smelled, and by their aid inseparable. Neither is acceptable without the will be planted upon other. Thus hath it been decreed by Him Who Tongue of My power is the Source of Divine inspiration. My omnipotent glory, They whom God hath endued with insight these words: "Obwill readily recognize that the precepts laid commandments, for the love of My down by God constitute the highest means for lover that hath inhaled the maintenance of order in the world and the his Best-Beloved from security of its peoples. He that turneth away the perfume of a grace from them is accounted among the abject and describe. By My life! He foolish. We, verily, have commanded you to choice wine of fairness refuse the dictates of your evil passions and bountiful favour, will corrupt desires, and not to transgress the commandments that shine bounds which the Pen of the Most High hath My creation. fixed, for these are the breath of life unto all have revealed unto you a created things. The seas of Divine wisdom and rather, We have un- Divine utterance have risen under the breath of with the fingers of the breeze of the All-Merciful. Hasten to drink beareth witness that your fill, O men of understanding! They that Revelation hath revealed. have violated the Covenant of God by breaking men of insight! His commandments, and have turned back on their heels, these have erred grievously in the appear like the sun in the sight of God, the All-Possessing, the Most	Say: From My laws the of My garment can be the standards of Victory the highest peaks. The hath, from the heaven of addressed to My creation serve My beauty." Happy is the the divine fragrance of these words, laden with which no tongue can who hath drunk the from the hands of My circle around My above the Dayspring of Think not that We mere code of laws. Nay, sealed the choice Wine might and power. To this which the Pen of Meditate upon this, O 2. Whenever My laws heaven of Mine

utterance, they must be faith-
 High. fully obeyed by all,
 though My decree be such
 O ye peoples of the world! Know assuredly as to cause the heaven of
 every religion to be
 that My commandments are the lamps of My cleft asunder. He doth
 what He pleaseth. He
 loving providence among My servants, and the chooseth; and none may
 question His choice.
 Whatsoever He, the Well-Beloved, ordaineth, people hath followed its own
 fancy and idle
 the same is, verily beloved. To this He Who is imaginings.
 the Lord of all creation beareth Me witness. Whoso layeth claim to a
 Revelation direct
 Whoso hath inhaled the sweet fragrance of the from God, ere the expiration
 of a full thousand
 All-Merciful, and recognized the Source of this years, such a man is
 assuredly a lying imposter.
 utterance, will welcome with his own eyes the We pray God that He may
 graciously assist
 shafts of the enemy, that he may establish the him to retract and repudiate
 such claim. Should
 truth of the laws of God amongst men. Well is he repent, God will, no
 doubt, forgive him. If,
 it with him that hath turned thereunto, and however, he persisteth in
 his error, God will,
 apprehended the meaning of His decisive de- assuredly, send down one who
 will deal mercree. cilessly with
 him. Terrible, indeed, is God in
 punishing! Whosoever interpreteth this verse
 3. We have commanded you to pray and fast otherwise than its obvious
 meaning is deprived
 from the beginning of maturity; this is ordained of the Spirit of God and of
 His mercy which
 by God, your Lord and the Lord of your fore- encompasseth all created
 things. Fear God, fathers. He has exempted from this those who and follow not your idle
 fancies. Nay, rather
 are weak from illness or age, as a bounty from follow the bidding of your
 Lord, the Almighty,
 His Presence, and He is the Forgiving, the the All-Wise.
 Generous. Be not dismayed, O
 peoples of the world,
 4. . . . We have enjoined upon you fasting when the Day-star of My
 beauty is set, and the
 during a brief period, and at its close have de- heaven of My tabernacle is
 concealed from

signated for you Naw-R6z as a feast. . . The your eyes. Arise to further
 My Cause, and to
 traveller, the ailing, those who are with child exalt My Word amongst men.
 We are with you
 or giving suck, are not bound by the fast. . . at all times, and shall
 strengthen you through
 Abstain from food and drink, from sunrise to the power of truth. We are
 truly almighty.
 sundown, and beware lest desire deprive you of Whoso hath recognized Me,
 will arise and serve
 this grace that is appointed in the Book. Me with such determination
 that the powers of
 earth and heaven shall be unable to defeat his
 5. The Lord hath ordained that in every city purpose.
 a House of Justice be established wherein shall The peoples of the world
 are fast asleep.
 gather counsellors to the number of Baha, and Were they to wake from their
 slumber, they
 should it exceed this number it does not matter. would hasten with eagerness
 unto God, the
 . . . It behoveth them to be the trusted ones of All-Knowing, the All-Wise.
 They would cast
 the Merciful among men and to regard them- away everything they
 possess, be it all the treasuries as the guardians appointed of God for
 sures of the earth, that their Lord may rememall that dwell on earth. It is
 incumbent upon ber them to the extent of addressing to them but
 them to take counsel together and to have one word. Such is the
 instruction given you by
 regard for the interests of the servants of God, Him Who holdeth the
 knowledge of things
 for His sake, even as they regard their own hidden, in a Tablet which
 the eye of creation
 interests, and to choose that which is meet and hath not seen, and which is
 revealed to none
 seemly. Thus hath the Lord your God com- except His own Self, the
 omnipotent Protector
 manded you. Beware lest ye put away that of all worlds. So bewildered
 are they in the
 which is clearly revealed in His Tablet. Fear drunkenness of their evil
 desires, that they are
 God, O ye that perceive. powerless to recognize the
 Lord of all being,
 Whose voice calleth aloud from every direc-
 6. O ye servants of the Merciful One! Arise tion: "There is none other
 God but Me, the
 to serve the Cause of God, in such wise that the Mighty, the All-Wise."
 cares and sorrows caused by them that have Say: Rejoice not in the

things ye possess;	
disbelieved in the Dayspring of the Signs of	tonight they are yours,
tomorrow others will	
God may not afflict you. At the time when the	possess them. Thus warneth
you He Who is the	
Promise was fulfilled and the Promised One	All-Knowing, the
All-Informed. Say: Can ye	
made manifest, differences have appeared	claim that what ye own is
lasting or secure? Nay!	
amongst the kindred of the earth and each	By Myself, the All-Merciful.
The days of your	
T H E B A H A ' ~ S A C R E D W R I T I N G S 9	
life flee away as a breath of wind, and all your	and the ocean of My
utterance is stilled. In My	
pomp and glory shall be folded up as were the	presence amongst you
there is a wisdom, and	
pomp and glory of those gone before you. Re-	in My absence there is
yet another, inscrutable	
flect, O people! What hath become of your	to all but God, the
Incomparable, the Allbygone days, your lost centuries? Happy the	
Knowing. Verily, We behold you from Our	
days that have been consecrated to the remem-	realm of glory, and shall
aid whosoever will	
brance of God, and blessed the hours which	arise for the triumph of
Our Cause with the	
have been spent in praise of Him Who is the	hosts of the Concourse on
high and a company	
All-Wise. By My life! Neither the pomp of the	of Our favoured angels.
mighty, nor the wealth of the rich, nor even the	O peoples of the
earth! God, the Eternal	
ascendancy of the ungodly will endure. All will	Truth, is My witness that
streams of fresh and	
perish, at a word from Him. He, verily, is the	soft-flowing waters have
gushed from the rocks,	
All-Powerful, the All-Compelling, the Al-	through the sweetness of
the words uttered by	
mighty. What advantage is there in the earthly	your Lord, the
Unconstrained; and still ye	
things which men possess? That which shall	slumber. Cast away that
which ye possess, and,	
profit them, they have utterly neglected. Ere	on the wings of
detachment, soar beyond all	
long, they will awake from their slumber, and	created things. Thus
biddeth you the Lord of	
find themselves unable to obtain that which	creation, the movement of
Whose Pen hath	
hath escaped them in the days of their Lord, the	revolutionized the soul

of mankind.

Almighty, the All-Praised. Did they but know Know ye from what
heights your Lord, the

it, they would renounce their all, that their All-Glorious, is calling?

Think ye that ye have

names may be mentioned before His throne. recognized the Pen

wherewith your Lord, the

They, verily, are accounted among the dead. Lord of all names,

commandeth you? Nay, by

My life! Did ye but know it, ye would re-

7. Lament not in your hours of trial, neither renounce the world, and would
hasten with your

joice therein; seek ye the Middle Way which is

whole hearts to the presence of the Wellthe remembrance of Me in your
afflictions and

Beloved. Your spirits would be so transported

reflection over that which may befall you in

by His Word as to throw into commotion the

future. Thus informeth you, He Who is the

Greater World-how much more this small

Omniscient, He Who is Aware.

and petty one! Thus have the showers of My

8. Unto every father hath been enjoined the bounty been poured down
from the heaven of

instruction of his son and daughter in the art of My loving-kindness, as a
token of My grace;

reading and writing and in all that hath been that ye may be of the
thankful.

laid down in the Holy Tablet. He that putteth

away that which is commanded unto him, the 11. Beware lest the

desires of the flesh and of a

Trustees are then to take from him that which is corrupt inclination

provoke divisions among

required for their instruction, if he be wealthy, you. Be ye as the fingers

of one hand, the member if not the matter devolveth upon the House bers

of one body. Thus counselleth you the Pen

of Justice. Verily, have We made it a shelter for of Revelation, if ye be
of them that believe.

the poor and needy. He that bringeth up his Consider the mercy of
God and His gifts. He

son or the son of another, it is as though he hath enjoineth upon you that

which shall profit you,

brought up a son of Mine; upon him rest My though He Himself can

well dispense with all

Glory, My loving kindness, My Mercy, that creatures. Your evil

doings can never harm Us,

have compassed the world. neither can your good

works profit Us. We

summon you wholly for the sake of God. To this

9. O ye Men of Justice! Be ye in the realm of every man of

understanding and insight will

God shepherds unto His sheep and guard them testify.

from the ravening wolves that have appeared in

disguise, even as ye would guard your own sons. 12. Enter into wedlock, O

people, that ye may

Thus exhorteth you the Counsellor, the Faith- bring forth one who will

make mention of

ful.

Me.. .

10. Let not your hearts be perturbed, O people, 13. O kings of the earth!

He Who is the sovwhen the glory of My Presence is withdrawn, ereign

Lord of all is come. The Kingdom is

God's, the omnipotent Protector, the Self- through a word from Him,

and ordained you to

Subsisting. Worship none but God, and, with be, for all time, the

emblems of His soverradiant hearts, lift up your faces unto your Lord,

eignty.

the Lord of all names. This is a Revelation to By the righteousness

of God! It is not Our

which whatever ye possess can never be com- wish to lay hands on your

kingdoms. Our mispared, could ye but know it. sion is

to seize and possess the hearts of men.

We see you rejoicing in that which ye have Upon them the eyes of Baha

are fastened. To

amassed for others and shutting out yourselves this testifieth the

Kingdom of Names, could ye

from the worlds which naught except My but comprehend it. Whoso

followeth his Lord

guarded Tablet can reckon. The treasures ye will renounce the world

and all that is therein;

have laid up have drawn you far away from how much greater, then,

must be the detachyour ultimate objective. This ill beseemeth you, ment of

Him Who holdeth so august a station!

could ye but understand it. Wash from your Forsake your palaces, and

haste ye to gain

hearts all earthly defilements, and hasten to admittance into His

Kingdom. This, indeed,

enter the Kingdom of your Lord, the Creator of will profit you both in

this world and in the

earth and heaven, Who caused the world to next. To this testifieth

the Lord of the realm

tremble and all its peoples to wail, except them on high, did ye but know

it.

that have renounced all things and clung to that How great the

blessedness that awaiteth the

which the Hidden Tablet hath ordained.	king who will arise to
aid My Cause in My	
This is the Day in which He Who held con-	Kingdom, who will detach
himself from all	
verse with God hath attained the light of the	else but Me! Such a king
is numbered with the	
Ancient of Days, and quaffed the pure waters	companions of the Crimson
Ark-the Ark	
of reunion from this Cup that hath caused the	which God hath prepared
for the people of	
seas to swell. Say: By the one true God! Sinai	Baha. All must glorify
his name, must reverence	
is circling round the Dayspring of Revelation,	his station, and aid him
to unlock the cities with	
while from the heights of the Kingdom the	the keys of My Name, the
omnipotent Protec-	
Voice of the Spirit of God is heard proclaiming:	tor of all that inhabit
the visible and invisible	
"Bestir yourselves, ye proud ones of the earth,	kingdoms. Such a king is
the very eye of man and hasten ye unto Him." Carmel hath, in this	kind,
the luminous ornament on the brow of	
Day, hastened in longing adoration to attain	creation, the
fountain-head of blessings unto	
His court, whilst from the heart of Zion there	the whole world. Offer
up, O people of Baha,	
cometh the cry: "The promise is fulfilled. That	your substance, nay your
very lives, for his	
which had been announced in the holy Writ of	assistance.
God, the most Exalted, the Almighty, the Best-	O Emperor of Austria!
He Who is the Day-	
Beloved, is made manifest."	spring of God's Light
dwelt in the prison of	
O kings of the earth! The Most Great Law	'Akka, at the time when thou
didst set forth to	
hath been revealed in this Spot, this scene of	visit the Aqsa Mosque.
Thou passed Him by,	
transcendent splendour. Every hidden thing	and inquired not about
Him, by Whom every	
hath been brought to light, by virtue of the	house is exalted, and
every lofty gate unlocked.	
Will of the Supreme Ordainer, He Who hath	We, verily, made it a
place whereunto the	
ushered in the Last Hour, through Whom the	world should turn, that
they might remember	
Moon hath been cleft, and every irrevocable	Me, and yet thou hast
rejected Him Who is the	
decree expounded.	Object of this

remembrance, when He appeared	
Ye are but vassals, 0 kings of the earth! He	with the Kingdom of God, thy
Lord and the	
Who is the King of Kings hath appeared,	Lord of the worlds. We
have been with thee at	
arrayed in His most wondrous glory, and is	all times, and found thee
clinging unto the	
summoning you unto Himself, the Help in	Branch and heedless of
the Root. Thy Lord,	
Peril, the Self-Subsisting. Take heed lest pride	verily, is a witness unto
what I say. We grieved	
deter you from recognizing the Source of Reve-	to see thee circle round
Our Name, whilst	
lation, lest the things of this world shut you out	unaware of Us, though We
were before thy face.	
as by a veil from Him Who is the Creator of	Open thine eyes, that
thou mayest behold this	
heaven. Arise, and serve Him Who is the	glorious Vision, and
recognize Him Whom	
Desire of all nations, Who hath created you	Jerusalem.
THE B A H ~ S'A~C R E D W R I T I N G S	11
thou invokest in the daytime and in the night	that which hath been raised
from the Dayseason, and gaze on the Light that shineth above	spring of
Grandeur: Verily, there is none other	
this luminous Horizon.	God but Me, the Lord of
Utterance, the All-	
Say: 0 King of Berlin! Give ear unto the	Knowing. Bind ye the broken
with the hands of	
Voice calling from this manifest Temple:	justice, and crush the
oppressor who flourisheth	
Verily, there is none other God but Me, the	with the rod of the
commandments of your	
Everlasting, the Peerless, the Ancient of Days.	Lord, the Ordainer, the
All-Wise.	
Take heed lest pride debar thee from recog-	. . . 0 SpotZ that art
sitate on the shores of	
nizing the Dayspring of Divine Revelation,	the two seas! The throne of
tyranny hath,	
lest earthly desires shut thee out, as by a veil,	verily, been established
upon thee, and the	
from the Lord of the Throne above and of the	flame of hatred hath been
kindled within thy	
earth below. Thus counselleth thee the Pen of	bosom, in such wise that
the Concourse on high	
the Most High. He, verily, is the Most Gracious,	and they who circle around
the Exalted Throne	
the All-Bountiful. D o thou remember the one1	have wailed and lamented.

We behold in thee
 whose power transcended thy power, and whose the foolish ruling over the
 wise, and darkness
 station excelled thy station. Where is he? vaunting itself against the
 light. Thou art in-
 Whither are gone the things he possessed ? Take deed filled with manifest
 pride. Hath thine
 warning, and be not of them that are fast asleep. outward splendour made thee
 vainglorious?
 He it was who cast the Tablet of God behind By Him Who is the Lord of
 mankind! It shall
 him, when We made known unto him what the soon perish, and thy
 daughters and thy widows
 hosts of tyranny had caused Us to suffer. and all the kindreds that
 dwell within thee shall
 Wherefore, disgrace assailed him from all lament. Thus informeth thee
 the All-Knowing,
 sides, and he went down to dust in great loss. the All-Wise.
 Think deeply, O King, concerning him, and O banks of the Rhine! We
 have seen you
 concerning them who, like unto thee, have con- covered with gore, inasmuch
 as the swords of
 quered cities and ruled over men. The All- retribution were drawn
 against you; and you
 Merciful brought them down from their palaces shall have another turn.
 And We hear the lamto their graves. Be warned, be of them who
 entations of Berlin, though she be today in
 reflect. conspicuous glory.
 We have asked nothing from you. For the Let nothing grieve thee, O
 Land of Ta,3 for
 sake of God We, verily, exhort you, and will God hath chosen thee to be
 the source of the
 be patient as We have been patient in that which joy of all mankind. He
 shall, if it be His Will,
 hath befallen Us at your hands, O concourse of bless thy throne with one
 who will rule with
 kings ! justice, who will gather
 together the flock of
 Hearken ye, O Rulers of America and the God which the wolves have
 scattered. Such a
 Presidents of the Republics therein, unto that ruler will, with joy and
 gladness, turn his face
 which the Dove is warbling on the Branch of towards, and extend his
 favours unto, the
 Eternity: There is none other God but Me, the people of Baha. He indeed
 is accounted in the
 Ever-Abiding, the Forgiving, the All-Bountiful. sight of God as a jewel

among men. Upon him
 Adorn ye the temple of dominion with the orna- rest forever the glory of
 God, and the glory
 ment of justice and of the fear of God, and its of all that dwell in the
 kingdom of His revelahead with the crown of the remembrance of tion.
 your Lord, the Creator of the heavens. Thus Rejoice with great joy,
 for God hath made
 counselleth you He Who is the Dayspring of thee "the Dayspring of His
 light", inasmuch as
 Names, as bidden by Him Who is the All- within thee was born the
 Manifestation of His
 Knowing, the All-Wise. The Promised One Glory. Be thou glad for
 this name that hath
 hath appeared in this glorified Station, where- been conferred upon thee-a
 name through
 at all beings, both seen and unseen, have re- which the Day-star of grace
 hath shed its
 joyed. Take ye advantage of the Day of God. splendour, through which
 both earth and hea-
 Verily, to meet Him is better for you than all ven have been illumined.
 that whereon the sun shineth, could ye but Ere long will the state
 of affairs within thee be
 know it. O concourse of rulers! Give ear unto changed, and the reins of
 power fall into the
 Napoleon 111. Constantinople.
 Tihiran.

12

THE BAHÁ'Í WORLD

hands of the people. Verily, thy Lord is the All- Land, and proclaim: "The
 Kingdom is God's,
 Knowing. His authority embraceth all things. the sovereign Lard of all,
 the All-Powerful, the
 Rest thou assured in the gracious favour of thy Loving!"
 Lord. The eye of His loving-kindness shall We have not entered any
 school, nor read
 everlastingly be directed towards thee. The day any of your dissertations.
 Incline your ears to
 is approaching when thy agitation will have the words of this
 unlettered One, wherewith He
 been transmuted into peace and quiet calm. summoneth you unto God, the
 Ever-Abiding.
 Thus hath it been decreed in the wondrous Better is this for you than
 all the treasures of the
 Book. earth, could ye but
 comprehend it.
 Whoso interpreteth what hath been sent
 14. Say: O leaders of religion! Weigh not the down from the heaven of

Revelation, and al-
 Book of God with such standards and sciences tereth its evident meaning,
 he, verily, is of them
 as are current amongst you, for the Book itself that have perverted the
 Sublime Word of God,
 is the unerring balance established amongst and is of the lost ones in
 the Lucid Book.
 men. In this most perfect balance whatsoever
 15. The Lord hath granted leave to whosoever
 the peoples and kindreds of the earth possess
 desireth it that he be instructed in the divers
 must be weighed, while the measure of its
 tongues of the world that he may deliver the
 weight should be tested according to its own
 Message of the Cause of God throughout the
 standard, did ye but know it.
 East and throughout the West, that he make
 The eye of My loving-kindness weepeth sore
 mention of Him amidst the kindreds and
 over you, inasmuch as ye have failed to recog-
 peoples of the world in such wise
 that hearts
 nize the One upon Whom ye have been calling
 may revive and the mouldering bone be quick
 in the daytime and in the night
 season, at even
 ened.
 and at morn. Advance, O people, with snowwhite faces and radiant hearts, unto
 the blest 16. Adorn your heads with the garlands of
 and crimson Spot, wherein the Sadratu'l- trustworthiness and
 fidelity, your hearts with
 MuntahA is calling: "Verily, there is none other the attire of the Fear of
 God, your tongues with
 God beside Me, the Omnipotent Protector, the absolute truthfulness, your
 bodies with the ves-
 Self-subsisting !" ture of courtesy. These are
 in truth seemly
 O ye leaders of religion! Who is the man adornings unto the temple of
 man, if ye be of
 amongst you that can rival Me in vision or in- them that reflect. Cling, O
 ye people of BahA,
 sight? Where is he to be found that dareth to to the cord of
 servitude unto God, the True One,
 claim to be My equal in utterance or wisdom? for thereby your stations
 shall be made mani-
 No, by My Lord, the All-Merciful! All on the fest, your names written
 and preserved, your
 earth shall pass away; and this is the face of ranks raised and your
 memory exalted in the

your Lord, the Almighty, the Well-Beloved. Preserved Tablet. Beware
 lest the dwellers on
 We have decreed, O people, that the highest earth hinder you from this
 glorious and exalted
 and last end of all learning be the recognition station. Thus have We
 exhorted you in most of
 of Him Who is the Object of all knowledge; and our Epistles and now in
 this, Our Holy Tablet,
 yet, behold how ye have allowed your learning above which hath beamed the
 Day-star of the
 to shut you out, as by a veil, from Him Who is Laws of the Lord, your God,
 the Powerful, the
 the Dayspring of this Light, through Whom All-Wise.
 every hidden thing hath been revealed. Could When the ocean of My
 presence hath ebbed
 ye but discover the source whence the splen- and the Book of My
 Revelation is ended, turn
 dour of this utterance is diffused, ye would cast your faces toward Him Whom
 God hath puraway the peoples of the world and all that they posed, Who hath
 branched from this Ancient
 possess, and would draw nigh unto this most Root. Consider the
 pettiness of men's minds.
 blessed Seat of glory. They ask for that which
 injureth them, and
 Say: This, verily, is the heaven in which the cast away the thing that
 profiteth them. They
 Mother Book is treasured, could ye but com- are, indeed, of those that
 are far astray. We find
 prehend it. He it is Who hath caused the Rock some men desiring liberty,
 and priding them to shout, and the Burning Bush to lift up its selves
 therein. Such men are in the depths of
 voice, upon the Mount rising above the Holy ignorance.
 THE B A H A ' ~ S A C R E D W R I T I N G S 13

Aerial view of present-day 'Akhd. The structure with arched windows, centre
 foreground, is the
 House of 'Abbasid where Bahh'u'llih revealed the Kitab-i-Aqdas, circa 1873.

Liberty must, in the end, lead to sedition, Will, that pervadeth all
 created things. Say:
 whose flames none can quench. Thus warneth The liberty that
 profiteth you is to be found
 you He Who is the Reckoner, the All-Knowing. nowhere except
 incomplete servitude unto God,
 Know ye that the embodiment of liberty and its the Eternal Truth. Whoso
 hath tasted of its
 symbol is the animal. That which seemeth sweetness will refuse to
 barter it for all the

man is submission unto such restraints as will dominions of earth and
 heaven.
 protect him from his own ignorance, and guard
 17. Consort with all religions with amity and
 him against the harm of the mischief-maker.
 concord, that they may inhale from you the
 Liberty causeth man to overstep the bounds of
 sweet fragrance of God. Beware lest amidst men
 propriety, and to infringe on the dignity of his
 the flame of foolish ignorance overpower you.
 station. It debaseth him to the level of extreme
 All things proceed from God and unto Him
 depravity and wickedness.
 they return. He is the source of all things and in
 Regard men as a flock of sheep that need a
 Him all things are ended.
 shepherd for their protection. This, verily, is the
 truth, the certain truth. We approve of liberty 18. Blessed is the man
 that hath acknowledged
 in certain circumstances, and refuse to sanction his belief in God and in
 His signs, and recogit in others. We, verily, are the All-Knowing. nized
 that "Heshall not be asked of His doings."
 Say: True liberty consisteth in man's sub- Such a recognition hath been
 made by God the
 mission unto My commandments, little as ye ornament of every belief,
 and its very founknow it. Were men to observe that which We dation.
 Upon it must depend the acceptance of
 have sent down unto them from the Heaven of every goodly deed. Fasten
 your eyes upon it,
 Revelation, they would, of a certainty, attain that haply the
 whisperings of the rebellious
 unto perfect liberty. Happy is the man that may not cause you to
 slip.
 hath apprehended the Purpose of God in what- Were He to decree as
 lawful the thing which
 ever He hath revealed from the Heaven of His from time immemorial had
 been forbidden, and
 forbid that which had, at all times, been regar- Baha. By the Lord! Ye are
 the billows of the
 ded as lawful, to none is given the right to Most Mighty Ocean, the
 stars of the firmament
 question His authority. Whoso will hesitate, of Glory, the standards of
 triumph waving bethough it be for less than a moment, should be twixt
 earth and heaven. Ye are the manifesregarded as a transgressor.
 tations of steadfastness amidst men and the
 Whoso hath not recognized this sublime and daysprings of Divine
 Utterance to all that

fundamental verity, and hath failed to attain dwell on earth. Well is it
 with him that turneth unto you and woe betide
 this most exalted station, the winds of doubt the froward. This day,
 will agitate him, and the sayings of the infidels it behoveth whoso hath
 quaffed the Mystic Wine of Everlasting Life
 will distract his soul. He that hath acknow- loving-kindness of the
 from the Hands of the Lord his God, the Mermost perfect constancy. All honour to this all-
 ledged this principle will be endowed with the ciful, to pulsate even as the throbbing artery in
 glorious station, the remembrance of which the body of mankind, that
 through him may be quickened the world and
 adorneth every exalted Tablet. Such is the
 every crumbling bone. When the Mystic Dove
 teaching which God bestoweth on you, a teach- will have winged its
 ing that will deliver you from all manner of flight from its Sanctuary
 of Praise and sought its far-off goal, its hidden
 doubt and perplexity, and enable you to attain habitation, refer ye what unto salvation in both this world and in the
 soever ye understand not in the Book to Him
 next. He, verily, is the Ever-Forgiving, the Who hath branched from
 this mighty Stock.
 Most Bountiful.

21. The world's equilibrium hath been upset
 19. O concourse of divines! When My verses
 through the vibrating influence of this most
 were sent down, and My clear tokens were regreat, this new World Order.
 Mankind's orvealed, We found you behind the veils. This,
 dered life hath been revolutionized through the
 verily, is a strange thing. . . We have rent the
 agency of this unique, this wondrous System veils asunder. Beware lest ye shut
 out the people
 the like of which mortal eyes have never witby yet another veil. Pluck asunder
 the chains of
 nessed.
 vain imaginings, in the name of the Lord of
 Immerse yourselves in the ocean of My words,
 all men, and be not of the deceitful. Should ye
 that ye may unravel its secrets, and discover all
 turn unto God, and embrace His Cause, spread
 the pearls of wisdom that lie hid in its depths.
 not disorder within it, and measure not the
 Take heed that ye do not vacillate in your deter-
 Book of God with your selfish desires. This,
 mination to embrace the truth of this Cause-a

verily, is the counsel of God aforetime and here-
Cause through which the potentialities of the
after. . . Had ye believed in God, when He
might of God have been revealed, and His
revealed Himself, the people would not have
sovereignty established. With faces beaming
turned aside from Him, nor would the things
withjoy, hasten ye unto Him. This is the changeye witness today have befallen
Us. Fear God,

less Faith of God, eternal in the past, eternal in
and be not of the heedless. . . This is the Cause
the future. Let him that seeketh, attain it; and
that hath caused all your superstitions and idols
as to him that hath refused to seek it-verily,
to tremble. . .

God is Self-Sufficient, above any need of His
O concurrence of divines! Beware lest ye be the
creatures.

cause of strife in the land, even as ye were the
Say: This is the infallible Balance which the
cause of the repudiation of the Faith in its early
Hand of God is holding, in which all who are in
days. Gather the people around this Word that
the heavens and all who are on the earth are
hath made the pebbles to cry out: "The Kingweighed, and their fate determined,
if ye be of

dom is God's, the Dawning-Place of all signs!"
them that believe and recognize this truth. Say:

. . . Tear the veils asunder in such wise that the Through it the poor have
been enriched, the

inmates of the Kingdom will hear them being
learned enlightened, and the seekers enabled to
rent. This is the command of God, in days
ascend unto the presence of God. Beware, lest
gone by, and for those to come. Blessed the man
ye make it a cause of dissension amongst you.
that observeth that whereunto he was bidden,

Be ye as firmly settled as the immovable mounand woe betide the negligent.
tain in the Cause of your Lord, the Mighty, the

20. Happy are ye, O ye the learned ones in Loving.

2. THE BAB

EFFENDI,

(Passagesfrom the Writings ofthe Bdb translated and commented upon by SHOGHL
compiled by BEATRICE ASHTON)

SHOGHI EFFENDI, the Guardian of the any previous religion. He
Himself affirms, while

Baha'i Faith, has mentioned in God Passes By, confined in Mah-Ku, that
 up to that time His
 his history of the first hundred years of the Faith, writings, embracing
 highly diversified subjects,
 certain Writings of the Bab, in particular, which had amounted to more than
 five hundred thou came to be well known and had a profound sand
 verses. 'The verses which have rained from
 effect on the scholars and officials of Persia, not this Cloud of Divine
 mercy,' is Bahi'u'llah's
 only during the six years of the Bkb's ministry testimony in the
 ~itbb-i-fqc in, have been so
 (1844-1850) but in succeeding years as well. abundant that none hath
 yet been able to esti-
 In order that "the people of the West" may mate their number. A score
 of volumes are now
 become better acquainted with some of these available. How many still
 remain beyond our
 Writings of the Bab, excerpts from them are reach! How many have been
 plundered and have
 presented here, chronologically, as they have fallen into the hands of
 the enemy, the fate of
 been identified and made available in trans- which none knoweth!' No
 less arresting is the
 lations by Shoghi Effendi, together with his- variety of themes
 presented by these voluminous historical information concerning them given by
 ous writings, such as prayers, homilies, orations,
 the Guardian in his books and by Nabil in his Tablets of visitation,
 scientific treatises, doct narrative, The Dawn-Breakers.
 trinal dissertations, exhortations, commen-
 Concerning the Writings of the Bab Shoghi taries on the Qur'an and on
 various traditions,
 Effendi states : epistles to the highest
 religious and ecclesia-
 "Alike in the magnitude of the writings ema- stical dignitaries of the
 realm, and laws and
 nating from His pen, and in the diversity of the ordinances for the
 consolidation of His Faith
 subjects treated in those writings, His Revela- and the direction of its
 activities."
 tion stands wholly unparalleled in the annals of God Passes By, pp. 22-23.

THE QAYYUMU'L-ASMA'

The Qayyimu'l-Asmb' (Commentary on the clarion-call and dire
 warnings addressed to the
 Qur'an Slirih of Joseph) was revealed in Ara- 'concourse of kings and
 of the sons of kings';
 bic, in a i r a z . The first chapter was revealed forecasts the doom of

Muhammad &ah; com-
 "in its entirety" in the presence of Mulla mands his Grand Vazir,
 Haji Mirza Aqasi, to
 Husayn on "that memorable night" when the abdicate his authority;
 admonishes the entire
 Bab declared His Mission, May 23,1844. It was Muslim ecclesiastical
 order; cautions more
 characterized by Baha'u'llah in His Kitrib-i- specifically the members
 of the a i ' a h commufqbn as "the first, the greatest and mightiest of
 nity; extols the virtues, and anticipates the
 all books" in the Babi Dispensati~n.~ coming, of Baha'u'llah,
 the 'Remnant of God',
 Its "fundamental purpose was to forecast the 'Most Great Master'; and
 proclaims, in unwhat the true Joseph (Bahi'u'llah) would, in a equivocal
 language, the independence and unisucceeding Dispensation, endure at the hands
 versality of the Babi Revelation, unveils its imof one who was at once
 His arch-enemy and port, and affirms the inevitable triumph of its
 blood brother. This work, comprising above Author. It, moreover,
 directs the 'people ofthe
 nine thousand three hundred verses, and divi- West' to 'issue forth
 from your cities and aid the
 ded into one hundred and eleven chapters, each Cause of God'; warns the
 peoples of the earth
 chapter a commentary on one verse of the of the 'terrible, the
 most grievous vengeance of
 above-mentioned surih, opens with the Bab's God'; threatens the whole
 Islamic world with
 ibid., p. 23. 'the Most Great Fire' were
 they to turn aside

16

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

from the newly-revealed Law; foreshadows the W e have established a
 separate Covenant con-
 Author's martyrdom; eulogizes the high station cerning the
 "Remembrance of God" and His
 ordained for the people of Baha, the 'Com- Day. Manifest, in the
 realm ofglory and through
 panions of the crimson-coloured ruby Ark'; pro- the power of truth, are
 the "Remembrance of
 phesies the fading out and utter obliteration of God" and His Day bejore
 the eyes of the angels
 some of the greatest luminaries in the firma- that circle His
 mercy-seat.' 'Should it be Our
 ment of the Babi Dispensation; and even pre- wish,' Heagain affirms,
 'it is in Our power to
 dicts 'afflictive torment', in both the'DayofOur compel, through the
 agency of but one letter of

Return' and in 'the world which is to conle', for	Our Revelation, tlze
world and all that is therein	
the usurpers of the Imamate, who 'waged war	to recognize, in less
than the twinkling of an eye,	
against Husayn (Imam Husayn) in the Land of	the truth o f Our C a ~
s e . ' " ~	
the Euphrates.'	In this commentary
on the Surih of Joseph	
"It was this Book which the Babis univer-	"we read the following
references to BahaYu'-	
sally regarded, during almost the entire minis-	11ah: 'Out of utter
nothingness, 0 great and	
try of the Bab, as the Qur'an of the people of the	omnipotent Master, Thou
hast, through the	
Bayan; whose first and most challenging chap-	celestialpotency of Thy
might, brought me forth	
ter was revealed in the presence of Mulli	and raised me up to
proclaim this Revelation. I	
Husayn, on the night of its Author's Declara-	have made none other
but Thee my trust; I have	
tion; some of whose pages were borne, by that	clung to no will but
Thy will . . . 0 Thou Remsame disciple, to BahB'u'llah, as the first fruits	
nant of God! I have sacrificed myself wholly for	
of a Revelation which instantly won His en-	Thee; I have accepted
curses for Thy sake, and	
thusiastic allegiance; whose entire text was	have yearned for naught
but martyrdom in the	
translated into Persian by the brilliant and	path of Thy love.
Suficient witness unto me is	
gifted Tahirih; whose passages inflamed the	God, the Exalted, the
Protector, the Ancient of	
hostility of Husayn Khan [the governor of the	Days.' 'And when the
appointed hour hath	
province of Fkrs] and precipitated the initial	struck,' He again
addresses Baha'u'llAh in that	
outbreak of persecution in a i r a z ; a single page	samecommentary, 'do
Thou, by the leave of God,	
of which had captured the imagination and en-	the All- Wise, reveal
from the heights of the Most	
tranced the soul of Hujjat; and whose contents	Lofty and Mystic Mount
a faint, an infinitesimal	
had set afire the intrepid defenders of the Fort of	glimmer of Thy
impenetrable Mystery, that they	
s a y & Tabarsi and the heroes of Nayriz and	who have recognized the
radiance of the Sinaic	
Zanjan."I In this book, moreover, the Bab	Splendour may faint
away and die as they catch	

refers to His wife and to His little son.Z a lightning glimpse of
 the fierce and crimson
 "'I ant the Mystic Fane,' the Bab thus pro- Light that envelops Thy
 Re~elation.'"~
 claims His station in the Qayyimu'l-Asmh', "' A s to those who
 deny Him Who is the Sub-
 'which the Hand of Omnipotence hath reared. I lime Gate of God,' the
 Bab, for His part, has
 am the Lamp which the Finger of God hath lit affirmed in the
 Qayyumu'l-Asmri', 'for them
 within its niche and caused to shine with deathless We have prepared, as
 justly decreed by God, a
 splendour. I anz the Flame of that supernal sore torment. And He,
 God, is the Mighty, the
 Light that glowed upon Sinai in the gladsonze Wise.' And further, '
 O peoples of the earth! I
 Spot, and lay concealed in the midst of the swear by your Lord! Ye
 shall act as former
 Burning Bush.' generations have acted.
 Warn ye, then, your-
 "' ' O Qurratu'l-'Ayn!' He, addressing Him- selves of the terrible,
 the most grievous venself in that same commentary, exclaims, 'I
 geance of God. For God is, verily, potent over all
 recognize in Thee none other except the "Great things.' And again: 'By
 M y glory! I will make
 Announcementu-the Announcement voiced by the infidels to taste,
 with the hands of M y power,
 the Concourse on high. By this name, I bear wit- retributions unknown of
 any one except Me, and
 ness, they that circle the Throne of Glory have will waft over the
 faithful those musk-scented
 ever known Thee.' breaths which I have
 nursed in the midmost heart
 "'With each and every Prophet, Whom We of M y t h r ~ n e . ' ' ~
 have sent down in the past,' He further adds,
 World Order of Baha'u'llah, b y Shoghi Effendi, p. 126 .
 God Passes By, pp. 23-24. ibid., p. 101.
 Dawn-Breakers, p. 76, notes 3 and 4; p. 81, note 2. The Promised Day is
 Come, b y Shoghi Effendi, p. 2.
 THE B A H A ' ~ S A C R E D W R I T I N G S 17

Upper chamber of the House of the Brib in Qirciz where He announced His Mission
 to
 Mullri Husayn.

18 THEi B A H ~ W
 ' O
 ~ RLD

In this same commentary the Bab "has issued due, with the truth and by His
 leave, the countries,
 this stirring call to the kings and princes of the for in this world thou hast
 been mercifully in earth : vested
 with sovereignty, and will, in the next,
 " ' O concourse of kings and of the sons of dwell, nigh unto the Seat of
 Holiness, with the
 kings! Lay aside, one and all, your dominion in the Paradise of His
 good-pleasure.
 which belongeth unto God. . . Vain indeed is your Let not thy sovereignty
 deceive thee, O &rih,.for
 dominion, for God hath set aside earthly pos- 'every soul shall taste of
 death,' and this, in very
 sessions for such as have denied Him . . . O con- truth, hath been written
 down as a decree of God."2
 course of kings! Deliver with truth and in all To the &i'ih clericals
 "who, as Bah B'u'llhh
 haste the verses sent down by Us to the peoples of declared, had they not
 intervened, Persia would
 Turkey and of India, and beyond them, with have been subdued by the power of
 God in
 power and with truth, to lands in both the East hardly more than two years" the
 Bab addressed
 and the West . . . By God! If ye do well, to your the following words: "O
 concourse of divines!
 own behoof will ye do well; and if ye deny God Fear God from this day onwards
 in the views ye
 and His signs, We, in very truth, having God, can advance, for He Who is Our
 Remembrance in
 well dispense with all creatures and all earthly your midst, and Who cometh
 from Us, is, in
 dominion.' very truth, the Judge and
 Witness. Turn away
 "And again: 'Fear ye God, O concourse of from that which ye lay hold of, and
 which the
 kings, lest ye remain afar from Him Who is His Book of God, the True One, hath
 not sanctioned,
 Remembrance (the Bab), after the Truth hath jbr on the Day of Resurrection ye
 shall, upon the
 conle unto you with a Book and signs, from God, Bridge, be, in very truth, held
 answerable for the
 as spoken through the wondrous tongue of Him position ye occupied."~
 Who is His Remembrance. Seek ye grace from "O concourse of &i'ih!
 Fear ye God, and Our
 God, for God hath ordained for you, a Cause, which concerneth Him Who is
 the Most
 have believed in Him, a Garden the vastness of . Great Remembrance of God. For

great is its fire,
 which is as the vastness of the whole of Paradise decreed in the Mother-Book."
 "O people of
 this world! I the Qur'an! Ye are as
 nothing unless ye submit
 Addressing Muhammad ﷺ: "O King of the Remembrance of God and unto this
 Islam! Aid thou, with the truth, after having Book. If ye follow the Cause of
 God, We will forgive the Book, Him Who is Our Most Great give you your sins,
 and if ye turn aside from Our
 Remembrance, for God hath, in very truth, de- command, We will, in truth,
 condemn your souls
 destined for thee, and for such as circle round thee, in Our Book, unto the Most
 Great Fire. We,
 on the Day of Judgement, a responsible position verily, do not deal unjustly
 with men, even to the
 in His Path. I swear by God, O Shah! If thou extent of a speck on a
 date-stone."
 showest enmity unto Him Who is His Remem- "And finally, in that same
 Commentary, this
 brance, God will, on the Day of Resurrection, startling prophecy is recorded:
 'Erelong We
 condemn thee, before the kings, unto hell-five, will, in very truth, torment
 such as waged war
 and thou shalt not, in very truth, join that Day against Husayn (Imam Husayn),
 in the Land of
 any helper except God, the Exalted. Purge thou, the Euphrates, with the most
 afflictive torment,
 O Shah, the Sacred Land (Tehran) from such and the most dire and exemplary
 punishment.'
 as have repudiated the Book, ere the day where- 'Erelong,' He also, referring
 to that same people,
 on the Remembrance of God cometh, terribly and in that same Book, has written,
 'will God wreak
 of a sudden, with His potent Cause, by the leave His vengeance upon them, at
 the time of Our
 of God, the Most High. God, verily, hath pre- Return, and He hath, in very
 truth, prepared for
 cribed to thee to submit unto Him Who is His then?, in the world to come, a
 severe torment.' "4
 Remembrance, and unto His Cause, and to sub-
 , Shoghi Effendi, p. 27.
 The Promised Day is Come by
 THE SHAH FIY-I-BAYNU'L-HARAMAYN
 ~
 The "Epistle between the Two Shrines" was the most outstanding
 exponents of the Bāy Qi

"revealed between Mecca and Medina, in school, who at times went so far as to assert his independence of the answer to questions posed by Mirza Muhit-i- leadership of that school assumed after the Kirmkni", a &ayfii leader, who had presented death of Siyyid Kazim by Haji Muhammad Karim many questions to the Bab while in Mecca. This Khan, a redoubt- able enemy of the Babi Epistle was revealed in January, 1845.' the invitation, in the form Faith. The second was of an Epistle, con- Bab to Hijaz "was marked by two episodes of veyed by Quddds, to the Sherif of Mecca, in particular importance. The first was the de- which the custodian of the House of God was clARATION of His mission and His open challenge called upon to embrace the truth of the new Revelati~n."~ to the haughty Mirza Muhit-i-Kirmani, one of

I

God Passes By, p. 24; Dawn-Breakers, pp. 136-1 37, GodPasses By, p. 9 . 140.

EPISTLE T O T H E SHERIF O F MECCA

"No sooner had the Bab performed the last which had been addressed to him by the Bab, failed to respond to the of the observances in connection with His pil- call of the Divine grimage to Mecca than He addressed an epistle Me~sage."~ "Seven years later, when in the to the Sherif of that holy city, wherein He set course of a conversation with a certain Haji Niyaz-i-Babdadi, this forth, in clear and unmistakable terms, the dis- same Sherif was intinguishing features of His mission, and called formed of the circun~stances attending the upon him to arise and embrace His Cause. This mission and martyrdom of the Prophet of Shiraz, he listened epistle, together with selections from His other attentively to the description of those events and writings, He delivered to Quddus, and in- expressed his indignation at the tragic fate that structed him to present them to the Sherif. The latter, however, too absorbed in his own material pursuits to incline his ear to the words ' GodPasses By, p. 9.

KITABU'R-R~JH

This work of the Bab, "comprising seven period before His banishment to the fortress hundred ~ u r i h s " , was ~ also revealed in the prison of Mah-K6. God passes By, p. 24.

The aasci'il-i-Sab'ih (meaning literally "The immediately all its provisions". Mulla gadiq, Seven Qualifications") "enjoined the altera- "among the first believers who identified themtion of the formula of the a a a n " (the Muslim selves with the Message proclaimed by the Bab", call to prayer). This was a treatise in which the "impelled by the injunction of the BAb in the BAb had "set forth the essential requirements aasd'il-i-Sab'ih to alter the sacrosanct for those who had attained to the knowledge of mula of the a a a n , sounded it in its amended the new Revelation and had recognized its form before a scandalized congregation in claim". A copy was entrusted by the Bab to &iraz, and was instantly arrested, reviled, Quddus when he departed from Buhir to stripped of his garments, and scourged with a

- Shiraz. Quddus, soon after arriving in &iriz, thousand la she^."^ gave it to Mulla Sadiq-i-aurasani, and "stressed the necessity of putting into effect "bid., pp. 24,10-11; Dawn-Breakers, pp. 143-144.

View of the house where the Bab spent forty days of Hi\$ sojourn in I~fdhdnin 1846 as the guest of the Imam-Jum'ih, "one of the principal ecclesiastical dignitaries of the realm, in accordance with the instructions of the governor of the city, Manliehr Khbn . . . who had received from the Bbb a letter requesting him to appoint the place where He should dwell."

RISALIY-I-FURU'-I~ADL~YYIH

Written originally in Arabic, this work of the was staying at the residence of the Imam- Bab was "rendered into Persian by Mull5 Jum'ihin1sfahan.l Muhammad-Taqi-i-Harati" while the BBb 1 ~ ~B ~p., 24;d D ~ p ~ ~p.~208. - B~ ~ ~ ~ ~ ~ ~ ~

COMMENTARY ON THE SURIH OF KAWTHAR

The Commentary on the S6rih of Kawthar the delegate of the &ah that he, contenting (Qur'an, 108) was revealed by the Bib during himself with a mere written

report to the Court
the third interview held with Him by Siyyid Chamberlain, arose forthwith
to dedicate his
Yahyiy-i-Darabi, surnamed Vahid, sent by entire life and resources to
the service of a Faith
Muhammad &ah, "to investigate and report that was to requite him with
the crown of
to him the true situation" concerning the martyrdom during the Nayriz
upheaval." The
Bab's claims. Vahid was "one of the most one in whose soul this
commentary of the
erudite, eloquent and influential" of the sub- Bab's "effected such a
transformation" was
jects of the &ah. "Broad-minded, highly ima- designated by BahB'u'llah in
His ~ i t d b - i d q &
ginative, zealous by nature, intimately associ- "that unique andpeerless
figure of his age." He
ated with the court, he, in the course of three was "a man of immense
erudition and the most
interviews, was completely won over by the pre-eminent figure to enlist
under the banner of
arguments and personality of the Bab. . . the new Faith." To his
"talents and saintliness"

During the third interview the circumstances and "high attainments in the
realm of science
attending the revelation of the Bab's commen- andphilosophy" the Bab
testified in His DalZiltary on the S~irihof Kawthar, comprising no
i-Sab'ih("SevenProofs").2

less than two thousand verses, so overpowered 2 ~ ~ B ~pp.
, 11-12,

d 24, p50. ~ ~ ~ ~ ~

T H E B A H A ' ~ S A C R E D W R I T I N G S 21

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

The Commentary on the Siuih of Va'l-'Avr 1miim-~um'ih.The Bib, "writing
with astonish-

(Qur'an, 103) was revealed by the Bab during ing rapidity . . . in a few hours,
had devoted to

the first forty days of His sojourn in I~fhhan the exposition of the
significance of only the

when he was "the guest of Mirza Siyyid first letter of that sbrih-a letter
which &ay&

Muhammad, the SultBnu'l-'Ulama, the Imam- Ahmad-i-AhsB'ihad stressed, and which
Bahk-

Jumcih, one of the principal ecclesiastical dig- 'u'llah refers to in the
Kitbb-i-Aqdas-verses

nitaries of the realm, in accordance with the that equalled in number a third

of the Qur'kn,
instructions of the governor of the city, Man& a feat that called forth such an
outburst of
&ihr U n , the Mu'tamidu'd-Dawlih, who had reverent astonishment from those who
witreceived from the Bfib a letter requesting him to nessed it that they arose
and kissed the hem of
appoint the place where He should dwell." His robe."
This well-known commentary was revealed
"one night, after supper" at the request of the Godpasses By, pp. 14,24;
Dawn-Breakers, p. 201.

DISSERTATION O N T H E SPECIFIC MISSION O F MUHAMMAD

Written at the request of Manb&ihr m a n , As Shoghi Effendi
points out, "The great
the governor of Isfahkn, "a Georgian by origin bulk of the writings
emanating from the Bbb's
and a Christian by birth," the Dissertation on prolific mind was,
however, reserved for the
the Specific Mission of Muhammad was re- period of His
confinement in MAh-Ku and
vealed also in the house of the Imam-Jum'ih. Chihriq. To this period
must probably belong
"Before a brilliant assemblage of the most the unnumbered Epistles
which, as attested by
accomplished divines" the Mu'tamid "re- no less an authority
than BahB'u'llkh, the Bab
quested the Bab to expound and demonstrate specifically addressed
to the divines of every
the truth of Muhammad's specific mission. To city in Persia, as well
as to those residing in
this request, which those present had felt com- Najaf and Karbili,
wherein He set forth in depelled to decline, the Bkb readily responded. In
tail the errors committed by each one of them.
less than two hours, and in the space of fifty It was during His
incarceration in the fortress
pages, He had not only revealed a minute, a of Mah-Kh that He,
according to the testivigorous and original dissertation on this noble
mony of &ay& Hasan-i-Zunfizi, who trantheme, but had also linked it with both
the scribed during those nine months the verses
coming of the QB'im and the return of the dictated by the Bab to
His amanuensis, revealed
Imam Husayn-an exposition that prompted no less than nine
commentaries on the whole of
Manuhihr m a n to declare before that gather- the Qur'hn--commentaries
whose fate, alas, is
ing his faith in the Prophet of Islam, as well as unknown, and one of

which, at least the Author
 his recognition of the supernatural gifts with Himself affirmed,
 surpassed in some respects a
 which the Author of so convincing a treatise book as deservedly
 famous as the Qayyumu'lwas endowed ."z
 A~ma)."~
 God Passes By, pp. 14-15; Dawn-Breakers, pp. 202- God Passes By, p. 24.
 204.

T H E P E R S I A N B A Y A N

"Within the walls of that same fortress [Mah- as His warning regarding,
 'Him Whom God will
 K6] the Baykn (Exposition)-thatmonumental make manifest'-was
 revealed. Peerless among
 repository of the laws and precepts of the new the doctrinal works of
 the Founder of the Babi
 Dispensation and the treasury enshrining most Dispensation; consisting
 of nine Vkhids (Uniof the Bab's references and tributes to, as well ties)
 of nineteen chapters each, except the last

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

Vahid, comprising only ten chapters; not to be barrier that might be an
 obstacle to its recogconfounded with the smaller and less weighty
 nition. 'He, verily,' BahB'u'llah, referring to the
 Arabic Bayan, revealed during the same period; Bab in His
 Kitcib-i-Badi', has stated, 'hath not
 fulfilling the Muhammadan prophecy that 'a fallen short of His duty
 to exhort the people of
 Youth from Bani-Haa'im . . . will reveal a new the Bayrin and to deliver
 unto them His Message.
 Book and promulgate a new Law'; wholly In no age or dispensation
 hath any Manifestasafeguarded from the interpolation and cor- tion
 made mention, in such detail and in such
 ruption which has been the fate of so many of explicit language, of the
 Manifestation desthe BBb's lesser works, this Book, of about tined to
 succeed Him.'
 eight thousand verses, occupying a pivotal po- ". . . in the third
 Vahid of this Book there
 sition in Babi literature, should be regarded occurs a passage which,
 alike in its explicit
 primarily as a eulogy of the Promised One reference to the name of
 the Promised One, and
 rather than a code of laws and ordinances de- in its anticipation of
 the Order which, in a later
 signed to be a permanent guide to future gene- age, was to be identified
 with His Revelation,
 rations. This Book at once abrogated the laws deserves to rank as one
 of the most significant

and ceremonials enjoined by the Qur'an regard- statements recorded in
 any of the Bab's writing prayer, fasting, marriage, divorce and in-
 tings. 'Well is it with him,' is His prophetic
 heritage, and upheld, in its integrity, the belief announcement, 'who fixeth
 his gaze upon the
 in the prophetic mission of Muhammad, even Order of Bahri'u'llih,
 and rendereth thanks unto
 as the Prophet of Islam before Him had an- his Lord. For He will
 assuredly be made manifest.
 nullified the ordinances of the Gospel and yet God hath indeed
 irrevocably ordained it in the
 recognized the Divine origin of the Faith of Bayrin.' " Z
 Jesus Christ. It moreover interpreted in a mas- "The germ that holds
 within itself the potently fashion the meaning of certain terms fre-
 tialities of the Revelation that is to come is enquently occurring in the
 sacred Books of pre- dowed with a potency superior to the combined
 vious Dispensations, such as Paradise, Hell, forces of' all those who
 follow Me." "Of all the
 Death, Resurrection, the Return, the Balance, tributes I have paid to
 Him Who is to come after
 the Hour, the Last Judgement, and the like. Me, the greatest is this,
 My written confession,
 Designedly severe in the rules and regulations that no words of Mine can
 adequately describe
 it imposed, revolutionizing in the principles it Him, nor can any
 reference to Him in My Book,
 instilled, calculated to awaken from their age- the Baycin, do justice to
 His Cause. "The
 ~
 long torpor the clergy and the people, and to Bayrin and whosoever is
 therein revolve round
 administer a sudden and fatal blow to obsolete the saying of 'Him Whom
 God shall make manifest and corrupt institutions, it proclaimed, through fest',
 even as the Alif(the Gospel) and whosoits drastic provisions, the advent of the
 antici- ever was therein revolved round the saying of
 pated Day, the Day when 'the Summoner shall MuIzammad, the Apostle of
 God." " A thousand
 summon to a stern business,' when He will perusals of the Bayrin
 cannot equal the perusal of
 'demolish whatever hath been before Him, even as a single verse to be
 revealed by 'Him Whom God
 the Apostle of God demolished the ways of those shall make manifest'. . .
 Today the Bayin is in
 that preceded Him.' the stage of seed; at the
 beginning of the mani-
 ". . . Unlike the Prophets gone before Him, festation of 'Him Whom God
 shall make mani-

Whose Covenants were shrouded in mystery, fest' its ultimate
perfection will become apparent
unlike Baha'u'llah, Whose clearly defined Cov- . . . The Baycin and such
as are believers therein
enant was incorporated in a specially written yearn more ardently after
Him than the yearning
Testament, and designated by Him as 'the of any lover after his
beloved. . . The Baycin
Book of M y Covenant', the Bab chose to inter- deriveth all its glory
from 'Him Whom God shall
spurse His Book of Laws, the Persian Bayan, make manifest'. All
blessing be upon him who
with unnumbered passages, some designedly believeth in Him and woe
betide him that reobscure, mostly indubitably clear and con- jecteth
His t r ~ t h . " ~
clusive, in which He fixes the date of the pro- " It is clear and
evident that the object of all
mised Revelation, extols its virtues, asserts its
pre-eminent character, assigns to it unlimited 1 GodPasses By, pp.
24-25,28. ibid., p. 25.
WorldOrderofBaha'u'llah, by Shoghi Effendi, p. 100.
powers and prerogatives, and tears down every ibid.,pp. 100-101.
THE B A H A ' ~ SACRED WRITINGS 23

A present-day view of Mah-Kh '~&irbdyjd, where the Bdb was confined for nine
consecutive
months commencing in the summer of 1847. The castle is seen at the base of the
overhanging rock
above the village.

preceding Dispensations hath been to pave the light.' 'If thou
attainest unto His Revelation,'
way for the advent of Muhammad, the Apostle He, in another
connection declares, 'and obey of God. These, including tlze Muhammadan Dis-
est Him, thou wilt have revealed the fruit of the
pensation, have had, in their turn, as their objec- Baydn; ifnot, thou
art unworthy of mention betive the Revelation proclaimed by the Qd'im. The
fore God.'
purpose underlying this Revelation, as well as "'0 people of
the Baydn!' He, in that same
those that preceded it, has, in like manner, been Book, thus warns
the entire company of His
to unannounce the advent of the Faith of Him followers, 'act not
as tlze people of the Qur'dn
Whom God will make manifest. And this Faith have acted, for if
ye do so, the fruits of your
-the Faith of Him Whom God will make mani- night willcome to
naught.' 'Suffer not the Baydn,'

fest-in its turn, together with all the Revela- is His emphatic
injunction, 'and all that hash
tions gone before it, have as their object the been revealed
therein to withhold you from that
Manifestation destined to succeed it. And the Essence of Being
and Lord of the visible and inlatter, no less than all the Revelations
preceding visible.' "2
it, prepare the way for the Revelation which is "And finally is
this, His moving invocation
yet to follow. The process of the rise and setting to God: 'Bear Thou
witness that, through this
of the Sun of Truth will thus indefinitely con- Book, I have
covenanted with all created things
tinue-aprocess that hath had no beginning and concerning the
mission of Him Whom Thou shalt
will have no end."I make manifest, ere
the covenant concerning M y
""The Bayan,' the Bab in that book, refer- own mission hadbeen
established. Sufficientswiring to the Promised One, affirms,'is, from be-
ness art Thou and they that have believed in Thy
ginning to end, the repository of all of His attri- signs.' "3
butes, and the treasury o f both His fire and His ""How veiled are
ye, O M y creatures,' He,
World Order of Bahd'u'lldh, b y Shoghi Effendi, p. 11 7. 29.
GodPassesBy,~, ibid., p. 30.

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speaking with the voice of God, has revealed in lamp! And yet,
in places (of worship) which in
the Bayan, ' . . . who, without any right, have varying degrees
reach out unto Him, unurnconsigned Him unto a mountain (Mah-Ku), not
bered lamps are shining! All that is on earth hath
one of whose inhabitants is worthy of mention. . . been created for
Him, and all partake with
With Him, which is with Me, there is no one delight of His
benefits, andyet they are so veiled
except him who is one of the Letters of the from Him as to
refuse Him even a lanlp!"I
Living of M y Book. In His presence, which is
M y Presence, there is not at night even a lighted 1 Thepromised D
C Z
I~Come, p. 7 .

T H E A R A B I C B A Y A N

The "smaller and less weighty Arabic Bayan" was also revealed during the
Bab's confinement in Mah-Kk2
God Passes By, p. 25.

T A B L E T S T O M U H A M M A D S H A H

The first Tablet of the Bab to Muhammad " I am the Primal
 Point from which have been
 - was written following the Commentary
 Shah generated all
 created things. I am the Countenon the S6rih of Joseph, and the second Tablet
 ance of God Whose splendour can never be obsome two years later,
 after the Bab's Disser- scured, the Light of God Whose
 radiance can
 tation on the Specific Mission of Muhammad, never fade. . .
 All the keys of heaven God hath
 revealed in Ivfahan. In the second Tablet to chosen to place
 on M y right hand, and all the
 Muhammad &ah, the Bab wrote "craving an keys of hell on
 M y left. . . I am one of the susaudience in which to set forth the truths of
 the tainingpillars of the Primal Word of God. Whonew Revelation,
 and dissipate his d o ~ b t s " . ~ soever hath recognized Me, hath
 known all that
 "The Bib was still in Mah-K6 when He wrote is true and right,
 and hath attained all that is
 the most detailed and illuminating of His Tab- good and seemly.
 . . The substance wherewith
 lets to Muhammad %ah. Prefaced by a lauda- Godhath created
 Me is not the clay out of which
 tory reference to the unity of God, to His others have been
 formed. He hath conferred
 Apostles and to the twelve Imams; unequivocal upon Me that
 which the worldly-wise can never
 in its assertion of the divinity of its Author and comprehend, nor
 the faithful discover. . .
 of the supernatural powers with which His " By M y life!
 But fir the obligation to ack-
 Revelation had been invested; precise in the nowledge the
 Cause of Him Who is the Testiverses and traditions it cites in confirmation of
 mony of God . . . I would not have announced
 so audacious a claim; severe in its condem- this unto thee.
 . . In that same year (year 60)
 nation of some of the officials and represen- I despatched a
 messenger and a book unto thee,
 tatives of the &ah's administration, particu- that thou
 mightest act towards the Cause of
 larly of the 'wickedandaccursed' H u s a y n u i n ; Him Who is the
 Testimony of God as befitteth the
 moving in its description of the humiliation and station of thy
 sovereignty. . .
 hardships to which its writer had been subjec- " I swear by
 the truth of God! Were he who
 ted, this historic document resembles, in many hath been

willing to treat Me in such a manner
 of its features, the Lawh-i-Sulldn, the Tablet to know who it
 is whom he hath so treated, he,
 addressed, under similar circumstances, from verily, would
 never in his life be happy. Nay-I,
 the prison fortress of 'Akka by Bah'u'llih to verily, acquaint
 thee with the truth of the matter
 Na'iri'd-Din&ah, and constituting His leng- -it is as if he
 hath imprisoned all the Prophets,
 thiest epistle to any single ~overeign."~ andall the men o
 f truth, andall the chosen ones. . .
 The Bib was confined in the fortress of Woe betide him from
 whose hands floweth evil,
 Mah-K6 for nine months, about July, 1847 to and blessed the
 man from whose hands floweth
 April, 184K5 From this mountain fortress He good.. .
 thus addressed Muhammad &ah: " I swear by
 God! I seek no earthly goods from
 ibid., p. 24. i b i d . , ~26.
 . 5bid.,pp. 17-19. thee, be it as much as a mustard seed. . . I swear
 T H E B A H A ' SACRED
 ~ WRITINGS 25
 by the truth of God! Wert thou to know that God. . . Alas, alas, for
 the things which have
 which I know, thou wouldst forego the sover- touched Me! I swear by
 the Most Great Lord!
 eignty of the world and of the next, that thou Wert thou to be told in
 what place I dwell, the
 mightest attain M y good-pleasure,through thine first person to have
 mercy on Me would be thyobedience unto the True One. . . Wert thou to
 selj: In the heart of a mountain is a fortress
 refuse, the Lord of the world would raise up one (Mah-Kh) . . . the
 inmates of which are confined
 who will exalt His Cause, and the Command of to two guards and four
 dogs. Picture, then, M y
 God will, verily, be carried into effect."" plight. . . In this
 mountain I have remainedalone,
 " I swear by God! Shouldst thou know the and have come to such a
 pass that none of those
 things which in the space of these four years have gone before Me have
 suffered what I have sufbefallen Me at the hands of thy people and thine
 fered, nor any transgressor endured what I have
 army, thou wouldst hold thy breath from fear of endured!"
 The Promised Day Is Come, pp. 4 3 4 4 . ibid., pp. 6-7.
 DALA'IL-I-SAB'IH (SEVEN PROOFS)"
 "The most important of the polemical works pass. This is what happened

to the monarchs that
of the Bab", the Dali'il-i-Sab'ih was also re- held fast unto the
Gospel. They awaited the
vealed during the Bab's confinement in Mah- coming of the Prophet of
God (Muhammad),
Kc. "Remarkably lucid, admirable in its pre- and when He did appear,
they failed to recogcison, original in conception, unanswerable in nize
Him. Behold how great are the sums which
its argument, this work, apart from the many these sovereigns expend
without even the slightest
and divers proofs of His mission which it thought of appointing an
ofical charged with the
adduces, is noteworthy for the blame it assigns task of acquainting them
in their own realms with
to the 'seven powerful sovereigns ruling the the Manifestation of
God! They would thereby
world' in His day.- . as well as for the manner in have julflled the
purpose for which they have
which it stresses the responsibilities, and cen- been created. All their
desires have been and are
sures the conduct, of the Christian divines of a stillfixed upon leaving
behind them traces of their
former age who, had they recognized the truth names.'
of Muhammad's mission, He contends, would "The Bab, moreover,
in that same treatise,
have been followed by the mass of their co- censuring the failure of
the Christian divines to
religionist^."^ acknowledge the truth of
Muhammad's mis-
"'Gracious God!' writes the Bab with refer- sion, makes this
illuminating statement: 'The
ence to the 'seven powerful sovereigns ruling blame falleth upon their
doctors, for ifthese had
the world' in His day, 'None of them hath been believed, they would
have been followed by the
informed of His (the Bab's) Manifestation, and mass of their
countrymen. Behold, then, that
if informed, 1wne hath believed in Him. Who which hath come to pass!
The learned men of
knoweth they may leave this world below full of Christendom are held to
be learned by virtue of
desire, and without having realized that the their safeguarding the
teaching of Christ, and
thing for which they were waiting had come to yet consider how they
themselves have been the
For the translation into the French, by A . L. M. cause of men's failure to
accept the Faith and

Nicolas of excerpts from this Tablet, see The Baha'i attain unto salvation!'

"5

World, vol. vllrr, p. 205.

God Passes By, p. 26.

The Promised Day Is

Come, p. 17.

LAWH-I-HURUFAT (TABLET O F T H E LETTERS)

"During the Bab's confinement in the fortress science of divination, was later recognized to

of Qihriq, where Hespent almost the whole of have unravelled, on the one hand, the mystery

the two remaining years of His life, the LawE-i- of the Mustadath, and to have abstrusely

Hurbfit (Tablet of the Letters) was revealed, in alluded, on the other, to the nineteen years

honour of Dayyan-a Tablet which, however which must needs elapse between the Declaramisconstrued at first as an exposition of the tion of the Bab and that of Baha'u'llah. . .

26

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

The jorhess of a i h r i q , near Urlimiyyih (known today as Ridd'iyih). The Bdb was transferred

to a i h r i q , surnamed by Hinz "the Grievous Mountain", about April 10, 1848.

"To this period of incarceration in the for- BahB'u'llah, in His Epistle to the Son of the

tresses of Mih-Ku and Qihriq-a period of Way; cites a passage from the Tablet of the

unsurpassed fecundity, yet bitter in its humilia- Bab to Dayyan, prefacing it with these words:

tions and ever-deepening sorrows-belong al- "Dayydn, who, according to the words of Him

most all the written references, whether in the Who is the Point . . . is the repository of the trust

form of warnings, appeals or exhortations, of the one true God. . . and the treasury of the

which the Bib, in anticipation of the approach- pearls of His knowledge, was made by them to

ing hour of His supreme affliction, felt it sufler so cruel a martyrdom that the Concourse

necessary to make to the Author of a Revela- on high wept and lamented. He it is whom He

tion that was soon to supersede His own."l (the Bab) had taught the hidden and preserved

This Tablet was revealed for "a prominent knowledge and entrusted him therewith, through

official of high literary ability . . . later sur- His words: 'Othou who

art named Dayydn! This
 named Dayyan by the Bab", Z on whom "He is a hidden and
 preserved Knowledge. We have
 conferred the title of 'the third Letter to believe entrusted it unto
 thee, and brought it to thee, as a
 in Him Whom God shall make manifest'. " mark of honour from
 God, inasmuch as the eye of
 According to Nabil, "The mystery of the thine heart is pure.
 Thou wilt appreciate its
 Mustath [literally, "He Who is invoked"] value, and wilt
 cherish its excellence. God, verily,
 had long baffled the most searching minds hath deigned to
 bestow upon the Point of the
 among the people of the Bayan and had proved Baydn a hidden and
 preserved Knowledge, the
 an insurmountable obstacle to their recogni- like of which God
 hath not sent down prior to this
 tion of the Promised One. The Bab had Him- Revelation. More
 precious is it than any other
 self in that Tablet unravelled that mystery; no knowledge in the
 estimation of God-glorified be
 one, however, was able to understand the expla- He! He, verily, hath
 made it His testimony, even
 nation which He had given. It was left to as He hath made the
 verses to be His testi-
 Bah B'u'llah to unveil it to the eyes of all men." 4 mony.' "s
 God Passes By, p. 27. The Dawn-Breakers, p. 303.
 God Passes By, p. 28.

' The Dawn-Breakers, pp. 304-305. opcit., pp. 174-175.

THE B A H A ' ~ SACRED WRITINGS 27

DENUNCIATORY TABLET TO HAJI ~ M ~ R Z A AQAS~

"It was during these years-years darkened unsparing in its condemnation,
 this epistle was
 throughout by the rigours of the Bib's cap- forwarded to the intrepid
 Hujjat, who, as cortivity, by the severe indignities inflicted upon roborated
 by Baha'u'llah, delivered it to that
 Him, and by the news of the disasters that over- wicked ministerw1 [Grand
 Vazir of Muham took the heroes of Mazindaran and Nayriz- mad SBh]. This
 Tablet was given the name of
 that He revealed, soon after His return from the authiy-i-Qahriyyih
 (literally, "Sermon of
 Tabriz, His denunciatory Tablet to Haji Mirza Wrath"). 2
 Aqasi. Couched in bold and moving language, God Passes By, p. 27.
 The Dawn-Breakers, p. 323.

"In the Kithb-i-Panj-sa'n, one of His last consummate His own Revelation

. . . 'Wait

works, He had alluded to the fact that the sixth thou,' is His statement to
'Azim, 'until nine will

Naw-Rdz after the declaration of His mission have elapsed, from the time
of the Baydn. Then

would be the last He was destined to celebrate exclaim: "Blessed,
therefore, be God, the most

on earth." "3" . . . to 'Azim He divulged, in the excellent of Makers!"" ""

Kithb-i-Panj-Sha'n, the name, and announced 4 ibid., pp, 28, 29. Mulla
Sl?ay& 'Ali,

the approaching advent, of Him Who was to 'Azim (literally,
"great") by the Bab, was one of t'he

"outstanding figures among the eccles~astical leaders

God Passes By, p. 51. of

l(hurasan3'(Dawn-Breakers, p. 125).

Interior view of the Masjid-i- Vakil, airriz.

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Pulpit of the Masjid-i-Vakil, Sirciz, ,from which the Bbb addressed the
congregation in 1845.

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

Tablet to the Central Organization for a Durable Peace,

The Hague

'Abdu'l-Bahci's reply to a communication addressed to Him by the Executive
Committee of

the Central Organization for a Durable Peace, despatched to it at The Hague by
the hands

of a special delegation, a Tablet described by Shoghi Effendi in G o d Passes B
y as being of

'Ifar-reaching importance".

December 17, 1919 But the wise souls who are aware of the essential
relationships emanating from the realities

0 YE esteemed ones who are pioneers among of things consider that
one single matter cannot,

the well-wishers of the world of humanity! by itself, influence the
human reality as it ought

The letters which ye sent during the war were and should, for until the
minds of men become

not received, but a letter dated February 1 lth, united, no important
matter can be accom-

1916, has just come to hand, and immediately plished. At present

Universal Peace is a matter

an answer is being written. Your intention de- of great importance, but
unity of conscience is

serves a thousand praises, because you are essential, so that the
foundation of this matter

serving the world of humanity, and this is con-
 establishment firm and
 ducive to the happiness and welfare of all. This
 recent war has proved to the world and the
 BahB'u'llah, fifty
 people that war is destruction while Universal
 question of Univer-
 Peace is construction; war is death while peace
 He was confined in the
 is life; war is rapacity and bloodthirstiness while
 wronged and imripeace is beneficence and humaneness; war is
 He wrote about this important matter of
 an appurtenance of the world of nature while
 the great sovereigns of
 peace is of the foundation of the religion of
 established it among His friends
 God; war is darkness upon darkness while
 horizon of the East was in
 peace is heavenly light; war is the destroyer of
 displayed the utmost
 the edifice of mankind while peace is the ever-
 each other, relilasting life of the world of humanity; war is like
 thirsted for each other's blood, and it was
 a devouring wolf while peace is like the angels
 At such a time His
 of heaven; war is the struggle for existence
 shone forth like the sun
 while peace is mutual aid and co-operation
 East and illumined
 among the peoples of the world and the cause
 these teachings.
 of the good-pleasure of the True One in the
 was the declaration of
 heavenly realm.
 of different nations,
 There is not one soul whose conscience does
 followed Him came tonot testify that in this day there is no more
 gether to such an extent that remarkable
 important matter in the world than that of
 instituted consisting of the
 Universal Peace. Every just one bears witness
 religions of the East. Every
 to this and adores that esteemed Assembly be-
 gatherings saw but one
 cause its aim is that this darkness may be
 pathway, one order,
 changed into light, this bloodthirstiness into

may become secure, its
 its edifice strong.
 Therefore His Holiness
 years ago, expounded this
 sal Peace at a time when
 fortress of 'Akka and was
 soned.
 Universal Peace to all
 the world, and
 in the Orient. The
 utter darkness, nations
 hatred and enmity towards
 gions
 darkness upon darkness.
 Holiness BahB'u'llah
 from the horizon of the
 Persia with the lights of
 Among His teachings
 Universal Peace. People
 religions and sects who
 there is no more
 gatherings were
 various nations and
 soul who entered these
 nation, one teaching, one
 for the teachings of His

Holiness Bah'u'llah

kindness, this torment into bliss, this hardship were not limited to the establishment of Universal Peace. They embraced many teachings ship and love. Therefore, the effort of those which supplemented and supported that of

esteemed souls is worthy of praise and commendation. Universal Peace.

was the independent

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THE BAHÁ'Í WORLD

investigation of reality so that the world of fore, even as was the case in the past, the world of humanity may be saved from the darkness of humanity cannot be saved from the darkness of nature and cannot imitation and attain to the truth; may tear off of nature and cannot attain illumination except through the abandonment and cast away this ragged and outgrown garment of prejudices and the acquisition of the morals of 1,000 years ago and may put on the robe woven in the utmost purity and holiness in If this prejudice and enmity are on account of religion consider that the loom of reality. As reality is one and cannot cause of fellowship, religion should be the if this prejudice be the admit of multiplicity, therefore different opinions must ultimately become fused into one. prejudice of nationality consider that all mankind And among the teachings of His Holiness all have sprung from the are of one nation; tree of Adam, and Adam is the root of the humanity; that all human beings are the sheep tree. That tree is one and all these nations are of God and He is the kind Shepherd. This the individuals of like branches, while blossoms and fruits Shepherd is kind to all the sheep, because He created them all, trained them, provided for thereof. Then the establishment of various nations and the consequent There is no doubt that the Shepherd is kind to all the sheep and shedding of blood and destruction of the edifice of humanity result from should there be among these sheep ignorant of humanity result from human ignorance and selfish motives. ones, they must be educated; if there be chil-

dren, they must be trained until they reach As to the patriotic
 prejudice, this is also due
 maturity; if there be sick ones, they must be to absolute ignorance,
 for the surface of the
 cured. There must be no hatred and enmity, for earth is one native land.
 Every one can live in
 as by a kind physician these ignorant, sick ones any spot on the
 terrestrial globe. Therefore all
 should be treated. the world is man's
 birthplace. These bounda-
 And among the teachings of His Holiness ries and outlets have been
 devised by man. In
 BahB'u'llah is, that religion must be the cause of the creation, such
 boundaries and outlets were
 fellowship and love. If it becomes the cause of not assigned. Europe is
 one continent, Asia is
 estrangement then it is not needed, for religion one continent, Africa is
 one continent, Ausis like a remedy; if it aggravates the disease then tralia
 is one continent, but some of the souls,
 it becomes unnecessary. from personal motives and
 selfish interests,
 And among the teachings of BahB'u'llah is, have divided each one of
 these continents and
 that religion must be in conformity with science considered a certain part
 as their own country.
 and reason, so that it may influence the hearts God has set up no
 frontier between France and
 of men. The foundation must be solid and must Germany; they are
 continuous. Yea, in the first
 not consist of imitations. centuries, selfish souls,
 for the promotion of
 And among the teachings of Baha'u'llah is, their own interests, have
 assigned boundaries
 that religious, racial, political, economic and and outlets and have, day
 by day, attached
 patriotic prejudices destroy the edifice of hu- more importance to these,
 until this led to inmanity. As long as these prejudices prevail, the
 tense enmity, bloodshed and rapacity in subworld of humanity will not have
 rest. For a sequent centuries. In the same way this will conperiod of
 6,000 years history informs us about tinue indefinitely, and if this
 conception of patthe world of humanity. During these 6,000 years riotism
 remains limited within a certain circle,
 the world of humanity has not been free from it will be the primary
 cause of the world's deswar, strife, murder and bloodthirstiness. In
 truction. No wise and just person will acknowevery period war has been *aged in
 one coun- ledge these imaginary distinctions. Every limity or another
 and that war was due to either ted area which we call our native

country we
religious prejudice, racial prejudice, political regard as our motherland,
whereas the terresprejudice or patriotic prejudice. It has there- trial
globe is the motherland of all, and not any
fore been ascertained and proved that all pre- restricted area. In
short, for a few days we live
judices are destructive of the human edifice. on this earth and
eventually we are buried in it,
As long as these prejudices persist, the struggle it is our eternal tomb.
Is it worth while that we
for existence must remain dominant, and should engage in
bloodshed and tear one
bloodthirstiness and rapacity continue. There- another to pieces for this
eternal tomb? Nay,
THE B A H A ' ~ S A C R E D W R I T I N G S 31
far from it, neither is God pleased with such man should not prefer
himself to others, but
conduct nor would any sane man approve of it. rather should sacrifice
his life and property for
Consider! The blessed animals engage in no others. But this should not
be introduced by
patriotic quarrels. They are in the utmost fel- coercion so that it
becomes a law and man is
lowship with one another and live together in compelled to follow it.
Nay, rather, man should
harmony. For example, if a dove from the East voluntarily and of his own
choice sacrifice his
and a dove from the West, a dove from the property and life for
others, and spend willingly
North and a dove from the South chance to for the poor, just as is
done in Persia among the
arrive, at the same time, in one spot, they BahB'is.
immediately associate in harmony. So is it with And among the teachings
of His Holiness
all the blessed animals and birds. But the BahB'u'llah is man's
freedom, that through the
ferocious animals, as soon as they meet, attack ideal Power he should be
free and emanciand fight with each other, tear each other to pated from
the captivity of the world of nature;
pieces and it is impossible for them to live for as long as man is
captive to nature he is a
peaceably together in one spot. They are all un- ferocious animal, as the
struggle for existence
sociable and fierce, savage and combative is one of the exigencies
of the world of nature.
fighters. This matter of the
struggle for existence is the

Regarding the economic prejudice, it is as if a fountain-head of all calamities and is the suparent that whenever the ties between nations preme affliction. become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will totters, commotion and ultimately affect the other countries and universal benefits will result. Then why this world of mankind there prejudice ? protect man from

And among the teachings that religion is a mighty of religion shakes and chaos will ensue and the utterly upset, for in the are two safeguards that

As to the political prejudice, the policy of God must be followed and it is indisputable that prevents only themanithe policy of God is greater than human policy. crime and not the concealed sin; whereas We must follow the Divine policy and that the ideal safeguard, namely, the religion of God, applies alike to all individuals. He treats all manifest and the concealed individuals alike: no distinction is made, and crime, trains man, educates morals, compels the adoption of virtues that is the foundation of the Divine Religions. and is the all-inclusive

And among the teachings of His Holiness power which guarantees the felicity of the world

Bah'u'llah is the origination of one language of mankind. But by religion is meant that which is ascertained by, that may be spread universally among the investigation and not that people. This teaching was revealed from the pen which is based on mere imitation, the founof His Holiness Baha'u'llah in order that this dation of Divine Religions and not human imiuniversal language may eliminate misunderstandings.

standings from among mankind. And among the teachings of Bah'u'llah is

And among the teachings of His Holiness that although material civilization is one of the means for the progress of Baha'u'llah is the equality of women and men. the world of man-

The world of humanity has two wings-one is kind, yet until it becomes combined with Diwomen and the other men. Not until both wings vine civilization, the desired result, which is the

are equally developed can the bird fly. Should felicity of mankind, will not be attained. Conone wing remain weak, flight is impossible. Not sider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; world of men in the acquisition of virtues and of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedos, the Mauser rifles, attained as they ought to be. torpedo boats, armed aircraft and bombing

And among the teachings of Bahi'u'llah is aeroplanes-all these weapons of war are the malignant fruits of voluntary sharing of one's property with others material civilization. Had among mankind. This voluntary sharing is material civilization been combined with Digreater than equality, and consists in this, that vine civilization, these fiery weapons would

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never have been invented. Nay, rather, human wish realized in it. At present the teachings of His Holiness BahB'u'llah energy would have been wholly devoted to use- are such that all the full inventions and would have been concen- communities of the world, whether religious, political or ethical, trated on praiseworthy discoveries. Material ancient or modern, find in the teachings of civilization is like a lamp-glass. Divine civili- BahB'u'llah the expression of zation is the lamp itself and the glass without their highest wish. the light is dark. Material civilization is like For example, the people of religions find, in the teachings of His the body. No matter how infinitely graceful, Holiness BahB'u'llah, the elegant and beautiful it may be, it is dead. Di- establishment of Universal Religion-a revine civilization is like the spirit, and the body ligion that perfectly conforms with present gets its life from the spirit, otherwise it becomes conditions, which in reality effects the immedia corpse. It has thus been made evident that the ate cure of the incurable disease, which relieves world of mankind is in need of the breaths of every pain, and bestows the infallible antidote the Holy Spirit. Without the spirit the world of for every deadly poison. For if we wish to arrange and organize the mankind is lifeless, and without this light the world of mankind in accordance with the world of mankind is in utter darkness. For the

present religious world of nature is an animal world. Until man
 tations and thereby to establish the felicity of
 is born again from the world of nature, that is the world of mankind, it
 is impossible and into say, becomes detached from the world of
 practicable-for example, the enforcement of
 nature, he is essentially an animal, and it is the the laws of the Old
 Testament (Torah) and also
 teachings of God which convert this animal in- of the other religions
 in accordance with
 to a human soul. present imitations. But
 the essential basis of all
 And among the teachings of BahB'u'llah is the Divine Religions which
 pertains to the
 the promotion of education. Every child must virtues of the world of
 mankind and is the
 be instructed in sciences as much as is necessary. foundation of the
 welfare of the world of man,
 If the parents are able to provide the expenses of is found in the
 teachings of His Holiness
 this education, it is all right, otherwise the com- BahB'u'llah in the most
 perfect presentation.
 munity must provide the means for the teach- Similarly, with
 regard to the peoples who
 ing of that child. clamour for freedom: the
 moderate freedom
 And among the teachings of His Holiness which guarantees the
 welfare of the world of
 BahB'u'llah is justice and right. Until these are mankind and maintains
 and preserves the unrealized on the plane of existence, all things shall
 versal relationships, is found in its fullest power
 be in disorder and remain imperfect. The world and extension in the
 teachings of His Holiness
 of mankind is a world of oppression and cruelty, BahB'u'llah.
 and a realm of aggression and error. So with regard to
 political parties : that which
 In fine, such teachings are numerous. These is the greatest policy
 directing the world of man manifold principles, which constitute the grea-
 kind, nay, rather, the Divine policy, is found in
 test basis for the felicity of mankind and are of the teachings of His
 Holiness BahB'u'llah.
 the bounties of the Merciful, must be added to Likewise with regard
 to the party of "equa the matter of Universal Peace and combined
 lity" which seeks the solution of the economic
 with it, so that results may accrue. Otherwise problems: until now all
 proposed solutions
 the realization of Universal Peace by itself in have proved
 impracticable except the econo the world of mankind is difficult. As the teach-

mic proposals in the teachings of His Holiness
ings of His Holiness BahB'u'llah are combined BahB'u'llbh which are
practicable and cause no
with Universal Peace, they are like a table pro- distress to society.
vided with every kind of fresh and delicious So with the other
parties: when ye look
food. Every soul can find, at that table of in- deeply into this matter,
ye will discover that the
finite bounty, that which he desires. If the highest aims of those
parties are found in the
question is restricted to Universal Peace alone, teachings of
BahB'u'llah. These teachings conthe remarkable results which are expected and
stitute the all-inclusive power among all men
desired will not be attained. The scope of Uni- and are practicable. But
there are some teachversal Peace must be such that all the com- ings
of the past, such as those of the Torah,
munities and religions may find their highest which cannot be carried
out at the present day.

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

Photograph oj"Abdu'1-Baha taken in Adrianople, circa 1868.

It is the same with the other religions and the other countries. Should
any teaching, or any
tenets of the various sects and the different par- principle, or any
community fall under the
ties. threat of a powerful and
bloodthirsty monarch
For example, the question of Universal it will be annihilated
within a short space of
Peace, about which His Holiness BahB'u'llah time. At present for
fifty years the BahB'is in
says that the Supreme Tribunal must be esta- Persia and most regions
have been under severe
blished: although the League of Nations has restrictions and the
threat of sword and spear.
been brought into existence, yet it is incapable Thousands of souls have
given their lives in the
of establishing Universal Peace. But the Su- arena of sacrifice and
have fallen as victims
preme Tribunal which His Holiness BahaYu'- under the swords of
oppression and cruelty.
llah has described will fulfil this sacred task Thousands of esteemed
families have been upwith the utmost might and power. And His
rooted and destroyed. Thousands of children
plan is this : that the national assemblies of each have been made
fatherless. Thousands of
country and nation-that is to say parliaments fathers have been bereft

of their sons. Thou-
-should elect two or three persons who are the sands of mothers have
wept and lamented for
choicest men of that nation, and are well in- their boys who have been
beheaded. All this
formed concerning international laws and the oppression and cruelty,
rapacity and bloodrelations between governments and aware of
thirstiness did not hinder or prevent the spread
the essential needs of the world of humanity in of the teachings of
BahB'uYllah. They spread
this day. The number of these representatives more and more every day,
and their power and
should be in proportion to the number of in- might became more
evident.
habitants of that country. The election of these It may be that some
foolish person among
souls who are chosen by the national assembly, the Persians will affix
his name to the contents
that is, the parliament, must be confirmed by of the Tablets of His
Holiness BahB'u'llah or to
the upper house, the congress and the cabinet the explanations given in
the letters [Tablets]
and also by the president or monarch so these of 'Abdu'l-Baha and send
it to that esteemed
persons may be the elected ones of all the nation Assembly. Ye must be
aware of this fact, for
and the government. From among these people any Persian who seeks
fame or has some other
the members of the Supreme Tribunal will be intention will take the
entire contents of the
elected, and all mankind will thus have a share Tablets of His Holiness
BahB'u'llah and pubtherein, for every one of these delegates is fully lish
them in his own name or in that of his comrepresentative of his nation. When
the Supreme munity, just as happened at the Universal Races
Tribunal gives a ruling on any international Congress in London before
the war. A Persian
question, either unanimously or by majority- took the substance of the
Epistles of His Holirule, there will no longer be any pretext for the ness
Baha'u'llah, entered that Congress, gave
plaintiff or ground of objection for the defen- them forth in his
ownnameand published them,
dant. In case any of the governments or nations, whereas the wording was
exactly that of His
in the execution of the irrefutable decision of Holiness BahB'u'llah.
Some such souls have
the Supreme Tribunal, be negligent or dilatory, gone to Europe and have
caused confusion in

the rest of the nations will rise up against it,	the minds of the people
of Europe and have	
because all the governments and nations of the	disturbed the thoughts of
some Orientalists.	
world are the supporters of this Supreme Tri-	Ye must bear this fact in
mind, for not a word	
bunal. Consider what a firm foundation this is!	of these teachings was
heard in Persia before	
But by a limited and restricted League the pur-	the appearance of
BahB'u'llkh. Investigate this	
pose will not be realized as it ought and should.	matter so that it may
become to you evident and	
This is the truth about the situation, which has	manifest. Some souls are
like parrots. They	
been stated.	learn any note which they
may hear, and sing	
Consider how powerful are the teachings of	it, but they themselves are
unaware of what	
His Holiness BahB'u'llkh. At a time when His	they utter. There is a
sect in Persia at present	
Holiness was in the prison of 'Akka and was	made up of a few souls
who are called Bhbis,	
under the restrictions and threats of two blood-	who claim to be
followers of His Holiness the	
thirsty kings, notwithstanding this fact, His	Bab, whereas they are
utterly unaware of His	
teachings spread with all power in Persia and	Holiness. They have some
secret teachings	
THE B A H A ' ~SAC RED W R I T I N G S	35
which are entirely opposed to the teachings of	Therefore whatever is the
cause of harmony,	
BahB'u'llah and in Persia people know this.	attraction and union
among men is the life of	
But when these souls come to Europe, they	the world of humanity,
and whatever is the	
conceal their own teachings and utter those of	cause of difference, of
repulsion and of separa-	
His Holiness BahB'u'llBh, for they know that	tion is the cause of the
death of mankind. And	
the teachings of His Holiness BahB'u'llah are	when you pass by a garden
wherein vegetable	
powerful and they therefore declare publicly	beds and plants, flowers
and fragrant herbs are	
those teachings of Baha'u'llah in their own	all combined so as to
form a harmonious whole,	
name. As to their secret teachings, they say that	this is an evidence that
this plantation and this	

they are taken from the Book of Baycin, and the rose garden have been
 cultivated and arranged by the care of a perfect
 Book of Bay& is from His Holiness the Bab. gardener, while when
 When ye get hold of the translation of the Book you see a garden in
 disorder, lacking arrangeof Baydn, which has been translated in Persia,
 ment and confused, this indicates that it has
 ye will discover the truth that the teachings of been deprived of the care
 of a skilful gardener,
 Baha'u'llah are utterly opposed to the teachings nay, rather, it is
 nothing but a mass of weeds. It
 of this sect. Beware lest ye disregard this fact. has therefore been made
 evident that fellowship
 Should ye desire to investigate the matter fur- and harmony are
 indicative of the training by
 ther, enquire from Persia. the real Educator, while
 separation and disper-
 In fine, when travelling and journeying sion prove wildness and
 deprivation of Divine
 throughout the world, wherever one finds con- training.
 struction, it is the result of fellowship and love, Should any one object
 that, since the comwhile everything that is in ruin shows theeffect
 munities and nations and races and peoples of
 of enmity and hatred. Notwithstanding this, the world have different
 formalities, customs,
 the world of humanity has not become aware tastes, temperaments,
 morals, varied thoughts,
 and has not awakened from the sleep of heed- minds and opinions, it is
 therefore impossible
 lessness. Again it engages in differences, in dis- for ideal unity to be
 made manifest and computes and wrangling, that it may set up ranks
 plete union among men to be realized, we say
 of war and may run to and fro in the arena of that differences are of
 two kinds: One leads to
 battle and strife. destruction, and that is
 like the difference be-
 So is it with regard to the universe and its tween warring peoples and
 competing nations
 corruption, existence and non-existence. Every who destroy one another,
 uproot each other's
 contingent being is made up of different and families, do away with
 rest and comfort and
 numerous elements and the existence of every- engage in bloodshed and
 rapacity. That is
 thing is a result of composition. That is to say, blameworthy. But the
 other difference consists
 when between simple elements a composition in variation. This is

perfection itself and the
 takes place a being arises; the creation of be- cause of the appearance
 of Divine bounty. Conings comes about in this way. And when that
 sider the flowers of the rose garden. Although
 composition is upset, it is followed by decom- they are of different
 kinds, various colours and
 position, the elements disintegrate, and that diverse forms and
 appearances, yet as they
 being becomes annihilated. That is to say, the drink from one water, are
 swayed by one
 annihilation of everything consists in the de- breeze and grow by the
 warmth and light of one
 composition and the separation of elements. sun, this variation and
 this difference cause
 Therefore, every composition among the ele- each to enhance the
 beauty and splendour of
 ments is the cause of life, while dissociation and the others. The
 differences in manners, in cusseparation are the cause of death. In short,
 toms, in habits, in thoughts, opinions and in
 attraction and harmony of things are the cause temperaments is the cause
 of the adornment of
 of the production of fruits and useful results, the world of mankind.
 This is praiseworthy.
 while repulsion and inharmony of things are the Likewise this difference
 and this variation, like
 cause of disturbance and annihilation. From the difference and
 variation of the parts and
 harmony and attraction, all living contingent members of the human
 body, are the cause of
 beings, such as plant, animal and man, are real- the appearance of beauty
 and perfection. As
 ized, and from inharmony and repulsion decay these different parts
 and members are under the
 sets in and annihilation becomes manifest. control of the dominant
 spirit, and the spirit
 permeates all the organs and members, and all the souls to leaves,
 blossoms and jjuits.
 rules all the arteries and veins, this difference Therefore all the
 branches, leaves, blossoms and
 and this variation strengthen love and harmony fruits must be in the
 utmost of freshness, and the
 and this multiplicity is the greatest aid to unity. bringing about of this
 delicacy and sweetness
 If in a garden the flowers and fragrant herbs, the depends upon union and
 fellowship. Therefore
 blossoms and fruits, the leaves, branches and they must assist each
 other with all their power

trees are of one kind, of one form, of one	and seek everlasting
life. Thus the friends of	
colour and of one arrangement, there is no	God must manifest the
mercy of the Compassion or sweetness, but when there is variety,	
the Lord in the world of existence and must	
each will contribute to the beauty and charm of	show forth the bounty of
the visible and invisible	
the others and will make an admirable garden,	King. They must purify
their sight, and look	
and will appear in the utmost loveliness, fresh-	upon mankind as the
leaves, blossoms and fruits	
ness and sweetness. Likewise, when difference	of the tree of creation,
and must always be	
and variety of thoughts, forms, opinions,	thinking of doing good to
someone, of love, of characters and morals of the world of mankind	
consideration, affliction and assistance to somebody.	
come under the control of one Supreme Power,	They must see no enemy
and count no one as an	
and the influence of the Word of the One True	ill wisher. They must
consider every one on the	
God, they will appear and be displayed in the	earth as a friend; regard
the stranger as an intimate perfect glory, beauty, exaltation and per-	
mate, and the alien as a companion. They must	
affection. Today nothing but the power of the	not be bound by any tie,
Word, rather, they should	
Word of God which encompasses the realities	be free from every bond.
In this day the one who	
of things can bring the thoughts, the minds, the	is favoured in the
threshold of grandeur is the	
hearts and the spirits under the shade of one	one who offers the cup of
faithfulness and be-	
Tree. He is the potent in all things, the vivifier	stows the pearl of gift
to the enemies, even to	
of souls, the preserver and the controller of the	the fallen oppressor,
lends a helping hand, and	
world of mankind. Praise be to God, in this day	considers every bitter
foe as an affectionate	
the light of the Word of God has shone forth	friend.
upon all regions, and from all sects, communi-	These are the commands
of the Blessed	
ties, nations, tribes, peoples, religions and de-	Beauty, these are the
counsels of the Greatest	
nominations, souls have gathered under the	Name. O ye dear friends!
The world is engaged	
shadow of the Word of Oneness and have in the	in war and struggle, and
mankind in the utmost	
most intimate fellowship united and harmon-	conflict and danger. The

darkness of unfaithized!
 fulness has enshrouded the earth and the illu-
 Some time ago, during the war, a letter nization of faithfulness
 has become concealed.
 [Tablet] was written regarding the teachings of All nations and tribes of
 the world have sharp-
 His Holiness Bah'u'llah which may appro- ened their claws and are
 warring and fighting
 priately be appended to this epistle. with each other. The
 edifice of man is shattered.
 Thousandsoffamiliesare wanderingdisconsolate.
 Opeople of the world! Thousands of thousands of
 souls are besmeared
 The dawn of the Sun of Reality is assuredly with dust and blood in the
 arena of battle and
 for the illumination of the world and for the struggle every year, and
 the tent of happiness and
 manvestation of' mercy. In the assemblage of life is overthrown. The
 prominent men become
 the family of Adam results and fruits are praise- commanders and boast of
 bloodshed, andglory in
 worthy, and the holy bestowals of every bounty destruction. One says: "
 I have severed with my
 are abundant. It is an absolute mercy and a com- sword the necks of a
 nation," and one: " I have
 plete bounty, the illumination of the world, levelled a kingdom to the
 dust"; and another:
 fellowship and harmony, love and union; nay, " I have overthrown the
 foundation of a governrather, mercifulness and oneness, the elimina-
 ment." This is the pivot around which the pride
 tion of discordand the unity of whomsoever are on and glory of mankind are
 revolving. In all
 the earth in the utmost of freedom and dignity. regions friendship
 anduprightness are denounced
 The Blessed Beauty [Bahci'u'llah]said: "All are and reconciliation and
 regard for truth are desthe fruits of one tree andthe leavesofone branch."
 pised. The herald ofpeace, reformation, love and
 He likened the world of existence to one tree and reconciliation is the
 Religion of the Blessed
 Beauty which haspitched its tent on the apex of healing. Be a helper of every
 oppressed one, the
 the world and proclaimed its summons to the protector of every destitute one,
 be ye ever mindpeople. ful to serve
 any soulof mankind. Attach no impor-
 Then, O ye friends of God! Appreciate the tance to self-seeking, rejection,
 arrogance, opvalue of this precious Revelation, move and act pression and
 enmity. Heed them not. Deal in the

in accordance with it and walk in the straight contrary way. Be kind in truth,
not only in
path and the right way. Show it to the people. appearance and outwardly. Every
soul of the
Raise the melody of the Kingdom and spread friends of God must concentrate his
mindon this,
abroad the teachings and ordinances of the loving that he may manifest the mercy
of God and the
Lord so that the world may become another bounty of the Forgiving One. He must
dogood to
world, the darkened earth may become illu- every soul whom he encounters, and
render benemined and the dead body of the people may ob- fit to him, becoming
the cause of improving the
tain new life. Every soul may seek everlasting life morals and correcting the
thoughts so that the
through the breath of the Merciful. Life in this light of guidance may shine
forth and the bounty
mortal world will quickly come to an end, and of His Holiness the Merciful One
may encomthis earthly glory, wealth, comfort, and happiness pass. Love is light
in whatsoever house it may
will soon vanish and be no more. Summon ye the shine and enmity is darkness in
whatsoever abode
people to God and call the souls to the manners it dwell.
and conduct of the Supreme Concourse. To the 0 friends of God! Strive
ye so that this darkorphans be ye kind fathers, and to the unjor- ness may be
utterly dispelled and the Hidden
tunate a refuge and shelter. To the poor be a Mystery may be revealed and the
realities of
treasure of wealth, and to the sick a remedy and things made evident and
manifest.

Tablet to Dr. Auguste Henri Forel'

0 REVERED personage, lover of truth! Thy	doubt of great
benefit, and if published, send us	
letter dated July 28, 1921, hath been received.	a copy of each.
The contents thereof were most pleasing and	By materialists,
whose belief with regard to	
indicated that, praised be the Lord, thou art as	Divinity hath been
explained, is not meant	
yet young, and searchest after truth, that thy	philosophers in
general, but rather that group	
power of thought is strong and the discoveries	of materialists of
narrow vision that worship	
of thy mind manifest.	that which is
sensed, that depend upon the five	
Numerous copies of the epistle I had written	senses only, and whose
criterion of knowledge	

to Dr. Fisher are spread far and wide and every which can be perceived by the one knoweth that it hath been revealed in the be sensed is to them real, year 1910. Apart from this, numerous epistles falleth not under the power of have been written before the war upon the same unreal or doubtful. The theme, and reference, too, hath been made to Deity they regard as wholly these questions in the Journal of the San Francisco University, the date whereof is known hast written, not philosophers in beyond any doubt. In like manner have the narrow-minded materialists that philosophers of broad vision praised highly the deistic philosophers, such as discourse eloquently delivered in the above-Aristotle, they are indeed named University. A copy of that paper is thus of the highest praise, for enclosed and forwarded. Thy works are no distinguished services to Dr. Auguste Henri Forel of Zurich was born in 1848 mankind. In like manner we regard the material and became a Bahgi in 1920. His special field was entomology and psychology. For years he held moderate P ~ ~ ~ ~ ~ the chair of psychiatry at Zurich. "By his tireless re- that have been of service (to mankind). search Dr. Forel greatly augmented scientific knowledge and rendered inestimable service to mankind." We regard and wisdom as the ("In Memoriam", The Baha'i World, vol. v, P. 420.) foundation of the progress of mankind, and This Tablet was written in 1921. extol philosophers Stanford University, Palo Alto, California, 1912. standeth not the soul, whereas the that are endowed with reasoning broad vision. Peruse carefully the San Francisco University Journal that the truth may be power of the mind proveth the existence thereof. revealed to thee. In like manner the mind proveth the existence of an unseen Reality that Now concerning mental faculties, they are in truth of the inherent properties of the soul, even beings, and that existeth and revealeth itself

as the radiation of light is the essential property in all stages, the essence
 whereof is beyond the
 of the sun. The rays of the sun are renewed but grasp of the mind. Thus the
 mineral world unthe sun itself is ever the same and unchanged. derstandeth
 neither the nature nor the perfec-
 Consider how the human intellect develops and tions of the vegetable world; the
 vegetable
 weakens, and may at times come to naught, world understandeth not the nature of
 the
 whereas the soul changeth not. For the mind animal world, neither the animal
 world the
 to manifest itself, the human body must be nature of the reality of man that
 discovereth
 whole; and a sound mind cannot be but in a and embraceth all things.
 sound body, whereas the soul dependeth not The animal is the
 captive of nature and can upon the body. It is through the power of the not
 transgress the rules and laws thereof. In
 soul that the mind comprehendeth, imagineth man, however, there is a
 discovering power that
 and exerteth its influence, whilst the soul is a transcendeth the world of
 nature and conpower that is free. The mind comprehendeth trolleth and
 interfereth with the laws thereof.
 the abstract by the aid of the concrete, but the For instance, all minerals,
 plants and animals
 soul hath limitless manifestations of its own. are captives of nature. The sun
 itself with all
 The mind is circumscribed, the soul limitless. its majesty is so subservient
 to nature that it
 It is by the aid of such senses as those of sight, hath no will of its own and
 cannot deviate a
 hearing, taste, smell and touch, that the mind hair's-breadth from the laws
 thereof. In like
 comprehendeth, whereas, the soul is free from manner all other beings, whether
 of the minall agencies. The soul as thou observest, whether eral, the vegetable
 or the animal world, cannot
 it be in sleep or waking, is in motion and ever deviate from the laws of
 nature, nay, all are the
 active. Possibly it may, whilst in a dream, un- slaves thereof. Man, however,
 though in body
 ravel an intricate problem, incapable of solu- the captive of nature is yet
 free in his mind and
 tion in the waking state. The mind, moreover, soul, and hath the mastery over
 nature.
 understandeth not whilst the senses have ceased Consider: according to
 the law of nature man
 to function, and in the embryonic stage and in liveth, moveth and hath his
 being on earth, yet

early infancy the reasoning power is totally his soul and mind interfere with
 the laws thereabsent, whereas the soul is ever endowed with of, and, even as
 the bird he flieth in the air,
 full strength. In short, the proofs are many that saileth speedily upon the
 seas and as the fish
 go to show that despite the loss of reason, the soundeth the deep and
 discovereth the things
 power of the soul would still continue to exist. therein. Verily this is a
 grievous defeat inflicted
 The spirit however possesseth various grades upon the laws of nature.
 and stations. So is the power of
 electrical energy: this un-
 As to the existence of spirit in the mineral: it ruly violent force that
 cleaveth mountains is
 is indubitable that minerals are endowed with a yet imprisoned by man within a
 globe! This is
 spirit and life according to the requirements of manifestly interfering with
 the laws of nature.
 that stage. This unknown secret, too, hath be- Likewise man discovereth those
 hidden secrets
 come known unto the materialists who now of nature that in conformity with the
 laws
 maintain that all beings are endowed with life, thereof must remain concealed,
 and transeven as He saith in the Qur'an, "All things are fereth them from the
 invisible plane to the
 living." visible. This, too, is
 interfering with the law of
 In the vegetable world, too, there is the power nature. In the same manner he
 discovereth the
 of growth, and that power of growth is the inherent properties of things that
 are the secrets
 spirit. In the animal world there is the sense of of nature. Also he bringeth
 to light the past
 feeling, but in the human world there is an all- events that have been lost to
 memory, and
 embracing power. In all the preceding stages the foreseeeth by his power of
 induction future happower of reason is absent, but the soul existeth penings
 that are as yet unknown. Furthermore,
 and revealeth itself. The sense of feeling under- communication and discovery
 are limited by

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Dr. Auguste Henri Forel.

the laws of nature to short distances, whereas	come. Nature hath no
consciousness of itself,	
man, through that inner power of his that dis-	man knoweth about all
things.	

covereth the reality of all things, connecteth the	Should any one
suppose that man is but a	
East with the West. This, too, is interfering with	part of the world of
nature, and he being enthe laws of nature. Similarly, according to the	
dowed with these perfections, these being but	
law of nature all shadows are fleeting, whereas	manifestations of the
world of nature, and thus	
man fixeth them upon the plate, and this, too,	nature is the originator
of these perfections and	
is interference with a law of nature. Ponder and	is not deprived
therefrom, to him wemake reply	
reflect: all sciences, arts, crafts, inventions and	and say: the part
dependeth upon the whole;	
discoveries, have been once the secrets of nature	the part cannot possess
perfections whereof the	
and in conformity with the laws thereof must	whole is deprived.
remain hidden; yet man through his disco-	By nature is meant
those inherent properties	
vering power interfereth with the laws of nature	and necessary relations
derived from the reaand transfereth these hidden secrets from the	
lities of things. And these realities of things,	
invisible to the visible plane. This again is inter-	though in the utmost
diversity, are yet intifering with the laws of nature.	
mately connected one with the other. For these	
In fine, that inner faculty in man, unseen of	diverse realities an
all-unifying agency is needed	
the eye, wresteth the sword from the hands of	that shall link them all
one to the other. For	
nature, and giveth it a grievous blow. All other	instance, the various
organs and members, the	
beings, however great, are bereft of such per-	parts and elements, that
constitute the body of	
fections. Man hath the powers of will and un-	man, though at variance,
are yet all connected	
derstanding, but nature hath them not. Nature	one with the other by
that all-unifying agency	
is constrained, man is free. Nature is bereft of	known as the human soul,
that causeth them to	
understanding, man understandeth. Nature is	function in perfect
harmony and with absolute	
unaware of past events, but man is aware of	regularity, thus making
the continuation of life	
them. Nature forecasteth not the future; man	possible. The human
body, however, is utterly	
by his discerning power seeth that which is to	unconscious of that
all-unifying agency, and	
yet acteth with regularity and dischargeth its	existence, not a

material one. Moreover, diffusions according to its will.

differentiation of stages in the contingent world is
Now concerning philosophers, they are of an obstacle to
understanding. How then can
two schools. Thus Socrates the wise believed the contingent conceive
the Reality of the absence of the unity of God and the existence of the
soul? As previously mentioned, differentiation
soul after death; as his opinion was contrary of stages in the
contingent plane is an obstacle
to that of the narrow-minded people of his to understanding.
Minerals, plants and animals, that divine sage was poisoned by them.
Minerals are bereft of the mental faculties of man
All divine philosophers and men of wisdom and that discover the
realities of all things, but man
understanding, when observing these endless himself comprehendeth
all the stages beneath
beings, have considered that in this great and him. Every superior
stage comprehendeth that
infinite universe all things end in the mineral which is inferior and
discovereth the reality
kingdom, that the outcome of the mineral king- thereof, but the
dom is the vegetable kingdom, the outcome of which is superior and
cannot comprehend it.
the vegetable kingdom is the animal kingdom Thus man cannot grasp
the Essence of Divinity,
and the outcome of the animal kingdom the but can, by his
reasoning power, by observation,
world of man. The consummation of this limit- by his intuitive
faculties and the revealing
less universe with all its grandeur and glory hath power of his faith,
believe in God, discover the
been man himself, who in this world of being bounties of His Grace.
He becometh certain
toileth and suffereth for a time, with divers ills that though the Divine
Essence is unseen of the
and pains, and ultimately disintegrates, leaving eye, and the existence
of the Deity is intangible,
no trace and no fruit after him. Were it so, there yet conclusive
spiritual proofs assert the existence no doubt that this infinite universe with
all the existence of that unseen Reality. The Divine Essence's perfections have ended
in sham and delusion since as it is in itself is however beyond all
description. For
instance, the nature of ether is
effect. It would be utterly without meaning. unknown, but that it
existeth is certain by the
They were thus convinced that such is not the effects it produceth,

heat, light and electricity
 case, that this Great Workshop with all its being the waves
 thereof. By these waves the
 power, its bewildering manificence and endless existence of ether is
 thus proven. And as we
 perfections, cannot eventually come to naught. consider the
 outpourings of Divine Grace we
 That still another life should exist is thus certain, are assured of the
 existence of God. For inand, just as the vegetable kingdom is unaware of
 stance, we observe that the existence of beings
 the world of man, so we, too, know not of the is conditioned upon the
 coming together of
 Great Life hereafter that followest the life of various elements and
 their non-existence upon
 man here below. Our non-comprehension of the decomposition of
 their constituent elethat life, however, is no proof of its non-exist-
 ments. For decomposition causes the dissociation. The mineral world, for
 instance, is utterly ation of the various elements. Thus, as we obunaware
 of the world of man and cannot com- serve the coming together of
 elements giveth
 prehend it, but the ignorance of a thing is no rise to the existence
 of beings, and knowing that
 proof of its non-existence. Numerous and beings are infinite,
 they being the effect, how
 conclusive proofs exist that go to show that can the Cause be
 finite?
 this infinite world cannot end with this human Now, formation is of
 three kinds and of
 life. three kinds only:
 accidental, necessary and
 Now concerning the essence of Divinity: in voluntary. The coming
 together of the various
 truth it is on no account determined by any- constituent elements of
 beings cannot be accithing apart from its own nature, and can in no-
 dental, for unto every effect there must be a
 wise be comprehended. For whatsoever can be cause. It cannot be
 compulsory, for then the
 conceived by man is a reality that hath limi- formation must be an
 inherent property of the
 tations and is not unlimited; it is circumscribed, constituent parts and
 the inherent property of a
 not all-embracing. It can be comprehended by thing can in nowise be
 dissociated from it, such
 man, and is controlled by him. Similarly it is as light that is the
 revealer of things, heat that
 certain that all human conceptions are con- causeth the expansion
 of elements and the

tingent, not absolute; that they have a mental solar rays which are
 the essential property of
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 the sun. Thus under such circumstances the de- causation goes on, and to
 maintain that this
 composition of any formation is impossible, process goes on
 indefinitely is manifestly absurd.
 for the inherent properties of a thing cannot be Thus such a chain of
 causation must of necessity be separated from it. The third formation re- sity
 lead eventually to Him who is the Everlasting and that is the voluntary one,
 that is, Living, the All-Powerful, who is Self-Dependent and the Ultimate Cause. This Universal
 causeth these elements to come together, every Reality cannot be sensed,
 it cannot be seen. It
 formation giving rise to a distinct being. must be so of necessity,
 for it is All-Embracing,
 As to the attributes and perfections such as not circumscribed, and such
 attributes qualify
 will, knowledge, power and other ancient attri- the effect and not the
 cause.
 butes that we ascribe to that Divine Reality, And as we reflect, we
 observe that man is like
 these are the signs that reflect the existence of unto a tiny organism
 contained within a fruit;
 beings in the visible plane and not the absolute this fruit hath developed
 out of the blossom,
 perfections of the Divine Essence that cannot the blossom hath grown out
 of the tree, the
 be comprehended. For instance, as we consider tree is sustained by the
 sap, and the sap formed
 created things we observe infinite perfections, out of earth and water. How
 then can this tiny
 and the created things being in the utmost regu- organism comprehend the
 larity and perfection we infer that the Ancient conceive of the gardener
 and comprehend his
 Power on whom dependeth the existence of being? That is manifestly
 impossible. Should
 these beings, cannot be ignorant; thus we say that organism understand
 and reflect, it would
 He is All-Knowing. It is certain that it is not observe that this garden,
 this tree, this blossom,
 impotent, it must be then All-Powerful; it is not this fruit would in nowise
 have come to exist by
 poor, it must be All-Possessing; it is not non- themselves in such order
 and perfection. Simultaneously, it must be Ever-Living. The purpose is clearly

the wise and reflecting soul will know of a
 to show that these attributes and perfections certainty that this
 infinite universe with all its
 that we recount for that Universal Reality are grandeur and perfect order
 could not have
 only in order to deny imperfections, rather than come to exist by itself.
 to assert the perfections that the human mind Similarly in the world
 of being there exist
 can conceive. Thus we say His attributes are forces unseen of the eye,
 such as the force of
 unknowable. ether previously mentioned,
 that cannot be
 In fine, that Universal Reality with all its sensed, that cannot be seen.
 However, from
 qualities and attributes that we recount is holy the effects it produceth,
 that is from its waves
 and exalted above all minds and understandings. and vibrations, light,
 heat, electricity appear
 As we, however, reflect with broad minds upon and are made evident. In
 like manner is the
 this infinite universe, we observe that motion power of growth, of
 feeling, of understanding,
 without a motive force, and an effect without a of thought, of memory, of
 imagination and of
 cause are both impossible; that every being discernment; all these
 inner faculties are unthence come to exist under numerous influences seen
 of the eye and cannot be sensed, yet all are
 and continually undergo reaction. These evident by the effects they
 produce.
 influences, too, are formed under the action of Now as to the infinite
 Power that knoweth
 still other influences. For instance, plants grow no limitations; limitation
 itself proveth the
 and flourish through the outpourings of vernal existence of the unlimited,
 for the limited is
 showers, whilst the cloud itself is formed under known through the
 unlimited, just as weakness
 various other agencies and these agencies in itself proveth the
 existence of power, ignorance
 their turn are reacted upon by still other agen- the existence of knowledge,
 poverty the existencies. For example, plants and animals grow and ence of
 wealth. Without wealth there would be
 develop under the influence of what the philo- no poverty, without
 knowledge no ignorance,
 sophers of our day designate as hydrogen and without light no darkness.
 Darkness itself is a
 oxygen and are reacted upon by the effects of proof of the existence of

light for darkness is the
 these two elements; and these in turn are absence of light.
 formed under still other influences. The same Now concerning nature,
 it is but the essential
 can be said of other beings whether they affect properties and the
 necessary relations in other things or be affected. Such process of
 herent in the realities of things. And though
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these infinite realities are diverse in their char- their centre, their source
 and their motive power.
 acter yet they are in the utmost harmony and For instance, as we
 have observed, co-operate closely connected together. As one's vision is
 tion among the constituent parts of the human
 broadened and the matter observed carefully, body is clearly
 established, and these parts and
 it will be made certain that every reality is but members render services
 unto all the component essential requisite of other realities. Thus to ment
 parts of the body. For instance, the hand,
 connect and harmonize these diverse and in- the foot, the eye, the
 ear, the mind, the imagination infinite realities an all-unifying Power is necessary,
 nation all help the various parts and members
 that every part of existent being may in perfect of the human body, but
 all these interactions
 order discharge its own function. Consider the are linked by an unseen,
 all-embracing power,
 body of man, and let the part be an indication of that causeth these
 interactions to be produced
 the whole. Consider how these diverse parts and with perfect regularity.
 This is the inner faculty
 members of the human body are closely con- of man, that is his
 spirit and his mind, both of
 nected and harmoniously united one with the which are invisible.
 other. Every part is the essential requisite of all In like manner
 consider machinery and work other parts and has a function by itself. It is the
 shops and the interaction existing among the
 mind that is the all-unifying agency that so uni- various component parts
 and sections, and
 teth all the component parts one with the other how connected they are
 one with the other.
 that each dischargeth its specific function in All these relations and
 interactions, however,
 perfect order, and thereby co-operation and re- are connected with a
 central power which is
 action are made possible. All parts function their motive force, their
 pivot and their source.
 under certain laws that are essential to existence. This central power is

either the power of steam

Should that all-unifying agency that directeth or the skill of
themaster-mind.

all these parts be harmed in any way there is no It hath therefore been
made evident and

doubt that the constituent parts and members proved that interaction,
co-operation and interwill cease functioning properly; and though

relation amongst beings are under the direction

that all-unifying agency in the temple of man be and will of a motive
Power which is the origin,

not sensed or seen and the reality thereof be un- the motive force and the
pivot of all interknown, yet by its effects it manifesteth itself actions
in the universe.

with the greatest power.

Likewise every

arrangement and formation

Thus it hath been proven and made evident that is not perfect in its
order we designate as

that these infinite beings in this wondrous uni- accidental, and that
which is orderly, regular,

verse will discharge their functions properly perfect in its relations
and every part of which

only when directed and controlled by that is in its proper place
and is the essential re-

Universal Reality, so that order may be esta- quisite of the other
constituent parts, this we

ablished in the world. For example, interaction call a composition formed
through will and

and co-operation between the constituent parts knowledge. There is no
doubt that these inof the human body are evident and indisputable, finite
beings and the association of these diverse

yet this does not suffice; an all-unifying agency elements arranged in
countless formsmust have

is necessary that shall direct and control the proceeded from a Reality
that could in no wise

component parts, so that these through inter- be bereft of will or
understanding. This is clear

action and co-operation may discharge in per- and proven to the mind
and no one can deny

fect order their necessary and respective func- it. It is not meant,
however, that that Universal

tions.

Reality or the attributes

thereof have been com-

You are well aware, praised be the Lord, that prehended. Neither its
Essence nor its. true

both interaction and co-operation are evident attributes hath any one
comprehended. We

and proven amongst all beings, whether large maintain, however, that

these infinite beings,
 or small. In the case of large bodies interaction these necessary
 relations, this perfect arrangement is as manifest as the sun, whilst in the case of
 men must of necessity have proceeded from a
 small bodies, though interaction be unknown, source that is not bereft
 of will and understanding yet the part is an indication of the whole. All
 things, and this infinite composition cast into
 these interactions therefore are connected with infinite forms must have
 been caused by an all-embracing power which is their pivot,
 embracing Wisdom. This none can dispute save
 THE BAHÁ'Í SCRIPTURES 43
 he that is obstinate and stubborn, and denyeth no wise possible. Every
 community in the
 the clear and unmistakable evidence, and be- world findeth in these
 Divine Teachings the
 cometh the object of the blessed Verse: "They realization of its highest
 aspirations. These
 are deaf, they are dumb, they are blind and teachings are even as the
 tree that beareth the
 shall return no more." best fruits of all trees.
 Philosophers, for in-
 Now regarding the question whether the stance, find in these
 heavenly teachings the most
 faculties of the mind and the human soul are perfect solution of their
 social problems, and
 one and the same. These faculties are but the similarly a true and noble
 exposition of matters
 inherent properties of the soul, such as the that pertain to
 philosophical questions. In like
 power of imagination, of thought, of under- manner men of faith behold
 the reality of re-creating; powers that are the essential re- ligion
 manifestly revealed in these heavenly
 requisites of the reality of man, even as the solar teachings, and clearly and
 conclusively prove
 ray is the inherent property of the sun. The them to be the real and
 true remedy for the ills
 temple of man is like unto a mirror, his soul is and infirmities of all
 mankind. Should these
 as the sun, and his mental faculties even as the sublime teachings be
 diffused, mankind shall
 rays that emanate from that source of light. be freed from all perils,
 from all chronic ills and
 The ray may cease to fall upon the mirror, but it sicknesses. In like manner
 are the Bahá'ís cannot in no wise be dissociated from the sun. nomic
 principles the embodiment of the highest
 In short, the point is this, that the world of aspirations of all
 wage-earning classes and of

man is supernatural in its relation to the vegetable kingdom, though in reality it is not so. and parties have their
 Relatively to the plant, the reality of man, his the teachings of BahB'uY-
 power of hearing and sight, are all supernatural, and for the plant to comprehend that places of worship,
 reality and the nature of the powers of man's followers of Buddha or of
 mind is impossible. In like manner for man to circles or amongst materialists, all shall bear witness that these
 comprehend the Divine Essence and the nature of the great Hereafter is in no wise possible. The life upon mankind
 merciful outpourings of that Divine Essence, immediate remedy for all the
 however, are vouchsafed unto all beings and it can find fault with any
 is incumbent upon man to ponder in his heart rather, once declared
 upon the effusions of the Divine Grace, the acclaimed, and all will confess
 soul being counted as one, rather than upon exclaiming, "Verily this is
 the Divine Essence itself. This is the utmost there beside the truth
 limit for human understanding. As it hath previously been mentioned, these attributes and few words are written,
 perfections that we recount of the Divine will be a clear and con-
 Essence, these we have derived from the existence and observation of beings, and it is not that every sovereign prewe have comprehended the essence and perfection during his reign, the will of every filiation of God. When we say that the Divine
 Essence understandeth and is free, we do not mean that we have discovered the Divine radiantly in the realities of
 Will and Purpose, but rather that we have and strengtheneth
 acquired knowledge of them through the Divine

economists of various
 In short, all sections
 aspirations realized in
 11ah. As these teachings
 in mosques and in other
 whether those of the
 Confucius, in political
 teachings bestow a fresh
 and constitute the
 ills of social life. None
 of these teachings, nay
 they will all be
 their vital necessity,
 the truth and naught is
 but manifest error."
 In conclusion, these
 and unto everyone they
 conclusive evidence of the
 thine heart. The will of
 vaileth
 ciples during his
 Holy Spirit shineth
 the Messengers of God,
 Their will in such wise as

to influence a great
vine Grace revealed and manifested in the nation for thousands of
years and to regenerate
realities of things. the human soul and revive
mankind. Consider
Now concerning our social principles, how great is this power! It
is an extraordinary
namely the teachings of His Holiness Bah'u'- Power, an all-sufficient
proof of the truth of
Allah spread far and wide fifty years ago, they the mission of the
Prophets of God, and a verily comprehend all other teachings. It is
clusive evidence of the power of Divine inspiration and evident that without
these teachings tion.
progress and advancement for mankind are in The Glory of Glories
rest upon thee.

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The upper rooms at No. 7 Persian Street, Haifa, where Shoghi Effendi did much
of his writing.

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

(Excerpts from God Passes By)

UNIQUE and stupendous as was this Pro- clear guidance regarding the future
administration, it proved to be but a prelude to a narration of the affairs of
His Faith; unlike even
still mightier revelation of the creative power of the Qur'an which, though
explicit in the laws
its Author, and to what may well rank as the and ordinances formulated by the
Apostle of
most signal act of His ministry-the promulgation of the Faith, God, is silent on the all-important
subject of
the succession, the
Kitab-i-Aqdas, revealed
the principal repository of that from first to last by the Author
of the Dispensation
Law which the Prophet Isaiah had anticipated, station Himself, not only
preserves for posterity
and which the writer of the Apocalypse had the basic laws and ordinances on
which the
described as the "new heaven" and the "new fabric of His future World Order
must rest, but
earth", as "the Tabernacle of God", as the "Holy Ordains, in addition to the
function of inter-
City", as the "Bride", the "New Jerusalem" which it confers upon His
Successor,
coming down from God", this "Most Holy the necessary institutions through which

the in-

Book", whose provisions must remain inviolate and integrity and unity of His Faith can alone be safe for no less than a thousand years, and guarded.

whose system will embrace the entire planet, In this Charter of the future world civilization may well be regarded as the brightest emanation of its Author-at once the Judge, the Lawgiver of the mind of Bahá'u'lláh, as the Mother Book-giver, the Unifier and Redeemer of mankind of His Dispensation, and the Charter of His Faith-announces to the kings of the earth the pro-

New World Order.

enunciation of the "Most

Great Law"; pro-

Revealed soon after Bahá'u'lláh had been announced to be His vassals; proclaims

transferred to the house of 'Alá m m i r Himself the "King of Kings"; disclaims any

(circa 1873), at a time when He was still en- intention of laying hands on their kingdoms;

compassed by the tribulations that had afflicted reserves for Himself the right to "seize and posted Him, through the acts committed by His senses the hearts of men"; warns the world's

enemies and the professed adherents of His ecclesiastical leaders not to weigh the "Book of

Faith, this Book, this treasury enshrining the God" with such standards as are current

priceless gems of His Revelation, stands out, amongst them; and affirms that the Book itself

by virtue of the principles it inculcates, is the "Unerring Balance" established amongst

administrative institutions it ordains and the men. In it He formally ordains the institution

function with which it invests the appointed of the "House of Justice", defines its functions,

Successor of its Author, unique and inflexible its revenues, and designates its members

parable among the world's sacred Scriptures. as the "Men of Justice", the "Deputies of God",

For, unlike the Old Testament and the Holy Scriptures the "Trustees of the All-Merciful", alludes to

Books which preceded it, in which the actual future Centre of His Covenant, and invests

precepts uttered by the Prophet Himself are His with the right of interpreting His holy

non-existent; unlike the Gospels, in which the Writ; anticipates by implication the institution

few sayings attributed to Jesus Christ afford no of Guardianship; bears witness to the revolution-

The Proclamation by Bahá'u'lláh of His Mission. The unifying effect of His

arson, adultery and theft; stresses the impor- mighty ~alour"will be raised up
in Kirmin who
tance of marriage and lays down its essential will make mention of Him; and
finally, His
conditions; imposes the obligation of engaging magnanimous assurance to a
perfidious brother
in some trade or profession, exalting such occu- who had afflicted Him with
such anguish, that
pation to the rank of worship; emphasizes the an "ever-forgiving,
all-bour,teous" God would
necessity of providing the means for the educa- forgive him his iniquities were
he only to repent
tion of children; and lays upon every person the -all these further enrich the
contents of a
duty of writing a testament and of strict obedi- Book designated by its Author
as "the source
ence to one's government. of true felicity", as the
"Unerring Balance",
Apart from these provisions Baha'u'llah as the "Straight Path" and as
the "quickener of
exhorts His followers to consort, with amity mankind".
and concord and without discrimination, with The laws and ordinances
that constitute the
the adherents of all religions; warns them to major theme of this Book,
Baha'u'llah, moreguard against fanaticism, sedition, pride, dis- over, has
specifically characterized as "the
pute and contention; inculcates upon them breath of life unto all created
things", as "the
immaculate cleanliness, strict truthfulness, mightiest stronghold", as the ~ r
u i t s "of His
spotless chastity, trustworthiness, hospitality, "Tree", as "the highest means
for the mainfidelity, courtesy, forbearance, justice and fair- tenance of order
in the world and the security of
ness; counsels them to be"even as thefingers o f its peoples", as "the lamps of
His wisdom and
one hand and the limbs of one body"; calls upon loving-providence", as "the
sweet smelling sathem to arise and serve His Cause; and assures vour of His
garment ", as the "keys" of His
them of His undoubted aid. He, furthermore, "mercy" to His creatures. "This
Book," He
dwells upon the instability of human affairs; Himself testifies, "is a heaven
which We have
declares that true liberty consists in man's sub- adorned with the stars of Our
commandments
mission to His commandments; cautions them andprohibitions.""Blessed the man,"
He, morenot to be indulgent in carrying out His statutes; over, has stated,
"who will read it, andponder

prescribes the twin inseparable duties of recog- the verses sent down in it by
God, the Lord of
nizing the "Dayspring of God's Revelation" and Power, the Almighty. Say, O men!
Take hold of
of observing all the ordinances revealed by it with the hand of resignation. .
. By M y life!

WRITINGS OF SHOGHI EFFENDI

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It hath been sent down in a manner that amazeth which may well be regarded as
the hall-mark of
the minds of men. Verily, it is M y weightiest Baha'u'llah's Revelation and the
pivot of His
testimony unto all people, and the proof of the teachings. Of such cardinal
importance is this
All-Merciful unto all who are in heaven and all principle of unity that it is
expressly referred to
who are on earth." And again: "Blessed the in the Book of His Covenant, and He
unreserpalate that savoureth its sweetness, and the per- vedly proclaims it as
the central purpose of His
ceiving eye that recognizeth that which is trea- Faith. " We, verily," He
declares, "have come
sured therein, and the understanding heart that to unite and weld together all
that dweNon earth."
comprehendeth its allusions and niysteries. By " So potent is the light o f
unity," He further
God! Such is the majesty of what hath been re- states, "that it can illuminate
the whole earth."
vealed therein, and so tremendous the revelation " A t one time," He has
written with reference
of its veiled allusions that the loins of utterance to this central theme of
His Revelation, " W e
shake when attempting their description." And spoke in the language of the
lawgiver; at
finally: "In such a manner hath the Kitab-i- another in that of the truth seeker
and the mystic,
Aqdas been revealed that it attracteth and em- and yet Our supreme purpose and
highest wish
braceth all the divinely appointed Dispensations. hath always been to disclose
the glory and sub-
Blessed those who peruse it! Blessed those who limity of this station." Unity,
He states, is the
apprehend it! Blessed those who meditate upon goal that "excelleth every goal"
and an aspirait! Blessed those who ponder its meaning! So tion which is "the
monarch of all aspirations".
vast is its range that it hath encompassed all men "The world," He proclaims,
"is but one country,
ere their recognition of it. Erelong will its sove- and mankind its citizens."
He further affirms

reign power, its pervasive influence and the great- that the unification of
 mankind, the last stage
 ness of its might be manifested on earth." in the evolution of
 humanity towards maturity,
 The formulation by Bahá'u'lláh, in His is inevitable, that "soon will the
 present day
 Kitáb-i-Aqdas, of the fundamental laws of His order be rolled up, and a new one
 spread out in its
 Dispensation was followed, as His Mission stood", that "the whole earth is now
 in a state of
 drew to a close, by the enunciation of certain pregnancy", that "the day is
 approaching when
 precepts and principles which lie at the very it will have yielded its
 noblest fruits, when from
 core of His Faith, by the reaffirmation of truths it will have sprung forth the
 loftiest trees, the
 He had previously proclaimed, by the elaborate- most enchanting blossoms, the
 most heavenly
 tion and elucidation of some of the laws He blessings." He deplores the
 defectiveness of the
 had already laid down, by the revelation of fur- prevailing order, exposes the
 inadequacy of
 their prophecies and warnings, and by the patriotism as a directing and
 controlling force
 establishment of subsidiary ordinances de- in human society, and regards the
 "love of
 signed to supplement the provisions of His mankind" and service to its
 interests as the wor-
 Most Holy Book. These were recorded in un- thiest and most laudable objects of
 human ennumerated Tablets, which He continued to re- deavour. He, moreover,
 laments that "the viveal until the last days of His earthly life, tality
 of n~en's belief in God is dying out in every
 among which the Idráqat (Splendours), the land," that the "ace of the world" is
 turned
 Bidarat (Glad Tidings), the "Tarrizrit" (Orna- towards "waywardness
 and unbelief"; proclaims
 ments), the "Tajalliyrit" (Effulgences), the religion to be " a radiant light
 and an impreg-
 Kalimat-i-Firdawsiiyyih (Words of Paradise), nable stronghold for the protection
 and welfare
 the Lawh-i-Aqdas (Most Holy Tablet), the of the peoples of the world" and "the
 chief
 "Lawh-i-Dunyri" (Tablet of the World), the instrun~ent, for the establishment
 of order in the
 Lawh-i-Maqsud (Tablet of Maqsud), are the world"; affirms its fundamental
 purpose to be
 most noteworthy. These Tablets- mighty and the promotion of union and concord

amongst

final effusions of His indefatigable pen-must men; warns lest it be made " a source of dissenrank among the choicest fruits which His mind sion, of discord and hatred" ;commands that its

has yielded, and mark the consumn~ationof principles be taught to children in the schools of

His forty-year-long ministry. the world, in a manner that

would not be pro-

Of the principles enshrined in these Tablets ductive of either prejudice or fanaticism; attrithe most vital of them all is the principle of the butes "the waywardness of the ungodly" to the

oneness and wholeness of the human race, "decline of religion"; and predicts "convulsions"

'i WORLD

of such severity as to "cause the limbs of man- to men, and "begin with words and end with

kind to quake". words".

The principle of collective security He unre- The injunction to

"consort with all men in a

servedly urges; recommends the reduction in spirit oj:friendliness

andjellowship" He further

national armaments; and proclaims as neces- emphasizes, and recognizes such association to

sary and inevitable the convening of a world be conducive to "union and concord", which,

gathering at which the kings and rulers of the He affirms, are the establishers of order in the

world will deliberate for the establishment of world and the quickeners of

nations. The necespeace among the nations. sity of

adopting a universal tongue and script

Justice He extols as "the light of men" and He repeatedly stresses; deplores

the waste of

their "guardian", as "the revealer of the secrets time involved in the study of divers languages;

ofthe world of being, and the standard-bearer of affirms that with the adoption

of such a lanlove and bounty"; declares its radiance to be guage and script the

whole earth will be conincomparable; affirms that upon it must de- sidered as

"one city and one land"; and claims

pend "the organization of the world and the to be possessed of the knowledge of both, and

tranquillity of mankind". He characterizes its ready to impart it to any one

who might seek it

"two pillars -"reward and punishmentv-as from Him.

M

"the sources of lije" to the human race; warns To the trustees of the

House of Justice He

the peoples of the world to bestir themselves in assigns the duty of legislating on matters not anticipation of its advent; and prophecies that, expressly provided in His writings, and proafter an interval of great turmoil and grievous miseries that God will "inspire them with whatinjustice, its day-star will shine in its full splen- soever He willeth". The establishment of a condour and glory.

stitutional form of government, in which the He, furthermore, inculcates the principle of ideals of republicanism and the majesty of "moderation in all things"; declares that what- kingship, characterized by Him as "one of the soever, be it "Liberty, civilization andthe like", signs of God", are combined, He recommends "passeth beyond the limits of moderation" must as a meritorious achievement; urges that special "exercise a pernicious influence upon men" ;ob- regard be paid to the interests of agriculture; serves that western civilization has gravely per- and makes specific reference to "the swiftly turbed and alarmed the peoples of the world; appearing newspapers", describes them as "the and predicts that the day is approaching when mirror of the world" and as "an amazing and the"flame" of a civilization "carried to excess" potent phenomenon", and prescribes to all who "will devour the cities". are responsible for their

production the duty to Consultation He establishes as one of the be sanctified from malice, passion and prejufundamental principles of His Faith; des- dice, to be just and fair-minded, to be painscribes it as "the lamp of guidance", as "the taking in their inquiries, and ascertain all the bestower of understanding", and as one of the facts in every situation. two "luminaries" of the "heaven of Divine The doctrine of the Most Great Infallibility wisdom". Knowledge, He states, is "as wings to He further elaborates; the obligation laid on man's lge and a ladder for his ascent"; its His followers to "behave towards the governacquisition He regards as "incumbent upon ment of the country in which they reside with every one" ; considers "arts, crafts and sciences" loyalty, honesty and truthfulness", He reto be conducive to the exaltation of the world affirms; the ban imposed upon the waging of of being; commends the wealth acquired holy war and the destruction of books He through crafts and professions; acknowledges reemphasizes; and He singles out for special the indebtedness of the peoples of the world praise men of learning and wisdom, whom He

to scientists and craftsmen; and discourages extols as "eyes" to the body of mankind, and as the study of such sciences as are unprofitable the "greatest gifts" conferred upon the world.

WRITINGS OF SHOGHI EFFENDI

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The restingplace of Shoghi Effendi, Guardian of the Bahd'i Faith, in the Great Northern London Cemetery, New Southgate.

PART TWO

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

THE CENTENARY OF THE ARRIVAL OF

I. BAHÁ'U'LLAH'S INCARCERATION IN GAKKA

THE arrival of Bahá'u'lláh in 'Akkil marks but for the persecution of His enemies, His banishment and exile." the opening of the last phase of His forty-year-long ministry,= the final stage, and indeed the Indeed such a consummation, He assures us, climax, of the banishment in which the whole of had been actually prophesied "through the tonthat ministry was spent. A banishment that gue of the Prophets two or three thousand years had, at first, brought Him to the immediate before". God, 'tfaithjul to His promise", had, vicinity of the strongholds of a i ' a h orthodoxy "to some of the Prophets" "revealed and given andinto contactwithits outstandingexponeents, the good news that the 'Lordof Hosts should be manifested in the Holy Land.' " Isaiah had, in the capital of the Ottoman empire, and led this connection, announced in his Book: "Get Him to address His epoch-making pronounce- thee up into the high mountain, OZion that bringments to the Sultan, to his ministers and to the est good tidings; lift up thy voice with strength, ecclesiastical leaders of Sunni Islam, had now O Jerusalem, that bringestgoodtidings. L i t it up, been instrumental in landing Him upon the be not afraid; say unto the cities of Judah: 'Beshores of the Holy Land-the Land promised hold your God! Behold the Lord God will come by God to Abraham, sanctified by the Revela- with strong hand, and His arm shall rule jor tion of Moses, honoured by the lives and la- Him.'" David, in his Psalms, had predicted: "Lift up your heads, O bours of the Hebrew patriarchs, judges, kings ye gates; even lijt them

and prophets, revered as the cradle of Christianity, and as the place where Zoroaster, this King of Glory? The according to 'Abdu'l-Baha's testimony, had King of Glory." "Out "held converse with some of the Prophets of of beauty, God hath Israel", and associated by Islam with the come, and shall not keep Apostle's night-journey, through the seven likewise, foretold His heavens, to the throne of the Almighty. Within roar from Zion, and I the confines of this holy and enviable country, Jerusalem; and the habitation of the Vale shall mourn, and the top of God's unsearchable Decree, the snowwhite Spot, the Land of unfading splendour" was the flanked by the "glory of Lebanon", and lying in full view of the "splendour of Carmel", at the foot of the hills which enfolded the allotted span of His life, and over half of close the home of Jesus Christ Himself, had the total period of His Mission. "It is difficult," been described by David as "the Strong City", designated by Hosea as declares 'Abdu'l-Baha, "to understand how alluded to by Ezekiel as "a door of hope", and Bahci'u'llah could have been obliged to leave towards the East", "the gate that looketh Persia, and to pitch His tent in this Holy Land, whereunto "the glory of the Israel came from On August 31, 1868, with members of His family and the way the East," His voice "like a noise other companions, "numbering about seventy", who of many waters". To it shared His exile. 1853-1892. the Arabian Prophet had referred as "a city in Syria to which God hath shown His special even the agonies of the SiyAh-ail of Tihran, mercy", situated "betwixt two mountains. . . in and to which no other event in the history of the middle of a meadow", "by the shore of the the entire century can compare, except the in sea . . . suspended beneath the Throne", "white, ternal convulsion

that rocked the Faith in
 whose whiteness ispleasing unto God". "Blessed Adrianople. "Know thou,"
 Baha'u'llah, wishing
 the man," He, moreover, as confirmed by to emphasize the criticalness of the
 first nine
 BahB'u'llah, had declared, "that hath visited years of His banishment to that
 prison-city, has
 'Akkri, and blessed he that hath visited the visi- written, "that upon Our
 arrivalat this Spot, We
 tor of 'Akkci." Furthermore, " He that raiseth chose to designate it as the
 'Most Great Prison'.
 therein the cull to prayer, his voice will be Though previously subjected in
 another land
 lifted up unto Paradise." And again: "The poor (Tihkrn) to chains and fetters,
 We yet refused to
 of'dkkci are the kings ofparadise and the princes call it by that name. Say:
 Ponder thereon, O ye
 thereof. A month in 'Akkri is better than a thou- endued with understanding!"
 sand years elsewhere." Moreover, in a remark- The ordeal He endured, as
 a direct conseable tradition, which is contained in s a y & quence of the
 attempt on the life of Nasiri'd-
 Ibnu'l-'Arabi's work, entitled Fut~hdt-i- Din Shah, was one which had been
 inflicted
 Makkiyyih, and which is recognized as an upon Him solely by the external
 enemies of the
 authentic utterance of Muhammad, and is Faith. The travail in Adrianople, the
 effects of
 quoted by Mirza Abu'l-Fadl in his Farri'id, this which all but sundered the
 community of the
 significant prediction has been made: "All of Bab's followers, was, on the
 other hand, purely
 them (the companions of the QB'im) shall be internal in character. This fresh
 crisis which,
 slain except One Who shall reach the plain of during almost a decade, agitated
 Him and His
 'Akkci, the Banquet-Hallof God." companions, was, however,
 marked throughout
 BahB'u'llah Himself, as attested by Nabil in not only by the assaults of His
 adversaries from
 his narrative, had, as far back as the first years without, but by the
 machinations of enemies
 of His banishment to Adrianople, alluded to from within, as well as by the
 grievous misdeeds
 that same city in His Lawh-i-Sayyah, desig- of those who, though bearing His
 name, pernating it as the "Vale of Nabil", the word petrated what made His
 heart and His pen alike
 Nabil being equal in numerical value to that of to lament.

'Akka. "Upon Our arrival," that Tablet had 'Akka, the ancient Ptolemais, the St. Jean predicted, "We were welcomed with banners of d'Acre of the Crusaders, that had successfully light, whereupon the Voice of the Spirit cried defied the siege of Napoleon, had sunk, under out saying: 'Soon will all that dwell on earth the Turks, to the level of a penal colony to be enlisted under these banners.' " which murderers, highway robbers and politi-

The banishment, lasting no less than twenty- cal agitators were consigned from all parts of four years, to which two Oriental despots had, the Turkish empire. It was girt about by a in their implacable enmity and short-sighted- double system of ramparts; was inhabited by a ness, combined to condemn Bah'u'llah, will people whom Baha'u'llah stigmatized as "the go down in history as a period which witnessed generation of vipers"; was devoid of any source a miraculous and truly revolutionizing change of water within its gates; was flea-infested, in the circumstances attending the life and damp and honey-combed with gloomy, filthy activities of the Exile Himself, will be chiefly and tortuous lanes. "According to what they remembered for the widespread recrudescence say," the Supreme Pen has recorded in the of persecution, intermittent but singularly Lawh-i-Sulfrin, " it is the most desolate of the cruel, throughout His native country and the cities of the world, the most unsightly of them in simultaneous increase in the number of His appearance, the most detestable in climate, and followers, and, lastly, for an enormous extent- the foulest in water. It is as though it were the sion in the range and volume of His writings. metropolis of the owl." So putrid was its air that, His arrival at the penal colony of 'Akka, far according to a proverb, a bird when flying over from proving the end of His afflictions, was but it would drop dead. the beginning of a major crisis, characterized Explicit orders had been issued by the Sultan by bitter suffering, severe restrictions, and in- and his ministers to subject the exiles, who were tense turmoil, which, in its gravity, surpassed accused of having grievously erred and led

The Bay of 'Akkri viewed from Mt. Carmel. Facsimile of engraving, circa 1880.

others far astray, to the strictest confinement. ..
'Akka . confer with its governor regarding all
Hopes were confidently expressed that the sen- necessary measures for the
strict maintenance
tence of life-long imprisonment pronounced of their imprisonment . .
. and appoint, before
against them would lead to their eventual exter- his return to Damascus, a
representative on the
mination. The farman of Sultan 'Abdu'l- spot to insure that the
orders issued by the Sub-
'Aziz, dated the fifth of Rabi'u'a-aani 1285 lime Porte will, in no
wise, be disobeyed. I have,
A.H. (July 26, 1868), not only condemned them likewise, instructed him
that once every three
to perpetual banishment, but stipulated their months he should proceed
from Damascus to
strict incarceration, and forbade them to associ- 'Akk\$ and personally
watch over them, and
ate either with each other or with the local in- submit his report to the
Legation." Such was
habitants. The text of the farman itself was read the isolation imposed upon
them that the
publicly, soon after the arrival of the exiles, in BahB'is of Persia,
perturbed by the rumours set
the principal mosque of the city as a warning to afloat by the Azalis of
I\$fahhn that Baha'u'llah
the population. The Persian Ambassador, ac- had been drowned, induced
the British Telecredited to the Sublime Porte, had thus assured graph
office in Julfa to ascertain on their behalf
his government, in a letter, written a little over the truth of the matter.
a year after their banishment to 'Akka: "I have Having, after a
miserable voyage, dismissed telegraphic and written instructions, for-
barked at 'Akki, all the exiles, men, women and
bidding that He (BahB'u'llah) associate with children, were, under the
eyes of a curious and
any one except His wives and children, or leave callous population that
had assembled at the
under any circumstances, the house wherein He port to behold the "God
of the Persians", conis imprisoned. 'Abbas-Quli =An, the Consul-
ducted to the army barracks, where they were
General in Damascus. . . I have, three days ago, locked in, and sentinels
detailed to guard them.
sent back, instructing him to proceed direct to "The first night,"
BahB'u'llah testifies in the
Lawlz-i-Ra'is, "all were deprived of either food or affirmed by BahB'u'llah,

they were given twice
 drink. . . They even begged for water, and were the amount required for
 their burial. "None,"
 refused." So filthy and brackish was the water in He Himself has written,
 "knoweth what befell
 the pool of the courtyard that no one could Us, except God, the
 Almighty, the All-Knowing
 drink it. Three loaves of black and salty bread . . . From the foundation
 of the world until the
 were assigned to each, which they were later present day a cruelty
 such as this hath neither
 permitted to exchange, when escorted by guards been seen nor heard of."
 " He hath, during the
 to the market, for two of better quality. Subse- greater part of His
 life," He, referring to Himquently they were allowed a mere pittance as
 self, has, moreover, recorded, "been sore-tried
 substitute for the allotted dole of bread. All fell in the clutches of His
 enemies. His sufferings
 sick, except two, shortly after their arrival. have now reached their
 culmination in this
 Malaria, dysentery, combined with the sultry afflictive Prison, into
 which His oppressors have
 heat, added to their miseries. Three succumbed, so unjustly thrown Him."
 among them two brothers, who died the same The few pilgrims who,
 despite the ban that
 night, "locked", as testified by Baha'u'llah, "in had been so rigidly
 imposed, managed to reach
 each other's arms". The carpet used by Him the gates of the
 Prison-some of whom had
 He gave to be sold in order to provide for their journeyed the entire
 distance from Persia on
 winding-sheets and burial. The paltry sum ob- foot-had to content
 themselves with a fleeting
 tained after it had been auctioned was deli- glimpse of the face of
 the Prisoner, as they
 vered to the guards, who had refused to bury stood, beyond the second
 moat, facing the
 them without first being paid the necessary window of His Prison. The
 very few who sucexpenses. Later, it was learned that, unwashed ceeded in
 penetrating into the city had, to their
 and unshrouded, they had buried them, without great distress, to
 retrace their steps without
 coffins, in the clothes they wore, though, as even beholding His
 countenance. The first

The Bay of 'Akkci with Mt. Carmel in the distance. Facsimile of engraving,
 circa 1880.

'Akkh viewed from the mouth of the River Belus. Facsimile of engraving, circa 1880.

among them, the self-denying Hiji Abu'l- twilight, one evening,
wrapped in his custom-
Hasan-i-Ardikini, surnamed Amin-i-Ilahi ary devotions, when he fell
through the un-
(Trusted of God), to enter His presence was guarded skylight onto a
wooden crate, standonly able to do so in a public bath, where it had ing on
the floor beneath, which pierced his ribs,
been arranged that he should see Baha'u'llhh and caused, twenty-two
hours later, his death,
without approaching Him or giving any sign of on the 23rd of
Rabi'u'l-Avval 1287 A.H.
recognition. Another pilgrim, Ustad IsmB'il-i- (June 23, 1870).l His dying
supplication to a
K a h i , arriving from Mosul, posted himself on grieving Father was that
his life might be
the far side of the moat, and, gazing for hours, accepted as a ransom for
those who were prein rapt adoration, at the window of his Beloved, vented
from attaining the presence of their Befailed in the end, owing to the
feebleness of his loved.
sight, to discern His face, and had to turn back In a highly significant
prayer, revealed by
to the cave which served as his dwelling-place Bahi'u'llah in memory of
His son-a prayer
on Mt. Carmel-an episode that moved to that exalts his death to
the rank of those great
tears the Holy Family who had been anxiously acts of atonement
associated with Abraham's
watching from afar the frustration of his hopes. intended sacrifice of His
son, with the cruci-
Nabil himself had to precipitately flee the city, fixion of Jesus Christ and
the martyrdom of the
where he had been recognized, had to satisfy Imam Husayn-we read the
following: "I
himself with a brief glimpse of BahSt'u'llBh have, O my Lord, offered up
that which Thou
from across that same moat, and continued to hast given Me, that Thy
servants may be
roam the countryside around Nazareth, Haifa, quickened, andall that
dwell on earth be united."
Jerusalem and Hebron, until the gradual relax- And, likewise, these
prophetic words, addressed
ation of restrictions enabled him to join the to His martyred son: "Thou
art the Trust of
exiles.

God and His Treasure in

this Land. Erelong will
 To the galling weight of these tribulations God reveal through thee that
 which He hath
 was now added the bitter grief of a sudden desired."
 tragedy-the premature loss of the noble, the After he had been washed
 in the presence of
 pious Mirza Mihdi, the Purest Branch, 'Abdu'l- Bahi'u'llah, he "that was
 created of the light
 Baha's twenty-two year old brother, an aman- of Bahri," to whose
 "meekness" the Supreme
 uensis of Baha'u'llah and a companion of His Pen had testified, and of
 the "mysteries" of
 exile from the days when, as a child, he was whose ascension that same
 Pen had made menbrought from Tihran to Baghdad to join his
 Father after His return from Sulaymaniyyih. 1 See p. 159 for a report on
 the commemoration of the
 Centenary of the passing of Mirzi Mihdi, "the Purest
 He was pacing the roof of the barracks in the Branch".

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tion, was borne forth, escorted by the fortress retaliatory acts against
 their tormentors, and
 guards, and laid to rest, beyond the city walls, had even sent back to
 Beirut an irresponsible
 in a spot adjacent to the shrine of Nabi Salih, Arab convert, who had
 meditated avenging
 from whence, seventy years later, his remains, the wrongs suffered by
 his beloved Leader,
 simultaneously with those of his illustrious seven of the companions
 clandestinely sought
 mother, were to be translated to the slopes of out and slew three of
 their persecutors, among
 Mt. Carmel, in the precincts of the grave of his whom were Siyyid
 Muhammad and Aqa Jan.
 sister, and under the shadow of the Bib's holy The consternation
 that seized an already
 sepulcher. oppressed community was
 indescribable. Bahk-
 Nor was this the full measure of the afflictions 'u'llah's indignation knew
 no bounds. "Were
 endured by the Prisoner of 'Akka and His We," He thus voices His
 emotions, in a Tablet
 fellow-exiles. Four months after this tragic revealed shortly after
 this act had been comevent a mobilization of Turkish troops neces-
 sitated the removal of BahB'u'llah and all the heavens would be
 rent asunder and the mounwho bore Him company from the barracks. He

tains would crumble." "My captivity," He wrote
 and His family were accordingly assigned the on another occasion,
 "cannot harm Me. That
 house of Malik, in the western quarter of the which can harm Me is the
 conduct of those who
 city, whence, after a brief stay of three months, love Me, who claim to
 be related to Me, and yet
 they were moved by the authorities to the house perpetrate what causeth M
 y heart and My pen to
 of Khavvam which faced it, and from which, groan." And again: "My
 captivity can bring on
 after a few months, they were again obliged to Me no shame. Nay, by M
 y life, it conferreth on
 take up new quarters in the house of Rabi'ih, Me glory. That which
 can make Me ashamed is
 being finally transferred, four months later, to the conduct of such of M
 y followers as profess
 the house of 'Udi Khamr-nBr, which was so to love Me, yet in fact
 follow the Evil One."
 insufficient to their needs that in one of its He was dictating His
 Tablets to His aman-rooms no less than thirteen persons of both
 uensis when the governor, at the head of his
 sexes had to accommodate themselves. Some troops, with drawn
 swords surrounded His
 of the companions had to take up their resi- house. The entire
 populace, as well as the milidance in other houses, while the remainder were
 tary authorities, were in a state of great agi-consigned to a caravanserai
 named the Khan- tation. The shouts and clamour of the people
 i-'Avamid could be heard on all
 sides. Baha'u'll-Bh was
 Their strict confinement had hardly been peremptorily summoned to
 the Governorate,
 mitigated, and the guards who had kept watch interrogated, kept in
 custody the first night,
 over them been dismissed, when an internal with one of His sons, in
 a chamber in the
 crisis, which had been brewing in the midst of -
 Khan-i-aavirdi, transferred for the following
 the community, was brought to a sudden and two nights to better
 quarters in that neighbour-catastrophic climax. Such had been the con-
 hood, and allowed only after the lapse of
 duct of two of the exiles, who had been in- seventy hours to regain
 His home. 'Abdu'l-cluded in the party that accompanied Bah6'u'- Baha
 was thrown into prison and chained
 llah to 'Akka, that He was eventually forced to during the first night,
 after which He was perexpel them, an act of which Siyyid Muhammad
 mitted to join His Father. Twenty-five of the

did not hesitate to take the fullest advantage. companions were cast
 into another prison and
 Reinforced by these recruits, he, together with shackled, all of whom,
 except those responsible
 his old associates, acting as spies, embarked on for that odious deed,
 whose imprisonment
 a campaign of abuse, calumny and intrigue, lasted several years,
 were, after six days, moved to the Khan-i-agvirdi,
 even more pernicious than that which had been
 and there placed, for
 launched by him in Constantinople, calculated six months, under
 confinement.
 to arouse an already prejudiced and suspicious "Is it proper," the
 Commandant of the city,
 populace to a new pitch of animosity and excite- turning to Baha'u'llih,
 after He had arrived at
 ment. A fresh danger now clearly threatened the Governorate, boldly
 inquired, "that some
 the life of Baha'u'llih. Though He Himself had of your followers should
 act in such a manner ?"
 stringently forbidden His followers, on several " If one of your
 soldiers," was the swift reoccasions, both verbally and in writing, any
 joinder, "were to commit a reprehensible act,

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would you be held responsible, and be punished Big Tawfiq, for one
 whose mind had been
 in hispluce ?" When interrogated, He was asked hopelessly poisoned
 against the Faith and its
 to state His name and that of the country from followers; the
 unremitting labours of 'Abdu'lwhich He came. " It is more manifest than the
 Bahk, now in the full flower of His manhood,
 sun," He answered. The same question was put Who, through His
 contacts with the rank and
 to Him again, to which He gave the following file of the population,
 was increasingly demonreply: "Ideem it notproper to mention it. Refer
 strating His capacity to act as the shield of His
 to the farmcin of the government which is in Father; the providential
 dismissal of the offiyourpossession." Once again they, with marked
 cials who had been instrumental in prolonging
 deference, reiterated their request, where- the confinement of the
 innocent companionsupon Baha'u'llah spoke with majesty and power all
 paved the way for the reaction that was now
 these words: " M y name is Bahci'u'llbh (Light of setting in, a reaction
 with which the period of
 God), and M y country is Ndr (Light). Be ye Baha'u'llah's banishment
 to 'Akka will ever
 apprised of it." Turning then, to the Mufti, remain indissolubly

associated.

He addressed him words of veiled rebuke, after Such was the devotion gradually kindled in the heart of that which He spoke to the entire gathering, in such governor, through his associavehement and exalted language that none made tion with 'Abdu'l-Baha, and later through his perusal of the literature bold to answer Him. Having quoted verses from of the Faith, which the Suriy-i-Muhik, He, afterwards, arose and mischief-makers, in the hope of angering him, had submitted for his left the gathering. The Governor, soon after, consideration, that he sent word that He was at liberty to return to His invariably refused to enter His presence withhome, and apologized for what had occurred. out first removing his shoes, as a token of his respect for Him. It was even A population, already ill disposed towards bruited about that the exiles, was, after such an incident, fired with his favoured counsellors were those very exiles uncontrollable animosity for all those who bore who were the followers of the Prisoner in his custody. His own son he the name of the Faith which those exiles pro- was wont to send to fessed. The charges of impiety, atheism, ter- 'Abdu'l-Bahi for instruction and enlightenrorism and heresy were openly and without ment. It was on the occasion of a long-sought restraint flung into their faces. 'Abbud, who audience with Baha'u'llah that, in response to a lived next door to Bahi'u'llah. reinforced the request for permission to render Him some serpartition that separated his house from the vice, the suggestion was made to him to restore dwelling of his now much-feared and suspected the aqueduct which for thirty years had been Neighbour. Even the children of the impri- allowed to fall into disuse-a suggestion which soned exiles, whenever they ventured to show he immediately arose to carry out. To the inthemselves in the streets during those days, flow of pilgrims, among whom were numbered would be pursued, vilified and pelted with the devout and venerable Mulla Sadiq-istones. a u r a s a n i and the father of Badi', both sur- The cup of Baha7u'llih's tribulations was vivors of the struggle of Tabarsi, he offered now filled to overflowing. A situation, greatly scarcely any opposition, though the text of the humiliating, full of anxieties and even perilous, imperial farman forbade their admission into

continued to face the exiles, until the time, set the city. Mustafa Diya
 Pa&&, who became governor a few years
 by an inscrutable Will, at which the tide of
 later, had even gone so far as to intimate that his
 misery and abasement began to ebb, signa-
 Prisoner was free to pass through its gates
 lizing a transformation in the fortunes of the
 whenever He pleased, a sug-
 Faith even more conspicuous than the revolu-
 BahB'u'llah declined. Even the
 tionary change effected during the latter years Mufti of 'Akka, &ay&
 Mahm~id, a man notorious for his
 of Baha'li'i'11ahYssojourn in Ba&dad.
 bigotry, had been converted
 The gradual recognition by all elements of to the Faith, and, fired by
 his newborn enthusithe population of Bahi'u'llah's complete inno- asm,
 made a compilation of the Muhammadan
 cence; the slow penetration of the true spirit traditions related to
 'Akkb. Nor were the
 of His teachings through the hard crust of their occasionally
 unsympathetic governors, desindifference and bigotry; the substitution of
 patched to that city, able, despite the arbitrary
 the sagacious and humane governor, Ahmad power they wielded, to
 check the forces which

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were carrying the Author of the Faith towards mination of His nine-year
 confinement within
 His virtual emancipation and the ultimate the walls of the
 prison-city, before He would
 accomplishment of His purpose. Men of letters, consent to leave its
 gates. The garden of
 and even 'ulamas residing in Syria, were moved, Na'mayn, a small island,
 situated in the middle
 as the years rolled by, to voice their recognition of a river to the east of
 the city, honoured with
 of Baha'u'llah's rising greatness and power. the appellation of Ridvan,
 and designated by
 'Aziz Pasha, who, in Adrianople, had evinced Him the "New Jerusalem"
 and "Our Verdant
 a profound attachment to 'Abdu'l-Baha, and Isle", had, together with
 the residence of
 had in the meantime been promoted to the rank 'Abdu'llah Pasha-rented
 and prepared for
 of Vali, twice visited 'Akka for the express pur- Him by 'Abdu'l-Bahi, and
 situated a few miles
 pose of paying his respects to BahA'u'llBh, and north of 'Akkk-become by

now the favourite
 to renew his friendship with One Whom he had retreats of One Who, for
 almost a decade, had
 learned to admire and revere. not set foot beyond the
 city walls, and Whose
 Though BahB'u'llah Himself practically sole exercise had been to
 pace, in monotonous
 never granted personal interviews, as He had repetition, the floor of
 His bed-chamber.
 been used to do in Ba&dad, yet such was the Two years later the
 palace of ~ d=ammar,
 i
 influence He now wielded that the inhabitants on the construction of
 which so much wealth
 openly asserted that the noticeable improve- had been lavished, while
 BahB'u'llah lay imment in the climate and water of their city was prisoned
 in the barracks, and which its owner
 directly attributable to His continued presence had precipitately
 abandoned with his family
 in their midst. The very designations by which owing to the outbreak of
 an epidemic disease,
 they chose to refer to him, such as the "august was rented and later
 purchased for Him-a
 leader", and "his highness" bespoke the rever- dwelling-place which He
 characterized as the
 ence with which He inspired them. On one "lofty mansion", the spot
 which "God hath
 occasion, a European general who, together ordained as the most
 sublime vision of mankind".
 with the governor, was granted an audience by 'Abdu'l-BahB's visit to
 Beirut, at the invitation
 Him, was so impressed that he "remained of Midhat Pa&&, a former
 Grand Vizir of
 kneeling on the ground near the door". Turkey, occurring about
 this time; His associa-
 &ay& 'Aliy-i-Miri, the Mufti of 'Akka, had tion with the civil and
 ecclesiastical leaders of
 even, at the suggestion of 'Abdu'l-Bahi, to that city; His several
 interviews with the wellplead insistently that He might permit the ter-
 known &ay& Muhammad 'Abdu served to

 'Akkh viewed from the north-east. Facsimile of engraving, circa 1880. On the
 left is the aqueducr
 restored at the request of Baha'u'llhh; on the right, the principal mosque of
 'Akkh.
 A typical mule-driven water wheel described as being situated "in a garden near
 Haifa."

Engraving, circa 1880. A similar water wheel exists in the Garden at Ridvhn.

enhance immensely the growing prestige of the His influence and power.
Governors and muticommunity and spread abroad the fame of its sarriifs,
generals and local oficals, would hummost distinguished member. The splendid
wel- bly request the honour o f attaining His presence
come accorded him by the learned and highly -a request to which He
seldonz acceded."

esteemed &ay& Yhsuf, the Mufti of Naza- It was in that same
mansion that the distinreth, who acted as host to the valis of Beirut,
guished Orientalist, Prof. E. G. Browne of
and who had despatched all the notables of the Cambridge, was granted his
four successive incommunity several miles on the road to meet terviews
with Baha'u'llah, during the five days
Him as He approached the town, accompanied he was His guest at Bahji
(April 15-20, 1890),

by His brother and the Mufti of 'Akka, as well interviews immortalized by
the Exile's hisas the magnificent reception given by 'Abdu'l- toric
declaration that "these fruitless strifes,
Baha to that same & a y a Yusuf when the these ruinous wars shall
pass away and the
latter visited Him in 'Akka, were such as to 'Most Great Peace' shall
come." "The face of
arouse the envy of those who, only a few years Him on Whom I gazed," is
the interviewer's
before, had treated Him and His fellow-exiles memorable testimony for
posterity, "I can
with feelings compounded of condescension never forget, though I
cannot describe it. Those
and scorn. piercing eyes seemed to

read one's very soul;

The drastic farman of Sultan 'Abdu'l- power and authority sat on
that ample brow. . .

'Aziz, though officially unrepealed, had by now No need to ask in whose
presence I stood, as I
become a dead letter. Though Baha'u'llah was bowed myself before one
who is the object of
still nominally a prisoner, "the doors of majesty a devotion and love which
kings might envy
and true sovereignty were," in the words of and emperors sigh for in
vain." "Here," the

'Abdu'l-Baha, "flung wide open." "The rulers visitor himself has
testified, "did I spend five
ofPalestine," He moreover has written, "envied most memorable days,
during which I enjoyed
unparalleled and unhopd-for opportunities of the appointment of a few
of His followers as

holding intercourse with those who are the	"Hands of the Cause of
God"; the restoration of	
fountain-heads of that mighty and wondrous	the Holy House in a
order, whose custodianship	
spirit, which works with invisible but ever-	was now formally
entrusted by Him to the	
increasing force for the transformation and	Bab's wife and her
sister; the conversion of a	
quickening of a people who slumber in a sleep	considerable number of
the adherents of the	
like unto death. It was, in truth, a strange and	Jewish, Zoroastrian and
Buddhist Faiths, the	
moving experience, but one whereof I despair	first fruits of the zeal
and the perseverance which	
of conveying any save the feeblest impression."	itinerant teachers in
Persia, India and Burma	
In that same year Baha'u'llah's tent, the	were so strikingly
displaying-conversion that	
"Tabernacle of Glory", was raised on Mt. Car-	automatically resulted
in a firm recognition by	
them, "the Hill of God and His Vineyard", the	them of the Divine
origin of both Christianity	
home of Elijah, extolled by Isaiah as the "moun-	and Islam-all these
attested the vitality of a	
tain of the Lord", to which "all nations shall	leadership that neither
kings nor ecclesiastics,	
flow". Four times He visited Haifa, His last	however powerful or
antagonistic, could either	
visit being no less than three months long. In	destroy or undermine.
the course of one of these visits, when His tent	Nor should reference
be omitted to the emergence was pitched in the vicinity of the Carmelite	
presence of a prosperous community in the newly	
Monastery, He, the "Lord of the Vineyard", re-	laid out city of
vealed the Tablet of Carmel, remarkable for its	
will of a sympathetic	assured of the 'good
allusions and prophecies. On another occasion	
to establish a Baha'i	government, enabling it
He pointed out Himself to 'Abdu'l-Bahá, as He	cemetery and to purchase
property and erect	
stood on the slopes of that mountain, the site	thereon structures that
were to prove the prewhich was to serve as the permanent resting-	
cursors of the first Mahriqul-Akbar of the	
place of the Bab, and on which a befitting	Baha'i world; or to the
establishment of new	
mausoleum was later to be erected.	outposts of the Faith in
far-off Samarqand and	

Properties, bordering on the lake associated Asiatic continent,
 with the ministry of Jesus Christ, were, more-
 discourses and writings
 over, purchased at Baha'u'llah's bidding, de-
 Fadil-i-QB'ini and the learned
 signed to be consecrated to the glory of His
 Abu'l-Fadl; or to the publica-
 Faith, and to be the forerunners of those "noble
 volumes of the writings of
 and imposing structures" which He, in His
 including His "Most
 Tablets, had anticipated would be raised
 which were to her-
 "throughout the length and breadth" of the
 multiplication of its literature, in
 Holy Land, as well as of the "rich and sacred
 languages, and its dissemiterritories adjoining the Jordan and its vicinity",
 nation, in later decades, throughout both the
 which, in those Tablets, He had permitted to
 be dedicated, "to the worship and service of the
 'Abdu'l-'Aziz," Baha'u'llah is repored true God".
 ted by one of His fellow-exiles to have stated,
 The enormous expansion in the volume of
 in the greatest
 BahB'u'llah's correspondence; the establish-
 object was to destroy
 ment of a BahB'i agency in Alexandria for its
 whenever the means of glori-
 despatch and distribution; the facilities pro-
 themselves, We did not reject
 vided by His staunch follower, Muhammad
 God," He, moreover,
 Mustafa, now established in Beirut to safe-
 his narrative, once regard the interests of the pilgrims who passed
 marked, "it has reached the point when all the
 through that city; the comparative ease with
 are manifesting their subwhich a titular Prisoner communicated with the
 inissiveness unto Us." And again, as recorded in
 multiplying centres in Persia, 'Iraq, Caucasus,
 "The Ottoman Sul&in,
 Turkistan, and Egypt; the mission entrusted
 justification, or reason, arose to
 by Him to Sulayman Ban-i-Tanakabuni,
 known as Jamal Effendi, to initiate a system-
 revealed in 'Akhd, circa 1873. Passages
 from this work translated by Shoghi Effendi appear

BubBrk, in the heart of the
 in consequence of the
 of the erudite
 apologist Mirza
 tion in India of five
 the Author of the Faith,
 Holy Book"-publications
 ald the vast
 various scripts and
 East and the West.
 "Sullcin
 "banished Us to this country
 abasement, and since his
 Us and humble Us,
 and easepresented
 them." "Now, praise be to
 as reported by Nabil in
 pilgrims who passed
 people of these regions
 that same narrative:
 without any
 Kitrib-i-Aqdas;

atic campaign of teaching in India and Burma; on pp. 7-14.

BAHA'U'LLAH IN THE HOLY LAND

A view of the landgate, 'Akkri. Engraving, circa 1880,

oppress Us, and sent Us to the fortress of 'Akkii. His glory reached the East and the West." "His
His imperial farmiin decreed that none should light at first had been a star; now it became a
associate with Us, and that We should become mighty sun." "Until our time," He, moreover
the object of the hatred of every one. The hand of has affirmed, "no such thing has ever occurred."
Divine power, therefore, swiftly avenged Us. It Little wonder that, in view of so remarkable
first loosed the winds of destruction upon his two a reversal in the circumstances attending the
irreplaceable ministers and confidants, 'Ali and twenty-four years of His banishment to 'AkkB,
Fu'rid, after which that Hand was stretched out BahB'u'llah Himself should have penned these
to roll up the panoply of 'Aziz himsez and to weighty words: "The Almighty . . . kath transseize him, as He only can seize, Who is the
formed this Prison-House into the Most Exalted
Mighty, the Strong." Paradise, the Heaven of Heavens."
"His enemies," 'Abdu'l-BahA, referring to
this same theme, has written, "intended that While Bahh'u'llah and the little band that
His imprisonment should completely destroy and bore Him company were being subjected to the
arznihilate the blessed Cause, but this prison was, severe hardships of a banishment intended to
in reality, of the greatest assistance, and became blot them from the face of the earth, the steadthe means of its development." ". . . This illus-
ily expanding community of His followers in
trious Being," He, moreover has affirmed, "up- the land of His birth
were undergoing a perselifted His Cause in the Most Great Prison. From
cution more violent and of longer duration than
this Prison His light was shed abroad; His fame the trials with which He
and His companions
conquered the world, and the proclamation of were being afflicted.
Though on a far smaller

An early photograph taken looking through the landgate, 'Akka'. Circa 1921.

scale than the blood baths which had baptized rible acts subsequently
perpetrated by an in the birth of the Faith, when in the course of a satiable

and unyielding enemy covered as wide
 single year, as attested by 'Abdu'l-Baha, "nzore a range and were marked by
 an even greater
 than four thousand souls were slain, and a great degree of ferocity.
 multitude of' women and children left without Bahi'u'llah's
 incarceration in the prisonprotector and helper," the murderous and hor-
 fortress of 'Akka, the manifold tribulations He
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 endured, the prolonged ordeal to which the mental tenets and
 principles underlying that
 community of His followers in Persia was being Dispensation.
 subjected, did not arrest, nor could they even The Proclamation of His
 Mission had been,
 impede, to the slightest degree, the mighty as already observed,
 directed particularly to the
 stream of Divine Revelation, which, without kings of the earth, who,
 by virtue of the power
 interruption, had been flowing from His pen, and authority they
 wielded, were invested with
 and on which the future orientation, the integ- a peculiar and inescapable
 responsibility for the
 rity, the expansion and the consolidation of destinies of their
 subjects. It was to these kings,
 His Faith directly depended. Indeed, in their as well as to the world's
 religious leaders, who
 scope and volunle, His writings, during the exercised a no less
 pervasive influence on the
 years of His confinement in the Most Great mass of their followers,
 that the Prisoner of
 Prison, surpassed the outpourings of His pen 'AkkA directed His
 appeals, warnings, and exin either Adrianople or Ba&dad. More remark-
 hortations during the first years of His incarable than the radical
 transformation in the ceration in that city. "Upon Our arrival at this
 circumstances of His own life in 'Akka, more Prison," He Himself
 affirms, "We purposed to
 far-reaching in its spiritual consequences than transmit to the kings the
 messages of their Lord,
 the campaign of repression pursued so relent- the Mighty, the
 All-Praised. Though We have
 lessly by the enemies of His Faith in the land of transmitted to them, in
 several Tablets, that
 His birth, this unprecedented extension in the which We were commanded,
 yet We do it once
 range of His writings, during His exile in that again, as a token
 ofGodYsgrace."
 Prison, must rank as one of the most vitalizing To the kings of the
 earth, both in theEast and

and fruitful stages in the evolution of His Faith. in the West, both Christian and Muslim, who

The tempestuous winds that swept the Faith had already been collectively admonished and

at the inception of His ministry and the wintry warned in the Suriy-i-MuWk revealed in Adriadesolation that marked the beginnings of His nople, and had been so vehemently summoned

prophetic career, soon after His banishment by the Bab, in the opening chapter of the

from Tihran, were followed during the latter Qayyilimu'l-Asma', on the very night of the

part of His sojourn in Baddad, by what may Declaration of His

Mission, Baha'u'llah, during the darkest days of His

be described as the vernal years of His Mission the darkest days of His confinement in 'Akka,

-years which witnessed the bursting into visi- addressed some of the noblest passages of His

ble activity of the forces inherent in that Divine Most Holy Book. In these passages He called

Seed that had lain dormant since the tragic upon them to take fast hold of the "Most

removal of His Forerunner. With His arrival Great Law"; proclaimed Himself to be "the

in Adrianople and the proclamation of His King of Kings" and "the Desire of all Nations";

Mission the Orb of His Revelation climbed as it declared them to be His "vassals" and "emwere to its zenith, and shone, as witnessed by blems of His sovereignty"; disclaimed any inthe style and tone of His writings, in the pleni- tention of laying hands on their kingdoms;

tude of its summer glory. The period of His bade them forsake their palaces, and hasten to

incarceration in 'Akka brought with it the gain admittance into His Kingdom; extolled

ripening of a slowly maturing process, and was the king who would arise to aid His Cause as

a period during which the choicest fruits of that "the very eye ofmankind" ;and finally arraigned

mission were ultimately garnered. them for the things which had befallen Him at

The writings of Baha'u'llah during this their hands.

period, as we survey the vast field which they I n His Tablet to Queen Victoria He, moreembrace, seem to fall into three distinct cate- over, invites these kings to hold fast to "the

gories. The first comprises those writings which Lesser Peace", since they had refused "the

constitute the sequel to the proclamation of His Most Great Peace"; exhorts them to be recon-

Mission in Adrianople. The second includes the ciled among themselves, to unite and to reduce laws and ordinances of His Dispensation, their armaments; bids them refrain from laying which, for the most part, have been recorded in excessive burdens on their subjects, who, He the Kitrib-i-Aqdas, His Most Holy Book. To the informs them, are their "wards" and "treathird must be assigned those Tablets which sures" ;enunciates the principle that should any partly enunciate and partly reaffirm the funda- one among them take up arms against another,

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all should rise against him; and warns them not upon her to incline her ear to the voice of her Lord, the Lord of all to deal with Him as the "King of ZslLm" and mankind; bids her "cast his ministers had dealt. away all that is on earth," and set her heart to-wards her Lord, the Ancient To the Emperor of the French, Napoleon 111, that "all that hath been the most prominent and influential monarch mentioned in the Gospel that "all that hath been of his day in the West, designated by Him as the hath been fulJilledW; assures her that God would reward her for having "Chief of Sovereigns", and who, to quote His "jorbidden the trading in slaves", were she to words, had "cast behind his back" the Tablet unto her by Him; follow what has been sent revealed for him in Adrianople, He, while a commends her for having "entrusted the reins of prisoner in the army barracks, addressed a the representatives of counsel into the hands of the people" ; and exhorts them to "regard second Tablet and transmitted it through the the representatives of the people" ; and exhorts them to "regard French agent in 'Akka. In this He announces themselves as the representthe coming of " H i m Who is the Unconstrained", tatives of all that dwell on earth", and to judge whose purpose is to "quicken the world" and between men with "pure justice".

unite its peoples; unequivocally asserts that In a celebrated passage addressed to William I, King of Prussia and Jesus Christ was the Herald of His Mission ;pro- newly acclaimed emclaims the fall of "the stars of the firmament of peror of a unified Germany, He, in His Kitbb-iknowledge", who have turned aside from Him; Aqdas, bids the sovereign hearken to His Voice, the Voice of God exposes that monarch's insincerity ;and clearly

Himself; warns him to
 prophesies that his kingdom shall be "thrown take heed lest his pride
 debar him from recoginto c o ~ ~ u s i o n "that
 , his "enipire shall pass" nizing "the Dayspring of Divine Revelation",
 from his hands, and that "commotions shall and admonishes him to
 "remember the one
 seize all the people in that land", unless he arises (Napoleon 111) whose
 power transcended" his
 to help the Cause of God and follow Him Who power, and who "went
 down to dust in great
 is His Spirit. loss". Furthermore, in
 that same Book, apos-
 In memorable passages addressed to "the trophizing the "banks of
 the Rhine", He pre-
 Rulers of America and the Presidents of the Re- dicts that "the swords
 of retribution" would be
 publics therein" He, in His Kitab i-Aqdas, calls drawn against them, and
 that "the lamentaupon them to "adorn the temple of dominion tions
 of Berlin" would be raised, though at that
 with the ornament of justice and of the fear of time she was "in
 conspiczrous glory".
 God, and its head with the crown of remem- In another notable
 passage of that same
 brance" of their Lord; declares that "the Pro- Book, addressed to
 Francis-Joseph, the Ausmised One" has been made manifest; counsels
 trian Emperor and heir of the Holy Roman
 them to avail themselves of the " Day of God"; Empire, BahB'u'llih
 reproves the sovereign for
 and bids them "bind with the hands of justice having neglected to
 inquire about Him in the
 the broken" and "crush" the "oppressor" with course of a pilgrimage
 to Jerusalem; takes God
 "the rod of the commandnients of their Lord, to witness that He had
 found him "clinging unto
 the Ordainer, the All- Wise". the Branch and heedless
 of the Root"; grieves to
 To Nicolaevitch Alexander 11, the all-power- observe his waywardness;
 and bids him open
 ful Czar of Russia, He addressed, as He lay a his eyes and gaze on
 "the Light that shineth
 prisoner in the barracks, an Epistle wherein He above this lunzinous
 Horizon".
 announces the advent of the promised Father, To ' ~ IPasha,
 i the Grand Vizir of the Sultan
 Whom "the tongue of Isaiah hath extolled", of Turkey, He addressed,
 shortly after His
 and "with Whose name both the Torah and the arrival in 'Akka, a

second Tablet, in which He
 Evangel were adorned"; commands him to reprimands him for his
 cruelty "that hath
 "arise . . . and summon the nations unto God" ; made hell to blaze and
 the Spirit to lament";
 warns him to beware lest his sovereignty with- recounts his acts of
 oppression; condemns him
 hold him from " Him Who is the Supreme Sove- as one of those who,
 from time immemorial,
 reign"; acknowledges the aid extended by his have denounced the
 Prophets as stirrers of mis-
 Ambassador in Tihiran; and cautions him not chief; prophesies his
 downfall; expatiates on
 to forfeit the station ordained for him by God. His own sufferings and
 those of His fellow-
 To Queen Victoria He, during that same exiles; extols their
 fortitude and detachment;
 period, addressed an Epistle in which He calls predicts that God's
 "wrathful anger" will seize
 A photograph of the sea gate, ' A k k a , before alterations were undertaken.
 To the right can be
 seen the wall of the caravansarai, Bdn-i-'Avanzid (Inn o f the Pillars), one
 room of which was
 occupied by 'Abdu'l-Bahh who entertained guests and pilgrin~sthere prior to
 leading thenz to
 the presence of Bahri'u'llhh.

him and his government, that "sedition will be heed His call, and
 denounces, in certain specific
 stirredup" in their midst, and that their "donzin- cases, their perversity,
 their extreme arrogance
 ions will be disrupted"; and affirms that were and tyranny.
 he to awake, he would abandon all his posses- In immortal passages of
 His Kitab-i-Aqdas
 sions, and would "choose to abide in one of the and other Tablets He bids
 the entire company
 dilapidatedroonis oj'this Most Great Prison". In of these ecclesiastical
 leaders to 'Ifear God", to
 the Lawh-i-Fu'dd, in the course of His reference "rein in" their pens,
 "fling away idle fancies and
 to the premature death of the Sultan's Foreign imaginings, and turn then
 towards the Horizon
 Minister, Fu'ad P a h a , He thus confirms His of Certitude"; warns them
 to "weigh not the
 above-mentioned prediction: "Soon will W e Book of God
 (Kitab-i-Aqdas) with such standdismiss the one (' ~ l Pa&&)
 i who was like unto ards andsciences us are current" amongst them;

him and will lay hold on their Chief (Sultan designates that same Book
as the "Unerring
'Abdu'l-'Aziz) who ruleth the land, and I, verily, Balance established
anzongst men"; laments
am the Almighty, the All-Conipelling." over their blindness and
waywardness; asserts
No less outspoken and emphatic are the mes- His superiority in vision,
insight, utterance and
sages, some embodied in specific Tablets, others wisdom; proclaims His
innate and God-given
interspersed through His writings, which knowledge; cautions them
not to "shut out
BahB'u711ahaddressed to the world's ecclesias- the people by yet another
veil", after He Himtial leaders of all denominations-messages self had
"rent the veils asunder"; accuses them
in which He discloses, clearly and unreservedly, of having been "the cause
of the repudiation
the claims of His Revelation, summons them to of the Faith in its early
days" ;and adjures them

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' O
~ RLD

to "peruse with fairness and justice that which calls upon him to "exhort
the kings" to "deal
hath been sent down" by Him, and to "nulliJj, equitably with men"; and
counsels him to walk
not the Truth" with the things they possess. in the footsteps of his
Lord, and follow His
To Pope Pius IX, the undisputed head of the example.
most powerful Church in Christendom, pos- To the patriarchs of the
Christian Church
sessor of both temporal and spiritual authority, He issued a specific
summons in which He pro-
He, a Prisoner in the army barracks of the claims the coming of the
Promised One; exhorts
penal-colony of 'Akka, addressed a most them to 'year God" and not
to follow "the
weighty Epistle, in which He announces that vain imaginings of the
superstitious";and directs
"He Who is the Lord of Lords is come over- them to lay aside the
things they possess and
shadowed with clouds," and that "the Word "take fast hold of the
Tablet of God by His
which the Son concealed is made manifest." He, sovereign power". To the
archbishops of that
moreover, warns him not to dispute with Him Church He similarly

declares that " He Who
even as the Pharisees of old disputed with is the Lord of all men hath
appeared," that they
Jesus Christ; bids him leave his palaces unto are "numbered with the
dead", and that great is
such as desire them, "sell all the embellished the blessedness of him who
is "stirred by the
ornaments" in his possession, "expend them breeze of God, and hath
arisen from amongst
in the path of God", abandon his kingdom unto the dead in this perspicuous
Name". In passages
the kings, "arise . . . amidst the peoples of the addressed to its bishops He
proclaim~sthat "the
earth", and summon them to His Faith. Regard- Everlasting Father calleth
aloud between earth
ing him as one of the sons of the heaven of and heaven," pronounces
them to be the fallen
God's names, He cautions him to guard him- stars of the heaven of His
knowledge, and
self lest "darkness spread its veils" over him; affirms that His body
"yearneth for the cross"

A view of the prison at 'Akkri, circa 1921. The two windows on the extreme right
are those of

the room occupied by Bahri'u'llah.

THE HOLY LAND

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and His head is "eager for the spear in the path which He stigmatizes their
deeds, and proof the All-Merciful". The concourse of Chris- phesies that
their "glory will be turred into the
tian priests He bids "leave the bells", and come most wretched abasement",
and that they shall
forth from their churches; exhorts them to behold the punishment
which will be inflicted
"proclaim aloud the Most Great Name among upon them, "as decreed by
God, the Ordainer,
the nations"; assures them that whoever will the All- Wise".
summon men in His Name will "show forth To the Jewish people,
He, moreover, anthat which is beyond the power of all that are on nounced
that the Most Great Law has come,
earth"; warns them that the "Day of Reckon- that "the Ancient Beauty
ruleth upon the throne
ing hath appeared"; and counsels them to of David," Who cries aloud
and invokes His
turn with their hearts to their "Lord, the For- Name, that "jirom Zion
hath appeared that
giving, the Generous". In numerous passages which was hidden," and
that 'If from Jerusalem is

addressed to the "concourse of monks" He bids heard the Voice of God,
the One, the Incomparable not to seclude themselves in churches and able,
the Omniscient."

cloisters, but to occupy themselves with that To the "high priests"
of the Zoroastrian

which will profit their souls and the souls of Faith He, furthermore,
proclaimed that "the

men; enjoins them to enter into wedlock; and Incomparable Friend" is
manifest, that He

affirms that if they choose to follow Him He will "speakeeth that wherein
lieth salvation", that "the

make them heirs of His Kingdom, and that if Hand of Omnipotence is
stretched forth from

they transgress against Him, He will, in His behind the clouds," that
the tokens of His

long-suffering, endure it patiently. majesty and greatness are
unveiled; and de-

And finally, in several passages addressed to clared that "no man's acts
shall be acceptable in

the entire body of the followers of Jesus Christ this day unless he
forsaketh mankind and all that

He identifies Himself with the "Father" spoken men possess, and setteth
his face towards the

of by Isaiah, with the "Comforter" Whose Cove- Omnipotent One."
nant He Who is the Spirit (Jesus) had Himself Some of the weightiest

passages of His

established, and with the "Spirit of Truth" Who Epistle to Queen Victoria
are addressed to the

will guide them "into all truth"; proclaims His members of the British
Legislature, the Mother

Day to be the Day of God; announces the con- of Parliaments, as well as
to the elected rejoining of the river Jordan with the "Most

representatives of the peoples in other lands. In these

Great Ocean"; asserts their heedlessness as well He asserts that His
purpose is to quicken the

as His own claim to have opened unto them world and unite its

peoples; refers to the treat-

"the gates of the kingdom"; affirms that the ment meted out to Him by
His enemies; exhorts

promised "Temple" has been built "with the the legislators to "take
counsel together," and

hands of the will" of their Lord, the Mighty, the to concern themselves only
"with that which

Bounteous; bids them "rend the veils asunder", profiteth mankind"; and
affirms that the "sovereign enter in His name His Kingdom; recalls

reign remedy" for the "healing of all the world"

the saying of Jesus to Peter; and assures them is the "union of all its

peoples in one universal
 that, if they choose to follow Him, He will make Cause, one common Faith",
 which can "in no
 them to become"quickeners of mankind". wise be achieved except
 through the power of a
 To the entire body of Muslim ecclesiastics skilled and all-powerful and
 inspired Physician".
 BahB'u'llah specifically devoted innumerable He, moreover, in His Most
 Holy Book, has
 passages in His Books and Tablets, wherein He, enjoined the selection of
 a single language and
 in vehement language, denounces their cruelty; the adoption of a common
 script for all on
 condemns their pride and arrogance; calls upon earth to use, an
 injunction which, when carried
 them to lay aside the things they possess, to hold out, would, as He Himself
 affirms in that
 their peace, and give ear to the words He has Book, be one of the signs
 of the "coming of age
 spoken; and asserts that, by reason of their o f the humnn race".
 deeds, "the exalted station of the people hath No less significant
 are the words addressed
 been abased, the standard of Islrim hath been separately by Him to the
 "people of the Bayrin",
 reversed, and its mighty throne hath fallen." To to the wise men of the
 world, to its poets, to its
 the "concourse of Persian divines" He more par- men of letters, to its
 mystics and even to its
 ticularly addressed His condemnatory words in tradesmen, in which He
 exhorts them to be

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THE BAH A' ~WORLD

A distant view of the ancient city of 'Akko ('Akka) viewed from the north-east.
 Facsimile of
 engraving, circa 1880. It was known to the Greeks and Romans as Ptolemais.

attentive to His voice, to recognize His Day, of any previous religion, and to
 which the

and to follow His bidding. messages directed by the
 Prophet of Islam to

Such in sum are the salient features of the some of the rulers among His
 contemporaries

concluding utterances of that historic Procla- alone offer a faint resemblance.
 mation, the opening notes of which were "Never since the beginning
 of the world,"

sounded during the latter part of BahB'u'llah's BahB'u'llBh Himself
 affirms,"hath the Message

banishment to Adrianople, and which closed been so openly proclaimed." "Each one

of them,"
during the early years of His incarceration in He, specifically referring to
the Tablets at the prison-fortress of 'Akka. Kings and em- dressed by Him to the
sovereigns of the earth
perors, severally and collectively; the chief -Tablets acclaimed by
'Abdu'l-Baha as a
magistrates of the Republics of the American "miracle"-has written, "hath been
designated
continent; ministers and ambassadors; the by a special name. The first hath
been named
Sovereign Pontiff himself; the Vicar of the 'The Rumbling', the second 'The
Blow', the
Prophet of Islam; the royal Trustee of the King- third 'The Inevitable', the
fourth 'The Plain', the
dom of the Hidden Imam; the monarchs of fifth 'The Catastrophe', and the others
'The
Christendom, its patriarchs, archbishops, Stunning Trumpet-Blast', 'The Near
Event', 'The
bishops, priests and monks; the recognized Great Terror', 'The Trumpet', 'The
Bugle', and
leaders of both the Sunni and a i ' a h sacerdotal the like, so that all the
peoples of the earth may
orders; the high priests of the Zoroastrian know, of a certainty, and may
witness, with out religion; the philosophers, the ecclesiastical ward and inner
eyes, that He Who is the Lord of
leaders, the wise men and the inhabitants of Names hath prevailed, and will
continue to pre-
Constantinople-that proud seat of both the vail, under all conditions, over all
men." The
Sultanate and the Caliphate; the entire com- most important of these Tablets,
together with
pany of the professed adherents of the Zoroa- the celebrated Suriy-i-Haykal
(the Surih of the
strian, the Jewish, the Christian and Muslim Temple), He, moreover, ordered to
be written
Faiths; the people of the Bayan; the wise men in the shape of a pentacle,
symbolizing the
of the world, its men of letters, its poets, its temple of man, and which He
identified, when
mystics, its tradesmen, the elected representa- addressing the followers of the
Gospel in one
tives of its peoples; His own countrymen-all of His Tablets, with the "Temple"
mentioned
have, at one time or another, in books, Epistles by the Prophet Zechariah, and
designated as
and Tablets, bee11 brought directly within the "the resplendent dawning-place
of the Allpurview of the exhortations, the warnings, the Merciful", and which

"the hands of the power
appeals, the declarations and the prophecies of Him Who is the Causer of
Causes" had built.
which constitute the theme of His momentous Nor should a review of the
outstanding feassummons to the leaders of mankind-a sum- tures of Bahk'u'llkh's
writings during the latter
mons which stands unparalleled in the annals part of His banishment to 'Akka
fail to include
a reference to the Lawlz-i-Hiknlat (Tablet of With this book,
revealed about one year prior
Wisdom), in which He sets forth the funda- to His ascension,
the prodigious achievement
mentals of true philosophy, or to the Tablet of as author of a
hundred volumes, repositories of
Visitation revealed in honour of the Imam the priceless
pearls of His Revelation, may be
Husayn, whose praises He celebrates in glow- said to have
practically terminated-volumes
ing language; or to the "Questions and An- replete with
unnumbered exhortations, revolswers" which elucidates the laws and ordi-
utionizing principles, world-shaping laws and
nances of the Kitrib-i-Aqdas; or to the Lawh-i- ordinances, dire
warnings and portentous
Burhdn (Tablet of the Proof) in which the acts prophecies, with
soul-uplifting prayers and
perpetrated by &ay& Muhammad-Baqir, sur- meditations,
illuminating commentaries and
named " a i ' b " (Wolf), and Mir Muhammad- interpretations,
impassioned discourses and
Husayn, the Imam-Jum'ih of Isfahan, sur- homilies, all
interspersed with either addresses
named "Raq&a" (She-Serpent), are severely or references to
kings, to emperors and to
condemned; or to the Lawh-i-Karmil (Tablet of ministers, of both
the East and the West, to
Carmel) in which the Author significantly ecclesiastics of
divers denominations, and to
makes mention of "the City of Godthat hath de- leaders in the
intellectual, political, literary,
scended fronz heaven," and prophesies that "ere- mystical,
commercial and humanitarian spheres
long will God sail His Ark" upon that moun- of human activity.
tain, and "will manijest the people of Baha". " W e , verily,"
wrote BahB'u'llah, surveying
Finally, mention must be made of His Epistle1 in the evening of
His life, from His Most Great
to Shaykh Muhammad-Taqi, surnamed "Ibn- Prison, the entire

range of this vast and
 i-mi'b" (Son of the Wolf), the last outstanding weighty
 Revelation, "have not fallen short of
 Tablet revealed by the pen of BahB'u'llah, in Our duty to exhort
 nzen, and to deliver that
 which He calls upon that rapacious priest to whereunto I was
 bidden by God, the Almighty,
 repent of his acts, quotes some of the most the All-Praised".
 "Is there any excuse," He furcharacteristic and celebrated passages of His
 ther has stated, "left for any one in this Reveown writings, and
 adduces proofs establishing lation? No, by God, the Lord of the
 Mighty
 the validity of His Cause. Throne! M y signs
 have encompassed the earth,
 Translated into English by Shoghi Effendi and pub- and n y power
 enveloped all mankind." (God
 lished in 1941 under the title, Epistle to the Son of the Passes By, chapters
 XI, XII.)
 WOK

German Templar colony at the foot of Mt. Carnzel, HaiJ1?. Engraving, 1877. The
 Templars,
 wrote Shoghi Effendi in God Passes By, "in anticipation of the 'coming o f the
 Lord', had forsaken
 their homes and foregathered at the foot of that mountain, in the very year of
 Baha'u'llah's
 Declaration in Baddad (1863) . . ."
 T H E B A H A ' ~ W O R L D

Bahd'u'llrih left Adrianople on Wednesday 12th
 August 1868 A.D. and/ourneyed via Urdn-Kupriand
 Kadanih to Gallipoli. This journey took about 4
 days. After a few days' stay in Gallipoli He sailed
 Or an Austrian steanter bejore noon, arriving in
 Madelli about sunset, and leavit~g at night for
 Sniyrna where He stayed 2 days.

T H E Y O Y A G E O F B A H A ' Y J ' L L A ' H
 F R O M T H E L A N D O F M Y S T E R Y
 T O T H E M O S T G R E A T P R I S O N
 I N T H E H O L Y L A N D
 A U G U S T 1868

,
 Bahd'u'lldh arrived in the

 and left the sattie nlght.
 B A H A ' U ' L L A H I N T H E H O L Y L A N D

2 . THE F I R S T O C E A N I C C O N F E R E N C E

Palermo, Sicily- August 23-25, 1968

ON November 12, 1967, the Universal House of Justice cabled the Bahi'i world: by Mr. Thomas Anaquod, its first Indian member.

Approximately twenty-five special tour buses displaying "BahB'i Mediterranean Conference" signs transported the BahB'is from OCCASION HUNDRED FIFTIETH ANNIVERSARY BIRTH BLESSED BEAUTY WE CONTEMPLATE their hotels to the exposition grounds. The WITH HEARTS OVERFLOWING GRATITUDE IN-townspeople were drawn to the conference site ESTIMABLE BOUNTIES CONFERRED BY GOD and the bus drivers were found in conversation THROUGH HIS SUPREME MANIFESTATION ENDURING the day with many of the Baha'is. SURING FULFILMENT GLORIOUS LONG PROMISED KINGDOM NOW EVOLVING WOMB TRAVAILING AGE DESTINED CONFER PEACE UNPRELUDE DREAMT FELICITY MANKIND STOP ANNOUNCE In the airy meeting hall on the eve of the CONVOCATION TWENTYTHIRD TO TWENTY-conference opening the friends from East and West FIFTH AUGUST 1968 FIRST OCEANIC CONFERENCE BAHAI WORLD PALERMO SICILY HEART Unity Feast, renewing skeins of friendship SEA TRAVERSED GODS MANIFESTATION CENTWoven through the years. At the end of the TURY AGO PROCEEDING INCARCERATION MOST room, facing almost directly east, was the GREAT PRISON STOP TWOFOLD PURPOSE CON-Greatest Name, black on a white background, FERENCE CONSIDER MOMENTOUS FULFILMENT standing out as if carved in relief. The platform AGEOLD PROPHECIES TRIUMPH GODS MES-was a radiant green, flanked with plants and SENDER OVER EVERY GRIEVOUS CALAMITY AND shrubs and spear-pointed with crimson glass. Behind the scenes the friends who were LANDS LANDS BORDERING MEDITERRANEAN working on service committees prepared for SEA STOP PARTICIPANTS INVITED HOLY LAND action: translators conferred, preparing to

IMMEDIATELY FOLLOWING CONFERENCE AT-
 make simultaneous translations in English,
 TEND COMMEMORATION ARRIVAL LORD HOSTS
 Italian, Persian, Spanish, German and French;
 THESE SACRED SHORES RECONSECRATE THEM-
 cameramen took readings, trying to assess the
 SELVES THRESHOLD HIS SHRINE PROSECUTION
 lighting for their shots.
 GLORIOUS TASKS AHEAD.

More than 2,300 Baha'is from sixty-seven countries gathered in Palermo, soon
 filling all avail- THE UNITY FEAST
 able hotel space in this city of 600,000. Large, The conference
 proceedings opened on
 colourful signs on public buildings directed the Thursday evening, August
 22, with some 1,750
 visitors to the garden site of the Mediterranean friends in attendance at
 the Unity Feast. The
 Fair in the eastern part of the city where the assemblage was honoured by
 the presence of
 conference was held. Excitement mounted as the Hand of the Cause
 Ugo'Giachery, the repreeach new group arrived to swell the attendance.
 sentative of the Universal House of Justice, and
 A chartered liner brought 175 Persian friends the Hands of the Cause
 'Ali-Akbar Furutan,
 from Piraeus, Greece, the ship to serve as a mikru'llah m a d e m ,
 Adelbert Miihlschlegel,
 hotel during the conference, to move on to Jalal a a z e h , Paul E.
 Haney, Enoch Olinga,
 Haifa, and then return to Piraeus where the William Sears, John
 Ferraby, Rahmatu'llah
 friends would depart for fran. A family from Muhajir and Abu'l-Qasim
 Faizi. Professor
 northern Ireland sailed on a thirty-two-foot Alessandro Bausani,
 Chairman of the Na-
 Bermuda cutter. One hundred and twenty be- tional Spiritual Assembly
 of Italy, welcomed
 lievers attended from Canada, the National everyone. During the
 devotional session pray-
 Spiritual Assembly being officially represented ers were read and chanted
 in many languages,
 Adapted from a report by Hugh McKinley, U.S. Bahd'iNews, N o . 451, October,
 1968.
 attesting the regenerating and unifying power its potentiality for
 disaster, which confronted
 of the Word of God. Groups of friends from Him. Consigned to a prison
 cell, debarred from

each of the countries represented were intro- access to those to whom
His Message must be addressed, cut off from
duced and welcomed.
His followers save for
Mr. William Maxwell of the Continental the handful who were to
accompany Him, and
Board of Counsellors for Northwestern Africa, deprived even of
association with them, it was
chairman of the Feast programme, introduced apparent that by all
earthly standards the ship
the Hand of the Cause William Sears who spoke of His Cause must founder,
His mission wither
on "The Day of God". He traced the travels of and die.
Baha'u'llah and outlined what the friends But it was the Lord of
Hosts with Whom they
would see when they visited the Holy Land. He were dealing. Knowing the
sufferings which
uplifted the hearts and encouraged the BahB'is faced Him His one thought
was to instil into them the realization that the bounties we have that are not yet confidence
and fortitude into His followers, to
shared with the world. whom He immediately
despatched sublime
Tablets asserting the power of His Cause to
MESSAGE FROM THE UNIVERSAL overcome all opposition. Should
they attempt
HOUSE OF JUSTICE to conceal its light on the continent,
is one of His
powerful utterances on this theme, it will
An even larger number of believers gathered
assuredly rear its head in the midst of the heart of
the following day when the Hand of the Cause
the ocean, and, raising its voice, proclaimed: "I am
Ugo Giachery, the representative of the Universal Lifegiver of the world!" All
the afflictions
sal House of Justice, read the message at which men could heap upon Him were
thrown
dressed "To the Hands of the Cause of God
back from the rock of His adamant will like
and the BahB'i Friends Assembled in Palermo,
spray from the ocean. His patient submission
Sicily, at the First Baha'i Oceanic Conference":
to the affronts of men, His fortitude, His divine
The event which we commemorate at this genius transformed the sombre
notes of disaster at the first Baha'i Oceanic Conference is unique. ter into the
diapason of triumph. At the nadir
Neither the migration of Abraham from Ur of His worldly fortunes He
raised His standard

the Chaldees to the region of Aleppo, nor the Prison City and poured
 journey of Moses towards the Promised Land, healing balm of His
 nor the flight into Egypt of Mary and Joseph revealed in His Most Holy
 with the infant Jesus, nor yet the hegira of comments 'Abdu'l-Baha,
 Muhammad can compare with the voyage made occurred.
 by God's Supreme Manifestation one hundred years ago from Gallipoli to the Most
 clearer understand- Great Prison. Baha'u'llah's voyage was forced
 more confident view of upon Him by the two despots who were His
 apprehension of chief adversaries in a determined attempt to
 upon to play. That the extirpate once and for all His Cause, and the
 has seized the entire decree of His fourth banishment came when the
 ability of men to assuage, tide of His prophetic utterance was in full flood.
 revelation, is a truth repeatedly and forcibly set
 The proclamation of His Message to mankind forth in our Writings. The
 had begun; the sun of His majesty had reached old order cannot be
 repaired; it is being rolled up before our eyes. The
 its zenith and, as attested by the devotion of His moral decay and disfollowers, the respect of the population and the
 convulsing human society must run their esteem of officials and the representatives of course; we can neither
 arrest nor divert them. foreign powers, His ascendancy had become Our task is to build
 the Order of Baha'u'llah. manifest. At such a time He was confronted Undeflected by the
 desperate expedients of with the decree of final exile to a remote, obscure those who seek to subdue
 the storm convulsing and pestilential outpost of the decrepit Turkish human life by political,
 economic, social or educational programmes,
 ish empire. let us, with single-
 Baha'u'llah knew, better than His royal per- minded devotion and
 concentrating all our

secutors, the magnitude of the crisis, with all efforts on our objective,
raise His Divine Sys-

B A H A ' U ' L L A H IN THE H O L Y L A N D

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Bahd'is gathering at the site of the Baha'i Mediterranean Conference, Palernno,
Sicily,
August, 1968.

tem and sheltered within its impregnable strong- the lands bordering the
southern and western
hold, safe from the darts of doubtfulness, shores of this sea
witnessed the glory of Islam's
demonstrate the Bahi'i way of life. Wherever a Golden Age.
BahA'i community exists, whether large or In the day of the
Promised One this same
small, let it be distinguished for its abiding sense sea achieved eternal
fame through its associaof security and faith, its high standard of rec-
tion with the Heroic and Formative Ages of His
titude, its complete freedom from all forms of Cause. It bore upon its
bosom the King of
prejudice, the spirit of love among its members kings Himself; the
Centre of His Covenant
and for the closely knit fabric of its social life. crossed and recrossed it
in the course of His
The acute distinction between this and present epoch-making journeys to
the West, during
day society will inevitably arouse the interest of which He left the
indelible imprint of His prethe more enlightened, and as the world's gloom
sence upon European and African lands; the
deepens the light of Baha'i life will shine Sign of God on earth
frequently journeyed upon
brighter and brighter until its brilliance must it. It enshrines within
its depths the mortal reeventually attract the disillusioned masses and
mains of the Hand of the Cause of God Dorocause them to enter the haven of the
Covenant thy Baker and around its shores lies the dust of
of Bahi'u'llah, Who alone can bringthem peace apostles, martyrs and
pioneers. Forty-six
and justice and an ordered life. Knights of Bahk'u'llah
are identified with seven
The great sea, on one of whose chief islands of its islands and five of
its territories. Through
you are now gathered, within whose hinter- such and many other
episodes, Mediterranean
land and islands have flourished the Jewish, the lands-ancient home of
civilizations-have
Christian and Islamic civilizations is a befit- been endowed with
spiritual potentiality to disting scene for the first Oceanic Baha'i Confer-
solve the encrustations of those once glorious

ence. Two millennia ago, in this arena, the but now moribund social
orders and to radiate
disciples of Christ performed such deeds of once again the light of
Divine guidance.
heroism and self-sacrifice as are remembered Through dedicated,
heroic and sacrificial
to this day and are forever enshrined in the deeds during the course
of the beloved Guardannals of His Cause. A thousand years later
ian's ministry, the Faith of BahB'u'llah was
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established in this area. Eight pillars of the arrival in the Holy Land
will take place. The
Universal House of Justice were raised, the hearts and minds of the
entire Baha'i world will
first of an even larger number to be established be focused on the Most Holy
Shrine, where
now and during the course of future plans, to those privileged to attend
this commemoration
include, as envisioned by Shoghi Effendi, Na- will circumambulate that
Holy Spot and raise
tional Spiritual Assemblies in major islands of their prayers to the Lord
of the Age. Let them
that historic sea. remember their
fellow-believers at home and
The timing of such exciting developments is supplicate from the depths of
their souls for
dependent upon the outcome of the Nine Year such bounties and favours
to descend upon the
Plan. At this midway point of that Plan, friends of God everywhere
as to cause them to
although great strides have been made, more rise as one man to
demonstrate their love for
than half the goals are still to be won. The Him Who suffered for them,
by such deeds of
greatest deficiencies are in the opening of new sacrifice and devotion as
shall outshine the
centres where BahB'is reside and the formation deeds of the past and sweep
away every obof Local Spiritual Assemblies, which inevi- stacle from
the onward march of the Cause of
tably affects the ability to establish National God.
Spiritual Assemblies. A dramatic upsurge of
teaching--effective teaching-is necessary to The Hand of the Cause
Abu'l-Qasim Faizi
make up the leeway; pioneers are needed, recounted the exile of
BahB'u'llah and gave
teachers must travel, funds must be provided. many touching accounts of

early believers in

It is our hope that there will be engendered at service to Baha'u'llah and
the sacrifices they
this Conference, through your enthusiasm, made to journey with and
assist Him. Today
prayers and spirit of devotion, a great spiritual we have the opportunity to
spread the Word of
dynamic to reinforce that grand momentum God throughout the world,
he said, and invited
which, mounting steadily during the next four us to reflect upon the
effect that would be proyears, must carry the community of the Most
duced if the believers attending the conference
Great Name to overwhelming victory in would depart from the World
Centre, after
1973. their visit there, and

raise the call Yci Bahh'u'l-

Dear friends; within a few short days the Abha (OThou the Glory of
Glories!) in all parts
observance of the Centenary of Baha'u'llah's of the globe.

The Hand of the Cause Ugo Giachery, who represented the Universal House of
Justice,

addressing the Palernlo Conference.

PALERMO OFFICIALS WELCOMED race and that other teaching
plans will be

A public meeting was held on Saturday night launched continually until
mankind is enlisted

at Teatro del Parco di Villa Castelnuovo. In the under the banner of
Bahb'u'llah. Our primary

outdoor theatre among the jasmine trees, Pro- duty is to aid the Faith to
emerge from obfessor Bausani spoke on the Baha'i Faith to an scurity, he
said, and reminded the friends that

audience of Bahb'is and guests including the they are not alone or
helpless, that they draw

officials of the city of Palermo. strength from each other
and from the power

Highlighting the morning session on August of the Administrative Order.
Mr. Haney elab-

24 was a presentation to the Governor of the orated on the twin
processes now so clearly

Province of Palermo, His Excellency Dr. Raval- observable in human
affairs, one destructive of

li, by the Hand of the Cause Dr. Giachery. The time-honoured but outworn
institutions and

Governor extended warm regards and words of traditions; the other
constructive in providing

welcome, saying "My heart is very much like a pattern of a new world

order. In the midst
 Bahii'i. This day will not be forgotten." The of this turbulent age, he
 said, only the BahB'is
 Governor received with appreciation a copy of look forward hopefully to
 the future for only
 The Proclamation of Bahci'u'll~h. they can perceive the cause
 of the contemporary
 turmoil.

THIS DAY O F JUSTICE

The chairman of the session, Mr. Erik PROCLAMATION PROGRAMMES
 Blumenthal, of the Continental Board of Coun- CITED
 sellors in Europe, then introduced the Hand of The morning programme
 continued with
 the Cause Paul E. Haney who addressed the statements and reports of
 proclamation activifriends on the world-wide proclamation cam- ties by
 representatives of the National Spiritual
 paign. He emphasized the significance of "This Assemblies of Canada,
 Switzerland, the United
 Day of Justice" and reiterated the statement of Kingdom, and the United
 States. On Saturday
 the Universal House of Justice that the purpose afternoon the Hand of the
 Cause Adelbert
 of Baha'u'llah's Message is to unify the human Miihlschlegel served as
 chairman. Further re-

Interior view of the hall irz Palernzo where the Mediterranean Conference was
 held. In the centre
 of the front row are seen a number ofthe Hands of the Cause.

i WORLD

ports were given by representatives of National Assemblies now
 incorporated, and by growing
 Spiritual Assemblies primarily concerned with recognition in various
 states and localities of
 the development of the Cause in the Mediter- the legality of BahB'i
 marriage and the right of
 ranean area: Austria, France, Germany, Italy, Baha'is to observe
 their Holy Days.
 North Africa, North East Africa, North West The speaker then
 turned to consideration of
 Africa, Spain, Lebanon, Turkey and the the World Centre of
 the Faith, its infinite
 United Kingdom. The programme closed with beauty, and its
 significance as the focal centre
 the reading of passages from Tablets of the around which are
 developing the world-direct-
 Divine Plan, and from the writings of Shoghi ing administrative
 institutions ordained by

Effendi related to the Mediterranean islands BahB'u'llkh-the
Universal House of Justice,
and territories. the Hands of the
Cause, the newly created Continental Board of Counsellors who have already
assumed their important responsibilities,
THE BAHÁ'Í WORLD TODAY assisted by the members of
the Auxiliary
On Sunday morning, August 25, the Hand of Boards.
the Cause Ugo Giachery spoke of "The Baha'i In conclusion, Dr.
Giachery exhorted us to
World Community One Century after Baha'u'- turn our grateful
hearts in thought to the self-
Ilkh's Journey". As the representative of the less deeds of those who have
preceded us and
Universal House of Justice he contemplated made it possible for us to witness
the greatness
the magnitude of the accomplishments achieved and triumph of the Cause of
Baha'u'llah which
by the community of the Greatest Name as will guide man's destiny for the next
five thousand years to the power of BahB'u'llah's mighty and centuries.
Revelation. Foremost among these accom- Mr. Paul Thiel,
supervising engineer of the
plishments, he said, is the birth and evolution of Panama Temple, then gave a
brief resume of
the Administrative Order, the nucleus and true the initial steps, the unending
frustrations,
pattern of the new world order, and at its difficulties and obstacles, and the
miraculous
head is the Universal House of Justice, the triumph over every barrier which
has marked
stupendous dome of an indestructible structure, progress in the preparatory
stages of the erecting on the pillars of eighty-one National Union of the
Mother Temple of Latin America.
Spiritual Assemblies throughout the world. Construction is scheduled to begin
in January,
Representation of the Faith in 314 countries, 1969, he said, and to proceed
without pause
the 32,000 localities where Baha'is reside, the until completion.
6,000 Local Spiritual Assemblies and 26,000 As the conference
moved to its climax, the
BahB'i groups attest, he said, the awe-inspiring Hand of the Cause Enoch Olinga
informed the
spread of the Faith during these past one hundred years, gathering that at that very
moment the hundred years, as do the Temple sites, national centers of the
Universal House of Justice were superintendments, summer and winter schools, teaching
pursuing at the Shrine of BahB'u'llah for the
institutes and educational schools established success of the conference. He

called for those by the believers around the world. Another present to seize the opportunity to proclaim the noteworthy accomplishment of this century is Message of BahB'u'llah and to vow that the representation of over one thousand races months ahead would be the zenith, the crown and tribes united in brotherhood and one pur- ing point of their lives. He urged the friends to pose in the Faith of BahB'u'llah; and another is direct attention to the unachieved goals of the publication of BahB'i literature in over four Nine Year Plan. In response to the call for hundred languages. pioneers, one hundred and twenty-six volun- Dr. Giachery also outlined the growing pres- teers thronged to the platform. More than one tige and recognition of the Faith evidenced by hundred travelling teachers offered their serthe achievement of incorporation within the vices. Those who could not leave their homes laws of their respective countries of fifty-six of were provided an opportunity to make finanthe eighty-one National Spiritual Assemblies, cial contributions to the International Depuby an increase in the number of Local Spiritual tization Fund. Two of the beloved Hands, greatly moved by this three-fold expression of By Ridvan, 1973, a total of 113 National Spiritual Assemblies had been established. See p. 702 for list. willingness to serve, embraced, exclaiming "Victory! Victory!" for truly the prayers of the today thousands of BahB'is honour the Blessed Universal House of Justice were answered. Beauty and labour for the ultimate triumph of His Cause. The conclusion of the conference was be- BAH~U'LLAH'S INCARCERATION fittingly glorious. Two believers from Vietnam, IN 'AKKA by travelling day and night, arrived in time to On Sunday afternoon the Hand of the Cause offer prayers in yet another tongue at the con- 'Ali-Akbar Furutan spoke on the subject of clusion of the meeting. "BahB'u'llah's Ministry in the Holy Land". He In his closing remarks, Professor Bausani of began with an outline of the 3,500-year history Italy mentioned that a number of Sicilians had of 'Akka. BahB'u'llih wrote in the Lawh-i- told him that Palermo will not be the same as a Sul?rin that 'Akka was said to be " . . . the most result of this conference. He concluded with

desolate of the cities of the world, the most un- an expression of appreciation to the believers slightly of them in appearance, the most detestable- whose devoted work made the conference a table in climate, and the gentlest in water". The success and with special thanks to Bahji'u'llah Blessed Beauty was condemned to perpetual for the spiritual bounties that had been incarceration in the prison city in order to break showered upon the gathering. His will and end His influence. Baha'u'llah Speaking earlier in the day, the chairman responded by renewed proclamation. It was had summed up the feelings of the friends : "Not here that many of His most important writings, by the words spoken, nor by the numbers including the Kitáb-i-Aqdas, were revealed and attending shall we be remembered. This conthe flame of His light burned most brightly. The conference will be remembered by the practical author of the farman which banished Baha'u'llah- results which flow from it." llah to 'Akka is now dead and forgotten but

View of the Shrine of the Bab on Mt. Carmel as seen from the Bay of Haifa.. In the foreground is the ship chartered by a group of Persian Baha'is to transport them to the Conference and serve as a hotel during their visit to Palermo and the Holy Land. A group of Persian believers disembarking at Palermo from the ship which carried them to the Mediterranean Conference, August, 1968.

A group of Baha'is waiting their turn to visit the room occupied by Baha'u'llah in the Most Great Prison, 'Akka.

3. THE COMMEMORATION AT THE WORLD CENTRE OF THE CENTENARY OF THE ARRIVAL

August 26-31, 1968

IT WAS a day not unlike any of the thousands upon rows of benches for the auspicious occasion of hot summer days which had come and gone. Stately cypress trees lined the paths of in the Holy Land since the last day of August, smooth white pebbles, and all along were circles 1868, when Baha'u'llah came ashore in Haifa circular patterns of shrubs and flowers and lines of near the end of His historic journey from eucalyptus and olive trees. And then there it Gallipoli to the prison city of 'Akka. Now, was in all its beauty-Bahji-the white arcade

exactly one hundred years later, we drove down of its balconies, its blue
 shutters, its rose-tiled
 Vine Street past the very grove of trees where roof. The BahB'is came in
 multi-coloured garb
 the Lord of Hosts pitched His tent on one of -a fascinating sight to
 onlookers whose eyes
 His visits to Haifa. Nearby was one of the had never beheld such a
 gathering and whose
 square stone houses of the German colony ears had never heard such
 a multiplicity of lanwhich formerly housed one of the Templar
 guages. Quietly the friends waited in the shade
 families who came here in the 1860s to await of the trees in front of
 the Mansion where
 the return of Christ. The lintel above the door Baha'u'llih, after years
 of incomparably torwas inscribed "Der Herr ist nahe". menting
 imprisonment, summoned to His pre-
 Now on this day in 1968 there were almost sence the entire company of
 believers-includtwo thousand of us-from every continent, ing
 several pilgrims-before His ascension.
 every background, every race-united by the Here it was that He spent
 the twelve final years
 bond of His Word, coming as the kings of the of His life.
 earth will come in the future to pay homage to Now on this day, cool
 breezes were wafted
 Baha'u'llah. Only days before the friends had over the assemblage as
 from a breath on high,
 assembled in Palermo, Sicily to hear words of mitigating the heat of
 the sun. As four o'clock
 inspiration and to share plans for spreading approached, all stood as
 the honoured Hands
 BahB'u'llah's healing balm to every corner of of the Cause and members
 of the august Unithe world, to every stratum of its societies. In versal
 House of Justice entered single file to be
 blazing early afternoon sun, buses from Haifa seated in front of the
 Bahji Mansion, followed
 and the environs wound their way down the by the Hand of the Cause
 Amatu'l-Baha
 mountain slopes-the golden dome of the Ruhiyyih manurn, widow of
 the beloved
 Shrine of the Bab gleaming on levels above the Guardian, attended by the
 Hand of the Cause
 blue arc of the Bay of Haifa. Past grey and Dr. Ugo Giachery. Missed
 from their midst was
 beige stone buildings of this new yet ancient the Hand of the
 CauseTarazu'llah Samandari,
 land, past the palm trees and the rosy bougain- who lay ill in a hospital.
 villaea overhanging the winding walls, the Signalling the

beginning of the commembuses rumbled through streets made quiet by
 oration, Amatu'l-Baha Ruhiyyih a a n u m
 observance of Shabbat, the Jewish sabbath. brought greetings on
 behalf of the Hands of the
 And unlike that unheralded arrival of BahB'u'- Cause and the Universal
 House of Justice.
 11ah in Haifa one hundred years ago, today bus Emphasizing the monumental
 significance of
 radios announced in Hebrew the arrival of His the occasion, she read, in
 Persian, words of
 followers-the largest number ever gathered in 'Abdu'l-Baha about His
 Father. Characterizthe Holy Land-to pay honour to Him. ing the
 Cause as a great love affair, she cited
 Through lovely massive iron gates we God's love for His creatures
 and named
 streamed to an expanse of lawn lined with rows Baha'u'llah as the
 greatest Beloved that the
 Adapted from a report by Jean Norris, U .S. BahgiNews, No. 452, November, 1968.
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The Hands of the Cause who attended the commemoration observance at Bahji. On
 the right,
 Amatu'l-Bahri Rlihiyyih Grinurn, escorted by Dr. Ugo Giachery.

The Bahh'isgathered at Bahji for the commemoration observance. In the left
 foreground (backs
 to the canzera) are seen the Hands of the Cause; in the right foreground the
 members of the
 Universal House of Justice.
 world has ever known. Stressing, together with Persian; Mr. Paul Haney
 read extracts in
 BahB'u'llah's majesty, His infinite kindness and English (pp. 64-67) from
 the Writings of
 mercy, she said, "We must come to feel Him Baha'u'llah quoted in The
 Advent of Divine
 as the nearest thing in our midst." Turning to Justice. Mr. Dhikrullah U
 a d e m then recited
 Baha'u'llah's mission, she referred to His words a eulogy of BahB'u'llah in
 Arabic from the
 to Professor Browne-the only Westerner writings of the beloved
 Guardian, followed by
 known to have left any record of attaining His Mr. William Sears'
 recitation of a eulogy of
 presence-in which Baha'u'llah stated that He Baha'u'llah in
 English-quoting extracts from
 sought the good of the world and the happiness God Passes By (pp.
 93-100). Following the
 of nations. She commented on the extent of the eulogies Mr. 'Ali-Akbar

Furutan presented in
 misery of the world, stating that no longer are Persian quotations from
 Lawh-i-Ra'is-The Tablet of Bahi'u'llah to
 only individuals unhappy but whole nations the Sultan of Turkey. Mr.
 the Grand Vizir of read a meditation of
 are engulfed by sorrows. She characterized Prayers and Meditations).
 Enoch Olinga then
 BahB'u'llah's message as one of joy and fulfil-
 BahB'u'llah (pp. 103-106, assemblage faced the
 ment, emphasizing that the Baha'is who were Mr. Abu'l-Qasim Faizi
 While the entire of the commemoration with
 present must become rededicated and take to Arabic of the Tablet of
 Shrine of BahB'u'llah, Then filing in solemn
 the Bahi'is at home and to the world the inspira- oured
 closed the verbal part
 tion of the days of the commemoration of
 the recitation in
 BahB'u'llah's journey to the Holy Land and
 Visitation of Bahi'u'llah. Hands of the Cause, led by beloved
 the gathering of an unprecedented number of
 procession, the honfrinds at the Shrines. Beloved Ruhiyyih
 a a n u m closed with a prayer in English Ruhiyyih a a n u m and the
 members of the
 (Prayers and Meditations, pp. 35-39). Universal House of
 Justice, began circumam-
 Alternating among Persian, Arabic and bulating the Shrine of
 Bahi'u'llih, followed by
 English, other Hands of the Cause followed the friends who had come
 by air and by sea for
 with readings and prayers. Dr. Rahmatu'llih this unforgettable
 occasion. Struck with awe
 Muhajir presented a prayer of 'Abdu'l-Baha in by the great beauty and
 the immensity of the

Baha'is circltrnarnbrtlatng the Shrine of Bahri'u'llrih during the
 comrnenzorationof the centenary
 of Bahri'u'lkih's arrival in the Holy Land.

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cypress-lined gardens, they streamed down the early morning heat of Haifa.
 Looking far up
 paths past the green, red and purple patterns of to the magnificent Shrine of
 the Bib above and
 shrubs and flowers. Only the sound of foot- looking back occasionally to
 the streets and the
 steps, the singing of the trees, and whispered harbour below, the
 friends-the old and the

greetings of "Allkh-u-Abh2' could be heard as young-mounted the steep path lined by the continuous stream passed guides along the towering cypress trees and bougainvillaea along way-youth from many countries who had the wall. Photographers along the way recorcome to serve at the World Centre for the ded the climb for a film that will seek to convey period of commemoration. Then as twilight the beauty, the uniqueness and the univerdescended the last members of the long pro- sality of our beloved Faith.

cession climbed the steps leaving the gardens, These days of commemoration, inspiration, returning past the Bahji Mansion to the waiting and rededication shine forth as the friends buses. scatter now to all corners

of the world with the Another procession highlighted the next introductory words of Bahi'u'llah's Tablet of morning-this time the steepest of ascents to Carmel in their hearts: Allglory be to this Day, the Shrine of the Bab, the route that the kings the Day in which the fragrances of niercy have will take in the future to pay homage. At the been wafted over all created things, a Day so foot of the mountain, only blocks from the blest that past ages and centuries can never hope home of 'Abdu'l-Baha and from the head- to rival it, a Day in which the countenance of the quarters of the Universal House of Justice, the Ancient of Da.ys hath turned towards His holy pilgrims assembled starting the ascent in the seat.

Baha'i pilgrims ascending the nine terraces leading fronz Carmel Avenue to the Shrine of the Bab during the conzmemoration of the centenary of BahLi'u'llah's arrival in the Holy Land.

THE PIL<

A few early arrivals registered for their pil- room where the Blessed Beauty ascended in grimage on Monday, August 26-but the great 1892. bulk of the more than 1,800 who came arrived Upon return to Haifa each one was permitted in Haifa much later. At the Old Technion cam- a brief visit to the International Archives buildpus, where registration headquarters had been ing and was privileged to view the portraits of set up, a crew of World Centre staff and volun- Baha'u'llah and the Bab. Arrangements were

teen youth helpers verified credentials and distributed tickets for buses which would transport the friends to the Holy Places in 'Akka and Shrine of the Bab was open from 8.00 a.m. until 8.00 p.m. and the gardens were open for two more hours each day. on August 31. All were asked to Buses left from UNO Avenue near the Shrine could meditate of the Bab almost every hour from 8.00 in the thoughts in this Sacred morning until 4.00 in the afternoon. Forty-five minutes later they arrived at the Most garden were not on Great Prison in 'Akka, and the pilgrims visited the official tour, but many believers made the cell where Baha'u'llah was imprisoned one special trips to see these historic sites while they were here. hundred years ago. They were also permitted to see the House of 'Abbud where BahB'u'llah A significant contribution to the success of stayed with His family for seven years, and to the commemoration was made by some sixty youth volunteers from various countries who served as guides and in other capacities during In Bahji both the Shrine of BahB'u'llah and the period of pilgrimage. In an article pubthe Mansion were open and the friends were lished in the October/November issue of the Bahri'i Journal of the able to pray at the Holy Threshold and in the United Kingdom one of Membersof the UniversalHouse ofJustice with some of the Bahri'i youth volunteers from various countries who served as guides during the centenary celebrations in August, 1968.

the British youth volunteers wrote: "So many for allowing me to come to the Holy Land; and important and significant events occurred from now it was my turn to try to repay what little the very moment of our arrival that every day I can to Him. felt like a whole year of normal life. By the time "The commemoration of

the arrival of
 we left, we felt as though we had lived in Haifa Baha'u'llah in the Holy
 Land was an occasion
 for years; as though our previous lives were of great dignity and one
 at which all were very
 only a dream, a distant shadow; our previous aware of the power and
 magnitude of the Cause.
 friendships but fleeting faces on a crowded At Bahji one could sense
 the unity of the whole
 street; the things that we had thought impor- Baha'i world, drawn
 together in prayer. It was
 tant before, merely ephemeral notions. For all particularly moving to see
 those hundreds of
 of us these were undoubtedly the greatest days Baha'is from so many parts
 of the world of our lives. None of us will ever have a greater many of them
 in national dress-circumamexperience or a greater bounty. For myself, I
 bulate the Shrine of BahB'u'llah in an atmoshall never forget one of those
 days-they were sphere of humility and love. This was beautiful
 priceless. As we departed, I was not sad, for I beyond the power of words
 to describe."
 knew in my heart I was grateful to Baha'u'llih

Hands of the Cause and members of the Universal House of Justice bearing the
 casket of the

Hand of the Cause Tarrizu'llrih Samandari who passed away on September 2, 1968.
 See "In Memoriam", p. 410.

THE CENTENARY OF THE REVELATION

I . Announcement of Publication by the Universal House of
 Justice of A Synopsis and Codification of the Laws and
 Ordinances of the Kitiib-i-Aqdas

". . . the Kitab-i-Aqdas (The Most Holy Book), that priceless treasury
 enshrining

for all time the brightest emanations of the mind of BahB'u'llBh, the Charter
 of

His World Order, the chief repository of His laws, the Harbinger of His
 Covenant,

the Pivotal Work containing some of His noblest exhortations, weightiest
 pronouncements, and portentous prophecies, and revealed during the full tide of
 His

tribulations, at a time when the rulers of the earth had definitely forsaken
 Him. . ." SHOGHI E F F E N DI, The Promised Day is Come.

ON January 19, 1973, the Universal House of Justice addressed the following
 cable to

all National Spiritual Assemblies:

JOYFULLY ANNOUNCE COMPLETION SYNOPSIS CODIFICATION KITABIAQDAS FOR PUBLICATION
 RIDVAN SYNCHRONIZING CELEBRATION HUNDREDTH ANNIVERSARY REVELATION MOST HOLY

BOOK FULFILLING WORLD CENTRE GOAL NINE YEAR PLAN STOP CONFIDENT RELEASE THIS PUBLICATION ENVISAGED BY BELOVED GUARDIAN AND WHOSE MAIN FEATURES HE OUTLINE WILL CONSTITUTE ANOTHER SIGNIFICANT STEP PATH LEADING BAHAI COMMUNITY FULL MATURITY ESTABLISHMENT WORLD ORDER BAHALLAH.

2. Introduction to A Synopsis and Codification of the Laws and Ordinances of the Kitab-i-Aqdas, by the Universal House of Justice

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the Fingers of might and power. To this beareth

witness that which the pen of Revelation hath revealed. Meditate upon this, O men of

insight! Bahá'u'lláh, Kitáb-i-Aqdas.

INTRODUCTION

ONE hundred years ago, in a room over-tribulation.
His Forerunner had been martyred;
looking a dusty square in the ancient seaport of His young Son, the Purest
Branch, and some
'Akka, was penned a Book that will come to be twenty-thousand
believers, men, women and
recognized as the charter of world civilization. children, had given their
lives that the new
Its Author, Bahá'u'lláh, had for more than a Revelation might live. He
Himself had been tor-

quarter of a century endured tribulation upon tured, imprisoned,
despoiled of His worldly
goods, betrayed by His half-brother, and had by virtue of the
principles it inculcates, the administrative
been subjected, with His family and a small
institutions it ordains and the function with
band of followers, to successive exiles and
which it invests the appointed
finally to incarceration in the pestilential Turk-Successor of its
Author, unique and incomish prison-city of 'Akka. His enemies, deter-
parable among the world's sacred Scriptures.
mined to obliterate His Cause, had all un-For, . . . the
Kitáb-i-Aqdas, revealed from first
wittingly served to fulfil the ancient purpose of to last by the
Author of the Dispensation
God by bringing to the Holy Land the One Himself, not only
preserves for posterity the
Who was destined to establish the Kingdom of basic laws and
ordinances on which the
God on earth. With His arrival the time for the fabric of His
future World Order must rest,

revelation of the Law of that Kingdom had	but ordains, in
addition to the function of	
come.	interpretation
which it confers upon His	
The circumstances surrounding the revela-	Successor, the
necessary institutions through	
tion of this Book, designated by its Author the	which the
integrity and unity of His Faith can	
Kitrib-i-Aqdas (The Most Holy Book), are re-	alone be
safeguarded."	
counted by Shoghi Effendi in God Passes By,	"The laws and
ordinances that constitute	
his history of the first hundred years of the	the major theme of
this Book, BahB'u'llah,	
BahB'i era. Having dwelt upon the world-	moreover, has
specifically characterized as	
shaking significance of Baha'u'llah's proclama-	'the breath of
life unto all created things', as	
tion of His Faith, which had opened in 1867	'the mightiest
stronghold', as the 'jiruits' of	
with the revelation of the S~iriy-i-Mul~k (Tablet	His 'Tree', as
'the highest means for the	
to the Kings), he continues,	maijsztenance of
order in the world and the	
secilrity of its peoples', as 'the lamps of His	
"Unique and stupendous as was this Pro-	wisdom and
loving-providence', as 'the sweet	
clamation, it proved to be but a prelude to a	smelling savour of
His garment', as the	
still mightier revelation of the creative power	'keys' of His
'mercy' to His creatures. 'This	
of its Author, and to what may well rank as	Book,' He Himself
testifies, 'is a heaven	
the most signal act of His ministry-the pro-	which We have
adorned with the stars of Our	
mulgation of the Kitdb-i-Aqdas. Alluded to	commandments and
prohibitions.' . . . 'Say,	
in the Kitab-i-fqdn; the principal respository	0 men! Take hold of
it with the hand of resigof that Law which the Prophet Isaiah had	
nation. . . By My life! It hath been sent down	
anticipated, and which the writer of the Apo-	in a manner that
amazeth the minds of'men.	
calypse had described as the 'new heaven' and	Verily, it is M y
weightiest testimony unto all	
the 'new earth', as 'the Tabernacle ofGod', as	people, and the
proof of the All-Merciful	
the 'Holy City', as the 'Bride', the 'New Jeru-	unto all who are in

heaven and all who are on
 salem coming down from God', this 'Most earth.' And again:
 'Blessed the palate that
 Holy Book', whose provisions must remain savoiireth its
 sweetness, and the perceiving
 inviolate for no less than a thousand years, eye that
 recognizeth that which is treasured
 and whose system will embrace the entire therein, and the
 understanding heart that complanet, may well be regarded as the brightest
 prehendeth its allusions and nzysteries. By
 emanation of the mind of Baha'u'llah, as the God! Such is the
 nzajesty of what hath been
 Mother Book of His Dispensation, and the revealed therein,
 and so tremendous the reve-
 I
 Charter of His New World order: lation of its
 veiled allusions that the loins of
 "Revealed soon after BahB'u'llah had been utterance shake when
 attempting their destransferred to the house of ' ~ d Ui a m m a r 1
 cription.' And finally: 'In such a manner
 (circa 1873), at a time when He was still en- hath the
 Kitrib-i-Aqdas been revealed that it
 compassed by the tribulations that had afflic- attracteth and
 embraceth all the divinely
 ted Him, through the acts committed by His appointed
 Dispensations. . . So vast is its
 enemies and the professed adherents of His range that it hath
 encompassed all men ere
 Faith, this Book, this treasury enshrining the their recognition of
 it. Erelong will its
 priceless gems of His Revelation stands out, '.. sovereign power, its
 pervasive influence and
 the greatness of its might be manifested on
 1 This house was later joined t o the adjacent house of
 Abbud, by wh~chname both are now known. earth.""
 An earlyphotograph ofthe House of 'Abbdd where Bahd'u'llbh "revealed His Book
 of Laws,
 the Kitab-i-Aqdas (circa 1873)." The carriage of 'Abdu'l-Bahh is seen on the
 right.
 "For a number o f years," Baha'u'llah states revelation of further
 prophecies and warnin one of His Tablets, "petitions reached the ings,
 and by the establishment of sub-
 Most Holy Presence from various lands begging sidiary ordinances
 designed to supplement
 for the laws of God, but We held back the Pen the provisions of His Most
 Holy Book. These

ere the appointed time had come. Thereupon the were recorded in
 unnumbered Tablets, which
 Day-star of the laws and ordinances shone forth He continued to reveal
 until the last days of
 from above the horizon of the Will of God, as a His earthly life. . ."

token of His grace unto the peoples of the world.
 Among such works is the Questions and An-
 He, verily, is the Ever-Forgiving, the Most
 Generous." Not until twenty years from the swers which constitutes an
 appendix to the
 intimation of His Revelation received by Him Kitb-i-Aqdas and contains
 the answers revealed by Bahá'u'lláh to questions posed by one
 in the Siyih-ma' of Tihirín did Bahá'u'lláh
 of His disciples about the laws. Notwithstanding reveal the "Mother Book" of His
 Dispensation.

ing the volume of His writings on His laws and
 In another Tablet He indicates that even after
 ordinances, Bahá'u'lláh has, as Shoghi Effendi
 its revelation the Aqdas was withheld by Him
 points out, deliberately left gaps to be filled
 for some time before it was sent to the friends
 subsequently by the Universal House of Justice in Persia.
 tice.

Shoghi Effendi recounts how
 Concerning the implementation of the laws
 "The formulation by Bahá'u'lláh, in His themselves Bahá'u'lláh wrote in
 one of His
 Kitb-i-Aqdas, of the fundamental laws of Tablets: "Indeed the laws of
 God are like unto
 His Dispensation was followed, as His Mis- the ocean and the children of
 men as fish, did
 sion drew to a close, by the enunciation of they but know it. However, in
 observing them
 certain precepts and principles which lie at one must exercise tact and
 wisdom. . . Since
 the very core of His Faith, by the reaffirma- most people are feeble
 and far removed from the
 tion of truths He had previously proclaimed, purpose of God, therefore one
 must observe tact
 by the elaboration and elucidation of some and prudence cinder all
 conditions, so that none of the laws He had already laid down, by the thing
 might happen that could cause disturbance
 'f W O R L D
 and dissension or raise clamour among the heed- ship, Shoghi Effendi
 fixed the pattern and laid
 less. Verily, His bounty hath surpassed the the foundations of the
 Administrative Order of

whole universe and His bestowals encompassed Bahi'u'llah, set in
 motion the implementation
 all that dwell on earth. One must guide mankind of the Divine Plan of
 'Abdu'l-Baha for the
 to the ocean of true understanding in a spirit of spread of the Faith
 throughout the world, and,
 love and tolerance. The Kitrib-i-Aqdas itself as these twin
 processes of administrative conbearth eloquent testimony to the loving provi-
 solidation and widespread expansion prodence of God."
 gressed, started to apply and enforce, gradually
 This divinely-purposed delay in therevelation and according to the
 progress of the Cause,
 of the basic laws of God for this age, and the those laws of the
 Kitcib-i-Aqdas that in his estisubsequent gradual implementation of their
 mation it was timely and practicable to apply
 provisions, illustrate the principle of progres- and which were not in
 direct conflict with the
 sive revelation which applies, as BahB'u'llih civil law. At his
 instance the National Spiritual
 Himself explained, even within the ministry of Assembly of the BahB'is
 of Egypt prepared a
 each Prophet. "Know of a certainty that in codification of the
 BahB'i laws of personal
 every Dispensation the light of Divine Reve- status relative to
 marriage, divorce and inherilation hath been vouchsafed to men in directpro-
 tance.
 portion to their spiritual capacity. Consider the The Guardian
 explained that an essential presun. How feeble its rays the moment it appeareth
 lude to the publication of the Most Holy Book
 above the horizon. How gradually its warmth and was the preparation of
 a synopsis and codifipotency increase as it approacheth its zenith,
 cation of its Laws and Ordinances. This would
 enabling meanwhile all created things to adapt be followed in due time
 by a complete translathemselves to the growing intensity of its light.
 tion of the Book itself, made by a competent
 How steadily it declineth until it reacheth its body of experts, and
 copiously annotated with
 setting point. Were it all of a sudden to manifest detailed explanations.
 Such annotations will
 the energies latent within it, it would no doubt undoubtedly have to
 contain references to the
 cause injury to all created things. . . In like man- many Tablets of
 Baha'u'llah which supplener, if the Sun of Truth were suddenly to reveal,
 ment the Aqdas, to the interpretations penned
 at the earliest stages of its manifestation, the by 'Abdu'l-Baha as well
 as those from the wrifzrll measure of the potencies which the provi-
 tings of Shoghi Effendi, and will need to elucidence of the Almighty hath

bestowed upon it, the date certain passages of the Book, or to amplify earth of human understanding would waste away its religious, cultural and historical references.

and be consumed; for men's hearts would neither It is clear that such a Book, rich in allusion and sustain the intensity of its revelation nor be able referring to laws and practices of previous Distant mirror forth the radiance of its light. Dis- pensations, could easily be misconstrued by mayed and overpowered, they would cease to anyone unfamiliar with such laws and practices, exist." insufficiently versed in the Teachings of Bahá'u'llah-

'Abdu'l-Bahá followed this principle and llah and not thoroughly informed of His concentrated His energies on the widespread fundamental purposes. In particular, inadequate dissemination of His Father's teachings and translations could be seriously misleading.

the elucidation of the far-reaching principles During His own lifetime Bahá'u'llah committed that they enshrined. At the same time He re- mented upon a translation of the Aqdas made vealed interpretations which are of fundamen- by one of the believers: "Although the inten- tal importance in understanding the laws of the tion of the translator was good, such an action in Aqdas, culminating in the writing of His Will these days will lead to differences and is therefore not permissible." and Testament, "that immortal Document Shoghi Effendi, wherein He delineated the features of the Ad- towards the end of his life, ministrative Order which would arise after His adopted as one of the goals of the Ten Year passing, and would herald the establishment of Crusade the codification of the laws and ordinances of that World Order, the advent of which the Bib- nances of the Kitab-i-Aqdas, and he himself had announced, and the laws and principles of 'worked upon it, leaving an outline of a synopsis and codification in which Bahá'u'llah had already formulated". English, and notes in Persian.

During the thirty-six years of his Guardianship, This constituted a great part of the task which the Universal House of Justice included In this Most Holy Book Bahá'u'llah declared as a goal of the Nine Year Plan and which it declares: "By My life, if you knew what We have then completed according to the pattern he had desired for you in revealing Our holy laws, you set. would offer up your souls for this sacred,

The number of laws at present binding upon mighty and lofty Cause."
 "This Book is none
 Baha'is is not increased by the publication of other than the ancient
 Lamp of God for the whole
 this work. When the Universal House of Jus- world and His undeviating
 Path amongst men.
 tice deems it advisable it will inform the friends Say, it is verily the
 Dayspring of divine knowwhat additional laws are binding upon them,
 ledge, did ye but know it, and thi Dawningand will provide whatever guidance
 and sup- place of the commandments of God, could ye
 plementary legislation will be necessary for but comprehend it." "Say,
 this is the spirit of the
 their application. Certain laws, however, as Scriptures breathed into
 the Pen of Glory,
 pointed out by the beloved Guardian, "have causing all creation to be
 dumbfounded, except
 been formulated in anticipation of a state of those who are stirred by
 the vitalizing fragrance
 society destined to emerge from the chaoticcon- o f M y tender mercy and
 the sweet savours of M y
 ditions that prevail today." bounty which pervade all
 created things."

THE UNIVERSAL HOUSE OF JUSTICE

Haifa

Ridv8n 130

(April 1973 A.D.)

A room once occupied by BahLi'u'lldlz in the House of'Abbdd, 'Akkd. In this
 room Bahri'u'lldh
 revealed the Kitab-i-Aqdas, "this treasury enshrining the priceless gems of His
 Revelation . . .
 unique and inconzparabb among the world's sacred Scriptures."

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

Facsimile oj'apage of Shoghi Eflendi's handwritten outline o f a synopsis and
 codification oj'the
 laws and ordinances of the Kitab-i-Aqdas.

3. A \$nopsis and CodzJcation ofthe Laws and Ordinances of the
 Kithb-i-Aqdas

PREFACE T O T H E PUBLISHED E D I T I O N

T H I S Synopsis and Codijication offers a concise and comprehensive
 presentation of the laws, ordinances, exhortations and other subjects which
 appear
 in both the Kitrib-i-Aqdas itself and in the Questions and Answers which forms
 an appendix to that Book. Not all details are included, nor is it possible to
 give in
 such a circumscribed form an impression of the loftiness and magnificence of

the language of Bahá'u'lláh. In order to provide readers with at least some intimation of this splendour of theme and language, there are included as a prelude to the Synopsis and Codification, and in the order in which they appear in the Kitáb-i-Aqdas, those passages which have been translated into English by the Guardian of the Faith.' It will be the formidable task of future translators to match the beauty and accuracy of Shoghi Effendi's rendition. A number of additional details, explanations and references are given in notes. See pp. 7-14.

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I. THE APPOINTMENT OF 'ABDUL-BAHA AS IV. LAWS, ORDINANCES AND EXHORTATIONS

THE SUCCESSOR OF BAHÁ'U'LLAH AND A. Prayer
INTERPRETER OF HIS TEACHINGS B. Fasting
A. Turn towards Him C. Laws of Personal
Status
B. Refer to Him D. Miscellaneous
Laws, Ordinances and
Exhortations

11. ANTICIPATION OF THE INSTITUTION OF THE GUARDIANSHIP V. SPECIFIC ADMONITIONS, REPROOFS AND WARNINGS

111. THE INSTITUTION OF THE HOUSE OF JUSTICE VI. MISCELLANEOUS SUBJECTS

SYNOPSIS AND CODIFICATION

I. THE APPOINTMENT OF 'ABDUL-BAHA AS A. The House of Justice is formally or-
THE SUCCESSOR OF BAHÁ'U'LLAH AND dained.
INTERPRETER OF HIS TEACHINGS B. Its functions are
defined.

A. The faithful are enjoined to turn their C. Its revenues are
fixed.

faces towards the One "Whom God hath purposed, Who hath branched IV. LAWS, ORDINANCES AND
EXHORTATIONS

from this Ancient Root". A. Prayer²
B. The faithful are bidden to refer whatsoever (1) The sublime
station occupied by the
ever they do not understand in the Obligatory Prayers in
the Bahá'í Reve-

Baha'i writings to " Him Who hath lation.
 branched from this mighty Stock". (2) The Qiblih:3

11. ANTICIPATION OF THE INSTITUTION OF (a) Identified
 by the BBb with "the One
 GUARDIANSHIP Whom God will
 make nlanifest".

111. T H E I N S T I T U T I O N O F T H E H O U S E O F J U S- (b) The
 appointment made by the Bab
 TICE~ is confirmed
 by Baha'u'llah.

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(c) Baha'u'llah ordains His resting-place (g) Ablutions are
 essential whether a
 as the Qiblih after His passing. bath has been taken
 previously or

(d) Turning to the Qiblih is mandatory not.
 while reciting the Obligatory Prayers. (11) Determining the times fixed
 for Prayer:

(3) The Obligatory Prayers are binding on (a) Reliance on clocks
 is permissible in
 men and women on attaining the age determining the times
 for offering
 of maturity, which is fixed at 15. the Obligatory
 Prayers.

(4) Exemption from offering the Obliga- (b) In countries
 situated in the extreme
 tory Prayers is granted to: north or south, where
 the duration of

(a) Those who are ill. days and nights
 varies considerably,

clocks and timepieces should be re-

(b) Those who are over 70.

lied upon, without reference to sun-

(c) Women in their courses provided rise or sunset.

they perform their ablutions⁴ and
 repeat a specifically revealed verse⁵ (12) In case of danger,= whether
 when tra-

95 times a day. velling or not, for every

Obligatory

Prayer not offered a prostration and

(5) The Obligatory Prayers should be of- the recital of a

specific verse is enfered individually.

joined, to be followed by the repetition,

(6) The choice of one of the three Obliga- eighteen times, of

another specific

tory Prayers is permissible." verse.^{1°}

(7) By "morning", "noon" and "evening", Prayer² is forbidden mentioned in connection with the the Dead. (13) Congregational except the Prayer for

Obligatory Prayers, is meant respectively the intervals between sunrise⁷ prescribed and noon, between noon and sunset, to read, who except for those unable and from sunset till two hours after the six are commanded to repeat the six specific passages in that Prayer.

(8) The recital of the first (long) Obligatory Prayer to be thrice re- Prayer, once in twenty-four hours is day, at morn, sufficient. noon and evening, has been super-

(9) It is preferable to offer the third (short) Obligatory Prayers sub- sessed by three Obligatory Prayer while standing. sequently revealed.¹²

(10) Ablutions : ~ (16) The Prayer of the Signs has been annulled, and a specifically revealed verse substituted for it. The recital of this verse is not however

(a) Ablutions must precede the recital of the Obligatory Prayers. (b) For every Obligatory Prayer fresh obligatory.¹³

(c) Should two Obligatory Prayers be prayer.¹⁴ (17) Hair, sable, bones and the like do not nullify one's

(d) If water is unavailable or its use ing in the Bahá'í Revelation. (2) The period of fasting commences with the termination of the Intercalary Days and ends with the Naw-Rúz Festival.¹⁵

(e) Should the weather be too cold the use of warm water is recommended. (3) Abstinence from food and drink, 16

(f) If ablutions have been performed for from sunrise to sunset, is obligatory.

other purposes, their renewal prior (4) Fasting is binding on men and women

to the recital of the Obligatory Prayer on attaining the age of maturity, which is fixed at 15.

er is not required.

(5) Exemption from fasting is granted to: (f) Marriage with one's step-mother is

(a) Travellers forbidden.

i. Provided the journey exceeds 9 (g) All matters related to marriage with hours. one's kindred are to be referred to

ii. Those travelling on foot, provided the House of Justice. the journey exceeds 2 hours. (h) Marriages with unbelievers is

permitted.

permitted. (i) Betrothal: less than 19 days.

iv. Those who break their journey i. The period of engagement must not exceed 95 days.

during the Fast at a place where they are to stay 19 days are exempt from fasting only for the first three to a girl before she reaches the age of maturity.

days from their arrival.

v. Those who reach home during the (j) The Dowry: Fast must commence fasting from i. Marriage is conditioned on payment of a dowry.

pay the day of their arrival.

(b) Those who are ill. ii. The dowry is fixed at 19 mihqals of pure gold for city-dwellers, and 19 mihqals of silver for village-dwellers, depending on the permanent residence of the husband,

(f) Women in their courses, provided and not of the wife.

they perform their ablutions and repeat a specifically revealed verse 95 times a day. 5 mihqals.

(g) Those who are engaged in heavy labour, who are advised to show tent himself with the

payment of
 respect for the law by using discretion and restraint when availing
 not
 themselves of the exemption.
 promissory
 (6) Vowing to fast (in a month other than the one prescribed for fasting) is permissible. Vows which profit mankind are however preferable in the sight of God.
 other, before
 the marriage is consummated, the
 C. Laws of Personal Status
 not necessary
 (1) Marriage :
 The taking back
 (a) Marriage is highly recommended is not perbut not obligatory.
 (b) Plurality of wives is forbidden.¹⁷
 (I) The husband must fix for his wife the
 (c) Marriage is conditioned upon both intending to
 parties having attained the age of maturity which is fixed at 15.
 at the
 (d) Marriage is conditioned on the consent of both parties and their parents, If he fails
 whether the woman be a maiden or she must
 not.
 she may
 (e) It is incumbent upon both parties to preferable for
 recite a specifically revealed verse of his
 indicating their being content with and the
 the will of God.¹⁸
 report

19 miaqals of silver.
 v. If the full payment of dowry is possible the issue of a
 note is permissible.
 (k) Should either party following recital of the specifically
 verse and the payment of
 take a dislike to the
 period of waiting²⁰ is
 prior to a divorce.
 of the dowry, however,
 mitted.
 time of his return when
 travel. If, for a legitimate
 is prevented from returning
 appointed time, he must
 and strive to return to her.
 to fulfil either condition,
 wait 9 months, after which
 remarry, though it is
 her to wait longer. If news
 death or murder reaches her,
 news is confirmed by general

or by 2 reliable witnesses, she may marriage tie is valid.
 If this reconremarry after the lapse of 9 months. ciliation
 is followed by estrangement
 (m) If the husband departs without in- and divorce is again
 desired, a new
 forming his wife of the date of his year of waiting-will
 have to be comreturn, and is aware of the law pre- menced.
 scribed in the Kitrib-i-Aqdas, the wife (g) Should differences
 arise between
 may remarry after waiting a full husband and wife while
 travelling,
 year. If the husband is unaware of he is required to send
 her home, or
 this law, the wife must wait until entrust her to a
 dependable person,
 news of her husband reaches her. who will escort her
 there, paying her
 (n) Should the husband, after the pay- journey and her full
 year's expenses.
 ment of the dowry, discover that the (h) Should a wife insist on
 divorcing her
 wife is not a virgin, the refund of the husband rather than
 migrate to
 dowry and of the expenses incurred another country, the
 year of waiting
 may be demanded. is to be counted from
 the time they
 (o) If the marriage has been conditioned separate, either
 while he is preparing
 on virginity the refund of the dowry to leave, or upon his
 departure.
 and of the expenses incurred may be (i) The Islamic Law
 regarding redemanded and the marriage invali- marriage
 with the wife whom one
 dated. To conceal the matter, how- has previously divorced
 is abroever, is highly meritorious in the gated.²¹
 sight of God. (3) Inheritance: *

(2) Divorce: (a) Inheritance falls
 into the following

(a) Divorce is strongly condemned. categories :
 (b) If antipathy or resentment develop (1) children
 on the part of either the husband or 1,080 out of 2,520
 shares
 the wife, divorce is permissible, (2) husband or wife
 only after the lapse of one full year. 390 out of 2,520
 shares
 The beginning and end of the year (3) father

of waiting must be testified by two shares	330 out of 2,520
or more witnesses. The act of divorce should be registered by the judicial shares officer representing the House of Justice. Intercourse during this period of waiting is forbidden and whoever breaks this law must repent and pay the House of Justice 19 shares	(4) mother 270 out of 2,520
mi&~qalsl~ of gold.	(7) teacherzz
(c) A further period of waiting after divorce has taken place is not required, as allot-	90 out of 2,520
(d) The wife who is to be divorced as a result of her unfaithfulness forfeits the payment of the expenses during the waiting period.	(b) The share of the children, as allotted by the Bab is
(e) Remarrying the wife whom one has divorced is permissible, provided she has not married another person. If she has, she must be divorced before for whather former husband can remarry her. profit mankind.	IIah, and an equal portion spondingly reduced remaining beneficiaries.
(f) If at any time during the waiting estate is to be applied in cases o f intestacy. See item (0)in this section and note period affection should recur, the	(c) i. In cases where share of the children House of Justice to be orphans and widows and ever will
REVELATION OF THE ' K I T ~ B - I - A Q D A S ' 97	
ii. If the son of the deceased be dead investand leave issue, these will inherit the age of the share of their father. If the interest daughter of the deceased be dead the and leave issue, her share will have to be divided into the seven cate-	a company for purposes of ment, until they attain maturity. A share of the accrued should be assigned to trustee.
	(i) The inheritance should not be

divigories specified in the Most Holy Book. ded until after the payment of the Huququ'llah" (The Right of God),

(d) Should one leave offspring but either of any debts contracted by the depart or all of the other categories of ceased and of any expenses incurred

inheritors be nonexistent, two thirds for a befitting funeral and burial.

of their shares reverts to the offspring (j) If the brother of the deceased is from

and one third to the House of Justice the same father he will inherit his

full allotted share. If he

is from an-

(e) Should none of the specified beneficiaries exist two thirds of the inheritance reverts to the nephews and other father he will inherit only two

thirds of his share, the remaining one

third reverting to the House of Justice. The same law is applicable to

exist the same share reverts to the sister of the deceased.

aunts and uncles; lacking these to (k) In case there are full

brothers or full sisters, brothers and

their sons and daughters. In any case the remaining third reverts to mother's side do not inherit.

the House of Justice. (1) A non-Baha'i teacher does not in-

(f) Should one leave none of the afore-herit. If there should be more than

mentioned heirs, the entire inheritance reverts to the House of Justice one teacher the share

teacher is to be equally divided

tice. among them.

(g) The residence and the personal (m) Non-Baha'i heirs do not inherit.²⁵

clothing of the deceased father pass (n) Aside from the wife's used clothing

to the male not to the female off- and gifts of jewellery or otherwise

spring.²³ If there be several residences which have been proven to have been

the principal and most important given her by her husband,

whatever

one passes to the male offspring. The
for his
remaining residences will together
the husband with the other possessions of the deceased
be divided

ceased have to be divided among the
heirs. If there be no male offspring
will his

two thirds of the principal residence
provided
and the personal clothing of the deceased
payment

ceased father will revert to the father
discharge of

male issue and one third to the
House of Justice. In the case of the
deceased mother all her used clothing
and

ing is to be equally divided amongst
her daughters. Her unworn clothing-
Ordinances :

ing, jewels and property must be
divided among her heirs, as well
as her used clothing if she leaves no
daughter.

(h) Should the children of the deceased
be minors their share should either

Dispensable entrusted to a reliable person or to

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THE B A H . ~ W

' ~ O R L D

(f) Bahá'í Festivals⁹

(g) The Nineteen Day Feast
essential

(h) The Bahá'í Year
Persian

(i) The Intercalary Days

(j) The age of maturity
the

owner's permission

(k) Burial of the dead³ O

xxvii. Striking or wounding a person

(1) Engaging in a trade or profession is
made obligatory and is exalted to
the rank of worship³¹

the husband has purchased

wife are to be considered as
band's possessions to

among his heirs.

(0) Any person is at liberty to

possessions as he sees fit

he makes provisions for the

of Huququ'llah and the

his debts.

D. Miscellaneous Laws, Ordinances

Exhortations

(1) Miscellaneous Laws and

(a) Pilgrimage²

(b) Huququ'llah ~ ~

(c) Endowments

(d) The Maqdu'riql-Akhar ~ ~

(e) Duration of the Bahá'í

tion⁸

xxiii. Calumny

xxiv. Carrying arms unless

xxv. Use of public pools in

baths⁴

xxvi. Entering a house without

xxviii. Contention and conflict

xxix. Muttering sacred verses in the

(m) Obedience to government	street
(n) Education of children	xxx. Plunging one's hand in food ⁴⁵
(o) The writing of a testament	xxxi. Shaving one's head
(p) Tithes ^{3'}	xxxii. Growth of men's hair beyond the lobe of the ear
(q) Repetition of the Greatest Name 95 times a day 33	(2) Abrogation of specific laws and ordinances of previous
(r) The hunting of animals ³⁴	Dispensations, which prescribed :
(s) Treatment of female servants ³⁵	(a) Destruction of books
(t) The finding of lost property	
(b) Prohibition of the wearing of silk	
(u) Disposition of treasure trove	
(c) Prohibition of the use of gold and	
(v) Disposal of objects held in trust ^{3'}	silver utensils
(w) Manslaughter [~]	(d) Limitation of travel
(x) Definition of just witnesses ^{3'}	(e) Offering priceless gifts to the Foun-
(y) Prohibitions :	der of the Faith
i. Interpretation of the Holy Writ	(f) Prohibition on questioning the
Founii. Slave trading	der of the Faith
iii. Asceticism	(g) Prohibition against
remarrying one's	
iv. Monasticism	divorced wife ¹
v. Mendicancy ⁴⁰	(h) Penalizing whoever causes
sadness	
vi. Priesthood	to his neighbour
vii. Use of pulpits	(i) Prohibition of music
viii. The kissing of hands	(j) Limitations upon one's
apparel and	
ix. Confession of sins ⁴¹	beard
(k) Uncleanliness of divers objects and	
x. Plurality of wives ^{1'}	
peoples ^{4"}	
xi. Intoxicating drinks	
(1) Uncleanliness of semen	
xii. Opium	
(m) Uncleanliness of certain objects for	
xiii. Gambling	purposes of prostration
xiv.	(3) Miscellaneous Exhortations :
xv. Adultery ^{4'}	(a) To associate with the
followers of all	

xvi. Murder⁴" religions with fellowship
 xvii. Theft⁴' (b) To honour one's parents
 xviii. Homo~exuality~~ (c) Not to wish for others
 what one does
 xix. Congregational prayer, except for not wish for one's self
 the dead² (d) To teach and propagate the Faith
 xx. Cruelty to animals after the ascension of its
 Founder
 xxi. Idleness and sloth (e) To assist those who arise
 to promote
 xxii. Backbiting the Faith
 (f) Not to depart from the Writings or xxi. Not to lose one's temper
 to be misled by those who do xxii. Not to anger one's neighbour
 (g) To refer to the Holy Writ when dif- (r) To be closely united
 ferences arise (s) To consult competent physicians
 (h) To immerse one's self in the study when ill
 of the Teachings (t) To respond to invitations
 (i) Not to follow one's idle fancies and (u) To show kindness to the
 kindred of
 vain imaginations the Founder of the Faith⁴'
 (j) To recite the holy versei at morn and (v) To study languages for
 the furtherat eventide ance of the Faith
 (k) To recite the holy verses melo- (w) To further the
 development of cities
 diously and countries for the
 glorification of
 (1) T o teach one's children to chant the the Faith
 holy verses in the Mahriqu'l- (x) To restore and preserve the
 sites
 Aakar associated with the Founders
 of the
 (m)To study such arts and sciences as Faith
 benefit mankind (y) To be the essence of
 cleanliness:
 (n) To takecounsel together i. To wash one's feet
 (0) Not to be indulgent in carrying out ii. To perfume one's self
 the statutes of God iii. To bathe in clean water
 (p) To repent to God of one's sins iv. To cut one's nails
 (q) To distinguish one's self through v. To wash soiled things in
 clean water
 good deeds vi. To be stainless in one's dress
 i. To be truthful vii. To renew the furnishing's of
 one's
 ii. To be trustworthy
 iii. To be faithful

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iv. To be righteous and fear God WARNINGS

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vi. To be tactful and wise	1 . Theentire human race
vii. To be courteous	2. Crowned heads of the world4g
viii. To be hospitable	3. The concourse of
ecclesiastics O	
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x. To be detached	of the Republics therein51
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a ~ ~	

Will of God	6. Francis Joseph, Emperor of Austria53
xii. Not to stir upmischief	7. The people of the Bayan
xiii. Not to behypocritical	8. Members of parliaments
throughout	
xiv. Not to be proud	the world

VI. MISCELLANEOUS SUBJECTS

xv. Not to be fanatical	VI. MISCELLANEOUS SUBJECTS
xvi. Not to prefer one's self to one's	1. The transcendent character of
the	
neighbour	Baha'i Revelation
xvii. Not to contend with one's neigh-	2. The exalted station of the
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bour	the Faith
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15. The merit of all deeds is dependent upon God's acceptance mad-Ha~an~~

16. The importance of love for God as the 31. Allusion to Napoleon1117

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means to serve the Faith i7

4. Notes and References appended to A Synopsis and Cod\$ catt of the Laws and Ordinances of the Kitib-i-Aqdas

References to pages in these notes are to the originalpublication, e.g. Note 51 " Seepage 20".

1. In the Kitab-i-Aqdas Bahi'u'llah ordains 8. The specifically revealed verse to be recited

both the Universal House of Justice and the five times under certain circumstances in

Local Houses of Justice. In many of His place of ablutions is:

"In the Name of God, laws He refers simply to "the House of Jus- the Most Pure, the Most Pure."

tice" leaving open for later decision which 9. "Danger" here refers to a condition of inlevel or levels of the whole institution each security

which makes the saying of the

law would apply to. Obligatory Prayers

impossible. When asked

2 . Congregational prayer, in the sense of for- whether this provision
meant that obligamal prayer which is to be recited in accor- tory
prayer was to be completely suspended

dance with a prescribed ritual, is forbidden during travel, BahB'u'llah
replied that this

in the Baha'i Faith, with the exception of referred only to
insecurity, and that if one

the Prayer for the Dead (see note 11). Thus could find a secure place
in which to say the

the three Daily Obligatory Prayers are to prayer one should do so.
be recited privately, not in congregation.

10. In place of every Obligatory Prayer that has

There is no prescribed way for the recital
been missed the believer is to kneel and,

of the many other Bahi'i prayers, and the
bowing his forehead to the ground, say

friends are free to use them in gatherings or "Glorified be God, the Lord
of Might and

individually as they please, "But," as the
Majesty, of Grace and Bounty7', or only

Guardian explains, "although the friends

"Glorified be God". After the requisite numare thus left free to follow their
own incli- ber of prostrations he is to sit cross-legged

nation, . . . they should take the utmost care and repeat eighteen times

"Glorified be

that any manner they practise should not God, the Lord of the
Kingdoms of earth and

acquire too rigid a character, and thus deveheaven".

lop into an institution. This is a point which

the friends should always bear in mind, lest 11. The Prayer for the Dead is
published in

they deviate from the clear path indicated Prayers and Meditations of
Bahb'u'llah,

in the Teachings."

No. C L X V II . It is the

only Baha'i obligatory

prayer which is to be recited in congrega-

3. The Qiblih: the Point of Adoration, i.e.

tion; it is to be recited by one believer while
Bahji, 'Akka.

all present stand. There is no requirement to

4. Ablutions: washing the hands and face in face the Qiblih when
reciting this prayer.

preparation for prayer.

12. The original Obligatory Prayer referred to

5. The specifically revealed verse, which is to had been revealed
separately from the

be repeated 95 times a day between one
Obligatory Prayers
noon and the next, is "Glorified be God, the
those which are now
Lord of Spbndour and Beauty."
Ascension of
6. These three Obligatory Prayers are pub-
of the superseded
lished in Prayers and Meditations of
Covenant-break-
Baha'u'llah, Nos. CLXXXI, CLXXXII and
CLXXXIII.
13. In Islam a special prayer
was ordained to
7. 'Abdu'l-Baha has stated that when saying
natural phenomena
the morning Obligatory Prayer it is per-
earthquakes. This
missible to do so as rearly as dawn.
has been annulled, and in
its place a Baha'i
may say "Dominion is God's, the Lord of
specific individual
the seen and the unseen, the Lord of creation."
whether the term
14. BahL'u'llah states that hair, sable, bones
generally, i.e. to education
and the like do not nullify one's prayers,
and learning, the Guardian
replied that the
and points out that the belief that they did
manner in which the law
will be applied in
so was evolved by the 'ulama (Muslim
this respect will be
determined by the Unireligious leaders) and was not a teaching of
versal House of Justice.
the Qur'an.
23. It has been explained by
'Abdu'l-Baha that
15. As the Bab did not specifically define the
the residence and
personal clothing of the
place for the Intercalary Days in the calen-
deceased father go to the
eldest son, or
dar, the Babis were at a loss as to how they
if he has predeceased his
father, to the
should regard them. The Kitbb-i-Aqdas re-
second son, and so on.
solved this problem. For further details see
24. Huququ'llah (The Right of
God). If a perthe section on the BahB'i calendar in any
son has
possessions equal in value to at
least 19 mithqals in
volume of The Baha'i World.
gold, it is a spiritual
obligation for him to pay 19 per cent of the

16. In one of His Tablets 'Abdu'l-Baha, after total amount, once only, as Huququ'llah. stating that fasting consists of abstinence Certain categories of possessions, such as from food and drink, categorically says that one's residence, are exempt from this. smoking is a form of "drink". (In Arabic Thereafter, whenever his income, after all the verb "drink" applies equally to smoexpenses have been paid, increases the value king.)

of his possessions by the amount of at least

17. The text of the Kitcib-i-Aqdas upholds 19 miaqals of gold, he is to pay 19 per cent

monogamy, but as it appears also to per- of this increase, and so on for each further

mit bigamy, the Guardian was asked for increase.

a clarification, and in reply his secretary 25. In a letter to the

National Spiritual Assemwrote on his behalf: "Regarding BahB'i

bly of the BahB'is of India the Guardian's

marriage; in the light of the Master's Tablet secretary wrote on his

behalf: "Although

interpreting the provision in the Aqdas on in the Questions and

Answers Baha'u'llah

the subject of the plurality of wives, it be- has specifically stated

that non-BahB'is have

comes evident that monogamy alone is perno right to inherit from their BahB'i parents

missible, since, as 'Abdu'l-Bahk states, or relatives, yet this

restriction applies only

bigamy is conditioned upon justice, and as to such cases when a

Baha'i dies without

justice is impossible, it follows that bigamy leaving a will and when,

therefore, his prois not permissible, and monogamy alone perty

will have to be divided in accordance

should be practised." with the rules set forth

in the Aqdas. Other-

18. The specifically revealed verse is " W e will wise, a BahB'i is free

to bequeath his proall, verily, abide by the Will of God." perty

to any person, irrespective of religion,

19. A mithqal is a weight designated by the provided however, he

leaves a will, speci-

Bab and is equivalent to a little over 36 fying his wishes. As you

see therefore it is

grammes always possible for a

BahB'i to provide for

his non-Baha'i wife, children or relatives

20. See section IV.C.(2)(b) on page 42 for the definition of the period of waiting. it is only fair that he should do so." by leaving a will. And

21. This refers to a law of Islam which decreed BahB'u'llah spec that under certain conditions a man could ordains pilgrimage to the Most Great House in Bagfidad and to not remarry his divorced wife unless she had married and been divorced by another Bab in a i r a z . Details concerning these pilman. This provision has been abolished by grimages are given in other Tablets. In a the Aqdas. Tablet to an individual believer 'Abdu'l-

22. When asked by an individual believer general subject of Baha commented on the whether the term "teacher", referred to as visits to holy places: " You have asked about visiting holy places and the observance of also commemorated and 'Abdu'l-Baha admarked reverence toward these resplendent ded the observance of the Ascension of spots. Holy places are undoubtedly centres of Bahi'u'llah as a corollary to these Holy Days, making nine in all. the outpouring of Divine grace, because on In addition to these nine days, the Day entering the illumined sites associated with of the Covenant and the Anniversary of martyrs and holy souls, and by observing the Passing of 'Abdu'l-Bahk are reverence, both physical and spiritual, one's commemorated, but work heart is moved with great tenderness. But is not suspended on these two days. See also there is no obligation for everyone to visit the section on the Baha'i calendar in any volume of The Bahri'i such places, other than the three, namely: the World.

Most Holy Shrine, the Blessed House in 30. Briefly the law for the burial of the dead states that it is Baddridand the venerated House of the Bab forbidden to carry the body for more than one hour's in a i r & . To visit these is obligatory if one journey from the place of death; that the can aford it and is able to do so, and if no body should be wrapped in a shroud of obstacle stands in one's way. Details are silk or cotton, and on its finger should be given in the Tablets. These three Holy Places

placed a ring bearing
are consecrated to pilgrimage. But as to the
forth from God, and
other resting places of martyrs and holysouls,
detached from all save
it is pleasing and acceptable in the sight of
Name, the Merciful,
God if a person desires to draw nigh unto
that the coffin
Him by visiting them; this, however, is not a
stone or hard fine
binding obligation." wood. A specific Prayer
for the Dead is or-
27. The Ma'riq'u'l-AakBr (The Dawning-
before interment (see
Place of the Praise of God) comprises a cen-
explained by 'Abdu'l'al House of Worship and, clustered around Baha
and the Guardian that this law proit, a number of dependencies which, in the
hibits cremation of the dead. The formal
words of Shoghi Effendi, "shall afford relief
meant to be used
to the suffering, sustenance to the poor,
attained the age of
shelter to the wayfarer, solace to the be-
reaved, and education to the ignorant".
earn his own living
Within the central edifice there shall be read,
House of Justice
chanted or sung only the words of the
provide for him.
Sacred Scriptures of the revealed religions,
or hymns based upon those words."Blessed
BahB'u'llah has oris he," wrote BahB'u'llah in the Kitdb-i-
that what is prescribed in the
AqduS, "who directeth his steps towards the
followed. In general the
Ma'riq'u'l-A&krir at the hour of dawn,
to give a porcommuning with Him, attuned to His re-
one's assets for the relief of the poor,
membrance, imploring His forgiveness. And
charitable purposes, and
having entered therein, let him sit in silence
The details of the
to hearken to the verses o f God, the Sove-
are left to the Unireign, the Almighty, the All-Praised."
House of Justice to decide in future,
and the Guardian has stated that in the

the inscription "I came
return unto Him,
Him, holding fast to His
the Compassionate"; and
should be of crystal,
dained, to be said
note 11). It has been
Baha
dependencies which, in the
prayer and the ring are
for those who have
maturity.
31. If a person is unable to
it is incumbent upon the
and the wealthy to
32. In respect to tithes
dained
Qur'an should be
law imposes an obligation
tion of
for various other
to aid the Faith of God.
application of this law
versal

28. Concerning the duration of the BahB'i
meantime the believers may contribute
Dispensation see the quotation No. 6 on
regularly and according to their means to
page 14.

the Baha'i Fund.

29. In the Kitrib-i-AqdasBaha'u'llfih establishes
the festivals of Ridvan (on the first, ninth
perform his ablutions
and twelfth days of which work is to be
himself and then repeat
suspended), the Declaration of the Bab, the
ninety-five times.

Birthday of the BAb, the Birthday of
hunting to excess
Baha'u'llah, and Naw-Ruz. In the days of
prohibiting the eating
Baha'u'llah the Martyrdom of the BBb was
dead in a trap or net.

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THE BAH A ' ~WORLD

35. BahB'u'llah states that a man may employ
as such, besides being
a maiden for domestic service. This was not
permissible under a i ' i h Muslim practice
formerly the custom
unless the employer married her.
the same water.

36. Concerns the ruling laid down to trace the
against plunging one's
owner of lost property.
the manner of eating.

37. Refers to the exchange of property held in
page 154.

trust in order to protect the owner against
BahB'u'llah writes that
loss.

kindness to His

38. Deals with the question of compensation in
them a share of the
case a person kills another without inten-
tion to do so.

the law requiring the

39. When something is to be proved on the
furnishings of one's house
testimony of two just witnesses, the cri-
applies only if one is

33. The believer should
(see note 4), seat
"Allah-u-Abhk"

34. Baha'u'llah warns against
and prescribes laws
of game if it is found

ships He looks upon

against nature."

44. In Persian baths it was
for everyone to wash in

45. The prohibition

hand in food refers to

46. See God Passes By

47. In the Kitdb-i-Aqdas

the injunction to show

Family does not give

properties of men.

48. BahB'u'llah states that

renewal of the

after nineteen years

terion for determining the justice of a witness 'Abdu'l-Baha has explained
ness is his reputation, irrespective of whether law is that one
ther he is a BahB'i.

furnishings that become old, lost their lustre and provoke re-

40. BahB'uYllahforbids both begging and giving

not apply to such things

to beggars, but exhorts the wealthy and the
articles, antiques or

House of Justice to help the needy, and referring to the House of Justice He says,

49. See page 17, No. 13.

"Verily have W e made it a shelter for the poor andneedy." (cf. note 31).

page 26, No. 19.

41. BahB'u'llih prohibits confession to, and seeking absolution of one's sins from, a

human being, and enjoins the sinner, when alone, to repent before God, for it is He

54. See Sonie Answered Questions Chapter Who forgives. In this connection theGuard-XLV and God Passes By page 214.

ian's secretary wrote on his behalf to an

individual believer: "We are forbidden to confess to any person, as do the Catholics

to their priests, our sins and shortcomings
or to do so in public, as some religious sects

do. However, if we spontaneously desire to acknowledge we have been wrong in some-

211. The other

thing, or that we have some fault of character
cited in Tlze Promised

ter, and ask another person's forgiveness or pardon, we are quite free to do so."

42. Punishments for arson, adultery, murder and theft are specified in the Aqdas, but they are intended for a future condition of

63. See page 12, No. 1.

society, when they will be supplemented and applied by the Universal House of Justice.

43. In a letter to an individual believer, the page 215.

Guardian's secretary wrote on his behalf:

"No matter how devoted and fine the love may be between people of the same sex, to

68. See page 21, No. 13.

let it find expression in sexual acts is wrong.

Immorality of every sort is really forbidden 69. See God Passes By page 215.

by Bah'u'llah, and homosexual relation- 70. See God Passes By page 215.

71. See The Dawn-Breakers Chapter 1, and 74. 'ayQ

Muhammad-Hasan-i-Najafi, one

page 201 (B.P.T. Wilmette, 1962). of the leading a i ' i h

ecclesiastics, who re- jected the Bab.

72. Mulla Muhammad Ja'far-i-I~fahini. See The Dawn-Breakers page 99. 75. See page 20, No. 13.

73. See the itr rib-i-fgrin pages 184-191 (B.P.T. 76. See Godpasses By pages 164-169.

Wilmette editions). 77. See page 16, No. 10.

THE BAHÁ'Í WORLD

'ABDU'L-BAHA

Photograph taken in 1911, studio of Boissonnas and Taponier, 12, rue de la Paix, Paris.

I11

THE FIFTIETH ANNIVERSARY OF THE
PASSING OF 'ABDU'L-BAHA

My name is 'Abdu'l-Bahci. My qualification is 'Abdu'l-Baha. My reality is 'Abdu'l-Bahci. My praise is 'Abdu'l-Bahci. Thraldom to tlze Blessed Perfection is

my glorious and refulgent diadem, a~zdservitudo to all the human race my perpetual

religion. . . No name, no title, no mention, no commendation have I, nor will ever

have, except 'Abdu'l-Baha. This is my longing. This is my greatest yearning.

This

is my eternal life. This is my everlasting glory.

AN attempt I strongly feel should now be belief that inclines to exalt Him to a state of

made to clarify our minds regarding the sta- absolute equality with either the central Figure

tion occupied by 'Abdu'l-BahA and the signi- or Forerunner of our Faith. For wide as is the

ficance of His position in this holy Dispensa- gulf that separates 'Abdu'l-Baha from Him

tion. It would be indeed difficult for us, who Who is the Source of an

independent Revelastand so close to such a tremendous figure and tion, it can

never be regarded as commenare drawn by the mysterious power of so mag- surate with the greater distance that stands

netic a personality, to obtain a clear and exact between Him Who is the Centre of the Covenunderstanding of the r61e and character of One ant and His

ministers who are to carry on His
 Who, not only in the Dispensation of Bahá'u- work, whatever be their name,
 their rank, their
 but in the entire field of religious history, functions or their future
 achievements. Let
 fulfill a unique function. Though moving in a those who have known
 'Abdu'l-Baha, who
 sphere of His own and holding a rank radically through their contact with His
 magnetic perdifferent from that of the Author¹ and the sonality have come to
 cherish for Him so fer-
 Forerunner² of the Baha'i Revelation, He, by vent an admiration, reflect, in
 the light of this
 virtue of the station ordained for Him through statement, on the greatness of
 One Who is so
 the Covenant of Bahi'u'llah, forms together far above Him in station.
 with them what may be termed the Three Cen- That 'Abdu'l-Baha is
 not a Manifestation of
 tral Figures of a Faith that stands unap- God, that, though the successor of
 His Father,
 proached in the world's spiritual history. He He does not occupy a cognate
 station, that no
 towers, in conjunction with them, above the one else except the Bab and
 Bahá'u'llah can
 destinies of this infant Faith of God from a level ever lay claim to such a
 station before the exto which no individual or body ministering to piration of
 a full thousand years-are verities
 its needs after Him, and for no less a period which lie embedded in the
 specific utterances of
 than a full thousand years, can ever hope to both the Founder of our Faith and
 the Interrise. To degrade His lofty rank by identifying preter of His
 teachings.. .
 His station with or by regarding it as roughly 'Abdu'l-Bahá's own
 statements . . . are no
 equivalent to, the position of those on whom less emphatic and binding: " . . .
 My station is
 the mantle of His authority has fallen would be the station of servitude-a
 servitude which is
 an act of impiety as grave as the no less heretical complete, pure and real,
 firmly established, en-
 > Bahá'u'llah. The Bab. during, obvious, explicitly
 revealed and subject
 to no interpretation whatever. . . I air² the Inter- human knowledge and
 perfection have been
 preter of the Word of' God; such is my inter- blended and are
 completely harmonized. . .
 pretation."
 " O Thou Who art
 the apple of Mine eye!"

. . . From such clear and formally laid down	Baha'u'llah, in His own
handwriting, thus	
statements, incompatible as they are with any	addresses 'Abdu'l-Baha,
" M y glory, the ocean	
assertion of a claim to Prophethood, we should	of M y loving-kindness,
the sun of M y bounty, the	
not by any means infer that 'Abdu'l-Baha is	heaven of M y mercy
rest upon Thee. W e pray	
merely one of the servants of the Blessed	God to illumine the
world through Thy knowledge	
Beauty, or at best one whose function is to	and wisdom, to
ordain, for Thee that which will	
be confined to that of an authorized interpreter	gladden Thine heart and
impart consolation to	
of His Father's teachings. Far be it from me to	Thine eyes." "The
glory of God rest upon Thee,"	
entertain such a notion or to wish to instill such	He writes in another
Tablet, "and upon whose sentiments. To regard Him in such a light is a	
ever serveth Thee and circleth around Thee. Woe,	great woe: betide him
manifest betrayal of the priceless heritage be-	
that opposeth and inqueathed by BahB'u'llah to mankind. Im-	jealty to Thee; the
jureth Thee. Well is it with him that sweareth	
measurably exalted is the station conferred	Thine enemy." " W e
fire of hell torment him who is	
upon Him by the Supreme Pen above and be-	, for all mankind," He,
have made Thee a shelter	
yond the implications of these, His own writ-	affirms," a shield
in yet another Tablet,	
ten statements. Whether in the Kitrib-i-Aqdas,	on earth, a stronghold
unto all who are in lzeuve~zand	
the most weighty and sacred of all the works of	lieved in God, the
, for whosoever hath be-	
Baha'u'llah, or in the Kitcib-i-'Ahd, the Book of	Knowing. God grant
Inconiparable, the All-	
His Covenant, or in the Suriy-i-GJup (Tablet	protect them, may
that through Thee He may	
of the Branch), such references as have been	He niay inspire Thee
enrich and sustain them, that	
recorded by the pen of BahB'u'llah-references	ivellspring o f wealth
with that which shall be a	
which the Tablets of His Father addressed to	ocean of bounty unto
unto all created things, an	
Him mightily reinforce-invest 'Abdu'l-Baha	of niercy unto
all men, and the dayspring	
with a power, and surround Him with a halo,	"Thou knowest, O my
all peoples."	
which the present generation can never ade-	

God," Baha'u'llah, in
 quately appreciate. a prayer revealed in
 'Abdu'l-Baha's honour,
 He is, and should for all time be regarded, supplicates, "that I
 desire for Him naught except
 first and foremost, as the Centre and Pivot of that which Thou didst
 desire, and have chosen
 BahB'uYllah'speerless and all-enfolding Cove- Hinl for no purpose
 save that wl~ickThou hadst
 nant, His most exalted handiwork, the stain- intended for Him.
 Render Hinl victorious, thereless Mirror of His light, the perfect Exemplar
 fore, through Thy hosts of earth and heaven. . .
 of His teachings, the unerring Interpreter of His Ordain, I beseech
 Thee, by the ardour of M y
 Word, the embodiment of every Baha'i ideal, love for Thee and M y
 yearning to manifest Thy
 the incarnation of every Baha'i virtue, the Most Cause, .for Hini, as
 well as ,for then? that love
 Mighty Branch sprung from the Ancient Root, Him, that which Thou
 hast destinedfor Thy Mesthe Limb of the Law of God, the Being "round
 sengers and the Trustees qf' Thy Revelation.
 Whom all names revolve", the Mainspring of Verily, Thou art the
 Almighty, the All-Powerful."
 the Oneness of Humanity, the Ensign of the (The Dispensation
 ofBahl?ri'u'lldh.)
 Most Great Peace, the Moon of the Central He alone had been
 accorded the privilege of
 Orb of this most holy Dispensation-stylesand being called "the
 Master", an honour from
 titles that are implicit and find their truest, their which His Father had
 strictly excluded all His
 highest and fairest expression in the magic other sons. Upon Him
 that loving and unerring
 name 'Abdu'l-Baha. He is, above and beyond Father had chosen to
 confer the unique title of
 these appellations, the "Mystery of Godw-an "Sirru'llrih" (the
 Mystery of God), a desigexpression by which Baha'u'llah Himself has
 nation so appropriate to One Who, though
 chosen to designate Him, and which, while it essentially human and
 holding a station radidoes not by any means justify us to assign to
 cally and fundamentally different from that
 him the station of Prophethood, indicates how occupied by
 BahB'u'llah and His Forerunner,
 in the person of 'Abdu'l-Baha the incompatible could still claim to
 be the perfect Exemplar of
 characteristics of a human nature and super- His Faith, to be
 endowed with superhuman

A Tablet in the handwriting of 'Abdu'l-Bahá revealedjoraay& Khzim,
 surnamed "Samandar",
 one of the nineteen Apostles of Bahri'u'llah and the father of the
 Hand of the Cause Tariizu'llah Samandari.

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knowledge, and to be regarded as the stainless rest upon Thee, and upon
 whosoever serveth Thee
 mirror reflecting His light. To Him, whilst in and cireleth around Thee.
 Woe, great woe, be-
 Adrianople, that same Father had, in the tide him that opposetlz
 and injureth Thee. Well is
 Suriy-i-Buan (Tablet of the Branch), referred it with him that sweareth
 fealty to Thee; the five
 as "this sacred and glorious Being, this Branch of hell torment hi111who is
 Thy enemy."
 of Holiness", as "the Limb of the Law of God", And now to crown the
 inestimable honours,
 as His "most great favour" unto men, as His privileges and benefits
 showered upon Him, in
 "most perfect bounty" conferred upon them, as ever-increasing abundance,
 throughout the
 One through Whom "every noulderling bone forty years of His
 Father's ministry in Bahákd,
 is quickened," declaring that "whoso turneth in Adrianople and in
 'Akka, He had been eletowards Him hath turnedtowards God," and that
 vated to the high office of Centre of Bahi'u'-
 "they who deprive then~selves of the shadow of 11ah's Covenant, and been
 made the successor
 the Branch are lost in the wilderness of error." of the Manifestation of
 God Himself-a posi-
 To Him He, whilst still in the city, had alluded tion that was to empower
 Him to impart an
 (in a Tablet addressed to Haji Mullammad extraordinary impetus to
 the international ex-
 Ibrahim-i-Ualfl) as the one amongst His sons pansion of His Father's
 Faith, to amplify its
 "jironz Whose tongue God will cause the signs of doctrine, to beat down
 every barrier that would
 His power to stream forth", and as the one obstruct its march, and to
 call into being, and
 Whom "God hath specially chosen ,for His delineate the features of,
 its Administrative
 Cause". On Him, at a later period, the Author Order, the Child of the
 Covenant, and the
 of the Kitdb-i-Aqdas, in a celebrated passage, Harbinger of that World
 Order whose estabsubsequently elucidated in the "Book of My lishment

must needs signalize the advent of
 Covenant", had bestowed the function of inter- the Golden Age of the
 Baha'i Dispensation.
 preting His Holy Writ, proclaiming Him, at the The immediate effect of
 the ascension of
 same time, to be the One " Whom God hath Baha'u'llah had been . . .
 to spread grief and
 purposed, Who hath branched jrflom this Ancient bewilderment among his
 followers and com-
 Root ". To Him in a Tablet, revealed during that panions, and to inspire
 its vigilant and resame period and addressed to Mirza Muham-
 doubttable adversaries with fresh hope and remad Quliy-i-Sabzivari, He had
 referred as "the renewed determination. . .
 Gulj'that hath branched out of this Ocean that Yet, as the appointed
 Centre of BahB'u'llah's
 hath encompassed all created things", and bid- Covenant and the
 authorized Interpreter of His
 den His followers to turn their faces towards it. teaching had Himself later
 explained, the dis-
 To Him, on the occasion of His visit to Beirut, solution of the tabernacle
 wherein the soul of
 His Father had, furthermore, in a communica- the Manifestation of God
 had chosen temtion which He dictated to His amanuensis, paid porarily to
 abide signalized its release from the
 a glowing tribute, glorifying Him as the One restrictions which an
 earthly life had, of neces-
 "round Whom all names revolve", as "the Most sity, imposed upon it. Its
 influence no longer
 Mighty Branch of God", and as " His ancient circumscribed by any
 physical limitations, its
 and i m ~ ~ ~ u t a Mystery".
 ble He it was Who, in radiance no longer beclouded by its human
 several Tablets which Baha'u'llah Himself had temple, that soul could
 henceforth energize the
 penned, had been personally addressed as "the whole world to a degree
 unapproached at any
 Apple of Mine eye", and been referred to as "a stage in the course of its
 existence on this planet.
 shield unto all who are in heaven and on earth", Bahi'u'llah's
 stupendous task on this earthly
 as " a shelter for all mankind" and " a stronghold plane had, moreover, at
 the time of His passing,
 for whosoever hath believed in God". It was on been brought to its final
 consummation. His
 His behalf that His Father, in a prayer re- mission, far from being in
 any way inconclusive,
 vealed in His honour, had supplicated God to had, in every respect,

been carried through to
 "render Him victorious", and to "ordain . . .for a full end. The Message
 with which He had
 Him, as well as for then? that love Him", the been entrusted had been
 disclosed to the gaze of
 things destined by the Almighty for His "Mes- all mankind. The summons
 He had been comsengers" and the "Trustees" of His Revelation. missioned
 to issue to its leaders and rulers had
 And finally in yet another Tablet these weighty been fearlessly voiced.
 The fundamentals of
 words had been recorded: "The glory of God the doctrine destined to
 recreate its life, heal its
 A calligraphic arrangement by Midkin-Qalam of titles conferred upon
 'Abdu'l-Baha or mentioned in various Tablets.

sickness and redeem it from bondage and de- tory-stood guard over
 it, alert, fearless and
 gradation had been impregnably established. determined to enlarge
 its limits, blazon abroad
 The tide of calamity that was to purge and its fame, champion its
 interests and consumfortify the sinews of His Faith had swept on mate
 its purpose. . .
 with unstemmed fury. The blood which was to The cloud of
 despondency that had momenfertilize the soil out of which the institutions of
 tarily settled on the disconsolate lovers of the
 His World Order were destined to spring had Cause of Baha'u'llah was
 lifted. The continuity
 been profusely shed. Above all the Covenant of that unerring
 guidance vouchsafed to it
 that was to perpetuate the influence of that since its birth was now
 assured. The significance
 Faith, ensure its integrity, safeguard it from of the solemn
 affirmation that this is "the Day
 schism, and stimulate its world-wide expan- which shall not be
 Jollowed by night" was
 sion, had been fixed on an inviolable basis. now clearly apprehended.
 An orphan com-
 His Cause, precious beyond the dreams and munity had recognized in
 'Abdu'l-Baha, in its
 hopes of men; enshrining within its shell that hour of desperate need,
 its Solace, its Guide, its
 pearl of great price to which the world, since Mainstay and Champion.
 The Light that had
 its foundation, had been looking forward; con- glowed with such
 dazzling brightness in the
 fronted with colossal tasks of unimaginable heart of Asia, and had,
 in the lifetime of

complexity and urgency, was beyond a per- Bahi'u'llah, spread to
the Near East, and illuadventure in safe keeping. His own beloved
minated the fringes of both the European and
Son, the apple of His eye, His vicegerent on African continents, was
to travel, through the
earth, the Executive of His authority, the Pivot impelling influence of
the newly proclaimed
of His Covenant, the Shepherd of His flock, the Covenant, and almost
immediately after the
Exemplar of His faith, the Image of His per- death of its Author, as
far West as the North
fections, the Mystery of His Revelation, the American continent, and
from thence diffuse
Interpreter of His mind, the Architect of His itself to the countries
of Europe, and subse-
World Order, the Ensign of His Most Great quently shed its
radiance over both the Far East
Peace, the Focal Point of His unerring guidance and Australasia. (God
Passes By, chapters XIV,
-in a word, the occupant of an office without xv.)
peer or equal in the entire field of religious his-
T H E B A H A ' ~ W O R L D

The funeral procession leaving 'Abdu'l-Bahci's kon~e, No. 7 Persian (Haparsim)
Street, Haifa,
Tuesday, Noveniber 29, 1921.

The funeral of "Abdu'l-Bahb, wrote Shoghi Efendi, was one "the like of which
Haifa, nay
Palestine itself, had surely never seen, so deep was the feeling that brought
so many thousands of
n7ourners together, representative of so n?any religions, races and tongues."
2 . AN ACCOUNT O F THE, PASSING O F

LABDU'L-BAHA~

Extracts from the account written by SHOGHIE FFE N D I and LADY BLOMFIELD

IT is well known that the loved ones of 'Abdu31- that I have uttered the
call to prayer, the vast
Baha, in every part of the world, are anxiously multitude will of
themselves chant the prayer."
waiting to receive some details of the closing When the Master had
passed away, His
events of His unique and wonderful life. For family pondered over
this dream and interthis reason the present account is being written.
preted it thus :
We have now come to realize that the Master He had called that same
vast multitude knew the day and hour when, His mission on all
peoples, all religions, all races, all nations,

earth being finished, He would return to the and all kingdoms-to
unity and peace, to unshelter of heaven. He was, however, careful that
versal love and brotherhood; and, having called
His family should not have any premonition them, He returned to God
the Beloved, at
of the coming sorrow. It seemed as though their whose command He had
raised the majestic
eyes were veiled by Him, with His ever-loving call, had given the
divine message. This same
consideration for His dear ones, that they multitude-the peoples,
religions, races, nashould not see the significance of certain
tions and kingdoms--would continue the
dreamsand other signs of theculminating event. work to which
'Abdu'l-Baha had called them,
This they now realize was His thought for them, and would of themselves
press forward to its
in order that their strength might be preserved accomplishment.
to face the great ordeal when it should arrive, A few weeks after the
preceding dream the
that they should not be devitalized by anguish Master came in from the
solitary room in the
of mind in its anticipation. garden, whichHe
hadoccupied of late, and said :
Out of the many signs of the approach of the "I dreamed a dream and
behold the Blessed
hour when He could say of His work on earth, Beauty [Baha'u'llah]
came and said unto me,
"It is finished," the following two dreams seem 'Destroy this room!' "
remarkable. Less than eight weeks before His The family, who had
been wishing that He
passing the Master related this to His family: would come and sleep in
the house, not being
"I seemed to be standing within a great happy that He should be
alone at night, extemple, in the inmost shrine, facing the east, in
claimed, "Yes, Master, we think Your dream
the place of the leader himself. I became aware means that You should
leave that room and
that a large number of people were flocking come into the house."
When He heard this
into the temple; more and yet more crowded in, from us, He smiled
meaningly as though not
taking their places in rows behind me, until agreeing with our
interpretation. Afterwards
there was a vast multitude. As I stood, I raised we understood that by
the "room" was meant
loudly the'Call toprayer'. Suddenly thethought the temple of His body.
. .

came to me to go forth from the temple. In the same week He revealed a Tablet to
 "When I found myself outside I said within America, in which is the following prayer:
 myself, 'For what reason came I forth, not " Y a Baha'u'l-Abha! [O Thou the Glory of
 having led the prayer? But it matters not; now Glories] I have renounced the world and the
 An abridged version of the compilation *The Passing people thereof, and an?* heartbroken and sorely
 of 'Abdu'l-Bahá published privately in 1922 by Lady Blomfield with the approval of Shoghi Effendi and reprinted with emendations in
Bahá'i Year Book (New York: Bahá'i Publishing Committee, 1926), I, 19-31. this world [flutter even as a jklightened bird, and
 Lady Blomfield (see "In Memoriam", *The Bahá'i yearn every day to take n ~ flight y unto Thy king-*
World, vol. VIII, p. 651), became a Bahá'i in Pans doni. during the early years of this century and received
 " Yd Baha'u'l-Abhh! Make nie to drink of the Abdu'l-Baha in London in 1911. In 1921, she accompanied Shoghi Effendi, then
 studying at Balliol cup of sacrifice and set me free. Relieve n ~ from e
 Follege, Oxford, to Haifa after the passing of Ahdu'l-Baha. Lady Blomfield died in 1939. these woes and trials,
 from these afflictions and

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troubles. Thou art He that aideth, that succoureth, circled round it, and would have succeeded in
 that protecteth, that stretcheth forth the hand of taking his life had it not been for the opportune
 help." . . . arrival of a friend who reached him in time to
 After lunch He dictated some Tablets, His prevent the accomplishment of his tragic in last ones, to Ruhi Effendi. When He had rested tention.
 . . .
 He walked in the garden. He seemed to be in a During the evening 'Abdu'l-Bahá attended
 deep reverie. the usual meeting of the friends in His own
 His good and faithful servant Isma'il Aqá, audience chamber. relates the following: In the morning of
 Saturday, November 26,
 "Some time, about twenty days before my He arose early, came to the tea-room, and had
 Master passed away, I was near the garden some tea. He asked for the

fur-lined coat which
 when I heard Him summon an old believer had belonged to
 BahB'u'llah. He often put on
 saying: this coat when He was cold
 or did not feel well,
 " 'Come with me that we may admire to- He so loved it. He then
 withdrew to His room,
 gether the beauty of the garden. Behold, what lay down on His bed, and
 said, "Cover me up.
 the spirit of devotion is able to achieve! This I am very cold. Last night
 I did not sleep well,
 flourishing place was, a few years ago, but a I felt cold. This is
 serious, it is the beginning."
 heap of stones, and now it is verdant with After more blankets
 had been put on, He
 foliage and flowers. My desire is that after I am asked for the fur coat He
 had taken off to be
 gone the loved ones may all arise to serve the placed over Him. That day
 He was rather
 divine cause and, please God, so it shall be. feverish. In the evening
 His temperature rose
 Ere long men will arise who shall bring life to still higher, but during
 the night the fever left
 the world.' . . . Him. After midnight He
 asked for some tea.
 "Three days before His ascension, whilst On Sunday morning,
 November 27, He said,
 seated in the garden, He called me and said, 'I "I am quite well and will
 get up as usual and
 am sick with fatigue. Bring two of your oranges have tea with you in the
 tea-room." After He
 for me that I may eat them for your sake.' This had dressed, He was
 persuaded to remain on
 I did, and He, having eaten them, turned to me, the sofa in His room.
 saying, 'Have you any of your sweet lemons?' In the afternoon He
 sent all the friends to
 He bade me fetch a few. . . Whilst I was pluck- the tomb of the Bab,
 where on the occasion of
 ing them, He came over to the tree, saying, the anniversary of the
 declaration of the Coven-
 'Nay, but I must gather them with my own ant a feast was being
 held, offered by a Parsi
 hands.' Having eaten of the fruit, He turned to pilgrim who had lately
 arrived from India.
 me and asked 'Do you desire anything more?' At four in the
 afternoon, being on the sofa in
 Then with a pathetic gesture of His hands, He His room, He said, "Ask

my sister and all the touchingly, emphatically, and deliberately said, family to come and have tea with me."

'Now it is finished, it is finished!' His four sons-in-law and Ruhi Effendi came

"These significant words penetrated my very to Him after returning from the gathering on soul. I felt each time He uttered them as if a the mountain. They said to Him, "The giver of knife were struck into my heart. I understood the feast was unhappy because You were not His meaning but never dreamed His end was there". He said unto them:

so nigh." "But I was there, though my body was ab-

It was Isma'il Aqa who had been the Master's sent, my spirit was there in your midst. I was gardener for well nigh thirty years and who, in present with the friends at the tomb. The friends the first week after his bereavement, driven by must not attach any importance to the absence hopeless grief, quietly disposed of all his be- of my body. In spirit I am, and shall always be, with the friends, even longings, made his will, went to the Master's though I be far away."

sister, and craved her pardon for any misdeeds The same evening He asked after the health he had committed. He then delivered the key of of every member of the household, of the pilthe garden to a trusted servant of the household grims, and of the friends in Haifa. "Very good, and, taking with him means whereby to end his very good," He said when told that none were life at his beloved Master's tomb, walked up ill. This was His very last utterance concerning the mountain to that sacred place, three times His friends.

The room occupied by 'Abdu'l-Baha and in which He passed away in the early morning I~oursoj' November 28. 1921.

At eight in the evening He retired to bed after loving-kindness upon humanity, whether taking a little nourishment, saying, "I am quite friends or foes, were now closed. The hands that well." had ever been stretched forth to give alms to He told all the family to go to bed and rest. the poor and the needy, the halt and the maimed,

Two of His daughters, however, stayed with the blind, the orphan and the widow, had now finished their labour. The Him. That night the Master had gone to sleep tiring feet that, with unvery calmly, quite free from fever. He awoke tiring zeal, had gone upon the ceaseless errands of the Lord of Compassion about 1.15 a.m., got up, and walked across to were now at rest. a table where He drank some water. He took The lips that had so eloquently championed the cause of the suffering sons off an outer night garment, saying, "I am too warm." He went back to bed; and, when His hushed in silence. The heart that had so powerdaughter R ~ i h a u a n u m later, on, approached, fully throbbled with wondrous love for the childshe found Him lying peacefully; and, as He ren of God was now stilled. His glorious spirit looked into her face, He asked her to lift up the had passed from the life of earth, from the pernet curtains saying: secutions of the enemies of righteousness, from "I have difficulty in breathing, give me more the storm and stress of well nigh eighty years of air." Some rose water was brought of which He indefatigable toil for the good of others. drank, sitting up in bed to do so, without any His long martyrdom was ended! help. He again lay down, and as some food was Early on Monday morning, November 28, offered Him, He remarked in a clear and dis- the news of this sudden calamity had spread tinct voice: over the city, causing an unprecedented stir "You wish me to take some food, and I am and tumult, and filling all hearts with ungoing?" He gave them a beautiful look. His utterable grief. face was so calm, His expression so serene, they The next morning, Tuesday, November 29, thought Him asleep. the funeral took place, a funeral the like of He had gone from the gaze of His loved ones ! which Haifa, nay Palestine itself, had surely The eyes that had always looked out with never seen, so deep was the feeling that brought

so many thousands of mourners together, rep- hind it came the members of His family, next to them walked the British resentative of so many religions, races and

High Commissioner,
 tongues. the Governor of Jerusalem,
 and the Governor
 The High Commissioner of Palestine, Sir of Phoenicia. After them came
 the consuls and
 Herbert Samuel, the Governor of Jerusalem, the notables of the land,
 followed by the vast
 the Governor of Phoenicia, the chief officials of multitude of those who
 revered and loved
 the government, the consuls of the various Him.
 countries, resident in Haifa, the heads of the On this day there was no
 cloud in the sky, nor
 various religious communities, the notables of any sound in all the town
 and surrounding
 Palestine, Jews, Christians, Muslims, Druses, country through which they
 went, save only
 Egyptians, Greeks, Turks, Kurds, and a host the soft, slow, rhythmic
 chanting of Islam in
 of his American, European and native friends, the call to prayer, or the
 convulsed sobbing
 men, women and children, both of high and moan of those helpless
 ones, bewailing the loss
 low degree, all, about ten thousand in number, of their one Friend, Who
 had protected them
 mourning the loss of their beloved One. in all their difficulties
 and sorrows, Whose
 This impressive, triumphal procession was generous bounty had saved them
 and their
 headed by a guard of honour, consisting of the little ones from starvation
 through the terrible
 City Constabulary Force, followed by the Boy years of the "Great Woe."
 Scouts of the Muslim and Christian com- "O God, my God!" the
 people wailed with
 munities holding aloft their banners, a com- one accord, "Our father has
 left us, our father
 pany of Muslim choristers chanting their verses has left us!"
 from the Qur'an, the chiefs of the Muslim com- O the wonder of that
 great throng! Peoples
 munity headed by the Mufti, a number of of every religion and race
 and colour, united in
 Christian priests, Latin, Greek, and Anglican, heart through the
 manifestation of servitude in
 all preceding the sacred coffin, upraised on the the lifelong work of
 'Abdu'l-Baha!
 shoulders of His loved ones. Immediately be- As they slowly wended
 their way up Mount

Funeral cortège ascending Mt. Carmel.

Carmel, the Vineyard of God, the casket
are too glorious to be

appeared in the distance to be borne aloft by
recount. Suffice it to

invisible hands, so high above the heads of the
every heart the most

people was it carried. After two hours walking,
every tongue most

they reached the garden of the tomb of the Bab.
that leaveth a mem-

Tenderly was the sacred coffin placed upon a
imperishable, He, indeed, is

plain table covered with a fair white linen
then, O ye people of

cloth. As the vast concourse pressed around the
patient; for no man, be

tabernacle of His body, waiting to be laid in its
West, can ever comfort

resting place, within the vault, next to that of
even in greater need of

the Bab, representatives of the various denomi-
nations, Muslims, Christians, and Jews, all
came forward and thus

hearts being ablaze with fervent love of 'Abdu'l-
Baha, some on the impulse of the moment,
in that my Lord hath

others prepared, raised their voices in eulogy
who, like unto me, weep

and regret, paying their last homage of farewell

. . O bitter is the ante their loved one. So united were they in their
guish caused by this heart-rending calamity!

acclamation of Him, as the wise educator and
country's loss but a world

reconciler of the human race in this perplexed
lived for well-nigh

and sorrowful age, that there seemed to be
the messengers and

nothing left for the Baha'is to say.
educated the souls of

The following are extracts from some of the
unto them, hath

speeches delivered on that memorable occasion.
Truth. Thus He raised

The Muslim voicing the sentiments of his
of glory, and great

coreligionists spoke as follows:

leader of mankind? They

praised, too many to

say, that He hath left in

profound impression, on

wondrous praise. And He

ory so lovely, so

not dead. Be solaced

Baha! Endure and be

he of the East or of the

you, nay he himself is

consolation."

The Christian then

spoke :

"I weep for the world,

died; others there are

the death of their Lord.

It is not only our

affliction. . . He hath

eighty years the life of

apostles of God. He hath

men, hath been benevolent

led them to the way of

His people to the pinnacle

shall be His reward from

God, the reward of
 'O concourse of Arabians and Persians! the righteous! Hear me O
 people! 'Abbas is not
 Whom are ye bewailing? Is it He who but yes- dead, neither hath the
 light of Baha been extinterday was great in this life and is today in His
 guished! Nay, nay! this light shall shine with
 death greater still? Shed no tears for the one everlasting splendour.
 The Lamp of Bahi,
 that hath departed to the world of eternity, but 'Abbas, hath lived a
 goodly life, hath maniweep over the passing of virtue and wisdom, of
 fested in Himself the true life of the Spirit. And
 knowledge and generosity. Lament for your- now He is gathered to
 glory, a pure angel,
 selves, for yours is the loss, whilst He, your lost richly robed in
 benevolent deeds, noble in His
 one, is but a revered wayfarer, stepping from precious virtues. Fellow
 Christians! Truly ye
 your mortal world into the everlasting home. are bearing the mortal
 remains of this ever
 Weep one hour for the sake of Him who, for lamented One to His last
 resting place, yet
 well nigh eighty years, hath wept for you! Look know of a certainty that
 your 'Abbas will live
 to your right, look to your left, look East and forever in spirit amongst
 you, through His
 look West and behold, what glory and great- deeds, His words, His
 virtues, and all the esness have vanished! What a pillar of peace hath
 sence of His life. We say farewell to the macrumbled ! What eloquent lips are
 hushed ! Alas ! terial body of our 'Abbas and His material
 In this tribulation there is no heart but aches body vanisheth from our
 gaze, but His reality,
 with anguish, no eye but is filled with tears. Woe our spiritual 'Abbas,
 will never leave our
 unto the poor, for lo! goodness hath departed minds, our thoughts, our
 hearts, our tongues.
 from them, woe unto the orphans, for their "O great revered
 Sleeper! Thou hast been
 loving father is no more with them! Could the good to us, Thou hast
 guided us, Thou hast
 life of Sir 'Abdu'l-Baha 'Abbas have been re- taught us, Thou hast
 lived amongst us greatly,
 deemed by the sacrifices of many a precious with the full meaning of
 greatness, Thou hast
 soul, they of a certainty would gladly have made us proud of Thy
 deeds and of Thy words.
 offered up their lives for His life. But fate hath Thou hast raised the
 Orient to the summit of

otherwise ordained. Every destiny is predeter- glory, hast shown loving
 kindness to the people, trained them in
 mined and none can change the divine decree.
 righteousness, and hast striven
 What am I to set forth the achievements of this to the end, till Thou
 hast won the crown of

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glory. Rest Thou happily under the shadow of il a pu
 toujours convaincre. Les exemples
 the mercy of the Lord Thy God, and He, vivants sont
 d'un autre pouvoir. Sa vie privée
 verily, shall well reward Thee." et publique
 C'était un exemple de dévouement et
 Yet another Muslim, the Mufti of Haifa, d'oubli de soi
 pour le bonheur des autres. . .
 spoke as follows: "Sa
 philosophie est simple, direz-vous, mais
 "I do not wish to exaggerate in my eulogy of elle est
 grande par cette simplicité, tant
 this great One, for His ready and helping hand conforme au
 caractère humain qui perd de sa
 in the service of mankind and the beautiful beauté
 lorsqu'il se trouve faussé par les pré-
 and wondrous story of His life, spent in doing juges et les
 superstitions. . . 'Abbas est mort à
 that which is right and good, none can deny, Caiffa, en
 Palestine, la Terre Sacrée qui a prosaïté him, whose heart is blinded. . .
 duit les prophètes. Devenue stérile et abandon-
 "O Thou revered voyager! Thou hast lived donné depuis
 tant de siècles elle ressuscite de
 greatly and hast died greatly! This great funeral nouveau et
 commence à reprendre son rang
 procession is but a glorious proof of Thy great- et sa
 renommée primitive. Nous ne sommes pas
 ness in Thy life and in Thy death. But O , Thou les seuls à
 pleurer ce prophète, nous ne sommes
 whom we have lost! Thou leader of men; pas les
 seuls à le glorifier. En Europe, en
 generous and benevolent! To whom shall the Amérique,
 que dis-je, dans tous les pays habités par
 poor now look? Who shall care for the hun- des hommes
 conscients de leur mission dans ce
 gry? And the desolate, the widow and the or- bas monde
 assoiffé de justice sociale, de franchise ?
 ternité, on le pleurera aussi. Il est mort après
 "May the Lord inspire all Thy household and avoir souffert

du despotisme, du fanatisme et de
 Thy kindred with patience in this grievous
 l'intolCrance. Acre, la Bastille turque, lui a
 calamity, and immerse Thee in the ocean of His servi de
 prison pendant des dizaines d'années.
 grace and mercy! He, verily, is the prayer- Bagdad la
 capitale Abbasside a été aussi sa
 hearing, prayer-answering God." prison et
 celle de son père. La Perse, ancien
 The Jew when his turn came, paid his tribute berceau de la
 philosophie douce et divine, a
 in these words: chasse ses
 enfants qui ont conquis leurs idées
 "Dans un siècle de positivisme exagéré et de chez elle. Ne
 voit-on pas là une volonté divine
 matérialisme effrénée, il est étonnant et rare de et une
 préférence marquée pour la Terre. Retrouver un philosophe de grande envergure
 tel mise qui était et sera le berceau de toutes les
 que le regrette 'Abdu'l-Bahí 'Abbas parler idées
 grandes et nobles? Celui qui laisse
 notre cœur, à nos sentiments et surtout cher- a par lui
 un passé aussi glorieux n'est pas
 cher à conquérir notre âme en nous inculquant mort. Celui
 qui a écrit d'aussi beaux principes a
 les principes les plus beaux, reconnus comme agrandi sa
 famille parmi tous ses lecteurs et a
 étant la base de toute religion et de toute morale passe à la
 postérité, couronné par l'immortel. Par ses écrits, par sa parole, par ses
 talents."

entretiens familiers comme par ses colloques The nine
 speakers having delivered their
 conférences avec les plus cultivés et les fervents funeral
 orations, then came the moment when
 adeptes des théories sectaires, il a su persuader, the casket
 which held the Pearl of loving servi-
 In a century of aggravated positivism and unbridled abandoned for
 so many centuries, it is coming back
 materialism. It is astonishing and rare to find a philo- to life and
 sopher of great scope, such as the lamented 'Abdu'l - original
 renown. We are not the only ones to grieve
 Baha 'Abbas, speak to our heart, to our feelings, and for this
 prophet; we are not the only ones to testify to
 especially seek to educate our soul by inculcating in His glory.
 In Europe, in America, yea, in every land
 us the most beautiful principles, which are recognized inhabited by
 men conscious of their mission in this

as being the basis of all religion and of all pure moral
 thirst for social justice, for brotherhood,
 lity. By His Writings, by His spoken Word, by His
 mourned as well. He is dead after suffering
 intimate conversations as well as by His famous dia-
 despotism, fanaticism, and intolerance. 'Akka,
 logues with the most cultivated and the most fervent
 Bastille, was His prison for decades.
 adepts of sectarian theories, He knew how to per-
 Abbassid capital, has also been His prison; He was always able to win our
 minds. Living son, and that of His Father. Persia, the ancient
 cradle
 examples have a special power. His private and pub-
 and divine philosophy, has driven out her
 liclife was an example of devotion and of forgetfulness
 children,
 who brought forth their Ideas within her.
 of self for the happiness of others. . . May one not
 see herein a divine will and a marked
 His philosophy is simple, you will say, but it is
 preference for
 the Promised Land which was and will
 be the
 great by that very simplicity, since it is in conformity
 cradle of all generous and noble ideas? He who
 with human character, which loses some of its beauty
 leaves after
 Him so glorious a past is not dead. He who
 when it allows itself to be distorted by prejudices and
 has written
 such beautiful principles has increased
 superstitions. . . 'Abbas died in Haifa, Palestine, the
 His family
 among all His readers and has passed to
 posterity,
 Holy Land which produced the prophets. Sterile and
 crowned with immortality.
 Some of those attending the funeral of 'Abdu'l-Bahd. " A great throng had
 gathered together,
 sorrowing for His death, but rejoicing also for His life," was the testimony of
 the High Commissioner, Sir Herbert Samuel.
 tude passed slowly and triumphantly into its Mohammedan, Hindu and
 Zoroastrian, Jew
 simple, hallowed resting place. and Christian, sat in amity.
 'Creatures', he said,
 O the infinite pathos! that the beloved feet 'were created through love; let
 them live in
 should no longer tread this earth! that the pre- peace and amity."
 sence which inspired such devotion and rever- The New York World of
 December 1, 1921,
 ence should be withdrawn! published the following:
 Of the many and diverse journals that "Never before 'Abdu'l-Baha
 did the leader

throughout the East and West have given in of an Oriental religious
movement visit the
their columns accounts of this momentous United States. . . As
recently as June of this
event, the following stand as foremost among year a special correspondent
of the World who
them : visited this seer thus
described him: 'Having
Le Temps, the leading French paper, in its once looked upon 'Abdu'l-Baha,
his personaissue of December 19, 1921, under the title lity is indelibly
impressed upon the mind: the
'Un Conciliateur' (A Peacemaker), portrays majestic venerable figure
clad in the flowing
graphically the life of 'Abdu'l-Baha. . . 'abi, his head crowned with
a turban white as
The London Morning Post, two days after his head and hair; the piercing
deep set eyes
His passing, among other highly favourable whose glances shake the
heart; the smile that
comments, concluded its report of the move- pours its sweetness over
all.' . . .
ment in the following words : "Even in the twilight of
his life 'Abdu'l-
"The venerated Baha'u'llah died in 1892 and Baha took the liveliest
interest in world affairs.
the mantle of his religious insight fell on his When General Allenby swept
up the coast from
son 'Abdu'l-Baha, when, after forty years of Egypt he went for counsel
first to 'Abdu'l-Baha.
prison life, Turkish constitutional changes per- When Zionists arrived in
their Promised Land
mitted him to visit England, France and Ame- they sought 'Abdu'l-Baha for
advice. For Palesrica. His persistent messages as to the divine tine he had
the brightest hopes. 'Abdu'l-Baha
origin and unity of mankind were as impressive believed that Bolshevism
would prove an adas the Messenger himself. He possessed sin- monition to
the irreligious world. He taught the
gular courtesy. At his table Buddhist and equality of man and woman,
saying: 'The world

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THE BAHÁ'Í WORLD

of humanity has two wings, man and woman. bay, would have stirred
the feelings of many
If onewing isweak, then the bird cannot fly.'. . ." who, without belonging to
the BahB'i brother-
Nearly all representative American news- hood, sympathize with its
tenets and admire

papers devoted attention to the passing of the life-work of those who founded it. As it is we have learned almost by 'Abdu'l-Baha. The Evening Telegram, New York, December 4, 1921, found in the inter- religious leader's death, but that fact need not prevent our turning aside national peace movement a complete vindication for the Baha'i ideals. "In all countries of turmoil of current events to consider what this man did and what he aimed at." prophet 'Abdu'l-Baha. . . Churches of all Sketching then in brief an account of the hisdenominations in New York City and Chicago tory of the movement it concludes as follows: "It is not for us now were thrown open to him for, unlike the leaders purity, the mysticism and to judge whether the BahB'ism will continue of many cults, he preached not the errors of of the great leader, or to the exalted ideas of BahB'ism will some day present religions but their sameness." The New world as great or greater unchanged after the loss BahB'ism will some day York Tribune on December 2 carried an edi- of the great leader, or to speculate on whether BahB'ism will some day torial entitled 'Abdu'l-Baha. "A prophet, as his BahB'ism will some day become a force in the world as great or greater followers believe, and the son of a prophet, was world as great or greater than Christianity or Islam; but we would pay a 'Abdu'l-Baha, who is now at rest with all pro- tribute to the memphetic souls bygone. He lived to see a remark- ory of a man who wielded a vast influence for good, and who, if he was able expansion of the quietist cult of which good, and who, if he was destined to see many of his ideas seemingly he was the head. . . BahB'u'llah over sixty years of his ideas seemingly shattered in the world war, remained true to his ago set forth a peace plan not dissimilar to the war, remained true to his convictions and to his belief in the possibility aspirations of today." of a reign of peace and The magazine Unity, published in Chicago, love, and who, far more effectively than Tolincluded an article on the Master in its issue of stoy, showed the West that religion is a vital December 22. "'Abdu'l-Baha voiced and made force that can never be disregarded." eloquent the sacred aspiration that yearns Out of the vast number of telegrams and dumbly in the hearts of men. He embodied in cables of condolence that have poured in, these

glorious, triumphant maturity that ideal which may be mentioned :
in others lies imprisoned behind the veil. Men His Britannic
Majesty's Secretary of State
and women of every race, creed, class, and for the Colonies, Mr.
Winston Churchill, telecolour are united in devotion to 'Abdu'l-Baha
graphing to His Excellency the High Commissioner because 'Abdu'l-Baha has been a
pure, selfless sioner for Palestine, desires him "to convey to
mirror reflecting only the noblest qualities of the Baha'i community, on
behalf of His Majesty's
Government, their sympathy and con-
The Sphinx, of Cairo, Egypt, on December 17 dolence on the death of Sir
'Abdu'l-Baha
described 'Abdu'l-Baha as a great leader of 'Abbas, K.B.E."
men. "In his personality and influence 'Abdu'l- On behalf of the
Executive Board of the
Baha embodied all that is highest and most BahB'i American
Convention, this message of
striking in both the Christian and Moslem condolence has been
received:
faiths: living a life of pure altruism, he preached "He doeth whatsoever
He willeth. Hearts
and worked for inter-racial and inter-religious weep at most great
tribulation. American
unity. . . When in the presence of 'Abdu'l- friends send through
Unity Board radiant love,
Baha thoughtful inquirers soon realized that boundless sympathy,
devotion. Standing steady they were speaking to a man of unique per-
fast, conscious of His unceasing presence and
sonality, one endowed with a love and wisdom nearness."
that had in it the divine quality." Viscount Allenby, the
High Commissioner
The Times of India, in its issue of January for Egypt, has wired the
following message,
1922, opens one of its editorial articles as fol- through the intermediary
of His Excellency the
lows : High Commissioner for
Palestine, dated No-
"In more normal times than the present the vember 29, 1921 :
death of 'Abdu'l-Baha, which was sorrowfully "Please convey to the
relatives of the late Sir
referred to at the Baha'i Conference in Bom- 'Abdu'l-Baha 'Abbas
Effendi and to the Baha'i
A N N I V E R S A R Y O F T H E P A S S I N G O F 'A B D U ' L - B A H A
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community my sincere sympathy in the loss of "For the Holy Family
Theosophical Society
their revered leader." send affectionate thoughts."

The loved ones in Germany assure the The thousands of Bahá'is in
 Tíhran, the cap-
 Greatest Holy Leaf of their fidelity in these ital of Persia, remembering
 their Western
 terms: brethren and sisters in
 London and New York
 "All believers deeply moved by irrevocable assure them of their steadfast
 faith in these
 loss of our Master's precious life. We pray for words:
 heavenly protection of Holy Cause and pro- "Light of Covenant
 transferred from eye to
 mise faithfulness and obedience to Centre of heart. Day of teaching, of
 union, of self sacri-
 Covenant ." fice."
 An official message forwarded by the Coun- And lastly, one of the
 distinguished figures in
 cil of Ministers in Babdad, and dated Decem- the academic life of the
 University of Oxford, a
 ber 8,1921, reads as follows: renowned professor and an
 accomplished
 "His Highness Sayed Abdurrahman, the scholar, whose knowledge of the
 Cause stands
 Prime Minister, desires to extend his sym- foremost among that of his
 colleagues, in the
 pathy to the family of His Holiness 'Abdu'l- message of condolence written
 on behalf of
 Baha in their bereavement." himself and wife, expresses
 himself as follows :
 The Commander in Chief of the Egyptian "The passing beyond the veil
 into fuller life
 I Expeditionary Force sent through His Excel- must be specially
 wonderful and blessed for
 lency the High Commissioner for Palestine One Who has always fixed His
 thoughts on
 these words of sympathy: high and striven to lead an
 exalted life here be-
 "General Congreve begs that you will con- low."
 vey his deepest sympathy to the family of the On the seventh day after
 the passing of the
 late Sir 'Abbas al-Bahá'í." Master, corn was distributed
 in His name to
 The Theosophical Society in London com- about a thousand poor of Haifa,
 irrespective of
 municated as follows with one of the followers race or religion, to whom He
 had always been a
 of the Faith in Haifa: friend and a protector. Their
 grief at losing the

A view of the long train of ~i~ourners
attending the funeral of 'Abclu'l-Baha.

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

Corn being distributed to the poor in the garden of the honze of 'Abdu'l-Bahh,
No. 7 Persian (Haparsim) Street, Hatfa, Decenzber 4, 1921.

"Father of the Poor" was extremely pathetic. After the luncheon the
guests came into the
In the first seven days also from fifty to a hun- large central hall, this
also bare of ornament,
dred poor were daily fed at the Master's house, save only for the portrait
of Him they had asin the very place where it had been His custom sembled
to honour and some antique Persian
to give alms to them. tapestries hung upon one
wall. Before this was
On the fortieth day there was a memorial placed a platform from which
the speeches were
feast, given to over six hundred of the people of made to the rapt and silent
throng, whose very
Haifa, 'Akka and the surrounding parts of hearts were listening.
Palestine and Syria, people of various reli- The Governor of
Phoenicia, in the course of
gions, races and colours. More than a hundred his address, spoke the
following:
of the poor were also fed on this day. The Gov- "Most of us here have,
I think, a clear picture
ernor of Phoenicia, many other officials and of Sir 'Abdu'l-Baha 'Abbas,
of His dignified
some Europeans were present. figure walking thoughtfully
in our streets, of
The feast was entirely arranged by the mem- His courteous and gracious
manner, of His
bers of the Master's household. The long tables kindness, of His love for
little children and
were decorated with trailing branches of flowers, of His generosity
and care for the poor
bougainvillea. Its lovely purple blooms min- and suffering. So gentle
was He, and so simple
gled with the white narcissus, and with the that, in His presence, one
almost forgot that He
large dishes of golden oranges out of the be- was also a great teacher
and that His writings
loved Master's garden, made a picture of love- and His conversations have
been a solace and
liness in those spacious lofty rooms, whose an inspiration to hundreds
and thousands of
only other decoration was the gorgeous yet people in the East and in

the West."

subdued colouring of rare Persian rugs. No His ['Abdu'l-Bah's]
detailed and poweruseless trivial ornaments marred the extreme fully
written Will and Testament reveals the
dignity of simplicity. following words of general
counsel to all His

The guests received, each and all, the same friends :
welcome. There were no "chief places". Here, O ye beloved of the
Lord! In this sacred Disas always in the Master's home, there was no
pensation, conflict and contention are in no wise
respecting of persons. permitted. Every aggressor
deprives hinlself of

God's grace. It is incunibent upon everyone to the Bestower, the
Compassionate, the Almighty,
show the utniost love, rectitude of conduct, the All-Bountiful!
straightjbrwardness and sincere kindness unto For His enemies this
is His prayer:

all the peoples und kindreds of the world, be they I callupon Thee, O
Lord, m y God! with m y tonfriends or strangers. So intense niust be the spirit
gue and with all m y heart, not to req~iitethem for

of love and loving-kindness, that the stranger their cruelty and their
wrong-doings, their craft

may find himself a friend, the eneniy a true and their mischiek for
they are foolish and igbrother, no difference whatsoever existing be-
noble and know not what they do. They discern

tween them. For universality is of God and all not good from evil,
neither do they distinguish

limitations are earthly. Thus nian niust strive right from wrong, nor
justice from injustice.

that his reality may manifest virtues andperjec- They follow their own
desires and walk in the

tions. the light whereof may shine upon every footsteps of the most
imperject and foolish

one. The light of the sun shineth upon all the amongst them. O m y
Lord! Have mercy upon

world and the nierciful showers of Divine Prov- them, shield them from
all afflictions in these

idence fall upon allpeoples. The vivifying breeze troubled times andgrant
that all trials and hardreviveth every living creature and all beings en-
ships may be the lot of this Thy servant, that

dued with life obtain their share and portion at hath fallen into this
darksome pit. Single me out

His heavenly board. In like nianner, the affections for every woe and make me
a sacrifice for all

and loving-kindness of the servants of the One Thy loved ones! O Lord,
Most High! May my

True God must be bountifully and universally soul, m y life, nly

being, my spirit, my all be
 extended to all mankind. Regarding this, restriction offered up, for them! O
 God, my God! Lowly, suppositions and limitations are in no wise permitted.
 pliant and fallen upon my face, I beseech Thee
 Wherefore, O my loving friends! Consort with with all the ardour of my
 invocation to pardon
 all the peoples, kindreds and religions of the whosoever hath hurt me,
 to forgive him that
 world with the utmost truthfulness, uprightness, hath conspired against me
 and offended me, and
 faithfulness, kindness, goodwill and friendliness, to wash away the misdeeds
 of them that have
 that all the world of being may be filled with the wrought injustice upon
 me. Vouchsafe unto them
 holy ecstasy of the grace of Bahi, that ignorance, Thy goody gifts, give
 them joy, relieve them
 enmity, hate and rancour may vanish from the from sorrow, grant then
 peace and prosperity,
 world and the darkness of estrangement amidst give then? Thy bliss and
 pour upon them Thy
 the peoples and kindreds of the world may give bounty.
 way to the Light of Unity. Should other peoples Thou art the Powerful,
 the Gracious, the Help
 and nations be unfaithful to you show your in Peril, the
 Self-Subsisting.
 ,fidelity unto them, should they be unjust toward And now, what appeal
 more direct, more
 you show justice towards them, should they keep moving, with which to
 close this sad yet still aloof from you attract them to yourselves, should
 ring account of His last days, than these His
 they show their enmity be friendly towards them, most touching, most
 inspiring words?
 should they poison your lives, sweeten their souls, Friends! The time is
 coming when I shall be
 should they inflict a wound upon you, be a salve no longer with you.
 I have done all that could be
 to their sores. Such are the attributes of the sin- done. I have served the
 Cause of Baha'u'llih to
 cere! Such are the attributes of the truthful! the utmost of my
 ability. I have laboured night
 O ye beloved of the Lord! Strive with all your and day, all the years of my
 life. O how I long
 heart to shield the Cause of God from the on- to see the loved ones
 taking upon themselves the
 slaughter of the insincere, for souls such as these responsibilities of the
 Cause! Now is the time to
 cause the straight to become crooked and all proclaim the Kingdom of

Balza! Now is the hour
 benevolent efforts to produce contrary results. of love and union! This
 is the day of the spiritual
 He prays for the protection of His friends : harmony of the loved ones of
 God! All the re-
 O Lord, my God! Assist Thy loved ones to be sources of inphysical
 strength I have exhausted,
 firm in Thy Faith, to walk in Thy ways, to be andthe spirit of m y
 life is the welconle tidings of
 steadfast in Thy Cause. Give them Thy grace to the unity of the people
 of Balih. I am straining
 withstand the onslaught of self and passion, to m y ears toward the East
 and toward the West,
 follow the light of Divine Guidance. Thou art toward the North and
 toward the South that
 the Powerful, the Gracious, the SelJ'Subsisting, haply I niay hear the
 songs of love and fellowship
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 ' O
 ~ RLD

chanted in the meetings of the faithful. M y days of the Covenant is
 pleading; will they not obey?
 are numbered, and, but for this, there is no joy Ah me, I am waiting,
 waiting, to hear the joyful
 left unto me. O how I yearn to see the friends tidings that the
 believersare the very embodiment
 united even as a string of gleamingpearls, as the of sincerity and
 truthfulness, the incarnation of
 brilliant Pleiades, as the rays of the sun, as the love and amity, the
 living symbols of unity and
 gazelles of one meadow! concord. Will they not
 gladden my hear? ? Will
 The mystic nightingale is warbling for them they not satisfy my
 yearning? Will they not
 all; will they not listen ? The bird of paradise is manifest my wish? Will
 they not ,fulfil my
 singing; will they not heed? The angelof Abha is heart's desire ? Will
 they not give ear to my call?
 calling to them; will they not hearken ?The herald Ianz waiting,
 Iampatiently waiting.

The inner Shrine of 'Abdu'l-Baha.

3. THE C O M M E M O R A T I O N O F T H E F I F T I E T H A N N I V E R S A R Y O F T H E P A S S I N G O F

IN its message to the Baha'is of the world at beloved Guardian's Ten
 Year Crusade, the

RidvBn, 1971, the Universal House of Justice other plans to follow
said : throughout
- successive epochs of the Formative Age of the Faith, are all phases in the imple-
On November 28, 1971, the Baha'i World will commemorate the fiftieth anniversary of the mentation of the Divine Plan of cAbdu'l-Baha,
set out in fourteen of His Tablets to North America.
passing of 'Abdu'l-Baha, the Centre of the Covenant, the Ensign of the Oneness of Mankind, the Mystery of God, an event which sig-
The Universal House of Justice wrote to all nationalized at once the end of the Heroic Age of our national communities in July, 1971 :
Faith, the opening of the Formative Age and the birth of the Administrative Order, the nu- We have noted with deep satisfaction that
cleus and pattern of the World Order of some National Spiritual Assemblies have al-
BahB'u'llah. As we contemplate the fruits of the ready initiated plans to befittingly commemo-
Master's ministry harvested during the first rate the Fiftieth Anniversary of the passing of
fifty years of the Formative Age, a period domi- 'Abdu'l-Baha and the inception of the Formanated by the dynamic and beloved figure of tive
Age of the Baha'i Dispensation.
Shoghi Effendi, whose life was dedicated to the We feel it would be highly fitting for the
systematic implementation of the provisions of three days, November 26 to 28, during which
the Will and Testament of 'Abdu'l-Baha and of the Day of the Covenant and the anniversary of
the Tablets of the Divine Plan-the two char- the ascension of 'Abdu'l-Baha occur, to be set
ters provided by the Master for the adminis- aside this year by all National Spiritual Assemtration and the teaching of the Cause of God-
blies for specially arranged gatherings and conwe may well experience a sense of awe at the ferences, convened either nationally or locally
prospect of the next fifty years. That first half- or both, on the three following main themes:
century of the Formative Age has seen the The Baha'i Covenant, The Formative Age and
Baha'i Community grow from a few hundred The Life of 'Abdu'l-Baha.
centres in thirty-five countries in 1921, to over We hope that these
gatherings will serve to

46,000 centres in 135 independent states and 182 intensify the consecration of the workers in the significant territories and islands at the present Divine Vineyard in every land, and provide day, has been marked by the raising throughout them with the opportunity, especially in the watches of the night of the world of the framework of the Administrative Order, which in its turn has brought they will be commemorating the passing hour of our Beloved Master, to recognition of the Faith by many governments BahB'u'llah and to renew their pledge to the accomplishment of the and civil authorities and accreditation in consultative status to the Economic and Social goals of the Nine Year Plan. as yet unfulfilled Council of the United Nations, and has witnessed the spread to many parts of the world of The Hands of the Cause in the Holy Land, the members of the that "entry by troops" promised by the Master and all resident and Universal House of Justice, and so long and so eagerly anticipated by the visiting believers at the friends.

World Centre will, on

that memory-laden night, A new horizon, bright with intimations of visit the Shrine of that Mystery of God on bethrilling developments in the unfolding life of half of the entire community of the Blessed the Cause of God, is now discernible. The Beauty and will supplicate for the stalwart approach to it is complete victory in the Nine champions of the Faith labouring in the fore-Year Plan. For we should never forget that the front of so many fields of service and winning

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

fresh triumphs in His Name, for the self- Adams and embellished with excellent photosacrificing believers without whose support and graphs. Accompanying the review was an arsustained assistance most of these victories ticle about the Faith written in most sympacould not be achieved, and for those who will thetic terms by a prominent Israeli journalist.

be inspired to join the ranks of the active and Some of the Hebrew-language newspapers in the Holy Land also dedicated promoters of His glorious Cause at carried brief accounts of

this crucial stage in the development of the the life and passing of
 the Master.
 Plan, that we may all meet our obligations and In the days that
 followed the commemorative discharge our sacred trust, thus making it pos-
 sible, the World Centre was flooded with cables in the latter months of the
 Plan for our grams, newspaper clippings, magazine articles, letters and reports describing the
 be devoted to an even ticles, letters and reports describing the
 world's greater expansion of the Faith in its onward wide observance of
 the passing of 'Abdu'l-Baha
 march towards the spiritual conquest of the Whose "magic name" today
 no less than
 planet. during His
 lifetime--evokes in the heart of
 every Baha'i a wave of love and tenderness and
 At the World Centre the Hands of the Cause, stirs within them a resolve
 to gladden His soul
 the members of the Universal House of Justice, in the immortal realm by
 befittingly discharging the divine mandate He
 Bahá'í pilgrims from the Malagasy Republic, ing the divine mandate He
 established among
 Swaziland, Panama, the Philippine Islands, them to plant the banner
 of His Father's Faith
 Canada, New Zealand, Scotland, England, in every corner of a
 sore-trying world.
 Alaska, Norway, the Hawaiian Islands, the The following is a
 diminutive summary of
 United States and Persia, with members of the representative activities
 and features of the
 World Centre staff, enjoyed the privilege of commemorative observances
 held throughout
 visiting the room in which the Master ascended the world, gleaned from
 reports received at the
 in His home at No. 7 Haparsim Street. Haifa. World Centre :
 The friends gathered in a reverent atmosphere
 Canada: The Hand of the Cause John Robarts
 for prayers at His bedside and then made their
 addressed a gathering of approximately four
 way to the Pilgrim House where a service was
 hundred friends who gathered in the Maxwell
 held and prayers were offered in unison with
 home, where 'Abdu'l-Baha had stayed during
 the believers all over the world.
 His visit in 1912. The friends were able to visit
 Following the readings and a visit to the
 the bedroom occupied by the Master, and there
 Shrine of the Bab, the friends went quietly into
 pray and meditate. For the first time the entire

the Shrine of the Master and in that sacred spot
proceedings of a national meeting were in
the Tablet of Visitation of 'Abdu'l-Baha was
French and English-of symbolic significance
chanted at 1 a.m.

because of the importance attached by 'Abdu'l-

The Jerusalem Post, an English-language

Baha to the establishment of the Cause among
newspaper read throughout Israel, devoted two
French-speaking Canadians. "Elsewhere in the

pages of its issue of November 26, 1971, to a
country," the report states, "the friends

review of the newly published book 'Abdu'l-gathered in homes and in halls, in
open coun-

Bahri, by the Hand of the Cause H. M. Balyuzi

try, on Indian Reservations, in cities and in

(London, George Ronald, 1971), part of his

towns, filled anew with love for 'Abdu'l-Baha

splendid trilogy of the lives of the Central

and gratitude for the life of our beloved Exem-

Figures of the Faith. This work, the publicaplar."

tion of which was timed to commemorate the

fiftieth anniversary of 'Abdu'l-BahB's passing, Colombia: Almost four

thousand believers,

"owes its inception to a gracious remark by some in remote and distant

areas, were visited

Shoghi Effendi", the author states in his fore- in this period and

presented with a small bookword and represents the completion of a task

let about the life of 'Abdu'l-Baha.

begun in 1939.

Fiji Islands: "At 1 a.m.," one community

The review carried in The Jerusalem Post

writes, "we gathered quietly together for our

was written by a Baha'i youth, Mrs. Bahiyyih

service of commemoration. A large spotlight

See Baha'u'Nah, by H. M. Balyuzi, abridged in The

Baha'i World, vol. XIV, pp. 587-611. "hoghi Effendi, Tlze

Dispe~~sntiorz

of Baha'u'llah.

had been fixed on a large and beautiful baka special issue contained many

photographs,

tree and there, under God's sky, as vast as the articles about the Master, an

outline of His life

Master's love for us, prayers were read for our and service and a rCsumC of

the BahL'i Teachrededication. . ." The Fiji Times carried a ings.

lengthy article on the Master's life.

India: In addition to countless meetings held

Germany: The entire October issue of Baha'i Illustrated Weekly de-Briefe was dedicated to 'Abdu'l-Baha and contained reproductions of His photograph, and accompanied by extracts from His Tablets. The well-written article was accompanied by photographs. The Publishing Trust of India produced an exquisite, handsomely designed Guyana: The Continental Board of Counsellors compilation entitled The Mystery of God consponsored a three-day deepening conference containing Writings of the Master and passages dedicated to 'Abdu'l-Baha and related to a from Tablets of Baha'u'llah about 'Abdu'lstudy of the Covenant of Baha'u'llah. Baha. Hawaiian Islands: A commemorative news-Malaysia: Regional conferences were held in paper was produced, bearing the headline: three languages throughout the area of the juris-"Abdu'l-Baha Heralds World Peace". The diction of this National Spiritual Assembly and an attractive souvenir publication on the life of Special selections of books by or about 'Abdu'l-Baha was printed and widely distri-'Abdu'l-Baha were sent to the places He visited buted. while He was in the British Isles, to be made available at the commemorative functions in Panama: A three-day Institute was held and on those places. the evening of the anniversary of 'Abdu'l-"All over the country people gathered for Bahá's passing the friends gathered for readings commemorative meetings," a Baha'i youth read talks to prepare themselves for the sacred ported. "The Oxford community held theirs in hour of the Master's ascension. the actual college at which 'Abdu'l-Baha spoke. Papua and New Guinea: The November issue We visited the college library in which the of Bahri'i Kundu, a journal printed in Papuan Master gave His address, as well as the library of Dr. Carpenter who had Pidgin, had a supplement with photographs of arranged for the Master to speak there. the Master and the story of His life, which was This library contains distributed throughout all centres. many Baha'i books." A characteristic observance was that held by

South Africa: The National Spiritual Assembly the friends of the Liverpool and Kirkby comof South and West Africa commemorated the munities where roses, a universal symbol of love passing of 'Abdu'l-Baha through the publicaforever associated with 'Abdu'l-Baha, were tion of an Afrikaans translation of 'Abdu'ldistributed to the friends. Bahri, the Perfect Exemplar. In addition, meetings and conferences were held throughout the Unifed States: The entire Fall 1971 issue of territories under the jurisdiction of the As- WorldOrdermagazinewas devoted to 'Abdu'lsembly. The Hand of the Cause of God Enoch Baha in commemoration of the anniversary of Olinga was the source of happiness of the be- His passing. lievers through his participation in a confer- The believers in New York were privileged ence held at Umgababa, Natal. to tour some of the major sites visited by the Master during His stay in that city. A motor- Sri Lanka: A special presentation booklet, cade carried more than two hundred believers tastefully designed and attractively printed, to the Church of the Ascension where He made was made available to the friends. The compila- His first public address in America; the Bowery tion consisted of thirty pages and was en- Mission, where he addressed a large group of hanced by a photograph of 'Abdu'l-Baha. outcasts; two hotels where He stayed while in United Kingdom: The British Publishing Trust that city and a Harlem church where He had commemorated the anniversary by reprinting spoken. The pilgrimage continued the follow- The Passing of 'Abdu'l-Bahd, by Shoghi Ef- ing day and brought publicity in newspapers fendi and Lady Blomfield (published privately throughout the city. in 1922 by Lady Blomfield with the approval of In addition, services were held in Baha'i the G ~ a r d i a n) . ~ centres throughout the entire country, in a See p. 11 3 for extracts. spirit of reverence and dedication.

ANNIVERSARY OF THE PASSING OF 'ABDU'L-BAHA

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4 . THE CLOSE O F THE HEROIC- AGE

AS the ministry of 'Abdu'l-Bahi drew to a Divine Plan unveiled at the first Convention

close signs multiplied of the resistless and mani- great-hearted and heroic fold unfoldment of the Faith both in the East advanced age of sixty-two, and in the West, both in the shaping and con- home in California, and, solidation of its institutions and in the widening by his wife, settled range of its activities and its influence. In the Australia, where he was able to city of 'Iaqabad the construction of the less than seven hun- Maariqu'l-A&kar, which He Himself had that Commonwealth. initiated, was successfully consummated. In when, in quick response to Wilmette the excavations for the Mother their summons, that Temple of the West were carried out and the Baha'u'llah, the indomitable contract placed for the construction of the base- designated by her ment of the building. In Baddad the initial Kingdom" and "harbinger steps were taken, according to His special embarked on the first of her instructions, to reinforce the foundations and were to extend over a restore the Most Great House associated with and to carry her several the memory of His Father. In the Holy Land and which ended only an extensive property east of the Bab's Sep- home and in the active ulchre was purchased through the initiative of loved so greatly. These the Holy Mother with the support of contri- stage of a ministry butions from Baha'is in both the East and the of the Heroic Age of West to serve as a site for the future erection of and which will go the first Baha'i school at the world Adminis- the most glorious and trative Centre of the Faith. The site for a first Bahi'i century. Western Pilgrim House was acquired in the	after the war, the Hyde Dunn, at the promptly forsook his seconded and accompanied as a pioneer in carry the Message to no dred towns throughout A new episode began those same Tablets and star-servant of and immortal Martha Root, Master "herald of the of the Covenant", historic journeys which period of twenty years, times around the globe, with her death far from service of the Cause she events mark the closing which sealed the triumph the Baha'i Dispensation, down in history as one of fruitful periods of the 'Abdu'l-Baha's great

work was now ended.

neighbourhood of 'Abdu'l-Baha's residence,
with which His Father had,

and the building was erected soon after His
previously, invested Him

passing by American believers. The Oriental
consummated. A memor-

Pilgrim House, erected on Mt. Carmel by a
history of the first Baha'i

believer from 'Ihqabad, soon after the en-
The Heroic Age of

tombment of the Bkb's remains, for the con-
in which He had parvenience of visiting pilgrims, was granted tax

anticipated since its inception, and played so
exemption by the civil authorities (the first time
to a close. He had

such a privilege had been conceded since the
of the Faith, who had

establishment of the Faith in the Holy Land).
martyrdom, had suffered,

The famous scientist and entomologist, Dr.
of its greatest heroes

Auguste Forel, was converted to the Faith
witnessed triumphs such

through the influence of a Tablet sent him by
the Faith nor its

'Abdu'l-Baha-one of the most weighty the
witnessed. . .

Master ever wrote. Another Tablet of far-
close the ministry of

reaching importance was His reply to a com-
incarnation, by virtue of the

munication addressed to Him by the Executive
His Father, of an

Committee of the "Central Organization for a
parallel in the entire

Durable Peace", which He dispatched to them
history, a ministry that marks

at The Hague by the hands of a special dele-
Apostolic, the Heroic and

gatiOn.l A new continent was opened to the
Dispensation of

Cause when, in response to the Tablets of the

The texts of these two Tablets appear on pp. 29-43.

Covenant, that "excellent

The historic Mission

twenty-nine years

had been gloriously

able chapter in the

century had been written.

the Baha'i Dispensation,

was granted tax

unique a r61e, had drawn

suffered as n o disciple

drained the cup of

He had laboured as none

had laboured. He had

as neither the Herald of

Author had ever

Thus was brought to a

One Who was the

rank bestowed upon Him by

institution that has no

field of religious

the final stage in the

most glorious Age of the

Baha'u'llah.

Through Him the

and priceless Heritage" bequeathed by the the validity and indispensability of
 its verities
 Author of the Baha'i Revelation, had been pro- fully and publicly demonstrated.
 Through the
 claimed, championed and vindicated. Through warnings He sounded, an unheeding
 humanity,
 the power which that Divine Instrument had steeped in materialism and forgetful
 of its God,
 conferred upon Him the light of God's infant had been apprised of the perils
 threatening to
 Faith had penetrated the West, had diffused disrupt its ordered life, and made,
 in conseitself as far as the islands of the Pacific, and quence of its
 persistent perversity, to sustain
 illunlined the fringes of the Australian con- the initial shocks of that world
 upheaval which
 tinent. Through His personal intervention the continues, until the present day,
 to rock the
 Message, Whose Bearer had tasted the bitter- foundations of human society. And
 lastly,
 ness of a life-long captivity, had been noised through the mandate He had
 issued to a valiant
 abroad, and its character and purpose dis- comn~unity, the concerted
 achievements of
 closed, for the first time in its history, before whose members had shed so
 great a lustre on
 enthusiastic and representative audiences in the the annals of His own
 ministry, He had set in
 chief cities of Europe and of the North Ameri- motion a Plan which, soon after
 its formal incan continent. Through His unrelaxing vigi- auguration, achieved
 the opening of the Auslance the holy remains of the Bab, brought tralian
 continent, which, in a later period, was
 forth at long last from their fifty-year conceal- to be instrumental in winning
 over the heart of
 ment, had been safely transported to the Holy a royal convert¹ to His Father's
 Cause, and
 Land and permanently and befittingly en- which, today,² through the
 irresistible unfoldshrined in the very spot which Baha'u'llah Him- ment of its
 potentialities, is so marvellously
 self had designated for them and had blessed quickening the spiritual life of
 all the Repubwith His presence. Through His bold initiative lics of Latin
 America as to constitute a bethe first Mabriqu'l-Aakir of the Baha'i world
 fitting conclusion to the records of an entire
 had been reared in Central Asia, in Russian century.
 Turkistan, whilst through His unfailing en- Nor should a survey of
 the outstanding feacouragement a similar enterprise, of still vaster tures of
 so blessed and fruitful a ministry omit
 proportions, had been undertaken, and its mention of the prophecies which the

unerring
 land dedicated by Himself in the heart of the pen of the appointed Centre of
 Baha'u'llah's
 North American continent. Through the sus- Covenant has recorded. These
 foreshadow the
 taining grace over-shadowing Him since the in- fierceness of the onslaught that
 the resistless
 ception of His ministry His royal adversary had march of the Faith must provoke
 in the West,
 been humbled to the dust, the arch-breaker of in India and in the Far East when
 it meets the
 His Father's Covenant had been utterly routed, time-honoured sacerdotal orders
 of the Chrisand the danger which, ever since Baha'u'llah tian, the
 Buddhist and Hindu religions. They
 had been banished to Turkish soil, had been foreshadow the turmoil which its
 emancithreatening the heart of the Faith, definitely re- pation from the
 fetters of religious orthodoxy
 moved. In pursuance of His instructions, and in will cast in the American, the
 European, the
 conformity with the principles enunciated and Asiatic and African continents.
 They forethe laws ordained by His Father, the rudimen- shadow the gathering of
 the children of Israel
 tary institutions, heralding the formal inaugu- in their ancient homeland; the
 erection of the
 ration of the Administrative Order to be banner of Baha'u'llah in the Egyptian
 citadel
 founded after His passing, had taken shape and of Sunni Islam; the extinction
 of the powerfill
 been established. Through His unremitting influence wielded by the a i ' a h
 ecclesiastics in
 labours, as reflected in the treatises He com- Persia; the load of misery which
 must needs opposed, the thousands of Tablets He revealed, press the pitiful
 remnants of the breakers of
 the discourses He delivered, the prayers, poems Baha'u'llah's Covenant at the
 world centre
 and commentaries He left to posterity, mostly of His Faith; the splendour of
 the institutions
 in Persian, some in Arabic and a few in Turkish, which that triumphant Faith
 must erect on the
 the laws and principles, constituting the warp slopes of a mountain, destined
 to be so linked
 and woof of His Father's Revelation, had been
 elucidated, its fundamentals restated and inter- Dowager Queen Marie of
 Rumania; see The Bnha'i
 World, vol. vr.
 preted, its tenets given detailed application and Written in 1944.
 ANNIVERSARY OF THE PASSING OF 'ABDU'L-BAHA

with the city of 'Akka that a single grand metro- S i c a h Islam and of the
 Christian Missions in
 polis will be formed to enshrine the spiritual the East, and by the cruel
 fate that is now overas well as the administrative seats of the future
 taking so many of the crowned heads of Europe.
 Baha'i Commonwealth; the conspicuous hon- Nor can this subject be
 dismissed without
 our which the inhabitants of BahB'u'llih's na- special reference to the
 names of those men of
 tive land in general, and its government in par- eminence and learning who
 were moved, at
 ticular, must enjoy in a distant future; the various stages of
 'Abdu'l-BahB's ministry, to
 unique and enviable position which the com- pay tribute not only to
 'Abdu'l-Baha Himself
 munity of the Most Great Name in the North but also to the Faith of
 Baha'u'llah. Such
 American continent must occupy, as a direct names as Count Leo
 Tolstoy, Prof. Arminius
 consequence of the execution of the world mis- Vambery, Prof. Auguste
 Forel, Dr. David
 sion which He entrusted to them: finally they Starr Jordan, the
 Venerable Archdeacon Wilforeshadow, as the sum and summit of all, the
 berforce, Prof. Jowett of Balliol, Dr. T. K.
 "hoisting of' the standard of God among all Cheyne, Dr. Estlin
 Carpenter of Oxford Uninations" and the unification of the entire human
 versity, Viscount Samuel of Carmel, Lord
 race, when "all men will adhere to one religion Lamington, Sir Valentine
 Chirol, Rabbi
 . . . will be blended into one race, and become a Stephen Wise, Prince
 Muhammad-'Ali of
 single people." Egypt, & a y b Muhammad
 'Abdu, Midhat
 Nor can the revolutionary changes in the Pashi, and U u r h i d Pa&a
 attest, by virtue of
 great world which that ministry has witnessed the tributes associated
 with them, the great probe allowed to pass unnoticed-most of them
 gress made by the Faith of BahB'u'llah under
 flowing directly from the warnings which were the brilliant leadership
 of His exalted Son uttered by the Bab, in the first chapter of His tributes
 whose impressiveness was, in later
 Qayyilimu'l-,4smci', on the very night of the years, to be heightened by
 the historic, the
 Declaration of His Mission in &iraz,l and repeated and written
 testimonies which a
 which were later reinforced by the pregnant famous Queen, a

grand-daughter of Queen
 passages addressed by Baha'u'llah to the kings Victoria, was impelled to
 bequeath to posterity
 of the earth and the world's religious leaders, as a witness of her
 recognition of the prophetic
 in both the Suriy-i-Mul~ikand the Kitcib-i- mission of Baha'u'llkh.
 Aqdas. The conversion of the Portuguese As for those enemies
 who have sedulously
 monarchy and the Chinese empire into repub- sought to extinguish the
 light of Baha'u'llah's
 lics; the collapse of the Russian, the German Covenant, the condign
 punishment they have
 and Austrian empires, and the ignominious fate been made to suffer is no
 less conspicuous than
 which befell their rulers; the assassination of the doom which overtook
 those who, in an
 Nasiri'd-Din &ah, the fall of Sultan 'Abdu'l- earlier period, had so
 basely endeavoured to
 Hamid-these may be said to have marked crush the hopes of a
 rising Faith and destroy its
 further stages in the operation of that cata- foundations. .
 strophic process the inception of which was
 signalized in the lifetime of BahB'u'llah by the With the passing of
 'Abdu'l-Baha the first
 murder of Sultan 'Abdu'l-'Aziz, by the drama- century of the BahB'i era,
 whose inception had
 tic downfall of Napoleon 111, and the extinc- synchronized with His
 birth, had run more than
 tion of the Third Empire, and by the self- three quarters of its
 course. . . Behind the walls
 imposed imprisonment and virtual termination of the prison-fortress of
 'AkkB the Bearer of
 of the temporal sovereignty of the Pope him- God's newborn Revelation
 had ordained the
 self. Later, after 'Abdu'l-Baha's passing, the laws and formulated the
 principles that were to
 same process was to be accelerated by the constitute the warp and
 woof of His World
 demise of the Qajar dynasty in Persia, by the Order. He had, moreover,
 prior to His ascenoverthrow of the Spanish monarchy, by the col- sion,
 instituted the Covenant that was to guide
 lapse of both the Sultanate and the Caliphate and assist in the laying
 of its foundations and
 in Turkey, by a swift decline in the fortunes of to safeguard the unity of
 its builders. Armed
 with that peerless and potent Instrument,
 May 23, 1844. The "auspicious birth" of 'Abdu'l- 'Abdu'l-Baha, His eldest

Son and Centre of His

Baha occurred that same night. See God Passes By,

Shoghi Effendi, p. 240, Wilmette ed.

Covenant, had erected the

standard of His

Father's Faith in the North American conti-

seed of the newborn

Message had been incunent, and established an impregnable basis for

bating and those which are destined to witness

its institutions in Western Europe, in the Far

its efflorescence and

ultimate fruition.

East and in Australia. He had, in His works,

The Formative

Period, the Iron Age, of that

Tablets and addresses, elucidated its principles,

Dispensation was now

beginning, the Age in

interpreted its laws, amplified its doctrine, and

which the institutions,

local, national and intererected the rudimentary institutions of its future

national, of the Faith of Baha'u'llah were to

Administrative Order. In Russia He had raised

take shape, develop and

become fully conits first House of Worship, whilst on the slopes

solidated, in anticipation of the third, the last,

of Mt. Carmel He had reared a befitting mau-

the Golden Age destined

to witness the emersoleum for its Herald, and deposited His re-

gence of a world-embracing Order enshrining

mains therein with His Own hands. Through

the ultimate fruit of

God's latest Revelation to

His visits to several cities in Europe and the

mankind, a fruit whose

maturity must sig-

North American continent He had broadcast

nalize the

establishment of a world civilization

Baha'u'llah's Message to the peoples of the

and the formal

inauguration of the Kingdom of

West, and heightened the prestige of the Cause

the Father upon earth

as promised by Jesus

of God to a degree it had never previously ex-

Christ Himself.

perienced. And lastly, in the evening of His

To this World Order

the Bab Himself had,

life, He had through the revelation of the Tab-

whilst a prisoner in

the mountain fastnesses of

lets of the Divine Plan issued His mandate to

A&irbiyjan, explicitly

referred in His Persian

the community which He Himself had raised

Bayan, the Mother-Book

of the Babi Dispenup, trained and nurtured, a Plan that must in

sation, had announced its advent, and associathe years to come enable its

members to diffuse ted it with the name of Baha'u'llah, Whose

the light, and erect the administrative fabric,

Mission He Himself had

heralded. " Well is it

of the Faith throughout the five continents of

with Him," is His

remarkable statement in the

the globe.	sixteenth chapter of the
third Vahid, "who	
The moment had now arrived for that un-	fixetlz his gaze upon the
Order of Bahd'u'llah,	
dying, that world-vitalizing Spirit that was born	and rendereth thanks
unto his Lord! For He will	
in a i r a z , that had been rekindled in Tihran,	assuredly be made
manifest. . ." To this same	
that had been fanned into flame in Ba&dad	Order Baha'u'llah Who,
in a later period, reand Adrianople, that had been carried to the	
vealed the laws and principles that must govern	
West, and was now illuminating the fringes of	the operation of that
Order, had thus referred	
five continents, to incarnate itself in institutions	in the Kitcib-i-Aqdas,
the Mother-Book of His	
designed to canalize its outspreading energies	Dispensation : "The
world's equilibrium hath	
and stimulate its growth. The Age that had wit-	been upset through the
vibrating influence of this	
nessed the birth and rise of the Faith had now	Most Great Order.
Mankind'sordered lije hath	
closed. The Heroic, the Apostolic Age of the	been revolutionized
through the agency of this	
Dispensation of BahA'u'llah, that primitive	unique, this wondrous
System, the like of' which	
period in which its Founders had lived, in which	mortal eyes have never
witnessed." Its features	
its life had been generated, in which its greatest	'Abdu'l-Baha, its great
Architect, delineated	
heroes had struggled and quaffed the cup of	in His Will and
Testament, whilst the foundamartyrdom, and its pristine foundations been	
tions of its rudimentary institutions are now	
established-a period whose splendours no	being laid after Him by
His Followers in the	
victories in this or any future age, however	East and in the West in
this, the Formative	
brilliant, can rival-had now terminated with	Age of the BahB'i
Dispensation. (God Passes	
the passing of One Whose mission may be re-	By, ch. xx, XXI,XXII.)
garded as the link binding the Age in which the	
THE last twenty-three years of the first Baha'i	be tantamount to a
repudiation of one of the	
century may thus be regarded as the initial	most fundamental verities of
the Faith.	
stage of the Formative Period of the Faith, an	The Administrative Order
which this his-	
Age of Transition to be identified with the rise	toric Document has

established, it should be
 and establishment of the Administrative Order, noted, is, by virtue of its
 origin and character,
 upon which the institutions of the future Baha'i unique in the annals of the
 world's religious
 World Commonwealth must needs be ulti- systems. No Prophet before
 Baha'u'llah, it can
 mately erected in the Golden Age that must be confidently asserted,
 not even Muhammad
 witness the consummation of the BahB'i Dis- Whose Book clearly lays down
 the laws and
 dispensation. The Charter which called into being, ordinances of the Islamic
 Dispensation, has
 outlined the features and set in motion the pro- established, authoritatively
 and in writing, anycesses of, this Administrative Order is none thing
 comparable to the Administrative Order
 other than the Will and Testament of 'Abdu'l- which the authorized
 Interpreter of BahB'ul-
 Baha, His greatest legacy to posterity, the 11ah's teachings has
 instituted, an Order which,
 brightest emanation of His mindand themighti- by virtue of the
 administrative principles which
 est instrument forged to ensure the continuity its Author has formulated,
 the institutions He
 of the three ages which constitute the com- has established, and the
 right of interpretation
 ponent parts of His Father's Dispensation. with which He has invested
 its Guardian, must
 The Covenant of BahB'u'llih had been in- and will, in a manner
 unparalleled in any prestituted solely through the direct operation of vious
 religion, safeguard from schism the
 His Will and purpose. The Will and Testament Faith from which it has
 sprung. Nor is the prinof 'Abdu'l-Baha, on the other hand, may be ciple
 governing its operation similar to that
 regarded as the offspring resulting from that which underlies any system,
 whether theomystic intercourse between Him Who had cratic or
 otherwise, which the minds of men
 generated the forces of a God-given Faith and have devised for the
 government of human inthe One Who had been made its sole Inter-
 stitutions. Neither in theory nor in practice can
 preter and was recognized as its perfect Exem- the Administrative Order of
 the Faith of
 plar. The creative energies unleashed by the BahB'u911ahbe said to
 conform to &ly type of
 Originator of the Law of God in this age gave democratic government, to
 any system of autobirth, through their impact upon the mind of cracy, to
 any purely aristocratic order, or to

Him Who had been chosen as its unerring Ex- any of the various theocracies, whether Jewish, pounder, to that Instrument, the vast impli- Christian or Islamic which mankind has witcations of which the present generation, even nessed in the past. It incorporates within its after the lapse of twenty-three years, I is still structure certain elements which are to be found incapable of fully apprehending. This Instru- in each of the three recognized forms of secular ment can, if we would correctly appraise it, no government, is devoid of the defects which each more be divorced from the One Who provided of them inherently possesses, and blends the the motivating impulse for its creation than salutary truths which each undoubtedly confrom Him Who directly conceived it. The pur- tains without vitiating in any way the integrity pose of the Author of the BahB'i Revelation had, of the Divine verities on which it is essentially as already observed, been so thoroughly in- founded. The hereditary authority which the fused into the mind of 'Abdu'l-Baha, and His Guardian of the Administrative Order is called Spirit had so profoundly impregnated His upon to exercise, and the right of the interprebeing, and their aims and motives been so com- tation of the Holy Writ solely conferred upon pletely blended, that to dissociate the doctrine him; the powers and prerogatives of the Unilaidd down by the former from the supreme act versal House of Justice, possessing the exclusive associated with the mission of the latter would right to legislate on matters not explicitly re-

Written in 1944. vealed in the Most Holy Book;
the ordinance

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THE BAHÁ

exempting its members from any responsibility Muhammad-'Ali, and the complicity of his to those whom they represent, and from the son &u'&'u'llah and of his brother Mirza obligation to conform to their views, convic- Badi'u'llah; reaffirms their excommunication, tions, or sentiments; the specific provisions re- and predicts the frustration of all their hopes; quiring the free and democratic election by the summons the Afnan (the Bab's kindred), the mass of the faithful of the Body that con- Hands of the Cause and the entire company of stitutes the sole legislative organ in the world- the followers of BahB'u'llah

to arise unitedly
 wide Bahá'í community-these are among the to propagate His Faith, to disperse
 far and
 features which combine to set apart the Order wide, to labour tirelessly and to
 follow the
 identified with the Revelation of Baha'u'llah heroic example of the
 Apostles of Jesus Christ;
 from any of the existing systems of human warns them against the dangers of
 association
 government. . . with the Covenant-breakers,
 and bids them
 The Document establishing that Order, the shield the Cause from the assaults of
 the in-
 Charter of a future world civilization, which sincere and the hypocrite; and
 counsels them
 may be regarded in some of its features as to demonstrate by their conduct the
 universupplementary to no less weighty a Book than sality of the Faith they
 have espoused, and
 the Kitrib-i-Aqdas; signed and sealed by6Abdu'l- vindicate its high principles.
 In that same Docu-
 Bahi; entirely written with His own hand; its ment its Author reveals the
 significance and
 first section composed during one of the dark- purpose of the Huqfiqu'llah
 (Right of God), alest periods of His incarceration in the prison- ready
 instituted in the Kitrib-i-Aqdas; enjoins
 fortress of 'Akka, proclaims, categorically and submission and fidelity towards
 all monarchs
 unequivocally, the fundamental beliefs of the who are just; expresses His
 longing for marfollowers of the Faith of Baha'u'llah; reveals, tyrdom, and
 voices His prayers for the repenin unmistakable language, the twofold charac-
 tance as well as the forgiveness of His enemies.
 ter of the Mission of the Bab; discloses the full Obedient to the summons
 issued by the
 station of the Author of the Baha'i Revelation; Author of so momentous a
 Document; conasserts that "all others are servants unto Him scious of their
 high calling; galvanized into
 and do His bidding"; stresses the importance of action by the shock sustained
 through the unthe Kitrib-i-Aqdas; establishes the institution of expected and
 sudden removal of 'Abdu'l-Baha;
 the Guardianship as a hereditary office and out- guided by the Plan which He,
 the Architect of
 lines its essential functions; provides the mea- the Administrative Order, had
 entrusted to
 sures for the election of the International House their hands; undeterred by
 the attacks directed
 of Justice, defines its scope and sets forth its against it by betrayers and
 enemies, jealous of

relationship to that Institution; prescribes the its gathering strength and blind to its unique obligations, and emphasizes the responsibilities, significance, the members of the widely-scattered Hands of the Cause of God; and extolled Bahá'í communities, in both the East and the virtues of the indestructible Covenant established by Bahá'u'lláh. That Document, furthermore, lauds the courage and constancy of Period of their Faith by laying the foundations the supporters of Bahá'u'lláh's Covenant; exhibits of that world-embracing Administrative system patiates on the sufferings endured by its appointed to evolve into a World Order which pointed Centre; recalls the infamous conduct of posterity must acclaim as the promise and Mirza Yahya and his failure to heed the warning-crowning glory of all the Dispensations of the Báb; exposes, in a series of indictments, the perfidy and rebellion of Mirza 'ABDU'L-BAHA wrote His Will and Testament, which is in three parts, at different times ant of God and His Testament, established during the seven-year period (1901-1908) of manifest words, written and firmly by His clear and His incarceration within the city walls of 'Akka. revealed by His All-Glorious Pen and recorded in the Preserved Characterized by the Guardian of the Faith as Tablet. Salutation and 'this supreme, this infallible Organ for the praise, blessing and glory rest upon that primal branch accomplishment of a Divine Purpose', and as of the Divine and Sacred Lote-Tree, grown out, 'an Instrument which may be viewed as the blest, tender, verdant, and flourishing from the Charter of the New World Order which is at Twin Holy Trees; the most wondrous, unique, and once the glory and the promise of this most priceless pearl that doth gleam from out the Twin great Dispensation', the Will and Testament of surging seas; upon the offshoots of the Tree of 'Abdu'l-Bahá is manifestly a document of holiness, the twigs of the Celestial Tree, they mentous and incalculable significance.

that in the Day of the Great

It is not proposed here to scrutinize it closely. Dividing

havestoodfastandfirm in the Covenant;

Much has been, much will be written in an upon the Hands

(pillars) of the Cause of God that

effort to elucidate its far-reaching implications, have diffused widely

the Divine Fragrances,

for it is the founding Charter of the Adminis- declared His Proofs,

proclaimed His Faith,

trative Order of Baha'u'llah-the 'nucleus' and published abroad His

Law, detached themselves

'very pattern' of the Order 'destined to em- from all things but

Him, stoodfor righteousness

brace in the fullness of time the whole of man- in this world, and

kindled the Fire of the Love

kind'. In this document 'Abdu'l-Bahi'unveiled' o f God in the very

hearts and souls of His serthe character of the Administrative Order of

vants; upon thenz that have believed, rested

the Faith, 'reaffirmed its basis, supplemented assured, stood

steadjust in His Covenant, and

its principles, asserted its indispensability, and followed the Light that

after my passing shienumerated its chief institutions'.

neth from the Dayspring of Divine Guidance-

But there are three provisions of the Will ,for behold! he is the

blest and sacred bough that

which must be mentioned here, for through hath branched out from

the Twin Holy Trees.l

them 'Abdu'l-Baha created infallible protec- Well is it with him

that seeketh the shelter ofhis

tion for the Cause of Bahi'u'llah after His pass- shade that shadoweth

all mankind.

ing. Briefly, He appointed His successor, defended him from any possible

challenge, and Thus, at the very outset a succession was

defined the means by which the Universal established and Baha'is

knew to whom they

House of Justice, the supreme body instituted had to turn. Later, in

the first section of the

by BahB'u'lla, should come into being. Will and Testament, the

successor was speci-

The Will opens with this majestic passage: fically named and his

authority was elevated

above that of all others:

All praise to Him Who, by tlze Shield of His

' O my loving friends!

After the passing away

Covenant, hath guarded the Temple ofHis Cause

o f this wronged one, it is incumbent upon the

from the darts of doubtfulness, Who by the
 A d s a n (Branches): tlze Afnbn twig^)^ of the
 Hosts of His Testament hath preserved the Sanc-
 Sacred Lote-Tree, the Hands (pillars) of the
 tuary of His Most Beneficent Law and protected
 Cause of God, and the loved ones oft lze Abha
 His Straight and Luminous Path, staying there-
 Beauty to turn unto Shoghi Effendi-the youth by the onslaught of the company of
 Covenantful branch branched from the Two hallowed and
 breakers, that have threatened to subvert His
 sacred Lote-Trees and the ,fruit grown from the
 Divine Edifice; Who hath watched over His union of the Two
 offshoots of the Tree of Holiness
 Mighty Stronghold and All-glorious Faith,
 through the aid of men whom the slander of the A reference to
 Bahi'u'llah and the Bab, from both of
 Whom Shoghi Effendi was descended.
 slanderer a Sect not, whom no earthly calling, 2 Relatives of
 Bahi'u'llih. 3 Relatives of the Bib.
 -as he is the sign of God, the chosen branch, the I swear by the most holy
 Abha Beauty and by the
 guardian of the Cause of God, he unto whom all Light shining from His
 Holiness, the Exalted
 the A d s a n , the Afnan, the Hands of the Cause of One (may my soul be a
 sacrifice for their lowly
 God, and His loved ones must turn. . . servants), that because of
 this iniquity the dwell-
 The sacred and youthful branch, the guardian ers in the Pavilion of the
 Abhd Kingdom have
 of the Cause of God as well as the Universal bewailed, the Celestial
 Concourse is lamenting. . .
 House of Justice, to be universally elected and So grievous the deeds of
 this iniquitous person
 established, are both under the care and protec- became that he struck with
 his axe at the root of
 tion of the Abha Beauty, under the shelter and the Blessed Tree, dealt a
 heavy blow at the Temple
 unerring guidance of His Holiness, the Exalted of the Cause of God,
 deluged with tears of blood
 One (may my life be offered up for them both).'
 of the Blessed Beauty,
 Whatsoever they decide is of God. Whoso obeyeth cheered and encouraged the
 enemies of the One
 him not, neither obeyeth them, hath not obeyed True God, by his
 repudiation of the Covenant
 God. . . It is incumbent upon the House of Justice, turned many a seeker after
 Truth aside from the

upon all the members of the A d s a n , the Afnan, Cause of God, revived the
 blighted hopes of
 the Hands of the Cause o f God to show their Yahyci's, following, made
 himself detested, caused
 obedience, submissiveness, and subordination the enemies of the
 Greatest Name to become
 unto the guardian of the Cause of God, to turn audacious and arrogant, put
 aside the firm and
 unto him and be lowly before him. . . conclusive verses, and
 sowed the seeds of doubt.
 Had not the promised aid of the Ancient Beauty
 It should be pondered that if the despotic
 been graciously vouchsafed at every moment to
 ruler of the Ottoman Empire or any other ad this one, unworthy though he be, he
 surely would
 versary had terminated the life of 'Abdu'l-Baha
 have destroyed, nay exterminated, the Cause of
 during the period in which the Will was written,
 God and utterly subverted the Divine Edifice.
 the Head of the Faith would have been a child
 But, praised be the Lord, the triumphant assis of about ten years of age. Shoghi
 Effendi was
 tance of the Abha Kingdom was received, the
 born in 1896.
 hosts of the Realm above hastened to bestow
 Before specifically naming Shoghi Effendi
 victory. . . Now, that the true Faith of God may
 the Guardian of the Cause of God, 'Abdu'l be shielded and protected, His Law
 guarded and
 Bahi related the story of Mirza YahyB's represerved, and His Cause remain safe
 and secure,
 bellion against Baha'~'llah,~ and then showed
 it is incumbent upon everyone to hold fast unto
 how and why His own half-brother Mirza
 the Text of the clear and firmly established bless-
 Muhammad-'Ali, designated by BahB'u'llah in
 ed verse, revealed about him. . . He (3ahb'u'-
 His Book of Testament as the Greater Branch,
 Ililz) sayeth, glorious and holy is His Word:
 had forfeited his station and could not be the
 " M y foolish loved ones have regarded him even
 Head of the Faith:
 as my partner, have kindled sedition in the land
 O ye that stand fast and firm in the Covenant! and they verily are of the
 mischitlf makers."
 The Centre of Sedition, the Prime Mover of mis- Consider, how joolish are the
 people! They that

chief, Mirza Muhammad-'Ali, hath passed out have been in His (Bahri'u'llah's)
 Presence and
 from under the shadow of the Cause, hath broken beheld His Countenance, have
 nevertheless
 the Covenant, hath falsified the Holy Text, hath noised abroad such idle talk,
 until, exalted be His
 inflicted a grievous loss upon the true Faith of explicit words, He
 said: "Should he for a moment
 God, hath scattered His people, I, with bitter pass out from under the
 shadow of the Cause, he
 rancour endeavoured to hurt 'Abdu'l-Baha, and surely shall be brought to
 naught." Reflect! What
 hath assailed with the utmost enmity this servant stress He layeth upon one
 moment's deviation:
 of the Sacred Threshold. Every dart he seized that is, were he to incline a
 hair's breadth to the
 and hurled to pierce the breast of this wronged right or to the left, his
 deviation would be clearly
 servant, no wound did he neglect to grievously establish and his utter
 nothingness made him inflict upon me, no venom did he spare but he fest. . .
 poisoned therewith the life of this hapless one. What deviation can be
 greater than breaking
 These terms refer to Baha'u'llah and the Bab. res- the Covenant of God! What
 deviation can be
 pectively. greater than interpolating
 and falsifying the
 See H. M. Balyuzi, Edward Granville Browne and The
 Bahad'i Faith, for a full account. words and verses of the
 Sacred Text, even as testi-

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fied and declared by Mirza Badicu'llah! What not good from evil,
 neither do they distinguish
 deviation can be greater than calumniating the right from wrong,
 nor justice from injustice. They
 Centre of the Covenant himself! What deviation follow their own desires
 and walk in the footstep can be more glaring than spreading broad- steps
 of the most imperfect and foolish amongst
 cast false and foolish reports touching the them. O my Lord! Have
 mercy upon them, shield
 Temple of God's Testament! What deviation them from all afflictions
 in these troubled times
 can be more grievous than decreeing the death and grant that all trials
 and hardships may be the
 of the Centre of the Covenant. . . lot of this Thy servant
 that hath fallen into this
 darksome pit. Single me out for every woe and

'Abdu'l-Baha mentioned next the details of
make me a sacrifice for all Thy loved ones. O
the intrigues of Mirza Muhammad-'Ali and
Lord, Most High! May my soul, my life, my
his associates, intrigues which had led to the
being, my spirit, nzy all be offered up for them.
dispatch of a Commission of Enquiry from
O God, my God! Lowly, suppliant, and fallen
Istanbul, and concluded :
upon my face, I beseech Thee with all the ardour
The Committee of Investigation hath approved of my invocation to
pardon whosoever hath hurt
and confirmed these calumnies of nw brother and me, forgive him that
hath conspired against me
ill-wishers and submitted them to the presence and offended me, and
wash away the misdeeds
of His Majesty the Sovereign. Now at this of them that have
wrought injustice upon me.
moment a fierce stornz is raging around this Vouchsafe unto then? Thy
goodly gifts, give
prisoner who awaiteth, be it ,favourable or un- them joy, relieve them
fronz sorrow, grant them
javourable, the gracious will of His Majesty, peace and prosperity,
give thenz Thy bliss and
may the Lord aid hini by His grace to be just. In pour upon thenz Thy
bounty.
whatsoever condition he may be, with absolute Thou art the
Powerful, the Gracious, the Help
calm and quietness, 'Abdu'l-Baha is ready for in Peril, the
Self-Subsisting!
self sacrifice and is wholly resigned and sub-
And that prayer is immediately followed by
initted to His Will. What transgression can be
these words :
more abominable, more odious, more wicked
than this! O dearly beloved
friends! I anz now in very
In like manner, the focal Centre of hate, hath great danger and the hope of
even an hour's lije
purposed to put 'Abdu'l-Bahci to death and this is lost to me. I am thus
constrained to write these
is supported by the testimony written by Mirzri lines for the protection
of the Cause of God, the
Shu'ri'u'llcih himselj'and is here enclosed. . .
- preservation of His Law,
the safeguarding of
In short, O ye beloved of the Lord! The Centre His Word and the safety of

His Teachings. By
 of Sedition, Mirzci Muhammad-'Ali, in accord- the Ancient Beauty! This
 wronged one hath in
 ance with the decisive words of God and by no wise borne nor doth
 he bear a grudge against
 reason of his boundless transgression, hath any one; towards none
 doth he entertain any illgrievor~slyfallen and been cut o f f froin the Holy
 feeling and uttereth no word save for the good
 Tree. Verily, we wronged them not, but thej~have of the world. M y
 supreme obligation, however, of
 wronged themselves! necessity, pronipteth nle
 to guard and preserve
 the Cause o f God. . .
 Despite a thorough exposition of the evil
 deeds of the violators of the Covenant, in the And this is the
 conclusion of the second part
 second part of the Will and Testament, 'Abdu'l- of 'Abdu'l-Baha's Will,
 written, as the above
 Baha offered a prayer for them. "The breakers words testify, at the
 height of crisis both for
 of the Covenant are consigned to the wrath of Himself and for the
 Cause of God:
 God, but for these same people, the contemp-
 0 God, niy God! I call Thee, Thy Prophets and
 tible enemies of 'Abdu'l-Baha, there is only
 Thy Messengers, Thy Saints and Thy Holy Ones,
 this' :
 to witness that I have declared conclusively Thy
 I call upon Thee, 0 Lordmy God! with my tongue Proofs utzto Thy loved
 ones andset forth clearly
 and with all my heart, not to requite them for all things unto theni,
 that they may watch over
 their cruelty and their wrong-doings, their craft Thy Faith, guard Thy
 Straight Path, andprotect
 and their mischief; for they are fooltsh and ig- Thy Resplendent Law.
 Thou art, verily, the Allnoble and know not what they do. They discern
 Knowing, the All- Wise!
 It should be noted that the authority of the terity" and "the brightest
 emanation of His
 Universal House of Justice is not derived from mind".
 the Will and Testament of 'Abdu'l-Baha. That The counsel contained
 in these lines, from
 authority was conferred by Bahi'u'llah. But the the first part of
 'Abdu'l-BahB's Testament,
 Will of 'Abdu'l-Baha clarified its station and illumines the way
 through centuries unborn:
 instituted the electorate which would choose its

members. O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of which God hath ordained as the source of all God's grace. It is incumbent upon everyone to good and freed from all error, it must be elected show the utmost love, rectitude of conduct, by universal suffrage, that is, by the believers. Its straightforwardness, and sincere kindliness unto members must be manifestations of the fear of all the peoples and kindreds of the world, be God and day-springs of knowledge and under they friends or strangers. So intense must be standing, must be steadfast in God's faith and the spirit of love and loving kindness, that the the well-wishers of all mankind. By this House is stranger may find himself a friend, the enemy a meant the Universal House of Justice, that is, true brother, no difference whatsoever existing in all countries, a secondary House of Justice between them. For universality is of God and must be instituted, and these secondary Houses of all limitations earthly. Thus man must strive that Justice must elect the members of the Universal his reality may manifest virtues and perfections, one. Unto this body all things must be referred. It the light whereof may shine upon everyone. The enacteth all ordinances and regulations that are light of the sun shineth upon all the world and not to be found in the explicit Holy Text. By this the merciful showers of Divine Providence fall body all the difficult problems are to be resolved... upon all peoples. The vivifying breeze reviveth Just as provisions concerning the Guardian every living creature and all beings endued with life obtain their share of the Faith are included in the three sections and portion at His heavenly board. In like manner, of the Will, so, too, the authority of the Universal House of Justice is, in each part, asserted kindness of the servants of the One True God must be bountifully and underlined. The extract just quoted comes from the first part; here are extracts from parts all mankind. Regarding this, restrictions and two and three: limitations are in no

wisepermitted.

Wherefore, O my loving friends! Consort with

. . . Unto the Most Holy Book every one must all the peoples,

kindreds, and religions of the

turn andall that is not expressly recorded therein

world with the utmost truthfulness, uprightness,

must be referred to the Universal House o f Jusfaithfulness, kindliness,

goodwill, and friendtice. That which this body, whether unanimously

liness; that all the world of being may be filled

or by a majority doth carry, that is verily the

with the holy ecstasy of the grace of Bahd, that

Truth and the Purpose of God himself. . .

ignorance, enmity, hate, and rancour may vanish

. . . All must seek guidance and turn unto the from the world and the

darkness of estrange-

Centre of the Cause and the House of Justice.

ment amidst thepeoplesandkindredsof the world

And he that turneth unto whatsoever else is inmay give way to the Light of

Unity. Should other

deed in grievous error.

peoples and nations be unfaithful to you show

The WillandTestamentof 'Abdu'l-Baha con-

your fidelity unto them,

should they be unjust

stitutes the "indissoluble link" between the

toward you show justice

towards them, should

Revelation of Baha'u'llah and the universal

they keep aloof from

you attract them to your-

Order which it is the purpose of that Revelation

self, should they show

their enmity be friendly

to promote. It is the very Charter of that Order

towards them, should

they poison your lives

and compels the most persistent and earnest

sweeten their souls,

should they inflict a wound

study of all who seek to understand the destiny

upon you be a salve to

their sores. Such are the

of mankind in this age. In the words of the

attributes of the

sincere! Such are the attributes

Guardian of the Faith, the Will and Testament

of the truthful!(From

'Abdu'l-Baha, ch. 25; see

of 'Abdu'l-Baha is "His greatest legacy to pos-

p. 149.)

6. S I X BOOKS ABOUT 'ABDU'L-BAHA

Reviewed by K AZEM K AZEMZADEH and FIRUZ K AZEMZADEH

N OT until fifty years after the passing of

as best he could. He

gives us brief but memor-

'Abdu'l-Baha did there exist a work dealing

able sketches of the

Master:

fully, or even adequately, with His life. The man comes out. He is of	A door opens and a
reasons for this are easy to discern. The necessary documentary materials were not yet available, much research remained to be done in the cloth wound about it.	middle stature,
sources preserved in the various archives on at years of age. His long grey	light-coloured robes.
least three continents. The available material shoulders. His forehead is	buff fez with a white
is in several languages, including Persian and high, his nose slightly aquiline,	He is perhaps sixty
Arabic, which limits their use to a relatively beard, the latter full	hair rests on his
small number of potential biographers. More-nearly white. His eyes are	broad, full, and
over, the basic concern of Baha'i writers over and both soft and penetrating the years has been in spreading the Teachings	his moustaches and
trating. His bearing is simple, but there is a of which 'Abdu'l-Baha was the Perfect Exemplar. Above all, it was the lack of perspective	though not heavy,
through the crowd, and that doomed any attempt to write about words of salutation. We do	grey and blue, large,
'Abdu'l-Baha to greater or lesser failure. but we see the benignity	grace, dignity, and
Shoghi Effendi has written that : his countenance.'	movements. He passes
It would be indeed difficult for us, who stand 'Abdu'l-Baha's love of man so close to such a tremendous figure and are	as he goes on
kind, of His charity, of His tolerance, generated by the mysterious power of so magnetic personality, to obtain a clear and exact understanding of the life and character of One Who,	not understand them,
clothing given by the Master not only in the Dispensation of Bahá'u'lláh but to the Master's door and	and the kindness of
in the entire field of religious history, fulfils a unique function. I	Phelps tells of
twenty-four years you have done	poor Afghan who for
The first attempt to write a full-length study that I have been in the	thanks food and
	until one day he came
	cried: "For
	to you, for
	good to me. Now I know

of 'Abdu'l-Baha in English was made in 1903 ~ r o n g . "We
~ read of 'Abdu'l-BahB's refusing to take a private
by a New York lawyer, Myron H. Phelps, who carriage and riding to Haifa
had early become attracted to the Faith, visited in a stage-coach to
the surprise of the driver. Upon arrival, while
'Abdu'l-Baha in Palestine, and studied the coach, he was
the Master was still in the meagre literature then available in Western
approached by a fisherwoman who had caught
languages. Phelps lacked knowledge of Islam nothing that day and had to
and knew neither Persian nor Arabic, as was go home to a hungry
family. "He gave her five francs, and turning
pointed out in the rather ungracious preface to 'You now see the
to the stage-driver said: a private carriage.
Phelps' book written by the eminent Orien- when somany are
reason why I would not take The most valuable
talist Edward G. Browne. Insufficient know- story of
Why should I ride in luxury Bahiyyih manurn,
ledge of the Faith and of its historical back- the Greatest Holy
starving?" "4 of narrative are the
ground led Phelps into a number of major and justification.
portion of the book is the direct :
minor errors both of fact and of interpretation. Effendi, Putnam's,
'Abdu'l-Baha's life told by His sister, ibid., p. 10.
However, his Life and Teachings of Abbas ibid.,pp. 101-102.
known to the Baha'is as
Efendiretains some interest to this day.
Leaf. Those eighty odd pages
Phelps, like so many others, fell in love with
book's marrow and its
'Abdu'l-Baha. Even when understanding failed
Bahiyyih U i n u n l is simple and
him, his heart saw the truth, and he reported it
' Myron H. Phelps, Life nrzd Teachings of Abbas
Shoghi Effendi, The World Order of Bahd'u'lkdh,
New York, 1904, p. 3.
BahB'i Publishing Trust, Wilmette, Ill., 1965, p. 131.
my momentary heat
winningly as a lover
and the arms of His spirit

evening, the Bab made his declaration. I was me as He said softly that
 I should try my way
 born three years later. He was therefore eight and He would try His.
 and I five, when in August, 1852, the attempt It was as though a cool
 hand had been laid
 was made upon the life of the Shah of Persia by upon a fevered brow; as
 though a cup of nectar young Babi, who through ungoverned en- tar had
 been held to parched lips; as though a
 enthusiasm had lost his mental balance. The key had unlocked my
 hard-bolted, crusted and
 events following this attempt are vividly rusted heart. The tears
 started and my voice
 impressed upon my mind. My mother, Abbas trembled, "I'm sorry," I m
 u r r n ~ r e d . ~
 Effendi, myself, and my younger brother, then a Ives understood then
 that 'Abdu'l-Baha
 babe, were at the time in Teheran. My father spoke to the soul. His
 logic was not the logic
 was temporarily in the country."I of the schoolman, ". . .
 His slightest association
 with a soul was shot through with an illumina-
 When Phelps reports his own observations
 ting radiance which lifted the hearer to a higher
 and impressions, they ring true. As a guide to
 plane of consci~usness."~
 the Teachings, however, he is quite unreliable.
 Daily 'Abdu'l-Baha demonstrated to this
 He claims, for instance, that "The body of docnew-found disciple the
 all-encompassing nature
 trine which Beha'ism teaches, is not put forof His love. The Master lived among
 men, yet
 ward in any sense or particular as new, but as
 He transcended their limitations and rose far
 a unification and synthesis of what is best and
 above their prejudices. In America where the
 highest in all other religion^."^ Though the
 rot of racism had eaten deep even into man's
 BahB'i Faith unifies and fulfils the great relisubconscious, He taught lessons
 of unity. A
 gions of the past, it does not synthesize. Moregroup of boys from the Bowery
 came to see
 over, the very basis on which its openness to
 'Abdu'l-Baha. The last youngster to enter the
 and its acceptance of other religions rests-the
 room was about thirteen years old.
 concepts of progressive revelation and of the
 He was quite dark and, being the only boy of

relativity of religious truth-is strikingly novel.
 his race among them, he evidently feared that
 Today one would not readphelps to understand
 he might not be welcome. When 'Abdu'l-Bahk
 the BahB'i Faith, but one is still moved by the
 saw him His face lighted up with a heavenly
 record of his encounter with the Master.
 smile. He raised His hand with a gesture of
 Howard Colby Ives, a onetime pastor of a
 princely welcome and exclaimed in a loud voice
 Unitarian church in New Jersey, set himself a
 so that none could fail to hear; that here was a
 more modest task than Phelps and achieved
 black rose.
 a much greater success. Ives did not attempt a
 This significant incident had given to the
 biography of 'Abdu'l-Bahk or a detailed expowhole occasion a new complexion.
 The atmoosition of the Teachings. His is a tale of a perphere of the room
 seemed now charged with
 sonal search. A "modern" Christian, Howard
 subtle vibrations felt by every soul. . . To the few
 Colby Ives had lost faith in many of the old
 of the friends in the room the scene brought
 certainties of his religion. He was not even cervisions of a new world in which
 every soul
 tain that anyone could know the meaning of
 would be recognized and treated as a child of
 the words of Christ. In the home of Mr. and
 ~ o d . ~
 Mrs. Kinney on Riverside Drive in New York
 Gradually Ives himself underwent a transhe heard 'Abdu'l-Baha interpret those
 words
 formation. The Master challenged him to rise
 in a way which differed sharply from accepted
 above his limitations and to follow Him in the
 doctrine. Sceptical and impatient with the
 service of God and humanity. 'Abdu'l-Bahk at
 Master's assurance, he cried out, "That I cana wedding, 'Abdu'l-Baha speaking
 of peace in
 not believe." Ives expected a rebuke. Instead,
 a Unitarian Church, 'Abdu'l-Baha travelling
 He looked at me a long moment before He coast to coast,
 'Abdu'l-Baha patiently listening
 spoke. His calm, beautiful eyes searched my
 soul with such love and understanding that all Howard Colby Ives,
 Portals to Freedom, George
 Ronald, London, 1962, p. 37.

l ibid., pp. 12-13. ibid., p. 144. ibid., p. 39. ibid., pp. 65-66.

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to others-and in His every word, His every Mirza Haydar 'Ali
to rework his notes into a book. The result
gesture a profound lesson. Ives was beginning was the ~ a d d ~ i ' u ' l - ~ - &
(The
r
to reflect the spirit of love and servitude. He dis- Wondrous Annals).
The first volume was pubcovered in himself a strength of which he had
lished inBombay in 1914, the second in 1921.
not even been aware. 'Abdu'l-Baha
came to America on the invitation of the' American Baha'is. Arriving in
When one sees with his own eyes human souls New York in April
1912, he visited Washingawakened, hearts touched with a divine afflatus,
ton, D.C., and many other cities, among them
lives deeply affected . . . by the Words taken Cleveland,
Pittsburgh, Chicago, Boston, Philafrom the prayers and explanations of these
delphia, Minneapolis, Denver, San Francisco
Divine Ones, and applied like a soothing oint- and Los Angeles.
He sailed from New York
ment to the wounds of the soul, to doubt the aboard the Celtic
on December 5. In Britain he
Spirit from which they emanated would have visited Liverpool,
London, Bristol. On the conbeen to doubt all the prophets of the past;
tinent he stopped in Paris, Vienna, Budapest,
would have been to cast discredit on the Ser- Stuttgart, and
Marseilles. Mirza Mahmud was
mon on the Mount. . . "If this is not of God," I present at most of
the meetings, parties, intersaid to myself, "then there is no foundation for
views, dinners and private conversations. His
faith in God. I would rather be wrong with this notes contain the
texts of entire speeches taken
great Faith than seemingly right with all the down verbatim and
later read and approved by
doubters and cavillers in the world." From the the Master. Thus
the book has exceptional
very depths of my being there came the cry as value. Having been
authenticated by 'Abdu'luttered by the firm believers of old: "My Lord
Baha Himself, it transcends the category of
and my God!"l private memoirs
and enters the realm of BahL'i
literature as a primary source of first impor-
Portals to Freedonz "covers" a minute seg- tance.
ment of 'Abdu'l-BahL's life. It recounts some

~add~i'u'l-k&rir is a chronicle. (Some exfascinating stories and anecdotes of the days cerpts from it have long circulated among the Master spent on the East coast. The value American BahL'is under the title of "Mahof the book, however, lies not in what it mud's Diary".) It does not analyse-it reports, chronicles but in what it points to: 'Abdu'l- faithfully and in detail. The very nature of a Baha, emerging from forty years of prison and chronicle makes a summary impossible. Every exile, a victim of bigotry and despotism, day brings a new episode, often seemingly unopening to a Unitarian minister from New connected with the previous ones, as 'Abdu'l- Jersey the portals to freedom. Baha and His entourage travel the length and breadth of the continent. Mirza Mahmud-i-Zarqani, a learned Per- In New Jersey a clergyman asked Him to sian gentleman who accompanied 'Abdu'l- write a few words in an album. He obliged and Bahb on His historic travels in Europe and penned a beautiful prayer which Mirza Mah- mud instantly America, left posterity a precious record in two copied. At Stanford University mud instantly large volumes that constitute a full chronicle. He spoke to nearly two thousand students and faculty and Mirza Mahmud was well prepared for his task. received a standing ovation. In Ne- braska He visited He had travelled and taught in the company of the wife of William Jennings Bryan, the latter one of the greatest teachers of the Faith, Haji being absent, campaigning for Woodrow Wilson. Mirza Haydar 'Ali. On 'Abdu'l-BahB's request On another occasion he visited India, learned Urdu, and was ad- 'Abdu'l-Baha commented on presidential elecmiored for his learning as Hakim Mahmud-i- tions, saying that the man worthy of the preirani. Later the Master invited him to join the sidency should have no ambition to surpass small group of secretaries and interpreters who others but should rather feel that he has no strength to carry accompanied 'Abdu'l-Baha on His Western purpose of the such a great burden. If the travels. Mirza M a b u d kept copious notes, the president office is the good of the public, the president recording everything he saw and heard. Upon ought to be an altruist; and, if he is an egoist, his returning to Haifa, he was urged by Haji

election is harmful to the nation.

ibid., pp. 230-231.

At Ella

Cooper's home in Oakland, He reminisced about the days of Bahdad and said

better than these are the gifts of divine love

that, when Bahi'u'llah disappeared one day which are preserved in the treasuries of the

(retreating into the Kurdish mountains) a cer- hearts." Jewels, He

continued, must be put in

g. tain Aqa Abu'l-Qasim-i-Hamadhi, a fellow boxes on shelves and

will eventually be scatexile, also disappeared. Later he was robbed tered.

The gifts of love will remain, and it is

and killed by some horsemen on the road. The these that He will take back

to His family. His

news reached Baddad. When his will was read, household had no use for

diamond rings and

it was discovered that he had bequeathed his rubies. He had accepted the

gifts but would

worldly possessions to a Danish Muhammad. leave the jewels in America

to be sold and the

Those who knew how close Abu'l-Qasim had money to be given for the

construction of the

been to Baha'u'llkh concluded that Darvih temple in Chicago. When the

friends continued

Muhammad must be Bahi'u'llah and that He to insist that He take the

jewels to His family

must be somewhere in the area of Sulaymaniy- He said that He wanted a gift

"that would reyih. Friends were sent to seek out Bahi'u'llih main in the

world of the eternal and a jewel that

and beg Him to return to Baddad. has to do with the treasury

of the hearts. It is

Once, seeing a man selling college pennants, better thus."I

'Abdu'l-Baha asked for the banner of universal In Paris while speaking of

world peace,

peace so that the world could march under it. 'Abdu'l-Baha said that every

good action must

Shortly before He departed from the Uni- be motivated by a spiritual

force. Mere knowted States, a number of Baha'is in New York ledge of good

and evil is insufficient. One may

brought 'Abdu'l-Baha gifts of jewels for His know the good but be

dominated by passion or

family. Previously He had refused all presents. self-interest and do evil.

When the represen-

Now, 'however, He expressed His gratitude. tatives of the various

nations met at the Hague

"You have brought presents for members of

Mahm6d-i-Zarqbni, ~add~i'u'l-k&ir,2 "01s. (Bommy household. These are most

acceptable. But bay, 1914, 1921), I, 397.

National Spiritual
Assemblies formed
Ridvan 1969

The National Spiritual Assembly of
the Bahri'is of Burundi and Rwanda,
Ridvan, 1969.

The National Spiritual Assembly of
the Baha'is of Papua and New Guinea,
Ridvan, 1969. Miss Violet Hohnke, of
the Australasian Auxiliary Board, is
seen third from the right.

and made speeches about peace, 'Abdu'l-BahP of literature and poetry, some of
the hadith,'
compared them to wine merchants who talk some of history and philosophy. Arabs
talked
about the evils of drinking and go on selling of Arab independence. Jews talked
of the future

wine. of Palestine. Hundreds of
persons laid before

Everywhere 'Abdu'l-Baha met numbers of Him their problems, All left satisfied,
full of

famous people, including Theodore Roosevelt, love and joy, their tongues
praising Him.

Andrew Carnegie and Alexander Graham Bell. The poor could always
count on 'Abdu'l-

He also met three outstanding Orientalists, Bahh's help. He gave even to
professional beg-

Edward G. Browne, Ignatius Goldziher and others whom He knew by name. Frequently
He

Arminius Vambery. left His house alone early
in the morning to visit

From Mirza Mahmud's unhurried narrative the poor in their homes. Dr. Mu'ayyad
here

there emerges the panorama of 'Abdu'l-Bah's repeated the story of the
Afghan whom the

triumphal tour of the West. Here indeed is a Master befriended and who remained
hostile

rich record of that *amus mirabilis* when the far a long time but was finally Won
over,

Baha'i Faith made its first impact upon the Dr. Mu'ayyad reports
'Abdu'l-Bah's con-

Christian world. No future historian will be satisfied with visitors and with
His entourage.

able to ignore The Wonderful Annals. One may long before World War I the
Midgton told a

only wish that they might appear in a good group of pilgrims of Jewish

background that
English translation before long. the Jews would soon return
to the Holy Land
and would become a great people, envied by
Habib Mu'ayyad came to Haifa in 1907 and friend and foe alike. Such was the
will of God
stayed there and in Beirut for several years, and nothing could prevent this
from happening,
'Abdu'l-Baha sent him to medical school and Palestine would become a centre of
science and
took personal interest in his progress. Living industry, 'Akka and Haifa would
grow into a
the daily single metropolis, and the desert itself would
close to the Master, Dr. Mu'ayyad felt
rhythms of His life, noted down details of His blooming activities, and recorded the comings and goings As a medical doctor,
Mu'ayyad was much
of pilgrims, visitors, and guests. More personally interested in the Master's
physical well-being,
and less systematic than Mirza Mirza's great noting carefully His eating and
working habits,
chronicle, Habib's Memoirs are full of fasci- and on one occasion giving
'Abdu'l-Baha a
nating observations. physical examination. The
Master slept little
He describes the construction of the Eastern and ate sparingly, His food
consisting largely
pilgrims' house on Mt. Carmel and tells of bread, milk, cheese and herbs.
Frequently
'Abdu'l-Baha's solicitude for the comfort of He remained awake late at night,
chanting in
the guests. He reports meeting the outstanding a low voice. Listening outside
the Master's
Baha'i teachers, the scholarly Mirza Abu'l room, the young doctor could make
out only
Fadl, and the angelic Haji Mirza Haydar 'Ali. the words "O my God and my
Beloved", which
He tells how food was prepared for the pilgrims were repeated again and
again 'Abdu'l-Baha's
pilgrims and how the Master ate with them. health was exceptionally
good for a man of His
The pilgrims played an important role in the age and background. Years of
prison, exile, and
life of 'Abdu'l-Baha, especially after the Turkish superhuman work had not sapped
His strength.
the revolution of 1908, when restrictions were It is strange and
thrilling to read Dr. Mu'ayyad's

removed and the Baha'i world gained a rela- matter-of-fact clinical report and to learn that tively free access to 'Akka and Haifa. All pil- the Master's hair Was abundant and His eyes grims and visitors, Dr. Mu'ayyad writes, asked were so good that He seldom used eyeglasses. questions but no two questions were alike. In spite of rather frequent head colds, His nose, Some visitors were materialists, others reli- throat, and ears were free of pathological gious bigots. Some were aflame with patriotism, changes. His teeth had no cavities, the heart and others were proponents of the brotherhood of lungs were normal, as wereHis nervous reflexes. man. Some were Asian, others European. 'Abdu'l-Baha complained of occasional low

Some spoke of women's liberation, others de- Muslimtraditions.
fended female slavery and polygamy. Some Habib-i-Mu'ayyad,
aatircit-i-Habi (TihirBn: 11 8
B.E.), p. 53.

spoke of the proletariat and communism, some ibid., p. 131.
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\$ational Spiritual
Assemblies formed
Ridvan 1970

The National Spiritual Assembly of
the Bahci'is of Botswana (formerly
Bechuanaland), Ridvan, 1970; one
member absent.

The National Spiritual Assenzbly of
the Baha'is of Dahomey, Togo and
Niger, Ridvan, 1970. The Hand of the
Cause Jalal B a z e h is seen in the
centre. Fourth from the right is Mr.
Bahman Sadigzadih of the Northwestern African Auxiliary Board.
fevers but believed that these were caused by 'Abdu'l-Baha resolved a
number of problems
news of troubles in the Baha'i community. A posed to Him by Laura
Clifford Barney. The
bit of good news would quickly bring His tem- Master's casual discourses
were later published
perature to normal. as Some Answered Questions,
a book that has

However, 'Abdu'l-Baha's physical strength and stamina were as nothing compared to the 'Abdu'l-BahC on the visitors, strength of His character and will. When the related to their own enemies plotted His downfall in 1908 and His degree of their own life was in immediate danger, an opportunity Master was the Sea, presented itself to leave 'Akka aboard an themselves received Italian ship. S ~ x ah course of action was advo- the most. The Sea was never the same. At times cated by a group of friends who had consulted It was agitated and full of waves, at other times on the subject. Having heard them out, the It was tranquil. True believers did not have to press for answers. Master replied: "No. This would not be good 'Abdu'l-Baha answered for the Cause of God." He refused to flee in the their unasked questions and solved their unface of danger, thereby reaffirming His inno- stated problems. Finally there were those who cence of the wrongdoings of which His ene- had reached the station exemplified by an illumined soul in a story: They asked a gnostic Like Habib Mu'ayyad, Yunis Khan-i- Cdril), "What do you desire of God?" He re- A f r h l t i h came to 'Akka as a young man. plied, "I desire of God that I might desire The trip from Persia was long and the route cir- n ~ t h i n g . "But ~ whether asked or not, the Mascuitous, taking him through Baku in Russian ter constantly taught the virtues of tolerance, I ~ a i r b a y j a n ,Batumi on the Black Sea in forbearance, and love. The Baha'is must not Georgia, Constantinople, and Alexandria. return evil for evil but must shower love on all. From 1900 to 1904 he served 'Abdu'l-Baha as a With great evocative power Yunis Khan detranslator and then, again like Mu'ayyad, was scribes a mournful procession marching to the sent by the Master to study medicine in Beirut. shrine of BahB'u'llah on a November day to Having become a doctor and travelled in commemorate the passing of God's Messenger. Europe, he returned to Persia, his nine years 'Abdu'l-Baha walked at the head, followed by

of proximity to 'Abdu'l-Bahi forever engraved the Baha'is, each carrying
a lighted candle and
on his memory. a vial of rose perfume. At
the shrine they
His aatircit-i-Nuh-Scilihy-i-'Akkh (Memor- sprinkled the perfume among
the flowers, set
ies of Nine Years in 'Akka) are outstanding. the candles in the ground,
and stood still while
Though not as rich a collection of facts as 'Abdu'l-Bahk chanted the
Tablet of Visitation.
Mirza Mahmud's annals, nor as personal as As a medical doctor,
Yunis m a n , like
Howard Colby Ives' confession, they surpass Mu'ayyad, records his
observations of 'Abdu'lboth in the power of observation, acuteness of
Bahh's physical condition. His findings are
analysis, and, most important, quality of ex- almost identical with those
of Mu'ayyad, who
pression. Yunis B a n was a born writer whose was to examine the Master
several years later.
art was formed under the influence of the Per- Again like Mu'ayyad, Yunis
Khan reports that
sian classics. Snatches of Hafiz, echoes of the Master worked long
hours, slept little, and
Rumi, addaliterary dimension and grace absent ate sparingly (mostly
bread, olives, cheese, and
from the writings of the others. Yet his style seldom meat).
is free of that bane of modern Persian litera- Life at 'Akka and Haifa
in the reign of
ture-imitativeness. The voice is cultivated but 'Abdu'l-Hamid was full of
tension and danger.
the song is fresh, the language almost collo- Palestine was a tinder box.
Tribes fought each
quial and always vigorous and direct. other. Crime was rampant.
The streets of 'Akka
In Yunis Khan's memoirs, as in Mu'ayyad's, were too narrow for bandits to
roam free, but
one reads of the coming of pilgrims, among in Haifa they were
aconstant threat. Shots were
them the distinguished French orientalist heard every night but
murderers were never
Hippolyte Dreyfus, Lua Getsinger, and Edith apprehended. Whenever
'Abdu'l-Baha was in
Sanderson. Y6nis Khan was present when
Ylinis uln-i-Afrufitih, Kitab-i-adtirat-i-Nuhl ibid., p. 153.
Salihy-i-'Akka (Tihran: 109 B.E.), pp. 256-257.

(Above) The inaugural Convention for the election of the National Spiritual Assembly of the Bahri'is of Malawi, Ridvdn, 1970. The Hand of the Cause Paul E. Haney is seen seated in the centre of the second row.

The National Spiritual Assembly of the Bahri'is of the Near East, Ridvan, 1970.

The National Spiritual Assembly of the Bahri'is of Samoa, Ridvan, 1970.

The National Spiritual Assembly of the Bahri'is of Tonga and the Cook Islands, Ridvcin, 1970.

AN N IVERSARY OF THE P ASSING O F 'ABDU'L-BAHA

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Haifa, the BahB'is feared for His life and If 'Abdu'l-Baha's life was in danger, so were watched His movements. Frequently He went the lives of uncounted thousands of Baha'uY- to visit the poor alone at night, refusing an 11ah's followers in Persia. In the years after the escort or even a lantern-carrier. However, at a Persian revolution of 1906 both the Constitudistance a Baha'i would secretly watch His tionalists and the reactionaries courted and progress to the very door of His house. attacked the Baha'is simultaneously. Each One night it was YunisKhan's turn to follow realized that the Baha'is were potentially a sigthe Master. 'Abdu'l-Bahi was returning home nificant force, yet each knew that religious past midnight when in the dark three shots rang fanaticism could be easily evoked against them. out from a side street. Having become inured When the Baha'is refused to serve either, both to the sound of gunfire, Y6nis Khan paid no groups turned against them. The reactionaries attention to the first shot. The flash of the claimed that the BahB'is advocated the estabsecond shot sent him running toward the Mas- lishment of a republic, while the Constitutionter. He had reached the intersection when the alists accused them of favouring despotism. third shot was fired and saw two men running The massacre of 1903 in Yazd was still fresh in away. He was now no more than a step be- all memories. One can imagine how 'Abdu'lhind the Master. 'Abdu'l-Baha walked on with- Bahi felt, contemplating the possibility of both out changing His pace or turning His head. His sides uniting against the

Baha'is and exerted was firm and dignified. He had paid no minating the entire community. It was under attention to what had occurred but quietly mur- such circumstances, Yhnis =in reports, that mured prayers as He walked. At the gate of His 'Abdu'l-Bal.18 insistently urged the Baha'is to house He acknowledged Y6nis m a n ' s pre- stay out of politics, abstaining even from sence, turning to him and bidding him good- opening their lips on subjects that agitated the bye ("jiamani'llah"-under God's protection).l n a t i ~ n .His ~ position may have been misibid., p. 166. ibid.,pp. 532-533.

The National Spiritual Assenzbly of the Bahh'is of Upper West Africa, Ridvrin, 1970.

The National Spiritual Assembly of the Bahri'is of Zaike (formerly Congo/ Kinshasa), Ridvrin, 1970.
National Spiritual
Assemblies formed
Ridvan 1971

The National Spiritual Assembly of the Baha'is of the Central African Republic, Ridvan, 1971.

The National Spiritual Assembly of the Bahh'is of Congo (Brazzaville), and Gabon, Ridvan, 1971; one member absent. The Hand of the Cause 'Ali-Muhammad Varqd is seen seated second from the right. Seated third from the right is Mr. Oloro Epyeru of the Continental Board of Counsellors in Central and East Afiica.

The National Spiritual Assenzbly ofthe Baha'is of Lesotho (formerly Basutoland), Ridvcin, 1971.

A N N I V E R S A R Y O F T H E P A S S I N G O F ' A B D U ' L - B A H A
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understood by E. G. Browne, who criticized book could have been subtitled " 'Abdu'l-Baha the uninvolvement of the BahL'is in Persian and the West". There is little here about the politics, but it saved countless lives, and per- progress of'the Faith in the

East and the Mashaps prolonged the life of the Constitution of the Baha'i Faith. The author is aware of the problem. He faces it continuously with Baha'i communities in Burma, India, Persia, the Caucasus, and Central Asia. Of course, the author is aware of the problem. He faces it squarely at the bewords," complained a Russian poet. "Where beginning as well as at the end of his book: "No description," he writes, "can measure up to looking at 'Abdu'l-Baha across an ocean which the theme of a life which transcended every stands for more than geographic distance; barrier to its total fulfilment. It lies beyond the Howard Colby Ives, finding personal rebirth in range of assessment because every event in the the service of the Servant; Mirza Mahmud-i- life of the Son of Baha'u'llah carries a major Zarqani systematically recording the details of accent ." the Master's journeys; Habib-i-Mu'ayyad and Having registered one's objections, one must Y6nis Khan-i-Afrirbtih, young physicians pri- admit immediately that they are minor, and vileged to listen to His heartbeat-theyall tried the merits of Mr. Balyuzi's book far outweigh their best to capture 'Abdu'l-Bahb for pos- its shortcomings. Despite the neglect of the terity, but He would not be captured. In these first fifty years of His life, this is the most comprofiles, in the long and short accounts, in prehensive, the richest, the most penetrating chronicles and personal memoirs He remains and the most scholarly life of 'Abdu'l-Baha yet forever the Mystery of God. produced. No future biographer will be able to ignore it either as a source of factual in- One can imagine few tasks as difficult as that formation or of wise interpretation. of writing a biography of 'Abdu'l-Baha. His Mr. Balyuzi's perceptions are clear, his life was long, active, varied, tense, dangerous, judgements true, his love of the Master evident full of pain and joy. No one was closer to on every page. Shortsighted critics will cavil Baha'u'llah, and no one paid so high a price and accuse him of a lack of objectivity. If by for his devotion. Paradox was part of His daily objectivity is meant indifference, Mr. Balyuzi is

existence. He loved all men indiscriminately, guilty for he, as a Bahb'i, cannot be indifferent. yet had to suffer hatred and ingratitude. He If, however, objectivity is to be understood as travelled four continents, yet spent most of His honesty and fairness, he is scrupulously oblige as a prisoner and an exile. He was the in- jective. carnation of kindness and humility, but also His work is not based on extensive research of majesty and power. His disciples called Him in archives and unpublished sources. It is rather the Master, yet He wanted no other title than a gathering and ordering of already available 'Abdu'l-Baha (Servant of Baha) and prayed for data. Mr. Balyuzi, however, deserves praise for grace to serve man, for selflessness and for the manner in which the data have been armartyrdom in God's path. ranged. He uses several well known Persian Now, fifty years after His passing, Mr. Hasan sources inaccessible in the West. Those who M. Balyuzi in his 'Abclu'l-Bahd: The Centre of' read English will now learn many of the facts the Covenant of Baha'.u'llah (George Ronald, contained in the memoirs of Haji Mirza Haydar London, 1971) has achieved a large measure of 'Ali, Dr. Yunis Khan-i-Afrfltih, Dr. Habib-isuccess. Mu'ayyad, and in the chronicle of Mirza It must be stated at the outset that Mr. Mahmud-i-Zarqani. In addition to these, Mr. Balyuzi's achievement is not unqualified. The Balyuziusesextensively the Writings of 'Abdu'lwriting is rather stiff and pale, with a number of Bahi, themselves a veritable mine of biostylistic infelicities that could have been elimi- graphical information, as well as the writings of nated by a good copy editor. The structure of Shoghi Effendi whose understanding and apthe book is not fully satisfactory, for the first preciation of the Master will never be equaled. fifty years of 'Abdu'l-Baha's life are covered Finally, he puts to excellent use the Star of the in some fifty pages, while His eight moilths in West, the venerable predecessor of the Ameri- America are allotted 168 pages. Indeed, the can Baha'i News.

The National Spiritual Assembly of the Bahd'is of Ivory Coast, Mali and Upper Volta, Ridvan, 1971; one member absent. Seen seated in the centre is the Hand of the Cause

Amatu'l-Baha Ruhiyyih f&num.

The National Spiritual Assembly of the
Bahri'is of the South West Pacific ,
Ocean, Ridvan, 1971.

The National Spiritual Assembly of the
Bahri'is of Trinidad and Tobago,
Ridvh, 1971.

A N N I V E R S A R Y O F T H E P A S S I N G O F ' A B D U ' L - B A H A

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The book consists of three parts, each sub- war years and the last
years of 'Abdu'l-Baha's
divided into chapters. Part One, "Youth, ministry contain some
material unknown in the West.
Imprisonment, and Freedom", is the niost It is impossible in a
fascinating for it deals with the less known
brief review to convey the flavour of Mr. Balyuzi's
period of 'Abdu'l-Baha's life. His greatness be-
book. Absorbing from its first page, it holds
comes palpable to the reader who observes the
one's attention to the end. It tells many old
Master emerging from the shadow of BahB'ul-
stories of 'Abdu'l-Baha that the Baha'is love to hear
llah after His passing in 1892. There follow the
again and again but adds several new ones.
dark years of trial, embittered by conflict and
Whether familiar or not, each story provides a
betrayal within 'Abdu'l-Baha's own family.
fresh insight into the character of
Some BahB'is find the topic of the defection of
'Abdu'l-Baha. In some instances the author tantalizes
Mirza Muhammad-'Ali, the brother of 'Abdu'l-
the reader by referring to "another witness" and
Baha, too painful for mention. Mr. Balyuzi does
withholding the name. In other instances
not shrink from recounting the latter's male-
herecords anecdotes he heard from the witnesses
factions. Painful as it may be, the existence of
themselves, thus increasing the reader's sense of
evil growing in the shadow of good must be
the reality of 'Abdu'lexposed to view and allowed to teach its
Baha's presence.
inexorable lessons. Mr. Balyuzi's book
will be widely read and
The contents of Parts Two and Three, en- used as a text in BahB'i
study groups and sumtitled respectively "America from Coast to mer

schools and will occupy a place of honour
Coast" and "Europe and the Closing Years", in the growing
literature on 'Abdu'l-Baha.

are more familiar, though the chapters on the

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7. THE SIGNIFICANCE OF THE FORMATIVE AGE BY SHOGHIEFFENDI

IN directing the attention of the Baha'is of the the Transitional and
Formative period of the
world to the significance of the passing of Faith-a stage that must
in the fullness of time
'Abdu'l-Baha "an event which signalized at reach its blossom and
yield its fruit in the exonce the end of the Historic Age of our Faith,
ploits and triumphs that are to herald the Goldthe opening of the Formative Age
and the birth en Age of the Revelation of Baha'u'llah.
of the Administrative Order, the nucleus and Dearly-beloved
friends! The onrushing
pattern of the World Order of Bahi'u'llah",l forces so miraculously
released through the
the Universal House of Justice called upon all agency of two independent
and swiftly suc-
National Spiritual Assemblies "to formulate cessive Manifestations
are now under our very
and implement plans designed to educate the eyes and through the care
of the chosen stewards
friends everywhere in their understanding of of a far-flung Faith
being gradually mustered
the significance of the Formative Age of our and disciplined. They are
slowly crystallizing
Faith", and "as an aid to this programme" dis- into institutions that
will come to be regarded
tributed a compilation of extracts from the as the hall-mark and
glory of the age we are
writings of Shoghi Effendi on this general called upon to establish
and by our deeds imtheme, from which the following have been
mortalize. For upon our present-day efforts,
selected : and above all upon the
extent to which we
Out of the pangs of anguish which His be- strive to remodel our lives
after the pattern of
reaved followers have suffered, amid the heat sublime heroism
associated with those gone beand dust which the attacks launched by a sleep-
fore us, must depend the efficacy of the instruleless enemy had precipitated,
the Administration ments we now fashion-instruments that must
of Bahi'u'llah's invincible Faith was born. The erect the structure of
that blissful Commonpotent energies released through the ascension

wealth which must signalize the Golden Age
of the Centre of His Covenant crystallized into of our Faith.
this supreme, this infallible Organ for the ac-
"Dispensation of Baha'u'llah"

complishment of a Divine Purpose. The Will

-February 8, 1934

and Testament of 'Abdu'l-Baha unveiled its The World Order
of Bahb'u'llbh-p. 98

character, reaffirmed its basis, supplemented
its principles, asserted its indispensability, and 'Abdu'l-Baha, Who
incarnates an institution

enumerated its chief institutions. for which we can find no
parallel whatsoever in

any of the world's recognized religious sys-
"America and the Most Great Peace"

tems, may be said to have closed the Age to
-April 21, 1933

which He Himself belonged and opened the
The World Order of Bahb'u'lldh-p. 89

one in which we are now labouring. - His Will
and Testament should thus be regarded as the

With 'Abdu'l-Baha's ascension, and more
perpetual, the indissoluble link which the mind
particularly with the passing of His welof Him Who is the Mystery of God has
conbeloved and illustrious sister the Most Exalted

ceived in order to insure the continuity of the
Leaf-the last survivor of a glorious and heroic

three ages that constitute the component parts
age-there draws to a close the first and most

of the Baha'i Dispensation. The period in
moving chapter of Baha'i history, marking the

which the seed of the Faith had been slowly
conclusion of the Primitive, the Apostolic Age

germinating is thus intertwined both with the
of the Faith of Bahi'u'llah. It was 'Abdu'lone which must witness its

efflorescence and

Bahi Who, through the provisions of His

the subsequent age in which that seed will have
weighty Willand Testament, has forged the vital
finally yielded its goldell fruit.

link which must for ever connect the age that

The creative energies released by the Law

has just expired with the one we now live inof Baha'u'llah, permeating and
evolving with-

The Universal House of Justice, letter dated April
15, 1971. in the mind of

'Abdu'l-BahB, have, by their

ANNIVERSARY OF THE PASSING OF 'ABDU'L-BAHA

The National Spiritual Assembly of the
Bahá'ís of the Republic of Ireland,
Ridván, 1972.

The National Spiritual Assembly of the
Bahá'ís of the Malagasy Republic
(Madagascar), Ridván, 1972;

very impact and close interaction, given birth needs beget is as yet
unborn. Though the
to an Instrument which may be viewed as the Heroic Age of His Faith is
passed, the creative
Charter of the New World Order which is at energies which that Age has
released have not
once the glory and the promise of this most as yet crystallized into
that world society
great Dispensation. The Will may thus be which, in the fullness of
time, is to mirror forth
acclaimed as the inevitable offspring resulting the brightness of His glory.
Though the frame from that mystic intercourse between Him Who work of His
Administrative Order has been
communicated the generating influence of His erected, and the Formative
Period of the Bahá'í
divine Purpose and the One Who was its Era has begun, yet the
promised Kingdom into
vehicle and chosen recipient. Being the Child which the seed of His
institutions must ripen
of the Covenant—the Heir of both the Ori- remains as yet
uninaugurated. . .
ginator and the Interpreter of the Law of The heights, Bahá'u'lláh
Himself testifies,
God—the Will and Testament of 'Abdu'l-Bahá which, through the most
gracious favour of God,
can no more be divorced from Him Who sup- mortal man can attain in
this Day are as yet unplied the original and motivating impulse than
revealed to his sight. The world of being hath
from the One Who ultimately conceived it. never had, nor doth it
yet possess, the capacity for
Bahá'u'lláh's inscrutable purpose, we must ever such a revelation. The day,
however, is approach-bear in mind, has been so thoroughly infused ing when
the potentialities of so great a favour
into the conduct of 'Abdu'l-Bahá, and their will, by virtue of His
behest, be manifested unto
motives have been so closely wedded together, men.
that the mere attempt to dissociate the teach- For the revelation of so
great a favour a
ings of the former from any system which the period of intense turmoil

and wide-spread sufideal ~ x e m p l a r o f those same teachings has fering
would seem to be indispensable. Resestablished would amount to a repudiation of
plendent as has been the Age that has witone of the most sacred and basic
truths of the nessed the inception of the Mission with which
Faith. BahB'u7ll&hhas been
entrusted, the interval
The Administrative Order, which ever since which must elapse ere that Age
yields its
'Abdu'l-Bahi's ascension has evolved and is choicest fruit must, it is
becoming increasingly
taking shape under our very eyes in no fewer apparent, be overshadowed by
such moral and
than forty countries of the world, may be con- social gloom as can alone
prepare an unrepensidered as the framework of the Will itself, the tant
humanity for the prize she is destined to
inviolable stronghold wherein this new-born inherit.
child is being nurtured and developed. This As we view the world
around us, we are com-
Administrative Order, as it expands and con- pelled to observe the
manifold evidences of that
solidates itself, will no doubt manifest the po- universal fermentation
which, in every contitentialities and reveal the full implications of nent of
the globe and in every department of
this momentous Document-this most re- human life, be it religious,
social, economic or
markable expression of the Will of One of the political, is purging and
reshaping humanity in
most remarkable Figures of the Dispensation anticipation of the Day when
the wholeness of
of Baha'u'llah. It will, as its component parts, the human race will have
been recognized and
its organic institutions, begin to function with its unity established. A
two-fold process, howefficiency and vigour, assert its claim and de- ever,
can be distinguished, each tending, in its
monstrate its capacity to be regarded not only own way and with an
accelerated momentum,
as the nucleus but the very pattern of the New to bring to a climax the
forces that are trans-
World Order destined to embrace in the full- forming the face of our
planet. The first is
ness of time the whole of mankind. essentially an integrating
process, while the
"Dispensation of Baha'u'llah" second is fundamentally disruptive. The former,
-February 8,1934 as it steadily evolves, unfolds a System which
The World Order of Bahri'u'llbh-pp. 143-144 may well serve as a pattern
for that world
polity towards which a strangely-disordered

Dearly-beloved friends: Though the Revelation of BahB'u'llah has been delivered, the influence deepens, tends to World Order which such a Revelation must violence, the anti- The National Spiritual Assembly of the Bahd'is of Nepal, Ridvdn, 1972.

The National Spiritual Assembly of the

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The National Spiritual Assembly of the Baha'is of Puerto Rico, Ridvdn, 1972.

The National Spiritual Assembly of the Bahh'is of Rkunion, Ridvdn, 1972.

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quoted barriers that seek to block humanity's epochs which must precede the inception of the progress towards its destined goal. The con- last and Golden Age of that Dispensation-a Dispensation which, as structive process stands associated with the the Author of the Faith nascent Faith of BahB'u'llah, and is the har- has Himself categorically asserted, must exbinger of the New World Order that Faith tend over a period of no less than one thousand years, and which will must erelong establish. The destructive forces constitute the first stage in a series of that characterize the other should be identified Dispensations, to be establishe'd with a civilization that has refused to answer to by future Manifestations, all deriving their the expectation of a new age, and is conse- inspiration from the Author of the BahB'i Requently falling into chaos and decline. revelation, and destined to last, in their aggre- gate, no less than five A titanic, a spiritual struggle, unparalleled in thousand centuries. . . During this Formative its magnitude yet unspeakably glorious in its Age of the Faith, and in the course of present ultimate consequences, is being waged as a re- and succeeding epochs, the last and crowning sult of these opposing tendencies, in this age of the transition through which the organized com- the framework of the Administrative Order of the Faith of munity of the followers of Baha'u'llah and man-

BahB'u'llih-the election of the
 kind as a whole are passing. Universal House of
 Justice-will have been
 "The Unfoldment of World Civilization" completed, the
 Kitcib-i-Aqdas, the Mother-
 -March 11, 1936 Book of His Revelation, will have been codi-
 The World Order of Buha'~l'l1bh-pp. 168-171 fied and its laws
 promulgated, the Lesser
 Peace will have been established, the unity of
 The first seventy-seven years of the preceding mankind will have been
 achieved and its
 century, constituting the Apostolic and Heroic maturity attained, the
 Plan conceived by
 Age of our Faith, fell into three distinct epochs, 'Abdu'l-Baha will have
 been executed, the
 of nine, of thirty-nine and of twenty-nine years' emancipation of the Faith
 from the fetters of
 duration, associated respectively with the religious orthodoxy will
 have been effected, and
 Babi Dispensation and the ministries of its independent religious
 status will have been
 BahB'u'llah and of 'Abdu'l-Baha. This Primi- universally recognized,
 whilst in the course of
 tive Age of the BahB'i Era, unapproachied in the Golden Age, destined
 to consummate the
 spiritual fecundity by any period associated Dispensation itself, the
 banner of the Most
 with the mission of the Founder of any pre- Great Peace, promised by
 its Author, will have
 vious Dispensation, was impregnated, from its been unfurled, the World
 Baha'i Commoninception to its termination, with the creative wealth will
 have emerged in the plenitude of its
 energies generated through the advent of two power and splendour, and
 the birth and effloresindependent Manifestations and the establish-
 cence of a world civilization, the child of that
 ment of a Covenant unique in the spiritual Peace, will have
 conferred its inestimable blessannals of mankind.
 ings upon all mankind.
 The last twenty-three years of that same cen- "Challenging
 Requirements of the Present
 tury coincided with the first epoch of the second,
 M
 Hour -June 5,1947
 the Iron and Fdrnative, Age of the Dispensa-
 Citadel of Faith-pp. 5-6
 tion of BahB'u'llBh-the first of a series of
 The National Spiritual Assembly of the

Bahb'is of Seychelles, Ridvan, 1972.
 The Hand of the Cause Adelbert
 Mihihschlegel is seen seated in the
 centre. Mr. S . Appa of the Continental
 Board of Counsellors in Southern
 Africa is seen to the right. In the back
 ' row, second from the left, is the
 representative of the National Spiritual
 Assenbly of the Indian Ocean, Mr. P.
 Sauboorah.

OF SINGAPORE

APRIL 22," - 2 3 ' 7 9 7 2 .

The National Spiritual Assembly of the
 Baha'is of Singapore, Ridvan, 1972.
 Seen seated in the front row, holding
 The Greatest Name, is the Hand of the
 Cause Jalbl &izeh and (left to right)
 Mrs. Shirin Fozdar, Auxiliary Board
 member; Mr. K. Payman, Mr. Yan
 Kee Leong and Dr. Chellie Sundram,
 nmembers of the Continental Board of
 Counsellors in South-eastern Asia.

The National Spiritual Assembly of the * II
 Bahci'is of the Windward Islands,
 Ridvan, 1972.

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Bronzeplaque inarking the restingplace of Mirzri Mihdi,the Purest Branch, (5-27
 oj'the Bahri'i

Era, 1848-1870), in rnonunlent gardens, Mt. Carmel, Ha*.

T H E C E N T E N A R Y O F T H E P A S S I N G O F
 MIRZA MIHDI, T H E P U R E S T B R A N C H

T this very moment, M y son is being washed thee, unto God, the Creator qf the
 Morn."

before M y face, afler Our having sacrificed kinz

"Glorified art Thou, O Lord m y God! Thou

in the Most Great Prison. Thereat have the

seest me in the hands of Mine enemies, and M y

dwellers of the Abhd Tabernacle wept with a

son bloorl-stained before Thy face, O Thou in

great weeping, and such as have sufered im-

Whose hands is the kingdom of all names. I have,

prisonment with this Youth in the path of God,

O m y Lord, oflered up that which Thou hast

the Lord of the promised Day, lamented. Under

given M e , that Thy servants niay be quickened

such conditions M y Pen hath not been prevented
 and all that dwell on earth be united."
 from remembering its Lord, the Lord of all
 nations. It sun~moneth the people unto God, the "Blessed art thou, and
 blessed he that turneth
 Almighty, the All-Bountiful. This is the day unto thee, and visiteth thy grave,
 and draweth
 whereon he that was created of the light of Bahd nigh, through thee, unto God,
 the Lord of all
 has suffered martyr don^, at a time when he lay that was and shall be. . . I
 testify that thou didst
 in~prisoned at the hands of his enemies. return in meekness unto
 thine abode. Great is thy
 "Upon thee, O Branch of God! be the renzem- blessedness and the blessedness of
 them that hold
 brance of God and His praise, and the praise of just unto the hem of thy
 outspread robe. . . Thou
 all that dwell in the Realms of Inznortality and art, verily, the trust of
 God and His treasure in
 of all the denizens of the Kingdom of Names. this land. Ere long will
 God reveal through thee
 Happy art thou in that thou hast been faithful to that which He hath desired.
 He, verily, is the
 the Covenant of God and His Testament, until Truth, the Knower of things
 unseen. When thou
 Thou didst sacrifice thyself before the face of wast laid to rest in the earth,
 the earth itself
 thy Lord, the Al~mighty, the Unconstrained. Thou, trembled in its longing to
 meet thee. Thus hath it
 in truth, hast been wronged, and to this testi- been decreed, and yet the
 people perceive not. . .
 fieth the Beauty of Him, the Self-Subsisting. Were We to recount the mysteries
 of thine
 Thou didst, in the first days of thy lve, bear that ascension, they that are
 asleep would awaken,
 which hath caused all things to groan, and made and all beings would be set
 ablaze with the fire
 every pillar to tren~ble. Happy is the one that of the renien~brance of M y Name,
 the Mighty,
 remembereth thee, and draweth nigh, thros~glz the Loving."

2 . THE TESTIMONY OF SHOGHIEFFENDI

TO the galling weight of these tribulations brought from Tihiran to Ba&d Bd to
 join His
 was now added the bitter grief of a sudden father after His return
 from Sulaymaniyyih.
 tragedy- the premature loss of the noble, the He was pacing the roof of

the barracks in the
 pious Mirza Mihdi, the Purest Branch, 'Abdu'l- twilight, one evening,
 wrapped in his cus-
 Baha's twenty-two year old brother, an tomary devotions, when he
 fell through the
 amanuensis of Baha'u'llah and a companion of unguarded skylight onto a
 wooden crate,
 His exile from the days when, as a child, he was standing on the floor
 beneath, which pierced

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his ribs, and caused twenty-two hours later, his days of BahB'u'llAh's
 incarceration in the
 death, on the 23rd of Rabi'u'l-Avval 1287 A.H. barracks of 'Akka
 entreated, on his death-bed,
 (June 23, 1870). His dying supplication to a his Father to accept him
 as a ransom for those
 grieving Father was that his life might be ac- of His loved ones who
 yearned for, but were
 cepted as a ransom for those who were pre- unable to attain, His
 presence, and the saintly
 vented from attaining the presence of their mother of 'Abdu'l-Bahi,
 surnamed Navvib
 Beloved. by Baha'u'llah, and the
 first recipient of the
 "In a highly significant prayer, revealed by honoured and familiar title
 of 'the Most
 Baha'u'llah in memory of His son-a prayer Exalted Leaf', separated
 in death above half
 that exalts his death to the rank of those great a century, and forced to
 suffer the humiliation
 acts of atonement associated with Abraham's of an alien
 burial-ground, are now at long last
 intended sacrifice of His son, with the cruci- reunited with the
 Greatest Holy Leaf¹ with
 fixation of Jesus Christ and the martyrdom of whom they had so
 abundantly shared the tribthe Imam Husayn-we read the following: 'I
 ulations of one of the most distressing epihave, O my Lord, offered up that
 which Thou sodes of the Heroic Age of the Faith of BahB'u'-
 hast given Me, that Thy servants may be quick- 11ah." (Messages to
 America 1932-1946, p. 31.)
 ened, and all that dwell on earth be united.' And,
 likewise, these prophetic words, addressed to "The conjunction of
 these three resting-
 His martyred son: 'Thou art the Trust of God places, under the shadow
 of the Bab's own
 and His Treasure in this Land. Ere long will God Tomb, embosomed in the

heart of Carmel,
 reveal through thee that which He hath desired.' facing the snow-white
 city across the bay of
 "After he had been washed in the presence 'Akka, the Qiblih of the
 Baha'i world, set in a
 of Baha'u'llah, he 'that was created of the light garden of exquisite
 beauty, reinforces, if we
 o f Baha', to whose 'meekness' the Supreme would correctly estimate
 its significance, the
 Pen had testified, and of the'mysteries'of whose spiritual potencies of a
 spot, designated by
 ascension that same Pen had made mention, Baha'u'llah Himself the
 seat of God's throne.
 was borne forth, escorted by the fortress guards, It marks, too, a further
 milestone in the road
 and laid to rest, beyond the city walls, in a spot leading eventually to the
 establishment of that
 adjacent to the shrine of Nabi Salih, from permanent world
 Administrative Centre of the
 whence, seventy years later, his remains, simul- future Baha'i
 Commonwealth, destined never
 taneously with those of his illustrious mother, to be separated from, and
 to function in the
 were to be translated to the slopes of Mt. Car- proximity of, the
 Spiritual Centre of that Faith,
 me], in the precincts of the grave of his sister, in a land already revered
 and held sacred alike
 and under the shadow of the Bib's holy by the adherents of three
 of the world's outsepulchre." (God Passes By, pp. 188-189.)
 standing religious systems." (GodPasses By.)
 "And lastly, there should be mentioned, as a "For such as might
 undertake, in the days to
 further evidence of the blessings flowing from come, the meritorious and
 highly enviable pilthe Divine Plan, the transfer, a few years later,
 grimage to these blessed shrines, as well as for
 to that same hallowed spot, after a separation the benefit of the less
 privileged who, aware of
 in death of above half a century, and notwith- the greatness of their
 virtue and the prestanding the protests voiced by the brother and
 eminence of their lineage, desire to commune
 lieutenant of the arch-breaker of Baha'u'llah's with their spirits, and
 to strive to acquire an
 Covenant, of the remains of the Purest Branch, added insight into the
 glory of their position,
 the Martyred son of Baha'u'llah, 'createdoj'the and to follow in their
 footsteps, let these testilight of Baha', the 'Trust o f God' and His
 monies written by BahB'u'llah and 'Abdu'l-

'Treasure' in the Holy Land, and offered up by Baha be their inspiration
and guidance in their
his Father as a 'ransonz' for the regeneration of noble quest." (Guidance
for Today and Tomorrow, pp. 72.)

(God Passes By, pp. 347-348.)

"The Purest Branch, the martyred son, the
companion, and amanuensis of Baha'u'llah, Bahiyyih a n u m ,
"well-beloved" sister of 'Abdu'l-

Baha. See "In Memoriam", The Bahd'i World, vol. v,
that pious and holy youth, who in the darkest pp. 169-188.

CENTENARY OF THE PASSING OF MIRZA

MIHDI~

M ~ R Z A M I H D ~

The Purest Branch

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

The Shrines of the Purest Branch hand his mother, Navvrih, decorated for the
commemoration of
the centenary of the passing of Mirza Mihdi, June 23, 1970.

3 . T H E M E S S A G E O F T H E U N I V E R S A L H O U S E

O F J U S T I C E - A C A L L F O R P R A Y E R

ON March 25, 1970, the Universal House of revealed in that grievous
hour Baha'u'llah sor-

Justice addressed the following message to all rows that This is the day
whereon he that was

National Spiritual Assemblies: created of the light of
Bahri has suffered mar-

In commemoration of the centenary of the tyrdom, at a time when he lay
imprisoned at the

martyrdom of the Purest Branch, which falls hands of his enemies. Yet
He makes clear that

on June 23, 1970, we call upon the BahB'is of the youth's passing has a
far profounder meaning than the world to unite in prayer for "the regenera-

His acceptance of the simple request,
tion of the world and the unification of its declaring that Thou art,

verily, the trust of God
peoples." and His treasure in this

land. Ere long will God

During those days one hundred years ago reveal through thee that which
He hath desired,

BahB'u'llah was enduring His imprisonment in In a prayer revealed for
His son He proclaims

the Barracks of 'Akka. Upon the tribulations the purpose underlying the
tragedy: I have, O

which weighed Him down was heaped the fatal my Lord, offered up that

which Thou hast given
 accident which befell His young son, His com- Me, that Tlty servants may
 be quickened, and
 panion and amanuensis, Mirzi Mihdi, the all that dwell on earth be
 united. Thus upon a
 Purest Branch, whose dying supplication to his youth of consummate
 devotion who demon-
 Father was to accept his life "as a ransom for strated such beauty of
 spirit, and total dedithose of His loved ones who yearned for but
 cation was conferred a unique station in the
 were unable to attain His presence." In a Tablet Cause of God.

C E N T E N A R Y O F T H E P A S S I N G O F M ~ R Z A M I H D ~

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In your recalling the bereavement of BahB'u'- Centre on Mt. Carmel there
 will be an obserllah upon the loss of His loved son, and hon- vance at
 the grave of Mirza Mihdi, at which
 ouring a highly significant event in the Faith, time his pure example and
 sacrifice for all
 we leave it to the discretion of the Assemblies mankind will be remembered
 through the
 whether they choose to hold special gatherings words of his glorious
 Father.
 of prayer. In the Holy Land at the World

4. T H E C O M M E M O R A T I O N A T T H E W O R L D C E N T R E

ON the morning of June 23, 1970, the hun- the path to the Shrine of
 Baha'u'llah where the
 dredth anniversary of the tragic death of Mirza Tablet of Visitation was
 recited.
 Mihdi, the Purest Branch, the Hand of the Towards sunset the
 friends assembled on Mt.
 Cause Paul Haney, and members of the Uni- Carmel at the twin
 monuments of the Purest
 versal House of Justice, gathered at the barracks Branch and his saintly
 mother, Navvab, to
 in the prison city of 'Akka to offer prayers in conclude the programme
 commemorating the
 the cell which Baha'u'llah had occupied for two centenary of the
 martyrdom. Prayers and
 years, two months and five days following His verses appropriate to the
 occasion were read
 arrival in 'Akkii in 1868. The scene of the mar- and chanted.
 tyrdom was also visited and a prayer chanted Thus at the spiritual
 heart of the BahB'i
 there. world was honoured the
 memory of a blessed

Immediately afterwards the party proceeded youth whose life was offered up for the quickento Bahji where they joined others serving at the ing of the spirits of the servants of BahB'u'llih World Centre and approximately eighty pil- and hastening of the unity and promised regirms who came from many countries. All demption of mankind.

walked around the Haram-i-Aqdas and down

PART T H R E E

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 ' ~ A C T I V I T I E S

1968-1973

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 ' ~ A C T I V I T I E S

"This flow [of reicforcements], moreover, will presage and hasten the advent of the day which, as prophesied by 'Abdu'l-Baha, will witness the entry by troops of peoples of divers nations and races into the Baha'i world-a day which, viewed in its proper perspective, will be the prelude to that long-awaited hour when a mass conversion on the part of these same nations and races, and as a direct result of a chain of events, momentous and possibly catastrophic in nature, and which cannot as yet be even dimly visualized, will suddenly revolutionize the fortunes of the Faith, derange the equilibrium of the world, and reinforce a thousandfold the numerical strength as well as the material power and the spiritual authority of the Faith of Baha'u'llah." Shoghi EfSendi

THE last five years of the Nine Year Plan	of Local Spiritual
Assemblies and nearly	
were characterized by unprecedented procla-	doubling the number
of National Assemblies	
mation of the Faith, a tremendous increase in	during the course of
the Nine Year Plan. The	
the activities of Baha'i youth, the horizontal	Baha'i world was
poised for a hard won victory	
expansion of the world-wide BahB'i community	celebration as it
observed the one hundredth	
to the remotest parts of the earth, and the	anniversary of the
Revelation of Baha'u'llah's	
beginnings of the vertical expansion (i.e. a vast	Most Holy Book
(Kitbb-i-Aqdos) during the	
increase in numbers) of that same community	closing days of the

Nine Year Plan.

alluded to by Shoghi Effendi in his letter to the events further highlighted

American believers dated July 18, 1953.1 this five year period in the

Mass teaching and "entry by troops", with history: the dedication of the

nessed earlier in such places as India, Indonesia, the Philippines and Bolivia, were now the public declaration of

spreading to many other parts of the world, monarch to embrace the

resulting in a more than six-fold increase in the Baha'~'11ah.~

number of Baha'i centres, trebling the number H. H. Malietoa Tanumafili 11, Head of State of

Cited above. Shoghi Effendi, Citadel of Faith, p. 117. Western Samoa. See p. 180.

THE BAH A ' ~W O R L D
INTERNATIONAL SURVEY O F

I . THE WORLD C E N T R E

THE BAH A ' ~W O R L D

B A H A ' ~A C T I V I T I E S

I . THE WORLD C E N T R E

The growth of the Faith throughout the world must necessarily be reflected at its World

Centre-a "Centre" which may be regarded as the very heart of the planet itself.

Thus

when, on June 7, 1972, the Universal House of Justice announced that a building for its

permanent seat would soon be erected above the Arc on the slopes of Mount Carmel a

further evidence of the world-wide development of the Faith was at hand. At Ribcin, 1973,

on the occasion of the third International Convention, the delegates from the four corners of

the planet would stand on this sacred ground and rededicate it to its holy purpose.

THREE historic cables announcing important World Centre victories were sent to the

19 January 1973

Bah'i world during the closing five months of the Nine Year Plan:

OCCASION NAWRUZ 130 JOYOUSLY ANNOUNCE

WITH GRATEFUL JOYOUS HEARTS ANNOUNCE

ACQUISITION BY PURCHASE

Two significant

the importance of

annals of Baha'i

Panama House of

of Latin America, and

the first reigning

Teachings of

FULL MATURITY

ORDER BAH AULLAH.~

BAHAI WORLD

ENTIRE BAHAI WORLD ADOPTION PROFOUNDLY
 SEVERAL YEARS
 SIGNIFICANT STEP IN UNFOLDMENT MISSION
 DETERMINED NEGO-
 SUPREME ORGAN BAHAI WORLD COMMON-
 TO BAHAI EN-
 WEALTH THROUGH FORMULATION CONSTITU-
 LAND FIRST RESIDENCE
 TION UNIVERSAL HOUSE JUSTICE STOP AFTER
 YEARS SPENT WALLED
 OFFERING HUMBLE PRAYERS GRATITUDE ON
 CONTROL THIS HOLY
 DAY COVENANT AT THREE SACRED THRESHOLDS
 BELOVED GUARDIAN
 BAHJI HAIFA MEMBERS GATHERED COUNCIL
 FIFTY YEARS WHEN
 CHAMBER PRECINCTS HOUSE BLESSED MASTER
 1950 EXTENDED
 APPENDED THEIR SIGNATURES FIXED SEAL ON
 PURCHASE INCLUDES
 INSTRUMENT ENVISAGED WRITINGS BELOVED
 APPROXIMATING TWENTYFOUR
 GUARDIAN HAILED BY HIM AS MOST GREAT
 HIGHLY SUITABLE
 LAW FAITH BAHAUDDIN STOP FULLY ASSURED
 CULTIVATION STOP
 MEASURE JUST TAKEN WILL FURTHER REIN-
 THANKSGIVING SACRED
 FORCE TIES BINDING WORLD CENTRE TO
 GREATLY CHERISHED
 NATIONAL LOCAL COMMUNITIES THROUGHOUT
 1.5 March 1973
 WORLD RELEASE FRESH ENERGIES INCREASE
 ENTHUSIASM CONFIDENCE VALIANT WORKERS
 The first two of these cables announced the
 HIS DIVINE VINEYARD LABOURING ASSIDU-
 completion of two important World Centre
 OUSLY BRING MANKIND UNDER SHELTER HIS
 goals; the third recorded one of the many
 ALL GLORIOUS COVENANT.^
 supplementary achievements of the Plan. A
 26 Novenzber 1972
 summary of other World Centre achievements
 JOYFULLY ANNOUNCE COMPLETION SYNOPSIS
 follows:
 CODIFICATION KITABIAQDAS FOR PUBLICATION
 RIDVAN SYNCHRONIZING CELEBRATION HUN-

MANSION MAZRAIH RESULT
 PATIENT PERSISTENT
 TIATIONS THEREBY ADDING
 DOWMENTS HOLY
 BAHAUDDIN AFTER NINE
 PRISON CITY AKKA STOP
 SITE REACQUIRED BY
 AFTER LAPSE MORE THAN
 HE SECURED LEASE MANSION
 TO PRESENT TIME STOP
 LAND AREA
 THOUSAND SQUARE METRES
 EXTENSION GARDENS
 OFFERING PRAYER
 THRESHOLD THIS
 BOUNTY .3
 DEVELOPMENT OF THE

INSTITUTION

DREDTH ANNIVERSARY REVELATION MOST
HOLY BOOK FULFILLING WORLD CENTRE GOAL
GOD

OF THE
HANDS OF THE CAUSE O F

NINE YEAR PLAN STOP CONFIDENT RELEASE
and early in Novem-

At the end of October

THIS PUBLICATION ENVISAGED BY BELOVED
Universal House of Justice

ber, 1964, t h e .

GUARDIAN AND WHOSE MAIN FEATURES HE
the Hands of the

consulted with the Body of

OUTLINED WILL CONSTITUTE ANOTHER SIGNI-
considering their views

Cause of God and, after

FICANT STEP PATH LEADING BAHAI COMMUNITY

See p. 7 for text of passages translated by Shoghi

See p. 555 for full text of the Constitution of the Effendi.

Universal House of Justice.

See p. 170 for

photograph.

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

A view of the Mansion of Mazra'ih where Baha'u'llih spent approxiimately 2
years (circa

1877-18793 after leaving the prison city of 'Akka. Seen iiz tlze background
ispart o f theproperty

surrounding the mansion. This extension was acquired in March, 1973.

and recommendations, and studying the Sacred duties in relation to the
Auxiliary Boards, were

Texts, concluded that under the circumstances thus enabled to discharge
their appointed

there is no way to appoint, or to legislate to functions on a world scale
and to operate

make it possible to appoint Hands of the Cause individually in direct
relationship to the Uniof God. Accordingly, interim arrangements
versal House of Justice.

were made for the Hands of the Cause, with the The Hands of the Cause
Residing in the

assistance of their Auxiliary Boards, to carry Holy Land, in addition to
serving as liaison

out their functions of protection and propaga- between the Continental
Boards of Counsellors

tion pending future developments. and the Universal House of
Justice, were asked

Following the second International Conven- to assist the Universal House
of Justice in the

tion in 1968 the Universal House of Justice establishment of the
International Teaching

consulted further with the Body of the Hands Centre in the Holy Land
foreshadowed in the

of the Cause of God and, after carefully considering their views and the relevant Texts, of Counsellors were decided in June, 1968, to appoint eleven Continental Boards of Counsellors, three each for Africa, the Americas and Asia and one each for Australasia and Europe, to ensure the extension into the future of the functions of protection in close collaboration and propagation conferred upon the Hands of the Cause, to welcome the Cause in the Sacred Texts. The Hands of the Cause of God, freed from administrative duties with the Hands of the Cause residing in, or visiting, their respective areas. Authority for See p. 611 for texts of communications announcing the establishment of the Continental Boards of Counsellors. exercised by the Hands of the Cause, subject in

INTERNATIONAL SURVEY OF BAHAI' ACTIVITIES

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each instance to the approval of the Universal House of Justice. able progress in fulfilling this goal has been achieved. In addition to appointing and directing the original Tablets of Baha'u'llah and 'Abdu'l-Baha, members of their respective Auxiliary Boards, together with the original letters of Shoghi Effendi so the Continental Boards of Counsellors were authorized to administer their respective Continental Funds, and a member of each Board 10,900, of which thousand of 'Abdu'l-Baha, and Baha'u'llah, six was appointed Trustee. In 1969 the number of 2,300 are letters of Shoghi Effendi. Moreover, from both East and West there have been received authenticated copies of some 1,780 Tablets of Auxiliary Board members of Baha'u'llah, 4,690 Tablets of 'Abdu'l-Baha, and 12,130 letters of Shoghi Effendi, 1964,

and by a further forty-five at Ridvan, 1970,	totalling some
18,600 documents.	
bringing the total number of members of	All these
documents have been studied, im-	
Auxiliary Boards to fifty-four for protection	portant passages
from them excerpted and	
and 126 for propagation.	classified, and the
subject matter indexed for	
The members of the eleven Continental	ready reference under
four hundred titles. The	
Boards of Counsellors have served the Faith	work in the Holy
Idandhas been supported and	
with distinction, devotion and in a spirit of lov-	enriched by the
labours of a special committee	
ing self-sacrifice. They have ably assisted in	appointed by the
Persian National Spiritual	
bearing the responsibilities resting on the	Assembly which has
been assiduously engaged	
Hands of the Cause of God in the fields of	in classifying the
Holy Texts in fulfilment of the	
protection and propagation and have demon-	goal assigned to that
National Spiritual	
strated by their labours that the objective en-	Assembly.
visioned in this goal of the Nine Year Plan has	During the period
of the Plan, 15 compilabeen attained.	
tions from the Writings on various subjects	
The contribution of the Hands of the Cause	have been prepared and
all these have been	
themselves has been greatly enlarged. Many	shared either with
all National Spiritual Assemembarked on extensive journeys to remote	
blies or with National Assemblies in specific	
parts of the world, lending their distinguished	areas. Another
important step undertaken has	
services to struggling national Baha'i comrnuni-	been the sorting into
chronological order and	
ties labouring to win their respective goals.	classification
according to subject matter of	
They have undertaken special missions for the	Shoghi Effendi's
voluminous incoming mail.	
Universal House of Justice, including serving	Among the various
items are the specific letters	
as its official respresentatives at conferences	to which he replied.
These number some 26,000	
and on other occasions. Some have been able	letters: six thousand
from the East and twenty	
to devote more of their time to literary pursuits	thousand from the
West. It has been found that	

and to other important works on behalf of the a comparison of the
texts of his answers with
Faith. A deep debt of gratitude is owed the the original
questions or reports presented to
Standard Bearers of the Nine Year Plan for him results in a
fuller understanding and deeper
their wise counsel, their untiring devotion and appreciation of the
manifold implications of his
their selfless labours.' replies. It is of
profound interest to note that a
large proportion of the letters Shoghi Effendi
received from the East and answered, bear pen-
COLLATION AND CLASSIFICATION cil notes written in
his own hand on the margins
OF THE of the letters, instructing his
secretary Itow to
BAHA'I: SACRED SCRIPTURES phrase the answers. These
marginal notes have
Thanks to the valued collaboration of the been typed and added to
the body of extracts
National Spiritual Assemblies, particularly of from his writings.
Persia and the United States, and the response Shoghi Effendi
also kept copies of all the
of the friends throughout the world, remark- telegrams he sent
during his ministry which
constitute another source of guidance for the
See pp. 577-587, "The Work and Travels of the Hands
of the Cause of God". Universal House of
Justice.

THE BAH A ' ~ W O R L D

EFFORTS TOWARD ALGERIA
THE EMANCIPATION OF After the Palermo Conference¹ and
the en-
THE FAITH thusiastic participation of a number of the
The Writings of the Faith clearly indicate new Algerian believers at
that Conference, a
that the full emancipation of the Faith from wave of interrogation was
initiated by the
the fetters of religious orthodoxy is an objective Algerian authorities.
Sixteen of the Persian
to be pursued over a prolonged period and to believers were
subsequently expelled from
culminate in the universal recognition of the Algeria and their
properties and Bahii'i hold-
Faith and the emergence of its World Order. In ings confiscated. Some
three months later, one

the course of this and subsequent plans of the Persian believers working for the Alger throughout the Formative Age, this goal will be achieved. The Government was arrested and beaten but have to be progressively pursued. The countries where the Faith has been persecuted or has been proscribed are noted below, and the steps taken towards attaining this essential objective are set forth.

Following several petitions presented to the MOROCCO government, both on behalf of the pioneers and One of the Moroccan believers was arrested the Baha'i community, the confiscated property and brought before the court on January 26, 1968 on the charges of having abused the sacred-banking accounts, but the national Haziratu'l-Quds was not converting the people to another religion. He returned, the local Haziratu'l-Quds in Algiers was sentenced to three years' imprisonment. The appeal which was entered on October 24, 1968 resulted in the extension of his imprisonment to four years. The order of banishment affecting the five local believers was gradually relaxed.

Another Moroccan BahB'i imprisoned was a widowed mother of seven children. Her deceased Baha'i husband had been buried in the Algerian cemetery and she duly applied for a certificate to confirm her legal custodianship of her children. When asked to give her religion she stated that she was a BahB'i, and when she refused to deny her faith, a court case was initiated against her. On October 9, 1969 in political affairs she was sentenced to six months' imprisonment.

unfortunate misinterpretation of the operament.

tion of the Bahi'i World Centre in the Holy
Certain selected National Spiritual Assem- Land-will be eventually
cleared up and their
blies were asked to send cables to the King of services to the Holy
Threshold of Baha'u'llah
Morocco, and in countries where there were will be resumed
individually and collectively.
Moroccan Embassies Baha'i delegations called
at the Embassies to explain the Bahi'i position EGYPT
and to appeal for justice. Nevertheless, the two Ever since the Decree
of the former President
victims of this wave of persecution in Morocco of the United Arab
Republic in 1960 banning
were not released until they had each served all Bahi'i activities, the
friends in Egypt have
their full terms of imprisonment. Both are now been subjected to a series
of interrogations,
free. At this time the friends in Morocco are arrests, imprisonments and
fines, as well as
quietly pursuing their Baha'i activities, fully abuse in the mass media of
the country. At the
confident that the authorities will increasingly present time five cases
are pending before the
appreciate the Baha'i position on respect for local courts and although
some ten score of the
Islam, on loyalty to government and on non- local believers have
already been fined, iminterference in political affairs. See
p. 73 for full report.

INTERNATIONAL SURVEY OF BAHAI' ACTIVITIES

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prisoned and subsequently released, the final authorities to no
avail. Although the governverdicts by these courts have not yet been
ment took no repressive measures physically
rendered, and at every appointed date the against the Baha'is
themselves, Baha'i books
hearing has been postponed. belonging to the
friends throughout the country
The friends in Egypt submitted a petition on were confiscated, the
Ha~iratu'l-Quds in
October 13,1971 to the Supreme Constitutional Ba&dad and in one of
the villages were requi-
Court asking for redress and for justice to be sitioned, and in
certain outlying villages the
upheld. Although on several occasions that local friends were
threatened and forced in
Court met to consider the Bahk'i petition, every several instances to

deny their faith.

time it chose to postpone its final verdict. The
of National Spiritual
views of eminent French lawyers and professors
upon by the Universal

have been sought and sent to the non-Baha'i
present petitions to 'Iraqi
lawyers who are presenting the Baha'i case. A
Consulates throughout the

recent significant development has been the
contacts with 'Iraqi official publication of the opinion given by the Manda-
dom abroad was usually cordial and promises

tory of the government who had been asked to
the Baha'i petition to the
study the Baha'i file. This commissioner stated
Bahdad, unfortunately

that the 1960 Decree was unconstitutional.
favourable decision to re-

The final outcome of the various cases
law-abiding citizens, the

against the Egyptian Baha'is, and particularly
patiently expectant that the

the decision of the Supreme Constitutional
appreciate the Baha'i attitude

Court will have considerable repercussions in
to pursue their BahB'i

all Arab countries, since Egypt is regarded as a
activities.

centre for both the Arab and Muslim worlds.

PERSIA

NEAR EAST

Spiritual Assembly of Persia

In Lebanon, although for many years the
made representations to

Baha'is have owned a Baha'i cemetery, the
authorities in Persia about

Faith was not officially recognized. In August,
practised against the Baha'is

1969, upon application by the Local Spiritual
has been some improvement

Assembly of Beirut, its By-Laws were accepted
the government offices to by the authorities and the Assembly was

wards relaxing employment restrictions affectlegally incorporated. This was
the first time ing Baha'is. At the United Nations a number

that any Arab government had granted the
been briefed on the conditions

Faith this kind of recognition. However, soon

A selected number

Assemblies were called

House of Justice to

Embassies and

world. Although

publication of the opinion given by the Manda-

were made to submit

central authorities in

there has been no

move the ban. As

friends in 'Iraq are

authorities will

and grant them freedom

services and

The National

on several occasions

the &ah and high

the discrimination

of that land. There

recently in some of

the Assembly was

of officials have

in Persia affecting

the Baha'i community. Disa afterwards one of the departments in the govern-
cussions with the authorities in Persia are being
ment queried this recognition and although pursued at the
highest level in connection with
further study of the Baha'i file has been com- confiscatory taxes on
the Baha'i properties in
missioned, no decision has yet been made that country.
whether to uphold or repeal the incorporation
of the Assembly. In the meantime, the Assem- TURKEY
bly's legal status continues to be effective. For the
registration of property and Holy
In Jordan, where the local friends also had Places in Turkey, a
BahB'i endowment was
their own Baha'i cemeteries, a new piece of proposed. After a
very lengthy procedure, the
land was officially set aside in September, 1969 civil court, on the
grounds that the Baha'i
by the Prime Minister of the country to serve as Faith is a separate
religion and not a sect of
the cemetery of the Baha'i community of Irbid. Islam, gave its
verdict that the Baha'i endowment is constitutionally permissible in Turkey.
'IRA'Q However, the
Endowment Department of the
In May, 1970, the 'Iraqi government issued a Turkish government
rejected the verdict of the
decree disbanding all Baha'i institutions and court and appealed to
the High Court on the
banning all Baha'i activities. The local friends grounds that the
Baha'i Faith is not an indetried to explain the Baha'i position to the
pendent religion. The High Court ruled that
since the file did not include expert opinion on In conclusion, as will
be noted in the reports
whether the BahB'i Faith is an independent on incorporation, the
institutions of the Faith
religion or a sect of Islam, the case was to be have been given legal
standing in a number of
referred back to the same court for re-adjudica- countries where a single
religion predominates.
tion. That court obtained the opinion of three
university professors who unanimously stated
that the Baha'i Faith is an independent religion. EXTENSION AND
BEAUTIFICATION
On the basis of this opinion, and after re- O F THE
GARDENS
examining the previous verdict, the civil court AT THE WORLD
CENTRE
confirmed the legality of the establishment of Plans for the

development and beautification of the entire area of the Baha'i endowment and requested the Endowment Department to register it. This decision the Holy Shrines have been approved by the department again appealed to the High Court of Justice, and the gardens the Universal House of which, this time, without ruling on the nature on Mount Carmel in the vicinity of the Shrine of the Bab and on the Temple land have been extended. the purpose of the endowment was to legalize As those who have the Baha'i administration which, according to visited the Holy Shrines the court, was not possible under Turkish law. in Bahji and on Mount Carmel know, the Bahi'i properties in those areas are very extensive, of the High Court ruled in favour of the Baha'isive, approximating 550,000 square metres. Less than half this total case, but was overruled by the other two area has been developed judges. At present the Bahji case is under into gardens. It must be realized that the full extension of the gardens consideration of the Assembly of High Court and the beautification of the surroundings of the Shrines will call for Judges. Meanwhile, the Baha'is of Turkey are taking other steps for the recognition of the vast financial resources and take many years, Faith as an independent religion, and actions Developments at Bahji have also been taken to safeguard the Baha'i The closing of the sand road which ran close properties in Turkey. by the Mansion of Bah'u'llah and the acquisition of a small strip of land to the northeast A number of Baha'is have been successful in obtaining court rulings permitting them to made further developments possible. To the change the designation on their birth certificate of the Mansion two new quadrants and a cates from "Muslim" to "Baha'i". rectangle between have been developed and planted. To the south the gardens have been INDONESIA extended to 'Abdu'l-Baha's Tea House, with The National and Local Spiritual Assemblies and paths under the old olive trees.

blies were forbidden to conduct any adminis-
 A new entrance path, some 400 metres in
 trative activities under a ban imposed by former
 length, has been built from a gate on the
 President Sukarno in 1964. This ban included
 northern boundary to the Collins Gate, and
 a number of international organizations.
 has been lined with shrubs, trees and lamp-
 Measures, both within and outside the country,
 posts, providing a majestic approach to the
 were taken to clarify the position of the Faith
 Haram-i-Aqdas. A new western gate has also
 and to remove all misunderstandings as to its
 been built, leading to a car park outside the
 true character. These measures were successful
 Haram-i-Aqdas, to serve a greatly increased
 for a brief time, and the friends resumed their
 number of pilgrims. Altogether more than
 activities. However, although most of the high
 125,000 square metres have been developed.
 authorities in the Government are in favour of
 removing the ban against the Faith, one minis-
 Carmel

ter is vehemently against it, and he has so far
 development of the land
 been successful in thwarting the attempts of the
 been laid down by
 friends to have the ban removed. A number of
 Effendi: that there
 actions have been initiated internationally in the
 below the Shrine of the
 hope of persuading the government of Indo-
 above it; that the world
 nesia to consider favourably the BahB'i case.
 the Faith should be

Aerial view showing the extension of the gardens surrounding the Shrine of
 Bahci'u'llah and the
 Mansion of Bahji; May, 1972.

A new garden in the vicinity of the Shrine of the Bcib, Mt. Carmel; July, 1971.
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THE B A H A ' ~ W O R L D

for approximately 2 years before
 BAHAI'/ HOLY PLACES IN
 &rlrl.
 'AKKA' AND HAIFA

In the Ma~rsion of Bnhji Bohd'a'llrjh

Develop~nentson Mozmzt

The main lines of

on Mount Carmel had long

'Abdu'l-Baha and Shoghi

should be nine terraces

Bab and nine terraces

administrative centre of

gobrg to

.Moderr Roads ----

0 1 1 His arrival br 'Akhd Bahd'rr'llrjh rvos Drrprisorred irr
lhe Barracksfor 2 years, 2 nrontlrs, arrd 5 days. It was
torwards the errd of this period that the Arresr Brotrch
sacrifcsl his l f i . 0111ear.Org the Barracks Baha'rr'llill,
after living for n short ti~rreit1 variors horrses, 111oved
cvmtr~ollyto the Horrses of 'Abbrid it1 wliicl He spelrt
appro.ritrmately 7 years, drrring wplrichti~rrethe Kitrib-i-
Aqdas was revealed.

New Jerusaletil"

and "Our Verda~rt

Baliri'u'lMlr visited Haija orr 4 occasions, pitching His
tent on Morort Car~rrel.011orre of these visits He revealed the Tnblet of
Car~rielatid orr arrother He desip
noted the sirefor rhe Sltrbre of the Bab.

INTERNATIONAL SURVEY OF BAH A '~ACTIVITIES

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Obelisk marking the site of the future Madriqu'l-A&kdr on Mt. Carmel, erected
in August,

1971. The obelisk is 10.856 metres in height and contains more than 20 tons of
marble. Inside

the south facing at the base is an inscription prepared by Shoghi Efendi
stating that the stone is

placed in dedication ofthe site. A small formal garden has been developed
around the base of
the structure.

constructed arou~dthe far-flung arc centering have been constructed, and
the hillside immeon the resting places of the illustrious members diately
above this wall has been covered with an

of the Holy Family; and that this centre should informal rock-garden,
pending the construcinclude, in addition to the International tion
of the first terrace in this area. The

Archives Building, buildings for the Universal Guardian's plan for
floodlighting the Archives

House of Justice, for the Study of the Texts, Building has been
implemented, and the floodfor the Teaching of the Faith, and for a Library.
lighting of the Shrine of the Bab has been ex-

For a number of years a distinguished BahB'i tended. Owing to the
steady increase in the

architect has, at the request of the Universal number of visitors to the
Shrine, the main gate

House of Justice, been working on a detailed has been closed to
vehicles, and a small car park

plan to realize this concept. This plan has now for BahB'i visitors has
been constructed behind

been adopted, and is being used as the basis of a the Pilgrim House. A new garden in the immediate vicinity and to the Town Planning Scheme which is to be submitted to the Municipality of Haifa. Impelled Shrine of the Bab was completed in 1971, opening a new and beautiful view of the Shrine from UNO Avenue. At the same time a wrought iron gate was erected at the entrance to the path by which to obtain a design for the building which will 'Abdu'l-Baha, at one time, used to approach the Shrine. serve as its Seat on Mount Carmel. Along the southern side of UNO Avenue, An obelisk which had been fabricated in Italy on the instructions of Shoghi Effendi has been erected on the Temple land at the head of

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New gate erected in April, 1973, at the western approach to the Mansion of Bahji.

Mount Carmel. A small garden has been made In August 1968, in commemoration of the one hundredth anniversary around it. of the journey of Bahi'u'llah on the Mediterranean Sea, the DEVELOPMENT OF THE first Oceanic Conference was held in Palermo, RELATIONSHIP BETWEEN THE Sicily. Afterwards, those who had attended the B A H COMMUNITY ~ AND THE Conference were invited to journey to the UNITED NATIONS Holy Land where, in the precincts of the Most Holy Shrine, the arrival of Bahi'u'llah on the During the past decade we have witnessed a shores of the Holy Land was commemorated significant development in the relationship of by over 2,000 believers. the Bahá'í International Community with the Finally, a series of eight Oceanic and Continental United Nations, the most important step being mental Conferences was called :4

the obtaining of Consultative Status with the
La Paz, Bolivia and Rose
Economic and Social Council on May 27,
Hill, Mauritius -August, 1970
1970.1

Monrovia, Liberia and Guyana
Singapore --January, 1971

THE HOLDING OF Suva, Fiji and Kingston,
OCEANIC, CONTINENTAL AND Jamaica
-May, 1971

INTERCONTINENTAL CONFERENCES Reykjavik, Iceland and
As reported in The Baha'i World, vol. X I V , ~ Sapporo, Japan
-September, 1971

six Intercontinental Conferences were held in A total of nearly 17,000
believers from all parts

October 1967. of the world attended the
fifteen Continental,

Intercontinental and Oceanic Conferences.

See p. 366, "The Baha'i International Community
and the United Nations", for a complete report. For complete report see p.
73.

The Bahri'i World, vol. xrv, pp. 221 ff. For complete report see p.
296.

New gate erected in 1971 at the south-western approach to the Shrine of the Bhh,
at the entrance

to the path by which 'Abdu'l-Baha, at one time, used to approach the Shrine.

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' O

~ RLD

2 . F I R S T H E A D O F STATE EMBRACES THE CAUSE O F BAE-IA'U'LLAH

How great the blessedness that awaiteth the king who will arise to aid M y
Cause in M y Kingdom, who will detach himself from all else but Me!
BahB'u'llAh, Kitdb-i-Aydas

THAT His Highness Malietoa Tanumafili 11, offered Dr. Giachery his chair the first reigning monarch to embrace the courtesies the book was Cause of BahB'u'llah, should do so during the the Universal House of year marking the centenary of the revelation of was greatly pleased to the Sdriy-i-Muldk and that he should openly thoughtfully leafed through its declare his faith to his fellow believers during Cause explained what	His Highness and after exchanging presented on behalf of Justice. The Malietoa receive it and pages. The Hand of the

the days marking the one hundredth anniversary of the revelation of the Kitb-i-Aqdas rulers to whom the original must surely be recognized as one of the most addressed. Throughout the significant events in the evolution of the Form- lasted for almost ninety ative Age. It is also most interesting that his about the Faith were country, Western Samoa, is located in the Highness expressed great middle of the vast Pacific Ocean bringing to Teachings. As Dr. mind the prophecy of BahB'u'llah about His take his leave, the Malierevelation that should they attempt to conceal its toa grasped his hands and expressed the hope light on the continent, it will assuredly rear its head that he would return some time for another in the midmost heart of the ocean, and, raising visit. No one knew at that time how soon this its voice, proclaim; 'I am the life-giver of the hope was to be realized.

world!'

In early December,

1967, Dr. Giachery

The events leading up to the acceptance of recently received two the Faith by His Highness began with the de- American pioneer, Mr. Virgil cision of the Universal House of Justice to pre- stated that on more than sent a deluxe edition of The Proclamation of Malietoa had stated his desire Bahb'u'llah to today's reigning monarchs and Because of the importance heads of state. The Malietoa was one of the that one of so high a rank and one hundred and forty-one to receive this book, which had been so greatly re-stating BahB'u'llah's Own announcement would embrace the to the kings and rulers of His day. House of Justice asked The Hand of the Cause Dr. Ugo Giachery, Ugo Giachery to who was in Samoa on his return from the Inter- Samoa to discuss this matter

the volume contained

the list of kings and

Tablets had been

conversation which

minutes many questions

answered and His

interest in the Baha'i

Giachery prepared to

that he would return

visit. No one knew at

hope was to be

reported that he had

letters from the

Wilson, in which he

one occasion the

to join the Faith.

of the possibility

occupying a station

exalted by Baha'u'llah

Cause, the Universal

the Hand of the Cause Dr.

return to Western

continental Conference in Sydney in October, 1967, was requested by the National Spiritual meeting with the Malietoa Assembly of the BahB'is of the South Pacific official residence in Vailima Ocean to present The Proclamation of Bahb'u'-1968. Dr. Giachery llhh to the head of state of Western Samoa, at the main entrance a which he was glad to do. An appointment was heard and His Highness made, and in the late afternoon of October 27, the automobile with out-1967, His Highness Malietoa Tanurnafili I1 re-bidding us welcome. After the ceived Dr. Giachery and the National Spiritual he led us along the main Assembly representative, Mr. Virgil Wilson, at reception hall where we a newly built Samoan fale on a tiny off-shore During the course of the island at Letulatala Lefata. It was at this spot followed, the Malietoa dethat His Highness had some years before been clared, "I am a Baha'i . . . I believe in BahB'uY-invested with the title "Malietoa". 11ah."

His Highness Malietoa Tanumafili II of Western Samoa (centre, with lei) with Bahci'i friends attending the Annual Convention of Samoa, held at the National Bahci'i Teaching Institute; Lelata, Apia, Western Samoa.

Afterward the Hand of the Cause cabled the Baha'u'llah, the exalted Founder of the Baha'i Universal House of Justice: Faith, to the rulers of His time. . .", and added: "This gift is immensely appreciated because "HEARTY WELCOME JOYFUL CONVERSATION it has assisted me in better understanding . . . CONFIRM CONVICTION. . ."

the Teachings of BahB'u'llah, which I have

It is noteworthy that it was this Malietoa's fully and wholeheartedly accepted. I do congreat-great-grandfather, Malietoa Tavita, who sider myself a member of the BahB'i Faith, even accepted Christianity in 1830 in response to the if at this time I do not deem it necessary to make teaching work of John Williams of the London a public declaration, but I do hope that your

Missionary Society. prayers at the Holy place of
our Faith will
On February 11, 1968, another meeting took attract upon me the divine
assistance needed
place at the private residence of the Malietoa. to carry on my duties and to
increase my spiri-
His Highness showed keen interest and asked tual powers which will make
of me a just and
many questions as Dr. Giachery reviewed with honored ruler. . ."
him the principles of the Faith and its adminis- The Universal House of
Justice replied:
tration. Again he stated that he believed in "That the first ruling
monarch should declare
Baha'u'llah and His Revelation. Within the his wholehearted acceptance
of Baha'u'llah
hour, Dr. Giachery cabled the Universal during the centenary of
BahB'u'llah's procla-
House of Justice : mation brought great
happiness to our hearts.
Our souls are filled with feelings of awe and
"TODAYS INTERVIEW CONFIRMS HEARTFELT
wonderment as we contemplate the fulfilment,
ACCEPTANCE. . ."
in this day, of some of the prophecies of
Later, on February 19, 1968, the Malietoa BahB'u'llBh regarding the
kings and rulers of
wrote the Universal House of Justice expressing the world. . .
appreciation for "the beautiful and precious "The historic
significance of your membervolume containing some letters addressed by
ship in the Baha'i Faith has been recorded in
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Western Sanzoa is an independent sovereign Stevenson, at Vailima in Apia
now serves as the
State within the British Commonwealth consist- oficial residence of His
Highness Malietoa
ing of two main islands and several smaller ones Tanumafili II.
in the South Pacific Ocean. (See map above.) The tiny island,
Letulatala Lefata, where His
The chief town and administrative centre is Highness first met the Hand o
f t h e Cause Dr.
Apia on the island of Upolu. The house built there Ugo Giachery, is located o
f the north shore of
by the famous English author, Robert Louis Upolu west of Apia.
I N T E R N A T I O N A L S U R V E Y O F B A H A ' ~ A C T I V I T I E S
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our annals. We fully appreciate your feeling enthusiasm enabling

them to rise to new heights of endeavour
 not to make a public declaration at the present
 in their God-given role in the quickening of
 time. We shall await word from you before
 mankind." the quickening of
 informing the Baha'is of the world of this mo- Five years and one
 month later, His Highness
 momentous event in the history of our Faith, made known to his
 fellow believers his faith in
 which will fire their hearts with new zeal and Bah'u'llah. His
 letter is reproduced below.

Greatly esteemed members of the Universal House of Justice, much
 admired Hands of the Cause of God, respected Counselors and
 honoured delegates attending the World International Convention

It is a joy for me to remind you of the Baha'is of the Samoan Islands
 in the heart of the Pacific, to be with you in spirit and in truth!
 the
 friends of God throughout the world, to celebrate the most
 significant first century of the revelation of the Baha'i Faith,
 the Eminent Book of 'Ullah.

We pray for the success of the historic convention now being held
 in the shadow of the Mountain of God in the Holy Land. Although
 we are unable to be with you in person on this memorable occasion,
 our hearts share with you these never to be forgotten days and the
 knowledge of the triumph of victory as won for you by the will of God.

To the north, to the south, to the east and to the west, to the most
 populous and to the most remote places, we send our fond greetings
 and cheer to the apostles created by your mother in the
 Holy Spirit in the way of the rapid establishment of the
 Kingdom
 of God on earth and the unity of all the peoples of the world.

kofa tele atulava mto uuna i Samoa nei,

3. SURVEY BY CONTINENTS

A. AFRICA

OF the total increase of fifty-seven National	Cause throughout the
world are dealt with	
Spiritual Assemblies in the world during the	elsewhere in this
volume and the following	
course of the Nine Year Plan, the continent of	report does not
represent a comprehensive sur-	
Africa provided twenty-six. Starting in 1963	vey of the activities
of the Hands of the Cause	
with the four Regional National Assemblies	who made their

services available in Africa.

outlined on the accompanying map, the regions
the Continental Boards of
were subdivided at Ridvan, 1964, and again
close collaboration with
at Ridvan, 1967, so that at the beginning of the
Spiritual Assemblies,
period covered by this volume the following
to the successful achieve-
National Spiritual Assemblies had been estab-
the Nine Year Plan.

lished :

paid to the host of BahB'i

youth from many countries whose travels in

1. Cameroon Republic

ensured the success of the

2. Indian Ocean

continent, and in parti-

3. Kenya

international "rescue squad" of

4. North Africa

the Philippines,

5. North East Africa

countries who in the closing

6. North West Africa

its triumphant conclusion in Africa.

7. South Central Africa

As a result of consultations with the Univer-

8. South and West Africa

sal House of Justice early in 1972, the Hand of

9. Swaziland, Lesotho and Mozambique

Muhajir visited Persia,

10. Tanzania

Philippine Islands

11. Uganda and Central Africa

believers who could rush to the

12. West Africa

hard-pressed believers in the

13. West Central Africa

countries, as well as Swazi-

14. Zambia

Cameroon Republic.

The response was immediate: forty teachers

Africa, long dormant, was beginning to

Persia volunteering

emerge into a period of great political, social

needed in Africa. India,

The role played by

Counsellors, acting in

the African National

contributedeffectively

ment of the goals of

Tribute must be

Africa hastened and

Nine Year Plan in that

cular to the

youth from Persia, India,

Malaysia and other

hours of the Plan sealed

the Cause Rahmatu'llah

India, Malaysia and the

raising a call for

assistance of the

three East African

land, Chad and the

-largely youth-arose in

to serve wherever

and economic development. Clearly this was a Malaysia and the Philippines-where the youth time when the peoples of Africa, especially had already achieved such signal victories those south of the Sahara, would be searching contributed eleven, six and four teachers respectively for new thoughts and ideas-a time when more respectively. Three of those from Malaysia were and more of them would be receptive to the members of the National Spiritual Assembly of Teachings of Bahá'u'lláh. Taking advantage of their home country. The delegation from the Philippines included a member of the National Spiritual Assembly and pioneers from all over the world settled in a member of the Auxiliary Board. Although African countries during the Nine Year Plan, teachers, the National Spiritual Assembly of scores of travelling teachers journeyed to that the United States in that very hour wrote excontinent. The outstanding contribution in this pressing its intention to send a contingent of field was that of the Hand of the Cause Amatu'llah volunteers, and other volunteers came from Bahá'í who spent nearly four Canada. years criss-crossing the African continent by Mr. Sankaran-Nair Vasudevan, a member of the Board of Land Rover. The services of the Hands of the Counsellors in Western Asia, arose and led the way, blazing an exemplary See "The Travels of Amatu'llah Bahá'í Khánum During the Nine Year Plan: The Great Safari", p. 594. path, and the friends in Africa were later

INTERNATIONAL SURVEY OF BAHÁ'Í ACTIVITIES
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WEST AFRICA

Equator

∴, f;

'.

joined by the Hand of the Cause Rahmatu'llah The friends in several countries of Africa are also indebted to the Muhajir. Spurred on by their example, the outstanding services of Dr. visiting teachers and those in the African 'Aziz Navidi, an international lawyer and

countries-so many of them youth-worked BahB'i International
Community Representashoulder to shoulder and established a dazzling
tive for Africa, who assisted the Baha'i comrecord of service.

munities in these countries in obtaining official
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' ~O R L D

recognition and performed other valuable Hill, Mauritius (August,
1970) and the other
services. in Monrovia, Liberia
(January, 1971).

Two of the eight Oceanic and Continental A review of the development
of the Faith in
Conferences1 were held in Africa, one in Rose each of the four great
regions of Africa in the
See "Unity in Diversity", p. 296. quinquennium under
consideration follows.

North East Africa

Although a number of countries are included In 1968, in Ethiopia, a most
unexpected and
in this region, because of certain difficulties providential wave of events
began. For exand unfavourable circumstances in most of ample, in a
small town some two hundred
them the major share of the accomplishments kilometres from the capital
city, six Baha'i
was achieved in Ethiopia where a greater de- university students camped
for ten days and
gree of religious freedom existed. While the taught the Faith to people
living there and in
goals assigned to the region may not have the surrounding villages.
Later an internaseemed large when compared with those given tional
Baha'i teacher and two believers from
to other parts of the world, when one considers Addis Ababa went to these
same villages and
that for many years the opening of new centres were bountifully rewarded by
enroling twentyin all countries, including Ethiopia, had almost five new
believers. During the next year when
reached stagnation, the fulfilment of the Nine the Hand of the Cause
Amatu'l-Baha Rhhiyyih
Year Plan goals is a tremendous achievement. m a n u m visited Ethiopia
over a thousand new

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Bahb'i Teaching Conference, Addis Ababa; June, 1971. Seen in the second row,
centre, is Mr.
'Aziz Yazdi of the Continental Board of Counsellors in Central and East Africa.

Mr. Bekte

Worku, Auxiliary Board member, is seen fourth from the right, standing.

BahB'is joined the ranks, and by 1971 the goal construction of a National Haziratu'l-Quds in

of twenty-five Local Spiritual Assemblies in a beautiful and rapidly developing residential

Ethiopia had been attained. But this did not section of Addis Ababa, the location of many

-- - satisfy the friends; they went on, and by the Embassies. The one-storey building is of

end of the Plan they had exceeded that goal modern design, simple and tasteful, and permits

by 150 per cent. of expansion when needed in the future. The

As the Nine Year Plan approached its close, land for the building was donated by one of the

this region also witnessed an unprecedented friends and at the annual convention in 1970

upsurge of teaching activities in the territories the attendants pledged the cost of every item of

of Afars and Issas, and Somalia. In these areas, construction and furnishing.

which had been almost unpenetrated and where In the first half of the Plan one of the believers

conditions suggested that the friends should not contributed a large plot of land consisting of

actively engage in teaching activities, the Faith two million square meters in the southern part

has now gained strongholds. The site for a of Ethiopia, an area abounding in natural

National Haziratu'l-Quds has been acquired in beauty-greenery, forests, and natural water

Somalia where, in the last part of the Plan, the falls. A Baha'i Winter and Summer School was

designated number of Local Spiritual Assem- established here and named "Banani House"

blies has been surpassed. A temple site was to perpetuate the memory of the Hand of the

acquired in Addis Ababa, on a hill overlooking Cause Musa Banknil whose passing in 1971

the city. deprived the BahB'is of

Africa of their "spiri-

The Sudan, formerly administered by the tual father".

Regional National Spiritual Assembly of North ~ e n t i o n ~ m u b e

s t made of the long estab-

East Africa, formed its own National Spiritual lished communities of Egypt

and Libya which, although still experiencing recurrent periods of persecution and having been hindered in function of Bahá'ís throughout North East Africa-the See "In Memoriam", p. 421.

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tioning as normal Bahá'í communities in their the devitalizing onslaughts inflicted upon them. teaching work, have been a great example and Such is their example that their sister communities inspiration to the entire region of North East ties in Africa and throughout the world marvel Africa due to their perseverance, staunchness at them. of belief and their steadfast ability to withstand

North West Africa

At Ridvin, 1968, the National Spiritual	Ifni
Assemblies in North West Africa and the terri-	Madeira
tories comprising them were as follows:	Canary Islands
The Cameroon Republic (with its seat in	West Africa (with its seat
in Monrovia)	
Victoria)	Liberia
North West Africa (with its seat in Tunis	Sierra Leone
1963-1967; Rabat 1967-1974)	Guinea
Morocco	Gambia
Mauritania	Senegal
Rio de Oro	Portuguese Guinea
Spanish Sahara	Cape Verde Islands

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Ivory Coast be listed the establishment of 179 Local Spiritual Assemblies in the Mali Cameroon Republic, including at least one in Upper Volta each major administrative subdivision of the West Central Africa (with its seat in Victoria tive subdivision of the country and nineteen of 1964-1967; Lagos 1967-1970) which were incorporated; the establishment of Spanish Guinea three Local Spiritual Assemblies in Fernando Po and one in Rio Muni; Fernando Po Island the acquisition of Corisco Island fourteen Local Haziratu'l-Quds; an increase to

Siio Tome and Principe Islands 640 in the number of
localities where BahL'is
Nigeria resided, being forty in
excess of the goal estab-
Niger lished; the acquisition
by donation of two plots
Dahomey of land as national
endowments, being situated
Togo respectively at Ebeagwa
and Atebong Wire;
Ghana the enrichment of Baha'i
literature in the
Douala, Basa, Ewondu and Kenyang lan-
These areas were scenes of intense teaching guages, indigenous to
the area; and the enrollactivity and the followingindependent countries
ment of three thousand new believers during
were to have their own National Spiritual the last year of the
Plan alone.
Assemblies by the end of the Plan : In the final years
of the Plan a successful
Algeria2 Ghana beginning was made in
the important areas of
'The Central African Republic Nigeria stimulating activity
among BahB'i youth and
Chad Tunisia the adoption of means to
ensure the education
Congo (Brazzaville) Zalre of BahB'i children. In
addition, considerable
Added to these were the Regional National strides were made in
deepening the knowledge
Spiritual Assemblies of: of believers
throughout the country through
institutes, classes and conferences.
Dahomey, Togo and Niger
Ivory Coast, Mali and upper Volta
Upper West Africa DAHOMEY, TOGO AND
NIGER
West Africa The final five years
of the Nine Year Plan
saw an influx of Hands of the Cause, travelling
CAMEROON REPUBLIC teachers and pioneers into
Dahomey, Togo and
In its message to this national community at Niger, and a subsequent
burst of growth in all
Ridvan, 1967, the Universal House of Justice three countries. On
January 1,1968, the Official
called upon the believers in the United Republic Journal of Dahomey

published the recognition of Cameroon to accomplish nineteen specific of the Faith by the Government, granted on goals in the remaining years of the Nine Year November 24, 1967. Plan. Early in 1969 an intensive two-weeks teaching project resulted in Among the most significant achievements of the Dahomey Baha'is this young community during this period must being granted audiences with the principal Dahomean authorities each of whom was pre-sented with The National Spiritual Assembly of West Central Proclamation of Bahci'u'll~hand Africa existed between 1964-1970 and during part of that period had within its jurisdiction the Cameroon other Baha'i books. Republic, Spanish Guinea, Corisco Island, SBo Tome and Principe Island, Fernando P6 Island, Nigeria, The Universal House of Justice authorized Dahomey, Niger, Ghana and Togo. In 1967 the the formation of the National Spiritual Assementity became known as the National Spiritual Assembly of the Cameroon Republic and the re-bly of Dahomey, Togo and Niger at Ridvan, aligned Regional National Spiritual Assembly of 1970, with its seat in Cotonou. The Hand of the West Central Africa, with its seat in Lagos, had Cause Jalal U a z e h within its jurisdiction Nigeria, Dahomey, Togo, Niger represented the Universal and Ghana. In 1970 it was dissolved with the forma- House of Justice on this occasion. The visits tion of the three independent National Spiritual Assemblies of Nigeria; of Ghana; and of Dahomey, of the Hands of the Cause lent impetus to the Togo and Niger. This National, Spiritual Assembly with its seat in teaching work and the guidance and encourage- ment of the Continental Algters, came Into existence for a brief period, and Board of Counsellors comprised both Algeria and Tunisia. It had to be disbanded owing to unfavourable local circumstances. greatly assisted.

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' O
~ RLD

The President of Dalzomey, His Excellency Sourou Migan Apithy, (Presidential Council, Porto Novo) receiving Bahd'i literatitre at his residence in Dahomey from Mrs. Meherangiz Munsiff;

Bahd'i travelling teacher, who visited fourteen African countries in 1972.

In September, 1971, a BahB'i delegation met publishing twenty Local Spiritual Assemblies.

with General Etienne Eyadema, President of The Haziratu'l-Quds was completed in 1971-

the Republic of Togo where the Faith was 1972. A Teaching Institute was erected in

officially recognized in February, 1973, largely Avarankou in 1972 and inaugurated on Februdue to the efforts of Dr. 'Aziz Navidi. Recogni- ary 25, 1973, with the Prefect, Under-Prefect

tion of the Faith was obtained in Niger in and Village Chief and over one hundred Baha'is

April, 1972. in attendance. In 1972 a

Temple site was pur-

Their Excellencies Sorou Migan Apithy and chased near Cotonou. A school was begun by

Justin Tometin Ahomadegbe of the Dahomean the local believers in Tchedegbk in 1970 with

Presidential Council received Amatu'l-Baha the assistance of the

National Spiritual Assem-

Ruhiyyihmanum during her visit in 1971. bly. BahB'i literature was

published in French,

His Excellency Mathieu Kkrkkou, President Goun, Fon and Mina.

of Dahomey, in June, 1973, received a delega- Thirteen Local Spiritual

Assemblies were

tion of BahB'is who presented him with The formed in Togo, exceeding the goal by three. A

Proclamation of Bahd'u'llih, an event which local centre was erected in Agoukvk in 1972. In

was broadcast on the national radio network. 1972 a Temple site was

acquired. BahB'i litera-

Later in the year the Minister of Justice of ture was enriched through the publication of a

Dahomey met with members of the National pamphlet in Ewe.

Spiritual Assembly and gave permission to the Niger, assigned the task

of forming five Local

Attorney-General, Mr. Alexandre Durand, to Spiritual Assemblies,

established seven and

speak at the BahB'i commemoration of the acquired a teaching

institute and an endowment-fiftieth anniversary of the declaration of ment,

the latter a plot of land a few kilometres

Human Rights. from Niamey. BahB'i

literature was published

Dahomey exceeded by five its goal of estab- in three indigenous languages.

The National

INTERNATIONAL SURVEY OF BAHAI' ~ACTIVITIES

His Excellency General Etienne Eyadema, President of Togo, receiving Baha'i literature from

Mr. G . Ferdo~vs,Baha'i travelling teacher; October, 1971.

His Excellency Hanzani Diori, President of Niger, (centre) photographed with Dr. 'Aziz Nnvidi

(left)and Mr. Ltopold Kaziende, a cabinet minister, on the occasion of the signing by the President of the officialdecree granting recognition to tlze Bahd'i Faith in Niger; April, 1972.

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

Youth Committee published a journal Badi' of whom she presented The Proclamation of which has maintained a vital link among the Bahd'u'llah. believers and established a high standard of The education of Baha'i children commenced quality. in 1969 and is actively

pursued in a number of

In all three countries a total of 133 localities localities.

were opened, surpassing the goal of one hun- At Ridvan, 1973, Ghana reported that fortydred. Children's classes were established in all one

Local Spiritual Assemblies had been

three countries. The believers have been active formed and BahB'is resided in 157 localities.

in composing poems and songs with BahB'i The number of Bahb'is had increased to 1,721.

themes in the languages of their countries.

NIGERIA

GHANA

The BahB'i community administered by the

The National Spiritual Assembly of Ghana National Spiritual Assembly of Nigeria was

was formed in 1970 with its seat in Accra, its formerly under the jurisdiction of the Regional

community having formerly been under the National Spiritual Assemblies of North West

Regional National Spiritual Assemblies of Africa from 1956 to 1964 and of West Central

North West Africa from 1956 to 1964, and of Africa from 1964 to 1967. In 1968 the affairs of

West Central Africa from 1964 to 1970. The the Cause in Nigeria were administered by an

Universal House of Justice was represented at emergency committee. The present National

the inaugural Convention by the Hand of the Spiritual Assembly describes the Cause as being

Cause Jalal a a z e h . in its infancy in Nigeria

in this period, and there

At the time the National Assembly was formed there were thirteen Local Spiritual Assemblies in Ghana and the Faith was established in forty-nine localities. The believers area in the south numbered approximately four hundred. The first wide scale proclamation of the Faith occurred in 1971 when the Baha'is participated in the second Ghana International Trade Fair, where literature was distributed. During this same period at least fifty per cent of the population of two villages, Domi-North-western Africa reappeared and Amanfro, became Baha'is, it was reported. The Universal House of Justice on this occasion. The Convention reported that five

were only a few isolated believers scattered throughout the country. In 1969, due to civil war, activity was still

restricted, but some work was done in the Calabar eastern region, and the believers were eager to

expand their activities.

The inaugural Convention cabled from

Calabar on May 4, 1970 that twenty-four dele-

gates and many observers were in attendance.

Dr. William Maxwell of the Continental Board

of Counsellors in North-western Africa reappeared and Amanfro, became Baha'is, it was reported. The Convention

reported that five

The National Spiritual Assembly achieved new Local Spiritual Assemblies had been

incorporation, as did five Local Spiritual villages had accepted the

Assemblies; a Temple site was acquired near Faith.

Aburi, approximately twenty-five miles from The year 1971 was marked

by a rapid increase in the number of Local Spiritual Assemblies

Accra; governmental recognition was accorded and a growing interest in

Baha'i marriage and BahB'i Holy Days, the Nigerian public. At

the Cause among the latter exempting BahB'is and their children

Ridvan, 1972, it was reported that a National Haziratu'l-Quds had been acquired and a year

ported that a National Haziratu'l-Quds had days, and a quantity of BahB'i literature was

later the Nine Year Plan was triumphantly

translated and produced in a variety of local concluded when it was

languages including Fante, Twi, Hausa, Dag- reported that the National Assembly was inbani, Ga and Ewe. incorporated,

one Teaching Institute had been

Village teaching was accelerated by the visits established, one National and three Local

of Hands of the Cause. During her visit Haziratu'l-Quds had been obtained, and that Amatu'l-Bahb Rfihyyih Q a n u m was received the number of Local Spiritual Assemblies had by His Excellency Acting Prime Minister been raised to eighty-eight, surpassing the goal of fifty, and the number J. Kwesi Lamptey and His Highness the of localities where Asantehene, Otumfuo Opoku Ware 11, to each BahB'is reside increased to 208, surpassing the

INTERNATIONALSUKVEYOFBAHA'~ACTIVITIES

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goal of 180. In addition, BahB'i literature had of the Plan the majority of the Local Assembeen translated and/or published in a number blies in the Gambia were Jola settlements. The of African languages indigenous to the area. culmination of teaching and proclamation was the West African Baha'i Youth Conferencq held in December, 1972, under the sponsorship IVORY COAST, MALI of the Continental Board of Counsellors, with AND UPPER VOLTA youth from nine West African countries parti- Formerly under the jurisdiction of the cipating, and climaxed with a public meeting Regional National Spiritual Assemblies of attended by more than a hundred people North West Africa, from 1956 to 1964, and of including several dignitaries. West Africa from 1964 to 1971 the BahB'i com- In 1968, Baha'i localities totalled only munity of Ivory Coast, Mali and Upper Volta twenty; by 1973, this increased to 117, only elected its National Spiritual Assembly at three short of the goal. There were less than four hundred believers Ridvan, 1971, with its seat in Abidjan, Ivory in 1968 and more than 1,800 in 1973. Eight Coast. Representing the Universal House of Local Assemblies were reported in 1973. Eight Justice on this occasion was the Hand of the in 1968. There were eleven by 1970 and thirty- Cause Amatu'l-Baha Ruhiyyih Qanum. At six by 1973; both Senegal and Mauritania surthis time it was reported that there was one passed their goals. Local Spiritual Assembly in Mali, one in In January, 1973, a letter from the Secretary- General of the Upper Volta, twelve in the Ivory Coast, and

Gambian Government advised that Baha'is resided in twenty-three localities the National Assembly that the Baha'is were in the last named country. The National Spiritual Assembly was assigned the tasks, among Literature in the indigenous languages was enothers, of raising the number of localities on the riched during the Plan and commencing in 1971 an informative bilingual newsletter was pubthe number of Local Spiritual Assen~bliesto lished. In 1973 the National Haziratu'l-Quds, purchased in 1970, ten in the Ivory Coast, three in Mali and three was exempted from taxain Upper Volta. tion. The National Assembly feels that the By the end of the Nine Year Plan, at Ridvan, period 1968-1973 marked considerable pro- gress in the 1973, the community had achieved an impres- expansion of the Faith in its area sive record, having doubled the number of and paved the way for greater consolidation. Local Spiritual Assemblies, and having almost trebled the number of localities. The property goals were achieved and Baha'i literature was WEST AFRICA produced in several local languages. The National Spiritual Assembly of West Africa was established in 1964 with its seat in Monrovia, Liberia. The five years under review UPPER WEST AFRICA were marked by vigorous efforts to proclaim The formation of the National Spiritual the Cause throughout this area. In June, ' 1968, The Assembly of Upper West Africa took place at Proclanzation of Baha'u'llrih was pre- sented to I-lis Ridvan, 1970, when the Hand of the Cause Excellency W. V. S. Tubman, President of Enoch Olinga represented the Universal House Liberia. After the passing of Presiof Justice. The inaugural Convention was held dent Tubman, a similar presentation was made in Banjul, Gambia, where the Faith was first to his successor, His Excellency William R. Tolbert, Jr. ; to introduced in 1954 by the Knight of Baha'u'- His Excellency Sekou Toure, President of Ilah, Fariburz Ruzbihyan. Guinea; and to The Hon. S. I. The community launched a vigorous attack Koroma, Vice-President of Sierra Leone.

on the goals assigned to it in the Nine Year Plan
 various Hands of the Cause,
 and their efforts were supported by the visits of
 Continental Board of Counsels a number of Hands of the Cause, and pioneers
 lars and outstanding travelling teachers were a
 and travelling teachers. A signal event was the
 inspiration and their suggestions
 rapid growth of the Faith among the Jola tribe
 methods were of great help.
 in the Fonyi districts of the Gambia. By the end
 the Plan, weekend Schools,
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During the Continental Conference held in Monrovia, Liberia, in January, 1971,
 His Excellency
 Dr. William R. Tolbert, Jr., Vice-President of Liberia, (second from right) was
 photographed
 with the Hands of the Cause Amatu'l-Bahh Ruhiyyih a h n u i n and Dr.
 Rahmatu'llah Muhhijir.
 Dr. William Maxwell and Mr. Kolonario Oule of the Continental Board of
 Counsellors in Africa
 are seen at the far left and fourth from the left respectively.

The National Bahá'í Centre, Monrovia, dedicated December 28, 1968.
 INTERNATIONAL SURVEY OF BAHÁ'Í ACTIVITIES
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Teaching Institutes and Conferences it was many as two thousand
 persons including officers reported increased the capacity and under-
 cials of the Government and many youth attending of the friends and heightened
 their tended one such programme in 1971, which was
 determination to win the goals of the Plan. broadcast live over
 the national radio network,
 The West Africa Summer School building and the masses heard the
 introductory remarks
 located at Bomi Hills, Liberia, was successfully of the Secretary of
 the National Spiritual
 completed in December, 1970, and as time Assembly speaking
 about the teachings of
 went on attracted international teachers and Baha'u'llah relating
 to world peace.

students. In addition to
 participating in a number of
 The 1971 Continental Conference of Africa, public meetings in
 observance of United
 called by the Universal House of Justice, was Nations Day the
 community, in 1972, through
 held in Monrovia January 1-3, 1971 and
 association with the mass media, was able to take

exerted an incalculable influence on communi-
 of a seventy-minute
 ties throughout West Africa. A special bounty
 United Nations. Of this time,
 was having present the Hands of the Cause
 were allotted to the Baha'is.
 Amatu'l-Baha Ruhiyyih a n u m and Dr.
 the BahB'i principles in
 Rahmatu'llah Muhajir, the official representa-
 problems, and the important
 tive of the Universal House of Justice.
 Baha'i International Com-
 A rapid increase in enrolments among youth
 programmes of the
 was characteristic of this period. In 1972 enthu-
 siastically mounted and well organized youth
 1971, the Ministry of
 projects, entirely planned by the BahB'i Youth
 gave official recognition
 Club, often including non-BahB'i participation,
 were conducted; one which achieved national
 thirteen new Local Spiriatention was the "World Peace Essay Con-
 tual Assemblies had been formed in Liberia,
 test" held in both Liberia and Sierra Leone.
 Sierra Leone. The goal
 The topic "The Role of Individual Youth in
 Local Haziratu'l-Quds
 Achieving World Peace" attracted entries from
 accomplished by Ridvan, 1973.
 youth of numerous high schools and various
 Liberian community
 religious denominations. This event served to
 incorporation of the Local Spiriproclaim the Faith widely and was given un-
 tual Assemblies of Gboweta, Mano River and
 preceded news coverage.
 conclusion of the Plan there
 While concentrating primarily on deepening
 Spiritual Assemblies
 and consolidation, West African communities
 where BahB'is resided in
 took advantage of every opportunity to colla-
 the jurisdiction of this
 borate with the United Nations Association by
 sponsoring or participating in programmes. As
 South and West Africa
 Before the Nine Year Plan this region was

part in the production
 video-tape on the
 thirty-five minutes
 Mention was made of
 relation to world
 contribution of the
 munity to the aims and
 United Nations.
 On December 31,
 Education of Liberia
 to Baha'i Holy Days.
 By Ridvan, 1972,
 and four new ones in
 of building two more
 in Liberia was
 In March of 1973 the
 achieved the
 Yekepa. At the
 were twenty-five Local
 and ninety localities
 the territories under
 national community.
 The National

Spiritual Assembly of the
divided into three National Spiritual Assembly Indian Ocean
with its seat in Port Louis

areas : (Mauritius)

Mauritius

The Indian Ocean Chagos Archipelago

South Central Africa

Rodriguez Island

South and West Africa

Malagasy

- . Republic (formerly Madagas-

In 1964 a further division was made resulting car; name changed
in 1958)

in the formation of the following National Seychelles
Islands

Spiritual Assemblies and areas of jurisdiction Comoro Islands

as at Ridvan, 1968 : Reunion Island

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The National Spiritual Assembly of South By the end of the
Plan, the following inde-

Central Africa with its seat in Salisbury pendent countries were to
have their own

(Rhodesia) National Spiritual
Assemblies:

Malawi (formerly Nyasaland; name

Botswana

changed in 1964)

Malawi

Southern Rhodesia

Rhodesia

Botswana (formerly Bechuanaland; name

Lesotho

changed in 1966)

Mauritius

The National Spiritual Assembly of South Seychelles
and West Africa with its seat in Johan- Malagasy Republic
nesburg (Republic of South Africa)

The Regional National Spiritual Assembly of
South Africa

Swaziland and Mozambique remained as did

South West Africa

the Regional National Spiritual Assembly of
Zululand

South and West Africa, the latter with an
Angola

altered area of jurisdiction comprising South

St. Helena Island
Africa, South West Africa, Zululand, Angola
Lesotho (formerly Basutoland; name
and St. Helena. The National Spiritual Assemchanged in 1966)
bly of the Malagasy Republic was given juris-
The National Spiritual Assembly o f Swazi- diction over the Comoro
Islands and the
land, Lesotho and Mozambique with National Spiritual Assembly
of the Seychelles
its seat in Mbabane (Swaziland) had jurisdiction over the
Chagos Archipelago
and Agalega Island.
The National Spiritual Assembly of Zambia
(known as Northern Rhodesia until
1964) with its seat in Lusaka SOUTH AND WEST
AFRICA
Formerly under the jurisdiction of the Regional The National
Spiritual Assembly of South
National Spiritual Assembly of South and West and West Africa came
into being in 1956 with
Africa (1956-1964) this community in 1964 elected its National Spiritual
Assembly which existed its seat in Johannesburg and has existed since
with various t rritorial changes until its dissolution then, with various
territorial changes. With the
in 1970 with the formation of the National Spiritual
Assemblies of Botswana, of Malawi and of Rhodesia. formation in 1967 of
the National Spiritual

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

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Assembly of Swaziland, Lesotho and Mozam- enrolment of
representatives of the Herero
bique the jurisdiction of the National Spiritual tribe, in 1970, and
of Shua Bushmen in 1971.
Assembly of South and West Africa included
South Africa, South West Africa, Angola, St.
Helena and Zululand. THE
INDIAN OCEAN
Despite seemingly overwhelming obstacles To the east of the
great African continent
the hard-pressed believers of this area recorded and south of
theequator lie a number of islands
statistical gains in the period under review and which were the scenes
of exciting BahB'i activity
a qualitative, subtle but impressive strengthen- during the closing
years of the Nine Year Plan.
ing of the foundations of the Cause in the When one realizes
that only two of them,

regions within the jurisdiction of this National
Zanzibar, had been opened
Assembly. At Ridvan, 1968, approximately
Guardian's Ten Year Crufty Local Spiritual Assemblies were in exist-
sade, and that at the beginning of the Nine
ence, scattered throughout South Africa and
these islands were included
Zululand. By the end of the Plan the number
Regional Spiritual Assembly,
had more than doubled, distributed throughout
establishing four National
all areas of jurisdiction including Angola and
by Ridvin, 1972, stands
St. Helena, and BahB'is resided in approxi-
remarkable. During the last five
mately five hundred localities throughout the
Indian Ocean area more
region. BahB'i literature was enriched through
number of localities where
material translated and/or published in Afri-
113 to 288) and more than
kaans, Zulu, Tswana and Xosa and a news-
Local Spiritual Assemletter was published in South West Africa to
blies (from twenty-seven to eighty-nine).
meet the needs of the Ovambo believers. The
teaching activity was heightcommunity was further diversified through the
ened by the visits of Hands of the Cause and a

Madagascar and
before the beloved
Year Plan most of
in the area of one
the achievement of
Spiritual Assemblies
out as truly
years of the Plan the
than doubled the
BahB'is resided (from
trebled the number of
The tempo of

The Hands of the Cause (left to right) Jalbl KJdzeh, William Sears,
representative of the
Universal House of Justice, and Dr. Rahmatu'llah Muhajir, plzotographed during
the Oceanic
Conference, Rose Hill, Mauritius; August, 1970. Seen standing to the riglzt is
Mr. Roddy
Lutclzmaya, a member ofthe Natorzal Spiritual Assembly of the RahiYis of the
Indian Ocean.
number of travelling teachers who visited these countries remained behind
to participate in the
islands. Amatu'l-Baha R6hiyyih a a n u m teaching work.
visited all the major islands and the Hands of It should be mentioned
that two National
the Cause JalaIKhazeh, Rahmatu'llah Muhajir, Spiritual Assemblies in the
Indian Ocean
Adelbert Miihlschlegel and William Sears all (Mauritius and Seychelles)
achieved their invisited the Indian Ocean during this period-
corporations by Acts of the legislature.
some of them more than once.

But the outstanding event was the Oceanic Conference at Rose Hill, Mauritius, in August, 1970. More than one thousand believers Seychelles were unusually attended representing twenty-seven countries, radio. In early 1969 some coming from as far away as the United States, France, Italy, England, Japan and success when the Broad-Australia. The Hand of the Cause William allow fifteen minutes Sears who represented the Universal House of Justice at the Conference paid courtesy calls on Message of the Governor-General and the Prime Minister, only the people of the and many government officials and members of also those on other the diplomatic corps attended the official reception at the Conference. The press, radio and people spoke of the television provided much publicity for the Faith. But above all the inspiration and enthusiasm generated among the believers attending the Conference provided a springboard for the rapidly growing increased teaching activity necessary to win pioneers to Chagos, to and, in many cases, surpass the goals of the RC Union. There was a Nine Year Plan. Many believers from different youth of the

SEYCHELLES

The friends in successful in the field of their efforts to obtain radio station met with casting Manager agreed to of time on ten different Baha'i Holy Days. Thus the BahB'u'llah reached not main island of Mahe, but islands of the Seychelles reported that everywhere Faith and that the children of BahB'i songs which they Not only was Seychelles pioneers and teachers; this Baha'i community sent Agalega Island and to great awakening among the

The first Annual Convention for the election of the National Spiritual Assembly of the Bahais of the Malagasy Republic (Madagascar); April, 1972. The Hand of the Cause Dr. Rahmatu'llah Muhrijir is seen seated in the centre of the second row.

INTERNATIONAL SURVEY OF BAHAI ACTIVITIES
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Seychelles who played a significant role in many assistance was received from the

Continental Board
teaching activities. Some of the songs composed of Counsellors and members
of the Auxiliary
by BahB'i singing groups found their way to Board. A youth meeting in
1969, held in Plaine
Mauritius and the mainland of Africa. des Cafres, sparked
interest among young
people. An active Regional Youth Committee
was formed which held regular meetings. The
MALAGASY REPUBLIC Faith was proclaimed through a
three-day exhi-
The National Spiritual Assembly of the bit in St. Pierre.
Malagasy Republic was formed at Ridvan, In 1970 The Proclamation
of Bahri'u'llah was
1972, with its seat in ~ananarive.;The Hand of presented to the Prefect of
RUnion. Five Local
the Cause Rahmatu'llah Muhaj'ir represented Spiritual Assemblies existed at
that time. The
the Universal House of Justice on this occasion. following year a series of
successful public
The homefront territory consisted of the meetings was conducted and the Baha'i
teach-
Malagasy Republic and Comoro Islands and ings were presented to several Mayors.
at that time thirty-two localities had been At Ridvin, 1972, eight
Local Spiritual
opened to the Faith. There were eight Local Assemblies were formed. A visiting
Baha'i
Spiritual Assemblies in Malagasy and one in teacher was interviewed by the
press and
Comoro Islands. One of the Local Assemblies appeared on radio and television,
the first time
in Malagasy had achieved incorporation. A these media devoted attention to the
Faith. In
National Vaziratu'l-Quds had been acquired in November, a special programme was
devoted
November, 1970, a Temple site in January, to children. The State authorities of
RUnion
1971, and a national endowment in April, 1972. accorded official recognition to
the National
Representatives of the Antaimoro, Antaifasy, Spiritual Assembly in June, 1972.
Antambahoaka and Antaisaka tribes were en- In January, 1973, an
endowment was
rolled enriching the membership of the com- acquired in Bras-Creux and in March
a Temple
munity which already consisted of representa- site was obtained. There were
thirteen Local
tives of the Hova and Betsileo tribes and Spiritual Assemblies in existence by

Ridvhn,

Comorians. By Ridvan, 1973, among the vic- 1973. Five Baha'i marriages were conducted in

tories recorded in this national community, the period under review and a number of

was the establishment of twenty-seven Local classes for children were established.

Spiritual Assemblies in the Malagasy Republic and two in the Comoro Islands, with a total of eighty-three localities where Baha'is resided.

BOTSWANA

The Hand of the Cause Paul Haney represented the Universal House of Justice at the

REUNION inaugural Convention at Ridvan, 1970. The

The Hand of the Cause Rahmatu'llah formation of this National Assembly, with its

Muhajir was the representative of the Universal seat in Gaborone, was an achievement beyond

House of Justice when the believers of Reunion the original goals set for the Nine Year Plan and

formed their National Spiritual Assembly at was made possible by an increase in the number

RidvBn, 1972, with its seat in St. Pierre. of Local Spiritual Assemblies and localities, as

At Ridvan, 1968, there was only one pioneer well as by the settlement of a small number of

residing in Reunion and three Local Spiritual active pioneers, during the years immediately

Assemblies had been established. In April of before 1970. The number of Local Assemblies

that year recognition of the Spiritual Assembly grew from six, in 1968, to twelve in 1970. These

of St. Pierre was published in the State official communities were sustained by regular visits

Gazette. Additional pioneers settled and assist- from members of Continental Board of Counance was received from travelling teachers. In sellors and the concerted efforts of the resident

November, 1968, the Local Haziratu'l-Quds of pioneers.

St. Pierre was acquired. A Summer School was The first year of the existence of the Botswana

held in that same year. national BahB'i community saw extensive pro-

The flow of visiting teachers increased in 1969 clamation and teaching throughout the country

and subsequent years, and considerable assist- in the form of public meetings in the villages,

often called by village Chiefs themselves. Local BahB'i Writings are the first words ever to have

believers, travelling teachers and pioneers were used in these languages.

used in this massive effort, resulting in open meetings in over eighty villages, contact with MALAWI

more than fifty chiefs, and distribution of

The National Spiritual Assembly was estab-

BahB'i literature to more than five thousand

lished with its seat in Limbe at Ridvan, 1970,

people. The National Spiritual Assembly's own

when the Hand of the Cause Paul Haney repregal to achieve an all-BahB'i

village was accomsented the Universal House of Justice. At that

plished in Bonwapitse. During a proclamation

time there were nine Local Spiritual Assemmeeting several people became BahB'is in

blies established, eight of them in the southern

Bonwapitse and after thevillage Chief, who had

region and one in the northern, (one of them

already embraced the Faith, attended a Conferhaving achieved incorporation),

and Baha'is

ence at Gaborone and returned home fully

resided in eighty-nine localities, a figure which

confirmed in his belief, almost the entire popuwasrevised within a few months to onehundred.

lation of one hundred at Bonwapitse accepted

In April, 1970, a Teaching Institute had been the Cause.

acquired at Amalika, near Blantyre.

During the following two years the specific

In 1971 BahB'i literature was enriched

goals of the Plan were focused upon and often

through the translation and/or publication of a

surpassed. The goal of establishing twenty

number of titles in Cicewa and Tumbuka and

Local Spiritual Assemblies was exceeded by

by 1972 representatives of all the tribes of

four ;and instead of fifty localities, eighty-eight

Malawi were enrolled in the Faith.

were recorded. All the property goals were ac-

In the six months before the conclusion of

complished, including acquisition of a Temple

the Nine Year Plan, spectacular victories were

site, and a Teaching Institute at Mahalapye.

recorded: four new Local Spiritual Assemblies

The goal of acquiring one Local Haziratu'lwere established, bringing the total at Ridvan

Quds was met when local believers built one at

to twenty-seven; approximately two hundred
Thamaga, and exceeded when another was
new believers enrolled; and twenty-three addibuilt at Selebi-Pikwe. The legal
incorporation
tional localities were opened to the Faith
of the National Spiritual Assembly was
bringing the total to a figure in excess of 225.
achieved as well as that of eight Local Assem-
In 1971 the Hand of the Cause Enoch Olinga
blies: three more than called for in the Plan.
paid a visit to Malawi where he was accorded
Contact with the nomadic Bushmen of the
gracious interviews by the Life President of
Kalahari Desert was a goal of the Ten Year
Malawi, His Excellency Dr. Kamuzu Banda,
Crusade. This goal was inherited from the
and Mr. Albert Muwalo, Minister of State.
region of South and West Africa. A few individuals had been successfully
contacted during
the Crusade, but in terms of definite localities
the goal was finally achieved in 1971.
dissolution of the National
Following the visit of Amatu'l-BahaRuhiyyih
Central Africa
U a n u m 1 to the Bushmen in June, 1972, a
three independent Nasingularly inspiring conference was held at the
tional Spiritual Assemblies in Botswana, Mali
National Centre in Gaborone attended by nine
newly-formed Rhodesian
Bushman representing three distinct language
Assembly was designated as
groups. Soon thereafter eighty Bushmen
Nine Year Plan
entered the Faith in about fifteen localities, two
the three Assemblies
of which, at Tshasane and Mathibatsela, have
was the primary
all-Bushman Assemblies. Translation of BahB'i
National Assembly.
literature, including the creative Word, was
innovations in the
accomplished in four of the Bushman "click"
Rhodesia were the inlanguages, requiring special phonetic notation.
creased participation by the African believers
This was particularly significant in that the
from urban to village
teaching, innovations which originated from

RHODESIA

In 1970, with the

Spiritual Assembly of South

and the formation of

and Rhodesia, the

National Spiritual

the "mother" Assembly. The

goals were divided among

and their accomplishment

concern of the Rhodesian

The most significant

teaching work within

phonetic notation.

and the shift of emphasis

See "The Travels of Amatu'l-Bahi Rdhiyyihminum During the Nine Year Plan: The Great Safari", p. 594. suggestions made by the Universal House of

INTERNATIONAL SURVEY OF BAHAI' ACTIVITIES 201

Justice. The wisdom of this course soon became land. In 1968 there were twelve Local Spiritual

apparent when the first Rhodesian travelling Assemblies and eight hundred believers in

teacher, Pande Sibanda, enrolled dozens of Swaziland, six Local Spiritual Assemblies and

new believers, including Paramount Chiefs three hundred believers in Lesotho, and one

Chiweshe and Chaona. Encouraged by these Local Spiritual Assembly and less than 250

initial successes, teacher training institutes were believers in Mozambique. The Nine Year Plan

held for training additional teachers so that by called for the establishment of fifty Local Spiritual the time the Hand of the Cause Rahmatu'llah Local Assemblies and 150 localities in Swaziland;

Muhajir first visited Rhodesia, urging the fifty-seven Assemblies and 280 localities were

acceleration of the process of mass teaching, a recorded at Ridvan, 1973. Mozambique exgroup of five trained teachers was available. All exceeded the Local Assembly goal by two, with

five of these teachers were sent to the Gokwe twelve established, four of them in the Tete area

area where five hundred new Baha'is were enrolled - which were assisted by travelling teachers from

enrolled, including Paramount Chief Nengweni. Rhodesia, and the balance in the southern part

Teachers based in this area also established centres of Mozambique. tact with the remote Batonga tribes and soon After much work and many disappointments

established a Local Spiritual Assembly among a lovely property was acquired near Mbabane.

them, Subsequent mass teaching efforts resulted The property includes a Temple site, endowment large scale enrolments in the Mtoko and ment land, a Haziratu'l-Quds, and a Teacher

Mrewa areas and even spilled over into the ad- Training Institute named after the Hand of the

joining areas in Mozambique where four new Cause Leroy Ioas. The dedication of the Institute-

Local Assemblies were formed in time to help tute was attended by a representative of His

the National Spiritual Assembly of Swaziland, Majesty King Sobhuza II and by Her Royal

Lesotho and Mozambique achieve their Nine Highness Princess Gcinaphi who

planted a tree

Year Plan goals. Another major accomplishment in honour of the occasion. The incorporation of

ment was when Rhodesia sent its first pioneer to the National Spiritual Assembly on July 14,

to another country: Dennis Makiwa, school 1969, was an outstanding victory and subteacher, and Chairman of the National Spiritually five Local Spiritual Assemblies obtained Assembly, pioneered to Botswana. maintained

incorporation. Absence from school and

Two donations of land in memory of outstanding work is permitted on Baha'i Holy Days and the

standing believers enabled Rhodesia to achieve Government confirmed and gazetted the

its goals of acquiring a national endowment, appointment of a marriage officer, allowing him

several local endowments and a Temple site. to conduct Baha'i weddings at the National

Official recognition of the Faith was furthered Centre.

by the incorporation of nine additional Local Assemblies. A further goal of the Nine Year Plan was

Spiritual Assemblies, and by the first officially accomplished with the construction of a Local

registered Baha'i marriage in Rhodesia. I;Ia7iratuYI-Qudsat Mncitsini.

The mass media devoted newspaper articles. A highlight of 1972 was the visit of the Hand

to the Faith and considerable publicity resulted of the Cause Amatu'l-Baha Ruhiyyih Khanum

from the memorable visit of the Hand of the who was received by His Majesty King

Cause Amatu'l-Baha Ruhiyyih Khanum, re-Sobhuza 11 and was a guest at the Ceremonial

ported elsewhere in this volume. Reed Dance of the Maidens (Umhlanga) and

By Ridvan, 1973, the Baha'is of Rhodesia at the Independence Celebrations.

had accomplished the goals of the Nine Year Plan. Some excellent work was done among children-

Plan and ended the period with a community renewal and the youth work was outstanding.

numbering close to five thousand Baha'is and Three youth pioneers spearheaded proclamation fifty-seven Local Spiritual Assemblies. tion meetings and

assisted with many institutes

at the National Baha'i Centre and in rural areas.

On one occasion they addressed a meeting at a

SWAZILAND, LESOTHO high school where three hundred people learned

AND MOZAMBIQUE about the Faith.

This National Spiritual Assembly was established in 1967 with its seat in Mbabane, Swaziland; Shimakhuwa and
 THE BAHAI WORLD

Her Royal Highness Princess Gcinaphi of Swaziland planted a tree at the dedication ceremony marking the opening of the Leroy Ioas Bahai Teacher Training Institute, Mbabane, Swaziland; December, 1970: Also seen are (left to right) Mrs. Helen Wilks, Auxiliary Board member; Mr. Mnisi, representative of His Majesty King Sobhuza II; Mr. S. Appa, of the Continental Board of Counsellors.

Shimakhuwa was achieved, the last mentioned being an accomplishment in excess of the goals which elected, in 1967, the National Spiritual Assembly of Zambia with its seat in Lusaka, had been under the jurisdiction of the Regional National Spiritual

The trials and difficulties of this young community, whose National Spiritual Assembly was elected at Ridvan, 1971, with its seat in Zambia was called Maseru, were rapidly overcome through mature and loving cooperation with the Continental Board of Counsellors. The combined efforts of the two institutions led to victories at Ridvan, 1973, when thirty-three Local Spiritual Assemblies were established, the Faith was reported to be rooted in 171 localities, a great effort they reported at Ridvan, 1973, the National Haziratu'l-Quds was acquired as well as a local one at Liphalleng, and the National Spiritual Assembly and five Local Spiritual community numbering

ZAMBIA
 The Baha'i community

1964), and of South Central

1967). The area known as

Northern Rhodesia until

The Zambian Bahai

last half of the Nine Year

Local Spiritual Assemblies,

in 251 localities, close to

and one Local

formation of seventy-two

Assemblies, the

where Bahais reside, a

Assemblies achieved incorporation. in excess of 3,800, the incorporation of the BahB'i literature was enriched and several National Spiritual Assembly, the acquisition of conferences and training courses were held to a National Haziratu'l-Quds, a Temple site, and deepen the knowledge and understanding of a national endowment and recognition by the the friends in the divine teachings. authorities of Baha'i marriage.

Central and East Africa

At Ridvan, 1964, the Regional National By the end of the Nine Year Plan National Spiritual Assembly of Central and East Africa Spiritual Assemblies had been formed in each was dissolved in order to form three new of these countries with the sole exception of National Assemblies. Two countries, Kenya Burundi where, because of local conditions, the and Tanzania (the area known as Tanganyika administrative institutions had to be dissolved. prior to 1964, and Zanzibar) elected their own The name of the Congo Republic, the capital National Spiritual Assemblies. The rest of the of which was Leopoldville, became known as region was under the jurisdiction of the newly Zai're in 1971, and the name of Leopoldville created Regional National Spiritual Assembly was changed to Kinshasa. of Uganda and Central Africa, comprising the Three elements characterized most of the following countries : reports of the areas composing Central and East Uganda Africa in the period covered by this review: (a) They still had most of their Burundi teaching goals to complete, and were very Rwanda apprehensive about their ability to achieve victory. Congo Republic (Leopoldville)-(name changed to ZaPre in 1971) (b) All were elated to be included in the Congo Republic (Brazzaville) Great Safari of the Hand of the Cause Amatu'l-Gabon Baha Ruhiyyihaanum, and were thankful for the unique and valuable Central African Republic contribution she was

includes classrooms for primary students struggling or weakened through Grade VII, staff houses, administration buildings, gardens and playing fields. were undertaken and A number of significant proclamation projects were initiated. A	assistance was given to
grammes advanced recognition of the Faith The Trumpet was	Local Assemblies,
throughout the country. By Ridvan, 1970, the visits were made to	Islands and Seychelles
Faith was established in all districts except Bahi'i clubs were established	projects with village youth
Madi and the BahB'i community of Uganda BahB'i books were	popular youth newsletter
included representatives of all major tribes of libraries. The Ugandan	published, follow-up
the country including the Pygmies in the western multi-racial music group,	schools and colleges,
ern region, some of whom were present at the many miles teaching the	lished on campuses and
National Convention that year. In 1971 youth song in villages and	presented to school
activities gained prominence and a series of occasions performed	"Dawn-Breakers", a
three seminars was conducted at Makerere about the Faith on	was formed, travelled
University, with moderate success, followed by intensive youth activity. Participating in the institute, held in Mbale in	Faith through music and
seminars were the Hand of the Cause Enoch of its kind in Uganda,	schools and on several
Olinga, Mrs. Isobel Sabri of the Board of potential source for spread-	and were interviewed
Counsellors, Mrs. Zylpha Mapp and a panel women's group, the	television.
of Baha'i youth. A regular newsletter came into Union, formed as a	An all-women's
being in 1971 which served as a vital link redoubled its numbers	October, 1970, the first
among the Ugandan Baha'is.	tapped yet another
with the constant en-	ing the Faith. An active
The BahB'irelationship with the Government Mrs. Elizabeth	Kobwin BahB'i Women's
was enhanced through invitations extended to Isimai held weekly meet	result of the Institute,
the Baha'is by His Excellency, General Idi	within a short time and
	couragement and guidance of
	Olinga and Mrs. Lois

ings at the Louis Gregory Memorial Bahá'í
 Amin Dada, President, to participate in various School at Tilling for
 prayers, handiwork and
 religious conferences aimed at establishing a discussions about the
 Faith. Other women's
 greater basis of religious unity in the country, classes were held
 sporadically and weekly and the Faith thus became more widely known
 discussion groups at Kalemien included many
 as an independent universal religion. In November- women. Mrs. Katherine
 Kabali and Mrs. Edith

INTERNATIONAL SURVEY

Senoga devoted much of their time to teaching, with children's classes,
 open to the children of
 visiting outlying districts, committee service non-Bahá'is as well as of
 believers, which resulted in increasing the enrolment and participation
 in awakening the interest of many
 tion of women. parents. The children
 assisted in teaching and
 Teaching among children, apart from the were enthusiastic in
 learning prayers and the
 work being done in the Bahá'í schools, was re- principles and history of
 the Faith. Ninety
 reported as showing some progress in a few students aged from five
 to fourteen attended.
 villages, and some youth were trained to assist Amatu'l-Bahá Ráhiyyih a
 number visited many
 in this programme. centres during her Great
 Safari and was inter-
 Shortly before Ridván, 1973, the goals of viewed in French on radio,
 an event which
 recognition of Bahá'í marriage and incorpora- broadly proclaimed the
 Cause. Progress was
 tion of the National Spiritual Assembly were recorded in enrolling
 Pygmy Bahá'is.
 reported achieved, thus preparing the way for A series of events
 early in 1973 brought the
 the incorporation of the Local Assemblies Plan to fulfilment: the
 acquisition of national
 called for in the Plan. and local endowments and
 a Temple site; the
 The expansion of the Bahá'í Publishing acquisition of a Teaching
 Institute and the
 Trust, including the enrichment of Bahá'í National Haziratu'l-Quds;
 and governmental
 literature, was undertaken, and under the able recognition of the Faith
 achieved in part

direction of Mrs. Maurine Kraus an impressive	through the assistance of
Dr. 'Aziz Navidi.	
list of titles now exists.	Significantly, local
believers serving as chairman and secretary of each Local Spiritual	
Assembly attended classes on BahB'i adminis-	
BURUNDI AND RWANDA	tration early in April and played
a key role in	
Known until 1962 as Ruanda-Urundi, the	the formation of Local
Spiritual Assemblies	
countries separated in 1962 at which time their	which marked the
triumphant conclusion of the	
names were changed to Rwanda and Burundi.	Plan at Ridvan, 1973.
They were formerly part of the area administered by the Regional National	
Spiritual	
Assembly of Central and East Africa (1956-	ZAIRE
1964), of Uganda and Central Africa (1964-	Known as the Belgian
Congo until 1960 and	
1969) and in the latter year the National Spiri-	as Congo (Kinshasa)
during the period 1960-	
tual Assembly of Burundi and Rwanda was	1971, this country became
known as Zalre in	
formed. In 1972, when there were approxi-	the latter year. The
National Spiritual Assemately forty Local Spiritual Assemblies in	
bly was formed in 1970 with its seat in Kinshasa,	
Burundi and the Faith was established in	formerly Leopoldville, at
which time the Hand	
approximately fifty localities, independent	of the Cause Abu'l-Qasim
Faizi represented the	
National Assemblies were created in Burundi	Universal House of
Justice.	
and Rwanda, the former with its seat in Bujum-	The majority of the
Baha'is were resident in	
bura, but in that same year because of disturb-	the eastern provinces of
the country and it was	
ances in the country the Spiritual Assembly of	important to broaden the
base of the national	
Burundi was dissolved and the affairs of the	community and develop the
teaching work,	
Faith placed under an administrative com-	particularly in the
capital, Kinshasa, so that	
mittee.	effective representation
could be made to the	
At Ridvan, 1968, two Local Spiritual Assem-	authorities to obtain
official recognition of the	
blies existed in Rwanda; forty-seven were	Faith. It soon became
evident that no Baha'i	
recognized at Ridvan, 1973, by which time	activity could be

conducted without this recog-
 Baha'is resided in a total of 191 localities. By
 was summoned to the
 1971, even before the formation of the National
 characteristic determination
 Spiritual Assembly, literature had been trans-
 such matters and with
 lated and published in the Kinyarwanda lang-
 the resident pioneers it
 uage, and a monthly newsletter designed to in-
 and establish the true
 form and deepen the friends commenced publi-
 obtain recognition for
 cation in 1972. Excellent progress was made
 As soon as this prize was won, the National
 official recog-
 Spiritual Assembly undertook the task of
 extended to all Local
 achieving, in the nine remaining months of the
 December, 1972, the
 Nine Year Plan, the goals it had been assigned
 realized-acquisition of a
 since 1963. The accomplishments were truly
 National Haziratu'l-remarkable.
 national and local endowments.
 At Ridvan, 1973, the National Spiritual
 community trium-
 Assembly reported a membership of 19,800
 goals of the Plan were
 with 490 Local Spiritual Assemblies and 557
 exceeded. The
 localities where Baha'is resided. In addition,
 more than eighty
 the National Haziratu'l-Quds, the Temple site
 Spiritual Assemblies
 and a Teaching Institute were acquired. Nearly
 number of Baha'is
 two hundred Local Spiritual Assemblies had
 twenty-five times.
 either acquired local endowments or built their
 since Ridvan, 1971,
 own local centres.
 a Nineteen Day
 Feast Newsletter and the publication, commencing in January, 1973, of a
 correspondence
 CONGO REPUBLIC (AND GABON)
 foundation of the

nition. Dr. 'Aziz Navidi
 scene and with his
 and unique expertise in
 the valuable support of
 was possible to explain
 stature of the Faith and
 its institutions.
 are unity and brotherhood. The
 nition that was granted
 Spiritual Assemblies. In
 property goals were
 Temple site, a site for a
 Quds and
 At Ridvan the Congolese
 phantly recorded that all
 not only achieved but amply
 Faith was established in
 localities, twenty Local
 had been formed, and the
 had increased more than
 Meritorious undertakings
 included the publication of
 course for broadening the

The National Spiritual Assembly of Congo came into being in 1972 with its seat in Brazzaville. A part of French Equatorial Africa, the Baha'i community had been under the Regional CENTRAL AFRICAN REPUBLIC National Spiritual Assemblies of Central and At Ridvan, 1968, the situation in the Central East Africa from 1956 to 1964, of Uganda and African Republic was very little different from Central Africa from 1964 to 1970, of Central what it had been at the end of the Ten Year Africa from 1970 to 1971 and was under the Crusade in 1963; there was one Local Spiritual jurisdiction of the National Spiritual Assembly Assembly, situated in Bangui, devotedly mainof Congo and Gabon during 1971-1972 until, tained over the intervening years by a handful in the latter year, Gabon had to be separated of believers. Late in 1968 teaching work was from that region, leaving the National Spiritual undertaken in communities contiguous to Assembly of Congo as an independent entity. Bangui and in the central part of the country The semi-annual statistical report of the with the result that by Ridvan, 1969, four Local "mother" National Assembly, that of Uganda Spiritual Assemblies were established and there and Central Africa, indicates that at Ridvan, was recorded an increase in the number of 1968, there were two Local Spiritual Assem- believers and localities opened to the Faith. On instructions from the blies in Congo (Brazzaville). With the settle- Universal House of Justice a Regional ment of dedicated pioneers, the administrative was appointed in September, Administrative Committee foundations of the Cause were strengthened with responsibility for 1969, and charged the Faith in the territories and by Ridvan, 1970, seven Local Spiritual of Chad, Gabon, Congo (Brazzaville) and the Assemblies had been securely established. Republic, in preparation for When the Congo Republic was dissociated from Gabon and the National Spiritual Assem- the election, at bly of Congo (Brazzaville) came into being, Ridvan, 1970, of the first National Spiritual

there were sixteen Local Spiritual Assemblies, Assembly of the BahB'is of Central Africa with six more than called for in the Nine Year Plan. its seat in Bangui. During her ten day visit to the Bangui area in January, 1970, Amatu'l-Baha surpassed the assigned goal. Ruhiyyihaanum did much to encourage and The goal of achieving recognition of the deepen the Bahi'is in the several communities Faith encountered many difficulties but due to she visited, including a Pygmy village in the devoted and untiring efforts over a protracted forest area. The inaugural Convention at period by Dr. 'Aziz Navidi the Faith was recog- Ridvan, 1970, blessed by the presence of the nized in March, 1972, by the Congolese State Hand of the Cause Abu'l-Qasim Faizi, was a happy event. Delegates and friends from all

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four countries converged on Bangui and a the expansion goals had been surpassed. On April 1 the Baha'is special bus brought more friends from Chad obtained permission to present a regular than had ever been welcomed at one time. weekly radio programme on The main goal of the year ahead was to pre- the national broadcasting network. The progpare, in turn, for the division of the region into rammes covered subjects including the history three new National Spiritual Assembly areas- of the Faith, the lives of its Founders, Baha'i Chad, the Central African Republic, and administrative principles, social teachings and ordinances, and Congo (Brazzaville)/Gabon. To this end the the dual purpose of Christian subjects, and served the Faith and work of expansion and consolidation was con- believers. The acquainting the public with the Faith and tinued. The encouragement provided by a visit of the Hand of the Cause Rahmatu'llah Muhajir led to the purchase at Naw-Rilz (New and many youth embraced the Cause. Local believers translated Year), 1971, of the National Haziratu'l-Quds. Baha'i literature into +

Because of misrepresentations made to it Sango, the national language, and a small leaf about the true nature and purpose of the Faith let was published in Baya, another indigenous the Government imposed a temporary ban on tongue. the activities of the believers extending from Ridvan, 1973, dawned on a victorious community. There were November, 1970, to February, 1971. Following twenty-two Local Spiritual Assemblies a visit by Dr. 'Aziz Navidi, a special meeting of established and Baha'is resided in 115 localities the Council of Ministers was called to study documents prepared in application for recognition fourteen administrative divisions of the countion and registration of the Faith. The applica- try. More than one thousand believers, many of them youth, were tion was granted on February 13 and that ready to carry forward the Faith which was now day, and for the next twenty-four hours, a not only recognized by the authorities but special radio announcement was broadcast had achieved equality of standing with other with each news bulletin, the first public proclamation of the Faith by radio in the country.' Most of the important property goals had been achieved and the Hindrances removed, the activities of the Baha'is increased and the Faith surged forward. way to completion. Through the bounties of Baha'u'llah, the small At Ridvan, 1971, in the presence of the Hand sapling had grown, in five short years, from of the Cause 'Ali-Muhammad Varqa, and a tender shoot to a sturdy young tree producing Counsellor Oloro Epyeru, the first Annual Convention of the Central African Republic elected its first National Spiritual Assembly. CHAD A Victory Conference led by Counsellor Isobel Sabri in October, 1971, focused on the out- This national community was administered by the Regional standing goals of the Plan confronting the National Spiritual Assemblies of Central and East believers. In March of 1972 a Temple site of Africa from 1956 to 1964, of Uganda and Central over five hectares was acquired on the outskirts Africa from 1964 to

of Bangui and at Ridvan, 1972, the friends
Africa from 1970 to 1971, and
gathered at the second National Convention
shelter of poles and straw
geared themselves for total victory. In Septem-
on land donated to the
ber, 1972, a national endowment of more than
of the village of Gassi, the
eleven hectares was acquired in the vicinity of
Spiritual Assembly of Chad came
Bambari and in February, 1973, a two-hectare
seat in Fort Lamy (known
plot of land situated forty-seven kilometres
N'Djamena). Representing the
from Bangui was acquired for a teaching insti-
Justice was the Hand of the
tute. A further application for land for a local
endowment was made for two hectares in the
only three months after
west of the country, near Baoro.
Chad of two pioneers, there
By January, 1973, the Faith was established
community, in the capital
in 101 localities and there were more than
Immediately after Ridvan
nine hundred believers in the country. Most of
Faith began to expand rapidly.
The fourth Annual Convention for the election of the Nationai Spiritual
Assembly of the Bahb'is
of Tanzania held at the National Haziratu'l-Quds, Dar-es-Salaam; May 25-26,
1968. The
Hand of the Cause Enoch Olinga is seen third froin the left, standing.

Small rooms were rented in various areas of
at Ridvan, 1971,
N'Djamkna, focal points from which the
were assigned by the
Message could be broadcast and the knowledge
with only two years
of the believers deepened. From among the
to achieve them. Again
BahB'is who attended study classes in these
Hands of the Cause,
centres arose local teachers eager to carry the
teachers and pioneers.
Faith into the villages to the south and east of
with its sister Assemthe city. At Ridvan, 1969, thirteen Local Spiri-

1970, of Central
at Ridvan, 1971, in a
matting constructed
Faith by the Baha'is
first National
into being with its
since 1973 as
Universal House of
Cause Enoch Olinga.
At Ridvan, 1968,
the settlement in
was but one Baha'i
city of N'Djamena.
of that year the
Spiritual Assembly of Chad
new Nine Year Plan goals
Universal House of Justice,
of the Plan left in which
there was an influx of
Counsellors, travelling
Chad also cooperated
bilities.

In 1970, two African believers from Chad went as pioneers to the
 tual Assemblies had been established, twenty- Republic of Congo. In
 one localities had been opened, and more than December, 1972, six members
 of the Chad community participated in
 one thousand BahB'is enrolled. the first regional
 Aided by the visits of Hands of the Cause, Youth Conference for the
 Central and East Africa zone held at
 Counsellors and international travelling teach- Yaounde, Cameroon. On
 ers the Faith continued to spread. Chadian their return from the
 conference, they taught and deepened in the
 teachers and pioneers established the Faith in French-speaking villages
 three more areas of the country, Moundou, all the way to the Chad
 frontier. Thus the youth began to make a vital
 Bongor and Sarh. Local Spiritual Assemblies in- contribution to
 creased to twenty-seven and the goal of seventy- the teaching work.
 five localities was surpassed. 'Through the inde- At Ridvan, 1973, Chad
 was able to report victory in almost all its
 fatigable assistance of Dr.'Aziz Navidi theChad obtainable assigned
 Government officially recognized the BahB'i goals under the Nine Year
 Plan. The number of Local Spiritual Assemblies
 Faith as an independent religion and granted it had been increased
 full authority to function throughout Chad. from twenty-seven to
 fifty-two; 273 localities
 With the establishment of the National had been opened to the Faith;
 the community

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 numbered more than 3,500; seventy-five child- Toukoura,
 Kalem-Kalern, Balirba, Banda I and Manda.
 ren had been instructed in the Bahi'i principles
 Translation of BahB'i literature was made in the
 at the school conducted by the National Spiri- Kanouri language.
 tual Assembly at Gassi; and children's classes "Only the
 confirmations of the Blessed Beauty showered upon
 had been held in the Baha'i Centres at Moun- all those who arose to
 dou and Sarh. A Teaching Institute, National spread His world
 healing Message in Chad
 Haziratu'l-Quds, a national and five local en- could have brought

about such victories in the
dowments had been secured, the latter five short space of five
years," the National Spirit through the generosity of village believers in
tual Assembly reported.

Semi-annual Conference of the Continental Board of Counsellors and Auxiliary
Board members,
Bangui, Central African Republic; March, 1972. Dr. Mihdi Samandari of the
Western Africa
Board of Counsellors is seen on the far right.

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B. THE AMERICAS

Central America and the Caribbean

With the formation in 1957 of two regional establishment of firmly
rooted Bahai' communities.

National Spiritual Assemblies in Central nities. Great credit
is due the few who have

America and two in South America, the scope pioneered this

scattered sea-girt world of beautiful tropical

of the Ten Year World Crusade took on new islands inhabited by blacks

dimensions. In both Central and South and whites,

Amerindians, East Indians and Chinese.

America emphasis was placed upon establishing a National Spiritual Assembly in each of the

Republics. By 1961 this objective was largely

Central America

achieved and in 1964 seven fledgling National

Spiritual Assemblies in the Central region of the

BELIZE

Americas joined forces with forty-nine sister

Spiritual Assembly of Belize, The National

National Spiritual Assemblies to meet the with its seat in

Belize city, came into being in

challenging tasks of the Nine Year Plan. 1967 and at Ridvan,

1968, the community

Originally, Central America and the islands comprised thirteen Local

Spiritual Assemblies

of the Caribbean were administratively joined and Bahai' is resided in

eighty-one localities.

together in a sprawling great Regional National

the Faith in this area, the The rapid growth of

Spiritual Assembly of Central America and the National Spiritual

Assembly commented, is

Antilles, formed in 1951. As a result of the attributable in part

to a steady stream of visiting establishment of various Regional National Bahfi'i teachers including American BahB'i youth who participated in projects in two sucthe Caribbean have reached a level of adminis- cessive years and who "together with native youth and pioneers trative independence which offers a firm base conducted energetic camfor healthy growth. paigns which resulted in numbers of new believers". Particularly The Caribbean Baha'i communities, with visits of Dr. Arthur appreciated were the their multiple languages (Spanish, English, commitments brought Dahl whose professional number of occasions at French and Dutch), their small and unusually services available to him to the area on a mic and social entities, have posed very special Noteworthy accomplishments of the Belize challenges for the settlement of pioneers, the BahB'is in the period being surveyed are. incirculation of travelling teachers, and the corporation of the National Assembly by a

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special Bill; the incorporation of four Local Counsellors was an outstanding success, as were two intensive Assemblies; exemption from school attendance teaching projects. The first of these, held in 1971, on Baha'i Holy Days; construction of a Teach- resulted in one hundred ing Institute named in honour of the Hand of new believers accepting the Faith and six new the Cause Enoch Olinga; acquisition of a towns were opened in a short time. The second, spearheaded by Auxiliary National Haziratu'l-Quds; compilation and Board member Ruth Pringle of Panama in broadcasting of a regular series of weekly radio January, 1972, and supprogrammes; establishment of a correspond- ported by devoted and gifted youth, attracted new believers of capacity ence course and the compilation and publica- forced the who greatly reinton of lessons for Baha'i children's classes. teaching efforts in Costa Rica.

COSTA RICA

A part of the area administered by the Rica, El Salvador

EL SALVADOR

Like its neighbour, Costa

Regional National Spiritual Assemblies of two successive Regional Central America and the Antilles (1951-1957) establishing its and of Central America, from 1957, Costa Rica Assembly in 1961, with elected its first National Spiritual Assembly in The early years of the 1961 with its seat in San Jose. National Spiritual Assemblies Resounding success marked the efforts of when the "enrolling the Costa Rican community in dealing with the an occasion for congoals of the Nine Year Plan: all the civil divisions considerable celebration . . . a handful of believers sions of the country were opened to the Faith; and worked to the Local Assembly goals were exceeded by thirteen; groups were exceeded by five; and by prayer. . . the nine Ridvan, 1973, fifty-one localities in excess of Assemblies that were the goal of one hundred had Bahh.'is residing National Spiritual Assemtherein. The Guanacaste bly had not grown appreciably since 1961 and their goal of establishing twenty-nine new with so much self- Local Spiritual Assemblies within a two-year even modest goals period. The believers of Talamanca, a mountainous area sparsely populated by various struggles and prayers began to indigenous tribes, the National Spiritual new spirit was born Assembly reported, "are self-sufficient, responsive, devoted and engaged in active service to manifested itself partithe Faith . . . two Baha'i Centres were constructed with their own materials and labour." youth. These, working The Minister of Education authorized the of the existing com- Costa Rican school system to recognize Baha'i pioneers of out- Holy Days and students are excused from

was part of the area of National Assemblies before own National Spiritual its seat in San Salvador. Nine Year Plan, the bly reported, were a period of one new believer was all the civil divisions struggled against despair point of exhaustion; there much anguish and desperate localities and three Local the frail pillars of the BahB'is completed these had been sustained sacrifice and effort that appeared beyond reach." In 1968 these bear wondrous fruits. "A in the community," the commented, "which especially among the side by side with members munity and newly arrived standing calibre led to

victories on a scale not anticipated." classes with the written consent of their parents. In 1968, coinciding with Although Baha'i education for women the Cause Ugo Giachery, a visit of the Hand of the BahB'is prepared an exhibit for the El Salvador International Fair which was the active in various communities and some child- occasion for the dissemination's classes are already in operation using tion of 37,000 specially printed pamphlets. materials prepared for this purpose. The Similar participation was arranged in 1970 and 1972 when 71,000 and National Youth Committee, the National 108,000 pieces of infor- Assenbly commented, "is extremely active, mative literature were distributed at the Interdedicated and of unusual capacity and activi- national Fair and 490 specially prepared radio ties have been initiated in the University." An announcements were broadcast. Much free international Youth Conference in December, press coverage accompanied the most recent of 1972, sponsored by the Continental Board of these exhibitions.

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BahLi'i Internatiozal Teaching Conjerence, El Salvador; May, 1969. The Hand of the Cause
Dr. Rahmatu'ldh Mirhkjir is seen standing in the centre.

Proclamation commenced in the villages far surpassed. Asked to establish one locality in each of the making use of the considerable musical talents in each of the fourteen Departments of the country, the friends of a pioneer couple and many embraced the country, the friends established two or more Local Spiritual Cause. A crash programme of consolidation but one; the goal of Assemblies in all Departments Assemblies was far produced a series of quarter-yearly conferences. establishing nine Local Assemblies was far Regional youth institutes were also conducted establishment by outdistanced through the Local Assemblies; and and a correspondence course was launched opened to the Faith Ridvan, 1973, of fifty-five with over four thousand subscribers. Weekend teaching trips using newly designed deepening outstripping the goal of

material sustained and strengthened the faith of the new believers. More than one hundred participated in these trips in one year alone and

GUATEMALA

in one three-month period more than ninety of the Regional such weekend trips were reported. Two books, Assembly of Central America five pamphlets and various other teaching aids Spiritual Assembly of were produced and distributed to other Spanish established with its seat in speaking countries. Eight Salvadorean believers Ridvan, 1968, there were served as international travelling teachers and and the Faith was two pioneered abroad. The Proclamation of seventy-seven localities. Baha'u'llah was presented to the President of Institute in Chichicastenango, the Republic. Many special projects were of the Cause Dorothy undertaken including one where thirty-six of a series of conferences, believers visited a mountain village, remained schools and other activities four days and enrolled ninety per cent of the way for community-wide population. participation in teaching. A youth group from In the five year period under discussion the the United States visited in June, 1969, were Salvadorean Baha'i community grew twenty housed at the Institute, and intensified the intimes in number and its teaching goals were volvement of local BahA'i youth. A series of international teaching conferences for youth ences, one in La Ceiba and one in Karbi1i.1 reinforced this effort and in the summer of 1972 The Baha'is participated in radio and television a youth project group from the United States programmes and in the villages were able to spent some time in Guatemala. present the Faith through slides, musical pre- sentations and visual aids. An important development of the period Mr. and Mrs. M. under scrutiny was the teaching and enthusias- Dreyer and "The New Era Trio" made valuable

twenty-seven.

With the disbanding

National Spiritual

in 1961, the National

Guatemala was

Guatemala City. By

nine Local Assemblies

established in

The Teaching

named after the Hand

Baker, was the venue

summer and winter

designed to pave the

tic reception of the Faith by the black minority contributions and four
 youth projects involving
 of Guatemala concentrated on the east coast, in American BahB'i youth
 resulted in opening new
 Livingston where the local believers, using areas to the Faith and
 carrying the Teachings
 native materials, constructed a Baha'i Centre, to the masses. Children's
 classes were established with permission for the use of the land and construc- lished in
 a number of centres. A National
 tion having been granted by the municipal Haziratu'l-Quds was
 constructed in Tegucigalpa. The building was dedicated in galpa,
 and some endowments were acquired.
 February, 1972, named after the Hand of the Surveying their progress
 at Ridvan, 1973, the
 Cause Enoch Olinga, and has served both as a National Spiritual Assembly
 reported that six
 BahB'i Centre and kindergarten. Literature additional Local Assemblies
 achieved incorporation was translated and published in four indigenous poration
 making a total of twelve; fifty Local
 languages. Assemblies were formed,
 surpassing the goal
 In 1971 BahB'i children were exempted from by ten; and the goal of
 establishing the Faith
 attending school on BahB'i Holy Days. Con- in 150 localities was
 outdistanced by the wincentrated teaching among youth in 1972 in ning
 of 212. Baha'i literature was produced for
 Barberena, Ciudad Vieja, Esquintla and Asun- use in teaching and
 deepening and the Argencion Mita proved rewarding and at the conclu-
 tinian BahB'i correspondence course was
 sion of the Plan, twenty-two per cent of the adopted for local use.
 Baha'is of Guatemala were youth. Resounding
 successes were registered at Ridvan, 1973: total
 BahB'i membership had almost quadrupled MEXICO
 between 1968-1973; believers resided in 264 With the dissolution of
 the former Regional
 localities, with at least one locality in each National Spiritual
 Assembly of Central America
 Department; and the number of Local Assem- in 1961, the National
 Spiritual Assembly of
 blies had grown to twenty-seven. At least six Mexico was elected, with
 its seat in Mexico City
 communities were holding regular children's and its territory embracing
 Cozumel Island,
 classes. Typical of BahB'i community life in Las Mujeres Island,
 Quintana Roo Territory
 Guatemala, the National Spiritual Assembly and Seri Reservation.
 Although prevented by

stated, is Palmira Vieja, a mountainous pueblo circumstances beyond their control from achieving all their goals, bordering Mexico, where the Faith flourishes the believers of Mexico more than doubled without a resident pioneer and where the be- lishing the goal of establievers hold regular meetings, deepening ses- fifty Local Assemblies by raising the sions, children's classes and are in regular total to 104 and the goal of establishing the communication with the National Spiritual Faith in 150 new localities was exceeded by Assembly. more than thirty.

An important step forward in the BahB'i

HONDURAS education of children in this period was made

In 1961 the National Spiritual Assembly of in the villages where mothers and youth gave Honduras was formed, with its seat in Teguci- weekly classes using material provided by the galpa, and its jurisdiction embracing Islas de National Committee dedicated to that service.

Bahia. A large number of youth entered the Faith and

Agreaterreceptivity to and acceptance of the with enthusiasm and spirit initiated their own

Faith was noted by the National Spiritual conferences and deepening classes through

Assembly in the five year period included in this their National Youth Committee and indivisurvey. Institutes and proclamation projects dual enterprise; they took an increasingly large were held in a number of centres throughout

See Marcia Steward de Matamoros, "In Memoriam",

the country and two significant youth confer- The Bahd'i World, vol. XIV,p. 304.

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The first Bahri'i College Club of Latin America, University o f the Anzericas, Puebla, Mexico; 1971.

part in regional teaching activities and BahB'i reported by the National Assembly, were a heightened sense of administration. The Faith was carried to the unity of purpose in the community and the Universities of Nomclova, Coahuila, Mon- acceptance of the Faith by numbers of dedicated terrey, Nuevo Leon and the University of the youth who immediately

Americas, Cholula, Puebla, where a Baha'i Cause in many capacities. Club was formed. The Faith was proclaimed in the University of Mexico and books were placed in its library and in the Faculty of Inves- NICARAGUA tigation of Philosophy. BahB'i students at the communities in Central National Polytechnic Institute placed BahB'i Nicaraguan community had been books in the library there. successive Regional On three occasions in Mexico City and one until 1961 when the in Merida, Yucatan, the Baha'i Message was Assembly of Nicaragua was given on television. A series of radio announce- seat in Managua. ments was broadcast by four radio stations in years of the Nine Year Mexico City and in Oaxaca a weekly radio testing of the community programme using quotations from the Writings characterized by a slow but steady was broadcast over a period of several months. Ridvan, 1968, and Ridvan, Extensive proclamation and teaching trips Local Spiritual Assemblies carried the Faith throughout Mexico and a thirteen to nineteen; the number veritable "army" of thirty-five regional teachers BahB'is reside grew from constantly visited and encouraged communities sixty-nine; and membership of in their respective areas. Enrolments were re- than trebled. Baha'is corded among the Seri Indians and the Tara- Departments of the country humaras of Chihuahua and a number of Plan. In a six-months period pioneers, some of them Mayan, served on the of the Plan, almost two homefront or as international pioneers. accepted the Faith and Outstanding characteristics of the period, opened to the Cause.	arose to serve the Like its sister America, the administered by two National Assemblies National Spiritual established with its The early and mid Plan were a period of and were progress. Between 1973, the number of increased from of localities where forty-seven to the community more were resident in all by the end of the alone, toward the end hundred new believers thirteen localities were

The activities of the Board of Counsellors and establish children's
 classes throughout Panama and an imaginative and
 visiting Bahá'í youth were extremely valuable and an imaginative and
 hardworking committee produced a wide range of
 in achieving progress towards the goals estab-
 teaching material in Spanish, the lack of
 lished for Nicaragua. which had previously
 The Bahá'í world was keenly distressed by handicapped this effort. In
 addition to lessons the children were
 the earthquake which, in December, 1972, the children were
 provided with art materials as well as illustrated
 virtually destroyed the city of Managua. Al- as well as illustrated
 cards on subjects related to the Faith. An increasing
 though damaged, the Managuan Baha'i believers responded to
 number of indigenous the encouragement to
 Centre was reported still standing with the become involved in
 the encouragement to Greatest Name in place on the wall. "There are
 teaching these classes. Effective changes in
 no known killed or badly wounded Bahá'is," the structure of the
 a report to the World Centre stated, "which is National Teaching
 Committee hastened to itself a miracle as many had their houses
 pletion of homefront goals and pioneer placecollapse over them . . . there are
 still three vali- ments. Travelling teachers from many areas
 ant pioneers at their posts, Cynthia Lucas in visited Panama and the
 country was blessed with many visits from
 Bluefields, Cecelia King in Rivas and Rose Cause, Continental
 some of the Hands of the of the Auxiliary Board.
 Mangapis in Granada . . . a meeting was held Mother Temple of Latin
 Counsellors and members of the Auxiliary Board.
 with the seven National Spiritual Assembly The dedication of the
 members still in Nicaragua." It was reported Mother Temple of Latin
 America¹ brought many teachers to the
 that plans were laid for active teaching in large additional impetus to
 country and gave an the teaching work that
 centres of population which were flooded with refugees.
 The teaching work that resulted in more than
 refugees. two thousand conversions to the Faith.
 PANAMA The efforts put forth and the
 sacrifices made
 The National Spiritual Assembly of Panama resulted in the meeting or
 surpassing of all Panamanian goals in the
 came into existence in 1961 with its seat in

Nine Year Plan. The
 Panama City, following^ dissolution of the number of Local
 Assemblies increased from
 Regional National Spiritual Assembly which forty-four to
 eighty-nine and the number of
 had directed the affairs of the Faith in Central localities where BahB'is
 reside grew from 244
 America. to 334. Baha'i Writings
 were translated and
 Even at the beginning of the five year period published in three
 indigenous dialects, Cuna,
 being reviewed many BahA'i youth were among Guaymi and Choco.
 the most active teachers and were particularly
 successful in maintaining contact with believers
 in the most inaccessible areas of the country The
 Ca~ibbean
 and some had pioneered to the interior spend-
 CUBA
 ing up to a year or more establishing Bahi'i
 The National Spiritual Assembly of Cuba
 communities and travelling into the surroundwas established in 1961 with its
 seat in Havana.
 ing countryside. However the role of youth
 Although in the period under review the bebecameincreasingly significantand
 theNational
 lievers there were restrained by local circum-
 Youth Committee became more dynamic and
 stances from participating in the activities of
 creative. A youth bulletin of high quality was
 the Faith to a full extent, nevertheless they did
 produced, a Baha'i Club was formed at the
 maintain their association, their administration
 University of Panama which held institutes
 and, in full measure, demonstrated their
 throughout the country for the purpose of
 loyalty and steadfastness.
 stimulating and deepening the knowledge of
 new BahB'i youth and there was an increase in
 youth membership from 296 in 1968 to 1,245 DOMINICAN
 REPUBLIC
 at Ridvan, 1973. "Their assistance has been 1, 1961 the ~
 ~ ~ ~formed
 ~ ~ its b il i ~ ~ i
 vital," the National Spiritual Assembly re- own National Spiritual ~
 ~with its ~seat ~ ~ b
 ported, "and they constitute the backbone of in santo ~ ~
 ~ i ~ ~ ~

the teaching force."

Seep. 633 for areport on thededication of the Mother

Considerable success Was met in attempts to Temple of Latin America.

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"All but one of the goals of the Nine Year tuted in 1971 and,

strengthened by the tests and

Plan were achieved in the last three years of the trials experienced in

its early development, the

Plan," the National Spiritual Assembly re- administrative

institutions matured and the

ported. "Credit for the conception and inspira- teaching work

progressed.

tion of the massive teaching plan must go to the The teaching goals

assigned to the Haitian

Hand of the Cause Rahmatu'llah Muhajir who community were

completed during the first

in his visit in January, 1972, encouraged us to seven years of the

Nine Year Plan and by

think in terms of mass teaching . . . the support Ridvan, 1973,

sixty-nine Local Spiritual Assemof this endeavour by the BahB'i community

blies had been established (nineteen in excess

enabled large gains to be made; the community of the goal) and

Baha'is resided in 105 localities

grew from only a few hundred to over three (surpassing the goal

by five). Pioneers from

thousand believers." Even at Ridvan, 1971, the Haiti settled in the

Central African Republic,

goal of achieving fifteen Local Assemblies was Dahomey and

Guadeloupe.

met and by Ridvan, 1973, twenty-seven had Construction was

commenced in Pktionville

been established. Baha'is resided in almost one of a Baha'i Institute

named after the late Hand

hundred localities by the end of the Plan, far of the Cause Leroy

10as.l Three Baha'i schools

surpassing the goal of forty-five. Exemption of functioned during the

period being surveyed:

children from school on Baha'i Holy Days was The Amelia Collins

School in Liancourt,

obtained from the National Secretary of Edu- founded in 1962; Mt.

Carmel School, Pontcation in 1972 and in the following year five

Benoit, founded in 1965, and 1'Institution

Local Assemblies achieved incorporation. mixte bahB'ie de

LBogane, founded in 1969. In

In 1968 The Proclamation of Bahh'u'llah was addition, four other

schools were founded by

presented to the President of the Dominican Republic, Jaoquin Balaguer, and the programme of acquainting officials of the government with the Faith was continued in 1972-	Baha'is and operated time.
JAMAICA	
1973 when similar presentations were made to National Spiritual Assembly of many Provincial Governors.	In 1961 the Jamaica was
established with its seat in Kings-	
Although no formal programme of educating the Nine Year Plan the Baha'i children was accomplished on a national Assembly described itself as	ton. At the mid point of National Spiritual
level in the period under review, several Local of severe trials and dis-	emerging from a period
Assemblies held regular children's classes, and visits of the Hands of the Baha'i youth were active in many areas of	couragement. The Cause Ugo Giachery in
1968, and Rahmatu'llih service. The first BahB'i Youth Conference of National Spiritual	Muhajir in 1969, the
the Antilles was sponsored by the Continental resulted in an awaken-	Assembly commented,
Board of Counsellors in November, 1971. community to the challenges	ing of the BahB'i
"Many took part in the 1972 teaching project a fresh infusion of	of the Nine Year Plan and
which carried the Faith to the masses in six determination. A constant flow	inspiration and
chosen areas and resulted in the enrolment of travelling teachers, members of the	of pioneers,
1,700 new believers," the National Spiritual and its Auxiliary Board,	Board of Counsellors
Assembly stated, "but the heroic and contin-	youthful singing
groups-these assisted in uous effort of the young pioneers, Frank and National Assembly	turning the tide. The
Agnes Sheffey, was outstanding."	achieved its goal of
incorporation at Ridvan, 1970, and in a jubilant mood received a welcome visit from the Hand of the Cause Enoch	
HAITI	Olinga in August of that year.
The National Spiritual Assembly of Haiti teaching project in	Early in 1971 a mass
was formed in 1961 with its seat in Port-au- from the deep south of	which visiting Bahh'is
Prince. Although for a brief time in the period	the United States

worked closely with local
under review the Baha'i community of Haiti native teachers
resulted in the enrolment of
functioned under an Administrative Committee approximately one
thousand new believers and
appointed by the Universal House of Justice,
See "In Memoriam", The Bahri'i World, vol. xrv,
the National Spiritual Assembly was reconsti- p. 291.
't W O R L D
an increase in the number of Local Assemblies There was considerable
teaching activity
from six to fifteen. Old and new believers colla- among the French-speaking
population of the
borated to prepare for the Caribbean Confer- islands and the
administrative foundation of
ence held in Kingston in May, 1971. The Con- the Faith was
strengthened.
ference, the National Assembly reported, had Recognition of Baha'i
marriage was achieved
a "brilliant effect" upon the people of Jamaica, in 1970 through an
enactment by the Legislaresulted in widespread publicity and carried the
ture of the Virgin Islands amending the Virgin
Message of BahB'u'llah throughout the island. Islands Code and the
amendment was signed
The first Summer School of Jamaica was held into law by the Governor. A
Temple site and
in 1972 and the majority of Nine Year Plan Haziratu'l-Quds were
acquired in or near
goals were accomplished within the year. Re- Charlotte Amalie and a
national endowment
cognition of BahB'i Holy Days was obtained; was secured on Montserrat
Island.
steps were taken toward recognition of BahB'i
marriage; four additional Local Assemblies
were incorporated and a triumphant commun- PUERTO
RICO
ity, by Ridvan, 1973, registered the establish- Puerto Rico, mentioned
by 'Abdu'l-Raha in
ment of twenty-two Local Assemblies plus one His Tablets of the Divine
Plan, con~prised,at
in Grand Cayman Island. In addition, it was Ridvan, 1968, one Local
Spiritual Assembly
reported that the Faith was established in 120 (San Juan, established in
1944)and two groups.
localities. From 1925 until 1972 it
was under the jurisdiction of the National Spiritual Assembly of the
United States. At Ridvan, 1972, the National

THE LEEWARD AND VIRGIN ISLANDS

Spiritual Assembly of

Puerto Rico was elected

The Regional National Spiritual Assembly
of the Leeward, Windward and Virgin Islands

with its seat in San Juan.

1968 of a Goals Comcame into being in 1967 with its seat in Charlotte mittee
based on the island and fluent in Spanish

Amalie, St. Thomas, Virgin Islands. At
believers, resulted

heartened the Puerto Rican

Ridvan, 1972, the area was split and two
the teaching effort, en-

in the intensification of

National Assemblies were established, the
newsletter, translations of

largement of their

National Spiritual Assembly of the Leeward

deepening materials and

presaged the enroland Virgin Islands the seat of which remained ment of
fifteen youth at a Mayaguez meeting in

in St. Thomas and the jurisdiction of which
these first fifteen," the

1969. "As a result of

extended to Anguilla, Antigua, Barbuda,
reported, "over three

National Assembly

Guadeloupe, ile des Saintes, Marie Galante
followed within the next

hundred enrolments

Island, Martinique, Saba, St. Eustatius, St.
motion a new phase in the

year, thus setting in

Kitts-Nevis, Montserrat, St. BarthClemy, the
American BahB'i com-

annals of the North

Virgin Islands and St. Martin Island; and the
visits of the Hands of

munity." The subsequent

National Spiritual Assembly of Barbados and
resource people assisted

the Cause and talented

the Windward Islands with its seat in St.
foundation of the faith of

in broadening the

Lawrence, Barbados and comprising within its
Enrolments continued and

the new believers.

jurisdiction Barbados, Grenada, the Grena-
opened. Assessing this

many new centres were

dines, St. Lucia, St. Vincent and Dominica.
Spiritual Assembly stated,

period the National

The chartered ship bearing Baha'is to and
youth, travelled to the

"Believers, particularly

from the Caribbean Conference stopped in St.
inner areas of the island

beautiful mountainous

Thomas on its return voyage to the United
BahB'u'llah to men on horse-

telling the story of

States, and the teaching efforts of the passen-
on mountain tops

back and families living

gers resulted in a number of people embracing
reached only by agilethe Faith. A delegation of Baha'is called upon

whose houses could be

footed lovers of BahB'u'llih longing to share
 the Governor of the Virgin Islands. Teaching
 meetings were held
 teams, both local and from the United States
 square and much
 and Canada, as well as travelling teachers of
 means of person-tointernational reputation, visited various islands
 encounters and presentations of slides
 and assisted with the work of consolidation.
 Faith."

INTERNATIONAL SURVEY OF BAHAI' ACTIVITIES 219

A group of Bahri'is at the Regional Bahd'i Conference, Port-au-Prince, Haiti;
 July, 1969. The
 Hands of the Cause &ikru'lldk a d d e n t and Dr. Rahmatu'lldlz Muhbjir are
 seen in the back
 row, third andfifth from the right, respective(v.

Encouraged by the record of achievement of
 Plan. Representing
 the Puerto Rican community the Uiliversal
 Justice on this occasion
 House of Justice in 1971 called for the forma-
 Cause Dhikru'llkh
 tion of the National Spiritual Assenlbly at
 Ridv?n, 1972, and increased the number of
 islands grew at a dramatic
 go'als assigned to the believers. Originally re-
 five year period under
 quested to raise the number of Local Assem-
 and 1973 thenumber of
 blies to three, the National Assembly reported
 increased from one to
 that eight had been established at Ridvan, 1973,
 number of localities where
 and one had achieved incorporation. In addi-
 one to two hundred; and
 tion, BahB'is resided in thirty-five localities;
 hundredfold increase in the size of
 the islands of Culebra and Vieques were
 opened; the community had witnessed the de-
 area was greatly enhanced
 parture of the first Puerto Rican pioneer to
 visits from some of the
 settle in another country (Peru), had the joy
 members of the Continenof seeing the first Puerto Rican visit the Holy
 tal Board of Counsellors and Auxiliary Board

His Message. Proclamation
 in many areas in the city
 teaching was done through
 person
 and films about the

area during the Nine Year
 the Universal House of
 was the Hand of the
 Dadem.
 The Faith in these
 pace throughout the
 scrutiny. Between 1968
 Local Assemblies
 seventy-two; the
 Baha'is reside from
 there was a
 the BahB'i community.
 The work in this
 through a series of
 Hands of the Cause,

Land as a pilgrim and rejoiced that five members, and through a number of conferences members of the first National Spiritual Assembly sponsored by the Counsellors, the National attended the International Convention in Haifa Teaching Committee and the National Youth Committee. for the third election of the Universal House of Justice. To a remarkable degree the community enjoyed cordial relations with outstanding figures

TRINIDAD AND TOBAGO in the islands and achieved a vast amount of

The National Spiritual Assembly of Trinidad publicity through the friendly interest of synland Tobago, with its seat in Port-of-Spain, was pathetic members of the press, radio and teleestablished in 1971, another pillar of the BahB'i vision. Commencing in December, 1971, the administrative order erected in the Caribbean National Spiritual Assembly reported, a free five-minute weekly radio programme has been Windward Islands remained until Ridvan, 1972, when an independent National Spiritual Asse~nbly was formed in the to "carry the message of the BahB'i Faith to the Windward Islands entire population." BahB'i books have been with its seat in St. Lawrence, Barbados. The geographic location presented to a number of dignitaries and placed of these islands in the southern Caribbean, in libraries throughout the islands. The presen- together comprising tation of literature to schools resulted in per- an area of one thousand square miles, including mission being obtained for the BahB'is to pre- four large and ten smaller islands, presented sent lectures and slide programnies on progres- many challenges to travelling teachers ~ n d pioneers alike. "That the Faith grew from two believers in 1953 to more followed by lively debates. than 2,500 believers

In addition to numerical growth, the Na- with a National Spiritual Assembly and twentytional Assembly reported the followingachieve- seven Local Assemblies by the end of the Nine Year Plan is testimony to the Divine Grace of on BahB'i Holy Days and recognition of Baha'i Baha'u'llah and the persistent, efforts of stalmarriage, in 1970; acquisition of a Temple site wart pioneers, travelling teachers and new

and endowment land, in 1972; and in the same friends," the National Assembly reported.

year, by Act of Parliament, incorporation of In this period the first indigenous believers

the National Spiritual Assembly. arose as pioneers to establish the Faith in other islands; mass teaching projects were inaugurated; the first Teaching Institute was held; the

WINDWARD ISLANDS enrolment of the first Carib Indian indigenous

The Windward Islands and Barbados, visited to St. Vincent was recorded; widespread news as early as 1927 by the Hand of the Cause Keith paper, radio and television publicity was

Ransom-Kehler, are part of the Lesser Antilles achieved; and The Proclamation of Bahci'u'llah

to which 'Abdu'l-Bahí directed attention in was presented to the Governor-General, His

His Tablets of the Divine Plan. In the early years Excellency Sir Winston Scott, who accorded

the development of the Faith in the Lesser cordial audiences to the Hands of the Cause

Antilles was under the direction of the National Amatu'l-Bahá Rúhiyyih a n u m (who repre-

Spiritual Assembly of the United States. At sented the Universal House of Justice when the

Ridván, 1967, the National Spiritual Assembly National Spiritual Assembly was formed at the

of the Leeward, Windward and Virgin Islands inaugural Convention in 1972) and Enoch

was established under whose jurisdiction the Olinga.

INTERNATIONAL SURVEY OF BAHÁ'Í ACTIVITIES

22 1

fifth America

Twenty years after the Tablets of the Divine ESTABLISH

STRUCTURAL BASIS OF HIS WORLD

Plan were revealed by 'Abdu'l-Bahá to the ORDER. ^

WOULD TO GOD EVERY STATE WITHIN AMERICA establishment in 1948

of a separate National

CAN REPUBLIC AND EVERY REPUBLIC IN Spiritual Assembly in

Canada. Nine years later,

AMERICAN CONTINENT MIGHT BE TERMINA- the Alaskan Bahá'í

community elected its first

TION OF THIS GLORIOUS CENTURY' EMBRACE National Spiritual

Assembly. With the incep-

THE LIGHT OF THE FAITH OF BAHÁULLAH AND tion of the Nine Year

Plan in 1964, the youthful

The first century of the BahA'i era, ending May 22,
1944. Messages to
America, p. 6 .

'i WORLD

Alaskan community and the zealous Canadians Baha'is. Victories, while
thrilling and dramatic,
assumed responsibilities, comparable to those lagged behind the goals
assigned. Early in 1970
borne by the veteran United States community, the National Spiritual
Assembly reported that
for spreading the Message of Baha'u'llah Alaska had sufficient
resources but the rate of
throughout North America. development would have to
be increased to
ensure victory.

A dramatic remobilization of resources was

ALASKA inaugurated in consultation between the
The first National Spiritual Assembly of National Spiritual Assembly
and Mr. Jenabe

Alaska was formed in 1957 with its seat in Caldwell, a member of the
Auxiliary Board,
Anchorage. who conceived a series of

bold teaching innova-

Alaska witnessed remarkable activity during tions which were directed by
the National

the closing half-decade of the Nine Year Plan. Spiritual Assembly. The
first, called "Procla-

Of the five virgin goals, two remained to be mation" mobilized
teaching teams which

filled. Residents of the Pribiloff Islands enrolled travelled from town to
town presenting proand returned home, filling that goal. St.

grammes of Indian and/or Eskimo dancing,

Lawrence Island, forty miles from Siberia, was Baha'i films, music and
the Baha'i Messageresettled by heroic pioneering, with the sacri- simple
and direct. Enthusiasm mounted and

ficial assistance of Baha'is of Kodiak, Juneau enrolments accelerated.

and Seattle. Formation of a Local Spiritual A new spirit was
sparked at the 1971 National

Assembly in 1973 crowned these valiant efforts. Convention when the
community pledged to

A thrilling thrust forward occurred in rela- conquer Alaska spiritually
and to bring to

tion to the international goals. A number of fruition the hope
expressed by 'Abdu'l-Baha in

pioneers departed for overseas areas and some His Tablets of the Divine
Plan that Perchance,

settled in territories not assigned to Alaska. In God willing, the lights

of the most great guidance
the final year of the Plan alone, sixty-three may illumine that country
and the breezes of the
Alaskans made more than eighty teaching trips rose garden of the love
of God may perfume the
to twenty-six different countries. nostrils of the
inhabitants of Alaska. Immedi-
Within Alaska the number of Local Spiritual ately after the Convention,
the National Spirit-
Assemblies more than doubled, from seventeen tual Assembly launched
"Massive Encounter",
to thirty-eight, exceeding the goal by eight. The designed to carry the
Message of Baha'u'llah
number of localities where Baha'is reside in- throughout the country.
With permission of the
increased nearly threefold from fifty-three to 158, Board of Counsellors, Mr.
Caldwell was designated exceeding the goal by fifty per cent. There was named
"Field Commander" and directed the
nearly an eightfold increase in the number of day to day operations of
the project under the
Alaskan believers and a heightened degree of supervision of the
National Spiritual Assembly.
maturity was reflected in increased contribu- Galvanized as never
before, the body of believers to the Fund.
believers became the "Army of Light" and all
Early in 1969 the Continental Board of could serve through
contributing the three re-
Counsellors met with the National Assembly sources of prayer, time
or financial assistance.
and inspired the creation of a new Local Assem- Nine-day Institutes
prepared the field force
bly through the settlement of pioneers in a through immersion in the
Writings and "more
hitherto "impossible" community. The Coun- than any other single
factor," the National
sellors sponsored a conference with the Hand Assembly stated, "created
the necessary spirit of the Cause 'Ali-Akbar Furutan in Juneau in tual
orientation, zeal and moral courage."
1969, and in 1970 a minorities conference was When willing listeners
were found the essential
held in Petersburg with the Hand of the Cause features of the Faith
were presented in a direct
Enoch Olinga as honoured guest. manner and hundreds upon
hundreds em-
Proclamation activities continued as presen- braced the Cause through
this approach. A
tations were made to public officials, both local work force was created.

Dedicated believers
 and national. Up to the middle of 1970 most of worked at any available
 job--usually cannery
 the accomplishments had been the result of work-and contributed
 their entire earnings to
 herculean efforts on the part of individual the Fund for the teaching
 work. A twenty-four
 I N T E R N A T I O N A L S U R V E Y O F B A H A ' ~ A C T I V I T I E S
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Members of the National Spiritual Assembly of the Baha'is of Alaska, April,
 1973, with tlze
 Hand of tlze Cause Jalhl B a z e h (front row, third jiom the left) and Mr.
 Jenabe Caldwell and
 Mr. Howard Brown, North American Auxiliary Board members (second and,fourthfrom
 the
 left respectively).

hour "prayer watch" assured constant suppli- fore had so tested
 the believers or posed such a
 cation for the success of these ventures. When challenge to internal
 unity as the radical deprayer was suspended, the National Spiritual
 partures which tested the very foundations of
 Assembly noted, morale deteriorated and prob- established teaching
 methods and swept up
 lems developed. While the majority of the veteran believers in
 a whirlwind of unfamiliar
 full-time participants were youth-many from activities."
 the United States, Hawaii or Canada-BahB'is Throughout the
 exciting five years Alaska
 of all ages (including children), races, levels of received many
 inspirational visits. In addition
 education and material means gave exemplary to those mentioned
 there were six visits from
 service. Mrs. Florence
 Mayberry of the Board of
 The National Spiritual Assembly divided Counsellors and generous
 contributions of time
 Alaska into sixteen regions for this systematic by Auxiliary Board
 members Mrs. Peggy Ross,
 "spiritual conquest". By the end of the Plan Mr. Ted Anderson, Mr.
 Howard Brown and
 the project had been more than ninety per cent Mr. Paul Pettit, the
 last two mentioned spendcompleted; that is, the Faith had been pro-
 ing two months directing "Massive Encounter"
 claimed to ninety per cent of the villages, towns in urban areas.
 Others far too numerous to
 or cities in the area. Whereas in 1970 Alaska mention gave greatly

appreciated assistance,
 was behind schedule, two years later all the but tribute must be
 paid to the multi-racial
 assigned goals had been completed and, musical team of
 BahB'i Youth, "Windflower",
 through "Massive Encounter", Alaska com- who gave
 sacrificially of their time and talent
 pleted its goals second only to Fiji. and made a vital
 contribution not only on the
 "It is a significant tribute to the steadfastness homefront but
 internationally.
 of the believers and the strength of the Coven- The half-decade
 ended with new challenges,
 ant that unity was maintained", the National as victories edged
 Alaska closer to the plea
 Spiritual Assembly reported, "for nothing be- penned by
 'Abdu'l-Baha that the breezes qf'the
 224 T H E B A H A ' ~ W O R L D

rose garden of the love of Cod nzay perjume the quantitative," the
 National Spiritual Assembly
 nostrils ofdle inhabitants ofAlaska. noted. "Following the
 1967 proclamation by
 the Universal House of Justice to the Heads of
 State around .the world, the Canadian com-
 CANADA munity eagerly launched itself on the
 'unknown
 "The last five years of the Nine Year Plan sea' of proclamation, in a
 series of announcewere memorable," the National Spiritual ments
 to leaders of thought and various sectors
 Assembly reported, "and Canadian Baha'is of the population,
 Through delegations, the
 successfully fulfilled the share of the great trust preparation of briefs,
 pamphlets, and other
 assigned to them, the victory far exceeding any- publications, the
 intensive use of the mass
 thing we dared imagine at the midway point of comn~unicationmedia, and
 public events of
 the Plan in 1968." every kind, an
 unprecedented degree of free
 Apart from the statistical victories, the publicity and goodwill were
 won for the Faith.
 National Spiritual Assembly commented, The two main groups of
 the population to
 "something happened to the believers them- respond in large number
 to these teaching and
 selves as they made the effort which the Plan proclamation efforts were

the youth and the required-the emergence in Canada of a real people of French Canada. At the height of the sense of being a Bahá'í community. During proclamation to youth, in 1971, the annual increase in membership these recent years especially this community, reached fifty per cent. increase in membership conceived over sixty years ago by 'Abdu'l-Bahá This response has greatly enriched the common references in the Tablets of the Divine Plan community's life, and enormously increased its attractiveness, as well and born twenty-five years ago at Canada's more ambitious role as equipping it for a far more ambitious role first National Convention in 1948, has now abroad." The five years from begun to emerge in the consciousness of its an equally great advance 1968 to 1973 witnessed of the Cause in Canada. members as an embryonic society with its own in this development were in the consolidation of the Cause in Canada. unique identity, but with the primary mission Among the milestones of serving and becoming part of the unification in this development were the acquisition of a magnificent seventeen of mankind. Its shape and quality can be acre site for a Temple and National detected in the achievements of the five year large building that Haziratu'l-Quds, together with a presently houses the various departments of the main areas of effort: homefront expansion, rapid emergence from its National Office; and the former obscurity of homefront consolidation and overseas service." The most dramatic and readily grasped fact the Institution of the National Shrine in Monis the sheer extent of the expansion of the community. At the midway point in the Plan there Baha in 1912, culminating in the formal recognition of the building by the civil authorities as a sanctuaire. Local Spiritual Assemblies in Canada; the Plan ended with 201 Assemblies, In 1968 the goal of forty-seven more than required. In the same creating a National period, the number of localities where Bahá'ís Teaching Institute was realized with the erection grew from 350 to approximately one thousand, a threefold increase. By 1971 the previously acquired in the Fort Qu'Appelle valley, Saskatchewan. number of incorporated Assemblies had sown

Here, too, the goal was from twenty-six to fifty-seven, the established surpassed by the subsequent establishment of goal, and during the last year of the Plan in Institutes in the far north, at Baker Lake and Frobisher Bay in the response to a supplementary appeal from the Arctic, and at Yellowknife in the District of Universal House of Justice an additional thirty work of the Spiritual Mackenzie, as support for the those centres. A new incorporations were added, thus gaining civil summer school was established local administrative bodies. The Canadian believers at Bowser, British Columbia, on Vancouver Island demonstrated their maturity through dramatic and sustained increases in contributions to the Fund. Other significant developments in the field of consolidation included the rapid increase in the maturity of Local Spiritual Assemblies

INTERNATIONAL SURVEY OF BAHAI ACTIVITIES 225

National Spiritual Assembly of Canada, Willo wdale, Ontario; acquired in 1969.

which began to recruit overseas and homefront teaching teams, often in cooperative ventures with other national pioneers, mobilize and deputize teaching teams, communities, to every corner assume direct responsibility for the national continent and oceanic region of the globe. The objective of the Fund, initiate imaginative proclamation programmes and demonstrate a new capacity to National Spiritual Assembly of Iceland was achieved at Ridvan, 1972; solve burdensome counselling problems, as an Bahai literature in Icelandic was increased; aid to which process the National Spiritual recognition for the Assembly in 1971 established "Assembly Re-institutions of the Cause in Iceland was obtained. In source Teams" to provide the Local Assemblies. In September, 1971, the Canadian believers had the lies with teaching ideas, guidance on administration of organizational principles and consultation on national level in Iceland the last of the great Oceanic Conferences called by the programmes; the transformation of Canadian Universal House of Justice. Bahai News from a modest bulletin to a vital,

creative and bilingual organ of communication; the reorganization of the committee responsibilities of the charged with the responsibility for sale and distribution of BahB'i literature through its establishment as a department of the National Office with its own full-time staff. During the concluding five years of the Plan in meeting the Canadian community was able to finance the Canadian community was able to finance the urgent needs of the francophone world, in wholly or in part the acquisition of Temple or assistance, large-scale Haziratu'l-Quds sites ,in Iceland, Mauritius, Denmark, Trinidad and Venezuela, as well as audio-visual and translation contribute to the erection of the Temple at Panama; it settled 536 pioneers overseas or in half-decade under review, the other centres specified by the Universal House commented: of Justice. Parallel with this effort, a wave of victory which the Canadians arose as travelling teachers and during the Nine

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THE B A H ~ W

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Year Plan which was not the product of the unprecedented expansion which resulted in an close collaboration with the Hands of the of the Faith among young people and their pervasive participation in Cause of God, with the newly-created Institution of the Continental Board of Counsellors of the community; and (3) the concerted teachand their Auxiliary Board members. The love ing campaign in the Southern States designed and encouragement which they poured out to bring into the BahB'i community large numbers of black people." flowed like oil through the entire machinery of

the Cause. The followers of BahB'u'llah in activities, the National Assem-
Canada have a growing awareness that they bly noted, "developed into
forms of assertiveare a community but ahead lies the challenge ness
heretoforelargely untried by the believers,"
set before them by the Universal House of and resulted in an
exploitation of "every likely
Justice at the inception of the Plan-'. . . this national and special
occasion, social condition,
community now enters a new era in its history mass medium of
communication as well as
when it must raise in its great homeland . . . a every possibility created
by the commemorative
mighty structure representing all (its) many publication of
TheProclamationofBahri'u'llah."
races, religious and cultural backgrounds . . . a The overwhelming
nationwide publicity which
religious community so unified, so dedicated to the Faith received as a
result of the activities
the oneness of mankind and the oneness of associated with the
centenary of Bahk'u'llah's
religion as to astonish and attract the mass of proclamation to the kings
(1967) signified a
its fellow countrymen." breakthrough which, the
National Spiritual
Assembly commented, "emboldened the initiatives of local communities and the
National
THE UNITED STATES BahB'i Public Information Office in
their use of
The majority of the extensive goals assigned mass media on a wider scale.
Several films were
to the American community in the Nine Year subsequently produced,
notably A New Wind
Plan were accomplished during the period from and It's Just the
Beginning which were seen by
1968 to 1973, and in several instances the millions on television; a
series of spot anaccomplishments surpassed the objectives. For
nouncements for radio and film clips for televiexample, at Ridvan, 1973, the
National Spiri- sion were developed and disseminated throughtual
Assembly recognized 824 Local Spiritual out the country with impressive
results; the
Assemblies, exceeding the goal by 224; there heightened visibility of
the community brought
were 4,809 localities where BahB'is resided, requests from radio and
television stations for
1,809 in excess of the goal; and 238 Local more and more BahB'i
programs; and news-

Spiritual Assemblies had been incorporated, papers and magazines also began carrying in- finitely more feature stories and new items about the Faith." which required the incorporation of one in each State. These statistics reflect a surge of energy Detailing some of the most outstanding proand enthusiasm in the BahB'i community clamoration activities, the National Spiritual Assembly stated: "The which had its genesis in the call of the Universal observance of Inter- national Human Rights House of Justice at Ridvan, 1967, for world- Year in 1968 and of International Education wide proclamation of the Faith. "This call gal- Year in 1970 provided rich possibilities for vanized the American community to its roots," Baha'i functions, by which means the community the National Spiritual Assembly reported, and combined its intention to strengthen its assisted the community to embark "upon a relationship with the United Nations and its simultaneous series of multifarious activities proclamation objectives. Under the aegis of the North designed at once to call the attention of the American BahB'i Office of Human Rights (NABOHR), non-Baha'i public to the Faith and to further which had been created both as a expand and consolidate the community. BahB'i response to the human rights problems in Among the most outstanding of these activities the United States and a special were those which constituted: (1) the proclama- tion agency, International projects which took the Message of tional Human Rights Year was observed nationally by the holding BahB'uyll&hto various strata of American of ten regional BahB'i conferences, one society; (2) the Five Year Youth Program, national conference in

INTERNATIONAL SURVEY OF BAH . ~ 'A~CTIVITIES

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On behalf of the North American Bah6'i Office for Human Rights (NABOHR), Mrs. Juliette B. Buford (right), Director of NABOHR, accepts from Dr. Carl F. Hawver, Chairman of the Silver Anvil Awards Committee, a Silver Anvil Trophy presented by the Public Relations Society of America for o~ctstandirlg performance in special events. With Mrs.

Buford is Mrs.

Natalie M. DiBuono, Assistant Director of the National Bahá'í Public Information Department.

May 15, 1969.

Chicago, and an awards banquet in Washington, D.C., on Human Rights Day. International Commission for the Year of the United Nations was similarly observed by holding one national conference in Washington, D.C., and particularly as chairman of the Commission for the Year of the United Nations; the Xerox Corporation for its educational television, three regional educational conferences on the history and contributions of black Americans and a culminating awards luncheon in New York (1968); Dr. James L. Olivero, executive director of Southwestern Cooperative Educational Laboratory, for his widely acclaimed statement embodying the work among children of minorities; the Children's Television Baha'i position 'Human Rights are God-Given Workshop for producing the educational program Rights' was published and the Louis G. Gregory award, 'for service to humanity', was Mr. Roy Wilkins, executive director of the National Association for the Advancement of Colored People, for created. The unique design of the award was field of human conceived by the noted American sculptor Vernon Voelz and executed in stone and rights (1972). The net effect of these special bronze. Recipients were: Mr. Clark M. Eichel-activities was the increased recognition the Faith received in ever-widening The Hand of the Cause Louis G. Gregory, "noble-circles. The coveted Silver Anvil Award given minded, gold-hearted. . . pride (and) example (to the) by the Public Negro adherents (of the) Faith . . . loved, admired Relations Society of America, (and) trusted (by) 'Abdu'l-Baha." Deceased 1951. See Inc., for excellence in public relations programs, was presented "In Memoriam", The Baha'i World, vol. xu, pp. 666-670. to NABOHR (1968);and

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the President's Commission for Observance of the House of Justice on January

30, 1971, to cable

Human Rights Year (1968) cited the activities of the Baha'i world :
of the Baha'i community. The presentation of

JOYFULLY ANNOUNCE BAHAI WORLD PROCESS

The Proclamation of Baha'u'llah to government
ENTRY BY TROOPS RAPIDLY ACCELERATING

officials and prominent persons continued
UNITED STATES EVIDENCED BY ENROLLMENT

throughout the entire period and was largely
8000 NEW BELIEVERS SOUTH CAROLINA COURSE

responsible for the immeasurable increase in
publicity given the Faith."

SIX WEEKS . . .

The Five Year Youth Program, described "The beginning of that
process," it was reelsewhere in this volume, the National Spiritual ported by
the National Assembly, "can be
Assembly said, "tremendously boosted the traced to the Southern
Teaching Conference
varied youth activities and reinforced the pro- which was held in
Chattanooga, Tennessee,
clamation programs" and its goals, established on September 12-14, 1969. A
Deep South
in 1968 and developed within the framework Committee was formed as a
direct consequence
of the Nine Year Plan were so successfully met and within six months its
activities, encouraged
by June, 1970, when the second national youth by a number of scattered
individual teaching
conference was held in Evanston, Illinois, that successes, spearheaded
large-scale enrollment
the National Spiritual Assembly was com- of believers in the Southern
States, particularly
pelled to supplement the objectives of the pro- Alabama, Georgia, North
Carolina, South
gram. From the proceedings of the second Carolina and Texas. The most
spectacular
conference, attended by two thousand youth, results were experienced in
South Carolina
the film It's Just the Beginning was produced. which had two Local
Spiritual Assemblies in
The highlight of the conference was the parti- 1968 and fifty-five by
RidvAn, 1973. An imporcorpation of the Hand of the Cause Amatu'l- tant
outcome of this rapid expansion was the
BahA Ruhiyyih a a n u m who had temporarily establishment of the first
permanent teaching
interrupted her African teaching circuit to institute in the United
States, which was named

attend. in memory of the Hand of
 the Cause Louis G.
 "Gaining impetus from the youth program," Gregory and is situated in
 Hemingway, South
 the National Assembly observed, "the summer Carolina.
 youth projects which had succeeded on the "In overview," the
 National Assembly rehomefront in previous years in employing the flected,
 "the celebrated development in the
 teaching ability of youth were expanded to the South had the effect of
 demonstrating the ripe international sphere and in 1973, alone, 143 ness
 of the American BahB'i community for
 young people served in summer projects in expansion; it freed the
 teaching spirit of the
 Europe and Latin America, projects which, believers throughout the
 nation and encouraged
 especially in Europe, had a signal effect upon them to teach among other
 minorities, principle the accomplishment there of the Nine Year pally
 those people of Indian and Spanish-
 Plan goals. The use of youth teaching teams speaking background,
 resulting in an increase
 became a regular part of the expansion work on to 119 of the number of
 Indian tribes repret the homefront." sented in
 the American BahB'i community; the
 International assistance was not confined to translation of Baha'i
 literature into twelve addi youth projects. Hundreds of believers set out
 tional Indian languages within one year alone
 for pioneer posts in the Far East, Africa, (1972-1973); and the
 inauguration of a sus-
 Europe, Latin America and islands in the vast tained program of teaching
 among Spanish-
 Pacific Ocean. Another important facet of speaking people in Arizona,
 California and
 international aid was the underwriting of pro- Texas. The pervasiveness of
 this effect is
 perty acquisitions to help a number of National attested by the fact that
 expansion accelerated
 Spiritual Assemblies meet their goals. To in every region of the
 country and that Local
 accomplish these tasks, the annual budget of Spiritual Assemblies were
 established outside
 the National Assembly has had to be increased the deep South in sufficient
 numbers to fulfill
 each year. the Nine Year Plan goal of
 six hundred. It is
 An extraordinary development in the Ameri- noteworthy that over fifty per
 cent of the
 can BahB'i community prompted the Universal enrollments in these latter

years occurred

INTERNATIONAL SURVEY OF BAHAI' ACTIVITIES

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Bahd'i exhibit at annual convention of the National Association of Human Rights Workers, Tulsa, Oklahoma; October, 1970. Sinzilar exhibits arranged by the United States Bahd'i Public Information Office were seen throughout the country during October.

among people between the ages of fifteen and thirty. Assembly members being conducted between 1972 and 1973 alone;

the publication of a

"This unprecedented expansion was also due Comprehensive Deepening Program in which

in part to the direct or indirect influences of all members of the community could participate such developments, in particular, as the impact of the promotion of the House of Worship

of the newly-established Continental Board of attraction to both the believers as a centre of

Counsellors and the stimulus produced by the increase and enrichment and the public; the

several series of regional conferences which of Baha'i Summer/Winter School programs;

they held at different periods between 1970- the systematic use of weekend institutes for

1973; and the enthusiasm which American training in the principles of Baha'i administration participants brought back from oceanic and

tion and deepening the knowledge of the continental conferences, notably the one held lievers; the publication, in tabloid format,

in Reykjavik, Iceland, to which two hundred of beginning in 1969, of two national internal

them went, and the one held in Kingston, bulletins The National Review and The American

Jamaica, for which a ship was chartered to Bahri'i, to facilitate the communication of news

transport the six hundred American Baha'is and special information; and the enlarging of

who attended." the Publishing Trust facilities to enable it to

Among the measures adopted by the National produce and distribute audio-visual materials

Spiritual Assembly to meet the challenges and as well as literature for the community.

complexities created by such rapid expansion "Only time will demonstrate the full results

were: the strengthening of Local Spiritual of these measures," the

National Assembly

Assemblies through a series of training pro- stated, "but signs of success are already appargrams, forty seminars for Local Spiritual ent at RiQvan, 1973."

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BOLIVIA

Soutlz America

I N T E R N A T I O N A L S U R V E Y O F B A H ~ A C T I V I T I E S

' ~

South America

.is early as 1936 the Guardian wrote express- vast territory of Argentina extending from the ing the hope that by the close of the first Baha'i inhospitable desert wastes of the Chaco area in century, May, 1944, the banner of the Faith of the north to the rugged regions within the Baha'u'llah might be planted in "every state shadow of the great glaciers of the Andes in the within the American Republic and every Re- far south. By the midway point in the Plan no public in the American continent". So urgent significant numerical gains had been registered was this need that he asked the delegates to the although it was reported that the total number Annual Convention of the BahB'is of the United of localities required in the Plan had been States and Canada in 1937 to prolong their ses- opened and there had been a slow but progressions and come forth with a Seven Year Plan one sive increase in the number of believers. of the objectives of which was to achieve estab- In July, 1968, challenged by the Universal lishment of a centre in each Latin American House of Justice to intensify their efforts, the Republic and the Caribbean.The work in Latin believers in Argentina adopted the goal of America thus developed under the first Seven establishing the Faith in an additional forty Year Plan (1937-1944), the second Seven Year localities. Year Plan (1946-1953) and by 1951 the Regional An outstanding characteristic of the period ~ a t i o n a Spiritual l Assembly of South America was the close cooperation which was developed had been formed including in its jurisdiction and n~aintainedbetween the Continental Board

all South America except the Guianas. America and their	of Counsellors in South
In 1957, with the dissolution of this Regional National Spiritual	Auxiliary Board, and the
Assembly, two Regional National Spiritual this auspicious rela-	Assembly. As a result of
Assemblies came into being: The National Spiritual Assembly was	tionship the National
Spiritual Assembly of Argentina, Chile, Uru- and spearhead through	able to initiate, launch
guay, Paraguay and Bolivia; and the National of mass teaching	the Counsellors a number
Spiritual Assembly of Brazil, Peru, Colombia, urban zones which	projects in both rural and
Ecuador and Venezuela. In 1961 independent success, especially those	met with remarkable
National Spiritual Assemblies were formed in among the Toba	conducted in village areas
each of the above countries with seats in which enrollments	Indians, as a result of
Buenos Aires (Argentina), Santiago (Chile), the Faith became	dramatically increased and
Montevideo (Uruguay), Asuncion (Paraguay), province of the country	established in every
La Paz (Bolivia), Rio de Janeiro (Brazil), Lima territory of the Argentinian	including the virgin
(Peru), Bogota (Colombia), Quito (Ecuador) projects soon won the	Tierra del Fuego. These
and Caracas (Venezuela). active participation	wholehearted support and
In the Nine Year Plan the Guianas were the believers, and their	of both veteran and new
objects of special attention by the National from 1971 onward,	acceleration, particularly
Spiritual Assemblies of the United Kingdom Argentina.	ensured the victory for
(British Guiana), France (French Guiana) and community had with the Netherlands (Surinam) until the establish-	By Ridvan, 1973, the nessed
successive triumphs including a more ment of the National Spiritual Assembly of	than fourfold increase in
the number of Local Guyana, Surinam and French Guiana in 1970	Spiritual Assemblies; a
threefold increase in with its seat in Georgetown, Guyana.	the number of localities
where Baha'is reside; a more than ninefold increase in the number of believers in the country; the further diversifica-	

ARGENTINA

already

The first four years of the Nine Year Plan included Mataco and Chiriguano Indians,

was a period of consolidation and strengthening of the administrative framework and the

Indian tribes including development of individual initiative within the

Mapuche; the translation community which geared itself to carry the

literature in Mataco; Faith throughout the length and breadth of the

facilities of the Spanish-

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tion of community membership, which

included Mataco and

through the enrollment of

number of additional

Toba, Tewelche and

and publication of BahB'i

the expansion of the

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language Publishing Trust, Editorial Bahri'i included the incorpor-

Indo-Latinoamericana, an increase in its titles ation of a Local Assembly in each of the nine

including both introductory and deepening Departments of the country; the publication of

literature, some of prestige quality, and the a resolution by the Ministry of Education reextension of its services to more than twenty- cognizing the BahB'i

Holy Days and granting

five countries; the increased involvement of permission to BahB'i teachers and students to

Baha'i youth in the work of the Faith and the absent themselves on these days with full

assumption by them of a leading role in teach- remunerative privileges; the extension and

ing teams; a widespread use of original musical consolidation of the Faith in the highlands of

compositions on BahB'i themes and the holding Bolivia and the Departments of Tarija, Pando,

of an International Music Festival described Beni and Santa Cruz, in the last two of which

more fully elsewhere in this volume; the estab- hundreds of persons accepted the Faith; the

lishment and continued functioning of an establishment of a National Child Education

International Summer School with a high level Committee which prepared teaching materials

of courses, the activities of the School being for children and youth, conducted training

both a source of stimulation to the believers courses, sponsored BahB'i youth programmes

and a means of proclaiming the Faith through and encouraged weekly classes for Bahá'í public programmes; the inauguration of schools for children in rural areas; the enrichment of student teaching at both universities and high Bahá'í literature through the translation and/or schools; the development of extremely cordial relationships with local authorities who are known to the area including Siriono, Yanaigua, extended cooperation during the mass teaching tour in Baure, Trinitario, Tacana, Pukina, Chahuanco projects; the arising of native believers, including Aymara and Quechua; the holding of a training course for indigenous Indians, to serve as homefront and interfaith for Bahá'í women in La Paz, in 1969, as well as a national travelling teachers; the further development of Summer School in the Department of Santa Cruz; the development of classes for Bahá'í children and the Cruz and a Deepening Conference in Sucre in 1971 which attracted almost three hundred newspaper publicity as a means of proclaiming believers including a group of children who walked for three days to attend and present a group of songs they had learned in one of the literacy centres conducted by Bahá'ís in the city lie the remains of May Ellis Maxwell, destroyed throughout the country; and the sponsoring of a series of Bahá'í exhibits including one held in the municipal building in Sucre during which whose spirit of devotion continues to sustain eight thousand pieces of Bahá'í literature were distributed and twenty-five youth sponsored the Cause of Bahá'u'lláh. Simultaneously embraced the Faith.

Elsewhere in this volume is described the Intercontinental Conference held in August, 1970, an outstanding event of which was the "The progress of the teaching work within audience granted to the Hand of the Cause of God" the National Spiritual Assembly represented by His Exalted Representative, Amatu'l-Bahi Ruhiyyih Khanum by His Exalted Representative, General Ovando

Candia, President
 ported, "and although mass conversion con- of the Republic of Bolivia, to whom
 she pretinued on a reduced scale nevertheless between sented The Proclamation o
 f Bahd'u'llrik. A re-
 April and August, 1970, alone, the Faith was port published by Baha'i
 International News
 embraced by more than six thousand persons. Service describing the event
 stated: "On the
 By Ribvan, 1973, more than seven hundred day after the closing of the
 Conference word
 Local Spiritual Assemblies were established was received through the Minister
 of Education
 (more than one hundred in excess of the goal) that the President of the
 Republic would receive
 and the number- of localities where BahB'is all the BahB'is in the Presidential
 Palace. About
 reside-had risen.t0:3,761, almost triple the total 350 believers, led by the
 beloved Hand of the
 required in the Plan." Cause, met with the
 President for a televised
 I INTERNATIONAL SURVEY OF BAH ~
 ACTIVITIES
 ' ~ 23 3

The Hand oj'the Cause Amutu'l-Bahh Rlihiyyih KJrilzum presenting a copy of The
 Proclamation
 of Baha'u'llah to His Excellency General Apredo Ovando Candia, President of
 Bolivia;
 August, 1970.

interview. The President said that he had been Year Plan, at Ridvan, 1968,
 we found ourselves
 in Haifa and knew the Baha'i Holy Places and in practically the same
 situation as that in
 knew the objectives of the Baha'is. He ex- which we had started the
 Plan in 1964 and our
 pressed the hope that the Baha'is would con- anxiety was mounting. Our
 hopes were born
 tinue working for the welfare of all the peoples anew in 1968 as a result of
 the stimulating visit
 of the world. He requested the delegates to take of the Hand of the Cause
 Rahmatu'llah
 back his personal greetings to each of their own Muhajir who encouraged us to
 make bold new
 countries. A touching incident at that interview teaching plans. Those hopes
 became assurance
 was the impulsive gesture of a Bolivian Quechua in 1970, following the
 Intercontinental Conferbeliever who took off a long woven scarf and ence

in La Paz, Bolivia, when Mr. Donald Witzel and Mr. Hooper Dunbar put it around the President's neck saying: 'This is a remembrance of love from the Bolivian Continental Board of Counsellors in South America Baha'is and from all of us.' The President led two teaching teams across our great north accepted it with appreciation, giving Julian East and gave clear proof that the masses were Ugarte, the believer, a big embrace as photo- indeed thirsting for the Baha'i message. As we graphs were taken of the two of them together." developed experience in mass teaching more and more believers arose enthusiastically to teach with rewarding results. When we gathered BRAZIL in Salvador, Bahia, in February, 1971, to pay Examining the last half-decade, the National tribute to our beloved 'spiritual mother', Mrs. Spiritual Assembly reported : "Although our Leonora Armstrong, and to celebrate with her ranks had been strengthened and our few Local the completion of fifty years of selfless service to Assemblies fortified by the arrival of veteran the Faith as a pioneer in Brazil, our member-Baha'i pioneers from the United States and ship had increased to approximately five Persia, and although many lofty plans had thousand, concentrated in the north-eastern been made during the first years of the Nine states and largely in the Bahia area, the number Commemorative Congress held in observance of the fiftieth anniversary of the establishment of the Bahri'i Faith in Brazil; February, 1971. More than 300 Bahri'is gathered to honour the first pioneer to Brazil, Mrs. Leonora Armstrong, who arrived there in February, 1921. Mrs. Armstrong, wearing a white dress, is seen in the centre of the photograph. At her left is Mr. Hooper Dunbar of the South American Board of Counsellors.

of Local Assemblies had surpassed by fifteen fruitful and cooperative relationships with the our goal of forty-five, and we had long since Continental Board of Counsellors and memexceeded the required number of localities bers of the Auxiliary Board, the latter being a where Baha'is reside. Our international goals particularly effective force in working with were accomplished. . . and we were awarded local communities and offering inspiration at

two additional foreign goals . . . From 1971 on, conferences and institutes throughout the country; the publication of our efforts were principally concentrated in country; the publication and widespread diswinning our few remaining homefront goals, in semination of a national Baha'i bulletin and a Nineteen Day Feast expanding and consolidating the Faith in all letter; the inauguration of regions, and in attempting to proclaim the a well-designed correspondence course; the de-velopment of Faith to all strata of society . . . Proclamation audio-visual materials including slides, tapes, has been more local and regional than national literature and locally-composed songs with BahB'i themes . . . such occasions as the visit of the Hand of the and the holding of reg- ular Summer Schools, Cause Enoch Olinga, with resultant television Institutes, conferences and newspaper coverage and increasingly cor- and national and regional youth gatherings. "In addition to the dial relations with these news media, have been faithful day-to-day teachof untold benefit." ing of a few permanent instructors and the Other significant developments in the period increased travel teaching of many Baha'is," the National Spiritual under review include an increased number of Assembly report concluded, "the youth must be Brazilian BahB'is who served as international mentioned. Their activities have included travelling teachers ;increased recognition of the inter-community meetings and public gatherings, youth Faith through the recognition of Baha'i Holy panels and other pro- grammes. They are Days by the authorities of Porto Alegre in rela- helping open up the field of teaching among tion to BahB'i children attending the Baha'i university students." Institute in Gravatai; the reorganization and revitalization of the administrative and teaching structure and the resultant assault upon the CHILE Summarizing the gigantic twin tasks of further extension of the development of the Faith in Chile during the Faith into all states and territories and the con- second half of the Nine Year Plan, theNational solidation of existing conlmmunities; extremely Spiritual Assembly reported : "By 1968 the Baha'i community in Chile had Cause. In addition, prayers were published in

already fulfilled some of the goals of the Plan. partially fulfilling
 The National Assembly had achieved incorpor- the goal of enriching
 literature in indigenous languages.
 ation and twenty-one of the required twenty- "In the following years
 five Local Assemblies had been established. the Plan was accomplished
 a threefold goal of to the Faith of Chi106
 Teaching among the Mapuche-the name Island and the Chilean part
 through the opening The establishing of three
 applied generally to the more than 200,000 Island surpassed by one the
 Archipelago, Mocha By Ridvan, 1973, there were
 Araucanian Indians who inhabit the Andean localities where Baha'is
 of Tierra del Fuego. exceeding the seventy-nine
 highlands of central Chile and Argentina- Plan, and there were
 localities on Chiloe Assemblies formed, being
 had been successfully launched. The year 1968 required.
 was marked by the initiation of a proclamation "The increased
 more than 180 in all activities of the
 programme which was one of the outstanding Faith was a distinguishing
 reside, considerably hallmark of the last half
 features of the activities of the Cause in Chile. settled as pioneers in
 required under the and played an outstanding
 It started with a poster contest sponsored by ment of the Faith in Chile
 fifty-one Local Spiritual COLOMBIA
 the National Assembly, a project which gave Reporting succinctly on
 double the number the Faith in Colombia
 broad publicity to the Faith. The winner was a during the last half of
 non-Bah8'i and the subject he chose was 'The
 participation of Baha'i youth
 Unity of Mankind'.
 Faith was a distinguishing
 "In 1969 another important goal was accom-
 decade. Young Baha'is
 plished through the purchase of a twenty-acre
 various homefront goals
 Temple site overlooking the capital, Santiago.
 role in the develop-
 Another significant event of that year was the
 during the period."
 settlement of the first pioneer in the Mapuche
 area which brought in its wake the enrollment
 of a vast number of indigenous believers who
 now constitute the majority of the Baha'is in
 the development of
 Chile and actively participate in the National
 during the last half of

Convention, conferences and the work of the the Nine Year Plan, the National Spiritual

S o ~ n eColombian Bahri'is with the Hand oJ't11eCause Enocl~Olirzga on the occasion oj'lzis visit to Bogotd, Colon?bia;June, 1970.

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Some of the estimated one thousand BahLi'i children who attended Baha'i' Children's School, Esrneraldas, Ecuador; March, 1972.

Assembly commented: "The first part of the cussed. The first, held in Bogota after the dedi- cation of the Panama House Nine Year Plan saw all of Colombia opened to of Worship in the Faith. A few devoted believers travelled and 1972, was attended by three hundred friends taught throughout the country. The only area including the Hand of the Cause Ugo Giachery and the South American in which mass conversion occured was the Counsellors; the Guajira, a narrow peninsula about eighty miles other, an international youth conference held long between the Gulf of Venezuela and the in Cali in January, 1973, under the sponsorship Caribbean. of the Continental Board of Counsellors in

"During the years 1968-1973 mass teaching South America, attracted a large attendance andcombineditsprogramme methods met with success in many rural areas and even the cities. The entry by troops began activities as a result of which thousands of people heard the Bahi'i Message. Bahb'i Interlation and soon spread to Tumaco and then to national News Service, reporting on the youth conference, stated that 'the Valle del Cauca. Mass teaching was successful station presented six daily in cities such as Barranquilla where there are announcements in presently more than two thousand Bahi'is. prime time; two stunning slides were made and As a result of this process Colombia was able to shown for a month in two of the busiest movie attain her supplementary goal of establishing a houses and thirty-two Government leaders, Local Spiritual Assembly in every Department including the Mayor, were

visited and pre-
(State). This was made possible through the
civilization and
appointment of regional committees which
of 'Baha'u'llah.
during the two year period of 1970--1971
Audio-Visual Centre
reached and even surpassed the goals. With the
teaching work.
tremendous increase in the number of believers
materials were produced
the national conferences attracted larger num-
the goal of simulbers of believers. Two important international
teaching and deepening.
conferences were held in the period being dis-
1968-1973 the number

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of Baha'i properties increased as a result of two
well received that the Dean
generous contributions. There is now a Baha'i
student activities at this Catho-
Institute in Valle de Cauca and land on which
requested the BahB'i Club to take
an Institute is to be built in the Choco."
and cultural programmes
of the student body.
Commenting upon the remarkable success
ECUADOR
the
"It has been a sweet task to review the deve-
Assembly stated: "The
lopment of the Faith in Ecuador over the
conversion was felt in all parts of
period 1968-1973," the National Spiritual
very Andes mountains
Assembly reported, "for it enabled us to re-live
was as though the voice
heroic moments that reflect the loving labours
011 all sides with its
of the Baha'is of this country who, by one
its echo became mingled
means or another, have made the Name of
veins and gave us the
BahB'u'llah resound by proclaiming His
the call of the Kingdom
Message from the Pacific Coast to the mountain

sented with The Renewal of
The Proclamation
"The creation of an
gave a new impetus to the
Through this agency
which brought us closer to
taneous
"During the period
capital, a project so
resporlsible for
lic institution
charge of all social
National Spiritual
spirit of mass
the country and the
seemed to be moved. It
of the Master sounded
redemptive call, and
with the blood in our
courage to raise aloud
throughout the length

and breadth of the land."

range and, beyond that, to the Amazon
rendered, the report
Valley."

inspiring visits of a number

Significant statistical gains were reported
including Dr.

from Ecuador: by Ridvan, 1973, the number of
whose suggestion, made

Local Spiritual Assemblies had grown to 207,
Teaching Conference in

surpassing the goal by eighty-seven; BahB'is
1969, led to Ecuador adopted in 531 localities, surpassing the goal by

ing the goal of increasing the number of
231; the number of incorporated Local Assem-
by nine thousand in one

blies grew from one to twelve, surpassing the
accomplished, thus bringing the

goal by one; and the BahB'i community which
believers to fifteen

at Ridvan, 1968, had numbered approximately
assistance was also rendered six thousand had grown by 1973 to approxi-

dered by the South American Continental
mately 28,000 the majority of these believers

members of the Auxiliary

being Indians and Negroes. There were large-
international travelling teachers.

scale enrollments among both rural and urban
the Faith," the report

dwellers. Two Baha'i groups were established
out in accordance with the

in the Galapagos Islands, teaching among
Universal House of Justice. The

children and youth was actively pursued and
Baha'u'llah was presented to

Baha'i literature was made available in both
Republic and then to

Shuara and Cayapa, languages indigenous to
authorities. The Faith was

the country, the latter being a supplementary
radio, television and the

accomplishment. The first Baha'i cemetery was
sustain our achievements and

acquired in Ecuador, at Cuenca. Assistance
enrolled believers led us to

was rendered Argentina by translating into
programmes commencing in

Much assistance was

continued, by the

of the Hands of the Cause

Rahmatullah Muhajir

at the International

Quito, in August,

Quito, in August,

Baha'is in the country

year. This was

number of Ecuadorian

thousand. Valuable

Board of Counsellors,

Board, and

"Proclamation of

stated, "was carried

request of the

Proclamation of

the President of the

several regional

made known through

press. The need to

deepen the newly

present radio

Quechua excerpts from The Dawn-Breakers by March, 1973, which, at first, were sporadic and later were placed on a regular basis."

Nabil-i-Zarandi. Prayers were also translated into this tongue and a number of original songs

National Assembly wrote: In April, 1973, the

with BahB'i themes were written in Quechua. "At present we

broadcast from 5.30 a.m. to 8.00 a.m. on Radio

The overseas goals assigned to Ecuador were also accomplished. twenty five-minute

Turismo in Otavalo with spot announcements

In March, 1972, an estimated one thousand throughout the day giving

quotations from the Baha'i Writings

children attended a Baha'i school in Esmeral- and calling attention to the

das, perhaps one of the largest gatherings of early morning

programmes. On Radio Otavalo, we broadcast a

Baha'i children in the history of the Faith, one-half hour programme daily

details of which are set out elsewhere in this from 6.30 a.m. to

7.00 a.m. and thirty spot announcements

volume. Ecuadorian Baha'i youth established throughout the day. Radio

a Baha'i Club at the University in Quito, the Nacional in Quito,

owned by the State, has public meeting. The first

offered us twenty to thirty minutes free time National Convention

every fifteen days, and the Programme-Director was a moving experience."

himself participated in and helped tape the last During the subsequent

three years the fledgling national

programme broadcast." It was reported that Surinam and French Guiana

community of Guyana,

the programmes-in both Spanishand Quechua achieved a num-

-were enthusiastically received and led to ber of goals assigned to

it under the Nine Year

many enquiries about the Faith, and plans Plan including

incorporation of the National

were laid for a series of broadcasts "of a general Spiritual Assembly and one

Local Assembly,

nature covering the cultural and historical and the acquisition of a

Temple site and of an

background of the Indian peoples." And again: endowment property near

Georgetown. In this

"It is exciting to pass through the market place period the community was

enriched and diverwhere the Indians sell their hand-woven fabrics sified

through the enrollment of Bush Negroes
 and to see them listening to the BahB'i pro- in Surinam and Galibi
 Indians in French
 gramme 'At the Hour of Dawn'. Some of them Guiana; the foundation of
 the Faith was
 have written expressing appreciation, extending broadened and strengthened
 through the excongratulations and commenting 'At last we pansion of
 the teaching work into Northhear the Name of BahB'u'llah over the radio !"
 western Guyana, a project warmly encouraged
 by the Hand of the Cause Arnatu'l-Baha
 Kaiyyih Khanurn; and the beginning of entry
 GUYANA, SURINAM AND by troops was witnessed as a
 result of teaching
 FRENCH GUIANA trips undertaken by visiting teachers
 including
 Reporting on the work of the Faith in this youth. By Ridvan, 1973,
 thirty-eight Local
 area between 1968 and 1973 the National Assemblies had been
 established, the number
 Spiritual Assembly which came into being at of localities where
 BahB'is reside had increased
 Ridvan, 1970, with its seat in Georgetown, to seventy-four and the
 membership of the
 Guyana, stated: "The exciting news of the community had more than
 doubled.
 formation of the first Local Spiritual Assembly
 of Cayenne, French Guiana,-a prerequisite
 to the establishment of the National Assembly PARAGUAY
 -lifted our spirits at Ridvan, 1968, disappoint- Assessing its position
 at Ridvan, 1968, the
 ted as we were at our failure to increase the National Spiritual
 Assembly commented that
 number of Local Assemblies in Guyana from the prospect was
 disheartening, but the followtwo to four as called for in the Nine Year Plan.
 ing five years was a period of rededication and
 The Hand of the Cause Jalal m a z e h visited a sacrificial outpouring
 of the resources of the
 Guyana in July of that year and greatly inspired entire community with the
 result that "many
 us to greater teaching efforts. The village of 'firsts' were achieved on
 all fronts and the ad-
 McDoom was opened later that year and early ministrative bodies
 matured greatly." Paraguay
 in 1969 Mr. Hooper Dunbar of the South was among the first to
 fulfill all goals of the
 American Board of Counsellors encouraged Nine Year Plan and at
 Ridvan, 1973, triumphand assisted the friends to concentrate on this antly

recorded the establishment of twice the
 village with the result that nine believers were number of Local Assemblies
 called for in the
 enrolled and a Local Assembly assured. Plan; that Baha'is resided
 in thirty-seven locali-
 Through the settlement of pioneers in 1969 ties, surpassing the goal
 by twenty-two; four
 and a particularly helpful visit from Mrs. Local Assemblies were
 incorporated; and
 Margot Worley, a member of the Auxiliary national recognition had
 been obtained of
 Board, Local Assemblies were formed in Kitty BahB'i Holy Days in
 relation to the attendance
 and Campbellville, Guyana, thus ensuring the of Bahi'i children in
 primary schools.
 erection at Ridvan, 1970, of another pillar of Significant among the
 trends noted in the
 the Universal House of Justice, on which period being surveyed were
 the marked inoccasion the House of Justice was represented crease in
 enrollments among Indian believers
 by the Hand of the Cause Amatu'l-Baha and their increased
 participation in the teach-
 Rbhiyyih a n u m who also participated in a ing work; the involvement
 of youth who "are
 two-day teaching conference and addressed a playing a major role in
 travel teaching, service
 A group of Bahh'is at the BahLi'i Teaching Institute held in the Chaco,
 Paraguay; Jub~,1970.

on local and national administrative bodies, "A great percentage of all
 teaching effort was
 and in proclamation programmes"; a surge directed towards the Indian
 population and
 of enrollments anlong youth many of whom Institutes especially for
 Indian believers comcompose and perform songs with Baha'i menced
 in 1969 and have been repeated periodithemes, a development which was
 internation- cally ever since. The spirit of these noble people
 ally recognized when Paraguay won over fifty is reflected in the fact
 that a group of eight who
 per cent of the awards at the International longed to attend the
 Intercontinental Confer-
 Baha'i Youth Musical Festival in Argentina; ence in Bolivia in August,
 1970, was forced to
 a greater access to mass communications media turn back at the Bolivian
 border after five days
 resulting in many references to the Faith on of arduous travel in intense
 heat, along dusty

television, radio and in the press; the use of a roads, sometimes without food and water, tri-weekly BahB'i radio programme in Villar- because their funds were used up in meeting rica; the presentation of Baha'i books and other various crises encountered along the way. They literature to leading figures throughout the prayed, consulted and tearfully decided to turn country; and an active and continuing coopera- back. On their return journey they stopped at tion with the United Nations and support of its the BahB'i Institute at Chaco, conducted study programmes; and cordial relationships with classes from 8.00 a.m. until 10.00 p.m. and the South American Board of Counsellors and employed their rest periods for teaching trips members of the Auxiliary Board whose assist- into the nearby area. May this spirit of dedicaance and support is gratefully acknowledged. tion always be our example!"

What the National Assembly described as "the first bilingual Convention ever to be held in Paraguay where Spanish and Guarani are the PERU predominant languages" took place in 1970 At Ridvan, 1968, the midway point in the and was attended by representatives of three Nine Year Plan, twenty Local Assemblies had Indian tribes-Yanaigua, Chulupi and Maka. been formed in Peru and Baha'is resided in

In the Indian village of Racchi, Peru, a Bahd'i teacher explains the meaning of apictorial study lesson; September, 1970.

sixty-nine localities throughout the country. high mountain region of Cuzco, visiting the Having exceeded the goals of the Plan as early Indian believers and opening several new as 1970, additional goals were set and in most villages to the Faith." instances surpassed. By Ridvan, 1973, impres- By the end of the Nine Year Plan every Desive statistical gains had been recorded. There partment of Peru had been opened, including were 103 Local Assemblies formed that year, the Amazonas, and contact had been estabmore than quadruple the original number re- lished with the Machiguenga Indians in the quired, and Baha'is resided in 380 localities, northern part of Cuzco. The publication of more than six times the minimum number some literature was undertaken and material

originally assigned as the goal. translated into the Quechua language gave the

During the last half of the Plan mass enroll- newly-enrolled believers fuller access to the

ments, particularly among the Quechua Indians Baha'i Writings. The National Teaching Instiin the Cuzco area, resulted in the enrichment of tute in Cuzco acquired in November, 1969, was

Baha'i community life and the growth in size of a valuable aid in deepening the knowledge of

the Baha'i community many times over. A the friends. A total of twenty-four Local

typical report of the latter development, written Assemblies had achieved incorporation by

in 1969, states in part: ". . . adults, youth, and Ridvan, 1973. Summer Schools, youth confereven children, are now travelling to other De- ences and general teaching confererlces were

partments from Lirna to teach the Faith, visit-. regular features of the half-decade under

ing numerous centres and expending their own review alld a characteristic trend of the period

funds for this purpose . . . a remarkable expan- was a heightened degree of ~~~universal participation of the Faith has occurred among the tion in the work of the Faith. An increassd

Quechua Indians in Cuzco . . . following the measure of publicity was obtained on televi-

Summer School in January, a group of youth sion, radio and in the press, particularly in

between the ages of thirteen and twenty-eight relation to the visirs of the Hands of the Cause

undertook a fifteen-day teaching trip to the Amatu'l-Baha Ruhiyyih a n u n ~and Enoch

INTERNATIONAL SURVE

Olinga, in 1970. As a result of the visit of Dr. group Arca Carmesi(Crimson Ark) was formed

Victor de Araujo, accredited representative of in Montevideo, participated in many local,

the Baha'i International Community at the national and some international events, pro-

United Nations, cordial contact was established claimed the Faith on radio and television in

with the United Nations office in Lima. both Argentina and Uruguay, and won the

grand prize at the February, 1973, International BahB'i Youth Conference in Argentina."

URUGUAY

As was the case in many areas of the world,

At Ridvan, 1968, there were seven Local youth activity "markedly increased in the five year period and culminated Assemblies in Uruguay and Baha'is resided in in a very successful twenty-three localities. The goals of the Nine youth conference held in Montevideo in December, 1972, attended Year Plan included the establishment of nine from Uruguay and by young believers Argentina."

Local Assemblies and raising the number of Only a few days before localities where Baha'is reside to twenty, tion at the Annual Convenincluding one in each Department. By Ridvan, Ridvan, 1973, the victories achieved by 1973, twenty-four Local Assemblies had been Uruguay were crowned by the achievementformed, nearly triple the original goal, and after years of persistent effort--of yet another goal, the incorporation of Baha'is resided in a total of forty-eight centres, goal, the incorporation of the National Spirimore than double the number called for. tual Assembly. "The achievement of this im-

I n addition, the con~munityalmost tripled in portant goal at the eleventh hour of the Plan," size. the National Assembly commented, "brought Reporting on its growth, the National Spiri- great joy to the Assembly and the entire comtual Assembly paid tribute to the devoted munity." efforts of local and pioneer teachers, including Mr. Jerry Bagley whose contribution to the work in a number of atin in American countries

VENEZUELA

was of great value, and expressed appreciation As the half-way point in the Nine Year Plan was reached and the for the frequent visits of the members of the Venezuelan Baha'is was reached and the South American Board of Counsellors, and gathered for their Annual Convention, it was reported that thirty-six "particularly Mr. Athos Costas whose frequent Local Assemblies had been established and presence and loving and wise counsel, were in- been established and BahB'is resided in 203 localities including valuable to the administrative and teaching localities including Trinidad and Tobago where three centres had activities in the country. Several conferences where three centres had been opened. Steady increases in the number of sponsored by the Counsellors were also of increases in the number of believers presaged continued progress assistance in deepening the knowledge of the continued progress throughout Venezuela and

friends. The Auxiliary Board member, Ramon a ~ a oand Bonaire the teaching work in C u r
 Moreira, was an example of dedication." Island had witnessed a
 good beginning. Child-
 Music was an important means of proclaim- ren's classes had been
 inaugurated and there
 ing the Faith in Uruguay during the latter half were some active youth
 teachers. By December,
 of the Plan. Commenting on this, the National 1969, an additional Baha'i
 property was
 Assembly stated: "The noted pianist, Alfredo acquired at Paraguaipoa
 for use as a Teaching
 Speranza, visited the country in 1971 for the Ir~stituteand a
 significant number of new Negro
 purpose of proclaiming the Faith through his believers had embraced the
 Cause in the Barlocompositions inspired by the Baha'i Teachings. vento
 area. Progress continued to be reported
 While in Uruguay he gave a total of eleven in the important work of
 teaching anlong the
 concerts during which he played his original indigenou people and in
 May, 1970, alone,
 compositions with Baha'i themes, in various more than one thousand
 Guajiro Indians encities and towns, accompanied by Mr. Athos rolled
 in the Faith. A typical report written
 Costas, Mr. Ramon Moreira or Mrs. Maralynn during the period
 described the first all-Guajiro
 Dunbar, Auxiliary Board member, who would conference as "a
 tremendous success". In attengive a short talk about the Faith at each per-
 dance were more than two hundred Guajiro
 formance. Mr. Speranza also appeared on tele- Indians as well as a
 Guajibo Indian teacher
 vision several times . . . In 1972 a Baha'i music from the Amazon territory.
 "Men and women

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

A group o f Bahci'is at the Bahh'i Teaching Institute held in the Guajira,
 Venezuela; November,
 1970. To the right, back row, is seen Mr. Donald R. Witzel of the Continental
 Board of Counsellors in South America.

alike," the report stated, "pledged themselves In December, 1972, a Temple
 site was
 to undertake expansion teaching projects in acquired in Caracas, and an
 additional goal
 both Venezuela and Colombia. The conference was achieved through the
 publication of BahB'i
 site was the model community of Los Mochos prayers in the Yaruro language.
 Significant

where the newly finished Local Haziratu'l-Quds gains were reported among the Carib Indians was dedicated and inaugurated. A visit was made to some of whom were actively teaching among the first Venezuelan Bahá'í cemetery at their own people. Los Mochos and to the Teaching Institute." It was noted that there were 110 Local Assemblies of achievements had been established. Having commenced the Nine Year Plan with only six Local Assemblies and only forty-two localities. At Ridvan, 1971, the labours of the Venezuelan community were rewarded as they saw their numbers tripled the numbers called for in the Nine Year "daughter" community come into being with Plan-167 Local Assemblies were formed, the establishment of the National Spiritual Bahá'ís resided in 464 localities, and the number of Baha'is had increased eight times.

INTERNATIONAL SURVEY OF BAHÁ'Í ACTIVITIES

c. ASIA

Asia, that massive giant of continents, comprised 17,000,000 square miles stretching from polar wastes to regions of tropical abundance and disabilities which have affected and is the home of more than fifty-six per cent of the world's population. In this great continent the Bahá'í Revelation was born; its soil one-half of the Bahá'ís of the world were drenched with the blood of thousands of martyrs and upon it were enacted scenes of the most bitter persecution, violent oppression and one-half of the existing Local Spiritual Assemblies are located there. Nowhere in Asia does the star of the Cause

underwent subsequent razed in 1963. Despite the Cause in Asia the an efflorescence the today more than world are found here, localities where Asia and nearly Spiritual Assemblies

tries which were the first to hear of the Teach-	shine more brightly
than in India, a country	
ings of Baha'u'llih and on its western boundary	whose teeming masses
have demonstrated a	
lies the Holy Land where, at Bahji, is found	receptivity to the
BahB'i Teachings which	
"the heart and Qiblih of the Baha'i world."	justifies the
spiritual distinctions showered	
Asia was the first continent to see a Mashriqu'l-	upon it through it
having been the host of	
A&kar,l "symbol and precursor of a future	distinguished teachers
sent there during the	
world civilization," raised to the glory of God	ministries, and at the
behest of, the Bab,	
at 'Ishqabad, Turkistan, a centre founded in the	Baha'u'llah and
'Abdu'l-Baha. The tree of the	
days of BahB'u'llah. This structure, initiated	Cause in India, so
attentively nurtured, sudcirca 1902 by 'Abdu'l-Baha and fostered by	
denly burst into bloom just before 1963 and	
Him at every stage of its development, des-	now shelters
one-quarter of the BahB'i centres	
cribed by Shoghi Effendi as one of "the out-	in the world.
standing achievements" associated with His	There follows a
report of developments in the	
ministry, was, tragically, expropriated in 1938,	Asian countries in the
period under review.	
sustained eathquake damage a decade later,	

Western Asia

AFGHANISTAN	was exceeded by four, making a total
of thirteen	
The goal assigned to the National Spiritual	centres opened to the
Faith in Afghanistan.	
Assembly of Persia-that of establishing an	
independent National Assembly in Afghanistan-was successfully achieved at	
Ridvan, BANGLADESH	
1972. Mr. Hadi Rahmani of the Continental	Formerly known as
East Pakistan, the	
Board of Counsellors in Western Asia repre-	Baha'i community in
this land developed under	
sent the Universal House of Justice on this	the aegis of various
Regional National Spiritual	
occasion. The seat of the newly-formed Na-	Assen~bliesfrom 1923
until its emergence as an	
tional Assembly is Kabul; its homefront con-	independent national
Baha'i community at	
sists of Afghanistan only.	Ridvan, 1972, with its

seat in Dacca. Mrs.

The goals given to the community of Afghan-
Continental Board of
istan included the formation of four Local
Central Asia represented
Spiritual Assemblies and increasing the number
of Justice at the inaugural
of localities where Baha'is reside to nine. At
Ridvan, 1973, the National Spiritual Assembly
pioneer families settled in
reported that four Local Assemblies had been
travelling teachers from Pakiestablished and the goal of increasing localities
See "Expansion and Consolidation of the Bahb'i
l See "The Razing of the Mashriqu'l-Adhkbr of
Statistical and Comparative,
'I+qLbLd", The Balzd'i World, v z XIV,pp.T79-481.
291.

Shirin Boman of the
Counsellors in South
the LUniversal House
Convention.
Beginning in 1968
Bangladesh and
the goal of increasing localities
Faith-Information
RiQvbn, 1973", p.

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Western Asia

INTERNATIONAL SURVEY OF B A H A ' ~ A C T I V I T I E S 245

The Vice-President of India, His Excellency G. S. Pathak, received the Hands of
the Cause

'Ali-Akbar Furutan and Dr. Rahmatu'llhh Muhajir (jar left and right
respectively) during their
visit to India in 1969. Also seen are Auxiliary Board member Dr. Perin Olyai
and Dr. K. K.
Bhargava, Chairnzan of the National Spiritual Assembly of the Bahh'is of India.

stan and elsewhere assisted the development of National Spiritual
Assembly commented, "the
the teaching work which gained in momentum Baha'i youth in
Bangladesh were very active in
wit11 particularly exciting responses in the rural this period,
travelling far and wide throughout
areas, the Hill Tracts and among the Tipura the country, in groups
and alone, proclaiming
people. In 1972 there were eleven Local Spiritual the Faith in
educational institutions, to digni-
Assemblies. This number doubled within a taries and among
various ethnic groups and
year. During the months of political unrest, the minorities. The youth
are the main organizers,
National Spiritual Assembly reported, "con- participants and even
teachers in every teaching
ditions were abnormal and it was difficult to and deepening

programme of the National
 continue regular activities and the only instru- Assembly. The National
 Youth Committee organized the first
 ment in the hands of the friends was prayer; but in December, 1972. In
 Winter School in Bangladesh classes and activities
 during these times many souls embraced the in December, 1972. In
 some areas special women and children."
 Cause and the believers stood like firm rocks, In addition to
 have been arranged for the Bangladesh
 exhibited exemplary conduct and fully demon- riched BahB'i
 strated the non-prejudicial character of the literature in Bengali.
 achieving its property goals and Prime Minister and to various government
 Faith." When conditions made it possible, officials. The first broadcast took place at
 community considerably en- Ridvan, 1972, when Radio Bangladesh carried
 Baha'i literature was presented to the President INDIA
 literature in Bengali. The National Even in the
 lifetime of BahB'u'llih, the Faith was established in
 Spiritual Assembly achieved incorporation and developed under
 India, and the work there Assemblies from 1923
 thirteen local Assemblies were registered. Re- until the National Spirit in 1972.
 various Regional National
 cognition of Baha'i marriage was also achieved
 until the National Spirit in 1972.
 tual Assembly of the BahB'is of India was
 "Like their fellow youth in other lands," the formed in 1959 with its
 seat in New Delhi.

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THE BAHAI WORLD

The Hand of the Cause Dr. Adelbert Mihschlegel (centre), Mrs. Mihschlegel,
 and other
 Bahai friends attending a teaching conference in a village of Andhra Pradesh,
 India; 1969.

The veteran community of India, in the Nine "During the period covered by this
 survey,"
 Year Plan, successfully met its international the National Spiritual Assembly
 reported,
 goals of assisting in the establishment of Na- "though the attention was mainly
 concentrated
 tional Spiritual Assemblies in Nepal and on consolidating the goals achieved
 and
 Sikkim; assisting in the acquisition of National strengthening of the
 administrative founda-

Haziratu'l-Quds in Nepal, Sikkim and the tion, the teaching work continued with the

Gambia; establishing one Local Assembly and cooperation of a large number of student

opening two localities in Bhutan. An impressive pioneers and travelling teachers from other

number of pioneers settled in posts in nine countries and mainly from Persia and Malaysia.

countries abroad and thirteen travelling Local teachers and friends were trained and

teachers undertook circuits for three to six teamed up with the pioneers from abroad and

months in Africa in response to the call of the many new localities in various parts of the

Universal House of Justice. country were opened to the

Faith. Approxi-

Within India, a national endowment was mately 157,000 persons were enrolled as beacquired; the number of localities where lievers and thousands deepened their know-

Baha'is reside was raised to 22,283 (being 2,283 ledge of the Faith through a correspondence

in excess of the goal); Local Assemblies were course introduced for this purpose."

increased to 4,404 (surpassing the goal by 404); Under the auspices of the National Youth

more than ten thousand new believers were Committee, national youth conferences were

provided an opportunity to deepen their know- held and the youth periodical Glory was establedge of the Faith through their attendance at blished and is growing in popularity within

four Teaching Institutes; BahB'i literature was India and among Baha'i youth abroad. Deeptranslated into eleven major indigenous lan- ening classes, firesides, proclamation proguaes, and Baha'i education was made avail-grammes, exhibits, Summer/Winter schools

able to hundreds of children and youth were some of the main features of youth activity

through attendance at New Era High School, during the period. A large number of local

the Rabbani School and forty-five village youth committees began functioning.

The

schools.

Western Asia Youth Conference

described

The teaching successes in India, which in an elsewhere in this volume¹

attracted the attendearlier period astonished the entire Baha'i ance of more than three hundred youth from

world, continued at an impressive pace. S e e p . 335.

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

The Hand of the Cause William Sears (standing left) addressing the Bahri'i Sul?inzer School of Persia; July, 1970.

ten countries, infused a fresh impetus into the Spiritual Assembly of Tihhrkn because condiyoungh Indian Baha'is to teach their contempo- tions were not propitious for the election of the Baha'i community's raries in universities and colleges and led to the Baha'i community's national governing body. In 1934, restrictions establishment of a successful,sustained and sys- having been relaxed to tematic teaching project aimed at this purpose. some degree, the first elected National Spiri- tual Assembly was Through various media of publicity and pro- formed with its seat in Tihhran. clamation, thousands throughout India ie- Despite the ceived the Message and a planned follow-up Iran on account of difficulties that still obtain in BahB'is and the lack programme was undertaken through corres- the persecution of the Cause as an pondence. The Proclamation of Bahri'u'llrih was Persian believers presented to a very large number of officials in ments during the Nine independent world religion, the Faith in sympa- Central and State Governments, including tively fulfilled their goals both at home and abroad. In registered impressive achieve- ments during the Nine Ministers and Governors. Radio, television fully fulfilled their goals both at home and abroad. In Year Plan and successand the press publicized the Faith in sympa- abroad. In thetic interviews, articles and feature stories. abroad. In compensation for the disabilities under which they In its assessment of the period under review under which they function the Persian comthe National Spiritual Assembly stated that munity, in the period under review, sent out some 3,500 pioneers "characteristic trends were the strengthening some 3,500 pioneers to fill both domestic and international goals, of the functioning of the administrative order international goals, and some five thousand travelling teachers. and especially the Regional Teaching Commit- travelling teachers. More than 1,300 gatherings were held for Baha'is tees, the bringing to maturity of Local Spiritual approximately seven and selected friends, and classes were Assemblies and the organizing of student classes were hundred teacher training classes were teaching and deepening projects." classes were sponsored. Concerted efforts were

made to reach minority groups within the country, as a result of which a few hundred i~A N became Baha'is, and approximately 2,300 Prior to 1934 BahB'i affairs in the cradle of people embraced the Faith as a result of private the Faith were directed by the Local (Central) inquiry and attendance at fireside meetings. Although prohibited to print books, 184 titles, a highly popular magazine for BahB'i women was produced regularly; as well as regular Baha'i periodicals and news-circuit tours were made throughout the bulletins, were produced by mirneography and country to assist with other means. women's programmes in various areas; all- During the period the Persian community women's conferences were held; and women continued to exercise its blessed responsibility were increasingly encouraged to play important roles as teachers, to acquire, maintain and safeguard historic sites pioneers and administrators. It was reported that by and holy places associated with the birth and rise of the Baha'i dispensation. These precious of the Committee had to all intents and pursites are visited by an ever-growing flow of poses effectively eradicated illiteracy among Baha'i women under the pilgrims from around the world as circum- age of forty throughstances permit. out Iran. The vital task of indexing the Baha'i Writings The Baha'i Children's Education Committee continued its programme was pursued actively by a committee appointed on an ever-expanding scale, maintaining for this purpose. It was reported that in the last regular classes, preparing special materials for use half-decade 1,801 Tablets of Baha'u'llah, 5,675 and, in the period under in training children, discussion, estab- lishing a monthly BahB'i Tablets of 'Abdu'l-Baha and 1,206 letters of Shoghi Effendi were listed and their contents ren the magazine for childclassified. standard of which won it wide popularity in the Baha'i Among the significant developments wit- community and a growing demand on the nessed during the period under review was a part of non-Baha'i considerable advance in the progress of Baha'i parents.

women. As a result of intensified activities the Baha'i youth were very active. More than 120 programmes for BahB'i special Committee charged with this responsi- programmes for BahB'i youth were arranged; classes, Summer Schools bility held special training classes; extracts from classes, Summer Schools and conferences were held; two specially the Writings were compiled relating to such held; two specially organized groups of youth visited the Holy Land on subjects as family life and the status of women; visited the Holy Land on pilgrimage; Persian

The Hand of the Cause 'Ali Akbar Furdan (second roiv centre) with delegates and friends attending the first Annual Convention,for the election oj'the National Spiritrlal Assembly of the Bahci'is of Nepal; April, 1972.

INTERNATIONAL SURVEY OF BAH P ; '~ACTIVITIES

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Baha'i youth made generous financial contribu-
PAKISTAN

tions to the National Fund as well as to youth After developing under various Regional ~ ~ tAssemblies i ~ programmes in other countries, and in the past the ~ Bahh'i

~ lcommunity of

five years sent out more than 1,500 homefront Pakistan elected its National Spiritual Assempioneers and more than one hundred pioneers bly in 1957, its jurisdiction embracing West Pakistan and East to foreign goals. With the approval of the Pakistan (now Bangladesh).

~ a t i o n a l spiritual Assembly an agency Was Bangladesh became an independent communcreated to provide scholarships for deserving ity in 1972 leaving the National Spiritual Assembly of Pakistan, Baha'i youth to enable them to pursue their with its seat in Karachi.

education. The last five

years of the Nine Year Plan witnessed dramatic progress of the Faith in NEPAL

Pakistan. At Ridvan, 1968, there were twenty- three Local Spiritual Between 1923 and 1972, the Faith in Nepal Assemblies and Baha'is resided ill developed under various Regional National sixty-eight localities. Important statistical gains Spiritual Assemblies and, under the guidance were recorded at Ridvan, 1973, by of its "mother" community, India, it emerged time 112

~~~~~l Spiritual Assemblies

as an independent National Spiritual Assembly  
four of them in Baluchistan,  
in 1972 with its seat in Katmandu. The Hand  
ini 228

~ homefront localities

of the Cause 'Ali-Akbar Furutan was the repre-  
in Baluchistan. In addi-

Sentative of the Universal House of Justice at  
~~~~~l Assemblies had

the inaugural Convention.

incorporation. Baha'i literature was

Teaching work developed slowly in Nepal,
Sindhi, teaching among

the National Spiritual Assembly reported.

actively pursued and representa-

Travelling teachers visited in 1945 and in sub-

tribe of Baluchistan emsequent years but the Faith "slumbered in the

braced the cause, l-he youth of Pakistan

hearts of those who loved it until pioneers

arise and take their full

settled in the late sixties". Warln appreciation

the Cause and their efforts

is to the Hands of the Cause-

The members of the

Adelbert Miihlschlegel, Collis Featherstone

~ ~ ~ displayed

l ~ leader-~ ~ b l

and Rahmatu'llah Muhajir-who visited Nepal

s p by actively participating in the teaching

in the period under review, to the Continental

reports received in the period

Board of Counsellors, the pioneers and travel-

that throughout the

ling teachers whose visits, the National Assem-

reflected a growing

bly stated, "gave the Cause a great impetus".

golden opportunities open

Youth took an active part in the teaching work
to teach the Cause.

and were encouraged in this activity by the

National Teaching Committee. By 1972, Nepal

was able to fulfill the minimum conditions set

SIKKIM

by the Universal House of Justice for the for-
Convention for the election of

mation of the National Spiritual Assembly. It

established,

and ~ ~ hresided a ~

and eleven localities

tion, twenty-four

achieved

increased in Urdu and

minorities was

tives of the surabi

"slumbered in the

were encouraged to

part in the work of

yielded rich rewards.

~ ~ tspiritual i ~ ~

hi

programmes and

under review indicated

community there was

awareness of the

before the believers

The inaugural

the National

Spiritual Assembly of Sikkim was held in 1967. Its was reported that nineteen Local Spiritual seat is in Gangtok. The Faith developed in Sikkim Assemblies existed including those of Katmandu, Bhaktapur, Biratnagar and Birganj. Regional National Spiritual Assemblies until its emergence as an Indicative of the progress of the Faith in independent community. At the time of its Nepal is the fact that at Ridvan, 1973, the Spiritual Assembly formation, the National reported that forty-one Local Assemblies had been formed, Baha'is forty-three Local Spiritual Assemblies and the Faith had been resided in forty-four localities, and themember-ship of the Baha'i community had more than At Ridvan, 1973, it was stated that eighty Local Assemblies doubled. The National Spiritual Assembly's localities where existed and the number of review concluded: "The progress of the Faith Baha'is reside had grown to more than four at this time is growing apace both in the rural and urban areas of Nepal." The five years under review were character-

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Some Buhci'is of Ceylon gathered ut the site of tlze,future Madriqu'l-A&kbr of Ceylon; Naw-Rliz, 1973.

ized by a strengthening of the foundation of Baha'i literature in Sinhalese and Tamil; establishment and the Baha'i administrative order in Sikkim, a Baha'i newsletter; the publication of a monthly process in which the Continental Board of extension of teaching work among minority groups Counsellors played a vital role particularly including the Veddhas; intensification of through the visits of Mrs. Shirin Boman. It programmes particularly in mass teaching increase in the number of ' was noted that there exists in Sikkim a remark- ~ o c a l Spiritual the use of BahB'i youth teachers was a signifi- Assemblies and localities

where Baha'is reside
 cant factor in the accomplishment of the goals and the sending of
 travelling teachers to the
 of the Plan in that country. Maldives Islands.
 Baha'i youth were reported to be very active
 in Sri Lanka and a number of significant con-
 SRI LANKA ferences were organized by the National Youth
 Known as Ceylon until 1972, the work in this Committee. General teaching
 conferences were
 area developed under various Regional Na- also held resulting in an
 increased participation
 tional Spiritual Assemblies from 1923 until by local believers in
 teaching programmes.
 an independent National Spiritual Assembly Members of the community
 enthusiastically
 was established in 1962 with its seat in Colom- supported Summer and Winter
 Schools.
 bo. Included in its jurisdiction are the Maldives "The visits of several
 Hands of the Cause,
 Islands. Counsellors and visiting
 Baha'i teachers", the
 "The period from 1968 to 1973 marked a National Spiritual Assembly
 said, "were of
 steady progress in teaching and proclaiming great assistance in
 propagating the Faith in
 the Faith in Sri Lanka," the National Spiritual Sri Lanka. Many
 distinguished citizens at-
 Assembly reported, "as a result of which tended Baha'i public
 lectures and cordial relaapproximately two thousand people accepted
 tions with the news media resulted in publicity
 the Baha'i Faith." Achievements under the through the local press and
 Sri Lanka Broad-
 Nine Year Plan included the incorporation of casting Corporation."
 the National Spiritual Assembly and acquisi- The BahB'is of Sri Lanka
 actively participation of a Temple site in 1972; the enrichment of pated in
 observances of United Nations Day

INTERNATIONAL SURVEY OF BAHAI' ACTIVITIES 251

Bahri'i Summer School of Turkey; 1968. The Hand of the Cause Tarcizu'lkah
 Samandari is seen
 seated in the centre.

and Human Rights Day and representatives Istanbul. Its jurisdiction extends to
 Imroz
 of the United Nations took part in Bahfi'i Idland, Bozca Ada and Marmara.
 sponsored events. During the Nine Year Plan
 the Bahfi'is of
 Classes for children were established in the Turkey succeeded in achieving

their homefront
 period under review and a special programme goals including the acquisition of
 three local
 for "Children's Day", held at the National Haziratu'l-Quds, one of which is
 situated in
 Centre, attracted the attendance of children a village which Baha'u'llah passed
 through on
 from various parts of Sri Lanka. His way to exile in 'Akka.
 They also acquired a
 "In addition to the blessings of Baha'u'llah Bahs'i cemetery.
 and the prayers and guidance of the Universal Youth and children's
 classes were held
 House of Justice," the National Spiritual regularly during the last half of the
 Plan and
 Assembly concluded, "the cooperation ex- teaching activity proceeded with
 particularly
 tended to the National Assembly by the successful results among the 'Alaviyyih,
 a
 believers in Sri Lanka enabled our community religious minority.
 to make rapid progress in the last half-decade." The process of obtaining
 recognition of the
 Faith as an independent religion was taken a
 step further through the Bahfi's successfully
 TURKEY appealing to the court for the right to change
 The National Spiritual Assembly of Turkey the designation on their identity
 cards from
 was established at Ridvan, 1959, with its seat in "Muslim" to "Baha'i".

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INTERNATIONAL SURVEY OF BAHAI ACTIVITIES

'South East Asia

BURMA youth and children; the enrollment of
 repre-
 Burma was opened to the Faith during the sentatives of the Chin,
 Karen and Shan tribes;
 time of Baha'u'llah. Three early believers, enrichment of the
 literature of the Faith
 Haji Siyyid Mihdi, Jamal Effendi and Siyyid through translation
 into Burmese and the
 Mustafa Rumi, were the first to arrive, circa mobilization of Baha'i
 youth as a highly effec-
 1878.' The Baha'i community there was under tive teaching force
 participating fully in the
 the jurisdiction of various Regional National winning of the goals.
 In 1971, for instance, the
 Spiritual Assemblies until the emergence in National Spiritual
 Assembly reported, "more

1959 of the independent National Spiritual than forty youth
visited fifty villages in the
Assembly of the Baha'is of Burma with its seat thirty mile distance
between Rangoon and
in Rangoon. Daidanaw en route to
the National Conven-
Asked to raise in the Nine Year Plan the tion, teaching and
distributing literature, and
number of Local Spiritual Assemblies to thirty on their return visit
enrolled new believers in
and the localities where Baha'is reside to ninety- the Faith."
five, the National Spiritual Assembly reported
at Ridvan, 1973, that these objectives had been
surpassed through the formation of eighty- EASTERN MALAYSIA
AND BRUNEI
eight Local Assemblies and the opening of 245 The National
Spiritual Assembly was established in localities. Other accomplishments included the
lished in 1972 with its seat in Kuching, Sarawak. The erection of a Local
Haziratu'l-Quds at Layday. The Hand of the Cause Jalal Qizh
rethrough the labours of the community and presented the
Universal House of Justice on
members of the National Spiritual Assembly; this occasion.
the maintenance of regular classes for women, "The last five
years of the global Plan saw an
unprecedented expansion in the number of
See "An Account of the Services of Siyyid Mustafi
Rumi", The Bahri'i World, vol. x, p. 517. Local Assemblies and
localities opened to the

Mr. Yan Kee Leong of the Continental Board of Counsellors in South-eastern Asia
with the
first two Chinese to accept the Bahri'i Faith in Burma.

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254 THE BAH ~ W
' O
~ RLD

Faith in East Malaysia, mainly in Sarawak," too few to serve the vast
number of believers
the National Spiritual Assembly commented. scattered over hundreds of
localities. In many
"In 1968 the number of Local Assemblies stood divisions of Sarawak, local
believers, Ibans
at twenty-five and there were 139 groups. In the mainly, are responsible for
teaching. These men

next half-decade and especially during the last and women travelled long distances, in most twenty-four months of the Plan these figures instances at their own expense and under diffimultiplied with a spurt to stand at 136 and 506 cult circumstances, to ensure Local Assembly respectively. elections and to encourage the friends who now "The Cause has gained a fair amount of live in 712 localities. Youth are the mainstay recognition in Sarawak where the Government of the corps of teachers. In addition to travelhas formally granted permission for Baha'i ling to near and distant communities they children to absent themselves from school on helped to conduct classes for adults and child-BahB'i Holy Days. The Government calendar ren, their services often being requested by the lists the Holy Days and tourist brochures men- Local Spiritual Assembly. Toward the end of tion the Cause in Sarawak. The Faith is listed the Plan some youth worked on farms owned in publicity material distributed by the Govern- by Local Spiritual Assemblies and deputized ment and we have been allowed Baha'i broad- others to travel teach." casts over Radio Malaysia (Sarawak) since The National Spiritual Assembly reported a 1969. In Brunei State, however, the Cause is growing awareness on the part of the believers discouraged or under ban and in Sabah there of their separate identity as members of the is no move towards recognition." Baha'i community and an increased effort to Discussing the teaching work the National bring their lives into conformity with BahB'i Spiritual Assembly related that "the most in- teachings. spiring development has been the gradual assumption by the native believers of Sarawak LAOS of the work of teaching and assisting to develop The National Spiritual Assembly of Laos the institutions of the Faith. A handful of de- marked the second year of its existence at voted believers from West Malaysia have Ridvan, 1968, its community having been, helped lay the foundation but these friends are since 1957, part of various regional communi- The Hand o f the Cause Jalcil B a z e h (centre, holding the Greatest Name) with delegates and

friends attending the first Annual Convention for the election of the National Spiritual Assembly of the Bah'is of Eastern Malaysia and Brunei; April, 1972.

INTERNATIONAL SURVEY OF BAHAI' ACTIVITIES

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The Hand of the Cause H. Collis Featherstone (centre rear) with some Bah'is of Vientiane, Laos; October, 1970.

ties until its emergence in 1967 as an independent time BahB'is resided in	Ridvan, 1973, at which
BahB'i community with its seat in Vientiane. throughout the country. In	601 localities
In describing the development of the Faith in National Spiritual Assembly	January, 1969, the
Laos the National Spiritual Assembly com- the name "Spiritual	was incorporated under
mented that "the teaching work was exceed- BahB'is of Laos"; in 1973 the	Assembly of the
ingly slow and was confined to some tribal granted recognition of BahB'i	civil authorities
areas, a few villages and some towns until 1968 Holy Days; and two addi which marked a turning point . . . the years of	marriage and Baha'i
tional Local Assemblies were incorporated, patience were rewarded when war refugees and Luang Prabang in	Savannakhet in 1970
proved receptive and accepted the Faith in large numbers. Teaching progress continued to period being surveyed the	1973. Assessing the
accelerate towards the end of the Nine Year Plan Laos commented: "All leading to the challenges confronting every com- though there have been few youth activities, munity which experiences mass conversion."	Spiritual Assembly of and programmes for the
BahB'i education of	
At the suggestion of the Government minis- lack of capable	children were hampered by
try dealing with religious affairs within the year of the Plan children's	teachers, in the last
country, the Spiritual Assembly presented established with great success,	classes were
BahB'i literature to a number of high-ranking children in refugee villages.	primarily among
government officials. The BahB'is of Laos have these children greet you	How gratifying to have
enjoyed very cordial relations with the Govern- 'Allah-u-Abha', recite Bahi'i	warmly with
ment and travelling teachers have been provided	prayers by heart,

confidently repeat the English
with identity cards to facilitate their journeys. alphabet or produce a
simple art work!"

In addition to creating a publishing committee, enriching BahB'i literature in
Lao and

achieving the goals relating to acquisition of
MALAYSIA

properties, the community exceeded its objec- The original goals
given to Malaysia in 1964,

tive of forming thirty-six Local Spiritual Assem- at the opening of the
Nine Year Plan, as well

blies through the establishment of 105, at as the supplementary
goals assigned by the

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Universal House of Justice were all accom- classes were conducted in
many urban and a

plished and many-such as raising the number few estate communities and
experiments with

of Local Spiritual Assemblies, increasing the classes for older children
approaching the age

number of localities where BahB'is reside, pro- when their declaration of
faith would be regisviding pioneers, acquiring property and pro- tered
proved very successful.

ducing translations and publications-were "Although entry by troops
had already been

exceeded. Although no Malaysian pioneers experienced," the Malaysian
report continued,

were called for at the outset of the Plan, in "acceptance of the Faith by
the masses really

response to later appeals from the Universal got underway in Malaysia in
December, 1971.

House of Justice pioneers were sent to a number The first wave of mass
teaching moved into

of countries abroad and Malaysian students Singapore and the large
increase in the number

have taken an active part in Baha'i communi- of believers assisted the
National Assembly of

ties in countries where they are studying. The that country to achieve
legal recognition of

objective of publishing Baha'i literature in Baha'i marriage. In many
ways, 1972 was a

five indigenous languages was surpassed with significant year. At Ridvan
of that year Malaythe translation of the BahB'i Writings into sia

achieved the important task of assisting the

Semelai and Temuan. In addition to acquiring a Republic of Singapore and
the territories of

National Haziratu'l-Quds and a Teaching Institute, three other Local Bahá'í Centres were continued its resobtained and numerous Local Centres were for the fulfilment of the original built by the jungle-dwelling Orang Asli (or milestone in the maturity "original people"), the Aborigines of Malaysia. Malaysian community was Although a vigorous programme of teaching participation of six of was conducted in urban centres, among Tamil-speaking people employed on estates or plantations, and among the Chinese, the National 1972."

Spiritual Assembly reported that "perhaps the challenge of consolidation of greatest success has been among the rapid progress of the last half-decade. Regular contributions to the National inaugurated institutes Assembly come from many of these communities opportunities for deep ties. A newsletter in Malay is sent to all Asli increased literature in the communities each Baha'i month and a recent established a correspondence course. Malaysian Bahá'í News has Local Assemblies in Asli areas, under the effective means of Societies Act-the first official recognition community and a accorded the Asli Bahá'ís. Success in teaching newsletters have been published in various languages at the local level. primarily due to systematic short-term plans of Assembly noted that two or three months' duration. The participation of youth was also an important factor in increasingly under the achievement of the goals. They played a predominant role in all activities, especially from the national since 1967 when their activities began to be

East Malaysia and Brunei to Assembly status. Malaysia possibility goals of the Plan. A and progress of the marked, it is felt, by the our community, three of them National Assembly, in the programme in September, In an effort to meet the dating the National Assembly designed to provide study of the Writings, vernacular languages and registration of two ponence become an imaginative and communicating with the growing number of during the five years under review has been The National Spiritual teaching and consolidation state and national levels is taken in a without financial assistance body and the community has

directed by the effective leadership of the growing need to assist the neighbouring Baha'i communities of Thailand, National BahB'i Youth Committee whose Eastern Malaysia. Singapore and monthly newsletter helps establish their identity in the Malaysian Baha'i community. The Concluding its report of the period the National Spiritual Assembly youth have been most successful in teaching stated: "The most significant trend has been their own age groups in schools, colleges and Campus BahB'i cipation the increasing partuniversities and a number of by youth in all fields of activity at the Societies have been formed including one in local, regional and national levels, and their the University of Singapore largely through the enthusiasm has served as an inspiration to the efforts of a Malaysian pioneer. Children's entire community."

INTERNATIONAL SURVEY OF BAHAI ACTIVITIES

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THE PHILIPPINES the first youth teaching team was organized, The Baha'i community of the Philippines, Baha'i students leaving their own schools to administer by the Regional National Spiritual teach among fellow students. Within six months the ual Assembly of South East Asia from 1957 months the astounding number of 3,100 stuuntil 1964, in the latter year elected its inde- dents in five universities had accepted the Faith. The susceptibility pendent National Spiritual Assembly with its of youth to the Baha'i teachseat in Manila. ings is being discovered in all strata. Baha'i "The years 1968-1973 saw the extension of youth began to assume positions of responsithe Faith into an additional 1,868 localities, the bility on National Committees and in the adopening of twenty-three cities, twenty-one ministrative work, evincing a growing sense of provinces and twelve islands," the National self-reliance and the desire to serve." Assembly reported. In the same period a new A notable event of the period was the pre- paration of a series National Haziratu'l-Quds was constructed and of one-minute radio dramas as a means of Local Haziratu'l-Quds were acquired in each of proclaiming the Faith and the eight major islands. In addition, smaller requests for the scripts of these were received from nineteen centres were built by BahB'is in the villages. from nineteen National Spiritual Assemblies.

Recognition of Baha'i marriage was obtained approximately two thousand persons in 1968 and seven universities exempted Baha'i correspondence course students from attendance on Baha'i Holy Days. and three local languages;

The National Spiritual Assembly recorded by 1973, the number of subscribers had in warm appreciation of the visits of a number of creased to more than four thousand, a factor the Hands of the Cause and paid tribute to a which the National Spiritual Assembly feels assisted in programme "initiated by the Hand of the deepening the knowledge of the masses of new Cause Rahmatu'llah Muhajir under which Baha'i courses (for believers. It was reported that high schools and sixty-four young Iranians came to the Philip-credits) were given in three Assemblies formed pines to enrol in university, thus combining that at least ten Local Spiritual classes. pioneering with further study. The first to come BahB'i literature and conducted children's the Philippines was arrived in 1967; three of those who graduated the period through have since settled in other pioneering posts in publication of in languages indigenous to Cebuano, Waray, Asia." Assuming an increasingly mature role Alfredo Ramirez assisted in East and considerably enriched in the Philippines was in the development of the Cause, the Philip-the period through the translation and/or publication of pines sent out a number of pioneers to foreign Cebuano, Waray, material in Ilocano, Tagalog, Hiligaynon, Bicol, Kalinga member Alfredo Ramirez assisted in East and posts and for seven months Auxiliary Board Apayao, Bilaan, Ata and Manobo. "Increasingly," the National West Africa. Spiritually, the National Spiritual Assembly con-

At the suggestion of the Hand of the Cause cluded, "we are becoming aware of the need to deepen individually, Collis Featherstone information about the to serve the Cause to make singular efforts Faith was provided to all high-ranking leaders and to develop strong Local Spiritual of the Government. As a direct result, a very Spiritual Assemblies."

cordial letter was received from the office of the Chief of the National Constabulary.

"In 1972," the National Spiritual Assembly

SINGAPORE

commented, "by what could only have been a Formerly under the jurisdiction of the Regional National Spiritual Assemblies of South East Asia (1957-1964) and of Malaysia (1964-1972) the Bahá'í community of Singapore of three Persian youths¹ who gave their lives were elected its own National Spiritual Assembly while teaching the Faith. bly in 1972, with its seat in Singapore. The "The second half of the Nine Year Plan Hand of the Cause Jalal aza represented witnessed the beginning of a new phenomenon, the Universal House of Justice at the inaugural Convention. Four the mass enrollment of youth. In August, 1970, women were elected to this first national body. At Ridvan, 1968, two I See "In Memoriam", Parviz Sadiqi, Faramarz Vujdani, Parviz Furu&i, p. 514. Local Spiritual Assemblies had been established, at Hueenstown and Serangoon. In the VIETNAM following years a steady expansion of the ad- The Faith in Vietnam had developed under the Regional National administrative foundation of the Cause was ex- South East Asia between perience and by Ridvan, 1972, the number of the last year the National Local Assemblies had increased to seven. As a Assembly of Vietnam result of a plan of reorganization of the admi- came into being with its seat in Saigon. Administrative units in Singapore, suggested by the allocation of territory took place in 1969 since which time its jurisdiction Universal House of Justice in August, 1972, the Vietnam. has comprised only At the midway point in number of Spiritual Assemblies was reduced to five. the Plan there were As early as 1969 the expansion of the Faith 176 Local Spiritual Assemblies and the Faith had been established in 720 among youth gave rise to the holding of the South East Asia Bahá'í Youth Conference in nam; the National Spiritual Assembly had achieved incorporation as Singapore. The following year a Bahá'í Society had sixty Local Assemblies; a National was formed at Singapore University.

The year 1971 was marked by island-wide endowment had been acquired; Bah'i literature proclamation related to the Oceanic Conference had been enriched through the translation and/or publication of material in a number of indigenous languages. In December of that year the first Baha'i Winter School including Nhung, Rhade, Meo and Thaidam; was held.

Year Plan were the acquisition of a National from the civil authorities;
and there had been

Gazette), and translation and/or publication of children through the establishment of village Baha'i literature in Chinese. schools and the translation and publication of special materials for children.

Spiritual Assembly of South East Asia since 1974 to play their part. A number of the Vietnamese

Spiritual Assembly in 1964 with its seat in Singapore Conference in January, 1971, and

Among the significant achievements in the maturing community.
last five years of the Nine Year Plan were the At Ridvan, 1972, the
National Spiritual

DUE BAD COMMUNICATION UNDER SERIOUS

Quds and endowment; obtaining recognition
WAR REQUEST CONSIDER ALL LOCAL SPIRITUAL
of BahB'i Holy Days in relation to students
ASSEMBLIES LOCALITIES REMAIN SAME TOTAL
attending the BahB'i school in Yasothon; en-
SIX HUNDRED TWENTY SEVEN LOCAL SPIRITUAL

hanced diversity of the Bahi'i community

ASSEMBLIES AND NINE HUNDRED SEVENTY TWO

through the enrollment of representatives of

the Yao, Mauser, Yaw and Khon Muang

LOCALITIES STOP . . . SUPPLICATE PRAYERS . . .

tribes; an increase in participation of Baha'i At the subsequent Ridvan
the National

youth in the activities of the community and the Spiritual Assembly
reported that all goals had

enrichment of Bahi'i literature in Thai. been achieved except, due
to circumstances

The period was marked by a high degree of beyond their control, the
acquisition of a

cooperation with the Continental Board of Temple site, and that 687
Local Spiritual

Counsellors in South-eastern Asia. Assemblies had been formed
and the Faith was

See "Unity in Diversity", p. 296. established in 1,685
localities.

INTERNATIONAL SURVEY OF BAHAI'~ACTIVITIES 259

North East Asia

KOREA at the beginning of the Plan and more than

Korea was opened to the Faith during the twice the number at Ridvan,
1968. The goal of

ministry of 'Abdu'l-Bahi by Agnes Baldwin opening localities was
exceeded by five. The

Alexander¹ and was administered by the objective of teaching
ethnic groups was accom-

Regional National Spiritual Assembly of plished by the
conversion of Chinese-the only

North East Asia from 1957 until 1964 when the major ethnic group in
Korea-in three cities.

National Assembly of Korea was established The number of believers
in Korea more than

with its seat in Seoul. doubled between 1968 and
1973 and repre-

All the goals of the Nine Year Plan relating sented a seven-fold
increase from the beginning

to expanding the Faith to three hundred locali- of the Plan. Whereas in
1968 Local Assemblies

ties and the establishing of one hundred Local had been established in
five Provinces of the

Assemblies were accomplished. By Ridvan, country, all nine
Provinces were covered at the

1973, the number of localities where BahB'is end of the Plan.

reside was 557, more than five times the number Noteworthy strides

towards the goal of uni-

' See "In Memoriam", p. 423.

versal participation

were taken through an

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THE BAHÁ'Í WORLD

increased participation of youth and women in in Chungchong Namdo

Province, was designated the affairs of the Cause. "The women believers, named as

"Radiant Village" by the Provincial

comprising only about thirty per cent of the Governor. The National

Spiritual Assembly

community, began to evince their potential by commented, "When the Bahá'í

representative

participating in travel teaching which resulted was asked at an official

ceremony to explain

in their gaining in knowledge and enthusiasm the secret of the village he

replied: 'it's very

and youth became some of the key teachers," simple; we just try to

follow the Teachings of

the National Spiritual Assembly commented. Baha'u'llah and lead a

Bahá'í life, that's all.' "

The goal of world-wide proclamation was

In 1970 The Proclamation

of Bahá'u'lláh was

actively pursued through a series of public presented to President Park

Chung Hee who,

meetings in urban and rural areas, through in a cordial letter of

acknowledgement, stated:

distribution of approximately 120,000 pieces of ". . . at this moment when

the existence of man-

Bahá'í literature and through introducing the kind itself is being menaced

by thermonuclear

Faith by means of mass media. Talks were given weapons . . . we found a

great consolation in this

by prominent Bahá'ís throughout the country great teaching that foretold

clearly . . . the

in universities, schools, and women's organiza- necessity of unity and

friendship."

tions resulting in television interviews and In its report of

activities in the period under

newspaper publicity. review the National

Spiritual Assembly paid

Among the most significant events were the tribute to the Hands of the

Cause who visited

Asian Youth Conference in December, 1968; Korea and expressed deep

appreciation in

the first teaching conference held under the particular to Dr.

Rahmatu'llah Muhajir "who

joint auspices of the Continental Board of visited at least six times

and through his helpful Counsellors and the National Assembly; the advice inspired the friends to make more effective formation of the Bahá'í Club in Pusan City. The teaching plans and rise to higher levels of service. " composed of 150 college students and organized by Auxiliary Board member Charles Duncan in 1970; and the four-day Post Oceanic NORTH EAST ASIA Conference held in Seoul in September, 1971, The National Spiritual Assembly of North East Asia came into being in which was attended by the Hand of the Cause in 1957 with its seat Collis Featherstone, representing the Universal in Tokyo and has experienced several changes of jurisdiction. In 1974 it House of Justice, Counsellors from a number of zones and Bahá'ís from thirteen countries the formation of two National Spiritual Assemblies including 150 believers from Persia and three lies, Japan and Hong Kong. Reviewing the last half hundred Korean Bahá'ís. The conference commemorated the fiftieth anniversary of the revelation shortly before His passing in 1921 of the the National Spiritual Assembly stated: "Local Spiritual Assemblies, groups and isolated centres increased sole Tablet 'Abdu'l-Bahá directed to Korea. Japan and Hong Kong. The approximately threefold in goals of the Nine Year Plan were accomplished, Considerable publicity resulted from the conference. among them Bahá'í literature in Korean was enriched that of raising the number of Local Assemblies through the translation and/or publication of to sixty; opening the Ryukyu Islands to the a number of titles including a correspondence Faith; translating and printing Bahá'í literature in Khalka Mongolian course; the property goals were achieved; and the National Spiritual Assembly obtained in People's Republic of Mongolia); assisting with the acquisition of nine corporation and recognition of Bahá'í Holy Days and Bahá'í marriage. One evidence of India and incorporating the National Spiritual Assembly of Hong Kong." increased recognition was the fact that the The property goals of the National Spiritual Assembly was asked to National Assembly

participate in the United Nations Day reception by the United Nations Commission for the local Haziratu'l-Unification and Reconstruction of Korea. At conference was held in the village level the exemplary community conferences held in development of Dukpyong-ri, a farming village two-day Summer

were surpassed through the endowment and an additional Quds. The first youth 1969 and periodic teaching different areas, and yearly

INTERNATIONAL SURVEY OF BAHAI' ~ACTIVITIES

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The Hand of the Cause Enoch Olinga (standing, third from the right) with some of the believers of Japan. Shiradi, Hokkaido; December, 1970.

Schools reinforced enthusiasm in the teaching this survey Bahai work. In the period covered by literature in Japanese was considerably enriched and material designed to broaden the believers' knowledge of the Faith was prepared and distributed to all Teaching and consolidation teams travelled at intervals throughout Japan and Hong Kong "The greatest single event to take place in this area during these years was the North Pacific Oceanic Conference1 1970 a concerted proclamation programme was launched under which half a million informative brochures were distributed in conjunction the wonderful spirit generated one could see the early glimmerings of the with "Expo '70", the six-month-long international exhibit organized by the Government Baha concerning the great spiritual future of Japan. "Subsequently," the report continued, "information centres were established in a few cities, several new pamphlets were printed and systematic mailing was done. The Japanese Assembly of Taiwan was formed in 1967 with its seat in Taipei. Formerly known as Formosa, was presented to more than forty-five Prefec-

the work in this
 tural Governors. Introductory material was
 Regional National
 sent to many leaders of thought throughout
 East Asia from
 the country and press kits were provided to
 hundreds of newspapers and people in the
 under scrutiny, the
 communications media. There were presenta-
 commented that
 tions of books to libraries and information
 experienced by this young
 about the Faith was brought to the attention
 and broaden our
 of school principals, students and people in
 See "Unity in Diversity", p. 296, for a report of this
 various professions." conference.
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 ' O
 ~ RLD

The Hand of the Cause H. Collis Featherstone representing Bahb'i literature to Mr.
 Henry Kao,
 Mayor of Taipei, Taiwan; May, 1972.

understanding of the spiritual verities of the the Chinese; an increase in
 the number of Local
 Faith and led to a strengthening of the adminis- Spiritual Assemblies;
 official recognition of
 trative foundation of the Cause." Baha'i marriage, in 1973; a
 marked accelera-
 Achievements recorded during the latter half tion of the teaching programme;
 and the estabof the Nine Year Plan included incorporation lishment and
 registration in September, 1972,
 of the National Spiritual Assembly in 1970, a of a BahB'i Publishing Trust
 which produced a
 process in which the Hand of the Cause Collis number of impressive pieces
 of BahB'i literature
 Featherstone and representatives of the Coun- in Chinese.
 sellors and the Auxiliary Board were extremely In 1971 the BahB'is
 cordially welcomed as a
 helpful through their representations to the guest speaker at their
 Annual Convention a
 Ministry of the Interior about the appropriate representative of the Taipei
 Special Municipaltranslation of the name of the Assembly from ity, Mr.
 Lee.

D . AUSTRALASIA AND T H E P A C I F I C ISLANDS
 Australasia

To adequately appreciate the miracles associated with the growth of the Faith of Baha'u'llah in this area one must have some concept of the vastness and character of the region. Lying wholly within the area referred to by geographers as the water hemisphere, that half of the globe which is less than twelve per cent land, it is bounded on the east by the Marquesas Hawaiian Islands, New Zealand, the South Pacific Ocean and on the west by Western Australia; on the north by the Mariana Islands and the two of these (the Hawaiian Islands and on the south by the South Island of New Zealand. The only large land mass is Australia which has an area roughly equivalent to that of the continental United States, but with only a fraction of its population. Except for New Zealand, the other islands groups. At the beginning of the Nine Year Plan only five National Spiritual Assemblies had been formed: Australia, the Hawaiian Islands, New Zealand, the South Pacific Ocean, and the Hawaiian Islands and the South West Pacific Ocean) had just been elected. By the end of the Plan, in 1973, eleven National Spiritual Assemblies had been formed, the largest percentage of increase of any part of the world except

165'

OD

South

P a c i f i c

Africa. When one realizes that Christianity did not come to the Pacific until the 1830s, the growth of the Cause of Baha'u'llah here in the latter part of the twentieth century is all the more amazing. Haziratu'l-Quds from Sydney to the Temple The Pacific boasts at least two "firsts": the first reigning monarch to embrace the Faith building at Centennial Timor which resulted in Local Spiritual Assemblies important overseas goal. The first moves towards area took place in 1972 with former administrative

and the first national community to win all the temporary national goals assigned to it under the Nine Year Plan. Park and the setting up of headquarters at Mona Vale.

AUSTRALIA

The contribution of Australia to the advancement of the Faith in the Pacific was very great. New Zealand was formed in 1934. In 1957 an independent National Spiritual Assembly was established in New Zealand with its seat in Auckland. By Ridvan, 1968, the National Assembly rethe Gilberts and Samoa. Without the manpower and funds supplied by the Australian Baha'i community it would not have been possible to win the goals in these islands. However, the Australian homefront was lagging far behind its goals at Ridvan, 1968. The first four years of the Nine Year Plan had witnessed a net gain of one Local Spiritual Assembly. There were then thirty-one; the goal believers in New Zealand was sixty. But by Ridvan, 1973, Australia had resolved to win the victory. Commenting on the results which flowed from that resolve, and the goal of 250 localities was also won. It was during this period that Australia celebrated the fiftieth anniversary of the opening of the Baha'u'llah with the arrival on April 18, 1920, of John Henry and Clara Hyde Dunn. "Father" 'Army of Light' was and "Mother" Dunn were later elevated to the

NEW ZEALAND

The National Spiritual Assembly was very lia and New Zealand was formed in 1934. In 1957 an independent National Spiritual Assembly was established in New Zealand with its seat in Auckland. By Ridvan, 1968, the National Assembly rethe Gilberts and Samoa. Without the manpower and funds supplied by the Australian Baha'i community it would not have been possible to win the goals in these islands. However, the Australian homefront was lagging far behind its goals at Ridvan, 1968. The first four years of the Nine Year Plan had witnessed a net gain of one Local Spiritual Assembly. There were then thirty-one; the goal believers in New Zealand was sixty. But by Ridvan, 1973, Australia had resolved to win the victory. Commenting on the results which flowed from that resolve, and the goal of 250 localities was also won. It was during this period that Australia celebrated the fiftieth anniversary of the opening of the Baha'u'llah with the arrival on April 18, 1920, of John Henry and Clara Hyde Dunn. "Father" 'Army of Light' was and "Mother" Dunn were later elevated to the

rank of Hand of the Cause by Shoghi EffendL3 at their posts, new teaching methods developed, and expansion became inevitable." By Ridvan, 1973, New Zealand came into being in 1934 with Zealand reported having surpassed a number of the goals set for them through almost separated with the formation of an independent doubling the required number of Local Assemblies and localities where Baha'is reside and doubling the goal for the incorporation of Local Assemblies. A vigorous campaign of Plan and contributed much to the achievement proclamation was pursued on both the national and local levels under which literature and information about the Faith were presented April 4-6, 1969, and other conferences fol- to leading government officials, members of the to judiciary, those in the youth was the teaching project in Portuguese communications media, national organizations and societies, church dignitaries and public and school libraries. A special Samoa. Seep. 180. brochure, designed Fiji. See p. 270. See The Bal~a'iWorld, vol. xiv, pp. 449, 453. to proclaim the Faith to all strata of society,

INTERNATIONAL SURVEY OF BAH A ' ~ACTIVITIES

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Dedication of the Baha'i Teaching Institute, Madina, New Guinea; January, 1972. Seen

standing in the joreground is Mr. Rodney Hancock, Auxiliary Board n7eniber.

inspired by a suggestion made by the Hand of of New Guinea and amongst the Talasea people of New Britain. the Cause Rahmatu'llah Muhajir and eagerly adopted by the National Assernbly, was pro- The majority of the people in PapuaINew Guinea live on a duced and widely distributed. Other introduc-

subsistence basis, adhering to
 tory materials were printed including Te the customs and
 traditions of the past. These
 Marama, a booklet designed for the Maori customs were to some
 extent affected by the
 people. arrival of Christian
 missionaries in the previous
 A special proclamation project marking the century, the
 administration of the Territory by
 completion of the Nine Year Plan was launched several overseas
 nations and the war in the
 throughout the country. This project employed Pacific. Most of the
 people hold to pagan bethe use of radio, the press and the display of
 liefs and have no knowledge of the religious
 slides on theatre screens of posters created for history of other parts
 of the world. However,
 the occasion. In some areas information the response to the
 Teachings of Baha'u'llah
 centres were set up in leased empty shops and has been, in many
 cases, immediate. Although
 in one community the civic authorities per- the hundreds of
 separate tribal communities
 mitted the erection of a large street banner in were until quite
 recently isolated in small geoconjunction with the information centre,
 graphical pockets amid rugged mountains and
 newspaper interviews and press releases. streams, many
 recognized the need for a unifying belief and recognized the validity of the
 principle of the oneness of mankind.
 PAPUAINEW GUINEA By Ridvan, 1973, the enrolment
 had topped
 The years 1968 to 1973 witnessed many three thousand and there
 were 246 localities
 wonderful teaching experiences, triumphs and where Baha'is resided.
 Sixty-seven Local Spiriresounding victories in PapuaINew Guinea,
 tual Assemblies had been formed, three of
 not the least of which were the formation of its which were
 incorporated. Other accomplishshown National Spiritual Assembly at Ridvan,
 ments included the purchase of a National
 1969, and its incorporation the following year. Haziratu'l-Quds in Lae
 in June, 1972; the
 The year 1968 began on a high note of enthu- acquisition of a
 Temple site near Lae; the
 siasm as wave after wave of enrolments was acquisition of
 Teaching Institutes in Sogeri and
 recorded, particularly among the people of the Arufa; and the
 recognition of Baha'i marriage
 Gulf District of Papua, the Eastern Highlands and Baha'i Holy Days.

INTERNATIONAL SURVEY OF BAHÁ'Í ACTIVITIES

The Pacific Islands

THE HAWAIIAN ISLANDS

participation in school carnivals and Sea

Spree,

In its message to the Bahá'ís of Hawaii on the sponsoring displays of the work of Bahá'ís

occasion of the community's first Convention artists, and addresses given by Bahá'ís at the Universal House of Justice stated: leges, high schools and civic clubs are examples

"Immensely blessed by being the resting- of some of the teaching events that took place

place of the mortal remains of the unique during this period. Summer and Winter and saintly Martha Root; highly honoured Schools were held regularly, rotating sites on

as the birthplace of yet another heroic Hand five different islands. In the five years under

of the cause of God who was among the review there was an eleven-fold increase in the youth in the community and an earliest believers to respond to the call of number Of y

Abdu'l-Bahá and, with sublime faith, active programme of Bahá'í child education

carried the Message to the nations of the Far East was pursued, approximately fifty per cent Of the

East; enriched by a population drawn from Local Assemblies holding regular classes for

many different races; favoured by material Bahá'í well-being; and boasting a united and

Beyond the home front the contribution of the

community, these Islands Hawaiian Bahá'ís was no less spectacular.

In

vigorous

are surely destined to a prominent role addition to supplying pioneers to Samoa, the

in the awakening of the entire Pacific area. with Philippines, New Zealand, the Solomons, the

Gilbert and Ellice Islands, Japan, the Marianas

The accomplishments of the Hawaiian

and the Carolines, this national community, in

Bahá'í community during the succeeding nine

collaboration with the Bahá'ís of the United

years, and particularly in the last five years of

States was able to consolidate the Bahá'í community Plan, amply justified the expectations

community in Micronesia and increase its strength

voiced in 1964. The number of believers in these sumciently so that a National

Spiritual Assemblies increased more than seven-fold between 1963 and 1972, established there at that time, and the number of Local Spiritual Assemblies of the North Pacific Ocean increased from ten to twenty-eight, the maximum number obtainable of the Nine Year Plan.

since the total of civil areas of jurisdiction in the Hawaiian Islands is also twenty-eight. Ten of these Assemblies were incorporated. Always financially independent, the Hawaiian Islands Baha'i community gave generously of its funds, not only to support pioneers and there were many outstanding travelling teachers abroad, but to assist in and teaching projects. A Baha'i float was the purchase of National Yazaratu31-Quds entered annually in the Aloha Week parade in in Trinidad and Tobago and in New Caledonia, Honolulu, winning awards and resulting in and also to assist with pioneer budgets in wide radio, television and newspaper coverage. such goals as Tahiti and Portugal. Thousands The Proclamation of Baha'u'llih was presented of dollars were also spent in the translation to the Governor the four 'Ongressmen who and printing of literature for use in the Philippines, Hawaii, and heads of local governments in the Hawaiian Islands. Throughout the Pacific and in Micronesia. In 1972 the National Assembly produced a Baha'i film years under review the Governor and Mayors It, s a New Day using local talent. The film of several islands signed proclamations relating has been viewed on television many times and to special Baha'i events; public meetings were copies were purchased by individuals and held; library and store window displays were National Assemblies in various parts of the placed at spots for events; world. In that same year a tragic fire destroyed Bahsi booths were regularly set UP on neighborhood- the entire second floor of the National building islands for their respective County tu31-Quds. One year later the building was repaired and on some occasions in Honolulu at the , having been rebuilt and refurbished, State Fair; Unity Feasts, coffee hours, participated much of the labour being contributed by local

l Agnes Baldwin Alexander. See "In Memoriam",
p. 423. believers.
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A H A ' ~ W O R L D
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PACIFIC ISLANDS I
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NORTH WEST PACIFIC OCEAN

The establishment of the National Spiritual

The area under the jurisdiction of this

Assembly with its seat in Ponape at Ridvin,

National Spiritual Assembly, one of the last to

1972, then, was a supplementary achievement

be formed during the Nine Year Plan, is, in

of the Plan. Their Convention cable said:

terms of distances involved, one of the largest

BAHAIS

NWPACIFIC

OVERWHELMED

FLOOD

of any in the world. Yet in terms of land area

VICTORIES MARK ELECTION FIRST NSA HONORED

and population, it is one of the smallest. Com-

PRESENCE

BLESSED

WISE

COUNSEL

HAND

posed of Guam and the islands of the United

FEATHERSTONE COUNSELLOR HARWOOD RE-

States Trust Territory of Micronesia, it consists

PRESENTATIVE HAWAIIAN NSA TWO AUXILIARY

of over two thousand individual islands with a

BOARD NINETEEN NEW LSAS ASSURED BRING

combined area of 893 square miles spread out

TOTAL TWENTY SIX FIRST BAHAI CENTER DEDI-

over 3 million square miles of ocean. Total

CATED SOKEHS PONAPE ACHIEVEMENTS ESTAB-

population is estimated at 150,000.

BLISH NSA FIRM FOUNDATION

...

Such geographical considerations impose a

Additional supplementary achievements in variety of problems in communication, teach-

cluded the incorporation of the National Spiriing and administration, but in spite of these tual Assembly

and the recognition of the

difficulties the North West Pacific area, with

Baha'i marriage ceremony as legal by the Trust assistance from the Hawaiian and United

Territory Government.
States communities, blossomed during the
By the end of the Plan the banner of the
latter years of the Nine Year Plan. Whereas in
Faith had been raised in over 150 localities in
1968 there were only two local Spiritual
these widely separated islands of the North
Assemblies, one in Guam and one in Majuro,
Pacific.

Marshall Islands, this number rapidly increased
in succeeding years so that by February, 1971,
the Universal House of Justice was able to

THE SOLOMON ISLANDS
announce that a new National Spiritual
This group of islands lying east of Papual
Assembly was to be formed the following year.

New Guinea and between the 7th and 11th
The rapid increase in the number of believers
south parallels had, a quarter of a century
was due largely to the work of a few travelling
earlier, been the scene of war and carnage.
teachers and teaching teams from the Hawaiian

Some of the most famous battles of World
Islands and the United States. One team attract-

War 11, notably that of Guadalcanal, had been
ed over two thousand islanders to the Faith.

waged here. Now the islands were witnessing
an invasion of another kind-a spiritual inva- National Haziratu'l-Quds
two miles east of
sion. The Knights of Baha'u'llah Alvin and the heart of Honiara; the
acquisition in July,
Gertrude Blum opened the Solomons in 1969, of a four-acre Temple
site near Honiara;
March, 1954. Seventeen years later, on May 1, authorization for Baha'i
marriage by public
1971, Mrs. Blum (who remained at her post announcement in the
Government Gazette on
after the passing of her husband in 1968) wit- September 24, 1971;
recognition of BahB'i
nessed the fulfilment of a cherished dream with Holy Days under which the
children of BahB'i
the formation of the National Spiritual Assem- parents may absent
themselves from school
bly of the Solomon Islands, with its seat in attendance on those days;
incorporation of the
Honiara. National Spiritual Assembly
on July 26, 1971 ;

In the period under review the teaching work incorporation of seven Local Spiritual Assemblies in the islands was reinforced through the efforts of pioneers and travelling teachers, some of whom were based on the island of Malaita.

Teaching teams were established in the Solomons Bahá'í community very early with success on several extended programmes which resulted in opening to the Faith the all the goals assigned under the Nine Year Plan.

Western Solomons and Gela Island. On two occasions youth teaching teams went to the north and south areas of Malaita with good results. This area, comprising the SOUTH WEST PACIFIC OCEAN

New Hebrides, Among the achievements of the Solomons New Caledonia and the Loyalty Islands, is Bahá'í community were the acquisition of a under the jurisdiction of the last of the Regional T H E B A H A ' ~ W O R L D 270

The Hand of the Cause Enoch Olinga visiting the Solonion Islands; December, 1970.

National Spiritual Assemblies of the South Islands. By the end of the Nine Year Plan the number of Assemblies had increased to eight and the number of Bahá'í centres had grown to nineteen. Assembly by the end of the Nine Year Plan. In 1968 this area, together with the Solomon Islands, had its seat in Honiara, Guadalcanal, the Marquesas Islands and the Society Islands was placed under the jurisdiction of the National Spiritual Assembly the seat of the National Spiritual Assembly of the South West Pacific was transferred to Noumea, New Caledonia. Pacific Ocean at Ridvan, 1971. A Local Spiritual Assembly was established in Tahiti. In all there was a total of three Bahá'í centres in these islands by Ridvan, 1973. Other goals accomplished included the

the Knight of BahA'u'llah Mrs. Bertha Dobbins acquisition of a National Haziratu'l-Quds in settled in Port-Vila, New Hebrides. Noumea; the purchase of a Temple site fifty kilometres from Noumea; and the incorporation there were but three Local Spiritual Assemblies, two on Efate in the New Hebrides and one in Noumea, New Caledonia. There were also groups on Efate and Tanna in the New Hebrides as well as isolated believers on four other islands of this group and two in the Loyalty Islands east of Sydney, Australia, are often referred to as "the cross-roads of the South Pacific".

At the beginning of the period under review there were but three Local Spiritual Assemblies, two on Efate in the New Hebrides and one in Noumea, New Caledonia. There were also groups on Efate and Tanna in the New Hebrides as well as isolated believers on four other islands of this group and two in the Loyalty Islands east of Sydney, Australia, are often referred to as "the cross-roads of the South Pacific".

Baha'i Teaching Conference, Port-Vila, New Hebrides; May, 1971. The Knight of Bahci'u'llah, Mrs. Bertha Dobbins, is seen in the centre of the group.

as "the cross-roads of the South Pacific". Days by the Department of Education in Suva, on the big island of Viti Levu was the administrative centre of the original National Spiritual Assembly of the South Pacific Islands officially commemorated formed at Ridvan, 1959. When the South Pacific region was divided in 1964, Suva became the seat of the newly created National Spiritual Assembly of the South Pacific Ocean. Six years later, Ridvan, 1970, Fiji formed its own National Spiritual Assembly and the BahB'i Centre in Suva, which had served for so many years as the Haziratu'l-Quds of the following year; raising Regional South Pacific Assemblies and had been the focal point of so much of the work in raising the number of that region, then became the National Hazira- from three to

February, 1972, Fiji became the first country in all the world to have won achievement was later by planting a tree in the Among the achievements of community in the last half Plan were the incorporation Spiritual Assembly in 1970; a BahB'i marriage officer in first Baha'i marriage taking Island in February the the number of Baha'i centres 1968 to eighty in 1973; Local Spiritual Assemblies

tu'l-Quds for Fiji.
were incorporated.

To this fledgling National Spiritual Assembly In the same period the membership of the

was given the task of organizing one of the community experienced a nine-fold increase.

eight Oceanic Conferences held during this period. More than four hundred believers from all over the Pacific area, and some from as far

ELLICE

away as Europe, Persia and the United States, gathered in Suva in May, 1971, to attend the developed under

historic first Pacific Oceanic Conference. the aegis of various
Regional National Spiritual

The Fijian BahB'i community lost no time in Assemblies until 1967 when the National Spirissetting to work on the goals of the Nine Year tual Assembly of the Gilbert and Ellice Islands

Plan, and with the recognition of Bahi'i Holy came into being with its seat in Tarawa.

272 THE B A H $\sim$ W $\sim$ RLD

The National Haziratu'l-Quds (left) and Baha'i Teaching Institute (right), Tarawa, Gilbert and Ellice Islands; January, 1971.

Lying athwart the Equator and just west of leased at Funafuti, Ellice Islands, for ninetythe International Date Line, the Gilbert and nine years and a Temple site was acquired in

Ellice Islands extend in a north-westerly direc- 1972 on Tarawa. A Teaching
Institute building

tion from 10.5" south latitude to 4 O north was constructed in 1969 and the BahB'is of the

latitude. The total land area is approximately village of Tewai, Tabiteuea
South, built a new

125 square miles stretched out over a distance BahB'i Centre of local
materials in the same

of almost one thousand miles of ocean. Of the year.

total population of approximately 43,000, it Although it was often difficult for pioneers to

was reported that 2,460 were Baha'is by the local regulations, many obtain visas because of

end of the Nine Year Plan, an increase of 150 pioneers and travelling teachers did go to the

per cent over the 1968 enrolment. Relatively

teaching and confew people in the colony had not heard the solidation work. Among them were Gina and name of BahB'u'llah. Russ Garcia who, in their trimaran, had sailed Over the same period, the number of BahB'i through the islands of the South Pacific to centres increased from sixty-eight to 151 and bring the teachings to the native populations the number of Local Spiritual Assemblies from through their music. One result of the visit of eight to fifty-seven. Of these, nine were regis- Mr. and Mrs. Garcia was that free broadcasting tered with the Colonial Government, as was time was obtained on the local radio station, the National Spiritual Assembly. In 1972 the and the Baha'is of the area were able to main- BahB'is obtained recognition of BahB'i Holy tain these programmes throughout the re- Days. mainder of the Nine Year Plan.

The scarcity of available land on these tiny islands made the task of acquiring a Temple site and other properties extremely difficult. Never- SAMOA theless an endowment of approximately two Reviewing the development of the Faith in acres was acquired in 1969 near the village of Samoa in the period from 1968 to 1973, the Eita, Tarawa, a small section of land was National Spiritual Assembly stated: "The

274 THE BAH A ' ~WORLD

Float entered by the Samoan Bahri'is in the parade marking the tenth anniversary of the independence, of Western Samoa; 1972.

BahL'i community of the Samoan Islands was buting to the success of their teaching efforts, and continues to be deeply overwhelmed and the National Spiritual Assembly reported, was touched by the signal honour conferred upon the visit of an American teaching team whose it through the acceptance of the Faith of direct methods of presenting the Message of BahB'u'llah by His Highness Malietoa Tanu- Baha'u'llah had brought dramatic results in the mafili 11, Head of State of Western Samoa . . . United States. Projects undertaken on Savai'i, and his announcement in this respect to the Upolu and Tutuila using this

direct presenta-

BahL'i world at the victorious close of the tion assisted greatly in raising the number of

Plan . . ." Local Spiritual Assemblies.

Mass teaching

The Samoan Islands, Western and American, efforts were complemented by a flow of local

lie at the heart of the Pacific Ocean. Opened to travelling teachers, consolidation teams, conthe Faith in January, 1954, by the Knight of ferences, teacher training and deepening insti-

BahB'u'llah Lilian Wyss ('AlB'i), these islands tutes, Summer Schools and seminars. The exwere under the jurisdiction of the Regional pansion of the teaching work led to the neces-

National Spiritual Assemblies of the South sity of a Teaching Institute and through the gift

Pacific Islands (1959-1964) and the South of a believer and as a result of labour on the

Pacific Ocean (1964-1970). At Ridvan, 1970, part of the friends a building suited to this

the first National Convention of the Samoan purpose was erected on the Summer School

Islands elected its own National Spiritual property adjoining the National Haziratu'l-

Assembly. The Hand of the Cause H. Collis Quds in Apia.

Featherstone represented the Universal House A number of proclamation events were held

of Justice on this occasion. and some use was made of press, radio and tele-

In the ensuing years, through the constant vision to inform the public of the Cause. A float

labour of the friends, the goals of the Nine entered in the parade commemorating the

Year Plan were achieved or exceeded. Contri- tenth anniversary of Western Samoa's inde-

INTERNATIONAL SURVEY OF BAHAI' ACTIVITIES
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pendence attracted favourable comment. In TONGA
AND

this connection a Baha'i information booth THE COOK
ISLANDS

was established, a window display arranged The National
Spiritual Assembly of Tonga

and, as a public service, free programmes of and the Cook Islands
was formed at Ridvan,

events were printed and distributed, these con- 1970, with its seat in
Nuku'alofa, Tonga. Its

taining a quotation from the Writings. Many jurisdiction extends

to Niue Island. Previously BahB'i children participated in proclamation Tonga and the Cook Islands had been adand teaching activities and their spontaneous ministered by the Regional National Spiritual Assemblies of South Pacific Islands (1959- made the word "Baha'i" known. 1964) and the South Pacific Ocean (1964-1970). At Ridvan, 1970, there were sixteen Local Spiritual Assemblies in Tonga and the Cook Islands, five of which Niuoleava Tuataga: a member of the Auxiliary the Faith was Board, who translated a volume of Baha'i established in thirty-eight localiprayers and several items from the Writings of ties. Within a year a number of the goals assigned in the Plan were Significant achievements in the Nine Year accomplished. A National Haziratu'l-Quds was Plan included the incorporation of the Na- recognition of BahB'i acquired in Nuku'alofa, from the civil tional Spiritual Assembly in 1971; the recog- which already existed nition by the Samoan authorities of Baha'i BahB'is reside authorities, and BahB'i literature publication of a Holy Days and BahB'i marriage; an increase in the Niue language. In in Tongan and Rarothe number of localities where BahB'is reside plishment of another from twenty-one in 1968, to 129 in 1973; an it was reported that selection of BahB'i prayers in the Niue language. In increase in the number of Local Spiritual the Niue language. In March, 1973, accom- plishment of another Assemblies from three in 1968, to twenty-eight it was reported that goal was achieved when it was reported that in 1973, five of these being incorporated; and Holy Days had been recognition of Baha'i At Ridvan, 1973, the establishment of BahB'i centres on three Assembly reported that obtained. Holy Days had been At Ridvan, 1973, This latter achievement during the closing Assembly reported that nineteen Local Assemmonths of the Nine Year Plan was the result of blies had been formed in the Tonga Islands, exceeding the goal by the devoted efforts of a Samoan travelling four, and the number of

teacher, Mr. Tumanuvao White, who brought localities where
BahL's reside in Tonga was
to fruition the seed that had been planted raised to sixty-eight,
surpassing the goal by
there many years before by Mr. Toma Aviata, eighteen. The three
Local Assemblies required
for many years the only Tokelau islander to to be established in
the Cook Islands were
have embraced the Faith. brought into being-in
part through the assis-
One of the most outstanding events of the tance of the National
Spiritual Assemblies of
period under review was the first International New Zealand, Australia
and the United States
Youth Conference of the South Pacific, held in -and the goal of
establishing the Faith in six
Apia, from December 29, 1969, to January 2, localities in the Cook
Islands was exceeded by
1970. Some ninety youth from Australia, Fiji, two. One of the Cook
Island Assemblies
Hawaii, New Caledonia, New Zealand, Tonga achieved
incorporation, and the goal of conand the United States joined the youth of
solidating the Faith in Niue Island was accom-
Samoa in stimulating and exciting consultation plished through the
establishment of three
on the teaching work. localities where
Baha'is reside.

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INTERNATIONAL SURVEY OF BAHÁ'Í ACTIVITIES

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E. EUROPE

Youth! Youth! Youth! References to youth Oteppe-Namur, Padov,
Fiesch, Salzburg,
appearing in almost every report of National Dortmund, Padua, Plijn
. . . these cities where
Spiritual Assemblies throughout the world important European
Youth Conferences were
were especially prominent in the European held will, together
with the Dawn-Breakers
reports. In most countries of that continent it troupe of eager young
BahB'is who spent two
was the activity of the youth which transformed summers travelling and
teaching throughout
steadily plodding BahB'i communities into the continent, forever
be associated with the
lively and exciting ones; which heightened the renaissance of the

teaching work in Europe.

resolution of all the friends to get on with the highlights of the last five years was work and challenged them to win the goals of Oceanic Conference in the Nine Year Plan. In one community a September, 1971, a few pioneer was heard to say, "We can probably formation of the National hold our National Convention in a telephone that country. It was the booth"-so small was the community. Within Iceland, too, who were months scores of youth were enrolled, and the for the rapid growth of that pace of teaching increased, enabling that community-the Republic of Ireland-to form its country survey of the develop-National Spiritual Assembly. Europe follows.

One of the
the holding of the
Reykjavik, Iceland, in
months after the
Spiritual Assembly in
young believers in
largely responsible
community.
A country by
ment of the Faith in

The Baha'i community of Malta; December, 1972. The Hand of the Cause Dr. Ugo Giachery is seen in the centre of the back row. Mrs. Giachery appears in the right foreground and Mrs. Katherine McLaughlin, a member of the North American Auxiliary Board, is seen in the back row, second row from left.

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T H E B A H ~ w O K I , U

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AUSTRIA

election of new Local Spiritual

Assemblies, and

Formerly part of the area of the National spiritual growth and

a corresponding internal

Spiritual Assembly of Germany and Austria, the Baha'is strove to

heightened maturity as

the Austrian Baha'i community elected its own extent, "shining examples of

become, to a fuller

National Spiritual Assembly for the first time BahB'u'llah's Teachings."

the grandeur of

in 1959 when eleven per cent of the believers in that country were native Austrians. One of the most dramatic developments in the course of

BELGIUM

the Nine Year Plan is reflected in the proportion administered by the

Forming part of the

tion of native believers which had risen to	Regional National
Spiritual Assembly of the	
seventeen per cent by Ridvan, 1964, to twenty-	Beneluxcountries,
which had its seat in Brussels,	
five per cent by Ridvan, 1968, and in the period	from 1957 until 1962,
the Baha'i community of	
under review, grew to sixty per cent, the	Belgium became an
independent entity in the	
majority of them youth.	last year of that
period. At the midway point of	
In addition to the awakening of youth to the	the Nine Year Plan Local
Spiritual Assemblies	
beauty of the Baha'i Message, the years 1968	had been established in
seven centres and	
to 1973 were characterized by activities de-	BahB'is resided in
thirty localities. Between	
signed to proclaim the Faith to all strata of	1968 and 1973 the
number of Local Assemblies	
society and by an increased use of direct teach-	increased to twelve and
the number of localities	
ing methods.	to sixty-six. Other
significant advances made	
In the realm of proclamation two teaching	by the Belgian community
in the period under	
instruments of particular importance were a	review include the
establishment of a Publish-	
Bahsi exhibition, designed and built by the	ing Trust (Maison
d'Pditions BahB'ies) for the	
Austrian friends which, beginning in October,	publication of French
literature; the obtaining	
1967, was shown in twenty-two cities through-	of legal recognition
for four Local Spiritual	
out the country, in some centres on more than	Assemblies; the
granting of permission to	
one occasion, and attracted thousands of	Baha'is to request
noncombatant service in the	
visitors; and the Austrian Dawn-Breakers	armed forces, even in
the case of the recall of	
singing group,l which performed in various	servicemen who in
previous years had served	
centres between 1970 and 1973 to more than	in combatant units, and
the sending of pioneers	
two thousand people, appeared thrice on tele-	to Luxembourg and
Zaire.	
vision, obtained excellent press publicity and	The Faith was widely
proclaimed throughout	
whose songs were often played on the radio.	the country. His

Majesty King Baudouin twice
 Direct teaching and proclamation activities, within four years
 graciously received gifts of
 the National Spiritual Assembly reported, were Baha'i books. In 1968 a
 BahB'i exhibition was
 spearheaded by "unselfish and dedicated held in the Maison de
 la Presse in Brussels and
 Bahsi youth who increasingly developed their was followed by other
 exhibitions in the provspecial talents alld potential and whose ser-
 inces; these were successful in making the Faith
 vices were decisive in the fulfilment of the goals kr~ownto a large number
 of people, and suitof the Plan in Austria; newly-declared youth able
 litelature was presented to authorities
 grew to become independent and responsible throughout the country.
 The Baha'i Publishing
 supporters of the Faith and enthusiastically Trust of Belgium
 participated in the important
 took the load of Assembly and Committee international book fair
 held in Brussels in 1972
 work upon their shoulders." (in observance of
 International Book Year)
 The National Spiritual Assembly also re- and displayed BahB'i
 literature in many
 ported a growth in the degree of universal languages and dialects,
 thus bringing the Faith
 participation in the work of the Faith by the to public attention to
 a remarkable degree.
 Austrian believers, an expansion of the Faith The youth campaign
 organized in Belgium
 to all provinces of the country, a strengthening (Oteppe-NamurIa in
 March, 1971, by the
 of the foundation of the Cause through - the European Youth
 Conference was intensively
 pursued in the subsequent years throughout
 For a report 011 the development of the Dawn- Belgium, and
 international teaching teams of
 Breakers singing groups, see Youth Activity section,
 p. 343. See Youth Activity
 sectjol~,p. 324.

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young people joined with Belgian 'youth in community. The many
 Finnish BahB'is who
 crossing and recrossing the country proclaim- attended the Palermo
 Conference in 1968 and
 ing BahB'u'llah's Teachings with resultant made the associated visit
 to the Holy Land

widespread newspaper and radio publicity and returned with a new enthusiasm and courage, infused their zeal and increased enrolments among youth. insights into their home community, and launched a vigorous assault on the teaching work. The BahB'i youth of DENMARK Finland played a significant part in the expansion of the Faith from 1968 to 1973. Enrollments among minorities and particularly Copenhagen. The first half of the Nine Year Plan was devoted to strengthening the five among the Gypsies and Lapps were due, in large measure, to youth activities. Increasingly, opportunities arose to Local Spiritual Assemblies in the country and proclaim the Faith through the press and on radio and television. BahB'is resided throughout Denmark and in In the period under review the number of Local Spiritual Assemblies in Finland trebled, the total membership of the BahB'i community more than doubled, and the proclamation activities were extended and in enriched and diversified through the enrollcommenced. In February, 1969, The Proclamation of Gypsies, Lapps and Swedish-speaking Finns. BahB'i literature of Baha'u'llah was presented to His Majesty King Frederik IX, and between 1971 published in a number of languages indigenous to the region as well as and 1973 approximately twenty-five Mayors assistance of the Baha'is in Estonian. With the received this volume, often with attendant publicity. Approximately thirty libraries accepted Spiritual Assembly was formed in Mariehamn, capital of the Aaland Islands, and Finnish travelling teachers and radio and television studios interviewed and establishing the Faith achieved the goal of teaching Baha'is. Invaluable assistance and stimulation in areas beyond the borders of Finland. resulted from the visits of the Hands of the

Cause, members of the Continental Board of Counsellors, musical groups such as The Dawn-Breakers and a Canadian-Icelandic youth team and many outstanding youth teachers including Miss Linda Marshall, Miss Bahi'i activities in Europe Mona Yazdi and Miss Fiona Dunn. Literature 'Abdu'l-Baha, and in 1958 the in Danish was considerably enriched in this Assembly of France was period and in the spring of 1972 a Temple site in that city. In comwas acquired north of Copenhagen. At the menting on developments within the comend of the Plan there were ten Local Spiritual munity in the period under review the Na- Assemblies, four of which were incorporated, tional Spiritual Assembly stated, "The single and the Faith was established in forty localities. most important development of this period has been the preeminent role played by Baha'i youthli in teaching, proclamation and deepening FJNI.,AND activities. Summer proclanlation campaigns, The Finnish Baha'i community was under regular weekend proclamation activities and the jurisdiction of the Regional National Spiri- public meetings in youth, worker and univertual, Assembly of Scandinavia and Finland sity centres were possible because of their from 1957 until 1962 when the National Spiri- initiative and active participation. Their untual Assembly of Finland was established with tiring work made possible the inauguration of its seat in Helsinki, and the following year new teaching methods and was largely responsachieved its incorporation. ible for achieving the goals of the Plan."

The first half of the Nine Year Plan was a In addition to contributing French-speaking pioneers and travelling period of consolidation and testing within the teachers to various

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Bah6'i Summer. School, Orleans, France; August, 1971.

parts of Africa the homefront goals of the mented, to the degree of active and intense French community were met and in some cases participation of the Baha'is of France. exceeded. Asked to increase the localities where Baha'is reside to sixty, the French community achieved a total of 116 localities. The GERMANY

goal of establishing sixteen Local Spiritual Bahá'í communities in Assemblies was surpassed by two, including Spiritual Assembly had, Metz and Bastia. Significantly, two-thirds of over the Bahá'ís in both those who became Baha'is in France in 1973 year Austria were French, and one-half were under twenty-National Assemblies one years of age. Particularly since 1971 a number of deepening thirty Local ing workbooks, brochures and other materials Germany and Bahá'ís were produced by the National Teaching Committee Mid-way in the Plan, mittee for Northern France. This Committee fallen below also dubbed into French the sound track of the had been opened. At film It's Just the Beginning, more than eighty community jubilees of which have been distributed in recorded that Baha'is resided in more French-speaking countries; improved arrangements and more than sixty ments were made for the distribution of French Local Assemblies had been established, including literature, only one phase of the increased ing one in the North Frisian Islands and one in degree of cooperation and information exchange established in Crete Trier; groups had been change which has developed among franco- and in the East Frisian Islands; assistance had been rendered to the work of phone Bahá'í communities. the Faith in Greece and in other areas Although the National Spiritual Assembly beyond the borders of Germany. noted that such rapid acceleration of the growth With the passing, in of the Faith as was witnessed in the last half July, 1968, of the Hand of the Cause Hermann of the Plan provided new challenges to the Grossmann,' the German community sustained French community, an unprecedented atmosphere of love and unity enveloped the friends, of its most outstanding members. Its other ' See "In Memoriam", p. 416. attributable, the National Assembly committee

Hand, Dr. Adelbert Mihlschlegel, continued visiting American young throughout the Plan to render indefatigable "Hand-in-Hand" teaching services to the Cause in Europe and farther afield. In 1968 and 1970 respectively, Erik made of a youthful teaching Blumenthal and Anneliese Bopp, distinguished German television and German believers, were appointed to the audio-visual teaching European Board of Counsellors. film of the German House of The progress of the Cause in Germany in than one thousand the period being discussed, the National Spiritual Assembly reported, was due in large measure approximately 4 million viewers; ure to the visits of the Hands of the Cause and outside Germany. to an awakening among the youth. The formation of the former Haziratu'l-Quds, tion in 1969 of the first European Dawn-breakers singing group, the Assembly Centre in Langenhain, mented, representing the first major youth project on a continental scale "restored the faith in German was considerably and hope of many believers and reactivated under scrutiny and the them as well." The second Dawn-Breakers periodical, Baha'i Briefe, congroup organized in the tinued publication. its itinerary with a well-received performance in Bad Godesberg. The groups which evolved from the two original groups "each played a

ICELAND significant role in reaching the masses during Spiritual Assembly of Iceland the final years of the Plan." The untimely with its seat in Reykjavik, passing, in 1972, of Dr. Buzurgmihr Himmati the Hand of the Cause Enoch

German youth and the people serving in the project. A half-hour film team was shown on constituted a valuable aid. Another brief Worship was shown in more movie theatres was seen by it was also shown With the sale of in 1970, a beginning tion of a new National adjacent to the Mother BahB'i literature enriched in the period German Baha'i German Baha'i was elected in 1972, in the presence of

(Bozorg Hemmati), the ceaselessly-labouring Olinga representing the Universal House of Justice. and much loved youthful chairman of the When the Nine Year National Assembly dealt another blow to the Plan was launched in 1964 there were but community and galvanized the efforts of the seven Baha'is in Iceland, a country which had See "In Memoriam", p. 513. first been briefly visited by

The Hand of the Cause John Robarts with one of the Icelandic Baha'iyouth at the North Atlantic

Oceanic Conference, Reykjavik; September, 1971.

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' O
~ RLD

the late Hand of the Cause Amelia E. Collins
IRELAND

in 1924. In 1965 the first Local Spiritual Assembly was established in the capital, and the Faith of Ireland, comprising the Faith in the Republic a Local Spiritual Assembly was established in four centres. Progress was bly was established in the capital, and the Faith of Ireland, comprising a Local Spiritual Assembly was established in four centres. Progress was bly in Dublin and a number of pioneers elsewhere, despite assistance from the National where, was administered by the British National-Spiritual Assembly of Canada which had al Spiritual Assembly. In preparation for its responsibility for the goals in Iceland, but establishment as an independent entity at translation and publication of Baha'i literature Ridvan, 1972, three additional Local Spiritual Assemblies were to be in Icelandic continued. established, in Cork,

In 1970, with the establishment of a National Dun Laoghaire and Limerick, where groups Teaching Committee, teaching work developed had already been formed. A National Haziraat an increased pace. A conference inspired by tu'l-Quds and a site for a future House of Worship had been a member of the European Board of Counsel- purchased by 1968, but it remained for a lours in January, 1971, resulted in an overnight national endowment to be doubling of the number of believers in Iceland. acquired and Baha'i literature in Erse to be enriched. The first These new Bahgis were, for the most part, Summer School was held on youth. The trend continued and at Ridvan, the soil of the Irish Republic that year, attended

1973, there were 370 BahB'is in Iceland, mostly by approximately ninety friends, mostly from the United Kingdom, and youth. graced by the pre- Preparatory to the formation of the National Cause Jalal a a z e h . A Spiritual Assembly, four Local Spiritual believers attended the Palermo Assemblies had been established by Ridvan, Conference and made the subsequent pilgrim- age to the Holy Land 1971. At the invitation of the National Spiritual following which came a Assembly of Canada, six Icelandic believers new wave of pioneer settlers for the Republic's attended the National Convention in Canada goal towns and a gathering spiritual impetus that year. In September, 1971, the North which was accelerated by visits from the Hands of the Cause William Atlantic Oceanic Conference² was held in Ugo Giachery. Reykjavik, the largest international Baha'i Following the gathering yet held in Iceland. European Youth Conference In 1972 and the Nine Year Plan goal was in Fiesch³ in the summer of 1971 a teaching achieved through the purchase of a Temple site See Youth Activity at Nbnhaea (Noonhill) in Kopavogur, near section, p. 336 for a report of this Conference. Reykjavik, and at Ridvan of that year a fifth Local Spiritual Assembly was established. After the establishment of the National Spiritual Assembly the remaining goals of the Plan were quickly accomplished, including official recognition of BahB'i marriage, of BahB'i Holy Days, and the incorporation of the National Spiritual Assembly due in part, the Assembly feels, to a growing awareness of the international significance of the Faith on the part of Icelandic government officials and a desire to see Iceland play its part in encouraging a movement which has as its central aim the establishment of world peace. The entire membership of the National Spiritual Assembly attended the International Convention in Haifa at Ridvin, 1973, and participated in the election of the Universal His Excellency Eamon De

Valera, President of
House of Justice. the Republic of
Ireland, receiving Baha'i litera-
1 See "In Memoriam", The Baha'i World, vol. ~ 1 1 1 , ture from the Hand of
the Cause William Seur,s
p. 834.

See p. 296 for report of this Conference. jlejj);
October, 1969.

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The Annual Convention for the election o,f the National Spiritual Assembly of
the Bahri'is of
Italy. Rome; April, 1970.

project was held in four Irish centres resulting
ITALY

in the enrollment in the Faith of the first native The Baha'i
communities of Italy and Switzer-
Cork believers and as many as nineteen new land were united from
1953 until 1962 under
believers in Limerick, the great majority being one National
Spiritual Assembly but at Ridvan,
youth of Catholic background. In December, 1962, they became
independent. The National
1971, the first Irish Teaching Conference was Spiritual Assembly of
Italy was formed with its
held. seat in Rome.

A year of unparalleled activity commenced The characteristic
trends of the period under
at Ridvan, 1972, when the National Spiritual review, the National
Spiritual Assembly re-
Assembly of the Republic of Ireland was estab- ported, were a steady
increase in the number of
lished. The Hand of the Cause William Sears native Italian
believers, a growth in the number
represented the Universal House of Justice on of Local Spiritual
Assemblies and localities
this occasion. Within the year the Assembly where Baha'is resided
and a diversification of
achieved incorporation, acquired a national en- activities and
projects in the fields of proclamadowment and succeeded in enriching Baha'i
tion and teaching. Statistically, at the end of
literature in Erse. Through sacrificial pioneer the Plan, the
proportion of Italian believers in
moves, Local Spiritual Assemblies were formed the community had
risen to eighty per cent;
in Galway and Bray, thus raising the number of between 1968 and

1973 the number of Local	
Local Assemblies to six, two in excess of the	Assemblies increased
from thirteen to twenty-	
Plan goal. A national Baha'i publication, New	six, and the number
of centres from forty-six to	
Day, was established, the goal towns of Water-	157. In addition, one
Local Assembly was	
ford and Kilkenny were opened to the Faith	established in San
Marino, one in Rhodes, one	
and pioneers were dispatched to British and	in Sardinia, one in
Capri and three in Sicily.	
European goals. On the crest of this wave of	Both in the number of
Spiritual Assemblies	
victory the nine members of the National	established and the
number of localities opened	
Assembly paid tributes of gratitude at the Holy	to the Faith, Italy
exceeded its Nine 'Year Plan	
Shrines and participated in the third Interna-	goals. An additional
victory was achievement	
tional Convention in the Holy Land at Ridvan,	of the goal to have
the Baha'i certification of	
1973.	marriage recognized.
The Baha'i Publishing Trust of Italy (Casa	primarily through regular and
sustained assist-	
Editrice Baha'i) reprinted existing titles and	ance from Luxembourg Baha'i
youth.	
produced new editions in Italian of important	The Dawn-Breakers
successfully toured	
Baha'i literature and made available approxi-	Luxembourg in 1970,
attracting large audiences	
mately 120,000 copies of introductory leaflets	and obtaining excellent
publicity including a	
for immediate use in teaching.	sympathetic article in the
Letzeburg Revue, a	
The Proclamation of Baha'u'llah was pre-	weekly news magazine with wide
circulation.	
sented by a Baha'i delegation to a representa-	This was followed in August,
1971, with a	
tive of Pope Paul VI, to a representative of the	teaching campaign involving
twenty youth	
President of the Italian Republic and to the	from various countries who
had attended the	
Capitani Reggenti of the Republic of San	Fiesch Conference and whose
activity stimu-	
Marino who received it in person. The book	lated the Baha'i young
people of Luxembourg	
was also presented to civic leaders in various	to undertake special

teaching projects in various cities. goal cities. "These activities," the National Although large conferences were held in all Spiritual Assembly commented, "in no small the important centres of Italy, as a result of measure, assisted in the fulfilment of all the which the Faith was widely proclaimed, it was teaching goals of the Nine Year Plan." A considered a signal honour that the first BahB'i Spanish musical Baha'i team, Pancho and Oceanic Conference was held in Palermo, in Kamal, performed in several centres in Luxem- bourg in February, 1973, August, 1968, in observance of the centenary of obtained good publi- Bah~'u'llah's crossing the Mediterranean sea city and appeared on television. on His way to exile in the Holy Land. It was Two particularly significant accomplishattended by approximately four thousand ments should also be noted. In the last three Baha'is from around the world. This event was years of the Plan successful teaching developed given widespread attention by the Italian press, among the large Portuguese minority in radio and television. Luxembourg; and, at Ridvan, 1972, the Local National Youth Symposia were held each Assembly of Esch-sur-Alzette was elected conyear and the European Youth Conference held sisting of nine Luxembourg citizens, the first in Padua in August, 1972, attracted an attend- local community to achieve this distinction. ance of 1,500 youth of forty nationalities. The first Luxembourg Winter School was Tribute is paid to Mr. Jerry Bagley for his work held in Pktange in 1972. This and the regularly in Sicily, Sardinia and Piedmont and to the held Summer Schools and special one-day and Dawn-Breakers singing group whose tour re- weekend institutes contributed greatly to the sulted in the opening of many new localities work of consolidating the Faith in Luxemand increased enrolments. bourg.

LUXEMBOURG THE NETHERLANDS

The Faith in Luxembourg showed a dramatic The National Spiritual Assembly of the growth during the period under consideration. Netherlands was established in 1962, with its

The numbers of believers and localities in- seat in The Hague. At
 Ridvan, 1968, the comcreased threefold, (exceeding by five the num- munity
 comprised eight Local Assemblies,
 ber of localities required), and the number of eleven groups and eleven
 isolated centres; there
 Local Spiritual Assemblies grew from three to were very few youth in the
 community. Aleigh't. though their
 number was small the Dutch
 Early in 1969 a Temple site was acquired BahB'i youth were hosts at the
 first Interapproximately seven kilometres south of national BahB'i
 Summer School to be held in
 Luxembourg-Ville on a main national highway. theNetherlands The National
 Spiritual Assem-
 Two international goals were achieved at bly reported that this
 school, greatly encour-
 Ridvan, 1972, with the establishment of Local aged by the attendance of
 the Hand of the
 Assemblies in Trier, Germany and Metz, Cause Jalal a a z e h and a
 large attendance of
 France; the establishment of a Spiritual youth from other European
 countries, and
 Assembly in Arlon, Belgium was achieved inspired by a stirring
 message from the Univer-

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The first of a. series of' proclamation posters produced by the Bahri'is o f
 the Netherlands and
 posted in public transport centres throughout the country duri~zgthe period
 1968 to 1973.

sal House of Justice, "marked the beginning of community comprised
 sixteen Local Spiritual
 I a steady growth in the number of believers, Assemblies,
 twenty-six groups, thirty isolated
 particularly among youth." When Ridvan 1973 centres and the total
 membership of the comarrived, seventy per cent of the Dutch com-
 munity had more than doubled since 1968.
 munity were under thirty years of age, and the Baha'i youth,
 seeking new ways of teaching

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Bahd'i Summer School of Norway; 1972. The Hand of the Cause Enoclz Olinga is
 seen seated
 in the centre of the front row.

their contemporaries, responded to initiatives the Norwegian BahB'i
 community, at Ridvan,
 of communities abroad and developed a vocal 1962, elected its own

National Spiritual Assemblies to spread the Bahá'í Faith by music and song. After participating in the international achievement of the Dawn-Breakers group, an all-Dutch vocal group "Great Day" was formed and presented and the numerically small a well conducted programme available at all times for proclamation and teaching events at increasing the number of the local and national level. Local Assemblies and localities where Bahá'ís reside, acquiring a Temple site and establishing a group in Spitzbergen. The growing number of young Bahá'í families in the community sparked a heightened interest in establishing classes for children and During the first years of the Plan the press accorded the Faith a special attention was paid to this need in growing amount of publicity, and in 1968 the Summer Schools and at seminars. magazine section of a leading newspaper carried a In 1968 the secretariat of the National Spiritual Assembly was moved from the private of an interview with a four-page report member of the National Spiritual Assembly. Hazratu'l-Quds and alterations to the National Proclamation activities included the presentation of The Centre created an auditorium capable of holding eighty people; space for the National Bahá'í Crown Prince Harald on the occasion of his marriage and a specially Library was found in a smaller room. designed brochure was distributed to eight A major goal of the Plan was the purchase of hundred outstanding Norwegian leaders. a Temple site in the vicinity of The Hague and Intensified teaching this was accomplished in the closing months of activity and visits of travelling teachers led the Nine Year Plan. The site is approximately the Spiritual Assembly to the establishment of 150 metres from a large lake and comprises the Spiritual Assembly of Trondheim in 1969. eight acres. The publication of a Norwegian translation of

Gleanings from the Writings of Baha'u'llah, the

NORWAY

National Assembly reported, "confirmed

and

Formerly under the jurisdiction of the accelerated the teaching work." In 1970 a

Regional National Spiritual Assembly of Norwegian couple settled in Spitzbergen. A

Scandinavia and Finland from 1957 until 1962, year later through the enactment of new legis-

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The National Spiritual Assembly of the Bahais of Portugal; June, 1968. The Hand of the Cause

Dr. Ugo Giachery is seen sixth from the left.

lation the Faith was registered with the civil 1962 when it elected its National Spiritual

authorities, thus achieving the goal of obtaining Assembly, with its seat in Lisbon and its jurisdiction of the Faith, an event which recognition including the Azores. In 1967 Madeira

sulted in publicity in the press. Recognition of was added to its jurisdiction. Baha'i marriage soon followed, also as a result The Portuguese community entered the last

of the new law. half of the Nine Year Plan with only six Local

In 1972 a Temple site was acquired near Oslo Spiritual Assemblies, five in Portugal and one

and the Faith was given much publicity as a in the Azores, and Bahais resided in twenty-six

result of a half-hour television programme ex- centres in the three areas of jurisdiction.

plaining its tenets. In the summer of that year Through the visits of Hands of the Cause and

a group of young American Bahais devoted European Counsellors, a series of conferences

their vacation time to working with the Scandinavian believers in the

dinavian youth in a well planned teaching project throughout Norway. "The significance of of pioneers and travelling teachers who

their work cannot be overestimated," the worked hand in hand with the Portuguese com-

National Spiritual Assembly reported. munity, what was described as "a new spirit of

At the conclusion of the Plan Norway had energy and hopefulness" was noted in 1970

established the Faith in thirty-one localities which led, by Ridvan, 1973, to phenomenal including the Lofoten Islands and Spitzbergen, growth being recorded, there were fourteen brought into being a Local Assembly in Lofoten Local Assemblies established in Portugal and and eight in other parts of Norway. two in Madeira; the Faith was established in seventy-one localities throughout Portugal, the Azores and Madeira, and the membership of PORTUGAL the community had more than quadrupled. From 1957 until 1962, the Baha'i community In the period under review a national endowment in Portugal was administered by the Regional ment and a National Ha'iratu'l-Quds were National Spiritual Assembly of the Iberian acquired, a Temple site having been secured Peninsula. It became an independent entity in earlier in the Plan.

'i W O R L D

SPAIN was made to the civil Governors of Seville, From 1957 to 1962 there was one National Murcia and Guadalajara. Spiritual Assembly for the Iberian penins.uk, Nine books published in Spain in this period with its seat in Madrid. In 1962 the Baha'i com- under-non-Baha'i auspices made mention of munities of Portugal and Spain elected their the Baha'i Faith and the National Spiritual Assembly reported that own separate National Spiritual Assemblies, 136 newspapers are that of Spain having jurisdiction over the known to have made reference to the Faith Balearic Islands, and Andorra. In 1967 the either through the intervention of Baha'is or on the initiative of Canary Islands were added to its area, and in local journalists. 1974 the Spanish Sahara. In the period being surveyed Baha'i literature At the midway point in the Nine Year Plan in Spanish was considerably enriched through there were sixteen Local Spiritual Assemblies the publication by EBILA,' of additional titles and Baha'is resided in twenty-five localities. At in this language. the conclusion of the Plan, at Ridvan, 1973, these figures had grown to twenty-seven and SWEDEN sixty-seven, respectively. Administered from 1957 to 1962 by the

In 1968 the National Spiritual Assembly Regional National Spiritual Assembly of Scandinavia achieved recognition as did, not long thereafter, dinavia

and Finland which had its seat in Stockholm sixteen Local Assemblies. A year later the holm, the Swedish Baha'i community elected National Haziratu'l-Quds was registered as a its own National Spiritual Assembly at Ridvan, place for the holding of BahB'i gatherings under 1962. By Ridvan, 1968, the community had the law of religious freedom and all Local evolved to what was described by the National Haziratu'l-Quds and Baha'i Centres received Spiritual Assembly as "a period of conscious equivalent recognition. The Publishing Trust responsibilities and loving labour" which witof Spain (Editorial Baha'i) was officially registered in the next five years a harvest of "heartterred in 1969 and the National Spiritual Assem- warming fruitfulness". Significant developbly obtained permission to publish its news ments included recognition of Baha'i marriage journal, Bolletin de inforlnacion Bahd'i. In in 1972; the recognition of Baha'i Holy Days in October, 1969, The Proclanzation of Bahci'u'lldh more than twenty schools, state and private was presented to His Excellency Francisco Editorial Bahi'i Indo-Latinoamericana. See "Baha'i Franco Bahamonde and to the Bishop of Urgel, Eubljshing Trusts", Directory section, p. 703 and Major Works and Partial List of Languages in which co-prince of Andorra. A similar presentation they are Available", p. 751.

National Bahci'i Teaching Conference, lippsala, Sweden; October, 1971
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Baha'i exhibition and literature display, Basel, S~vitzerland; May, 1969. Mr. Mark Tobey, the noted American painter (centre), a member of the Local Spiritual Assembly of Basel, assisted the friends irz mounting the exhibition.

concerns and companies; the translation and activities throughout Scandinavia on a scale publication of BahB'i literature in Lule Samish never before attained. (one of the three principal Samish languages) At Ridvan, 1973, the community triumphas well as the publication of the first Baha'i antly recorded that all the goals assigned to it book ever written by a native Nordic author, had been accomplished, and in some instances Mr. Sverre Holmsen, of Sweden, copies of surpassed.

which were distributed to four hundred libraries; the establishment of the Baha'i Publishing SWITZERLAND Trust of Sweden and the general enrichment of From 1953 until 1962 a part of the community administered by Baha'i literature in the Swedish tongue; the nity administered by the National Spiritual Assembly of Italy and appearance of more than four hundred articles Switzerland which had its seat in Rome, the on the Faith in the Swedish press and its men- Switzerland elected Baha'i community of its own National Spiritual tion and the presentation of its verities on radio Assembly in 1962, its own National Spiritual and television; the presentation of The Procla- with its seat in Berne. mation of Bahh'u'llah to the late King of Important developments were witnessed during the last five Sweden, Gustav VI Adolf, as well as to a num- ber of Provincial Governors and thirteen the National Spiritual Assembly reported. Tra- ditional teaching Bishops; the distribution of BahB'i literature to methods led to the opening of the Principality of two thousand church dignitaries attending the additional cantons Liechtenstein and a few World Council of Churches in Uppsala in 1968 but the need was felt for reaching seekers on a and the presentation of a specially designed wider scale. The use of an audio-visual brochure on the Faith to 2,500 clergymen of the Swedish Lutheran Church; the sending of mounted in 1970, excited enthusiastic support in the community and pioneers abroad and participation by the proved to be among the most powerful Swedish community in inter-assembly colla- instruments in winning the goals of the Plan. In boration projects and the marked expansion of 1970 Switzerland benefited from participation in the role played by youth in teaching and pion- the European Dawneering and their spearheading of travel teaching Breakers group and later developed a Swiss

counterpart of young Baha'i musicians. That former community administered by the Local same year a conference for Baha'i parents and Spiritual Assembly of London into communicchildren was held as a result of which regional ties in the various

boroughs which comprised
 conferences were spontaneously held and London, resulting in the formation of
 ten
 regular children's classes were established in Local Spiritual Assemblies in
 place of the one.
 some centres. The overseas picture, the
 National Assembly
 In 1971 a group of American Baha'i youth reported, was "equally distressing".
 The
 joined with the young people of Switzerland in following year was marked by the
 development
 a concerted teaching effort effectively led by of a new spirit of vitality,
 attributable the
 Linda Marshall and Shanta Murday, a project National Assembly felt, to a series
 of challenges assessed by the National Spiritual Assembly in messages from the
 Universal House of
 as being "very rewarding and deeply encouraging- Justice, the visits of a number
 of the Hands of
 ing". The European Youth Conference at the Cause, the formation of and initial
 consul-
 Fiesch in the summer of 1971 attracted 1,500 participation with the European Board of
 Counsellors,
 youthful participants from fifty nations and the attendance of two hundred
 British friends
 resulted in proclamation activities on an unprecedented scale. Surging to the forefront, the front teaching
 campaign, internal administrative
 Swiss youth in the last years of the Plan established improvements and a
 gradual but marked
 blished a University Club in Lausanne. Invitations came from schools requesting Baha'i playing a leading role in teaching at
 home
 speakers to address classes on religion. "New and abroad and in the
 universities, and in
 horizons opened," the Assembly commented. various proclamation activities, many
 of which
 "Old teaching methods and religious concepts resulted in increased publicity
 and requests for
 were swept away . . . we became more aware of Baha'i speakers at clubs, schools
 and societies.
 the joy, hope and grandeur of the Cause. . . we The tide turned and victories
 were recorded
 gained a fuller understanding of the value of both in overseas goals and on the
 homefront.
 prayer and the need to put our trust in Bah'uY- At Ridvan, 1972, the National
 Spiritual

lili . . . we gained confidence. . . the Message Assembly reported that the
 number of new
 was taken to people in all walks of life." Bahá'is enrolled was "three
 times as many as
 At Ridván, 1973, all teaching goals were won any previously recorded in one
 year," and
 and in some cases surpassed. Although recognition- ninety-seven Local Spiritual
 Assemblies were
 initiation of Bahá'í marriage and Holy Days was established. Large numbers of
 pioneers cannot fully achieved, with permission obtained continued to arise; youth
 activity continued unfavourably for Bahá'í children in two centres to combat. At the
 conclusion of the Nine Year
 commemorate Bahá'í Holy Days the National Plan, 106 Local Assemblies had been
 formed
 Assembly felt that a good beginning had been on the homefront and the required
 number of
 made. Assemblies had been
 established in Malta,
 Cyprus and the Faeroes.
 UNITED KINGDOM The Bahá'í Publishing Trust of the
 United
 The venerable Bahá'í community of the Kingdom, in the period under review,
 expanded
 British Isles, one of the oldest in the Bahá'í its facilities, witnessed a
 considerable increase
 world, has had a National Spiritual Assembly in sales and extended the range of
 its publications since 1923. In 1972 with the establishment of a
 separate National Spiritual Assembly for the The Faith gained increased
 recognition in
 Republic of Ireland it became known as the many spheres, through proclamation
 nation-
 National Spiritual Assembly of the United Kingdom and locally; through teaching in
 schools,
 Kingdom. colleges and universities;
 through a growing
 At Ridván, 1968, with almost half the Nine amount of newspaper, radio and
 television
 Year Plan behind it, the British community publicity; and by the growing
 prestige of some
 faced a serious situation, having registered a net British believers in the
 fields of music, art and
 gain on the homefront in five and a half years of literature, including the
 award of a Companion
 only six Local Spiritual Assemblies, achieved of Honour to Bernard Leach.
 not through teaching but by the division of the For a report of the Palermo
 Conference, see p. 73

4. EXPANSION AND CONSOLIDATION OF

THE BAHÁ'Í FAITH IN THE NINE YEAR PLAN INFORMATION STATISTICAL AND COMPARATIVE

Ridvri 1964 Ridvri 1973

Countries, significant territories and islands where the

Bahá'í Faith is established 240

335

National Spiritual Assemblies1 56

113

Incorporated National Spiritual Assemblies 38

90

National Haziratu'l-Quds (headquarters of national

Bahá'í administrative activity) 56

112

National Endowments 56

104

Bahá'í Temples (Maáriqu'l-AdJkar) 4

5

Sites for future Bahá'í Temples 46

98

Bahá'í Publishing Trusts2 8

15

Languages into which Bahá'í literature has been translatedS

. 321 587*

Indigenous tribes, races and ethnic groups represented

in the Bahá'í Faith 518 (estimated) 1.

607

Countries recognizing Bahá'í Holy Days 20

64

Countries recognizing Bahá'í marriage 26

40

Localities where Bahá'ís reside 15.186

69.541

Isolated centres or groups 10.620

52.133

Local Spiritual Assemblies 4. 566

17.037

Incorporated Local Spiritual Assemblies 413 1

.556

A . AFRICA

Ridvri 1964 Ridvri 1973

Countries, significant territories and islands where the

Bahá'í Faith is established 51

National Spiritual Assemblies 4

Incorporated National Spiritual Assemblies 3

National Haziratu'l-Quds (headquarters of national

Bahá'í administrative activity) 4

National Endowments	4
Baha'i Temples (Ma&riqul-Aakar)	1t
Sites for future Baha'i Temples	5
Baha'i Publishing Trusts	1:
Languages into which Baha'i literature has been translated	115
Indigenous tribes, races and ethnic groups represented in the Bah'i Faith	348
Countries recognizing Baha'i Holy Days	7
A list of the 113 National Spiritual Assemblies established at RiQvin. 1973. appears in the Bah'i Directory. p. 702. and on p. 294. See Bah'i Directory. p. 701. See Bibliography. p. 705.	
* Excluding Esperanto and Interlingua. not reflected in the breakdown by continents in the following pages.	
TKampala. Uganda; cledicat.ei1, 1961. S Kampala. LIganda.	
292 T H E B A H P ; ' ~ W O R L D	
Ridvdn 1964 Ridvan 1973	
Countries recognizing Baha'i marriage	5
7	
Localities where Baha'is reside	3. 277
15. 245	
Isolated centres or groups	1.916
10.047	
Local Spiritual Assemblies	1. 361
4.990	
Incorporated Local Spiritual Assemblies	34
142	
 B . THE AMERICAS	
Ridvan 1964 Ridvdn 1973	
Countries, significant territories and islands where the Bah'i Faith is established	
58	
National Spiritual Assemblies	24
Incorporated National Spiritual Assemblies	19
National Haziratu'l-Quds (headquarters of national Baha'i administrative activity)	
24	
National Endowments	24
Bah'i Temples (Maariqul-Aakar)	1
Sites for future Baha'i Temples	22
Bah'i Publishing Trusts	3
Languages into which Baha'i literature has been translated	
37	
Indigenous tribes, races and ethnic groups represented in the Baha'i Faith	83
Countries recognizing Bah'i Holy Days	5
Countries recognizing BahB'i marriage	8

Localities where Baha'is reside	3. 483
Isolated centres or groups	2. 776
Local Spiritual Assemblies	707
Incorporated Local Spiritual Assemblies	223

c. ASIA

Ridvan 1964	Ridvan 1973
Countries. significant territories and islands where the Baha'i Faith is established	56
National Spiritual Assemblies	10
Incorporated National Spiritual Assemblies	3
National Haziratu'l-Quds (headquarters of national Baha'i administrative activity)	9
National Endowments	9
Baha'i Temples (Ma'arikul-Aakar)	It
Sites for future Baha'i Temples	8
BahB'i Publishing Trusts	2
Languages into which BahB'i literature has been translated	99

* Wilmette. Illinois. U.S.A.; dedicated. 1953; Panama City. Panama. dedicated. 1972.

t Buenos Aires. Argentina; Rio de Janeiro. Brazil; Wilmette. Illinois. U.S.A.

t 'Ishqabad. Turkistiin; demolished in 1963 following earthquake damage. See "The Razing of the

Mashriqul-Adhkir of 'Ishqabad". The Bahd'i World. vol. xrv. p. 479.

8 NewDelhi. I d i a ; Beirut, Lebanon; Karachi. Pakistan; Tihirin. Iran; Taipei. Taiwan .

INTERNATIONAL SURVEY OF BAHAI' ~ACTIVITIES

293

Ridvdn 1964	
Indigenous tribes. races and ethnic groups represented in the BahB'i Faith	73
Countries recognizing Baha'i Holy Days	4
Countries recognizing Baha'i marriage	7
Localities where BahB'is reside	7;262
Isolated centres or groups	5.028
Local Spiritual Assenlbies	2.234
Incorporated Local Spiritual Assemblies	61

D . AUSTRALASIA

Ridvdn 1964	Ridvdn 1973
Countries. significant territories and islands where the Baha'i Faith is established	21
National Spiritual Assemblies	3
Incorporated National Spiritual Assemblies	3
National Haziratu'l-Quds (headquarters of national Baha'i administrative activity)	3

National Endowments	3
Baha'i Temples (Mashriqu'l-Aakar)	1*
Sites for future Bah8'i Temples	3
Baha'i Publishing Trusts	..
Languages into which Baha'i literature has been translated	
.	28
Indigenous tribes, races and ethnic groups represented	
in the Baha'i Faith	14
Countries recognizing Baha'i Holy Days	3
Countries recognizing Baha'i marriage	3
Localities where Baha'is reside	411
Isolated centres or groups	329
Local Spiritual Assemblies	82
Incorporated Local Spiritual Assemblies	33

E . EUROPE

Ridvan 1964	Ridvbn 1973
Countries, significant territories and islands where the	
Baha'i Faith is established	54
National Spiritual Assemblies	15
Incorporated National Spiritual Assemblies	10
National Haziratu'l-Quds (headquarters of national	
Baha'i administrative activity)	15
National Endowments	15
Baha'i Temples (Maariqu'l-A&kar)	1t
Sites for future BahB'i Temples	8
Baha'i Publishing Trusts	2
Languages into which Baha'i literature has been translated	
.	42

*Sydney. Australia: dedicated. 1961. t Frankfurt. G e r m a n y ; dedicated. 1964.

:Brussels. Belgium: Frankfurt. Germany: Rome. Italy; Madrid. Spain; Stockholm. Sweden;

L . o ~ ~ d oUnited

n, Kingdom .

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

Ridvcin 1964	Ridvcin 1973
Indigenous tribes, races and ethnic groups represented	
in the Bah8'i Faith	*
Countries recognizing BahB'i Holy Days	1
Countries recognizing Baha'i marriage	2
Localities where Baha'is reside	753
Isolated centres or groups	571
Local Spiritual Assemblies	182
Incorporated Local Spiritual Assemblies	62

* Information not available.

F. BAHAI'NATIONAL SPIRITUAL ASSEMBLIES

Ridvan 1973

When the Nine Year Plan was launched at Ridvan, 1964, there were sixty-nine

Bahá'í National

Spiritual Assemblies throughout the world. At the end of the Nine Year Plan at

Ridvan, 1973, the

following one hundred and thirteen were elected. The list names the seat of

each National Spiritual

Assembly, and shows, in brackets, the year in which it was first elected:

1. AF -ANISTAN, Kabul (1972)	28. ECUADOR, Quito (1961)
2. ALASKA, Anchorage (1957)	29. EL SALVADOR, San Salvador (1961)
3. ARABIAN PENINSULA, Bahrayn (1957)l	30. FIJI ISLANDS, Suva (1970)
4. ARGENTINA, Buenos Aires (1957)	31. FINLAND, Helsinki (1962)
5. AUSTRALIA, Sydney (1934)	32. FRANCE, Paris (1958)
6. AUSTRIA, Vienna (1959)	33. GERMANY, Frankfurt (1923)
7. BANGLADESH, Dacca (1972)	34. GHANA, Accra (1970)
8. BELGIUM, Brussels (1962)	35. GILBERT AND ELLICE ISLANDS, Tarawa (1967)
9. BELIZE, Belize (1967)	36. GUATEMALA, Guatemala City (1961)
10. BOLIVIA, La Paz (1961)	37. GUYANA, SURINAM AND Georgetown (Guyana)
11. BOTSWANA, Gaborone (1970)2	
12. BRAZIL, Rio de Janeiro (1957) (1970)	
13. BURMA, Rangoon (1959) (1961)	38. HAITI, Port-au-Prince
14. CAMEROON REPUBLIC, Victoria (1967) Honolulu (1964)	39. HAWAIIAN ISLANDS,
15. CANADA, Toronto (1948) (1961)	40. HONDURAS, Tegucigalpa
16. CENTRAL AFRICAN REPUBLIC, Bangui (1972) (1971)3	41. ICELAND, Reykjavik
17. CHAD, Fort Lamy (1971)4 (1964)	42. INDIA, New Delhi (1923)
18. CHILE, Santiago (1961)	43. INDONESIA, Djakarta
19. COLOMBIA, Bogota (1961) Dublin (1972)	44. IRAN, Tihran (1934)
20. CONGO REPUBLIC, Brazzaville (1972)	45. IRELAND, REPUBLIC OF,
21. COSTA RICA, San Jost (1961)	46. ITALY, Rome (1953)
22. CUBA, Havana (1961) (1971)	47. IVORY COAST, MALI AND Abidjan (Ivory Coast)
23. DAHOMEY, TOGO A N D NIGER, Cotonou	48. JAMAICA, Kingston (1961)

- (Dahomey) (1970) 49. KENYA, Nairobi (1964)
24. DENMARK, Copenhagen (1962) 50. KOREA, Seoul (1964)
25. DOMINICAN REPUBLIC, Santo Domingo (1961) 51. KUWAIT, Kuwait (1972)
52. LAOS, Vientiane (1967)
26. EASTERN ARABIA, Manama (Bahrain) (1972) 53. LEEWARD AND VIRGIN ISLANDS, Charlotte Amalie, St. Thomas (Virgin Islands) (1967)
27. EASTERN MALAYSIA AND BRUNEI, Sarawak (Malaysia) (1972) 54. LESOTHO, Maseru (1971)
55. LUXEMBOURG, Luxembourg (1962)
- INTERNATIONAL SURVEY OF BAHAMIAN ACTIVITIES
- 295
56. MALAGASY REPUBLIC, Tananarive (1972) 67. SOLOMON ISLANDS, Honiara (1971)
57. MALAWI, Limbe (1970) 68. SOUTH AND WEST AFRICA, Johannesburg (South Africa)
58. MALAYSIA, Kuala Lumpur (1972) 69. SOUTH WEST (New Caledonia)
59. MAURITIUS, Port Louis (1972)
60. MEXICO, Mexico City (1961) 70. SPAIN, Madrid
61. NEAR EAST, Beirut (Lebanon) (1970)
62. NEPAL, Katmandu (1972) 71. SRI LANKA,
63. NETHERLANDS, The Hague (1962) 72. SUDAN, Khartoum
64. NEW ZEALAND, Auckland (1957) 73. SWAZILAND AND MOZAMBIQUE, Mbabane (Swaziland)
65. NICARAGUA, Managua (1961)
66. NIGERIA, Lagos (1970) 74. SWEDEN,
67. NORTH EAST AFRICA, Addis Ababa, Bern (1962) 75. SWITZERLAND,
- (Ethiopia) (1956) 76. TAIWAN, Taipei
68. NORTH EAST ASIA, Tokyo (Japan) (1957) 77. TANZANIA,
- Dar-es-Salaam (1964)
69. NORTH WEST AFRICA, Rabat (Morocco) 78. THAILAND,
- Bangkok (1964)
79. TONGA AND THE COOK ISLANDS, Nuku'alofa (Tonga)
70. NORTH WEST PACIFIC OCEAN, Ponape (1970)

- (Caroline Islands) (1972)
Port-of-Spain
71. NORWAY, Oslo (1962)
(1971)
72. PAKISTAN, Karachi (1957)
(1972)
73. PANAMA, Panama City (1961)
(1959)
74. PAPUA AND NEW GUINEA, Lac (New
(1971)
Guinea) (1969)
75. PARAGUAY, Asuncion (1961)
Wilmette (1925)
76. PERU, Lima (1961)
77. PHILIPPINE ISLANDS, Manila (1964)
78. PORTUGAL, Lisbon (1962)
Montevideo (1961)
79. PUERTO RICO, Santurce (1972)@
Caracas (1961)
80. RBUNION, Saint Pierre (1972)
(1964)
81. RHODESIA, Salisbury (1970)
Monrovia (Liberia) (1964)
82. RWANDA, Kigali (1972)1°
ISLANDS, Bridgetown (Barba-
83. SAMOA, Apia (Western Samoa) (1970)
84. SEYCHELLES, Victoria (Mahe Island) (1972)
(1970)12
85. SIKKIM, Gangtok (1967)
(1967)13
86. SINGAPORE, Singapore (1972)
100. TRINIDAD AND TOBAGO,
(Trinidad)
101. TUNISIA, Tunis
102. TURKEY, Istanbul
103. UGANDA, Kampala
104. UNITED KINGDOM,
105. UNITED STATES,
106. UPPER WEST
Gambia) (1970)
107. URUGUAY,
108. VENEZUELA,
109. VIETNAM, Saigon
110. WEST AFRICA,
111. WINDWARD
dos) (1972)
112. ZAPRE, Kinshasa
113. ZAMBIA, Lusaka

Notes

Area altered in 1972 with the formation of two
1972; formerly Malaya.

National Spiritual Assemblies, Eastern Arabia and
1972-1974; then Santurce.

Kuwait.

Ruanda-Urundi; name changed
Formerly Bechuanaland, until 1966.

The National Spiritual Assembly
Formerly Central Africa, 1970-1971; then Central
existed, 1969-1972, at
African Republic.

formed its own National Spiri-

Area altered in

Seat: Rio Piedras,

l oFormerly a part of

t o Rwanda in 1962.

of Burundi and Rwanda

which time Rwanda

In 1973 Fort Lamy became known as N'Djamena. tual Assembly.
 Formerly Basutoland, until 1966. Part of the area 11 Formerly the British
 Isles, until 1972.
 under the jurisdiction of the National Spiritual 12 Formerly Belgian
 Congo until 1960; then Republic
 Assembly of Swaziland, Lesotho and Mozambique, of Congo (Kinshasa)
 until name changed to Zaire in
 1967-1971. 1971. Kinshasa was
 formerly called Leopoldville.
 Formerly Madagascar, until 1958. rVornnerly Northern
 Rhodesia, until 1964.
 'Formerly Nyasaland, until 1964.

I1

E I G H T O C E A N I C AND CONTINENTAL CONFERENCES

I . U N I T Y I N D I V E R S I T Y - A P I C T O R I A L REPORT

The people whose pictures you are
 about to see come from all over the
 world, from diverse backgrounds.

The colour of their skins varies from the pale, almost white, of the
 Nordic countries . . .

. . . to the rich browns and blacks
 of the African continent.

The manner of dress also differs, from
 the casual colorful loose-fitting clothing
 of the Pacific Islanders . . .

Adapted from a programme for slides and filmstrip designed by the Audio-Visual
 Department of the Bahá'í
 World Centre, released through the International
 Bahá'í Audio-Visual Centre and distributed by the
 Bahá'í Publishing Trust, Wilmette, Illinois.
 OCEANIC AND CONTINENTAL CONFERENCES

. . . to the heavy, but no less colourful
 garments of the Indians living in
 the cold climate of the Bolivian Andes.

The racial and ethnic backgrounds
 are many-a full-blooded
 Australian Aboriginal with his bride,

Latin Americans from
 the Caribbean area,

I

I

Meo tribesmen from
Laos and Thailand,
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THE BAHÁ'Í WORLD

Ainu of Japan, and
many, many others.

But all have things in common. Most
important, they are all followers of the
Most Great Name-Bahá'í's committed
to the Teachings of Bahá'u'lláh, which
emphasize the oneness of mankind.
Bahá'í's think of themselves as leaves of
one tree and flowers of one garden.

These friends have another important
common denominator. They were
participants in one or more of the eight
Oceanic and Continental Conferences
called by the Universal House of Justice
-in Japan, Iceland, Jamaica, Bolivia,
Fiji, Singapore, Mauritius and Liberia.

They came to renew bonds of
friendship, to meet new friends, to
reach the Cause of Bahá'u'lláh . . .

OCEANIC AND CONTINENTAL CONFERENCES

. . . to sing His praise, and to
discuss ways and means of winning
the goals of the Nine Year Plan.

They came by ship, and they came by
plane, happy and joyful at the prospect
of being with their Bahá'í brothers and
sisters from different lands.

'p i
' I .I

It was in August, 1970, that the
vanguard of the hosts attending these
eight Conferences landed in Mauritius
to participate in four wonderful days
of consultation and inspiration.
Three Hands of the Cause attended-
Jalil Adh , William Sears and
Rahmatu'l-kadh Mzhajir.

The Hand of the Cause Williani Seurs
represented the Universal House of Justice

Justice. Reuding its message, he noted
 tliat Mauritius ir "an island itvliosename
 was enshrined in Balici'i histor)?during
 the Heroic Age of our Faith as the source,
 two years before 'Ahdu'l- Balia's
 arriiul in America, oj'a contribution
 tonwards the purchase oj'tlie site of'tlie
 Morher Ten~pleoj'tlie West.

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" . . . the spirit of the New Day,"
 he continued, "brilliant even at this early
 dawn with the light of Bahri'u'lldh's gifts
 to man, is apparent in the diversity of the
 attendants, in the brotherhood of erstwhile
 strangers . . . and above all in the noble
 purposes for which (you have) gathered."
 Over 1,000 Bahd'is from the
 Indian Ocean, Africa, Asia and other
 lands attended the sessions

Mr. Sears signed the ofical
 visitors book of the Prime Minister,
 Sir Seewoosagur Ramgoolam,
 who headed the list of notables
 attending the public reception.

There was excellent pr aess coverage for the
 C0njkrencce and four television interviews
 -three in Engh;sh and one in Hindi.

O C E A N I C A N D C O N T I N E N T A L C O N F E R E N C E S

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On thejnal day the friends visited the
 Temple site, which nestles beneath the
 island's beautiful mountains on a sixteenacre plateau overlooking the vast
 emerald

Indian Ocean and the city of Port Louis.
 On Sunday, Mr. Sears closed the session,
 addressing an audience ablaze with the
 j r e of love; eyes were glittering with
 tears of joy and sadness. The Conference
 had reached its apex, yielded its fruit,
 and now the harvest was to be gathered.

Meanwhile, 8,000 miles to the west,
 high in the Andes at La Puz, Bolivia,
 the companion Continental Conference
 had been under way.

The Hand of the Cause Amatu'l-Bahd
 R@ziyyih&inurn was the ofical

representative of the Universal House of Justice . . . she read its message reminding the friends that their ". . . aim is the redemption of mankind from its godlessness, its ignorance, its confusion and conflict."

That same message referred to the Master's prediction in the Tablets of the Divine Plan that . . . should these Indians be educated and properly guided, there can be no doubt that through the divine teachings they will become so enlightened that the whole earth will be illumined.

Six hundred and forty-one believers representing nineteen countries had journeyed to this mountain capital. Their number included six members of the Continental Boards of Counsellors, twelve Auxiliary Board members, and thirty-one members of National Spiritual Assemblies. Here was a living example of the truth of Bahci'u'lldh's statement, The earth is but one country and mankind its citizens.

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' ~ O R L D

The Conference was a great factor, for proclamation of the Faith throughout Bolivia. The friends made effective use of radio, the press and television.

Four months later, in Singapore, the South China Seas Conference was convened. The Hands of the Cause Collis Featherstone (left) and Enoch Olinga (right) were present. Mr. Olinga, who represented the Universal House of Justice, announced that in recognition of current achievements, Singapore would have its own National Spiritual Assembly at Ridvdn, 1972.
OCEANIC A N D CONTINENTAL CONFERENCES

Bahd'is from twenty-Jive countries were present at the Conference, including Joseph Domingo and

Augustine Elizan, tribal believers from the north and south of the Philippines.

Ten countries are represented by the Bahd'is in this photograph. Arabia sent two delegates to the Conference.

Workshops on special interests were held throughout the Conference between sessions. Subjects included child education, teaching among the Chinese, and youth and student acth

One of the outstanding attractions was a unique and colourful exhibit, designed by Dr. Chellie Sundram, a member of the Continental Board of Counsellors in South-east Asia.

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An intercontinental telephone hookup was established with the companion Conference in Monrovia, Liberia.

The entire body of believers in Singapore shared in the excitement as the Hand of the Cause Enoch Olinga . . .

. . . spoke to Amatu'l-Bahd Rzihiyyih a d n u m at the Monrovia Conference where 500 delegates from thirty-seven countries, some as far away as Hawaii and Persia, had assembled.

The Hand of the Cause Rahmatu'lldh Muhdjir (left), shown here with Rlihlyyyih @dnum, was the ofical representative of the Universal House of Justice and read its message to the assembled, friends summoning the " . . . African believers, so beloved by the Guardian," to "rise to the challenge facing them" and to "earn the gratitude and goodwill of all mankind by their deeds of dedication andself-sacrijice."The Conference responded by discussing their goals, their achievements, their plans, and their needs.

O C E A N I C A N D C O N T I N E N T A L C O N F E R E N C E S

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An~atu'l-Bahdspoke to the friends about

the beloved Guardian and the Central Figures of the Faith. Follocc*ingher talk the Honourable William Tolbert-then Vice-President of Liberia -made a special visit to the Conjerence, appearing on behalf of President Tubmati who was ill. Mr. Tolberr later became President of Liberia on the death of Mr. Tubman.

After the Conference, Ruhiyyih B d n u m and her travelling companion, Mrs. Violette Nagjavidni, resumed their teaching tour of Africa.

In May, 1971, the Caribbean Conference was convened in Kingston, Jamaica. The friends are seen waiting for . . .

. . . the arrival of the New Bahama Star, bearing 550 believers from the United States who had been holding an institute on board during the cruise from Miami. They had also been teaching. Many members of the crew of the New Bahama Star, called by the friends, "The New BahBi Star", became Bahci'is.

. . . to the Mayor of Kingston. This was the largest of the eight Conferences. More than 1,200 believers from twenty-nine countries attended and more than 500 new believers embraced the Faith during the three days.

Two Hands of the Cause, aikru'llcih a d d e m , representing the Universal House of Justice, and John Robarts, plus six members of Continental Boar& of Counsellors in North, Central and South America, were present.

O C E A N I C A N D C O N T I N E N T A L C O N F E R E N C E S

A Bahd'i concert was the main event at the public meeting and featured such well-known artistes as Linda Marshall. . .

. . . Geraldine Jones . . .

. . . John Birks "Dizzy" Gillespie . . .

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There were inspirational and
informative sessions as well.

Telephone contact was made with the
South Pacific Oceanic Conference being
held simultaneously in Suva, Fiji. The
Hands of the Cause @ikru'llih a i d e m
(extreme left) and John Robarts (extreme
right) exchanged greetings . . .

. . . with their fellow Hands,
F. Collis Featherstone (shown here)
and Rahmatu'llih Muhijir on
the other side of the globe where more
than 400 believers, mostly from the
islands of the Pacific, were assembled.

The message of the Universal House
of Justice, read by the Hand of the Cause
F. Collis Featherstone, reminded the
friends of the promise of Bahb'u'lldh
about the future of His Revelation:
Should they attempt to conceal its light
on the continent, it will assuredly rear
its head in the midmost heart of the
ocean, and, raising its voice, proclaim:
'I am the life-giver of the world!'

OCEANIC AND CONTINENTAL CONFERENCES

Representatives of every island group
-men and women, youth and adultsspoke on a wide variety of subjects. They
related their teaching experiences,
some with tears, some with laughter,
but throughout the Conference the
keynote was victory. There was complete
confidence that the Faith of Bahb'u'lldh
would sweep the islands and discussion
centered on how to keep pace with
this widespread growth of the Cause.

It was a happy Conference. There was
music and singing and traditional
dances of the islands were performed.
The friends from New Caledonia
composed a song about pioneering.
When the Conference ended and
the friends were saying farewell,

one Fijian believer commented,
"This Conference has been the
greatest proclamation in Fiji. My
country will never be the same again."

From tropical Fiji, to Reykjavik, Iceland,
on the fringes of the Arctic, is a long plane
ride. But the joyful smiles of the friends in
the North Atlantic are just as warm as
those of the believers in the South Pacific.
On September 1, 1971, the last two
Conferences of the Nine Year Plan were
convened—one in Sapporo and one in
Reykjavik, the latter attended by more than
750 believers from thirty-five countries.

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Moved by the Master's mention of
Greenland in the Tablets of the Divine
Plan, a delegation which included three
believers from Canada—Florence
Springgay, an Eskimo; Hugette James,
a French Canadian; Mary Ann Crow,
a Blackfoot Indian—few to Greenland
during the Conference to proclaim
the Cause, and returned to report the
results of their efforts.

There were many participants in the
Conference sessions: the Hands of the
Cause Paul Haney (seen here) and John
Robarts, the official representative of
the Universal House of Justice . . .

O C E A N I C A N D C O N T I N E N T A L C O N F E R E N C E S

. . . members of Continental
Boards of Counsellors,
including Miss Edna True . . .

. . . Knights of Bahri'u'lkih, including
Eskil Ljungberg, who opened the Faroe
Islands to the Faith in 1953 . . .

. . . young new believers . . .

.

. . and seasoned international
teachers such as Mrs. Lea Nys.
At the close of the Conference the
Hand of the Cause John Robarts

presented the Conference guest book
to Jdna Bjiirg SaeTRAN for the
Bahd'i Archives of Iceland.

Across the polar ice cap on the opposite
side of the earth, 625 Bahd'i brothers
and sisters representing thirty-one
countries were meeting in Sapporo, on
the island of Hokkaido, in Japan.

Another early Ainu Bahd'i is
Mr. Kazutomo Umagae, now a
member of the Auxiliary Board.

OCEANIC AND CONTINENTAL CONFERENCES

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At the registration desk there were
still more beautiful JZowers in
Bahri'u'lldh's garden of humanity.
Though we may never have met
them, tears of joy come to our eyes
as we feel the bonds of unity and
friendship binding our hearts
together in a common Cause.

Mr. Furzitan represented the
Universal House of Justice.
He reminded the friends that the
"sweet perfume of victory is in the air,
and we must hasten to achieve it . . ."

In addition to the Hands of the Cause,
six members of Continental Boards
of Counsellors were present; they came
from North America, Western Asia,
Australasia, South-east Asia and
North-east Asia. Many Auxiliary
Board members and National Spiritual
Assembly members also participated.

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'O
~ RLD

There was excellent publicity.
Two thousand posters announcing
the public meeting were put up;
fifty thousand pamphlets with
reply cards were distributed.

There were two television appearances
and three radio programmes, as

well as numerous articles in both English
and Japanese language newspapers.
Approximately 600 attended the
public meeting, including 150
enquirers, twenty-three of whom
became Bahd'is following the meeting.

All eight Conferences are now concluded.
Nearly 6,000 Bahd'is of all ages and
backgrounds were brought together
in unity and concord.

Never have there been so many diflerent
races and ethnic backgrounds represented
-coming from the Far North. . .

O C E A N I C A N D C O N T I N E N T A L C O N F E R E N C E S

. . .from Africa . . .

I 'W O R L D

. . . and young new friends to sing
the praise of Bahci'u'lkih.

Never has there been such emphasis
on taking the Faith to the masses and
never have there been so many
enrolled in the Faith as a result of
a series of Conferences.

The Faith has been widely proclaimed
and many public officials have been
contacted. Surely the Cause of
BahLi'uYllahis moving rapidly out of
obscurity in almost every land.

The redeemers of mankind
have raised high the banner of
Bahd'u'lldlz's Cause.

The victorious conclusion of the
Nine Year Plan is now in sight.

(Song: Alliih-u-AbhL)

O C E A N I C A N D C O N T I N E N T A L C O N F E R E N C E S

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2. MESSAGES OF THE UNIVERSAL HOUSE OF

J U S T I C E T O T H E E I G H T O C E A N I C A N D C O N T I N E N T A L C O N F E R E N C E S

A. T O T H E C O N T I N E N T A L C O N F E R E N C E I N L A P A Z , B O L I V I A ,
A N D T H E O C E A N I C C O N F E R E N C E I N R O S E H I L L , M A U R I T I U S
August, 1970

OUR hearts turn with eager expectancy to the great heroines of the twin Conferences now in session in the longed-for crown of marsouthern hemisphere. Their convocation so tyrdom in Buenos Aires; Panama became the site of the sixth shortly after the world-wide commemoration of the Centenary of the Martyrdom of the Baha'i world, and La Paz, Bolivia, is now the scene of this Continental Purest Branch, calls to mind that the promotion and establishment of the Faith of God have The Indian Ocean, whose furthestmost waves lap the shores of the Cradle of our Faith, upon whose waters the Divine service. Indeed, these very Conferences testify Bab travelled in the course of His pilgrimage to the creative power, the fruitfulness, the invocation of Divine confirmations which result of Islam, where He openly announced His Mission; whose mighty from sacrificial service to the Cause of God. which it derives its name sub-continent from assigned province of the Although both Bolivia and Mauritius are mentioned specifically in the Tablets of the Divine ninth Letter of the Plan, the Cause, even thirty-five years ago, was Living; whose major islands were severally mentioned by 'Abdu'l-Baha virtually unknown in those areas; today we witness the holding of these historic Conferences. His Tablets of the Divine Plan, lay, for most of a century, fallow to the Word Little wonder that South America, whose rulers and presidents were addressed by to the promotion of His Faith. This challenge was answered by half a Baha'u'llah in His Kitcib-i-Aqdas, of whose hundred Knights of BahB'u'llah, who, in digenous believers the Master, in those Tablets response to the beloved Guardian's call left their already referred to, wrote . . . Should these heartedly gave themselves homes and whole- of the Cause in those Indians be educated and properly guided, there can be no doubt that through the divine teachings parts. They implanted the

they will become so enlightened that the whole banner of BahB'u'llah
upon its atolls, its great islands and bordering
earth will be illumined, should have exerted a midmost heart of that
territories. Now, in the magnetic attraction upon a number of ardent
souls in the northern continent, eager to serve Mauritius, an island
whose name was enin so promising a field. A band of heroic shrined
in BahB'i history during the Heroic Age of our Faith as the
pioneers, bearing the Message of BahB'u'llah, source, two years before
gradually penetrated its wide territories, its 'Abdu'l-BahB's arrival in
America, of a conjungles and mountains. They were followed by tribution
to the purchase of the site of the Mother Temple of the West,
others under systematic crusades of two Seven- has been chosen
Year Plans and the beloved Guardian's Ten- as the venue of this
Oceanic Conference.
Year Plan and together they became the spiri- Not only have the
institutions of the Faith
tual conquerors of that continent. The Latin been established in this
ocean and this con-
American communities which arose as a re- tinent, but the spirit of
the New Day, brilliant
sult of their pioneer efforts were described by even at this early dawn
with the light of
the beloved Guardian as "associates in the BahB'u'llih's gifts to
man, is apparent in the
execution" of 'Abdu'l-Baha's Divine Plan. diversity of the
attendants, in the brotherhood

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of erstwhile strangers--even enemies-and and ardent prayers that
your deliberations
above all in the noble purposes for which you upon the objectives of
the Cause in your areas
have gathered. and the spiritual
fellowship which you will
Your aim is the redemption of mankind enjoy will result in
immediate and deternlined
from its godlessness, its ignorance, its con- plans to complete the
tasks assigned to you ere
fusion and conflict. You will succeed, as those the rapidly approaching
end of the Nine Year
before you succeeded, by sacrifice to the Cause Plan. This Plan is the
current stage of the Masof God. The deeds and services required of you
ter's Divine Plan and its success must precede

now, will shine in the future, even as those of those greater triumphs
when, as the result of your labours, the divine
your spiritual predecessors shine today and
outpourings will raise
will shine for ever in the annals of the Cause. up a vast concourse of
radiant and devoted
We share with you the spiritual delight of servants of BahB'u'llah who
will establish His
these occasions and assure you of our constant Kingdom in this world.

B. TO THE CONTINENTAL CONFERENCE, MONROVIA, LIBERIA
January, 1971

The emergence on the African continent of tion from politics, their
constant study and
a widely spread, numerous, diversified and proclamation of the Great
Message, they will
united BahB'i community, so swiftly after the hasten the advent of that
glorious day when all
initiation of organized teaching plans there, is mankind will know its
true brotherhood and
of the utmost significance and a signal evidence will bask in the sunshine
of God's love and
of the bounties which God has destined for its blessing.
peoples in this day. That the African
believers are fully capable of
The great victories in Africa, which brought taking their full share in
building the Kingdom
such joy to the Guardian's heart in the last years of God on earth, their
natural abilities and
of his life, resulted from the self-sacrificing de- present deeds have fully
monstrated. An
votion of a handful of pioneers, gradually African Hand of the Cause
of God,' even now
assisted by the first few native believers, all in the course of a
brilliant, triumphal teaching
labouring under the loving shadow of the Hand tour of the planet,
African Counsellors,
of the Cause Musa Banini. From their efforts Board members, national
and local administhere has been raised up an increasing army of trators
and an ever-increasing army of be-
African teachers, administrators, pioneers and lievers testify to the
vigour and immense capavaliant promoters of the Divine Cause, whose
city of this highly-blessed continent to serve its
main task is to bring to all Africa the bounties Lord in the great day of
His appearance. That
conferred by the Word of God, bounties of en- the African believers, so
beloved by the Guarlightenment, zeal, devotion and eventually dian

of the Faith, will rise to the challenge
the true civilization of Baha'u'llah's World facing them and earn the
gratitude and good-
Order. will of all mankind by
their deeds of dedica-
Many of the gravest ills now afflicting the tion and self-sacrifice is
the longing of our
human race appear in acute form on the Afri- hearts.
can continent. Racial, tribal and religious pre- May this Conference
become a sun from
judice, disunity of nations, the scourge of poli- which will stream forth
to all parts of the vast
tical factionalism, poverty and lack of educa- continent rays of
spiritual energy and inspiration are obvious examples. BahB'is have a great
tion, galvanizing the friends to action in the
part to play-greater than they may realize- fields of teaching and
pioneering in such
in the healing of these sicknesses and the abate- manner that they will
rapidly achieve all the
ment of their worst effects. By their radiant tasks assigned to them
under the Nine Year
unity, by their "bright and shining" faces, Plan.
their self-discipline in zealously following all
the requirements of BahB'i law, their absten- The Hand of the Cause
Enoch Olinga.

OC EAN I C A N D C ONT IN ENT AL CONFERENCES 319

c. T O T H E OCEANIC CONFERENCE O F T H E SOUTH CHINA SEAS, SINGAPORE

January, 1971

The wonderful progress made by the Baha'i promising area, flushed with
the tide of apcommunities of South-east Asia towards proaching
victory, to launch a three-pronged
achievement of the tasks assigned to them campaign, the main feature
of which is to
under the Nine Year Plan, fills our hearts with achieve an immediate
expansion of the Faith,
thankfulness to God and arouses our keenest exceeding the aims of the
Nine Year Plan. In
admiration for the capacities and dedicated addition you are called
upon to raise a corps of
services of the friends in all those vast and travelling teachers, whose
main objective will
varied territories. Indeed, so bountiful have be to visit all the
communities and groups in
been the divine confirmations rewarding their the area for the purpose of
deepening and conefforts that we are confident of their ability to solidating

their Baha'i life, thus preserving the
 far exceed the stated objectives and to initiate victories won and
 reinforcing the base for
 the opening phase of the next stage of their future development.
 Simultaneously, a number
 development, a massive increase in the estab- of Chinese-speaking
 believers must arise who,
 lishment of the Cause of God among the as pioneers and travelling
 teachers in all the
 teeming millions of the islands and ocean- countries of South-east
 Asia, will attract
 bordering countries of so huge an area of the large numbers of the
 talented Chinese race to
 earth. embrace and serve the Faith
 of BahB'u'llah.
 South-east Asia, whose gifted and indus- Recognizing your current
 achievements and
 trious peoples have embraced four of the fully confident in your
 determination and
 world's major religions, have produced in all ability to continue to
 attract the divine conages civilizations and cultures representative
 firmations of Baha'u'llah, we are happy to
 of the highest accomplishments of the human announce as a supplementary
 goal of the Nine
 race, now experiencing with the rest of the Year Plan, the
 establishment, at Ridvan, 1972,
 world the disruptive, revolutionizing, vibrating of the National Spiritual
 Assembly of the
 influence of this Most Great, this New World BahB'is of Singapore, an
 additional supporting
 Order, the like of which mortal eyes have never pillar of the Universal
 House of Justice and a
 witnessed, lies open and receptive to the Word new bastion of the Faith in
 so vital a crossroads
 of God, ready once more to nourish in its fer- of human activity.
 tile soil that potent seed and to bring forth, in We pray that your
 deliberations will engender
 its own characteristic manner and as an in- a new wave of enthusiasm,
 cement ever more
 tegral part of the world civilization, the in- firmly the bonds of love
 between the many
 stitutions, the fabric, the brilliant edifice of and various national
 communities of your
 Baha'u'llih's World Order. area and result in
 practical plans for the im-
 We now summon the believers of this highly- plementation of the above
 tasks.

D. T O T H E CARIBBEAN CONFERENCE, KINGSTON, JAMAICA
May, 1971

How propitious that on its mountaintop Plan for the Americas has
sprung into such
between the two greatest oceans and the two vibrant life in this
Caribbean basin, in country
American continents the Mother Temple of after country upon its
verdant shores, in island
Latin America is rising now in Panama, a land after island across its
expanse, all named by the
blessed by 'Abdu'l-BahB's prophecy that in the Master in His Tablets. What
shall we not witfuture it will gain great importance. How ness ere
long in these places so charged with
splendid that the vision projected in the Divine destiny through the
Master's utterances!

The Nine Year Plan, the current stage in the mises of the realization of
the oneness of manunfoldment of the Divine Plan of 'Abdu'l- kind.
Particularly do the Master and the Guar-
Baha, is approaching its triumphant end. This dian point to the
Afro-Americans and the
Conference is an occasion to sum up what has Amerindians, two great
ethnic groups whose
been won, to determine to achieve the re- spiritual powers will be
released through their
maining goals for expansion in these blessed response to the Creative
Word. But our Teachlands, and to consolidate the old and new ings
must touch all, must include all peoples.
communities of the Most Great Name. Indeed, And, in this hour of your
tireless activity, what
the winning of our grand Baha'i objectives special rewards shall come
to those who will
began just yesterday when, in the early years arise, summoned by
'Abdu'l-BahB's Words:
of the Formative Age, a few travellers crossed Now is the time to divest
yourselves of the garthe Caribbean. Yet it was not until the suc- ment
of attachnzent to this phenonlenal realm,
cessive Plans of the beloved Guardian, cul- be wholly severed from the
physical world,
minating in the Ten Year Crusade, when become angels of heaven,
and travel and teach
twenty-seven Knights of Baha'u'llah settled through all these regions.
throughout this vast area, that the Cause took The time is short, the
needs many. No effort
firm root. By 1963 the countries and islands of can be foregone, no
opportunity wasted.
the Caribbean claimed less than 400 localities Praised be God that you

have gathered in this
 and only 147 Local Spiritual Assemblies. Now Conference to consult upon
 the vital require-
 BahB'is are to be found in over 2,500 localities, ments of this highly
 significant moment. Our
 more than 500 Local Assemblies and sixteen prayers ascend at the Holy
 Threshold that
 National Spiritual Assemblies have been every session of this
 historic meeting will
 formed, and there have been hundreds of con- attract Divine Blessings,
 and that each soul,
 crete achievements which have brought about armed with the love of God
 and imbued with
 our recognition as an independent Faith. His purpose for a
 struggling mankind, will
 The Americas have been a melting pot and arise to activate, beyond all
 present hopes, the
 a meeting place for the races of men, and the vast spiritual
 potentialities of the Americas.
 need is acute for the fulfilment of God's pro-

E. T O T H E SOUTH PACIFIC OCEANIC CONFERENCE, SUVA, FIJI
 May, 1971

We send our warmest greetings and deepest recently arrived in Australia.
 Later the name
 love on the occasion of the first Conference in of Martha Root was to be
 emblazoned across
 the heart of the Pacific Ocean. Praise be to the Pacific. Still later,
 at the beginning of the
 God that you have gathered to consult on the Ten Year Crusade, a
 vanguard of twenty-one
 vital needs of the hour ! Knights of BahB'u'llah
 raised His call as they
 Recalling the promise of Baha'u'llah Should settled in the islands of this
 great Ocean. The
 they attempt to conceal His light on the conti- names of these valiant
 souls, together with the
 nerrt, He will assuredly rear His head in the names of the army of
 pioneers and teachers
 midmost heart of the ocean and, raising His who followed, will be
 forever enshrined in the
 voice, proclaim: ' I am the life-giver of the annals of the Faith.
 world!' we now witness its fulfilment in the vast Their mighty endeavours
 brought about the
 area of the Pacific Ocean, in island after island enrolment of thousands of
 the peoples of
 mentioned by the Master in the Tablets of the Polynesia, Micronesia and

Melanesia under

Divine Plan. How great is the potential for the the banner of the Most Great Name, the

Faith in localities blessed by these references! opening in Australasia of more than 800 centres

At the inception of the Formative Age, the and the establishment of ten pillars of the Uni-

Cause was little known here. Agnes Alexander versal House of Justice. We can but marvel at

had brought the Teachings to the Hawaiian such triumphs attained despite great diffi-

Islands. Father and Mother Dunn had only culties imposed by the vast expanses of ocean

OCEANIC AND CONTINENTAL CONFERENCES

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separating the island communities, especially The Nine Year Plan, the current phase of the

when it is recalled that in many of these islands unfoldment of the Divine Plan, is now aeven the Christian Gospel was unknown as late proaching its final stages. It is incumbent on as the 1830s. the friends to assess

what has been accom-

How great is the responsibility to continue plished and to anticipate and plan for such rapid

spreading the word of God throughout the acceleration of the teaching and consolidation

Pacific. It was in the Tablets ofthe Divine Plan work as is necessary to win all goals by 1973.

that 'Abdu'l-Baha called for teachers speaking Time is short; the needs critical. No effort must

the languages, severed, holy, sanctified andfilled be spared; no opportunity overlooked.

with the love of God, to turn their faces to and Our prayers ascend at the Holy Threshold

travel through the three great island groups of that every session of this historic meeting will

the Pacific Ocean-Polynesia, Micronesia and attract Divine blessings, and that the friends

Melanesia . . . with hearts overflowing with the will go forth, armed with the love of God and

love of God, with tongues commemorating the enthusiasm born of the Spirit, fully prepared to

mention of God to deliver the Glad Tidings of the scale the heights of victory!

manifestation of theLordofHosts to allthepeople.

F. T O T H E NORTH PACIFIC OCEANIC CONFERENCE,

SAPPORO, JAPAN

September, 1971

On the eve of the Fiftieth Anniversary of the of His Faith in the North Pacific area. Such a opening of the Formative Age of our Faith we ' consummation cannot fail to lend a tremencall to mind the high hopes often expressed by dous impetus to its onward march in the

I
the beloved Master for the spread of the Cause entire Pacific Ocean. . ."

in this region, His mention in the Tablets of the
Since that time National Spiritual Assem-
Divine Plan of many of the territories repreblies have also been firmly established in Korea
sented in this Conference, and the faithful and
and Taiwan.

devoted services of that maid-servant of
Hokkaido, the site of this Conference, first
Baha'u'llah, the Hand of the Cause Agnes
heard of the Teachings less than fifteen years
Alexander, who brought the Teachings to these
ago, and the first aboriginal peoples of this
shores in the early years of this century.
land accepted Baha'u'llah just over a decade
In these days we are witnessing an unpreceago. Now you are the witnesses to the
beginmented acceleration of the teaching work in
nings of a rapid increase in the number of bealmost every part of the globe. In
the North

lievers. Peoples in other islands and lands of
Pacific Ocean area great strides have been
the North Pacific, including the Ryukyus,
made in the advancement of the Cause since
Guam, the Trust Territories, the western
that historic Asia Regional Teaching Conshores of Canada and Alaska and the
Aleuference in Nikko just sixteen years ago. Thenext
tians are also enrolling under the banner of the
two years witnessed the formation of the Na-
Most Great Name, and next Ridvin yet
tional Spiritual Assembly of Alaska and of the
another pillar of the Universal House of Jus-
Regional National Spiritual Assembly of
tice is to be raised in Micronesia. We are
North-east Asia. To the Convention in Tokyo
heartened at the prospect that from the inat Ridvan, 1957, the Guardian
addressed these
digenous peoples of this vast oceanic area, the

prophetic words :

Ainu, the Japanese, the Chinese, the Koreans,

"This auspicious event, which posterity the Okinawans, the

Micronesians, the Ameriwill regard as the culmination of a process

can Indians, the Eskimos, and the Aleuts vast

initiated half a century ago, in the capital numbers will soon enter

the Faith.

city of Japan . . . marks the opening of the

The final hours of

the Nine Year Plan are

second chapter in the history of the evolution

fast fleeting. Praise be

to God that you have

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

gathered to consult on ways and means of

and trials as yet

unforeseen shake or uproot the

assuring complete victory so that from these

tender plants so lovingly

raised in the islands of

outposts the Teachings may spread to those

this great ocean and the

lands surrounding it.

nearby lands where teeming millions have not

As you and the friends

in the sister Conas yet heard of the advent of this Most Great

ference

in Reykjavik bring this series of eight

Dispensation.

Oceanic and Continental

Conferences to a

The sweet perfume of victory is in the air,

triumphant close, our prayers

for the success

and we must hasten to achieve it while there

of your deliberations

ascend at the Holy

is yet time. Vital goals, particularly on the

Threshold. May God grant

you the resources,

homefronts of Taiwan and Japan, remain to be

the strength, and the

determination to attain

won, and everywhere the roots of the faith of

your highest hopes, and

enable you to open a

the believers must sink deeper and deeper into

new and glorious chapter

in the evolution of

the firm earth of the Teachings lest tempests

His Faith in the North

Pacific area.

G. T O THE NORTH ATLANTIC OCEANIC CONFERENCE,

REYKJAVIK, ICELAND

September, 1971

To each and every one of you in this his-

tury 'Abdu'l-Baha Himself

sailed across it and

toric Conference we send our most cordial and

back, a voyage unique in

the religious history

loving greetings. The famous island in which

of mankind and creating a

remarkable parallel
 you are now gathered, so strategically placed with the Light of the
 Cause itself, beaming
 between the two great continents flanking the from the East, across the
 great Ocean to the
 vast oceanic area which surrounds it, to which heart of the North
 American Continent, being
 the Teachings of Christ were brought a mil- reflected back again,
 firing new beacon lights
 lennum ago, and which, in this Dispensation, in Europe and in later
 years diffusing its
 was mentioned by the Centre of the Covenant radiance throughout the
 world. The great Rein His Tablets of the Divine Plan, first heard the public
 whose eastern shore forms part of the
 Name of BahB'u'llah in 1924 when the Hand of boundary of this Ocean has
 become the Cradle
 the Cause Amelia Collins stopped briefly in of the Administrative
 Order and at this present
 Reykjavik and made the acquaintance of time the banner of the
 Most Great Name is
 H6lmfridur Arnadottir who subsequently be- being raised in island
 after island of this
 came the first BahB'i of Iceland. Eleven years Ocean, two of
 which-Iceland and Ireland later the beloved Martha Root spent a month
 will raise, next Ridvin, new pillars of the Uni in this land which she loved so
 well. On that versal House of Justice.
 occasion, with the help of Holmfridur, the The Faith of God is
 flourishing in the lands
 Cause of Baha'u'llah was widely proclaimed in around the North Atlantic;
 a new wind is
 the press, on the radio and from the lecture blowing, promoting an
 upsurge of proclamaplatform. tion
 and teaching. In Europe the youth are
 The great Ocean extending from the equator afire with enthusiasm and
 vigour. In Canada
 to the Pole and from Europe to North America, and the United States a
 ground swell of unwhich has been both the barrier and the link known
 proportions is carrying BahB'i combetween the Old and the New Worlds, has
 munities to heights of unprecedented achieveplayed a highly significant
 part in the later his- ment.
 tory of mankind. Long before Columbus You are gathered in
 this Conference to conarrived in the West Indies the Vikings, fore- sult
 on ways and means of winning, in the few
 bears of Icelanders of today, were plying its fleeting months ahead, the
 remaining goals of
 northern waters. In later centuries wave upon the Nine Year Plan. In
 Europe particularly

wave of Europeans sailed from east to west, en- there is much to be done,
but we have full faith
gaging in one of the most significant migra- that the friends,
galvanized by their love for
tions in human history. In the twentieth cen- BahB'u'llAh and fortified
by His promises of

OCEANIC AND CONTINENTAL CONFERENCES 323

Divine assistance, will, with the enthusiasm divine rose garden and a
heavenly paradise, and
which they already display, commit their re- the souls, even as
fruitful trees, will acquire the
sources to the tasks ahead and will surely utmost freshness and
beauty. Efort, the utmost
attain the victory. effortis required.
The beloved Master prayed that holy souls As the friends gathered in
Reykjavik and
would arise from the Northern Territories of Sapporo bring this
world-wide series of Oceathe West and become signs of God's guidance
nic and Continental Conferences to a triumand standards of the Supreme
Concourse. phant close our thoughts are with you and our
In one of the Tablets of the Divine Plan He refers prayers on your behalf
rise from the Sacred
to an inhospitable island of that area saying: Threshold. May untold
blessings and con-
Should the fire of the love of God be kindled in firmations be showered
upon you as you go
Greenland all the ice of that country will be forth to labour for the
advancement of the
melted, and its cold weather become temperate- Cause of God and may your
brows be crowned
that is, ifthe hearts be touched with the heat of with victory.
the love of God, that territory will become a

The Hands of the Cause (left of centre) andsome of the friends who attended the
North Atlantic

Oceanic Conference, Reykjavik; September, 1971.

YOUTH ACTIVITY

I. INTERNATIONAL SURVEY OF YOUTH ACTIVITY

"IN country after country the achievements under the banner of
BahB'u'llah of a growing
of Baha'i youth are increasingly advancing the army of young men and
women eager to serve
work of the Nine Year Plan and arousing the His Cause. The zeal, the
enthusiasm, the steadadmiration of their fellow believers," wrote the
fastness and the devotion of the youth in every

Universal House of Justice on June 10, 1966,	land has brought great
joy and assurance to	
in a letter addressed "To the BahB'i Youth in	our hearts.
Every Land". "Those who now are in their	"During the last days
of August and the first	
teens and twenties are faced with a special	days of September, when
nearly two thousand	
challenge and can seize an opportunity that is	believers from all over
the world gathered in	
unique in human history. . . Now, firmly	the Holy Land to
commemorate the Centenary	
established in the world, the Cause . . . is per-	of Baha'u'llah's arrival
on these sacred shores,=	
ceptibly emerging from the obscurity that has,	we had an opportunity to
observe at first hand	
for the most part, shrouded it since its inception	those qualities of good
character, selfless serand is arising to challenge the outworn con-	
vice and determined effort exemplified in the	
cepts of a corrupt society and proclaim the	youth who served as
volunteer helpers, and we	
solution for the agonizing problems of a dis-	wish to express our
gratitude for their loving	
ordered humanity. During the lifetime of those	assistance and for their
example.	
who are now young the condition of the world,	"Many of them offered
to pioneer, but one	
and the place of the BahB'i Cause in it, will	perplexing question
recurred: Shall I continue	
change immeasurably, for we are entering a	my education, or should
I pioneer now?	
highly critical phase in this era of transition. . .	Undoubtedly this same
question is in the mind	
The Nine Year Plan has just entered its third	of every young BahA'i
wishing to dedicate his	
year. The youth have already played a vital	life to the advancement
of the Faith. There is no	
part in winning its goals. We now call upon	stock answer which
applies to all situations;	
them, with great love and highest hopes and the	the beloved Guardian
gave different answers	
assurance of our fervent prayers, to consider,	to different individuals
on this question. Obindividually and in consultation, wherever they	
viously circumstances vary with each individual	
live and whatever their circumstances, those	case. Each individual
must decide how he can	
steps which they should now take to deepen	best serve the Cause. In
making this decision,	

themselves in their knowledge of the Divine it will be helpful to weigh the following factors:
 Message, to develop their characters after becoming a one,s whole life is, the pattern of the Master, to acquire those or should become, devoted to the progress of skills, trades, and professions in which they the Cause of God, and every talent or faculty can best serve God and man, to intensify their he possesses is ultimately committed to this service to the Cause of BahB'u'llah, and to overriding life objective. Within this frameradiates its Message to the seekers among their work he must consider, among other things, contemporaries."

ctoher whether by continuing his education now he

On O 9' 1968' the House Of can be a more effective pioneer later, or alter-Justice again addressed a general letter to the natively whether the urgent need for pion-Baha'i youth:

eers, while possibilities for teaching are still

"In the two years since we last addressed the open, outweighs an anticipated increase in youth of the BahB'i world many remarkable advances have been made in the fortunes of the on the commemoration at the World Centre of the centenary of the arrival of Faith. Not the least of these is the enrollment Land.

See P. 81 for a report

BahL'u'llLh in the ~~l~

YOUTH ACTIVITY

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First National Youth Conference of the Baha'is of the United States; Wilmette, Illinois, June, 1968.

effectiveness. This is not an easy decision, "Finally, bearing in mind the principle of since oftentimes the spirit which prompts the sacrificial service and the unfailing promises pioneering offer is more important than one's Baha'u'llah ordained for those who arise academic attainments. to serve His Cause, one should pray and

"One's liability for military service may be a meditate on what his course of action will be.

factor in timing the offer of pioneer service. Indeed, it often happens

that the answer will

"One may have outstanding obligations to others, including those who may be dependent on him for support. they must make

dent on him for support.

they must make

"It may be possible to combine a pioneer service to Baha'u'llah.

project with a continuing educational pro-suplications at the

gram. Consideration may also be given to be divinely guided

the possibility that a pioneering experience, blessings of the

even though it interrupts the formal educational program, may prove beneficial in the the Baha'i

long run in that studies would later be resumed with a more mature outlook.

sumed with a more mature outlook.

Universal House

"The urgency of a particular goal which one Ridvan, 1973, to

is especially qualified to fill and for which "highly portentous

there are no other offers.

place during the

"The fact that the need for pioneers will undoubtedly be with us for many generations work." That same

to come, and that therefore there will be tribute to the

many calls in future for pioneering service. the youth:

"The principle of consultation also applies. upsurge of Baha'i

upsurge of Baha'i

One may have the obligation to consult the teaching

the teaching

others, such as one's parents, one's Local have been broken

and National Assemblies, and the pioneering of young Baha'is,

committees.

presenting the Divine

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be found in no other way.

"We assure the youth that we

the many important decisions

as they tread the path of

We will offer our ardent

Holy Threshold that all will

and that they will attract the

All-Merciful."

The magnificent response of

youth to the challenges set

communications enabled the

of Justice, in its message at

describe as one of the three

developments" to have taken

Nine Year Plan "the advance of

forefront of the teaching

message contained this shining

prodigious accomplishment of

". . . the heartwarming

youth, has changed the face of

work; impenetrable barriers

or overpassed by eager teams

dedicated and prayerful,

T H E B A H A ' ~WORLD

Message in ways acceptable to their own generation as 1938 when he wrote: "No greater demonstration can be given . . . of the youthful vitality and, the vibrant power animating the life, and the institutions BahB'i world has been thrilled by this development. Having rejected the values and standards Bahi'u'llah than an intelligent, persistent, and effective participation of the old world, BahB'i youth are eager to every race, nationality, learn and adapt themselves to the standards of and class, in both the teaching and administrative BahB'u'llih and so to offer the Divine Pro- activity. Through such a spheres of BahB'i gram to fill the gap left by the abandonment participation the of the old order." critics and enemies of the Faith, watching with So interwoven were the activities of BahB'is varying degrees of skepticism and resentment, the evolutionary processes of every age that it becomes an impossible task and its institutions, can of the Cause of God and its institutions, can best be convinced of the indubitable truth that adults. It perhaps suffices to state that the the indubitable truth that such a Cause is intensely alive, is sound youth contributed in every area of service, destinies in safe keeping. to its very core, and its I hope, and indeed both in the teaching and administrative fields. The greater percentage of them were pray, that such a participation may not only themselves "children" of the Nine Year Plan. redound to the glory, the power, and the pres- tige of the Faith, but may Large numbers of them settled in pioneer posts tige of the Faith, but may also react so poweron the homefront or abroad. Indeed, the fully on the spiritual lives, and galvanize to greater percentage of the 3,553 BahB'is who such an extent the energies of the youthful members of the BahB'i served as international pioneers during the community, as to em- power them to display, in a Nine Year Plan were youth. Many became their inherent capacities, fuller measure, and to unfold a furor as part of teams. Some lost their lives in the ther

stage in their spiritual evolution under the
course of their service. All participated to a shadow of the Faith of
BahB'uYllah."l

degree that resulted in the plenteous fulfillment
Shoghi Effendi, The Advent of Divine Justice, Bahd'i
of the hopes expressed by Shoghi Effendi as Publishing Trust,
Wilmette, 1963 ed., p. 58.

Regional Bahd'i Youth Conference, Seoul, Korea; December, 1968. The Hand of the
Cause

Rahmatu'lkih Muhdjir is seen on the far left. Mr. R. Mumtazi of the Continental
Board of

Counsellors for North-eastern Asia appears near the centre of the second row.

YOUTH ACTIVITY 327

YOUTH VOLUNTEERS AT THE scious of the great bounty of
being able to

WORLD CENTRE serve, even for a brief time, at the
World

The first Oceanic Conference was held in Centre of their Faith. It
was a particular delight

Palermo, Sicily, in August, 1968, marking the for them to receive
from the Hand of the Cause

centenary of BahB'u'llah's crossing the Medi- Amatu'l-Baha R6hiyyih
KJQnum an invitation

terranean sea proceeding to His incarceration to spend an evening
with her in the Master's

in the Most Great Prison of 'Akka. Approxi- house.
mately two thousand believers from the conference gathered in Haifa to
commemorate the

centenary of the arrival of Baha'u'llah in the TEACHING
CONFERENCES

Holy Land.l Almost a week before the influx of The rapid growth of
the Faith aniong young

believers from Palermo a group of sixty youth people, a process which
commenced early in

volunteers arrived at the World Centre at the the Nine Year Plan and
was sustained and

invitation of the Universal House of Justice to gained momentum
throughout the period

act as guides and helpers. Most of them came under review, led
inevitably to a demand for

from European and African countries- teaching conferences
designed as a forum in

Ethiopia, Angola, Italy, France, Luxembourg, which the youth could
discuss their role in

Denmark, Germany, Belgium, Sweden, Eng- furthering the
interests of the Cause of

land, Eire and Turkey-but there were also BahB'u'llah. Excerpts
from published reports of a few of the more
contingents from Persia and the United States. ings that were convened in
significant youth gather-
Shoftly after their arrival the youth were reports of some of the
this period, and
taken n a brief visit to the Holy Places, ending
activities spearheaded
1"
with q visit to Bahji where they met the Univer- by young Baha'is, are
set out below:
sal House of Justice. They then joined the
Universal House of Justice at the Most Holy 1968
Shrine for prayers for the success of the Medi- Unitedstates: "On June
22-23, 1968, in overterranean Conference. Simultaneously, youth
whelming response to the call of the National
at the Green Acre Summer School, Eliot, Spiritual Assembly,
more than 500 BahB'i
Maine spontaneously planned a commemora- youth from thirty-four
States, the District of
tive memorial, a two-day prayer vigil in the Columbia and Canada
streamed into Wilmette,
room occupied by 'Abdu'l-Baha on His visit to Illinois, for the first
National BahB'i Youth
Green Acre. For forty-eight hours, fiom Friday Conference ever held in
the United States.
evening to Sunday evening, voices were conti- They were there for joy
and service and to be
nuously raised in grateful prayer. Day and night directed to such
participation in the expansion
during this period the believers supplicated the and consolidation of
our beloved Faith as
aid of the Blessed Beauty from the very room would, in the words of
Shoghi Effendi, 'emin which the Centre of His Covenant had once
power them to display, in a fuller measure,
slept. their inherent
capacities, and to unfold a
The youth helpers at the World Centre were further stage in their
spiritual evolutio~iunder
divided into teams having responsibility for the shadow of the Faith
of BahB'u'llah.'
activities such as registration and guiding on "The National
Spiritual Assembly itself was
pilgrimage buses and at the Holy Shrines. Each present at the opening
of the conference as a
team was divided into shifts so that the various demonstration to the
entire American BahB'i

posts would be covered from 8 a.m. to 8 p.m. community of the importance it places on the role of the BahB'i youth. The loving spirit, the energetic enthusiasm and the poise of these young people were "Spurred on by the many challenges facing them, the youth led and apparent and made a favourable impression on participated in semiall with whom they came in contact. The help-nars on topics including: Teaching the Minoriers themselves were greatly impressed by their ties, Service by Baha'is in the Armed Forces, visits to the Holy Places, and were deeply con- Bahk'i Standards of Behaviour, Responsibilities of Youth to the Baha'i Community, and See pp. 73-86 for a report of the Oceanic Conference Deepening our Knowledge of the Cause of in Palermo and the commemoration at the World Centre. God. "The youth offered their recommendations Double the number of BahB'i College Clubs to the National Spiritual Assembly, recalling from sixty-one to 122, with at least one in the summons of Shoghi Effendi: ' . . . the every state; condition of the world is steadily growing Establish twenty High School clubs; Inaugurate a worse, and your generation must provide the traveling-teacher program, to include circuit teaching saints, heroes, martyrs and administrators of by teams and musical groups ; future years. With dedication and will power Increase their you can rise to great heights.' contributions to the National "The National Spiritual Assembly was so BahB'i Fund by sustained regular giving, and assume responsibility for impressed with one recommendation that, un- producing \$100,000 of the 1968-69 national willing to wait, they reconvened on the lawn of budget; Establish special service the Haziratu'l-Quds under the mid-day sun and projects directed toward minority teaching; voted to accept the suggestion of a five-year program for youth to aid in the achievement Engage in a systematic deepening program of the goals of the Nine Year Plan. Enthusiastic based on the instructions for deepening and sustained applause greeted this welcome enunciated in the Ridvan, 1967, message of announcement ." the Universal House of Justice; and In August, 1968, "on the joyous occasion of

Improve their personal conduct through the centenary of the arrival of the Lord of self-examination, daily prayer and constant Hosts in the Holy Land", the National Spiritual study of the life-giving Word.

Assembly announced the goals of the five-year youth program. The American Bahá'í youth Honduras: In the summer of 1968 two Bahá'í

were called upon to : youth from Persia and three from America

Deploy 500 from their ranks to fill home- settled at their pioneering post in Honduras as

front and foreign goals; a result of which steps were taken to convene

Settle 350 of these in teams throughout the the first National Youth Conference of Honsouthern states of America; duras. On July 27-28, fifty persons-fifteen of

Send at least five pioneers to Africa and whom were not Bahá'í's-attended this gathertwenty to Latin America; ing which was held in Santa Rosa de Copan

First National Youth Conference of the Baha'is of Australia; April, 1969.

YOUTH A

situated in Indian country near the Mayan eastern Asia, Dr. Toshio Suzuki and Mrs.

ruins. Barbara Sims representing the National Spiritual Assembly, and Mr. Charles Duncan, a 1969 member of the Auxiliary

Board. "There was a

Spain: The first European Youth Conference stimulating panel discussion and many sugwas held in Madrid, April 3-6, 1969. Over gestions for the future," it was reported. "The

thirty enthusiastic young Baha'is attended, first evening, about thirty youth staying at the

representing Austria, England, France, Italy, hostel joined with the Baha'is in a social pro-

Morocco, Portugal, Switzerland and Spain. g a m e which broke up into small groups to

Written reports on youth activities were re- discuss the Faith. The decision was taken to

ceived from Denmark, Finland and the Nether- hold conferences in other areas of Japan to give

lands. "Eve1 y day was full of constructive con- impetus to the teaching work among youth."

sultation," one observer reported. "The morn- 1970

ings were devoted to reading and discussion

Botswana: "Some of the Baha'i youth travelled of the written reports. A need was expressed for on foot for long distances to attend the first more coordination of exchange students, with National Youth -School in Botswana," states lists of universities and goal cities in each couna report from one of the many African country available to youth in Europe, and possibly tries where youth gatherings were held in the the United States and Iran, who are planning to period under review. "Over thirty youth, study abroad. It was determined to hold conadults and teachers attended. Following the ferences annually in the future, as well as an classes, the youth visited three villages to teach international youth summer school."

the Faith. Arrangements had previously been	
Australia: Almost simultaneously, from April	made by the National
Assembly and in each	
4 through April 6, 1969, the Australian youth	of the villages the
friends had been invited by	
held their first National Youth Conference at	the Chief who had
announced their coming to	
Bolton Place BahB'i Summer School. The	the inhabitants. A
message especially prepared	
youth not only recommended to the National	by the Spiritual Assembly
was delivered by the	
Spiritual Assembly the formation of a National	youth who answered the
questions of interested	
Youth Committee, but drew up a plan calling	enquirers and distributed
Baha'i literature.	
for youth pioneers, travel teachers especially	More than 300 people
were told of the Message	
to minority groups, regular and sustained con-	of Baha'u'llah in one
morning. At Gabane	
tributions to the Fund and an intensive pro-	there were 140 people
present and the Chief	
gramme to introduce the Faith into educational	altered scheduled court
proceedings so that	
establishments. The plan was wholeheartedly	the Message could be
given. Within a ten day	
accepted by the National Assembly.	period following the
Youth Institute, further	
The Hand of the Cause H. Collis Feather-	meetings were held in six
villages. A total of	
stone, the honoured guest of the conference,	nine villages gathered
for mass meetings and a	
reported: "The first youth convention in Aus-	total of almost 700

people heard of Bah'u'llah.

tralia was attended by eighty youth represent- In approximately the same period the enrolling all Australian states except Northern Territory. It was opened with all nine members the first believers of the Kgalagadi people of the National Spiritual Assembly present and the desert area of Akin Tswana, were anright from the beginning there was a tremendous. In addition, the Botswana radio broadcast news of the Faith."

before except perhaps at Intercontinental Samoa: The first International Baha'i Youth Conferences ."

Conference of the South Pacific Islands was Japan: The first Baha'i Youth Conference of held at Apia, Western Samoa, from December 29,1969, to January 2,1970. Youth from many parts of the South Pacific were attracted to the twenty-two young people attending. In attendance. Considering the distance were Mr. Ru'u'llah Mumtazi of the tances involved there was a remarkable attendance. The ninety Continental Board of Counsellors for North- registrants came from

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I

First Pacific Area Bahri'i Youth Conference, Apia, Western Samoa; December 29, 1969-January 2, 1970.

American Samoa, Australia, Fiji, Hawaii, New National Spiritual Assembly in Central America was invited to send Caledonia, New Zealand, Tonga, Western encourage the attendance representatives and to of youth. "The conference was Samoa and the United States. Nearly a third our fondest hopes," the of the Baha'i youth in New Zealand attended Guatemala reported. successful far beyond attended, the majority and many of the islanders spent a week traveling by boat each way. Some of the youth Guatemala. The United "More than one hundred arrived in advance of the conference or returning from outside maintained afterwards and participated in the

States and Puerto Rico

teaching work. One group spent a day in a were also represented. Pre-conference activities in the village on the neighbouring island of Savai'i included an interview between the members of the Board of Counsellors and the Minister of Education and a ceremonial banquet and entertainment. public lecture attended by The Hand of the Cause Abu'l-Qasim Faizi thirty people. Both events were arranged by the Guatemalan youth as was was the guest of honour at the conference most of the extensive publicity achieved. Six where, in addition to the splendid classes he youth participated in a taught, he addressed a public meeting in Apia televised interview about the Faith. One major attended by more than 150 enquirers. Also pre- decision arising from the conference was that sent were representatives of the Continental each National Spiritual Assembly resolved to Board of Counsellors and of several National appoint a National Youth Committee which Spiritual Assemblies, and members of the will be urged to maintain contact with other Auxiliary Board. youth committees of the area and to promote exchanges of youth teachers between the various countries. It was noted that Guatemala: In Guatemala the loving co- since plans for the operation of the National Spiritual Assembly conference were first conceived there had been and the Continental Board of Counsellors re- a mysterious and sudden wave of youth enrollment resulted in a significant conference held on July activities in many countries in the 18-19, devoted to the interests of youth. Each Central American zone."

YOUTH ACTIVITY

United States: On June 19-21, 1970, more than tation she shared tender memories of Shoghi Effendi. 2,000 Baha'i youth from every state, and from The conference was some twenty foreign nations, attended the further enriched by the participation of the Hands three-day National Youth Conference held at of the Cause Evanston, Illinois, in one of the largest High mikru'llah & Adem and John Robarts. Also Schools in the country. present were members of the

Continental

The conference was opened by the National Board of Counsellors, the entire body of the Spiritual Assembly and the following cable- National Spiritual Assembly, and members of gram of welcome from the Universal House of the Auxiliary Board. Justice was read : The central focus of the conference was the five-year youth programme under which significant victories had been won. GREET REPRESENTATIVES VIBRANT ARMY BAHAI Of the twenty- five foreign pioneer goals YOUTH UNITED STATES GATHERED NATIONAL assigned to youth, CONFERENCE BLESSED INSPIRING PRESENCE all had been filled by March, 1970. Instead of PARTICIPATION BELOVED AMATULBAHA STOP 122 college clubs, 134 had been formed and GROWING EFFECTIVENESS BAHAI YOUTH EVI- only seven states were without a Baha'i club. DENCED RISING TIDE ENROLLMENTS AND Already the youth had participated in fifteen EAGERNESS STUDY EXEMPLIFY TEACHINGS projects among minority groups in the south, FAITH EVERY ASPECT LIVES SHOULDER RESPON- south-west and north-west, in addition to SIBILITIES PLAN HOME ABROAD SOURCE JOY numerous projects of a similar type executed on HOUSE JUSTICE AND INSPIRATION FOLLOWERS the local level. The youth were challenged by theNational Assembly to attain BAHAUULLAH THROUGHOUT WORLD STOP FER- yet higherlevels of service, including sending VENTLY PRAYING LORD HOSTS WILL BOUNTI- an additional twenty-five youth to foreign goals. FULLY REINFORCE EVERY EFFORT AMERICAN The Baha'is of Wilmette sponsored a music festival which provided a FIVE YEAR PLAN SO AUDACIOUSLY ADOPTED joyous culmination for the conference. Many 1968 SETTING SHINING EXAMPLE MAKING talented BahB'i per- OUTSTANDING CONTRIBUTION COMPLETION formers including Seals and Crofts, and WORLDWIDE NINE YEAR PLAN PROCLAIM CAUSE "Wednesday's Childrenw-recording artists GOD DEEPLY SUFFERING MANKIND. from California-participated in a program

attended by an estimated 1,100 guests and en-

The Hand of the Cause Amatu'l-Baha
of enthusias-

Ruhiyyih a a n u m spoke on "The Role of
Baha'i Youth in Today's World" and "The
filmed by Kiva

Call to Pioneer". The youth were deeply im-
part of a youth

pressed by her keen insight into the problems
"It's Just the Bebesetting the world and encouraged by her
commissioned by the National Spirisincere sympathy for the youth as they
struggle tual Assembly.

with the terrible pressures of a crumbling world
conference, the

order. Amatu'l-Baha opened her remarks by
extending to the youth the love of the Universal
House of Justice and of the many people she
ESPECIALLY ILLU-

had met in her world-wide travels for the Faith.
SUCCESS SECOND NA-

She spoke of the qualities that should distin-
CONFERENCEINDELIBLY ETCHED

guish a BahB'i-among them, thrift, courtesy
THOUSAND ATTENDANTS

and reverence-and defined a "pioneer" as one
GALVANIC PAR-

who regards every foreign land as a homeland,
STOP SALUTARY

one whose commitment to the people of the
LOVING UNIFYING

land is complete; one who enters his new sur-
PARTICIPANTS ALREADY

roundings desiring to know the language and
SIGNIFICANT NUMBER

customs, equipped with a useful occupation,
ENTHUSIASTIC EXPRES-

and eager to create a spirit of love, unity and
PUBLIC STOP

harmony. At the conclusion of her presen-
YEAR PROGRAM

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T H E B A H P ; ' ~ W O R L D

European Baha'i Youth Conference, Salzburg, Austria; December 25, 1971-January
3, 1972.

Seen seated on the right are Hands of the Cause and members of the
European Board of Counsellors.

WHOLEHEARTEDLY ADOPTED INCLUDE DE- Board in Europe. "A

quirers which precipitated a wave

tic interest.

The conference was also

Films of New York city, as

proclamation film entitled

ginning",

At the conclusion of the

National Assembly cabled:

ANNALS CAUSE AMERICA

MINED EXTRAORDINARY

TIONAL YOUTH

MEMORIES TWO

UNIQUELY BLESSED RADIANT

TICIPATION AMATULBAHA

EFFECTS CHICAGO AREA

UPLIFTING BEHAVIOUR

OBVIOUS AS ATTESTED

NEW ENROLLMENTS

SIONS ADMIRATION ONLOOKING

SUPPLEMENTARY GOALS FIVE

wonderful spirit prevailed

PLOYING TWENTYFIVE FOREIGN PIONEERS at the school," one account stated, "and nine-

OPENING ONE HUNDRED LOCALITIES IN STATES teen enquirers accepted the Faith." In addition

SMALLEST BAHAI POPULATION INCREASING to symposiums and discussions on youth-

NUMBER COLLEGE CLUBS TO TWO HUNDRED oriented themes, representatives of various

UNDERTAKING INDIVIDUAL STUDY EPISTLE National Youth Committees reported on the

SON WOLF THIS YEAR ... part that the youth are playing in the achieve-

Following the conference, Amatu'l-Baha ment of the goals of the Nine Year Plan. Out of

Ruhiyyih a a n u m proceeded to Vancouver, the consultations within the conference arose

Canada, where she participated in a conference a call to all the participants which was met with

attended by 800 believers, the majority of them the following responses: three pioneers, thirtyyouth, who travelled from such far points as two

travelling teachers, and the establishment of twenty-four new Alaska and the Northwest Territories in the

fireside programmes. A highlight of the north, and Hawaii and Samoa in the south, in

conference was the public appearance of the order to be present. The ramifications of this

European "Dawn-Breakers" group-whose activities conference would have effect in points as far

are reported elsewhere in this survey-at the distant as Iceland.

Salzburg Kongresshaus,

visited by an estimated 1,000 people. Excellent newspaper and radio

Austria: Six hundred people from twenty-five the activities of the publicity resulted from

countries of the five continents attended the school.

first International Baha'i Youth Winter School, 1971 held between December 25, 1970, and January

3, 1971, at Salzburg. The attendants were Burma: The youth of Burma arose to achieve

stimulated by the presence of the Hands of the goals following a conference attended by

the Cause Adelbert Miihlschlegel and John forty youth and ten adults at which a nine-

Robarts. Also in attendance was Mr. Erik month teaching plan was formulated and adop-

Blumenthal, a member of the European Board
Ridvan, 1972, called
of Counsellors, as well as Mrs. Miihlschlegel
take the Message to 113
and Mr. Goltenboth, members of the Auxiliary
seventy-nine additional
localities and to form
localities were marked on the map and the
the Cause of God on
names of volunteers were assigned to their
youth teaching
respective locations. The plan was submitted
now embarking
to the National Assembly and it was immediate-
for the winning of
ly adopted. The next day the volunteers began
Plan that we attach
to execute the plan.
importance.
Discussion at the conference was spear-
Namur in
headed by Auxiliary Board member F i r a y d h
out by the Continental
Mithaqiyan who, before the conference began,
been made responvisited Rangoon as well as Daidanaw (Kun-
working out the next stages of this
jangun)-traditionally known as 'Abdu'l-
the framework al-
Bah'i's village-accompanied by members of
Counsellors and the
the National Assembly. They also visited two
Assemblies, and you may
other locations, holding meetings and teaching
will surround you as
the Cause.
Beauty to inspire
your deliberations, unite your hearts and fire
Belgium: A conference which was to have faryour enthusiasm, so that there may
go out from
reaching results destined to affect the progress
this conference a ringing call, carefully conof the Faith throughout Europe was
held at
ceived plans and clearly stated objectives, that
Oteppe-Namur in April, 1971. In response to
will not only galvanize the youth of the conthe message of the Universal House

of Justice,
tinent but, through them, impart a mighty surge
set out below, a two year youth campaign for
forward to the teaching work of the entire
Europe was launched :
European Baha'i Community.

cc

The rapidly growing range and effectiveness of "It is our earnest hope
that the outriders of this youthful army of
the services of the Baha'i youth in Europe over BahB'u'llah will win such
the course of the past few years have given us victories by the time of the
Conference in Fiesch

International Baha'i Youth Conference, Oteppe-Nanzur, Belgium; April, 1971.

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

Bahb'i Youth Conference, Da-nang, Vietnam; August, 1971.

as will so inspire the far larger band of young consisted of study groups,
round-table dis-
Baha'is who will be gathered there that a wave cussion and a day spent in
teaching. "The
of achievement, which will already have started Dawn-Breakers" performed in
the square
to roll, will at that Conference gain speed and facing the Leaning Tower,
having first obtained
magnitude and revolutionize the progress of official permission. Eight
people accepted the
the Cause in Europe. Faith as a result of a
public meeting which was
"Let those who set their hand to this vital advertised by posters placed
in various parts of
enterprise press confidently forward, unde- the city. Three pioneer
offers were extended by
terred by any obstacles which may stand in their believers during the
sessions of the school. The
way, joyously assured of the unfailing assis- singing group, "The
Dawn-Breakers" spent
tance of the conquering power of BahB'u'llah, the weekend of May 1-2 in a
goal area of the
Whom we will supplicate to guide and rein- Nine Year Plan, Ischia
Island, where the Faith
force every step you take for the promotion of was publicly proclaimed for
the first time and
His Cause." some local young people
enrolled. "A new
spiritual consciousness is stirring in Italy," the

Arising jubilantly from their deliberations, National Assembly reported.
the youth cabled the Universal House of Jus- In June, BahB'i youth
held a National Youth

tice : Symposium in San Marino to
discuss plans

OVER ONE HUNDRED FIFTY YOUTH ALL EURO-
for the European School to be held in Switzer-
PEAN COUNTRIES GATHERED NAMUR STOP
land in August. A public meeting was attended
GREATLY INSPIRED MESSAGE STOP AWARE IM-
by leading personalities of the Republic. The
MINENCE MASS CONVERSION STOP PLEDGE SUP-
spirit of the symposium attracted four new be-
PORT TWO YEAR YOUTH CAMPAIGN STOP
lievers to the Faith.

. . . YOUTH GALVANIZED WIN VICTORIES PRE- Vietnam: A most successful
Youth Conference
PARATION FIESCH STOP CONFIDENT ACHIEVING was held in Da-Nang on August
9-10, 1971,

GOALS ... attended by more than one
hundred youth of

that province. Their programme attracted five
Italy : The National BahB'i Youth School was hundred people, spread
great enthusiasm and
held in Pisa from April 9-11. The programme brought more people into
the Faith.

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Germany: The Hand of the Cause William clusion of the Nine Year
Plan. The time and
Sears, members of theEuropean Board of Coun- circumstances cry out for
the Message you have
sellors, the National Spiritual Assembly and to offer. Praise God that
the Baha'i youth are
members of the Auxiliary Board gathered with arising to the challenge
of the hour.

more than one hundred Baha'i youth at the "As you deliberate on
the needs and the

Youth Symposium in the vicinity of the Mother opportunities in your
areas you will be in our

Temple of Europe at Langenhain. "A new thoughts and in our
prayers at the Holy Shrines.

spirit was born at this gathering," one reporter May the Almighty shower
His blessings and

related. "Nine new believersaccepted the Cause confirmations on the youth
of Western Asia

and twenty-six teaching teams arose. Out of it and give them the
resources, the enthusiasm

came the birth of the German 'Dawn-Breakers' and the guidance to attain their hearts' desire

chorus-radiant youth determined to spread in service to the Cause."

the Faith of Baha'u'llah through songs of the Dr. Chellie Sundram of the Continental

heart. During one discussion session a group Board of Counsellors in South-eastern Asia

of about seventy-five hikers came to the House was also present and participated actively.

of Worship. We went to greet them and give When the call for pioneers was made, fortythem the Message of the New Day-we never three youth responded and others pledged to

returned to the discussion!" go at a later period.

Groups of Baha'is visited various colleges

India: New Delhi was the venue for the first where they were warmly received. Many prin-

Baha'i Youth Conference for Western Asia, cipals of the colleges expressed delight that

held on August 27-30,1971, to which had been Baha'i youth would come to the campus to

invited youth from Iran, Pakistan, Ceylon, spread the message of love and unity. In most

Malaysia, Nepal, Sikkim, Bhutan, Arabia, instances, the youth were invited to address the

Turkey, Burma, Afbanistan and India. A total students in their classrooms.

of nearly 350 youth gathered to consult on their A number of youth stayed on for a week after

role in furthering the work of the Cause. The the conference ended. "At last count, 2,000

Hand of the Cause Rahmatu'llah Muhajir people embraced the Cause in the conference

keynoted the theme of the conference: "Pion- period and the days following it," one report

eering-Challtnge to Baha'i Youth". He as- stated.

sisted the youth in formulating a nineteenmonth teaching plan the chief goals of which Iceland: Creative decisions taken by the Nawere the

proclamation of the Faith in univer- tional Assembly of Canada which was responsities and colleges, the opening of new districts, sible for preparing its "daughter" community,

the enrolment of new tribes, a campaign for Iceland, to achieve Assembly status at Ridvan,

the distribution of Baha'i literature, increased 1972, resulted in extraordinary developments in

use of newspaper advertisements and the in- that country. "The opening phase of proclamavolvement of youth in preparing translations tion was launched at a Victory Conference in

of literature into additional languages. December, 1970," the Canadian Assembly re-

Mr. S. Vasudevan of the Board of Coun- ported. "The youth themselves took a leading role in the planning and

sellors in Western Asia presented the message in the declaration of teaching that resulted

of the Universal House of Justice: in the declaration of thirty new Icelandic be-

"We send our heartfelt greetings to all the lievers in January, 1971, thus doubling the

young champions of Baha'u'llah who have number of Baha'is in Iceland." As a result, the

assembled in New Delhi on this auspicious Canadian Assembly reorganized the memberoccasion. You have met to consider what you ship

of all Baha'i committees in Iceland so that

can do to give further impetus to the great youth were fully represented at the decisionyouth movement presently flourishing through-

making level, provided a subsidy so that at

out the Baha'i world. least five Icelandic believers, three of them

"You and your contemporaries in other lands youth, could attend the Canadian Convention

have seized the banner of Baha'u'llah and are at Ridvan and invited the Icelandic comraising it high in the vanguard of the Army of munity to

organize a team to undertake a sum-

Light now advancing toward a victorious con- mer teaching project in the Faroes Islands, in

cooperation with the National Spiritual Assem- "The course of history has brought to your

bly of the United Kingdom. generation an unprecedented opportunity and

challenge. The rejection of the old world by

Switzerland: Approximately 1,200 youth from youth, in all countries, is shared by Baha'is and

fifty countries gathered from July 31 to August non-BahB'is alike. Unlike your non-BahB'i

11, 1971, for the European Youth Conference contemporaries, however, you have something

at Fiesch, in the mountain valley of the River to put in its place-the World Order of

Rhone in the heart of Europe. The location, Bahi'u'llah.

near the source of rivers which flow down in all "That BahB'i youth are fully capable of

directions to the seas, seemed to symbolize the meeting the challenge which evolution has

work of the conference, the objective of which placed before them has already been demonwas to channel the teaching effort towards all strated.

Now, in this conference at Fiesch, as countries of the Continent and bring about the launch a campaign in entry by troops into the Faith of Bah'u'llah. Europe-a continent which has 'entered upon In January, 1971, the Universal House of Justice requested the Hand of the Cause revival that bids fair Rahmatu'llah Muhajir to visit Europe and establish a two-year youth teaching plan to be coordinated by the Continental Board of Counsellors under whose aegis the Fiesch Conference was held, organized by the Baha'i youth of Switzerland and Italy. An immediate goal of the two-year teaching plan was the launching nothing less than a vigorous campaign by the youth and the tremendous forward surge in the spiritual reconvo- cation of the Fiesch Conference, with semi-annual meetings scheduled in other European countries. The Swiss Conference was preceded during June and July of 1971 by the visit of a team of thirty youth from the United States. An international team of young believers contributed in your enthusiasm, know-how, enthusiasm and momentum, no- give thanks for tably Linda Marshall, Shanta Murday, Robert Phillips, Jeremy Phillips and others. Successes bounties and conregistered in this preliminary period may reward your efforts in the that a new receptivity existed in Europe. Beauty." Special guests at the conference included the

you gird yourselves to

what may well be regarded as

phase of a great spiritual

to eclipse any period in its

-we urge you to consider

understand the purpose of

method by which He will

the greater will be your

"Our hopes for your

boundless, and visualize

confidence in your ability

is unshakeable, and we

conviction that your efforts

God to the degree to which

and sacrifices are poured

"Dear friends, we delight

admire your accomplishments,

your dedication and pray

ing outpouring of divine

firmations

service of the Blessed

Hands of the Cause Amatu'l-Baha Ruhiyyih provided when
 Khanum-who attended at the request of the Amatu'l-Bahi Rilhiyyih
 Khanum joined the youth in the launching of
 Universal House of Justice-and Adelbert 1,200 balloons, to
 Mihihschlegel. Other speakers were Betty Reed, each of which was attached a
 message from the
 Erik Blumenthal and Anneliese Bopp of the conference with a reply
 card. The "Glad Tidings" floated across
 European Board of Counsellors, Donald Witzel
 several ranges of the Alps and replies were
 of the South American Board, and Dr. B. returned from countries
 Himmati who represented the National Spiri- as far away as Austria,
 Italy and Yugoslavia.
 tual Assembly of Germany. A particularly Literature was sent to 400
 enquirers who recherished visitor was Mr. Saichiro Fujita who plied,
 andvisits were made to those nearby who
 embraced the Cause as a youth in 1905 and requested further
 information.
 who has spent long years in the Holy Land in The climax of the
 conference was a public
 the service of 'Abdu'l-Baha and Shoghi meeting in the village of
 Fiesch attended by
 Effendi. 1,500 enquirers of various
 backgrounds. An
 A beautiful letter of greeting from the Uni- estimated 200 accepted the Cause
 during the
 versal House of Justice was read : conference.

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Excellent publicity was obtained. Inter- "It is now almost nine months
 since the
 national news agencies sent releases and photo- representatives of European
 Baha'i Youth
 graphs abroad. Prepared news items and edited gathered in Belgium to
 consult on the launchinterviews were broadcast in five languages to ing of
 the Two Year Youth Campaign. What
 several continents. Amatu'l-Baha was inter- were then ideals and hopes
 you now see as conviewed by radio reporters and journalists. crete
 accom~plishments. You have with your
 One press correspondent, after meeting own eyes seen what can be
 achieved when the
 Ruhiyyihuanum andseveral youth wrote: "It believers enthusiastically
 and confidently set

is a Youth without barrier we met in Fiesch, out to obey the divine
 summons to teach the
 a Youth illumined with an inner joy, a com- Cause and are reinforced by
 the hosts of the
 municative joy, in love with truth, seeking Supreme Concourse-indeed
 many of you
 mutual comprehension and peace." As a fur- gathered in Salzburg are no
 doubt Baha'is
 ther testimonial, he left his young daughter now as a result of these
 stirring achievements.
 to attend the conference. "The great task has been
 well begun, but
 After the conference the youth travelled in what has happened so far is but
 a foretaste of
 teams teaching throughout Europe. what is yet to come. Our
 thoughts are centred
 upon you and our prayers are with you. May
 1972 BahB'u'llah inspire your
 deliberations, aid you
 Swaziland: During the first week of January, to exemplify His Teachings
 in your lives and
 the first Baha'i Youth Summer School in unloose your tongues to
 proclaim His Cause
 Southern Africa, was called by the Continental and teach His healing
 Message to all who have
 Board of Counsellors for that region, all ears to hear."
 members of the Board participating. Approxi- The youth divided into
 teaching teams whose
 mately seventy youth attended from Botswana, activities resulted in more
 than one hundred
 Malawi, Rhodesia, Zambia, Swaziland, Le- people embracing the Cause.
 sotho, South West Africa and the Republic of The related conferences
 held at Padova,
 South Africa. Workshops and study classes Italy, from August 1-7 and
 at Plon, Germany,
 were held and teams of youth engaged in from August 12-17, were the
 last of the series
 teaching in nearby areas, welcoming thirty- of follow-up conferences
 which stemmed from
 seven new believers. Having sent greetings to the Namur conference held
 the previous year.
 the Holy Land, the youth were thrilled to re- The Hands of the Cause
 Adelbert Mihschlegel,
 ceive a cabled reply from the Universal House Enoch Olinga and Abu'l-Qasim
 Faizi were the
 of Justice. The youth also exchanged cables inspiring forces of these
 final conferences,

with the Salzburg conference where the Hand of the Cause Enoch Olinga was present linking the hearts of the youth of both continents in the need for their common purpose of spreading the Message of Baha'u'llah. The exciting victories that had been recorded during the two year youth campaign.

Austria: The Hand of the Cause Adelbert Asia Youth Conference attracted 400 youth to Bangalore in July, 1972, where the Hand of the Cause were with the 634 youth from various European countries who met in Salzburg during the first week of January to review the goals of the two year youth campaign and to discuss priorities. The BaM'i Teachings and goals for the following summer when expressing his good wishes for the success of the gathering, 150 youth from the United States would join to "carry this noble Message urged the participants your countrymen." The to the hearts of the Hand of the Cause Enoch Olinga, known as "The Father of Victories" of the successful youth in-Hand". The Hand of the Cause Enoch Olinga, known as "The Father of Victories" magazine Glory, published by the Bahá'í youth of India, was noted, and the first Asian youth songs composed by Baha'is of Africa, and read which had completed its musical "road-show" the message of the Universal House of Justice: which had completed its first triumphant travel

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European Bahá'í Youth Conference, Padova, Italy; August, 1972. In the left foreground are seen Hands of the Cause and members of the European Continental Board of Counsellors.

"The Dawn-Breakers" singing group of Italy performing at the Baha'i Youth Conference,

Dortmund, Germany; November, 1971.

- - -
, -d"
-

Baha'i Youth Conference, La Vega, Dominican Republic; November, 1971.

First Bahri'i Youth Summer School of Southern Africa; Swaziland, January, 1972.

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circuit aided in winning more hearts to the Cause Amatu'l-

Faith during the course of the conference. Baha Ruhiyyih m a n u m .

The Governor was

Teams of youth, after leaving the conference, reported as saying that it was always a pleasure

visited high schools, colleges and universities, for him to meet Baha'is and that he hoped the

one group alone receiving invitations to address Faith would make progress in Surinam the

twelve institutions of learning and having the varied population of which, he said, matched

opportunity to present BahB'i literature to BahB'u'llah's description of the human race as

officials at an additional eight schools. resembling the fruits of one tree and the leaves

Having surpassed all the goals they had set of one branch. Later the youth paid a courtesy

for themselves in their previous conference, the call on the Minister of Justice, Mr. Jan H.

youth pledged to open to the Faith 260 colleges Adhin.

and 560 localities, construct seven local Sessions during the three-day conference

Haziratu'l-Quds, consolidate the work in 238 were tri-lingual (Taki-Taki, Dutch and English)

villages which have BahB'i residents, help de- and keynote speakers included youth from

velop model all-Baha'i villages, send represen- various areas, members of the Board of Countatives to neighbouring countries to travel sellers,

and Auxiliary Board members. Those

teach, and enrol 17,000 new believers during assembled at the school also journeyed to Cole

the final months of the Nine Year Plan. Kreek where they taught the Faith among the

Bush Negroes.

Surinam: The first International Youth Conference held in Paramaribo, Surinam in De- Ecuador: The National Teaching Committee

cember, 1972, was a joyous gathering for conceived the ambitious plan of holding a

BahB'i youth from Trinidad and Tobago, Aruba, national school for children

and invitations

Bonaire, Curaçao, Guyana, Surinam and were sent to communities throughout the country. On March 19, French Guiana. The first activity was a courtesy try. On March 19, approximately one thousand children between the ages of call on His Excellency Johan Ferrier, Governor children between the ages of 8 and 12 gathered in Esmeraldas, up to that of Surinam, who was presented with a copy of in Esmeraldas, up to that time perhaps one of The Proclamation of Bahh'u'llih, and who re- the largest gatherings of BahB'i children in the membered the visit he received three years history of the Faith. This was accomplished in

First National Youth Conference of the Baha'is of Pakistan; 1972.

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International Baha'i Youth Conference, Cali, Colombia; January, 1973.

an area with extremes of climate and altitude six daily announcements in prime time and change, primitive transportation, unpaved BahB'i slides were shown for a month in two of the town's most popular roads and for many of the participants in- movie houses. Thirty-two government leaders, including the mayor, were visited and covered Andes. A joyful programme held the presented with BahB'i books, and 20,000 flowers, young ones in rapt attention. The children wore each with a BahB'i quotation attached, were each with a BahB'i distributed to the public. his chest a large circular badge depicting the unity of the human race. One observer commented, "Each child wore his pin with undis- Argentina: The trio of conferences sponsored guised pride, as if he had just received the by the Continental Board of Counsellors in South America in Surinam, highest honour as the most distinguished citi- Colombia and Argentina was climaxed in zen of the world." It was felt that the con- February, 1973, by the gathering of ference and the follow-up material designed the gathering of approximately one hundred youth who met at Rosario del for the participants would prepare the children Tala, following admirably for their future role as BahB'i youth. the Summer School, to hold an international

music festival designed to encourage the crea-
 1973 tion of original
 compositions by Baha'i musi-
 Colombia: An International Youth Conference cians. The outstanding
 entries were recorded
 in Cali in January was combined with pro- and a cassette tape
 recording was distributed
 clamation activities as a result of which thou- by the Board of Counsellors
 to youth comsands heard the BahYi Message. A BahB'i mittees in all
 the countries of South America.
 exhibit in a park attracted approximately 800 Public programmes held
 during the conferpeople daily to receive information and litera- ence
 attracted other youth a number of whom
 ture. The second largest radio station presented embraced the Cause. Workshop
 sessions were

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held on topics of particular interest to young which were well attended by
 youth, stimulated
 people. Two members of the Auxiliary Board, and reinforced the youth as
 they advanced "to
 both of whom are youth, from Brazil and the forefront" and "changed
 the face" of the
 Bolivia respectively, taught classes and parti- teaching work.
 cipated in the activities of the conference. An
 American youth who attended stayed on as a
 pioneer. A number of the youth in attendance PROCLAMATION THROUGH
 MUSIC

had played a leading role as travelling teachers, Interwoven with the
 conferences and the
 some of them internationally. activities generating
 therefrom were the unnumbered teams of "musical ambassadors"
 Mexico: The first International Youth Con- of the Faith who served as
 travelling teachers
 ference of Mexico brought together youth and attracted thousands to
 investigate the
 from El Salvador, Guatemala, Ecuador, Message of Baha'u'llah.
 Sometimes a youth
 Mexico and the United States-two hundred in would travel singly,
 equipped only with a
 total. Mrs. Carmen de Burafato of the Con- guitar, a repertoire of
 songs with BahB'i
 tinental Board of Counsellors and Mr. Paul themes, and a desire to
 share the Baha'i Teach-
 Lucas of the Auxiliary Board lent stimulus ings, financing his own
 national or interthrough their keynoting of the role of youth in national
 travels during vacation periods.
 building the New World Order. The conference Notable journeys were made

by Phil Lucas

which was held in Puebla City and in the in-Mexico, by Fiona

stitute at Acatepec-an institute named after many months

the Hand of the Cause Amelia Collins-training youth

aroused widespread interest among visiting also of England,

students who were attracted to the meetings visiting seven African

by the Baha'is they met.

Marvin Dreyer of El

The conferences typified by those described countries throughout

above-numbers of which on a smaller scale Caribbean.

were held in countries throughout the five con-would form groups

tinents-and the Oceanic and Intercontinental distant points.

Conferences described elsewhere in this volume, activities were reported

extending from Alaska to

Dunn of England who spent

in Europe performing and

singers, and by May Hofman

who spent eight months

countries. Mr. and Mrs.

Salvador visited twelve

Latin America and the

Oftentimes musicians

and make extended trips to

Some groups whose

International Bahh'i Youth Conference, Argentina; February, 1973.

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"Great Day", the first Bahh'i Youth singing group of the Netherlands, 1972.

are "The Dawn-Breakers" of Australia and concert audiences, who

their European counterpart; the "New-Era the BahB'i

Trio" who travelled throughout Central Faith during inter-

America and the Caribbean; the "Hand-in-"Seals and Crofts"

Hand" music teams called "New Garden, attention of a whole

South" and "New Garden, North" and others interested in contemporary

who participated in the work in Europe includ-alone, in Japan,

ing "Talisman", "The Reli-Pops" and "Wind-Coley", through

flower", a multi-racial chorus from Alaska. In Faith, brought it to the

the United States, "The Jin-ai Singers" who

tion of vast radio and

composed music inspired by

Teachings and spoke of the

views and performances.

brought the Faith to the

generation of those

music. On one engagement

"England Dan and John Ford

their references to the

notice of an estimated three

million people,
 formed in 1964, and the "Victory Chorus" of the National Assembly
 reported. In his world
 California, trained by Russ Garcia in 1966, travels, the distinguished
 "giant of jazz", John
 made valuable contributions wherever they Birks "Dizzy" Gillespie-a
 youthful spirit appeared. "The Crimson Ark" group were publicly
 proclaimed his affiliation with the
 active in Uruguay and typical of the many Cause of BahB'u'llah, as did
 the American
 groups formed in South America. "Jalal", singer, Vic Damone, and the
 Italian pianist,
 one of the earliest groups in Canada, were Alfredo Speranza.
 acclaimed for their performance with the Saskatoon Symphony when they premiered
 their
 original composition "Love is the Mystery of THE DAWN-BREiAKERS O F
 EUROPE
 Divine Revelation". "Collage" and "Geyser" The European Dawn-Breakers'
 roadshow,
 were later Canadian groups. Before the con- "A Plea for One World", was
 conceived over
 clusion of the Nine Year Plan, counterparts of a cup of coffee at the Swiss
 winter school at
 these music groups had been formed in almost Fiesch in December, 1968, by
 a group of
 every country. Bahi'i youth from four
 countries: Charles
 Great impetus was given the teaching work Hamburger (Holland), Reza
 Reyhani (Gerthrough established Baha'i recording artists many), Dolores
 Eichenberger Woodtli (Switwho brought the name of the Faith to the atten-
 zerland) and May Hofman (England). In the
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"The Dawrt-Breakers of Europe" whose road show A Plea for One World widely
 proclaimed
 the Baha'i Faith thro~rghoutEurope commencing in 1969.

spring of 1969 the team met for three days at pean nations. Some financial
 aid was provided
 the Frankfurt Temple with the distinguished and the team was preceded on
 its tour by an adarranger and composer, Russ Garcia, who lent vance
 publicity group led by Linda Marshall.
 encouragement and gave permission for use of In a letter received by the
 troupe the Univerthe name "Dawn-Breakers", the name of his sal House of
 Justice commended them, noting
 sailing craft which carried him on his teaching that their initial tour in
 1969 was "entirely spontour of the South Pacific islands and one al-
 taneous and organized by the youth themselves

ready adopted by the youth chorus of Australia. who paid their own expenses." Stating that it With Reza managing, a script was designed by was fully aware "of the difficulties and even May, Barney Leith and Eddie Kollaart, staff privations" experienced by the members of the was recruited and the show, produced by Mark cast, the Universal House of Justice encouraged Hofrnan, was launched at the Dutch summer the creation of national "Dawn-Breakers" school that year, by a troupe consisting of groups in 1971 to be financially assisted by twenty-nine youth from Germany, France, National Assemblies. Switzerland, Austria, Holland, Great Britain, By the end of the Nine Year Plan a large the United States and Canada. The success of number of European countries had achieved this medium for presenting the Faith became this, and through these teams the Faith was immediately obvious at the first public perfor- brought to the attention of countless thousands mance in Arnhem and as resistance to this in- on the Continent. novative teaching format melted, a tour of A published report of the "mother" group who pioneered the roadshow fifteen cities in Holland, Germany and Bel- reads: "The purpose of the group gium was launched, the troubadours trans- was to present the Faith in a manner which porting themselves at their own expense in a would be easy to understand, calling attention 40-seater coach bearing the legend: "Baha'i to the fact that the BahB'i Faith offers the Singing Group-Dawn-Breakers of Europe". the solution to the prob- lems with which the world is now A second Dawn-Breakers group formed in 1970 participated in by youth from thirteen language problem was solved by the use of a narrator, with action done in countries, spent five weeks touring nine Euro- mime. In that

"Windflower", a nzulti-racial Bahri'i Youth vocal group formed in Alaska, photographed following a performance in Germany; February, 1973.

way, the narrator's script could be translated Widespread newspaper publicity was oband adapted to the situation without unduly tained

wherever the teams performed-in parks,
involving the cast. public squares and, when
available, in more
"The theme of the show was one of search, formal settings. "Glowing
reports" received
centred on an 'Everyman' character who wit- of their activities led the
Universal House of
nessed famine, greed, hatred, prejudice, despair Justice to write expressing
"keen admiration
and futility in a materialistic society in which for the wonderful service
which the youth have
he had gained success. The object of his search rendered in Europe through
this medium" and
became apparent when, at last, he turned his stating that the result has
been "a turning point
attention to 'The Nightingale of Paradise' in the work of the BahB'i
youth" on the Con-
Whose divine call had been summoning him tinent.
all along."

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American Bahri'i Youth team in Norway, 1972. This is one of n7any similar
groups which
participated in the "Hand-in-hand" teaching project throughout Europe.

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

2. T H E L A W S G O V E R N I N G T H E S P I R I T U A L L I F E

(The following excerpts from a letter written to an individual Bahri'i by the
Universal
House of Justice on February 6,1973, were later sent to all National Spiritual
Assemblies)

'JUST as there are laws governing our phy- for the sake of his own
apparent happiness is
sical lives, requiring that we must supply our seen to have been
following a chimera; he does
bodies with certain foods, maintain them with- not attain the happiness
he sought, he retards
in a certain range of temperatures, and so his spiritual advance and
often brings new
forth, if we wish to avoid physical disabilities, problems upon himself.
so also there are laws governing our spiritual "To give one very
obvious example: the
lives. These laws are revealed to mankind in Baha'i law requiring
consent of parents to
each age by the Manifestation of God, and marriage. All too often
nowadays such conobedience to them is of vital importance if each sent is
withheld by non-Baha'i parents for

human being, and mankind in general, is to racial prejudice; yet we develop properly and harmoniously. Moreover, the profound effect these various aspects are interdependent. If an individual violates the spiritual laws for his own law, to the extent that development he will cause injury not only to himself but to the society in which he lives. Similarly, the condition of society has a direct relationship with their child effect on the individuals who must live within it. "As you point out, it is particularly difficult BahB'i law in the face to follow the laws of Bahi'u'llih in present-day not only strengthen our society whose accepted practice is so at variance influence those around us. with the standards of the Faith. However, there on sexual intercourse are certain laws that are so fundamental to the permissible only between a healthy functioning of human society that they his wife. In this must be upheld whatever the circumstances. you extracts from Realizing the degree of human frailty, BahB'u'-behalf of the Guardian 11ah has provided that other laws are to be various aspects of the applied only gradually, but these too, once they contains the paragraph are applied, must be followed, or else society letter. will not be reformed but will sink into an everworsening condition. It is the challenging task of the Baha'is to obey the law of God in their BahB'i attitude to own lives, and gradually to win the rest of man- the problem of sex and its relation to kind to its acceptance marriage. "In considering the effect of obedience to the on this matter, laws on individual lives, one must remember concern and about

reasons of bigotry or have seen again and again on those very parents of children in the Baha'i not only is the consent cases, but the character affected and their greatly strengthened. "Thus, by upholding of all difficulties we own characters but "The BahB'i teaching is very clear. It is man and the woman who is connection we share with four letters written on which throw light on matter. One of them that you quote in your "The BahB'i Teachings which is of such vital

that the purpose of this life is to prepare the wide divergency of soul for the next. Here one must learn to control and emphatic. Briefly control and direct one's animal impulses, not to conception of sex is based be a slave to them. Life in this world is a succession of tests and achievements, of falling sexes, not only because it short and of making new spiritual advances. commendable ethically, but Sometimes the course may seem very hard, but the only way to a happy one can witness, again and again, that the soul life. Sex relationwho steadfastly obeys the law of BahB'u'llah, of any form, outside marriage, are not however hard it may seem, grows spiritually, and whoso violates while the one who compromises with the law be responsible to God,

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but will incur the necessary punishment from marriage; according to society. the Baha'i Teachings no sexual act can be

'The Baha'i Faith recognizes the value of performed bethe sex impulse, but condemns its illegitimate married persons. Outside of and improper expressions such as free love, no lawful or healthy companionate marriage and others, all of The Baha'i youth which it considers positively harmful to man be taught the and to the society in which he lives. The which, when exercised, proper use of the sex instinct is the natural effect on the right of every individual, and it is precisely and of personality for this very purpose that the institution of other should be admarriage has been established. The Baha'is nay even encouraged, to contract d o not believe in the suppression of the sex marriage while still young and in full posimpulse but in its regulation and control.' session of their physical vigour. Economic

which there is such a views, are very clear stated the Baha'i on the belief that practised by both is in itself highly also due to its being and successful marital ships permissible therefore, this rule will not only

(From a letter dated September 5, 1938, factors, no doubt, are often a serious hint to an individual believer) drance to early marriage but in most cases

are only an excuse, and as such should not

'The question you raise as to the place in be over stressed.'

one's life that a deep bond of love with (From a letter dated

December 13, 1940,

someone we meet other than our husband to

an individual believer)

or wife can have is easily defined in view of

the teachings. Chastity implies both before 'As regards your

question whether it would

and after marriage an unsullied, chaste sex be advisable and useful

for you to marry

life. Before marriage absolutely chaste, after again; he feels unable to

give you any demarriage absolutely faithful to one's chosen finite

answer on that point, as this is essencompanion. Faithful in all sexual acts,

tially a private affair about which you, and

faithful in word and in deed. the friends around you or

your local assem-

'The world today is submerged, amongst bly are in a much better

position to judge.

other things, in an over-exaggeration of the Of course, under normal

circumstances,

importance of physical love, and a dearth of every person should

consider it his moral

spiritual values. In as far as possible the duty to marry. And this is

what Baha'u'llah

believers should try to realize this and rise has encouraged the

believers to do. But

above the level of their fellow-men who are, marriage is by no means

an obligation. In

typical of all decadent periods in history, the last resort it is for

the individual to deplacing so much over-emphasis on the purely cide

whether he wishes to lead a family life

physical side of mating. Outside of their or live in a state of

celibacy.'

normal, legitimate married life they should (From a letter

dated May 3, 1936, to an

seek to establish bonds of comradeship and

irldividual believer)

love which are eternal and founded on the

spiritual life of man, not on his physical life. "You express surprise at

the Guardian's

This is one of the many fields in which it is reference to 'the necessary

punishment from

incumbent on the BahB'is to set the example society'. In the

Kitbb-i-Aqdas BahB'u'llih proand lead the way to a true human standard of
hibits sexual immorality and in the Annexe to
life, when the soul of man is exalted and his that Book states that the
various degrees of
body but the tool for his enlightened spirit. sexual offences and the
punishments for them
Needless to say this does not preclude the are to be decided by the
Universal House of
living of a perfectly normal sex life in its Justice. In this connection
it should be realized
legitimate channel of marriage.' that there is a distinction
drawn in the Faith
(From a letter dated September 28, 1941, between the attitudes which
should characto an individual believer) terize individuals in their
relationships to other
people, namely loving forgiveness, forbearance,
'Concerning your question whether there and concern with one's own
sins, not the
are any legitimate forms of expression of the sins of others, and those
attitudes which should
Bah2i youth who participated in the Inter-Faith Youth Devotional Service
sponsored by the
United Nations Association of Australia at Sydney Town Hall; October, 1972.
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be shown by the Spiritual Assemblies, whose the basis of what you have
learned from study
duty is to administer the law of God with jus- and experience-a whole
fabric of concepts
tice. about the human mind, its
growth, develop-
"A number of sexual problems, such as ment and proper functioning,
which you have
homosexuality and trans-sexuality can well learned and evolved without
reference to the
have medical aspects, and in such cases re- teachings of Baha'u'llah.
Now, as a Baha'i,
course should certainly be had to the best you know that what
BahB'u'llih teaches about
medical assistance. But it is clear from the the purpose of human life,
the nature of the
teaching of BahB'u'llih that homosexuality is human being and the proper
conduct of human
not a condition to which a person should be lives, is divinely revealed
and therefore true.
reconciled, but is a distortion of his or her However, it will inevitably
take time for you

nature which should be controlled and over- not only to study the
BahB'i teachings so that
come. This may require a hard struggle, but so you clearly understand
them, but also to work
also can be the struggle of a heterosexual per- out how they modify your
professional conson to control his or her desires. The exercise cepts. This
is, of course, not an unusual preof self-control in this, as in so very many
other dicament for a scientist. How often in thecourse
aspects of life, has a beneficial effect on the of research is a factor
discovered which reprogress of the soul. It should, moreover, be quires a
revolution in thinking over a wide
borne in mind that although to be married is field of human endeavour.
You must be guided
highly desirable, and BahB'u'llah has strongly in each case by your own
professional knowrecommended it, it is not the central purpose of ledge and
judgement as illuminated by your
life. If a person has to wait a considerable growing knowledge of the
Baha'i teachings;
period before finding a spouse, or if ultimately, undoubtedly you will find
that your own
he or she must remain single, it does not mean understanding of the human
problems dealt
that he or she is thereby unable to fulfil his or with in your work will
change and develop and
her life's purpose. you will see new and
improved ways of helping
"In all this we have been speaking about the the people who come to you.
Psychology is still
attitude that BahB'is should have towards the a very young and inexact
science, and as the
law of Baha'u'llah. You, however, as a doctor years go by Baha'i
psychologists, who know
working mainly as a counsellor in family and from the teachings of
Bahk'u'llah the true
sexual problems, will mostly be concerned pattern of human life, will
be able to make
with advising non-Baha'is who do not accept, great strides in the
development of this science,
and seeno reason to follow, the laws of BahB'u'- and will help profoundly in
the alleviation of
11ah. You are already a qualified practitioner human suffering."
in your field, and no doubt you give advice on

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

3. IMPRESSIONS OF A B A H A ' I Y O U T H F R O M A J O U R N E Y R O U N D T H E W O R L D

MANY experiences of life defy verbal ex- have a way of establishing themselves

in one's
 expression, reaching as they do beyond the heart and soul after only a
 few minutes or hours
 limits of thought and conception to deeper of friendship. And after
 all, many of the BahB'is
 worlds of meaning and feeling. Perhaps the that a travelling BahB'i
 meets, stays with and
 spiritual world will always be just beyond the gets to know, will be
 remembered by history as
 full grasp of man. Certainly in this imperfect the great souls of the
 age-far more distintime, when our understanding of spiritual guished
 than the statesmen, industrial leaders
 forces is so limited, if a BahB'i is granted a and famous personalities of
 a dying order! The
 close view of the power and enthralling beauty experiences of pioneering
 and sacrifice in the
 of his Faith-albeit only a momentary view path of God have purified
 and spiritualized
 as on pilgrimage or during some especially many a BahB'i hero in the
 field, bringing forth
 significant BahB'i event-the experience is such some of the jewels of our
 time. How often was
 as to strike wonder and amazement into the I reminded of Baha'u'llah's
 words: " . . . jelloivheart. It is as though we were riding with ease ship
 with the righteous cleanseth the rustfrom off
 upon the sea, and only occasionally were im- the heart" !
 mersed to feel the power of the deep currents Several general
 impressions remain with me
 and witness the beauty of the fish and coral from that trip, which I
 would like to try to exwhich all the while exist beneath us. A journey
 press here. One is the tremendous growth and
 round the world visiting BahB'is is this type of maturity of the Faith in
 recent years. We are
 experience-a momentary glimpse of tremen- all familiar with the
 statistics of the rapid exdous forces at work, an enthralling romance
 pansion of our Faith; but what these statistics
 with the true significance of the age in which we really mean is generally
 beyond our range of
 live, and an influence on one's own soul which experience. Thus, to see
 the Faith functioning
 cannot be compared to other experiences of life. and growing in country
 after country, in
 It was my great privilege to be able to ex- islands and continents, in
 regions at war and
 perience this type of service to the Faith in those in peace, in
 democracies and kingdoms-
 1972 and 1973. Taking advantage of the in- literally every place that

airplanes fly (and of
 ternational air travel rule allowing unlimited course many others
 besides!)-was indeed
 stops on a given ticket between distant cities breathtaking. It used to be
 that when interwithout additional charge, and having saved national
 travellers set out to spread the Word
 my funds and planned my trip assiduously dur- of God for this age, they
 felt like lonely lights
 ing two years in the military service, I was able in dark regions, breaking
 new paths where no
 to travel for a year and visit Bahh'is in over fellow-believershad trod
 before.For Americans
 fifty countries in the Pacific, Asia, Africa and and Persians this
 experience has become es-
 Europe. It was a rapid journey, with too little pecially deep-rooted in our
 attitudes and expectime in each place to do much more than meet tations,
 since we sent out so many pioneers
 the friends, encourage them, bring news and during the years of
 geographical expansion of
 pictures of BahB'is in other places, share some our Faith. Now, however,
 one can travel to
 songs, and take pictures. In fact for me it was what seem the remotest
 parts of the earth,
 rather like an audio-visual show, with scenes of and find oneself welcomed
 at the airport or
 tremendous drama and significance appearing station by a representative
 of the national or
 briefly before me, only to be flashed away and local Assembly, and put
 immediately under
 to be replaced by others. But how can one ex- their care and supervision.
 No longer is there
 press the preciousness of those brief moments, an area of the world
 accessible to Westerners
 those vanishing experiences ? Somehow BahB'is that is not under the
 jurisdiction of properly

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Suhs, a Ponapean Bahri'i youth (left) with visiting Bahb'i teacher, Greg Dahl
 (right) on their
 return from a teaching trip to villages in Ponape, Micronesia.

A Baha'i teacher training institute held in a public school building in a
 village in southern Korea.

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Bahri'i youth at the National Hap'ratu'l-Quds, Singapore. Govindan, a Malaysian
 youth
 pioneer, is seen second from the left.

constituted Baha'i administrative bodies, and Oftentimes, as I observed this phenomenon the BahB'i traveler is no longer an agent acting in operation, I thought that BahB'u'llah's alone, but rather a part of a vast system Teachings and especially His administrative of administration and teaching that girdles order were like a vast sketch of a magnificent the globe. Indeed, these relatively new develop- scene which He had left us-but without the ments pose an interesting and vital challenge colors filled in. Slowly, as various nationalities to the Baha'i traveler, since he must continu- entered the Faith in force, we acquired new ally find the balance between seeking the advice colors to fill in parts of the painting. For a long and guidance of local administrative bodies, time only two or three colors were available, which often requires considerable patience and so the painting was necessarily spotty and from hurried Westerners, and independently incomplete. Now, however, most of mankind offering suggestions and examples of successes is substantially represented in BahL'i adminisin other places, which sometimes are timely and tration, and the richness and fullness of the of great value, and at other times are ill-con- painting in full color are beginning to be apceived and poorly suited to the local circum- parent. In time the splendor and completeness stances in a new place. Naturally a visitor has of this painting of BahB'u'llah's will astonish much to offer in perspective, diverse experi- mankind. ence and enthusiasm which is of great value to Indeed, the achievement of the Faith in BahL'i comnlunities he visits; but since these reaching all the various races and peoples of communities are now maturing in their own the earth is no accident; and watching this proright, he must adjust his approach to har- cess has been for me a vivid and instructive monize with local efforts, and his plans must contrast to the processes of division and polaribe screened and modified by administrative zation so evident in the world. The general law of human behaviour has always been that those needs and problems. BahL'i administration is who once get ahead have the power and rebeginning to come of age around the globe. sources to get farther ahead, so that enormous

Huma Subfzdni of Persia (left) and Parvin Bihi of India (right) with homefront teacher Samuel Akale, in Yaoundk, Cameroon, preparing to depart on a teaching journey of several weeks to northern Cameroon and Chad.

disparities of opportunity and well-being are a year's world tour? It seems impossible to created between men. For an American accus- them! Indeed, it seems impossible that such tomed to affluence and easy living, to see the differences can continue in the world. And yet, world and the incredible lack of opportunity the Baha'i system works on opposite prinfracing most of mankind is a tremendous lesson ciples. The BahB'i community or individual in the absurd inequities of our time. This is who gets ahead is immediately expected to especially so for the Baha'i traveler, who fre- share its success with others through the sendquently stays (if he wishes) with his Baha'i ing of pioneers, circulation of travel teachers, or hosts, sharing the living conditions of the people contribution of funds. For example, Malaysia of the place he is visiting. How does one explain was still stunned, at the time of my visit, by the to one's BahB'i brother and close friend in India fact that they had achieved such a sudden'and or Fiji that an American youth can save from unexpected expansion during the Nine Year his military pay in two years enough to finance Plan that they had been quickly asked to pro-

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vide pioneers and assistance to nearby Asian very first experience on the trip will illustrate countries and to Africa. 'They were still accus- the marvelous workings of this system. Shortly tomed to thinking in terms of receiving assis- before I was due to depart from California for tance rather than giving it! It is in this way that the South Pacific, word was received from the the natural tendency toward inequalities that is Continental Pioneer Committee in Australia, whose area extended over inherent in the human condition has been routing through Tahiti the Pacific, that a moderated among BahB'is with a process of rather than through sharing, producing a sense of harmony, co- Hawaii would cost me no more and would be

operation and family feeling that is in stark contrast to the animosities and distrust of nations and peoples. I was repeatedly astounded at how well and naturally my BahB'i hosts in Committee in Australia, with foreign lands, including villagers and struggling This committee cabled but impoverished families, accepted and welcomed me as their brother and BahB'i comrade, despite my cameras, tape recorder, pictures, guitar, self-ironing shirts and other Western paraphernalia. Theirs was the much greater and a cable reached "culture shock", I'm sure! Another aspect of the international development of the Faith which impressed me deeply was the interconnectedness and global scope of the BahB'i administrative institutions I BahB'is often think of ourwork as inefficient because our standards are

of greater value for the Faith. Unfortunately, however, an address for Baha'is in Tahiti was not available in the U.S. sent back to the only a few days notice. the appropriate National Caledonia (3,000 miles who in turn cabled BahB'is met me at the World Centre was informed me in California with an address in case other efforts should fail. Thus the globe and the visitor with Baha'is in a small Pacific. Indeed, we BahB'is often think of ourwork as inefficient because our standards are

Partial view of the audience at the Bahri'i Youth Conjerence, Padova, Italy; summer, 1972.

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so high, but my experience has been that the international operation of the Faith is such as the problems of comto rival the largest and best organized organization and planning that had to be surtions on the face of the globe. Indeed, what other organization could summon the resources Today those difficulties and personnel to arrange to have a visitor met there is no obscure or and welcomed by a native in virtually any air-world for Baha'is!

guidance and advice to teacher. Well I remember the largest and best organized organization and planning that had to be surtions on the face of the globe. there were Counsellors. are no longer, and indeed forgotten region of the

port of the world (as I was welcomed in the still struggle in many parts first fourteen countries I visited), including, for freedom of worship, for example, Funafuti Atoll in the middle of the Pacific which has a population of perhaps 500. rights, or for acceptance And our Baha'i administrative personnel are or group not yet not highly paid, well-trained employees, like discouraging and insurmountable as these difficulties may seem to the only reward is the privilege of service. involved, it is clear to I cannot leave this subject without paying a tribute to the Institution of the Continental Baha'is is immensely Boards of Counsellors, with whom I had the with firm bonds of privilege of working closely. This Institution is linking the tens of yet another sign of the maturation and growing strength of the Cause. Travelling widely, each increasingly the local communities will benefit and draw strength and with the peoples, cultures, and Baha'i history world-wide community that Baha'u'llah, with His unerring touch with the needs and problems of the necessary instrument Faith, and offer unparalleled and invaluable world.

AND THE UNITED NATIONS

WITH UNITED NATIONS

IN the spring of 1947 the National Spiritual Assemblies were Assembly of the Bahá'ís of the United States the British Isles; and Canada was accredited to the United Nations Office of Public Information as a national non-governmental organization quali-

Naturally Baha'is of the world for basic recognition of the Faith religion, for property among a particular people represented. But corporations. Their Baha'is immediately the Baha'i fortunate enough world community of strong and resourceful, unity and communication thousands of Baha'i globe, and that support from this diverse munity that vision, knew would be the for the redemption of the

Community". These eight those of North America; Germany and Austria; Egypt 'Iraq; f a n (Persia); Burma; and Australia and

New Zealand. Each
 fied to be represented through an observer. National Spiritual
 Assembly in its application
 A year later the eight National Spiritual Assem- established the National
 Assembly of the
 blies then existing were recognized collectively United States as its
 representative in relation
 as an international non-governmental organ- to the United Nations.
 ization under the title "Baha'i International A significant action
 was taken in July, 1947,

Partial view of skyline of New York. In the left foreground is seen the United Nations complex.

Offices of the Baha'i International Community are located in the adjacent Carnegie Foundation

Building at 345 East 46th Street.

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Annual Conference of Non-Governmental Organizations held at United Nations headquarters,

New York; May 31, 1972. In the centre are seen (left to right) Dr. Kurt Waldheim, Secretary-

General of the United Nations, and Dr. Victor de Araujo, who served as Chairman of the United

Nations Executive Committee of Non-Governmental Organizations during 1971 and 1972.

when the United Nations Special Palestine (enjoying the same
 privilege in this respect as

Committee addressed a letter to Shoghi Jews, Muslims and
 Christians do in regard to

Effendi Rabbani, Head of the Baha'i Faith, visiting Jerusalem) be
 acknowledged and perresident at the BahB'i World Centre in Haifa,
 manently safeguarded."

requesting an expression of the BahB'i attitude With this communication
 the Guardian onto the future of Palestine. In his reply, Shoghi closed a
 summary of the history and teachings

Effendi made it clear that "Our aim is the estab- of the Baha'i Faith which
 the Baha'is of the

lishment of universal peace in the world and United States reprinted
 and distributed widely.

our desire to see justice prevail in every do- In addition to
 ,participation in a number of

main of human society, including the domain international and United
 States regional conof politics." The Guardian also pointed out his

ferences, four BahB'i documents were formally submitted: "A BahB'i
 concern that "the fact be recognized by who-

Declaration of Human

ever exercises sovereignty over Haifa and Obligations and Rights", 1947; "A Baha'i 'Akka, that within this area exists the spiritual Statement on the Rights of Women", 1947; and administrative centre of a world Faith, and and "The Work of BahB'is in Promotion of that the independence of that Faith, its right Human Rights", 1948. On November 9, 1949, to manage its international affairs from this a letter was addressed to United Nations to forsource, the rights of BahB'is from any and mulate a method of worship acceptable for use every country of the globe to visit it as pilgrims in its future prayer building.

AND THE UNITED NATIONS

Adapted from the report of MILDRED R. MOTT A HED E H ,
Bahd'i International Observer at the United Nations

THE period 1954 to 1963 was a highly event- written by the Executive Secretary, Mr. Horace ful one, marking an increase of strength Holley, was sent to each of the delegates at the through the participation of the newly elected Conference. In addition, copies were presented to officials of many National and Regional Assemblies. These years universities, to librarians, witnessed as well, the desperate appeal to the and newspaper men. The distribution of this United Nations to save the lives of the Persian pamphlet is specially to be noted as a point of BahB'is. As in previous years, the BahB'i Inter- future reference. national Community sent delegates to many Preceding the opening of the Charter Reviinternational, regional and state conferences. sion Conference, a "Festival of Faith" was held In 1956 Shoghi Effendi appointed a special in the San Francisco Cow Palace. The seven committee to be called into action for matters Faiths represented were: Buddhist, Christianof international importance. Permanent mem- Eastern Orthodox, Orthodox, Christian-Probers of the committee were Dr. Ugo R. testant, Hindu, Jewish, Muslim and Baha'i. Mr. Giachery, John Ferraby, 'Aziz Navidi, Dr. Arthur L. Dahl, Jr., representing the BahB'i Amin Banani and Mildred R. Mottahedeh. Faith, read a prayer taken from the words of During the period of the Ten Year Crusade 'Abdu'l-Baha. Fifteen thousand people were the Bahi'i observers accredited to the United present at the Festival and the programme was

Nations were the Hand of the Cause Ugo R. both televised and broadcast by several nations, Giachery, Europe; Mrs. O . H. Blackwell, as well as being widely covered by the press.

United States; and Mrs. Mildred R. Mottahedeh, International.

UNITED NATIONS

NON-GOVERNMENTAL

CHARTER REVISION CONFERENCE

ORGANIZATIONS CONFERENCES

When the United Nations wrote its Charter Community was

The BahB'i International

in 1945 in San Francisco, the member nations international, regional and

represented in many

realized that changing world conditions might

local conferences of United

Nations Nonnecessitate changes in its Charter. It therefore Governmental

Organizations. Baha'i delegaarranged for a Charter Revision Conference to tions chosen from many racial backgrounds

be convened in 1955. In anticipation of this sig- attended international conferences held in the

nificant event each Baha'i National Spiritual New York and the Geneva headquarters of the

New York and the Geneva

Assembly was solicited for suggestions which

United Nations. Their

contributions to the dismight be incorporated in BahB'i proposals for

cussions on various subjects were highly con-

Charter revision. Bearing these suggestions in structive and received serious attention.

mind, a carefully conceived pamphlet represent-

On May 20-21,1959, at

the New York heading the first united effort of all the National quarters,

a United Nations Conference for

Spiritual Assemblies in a non-Bahi'i field was

Non-Governmental

Organizations was held on

prepared. Entitled "Proposals for Charter the problems of technical aid given by the

the problems of technical

Revision Submitted to the United Nations by specialized agencies in

United Nations and its

the BahB'i International Community", a copy the social and economic fields. In connection

the social and economic

of this pamphlet, together with a covering letter field, a delegation repre-

with those in the social

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senting the Baha'i International Community

'Aziz Navidi and

Mildred R. Mottahedeh, each

and the National Spiritual Assembly of the country and meeting

coming from a.different

Baha'is of the United States presented a resolu-

within thirty-six hours

of the time that the detion recommending that Non-Governmental

cision had been taken to convene.

Organizations endeavour to obtain endorsement of the Genocide Convention from their respective organizations. Typical of local conferences, in the United States two delegates, except those from Communist or Arab countries, were interorganized for the Non-Governmental Organizations in that state. At the same time, the Committee pressed for an interview with the Secretary-General of the United Nations. Despite days of ceaseless THE BAHAI APPEAL TO THE UNITED NATIONS efforts, only the personal sympathy of many of the delegates was won. Each passing day brought news of still more violent attacks on the Persian BahB'is and the date for the proloose-wanton murder, rape, imprisonment, dismissal of BahB'is from the civil service, destruction of the Rights Commission dome of the Baha'i National Headquarters in Tehran by government officials, and destruction of the Bab in Siraz. In short, the Committee redoubled its efforts but without effect. The head of the Human Rights Commission could offer little hope. Though many were friendly and sympathetic, no delegate or organiof the House of the Bab in Siraz. In short, zation wished to speak up for the Baha'is. The day of the adjournment of the Economic and Social Council was drawing near. It was desian Baha'is. Cables to the &ah and the Prime Minister from Baha'is all over the world lawyer to frame the appeal. Mr. Max Habicht was chosen, though at brought no cessation of the persecutions. The did not know that it the time, the Committee had represented the frenzy of the mobs, who were not only un- of Nations. was this same lawyer who had represented the restrained but actually encouraged, reached The appeal, Baha'is before the League of Nations. such heights that the possibility of a wide- spread massacre of the Persian Baha'is became

together with the evidence of the very real. This massacre was, in fact, openly persecutions, was presented to the Secretary promised in the press and in public meetings.

General, to all members of the Economic and Social Council who had been interviewed, to BahB'i International Community to lodge an the Human Rights Commission, to the Special appeal for immediate assistance with the United ized Agencies, and to the International Non-Governmental Nations. At that moment, the Economic and Governmental organizations. A press conference was held and the Social Council of the United Nations was ence was held and the news of the appeal circumeeting in Geneva, Switzerland, and it was to lated. The Committee could do no more in this Council, or to some division of it, that the Geneva. With hearts made heavy by a sense of petition would have to be addressed. The their failure to save their Persian brothers from chances that the BahB'is could present their extermination, they left Geneva to return to case in time to save their co-religionists was their native lands to launch a publicity camslim. It was well known that the files of the paign to arouse the publicconscience.

Human Rights Commission contained thou- A few days before the scheduled massacre, the Committee received sands of appeals for relief from religious perse- the startling news that cution and that the United Nations was able to the Secretary-General, Dag Hammarskjold, do very little to alleviate the distress of the vic- yielding to the pleas of the American delegates tims. It was decided to send a committee to and of the High Commissioner for Refugees, Dr. G. J. van Heuven Geneva to make a desperate appeal for help. Goedhart, decided to send Dr. Goedhart to The Committee consisted of Dr. Ugo R. Gia- meet with Mr. Nasru'- chery, Dr. Hermann Grossmann, JohnFerraby, llah Intizgm, chief Iranian delegate to the United Nations, and his brother, Mr. 'AbduY- receive equal attention with other instances of llah Intizam, Minister of Foreign Affairs in religious discrimination. This new religion should be respected like Iran. The meeting took place in Bonn, West Germany, where the two brothers were visiting the world."l at the time. Their government had been certain

that the United Nations would not intervene to save the Baha'is since the provisions of the GENOCIDE Charter for upholding human rights and fundamental freedoms were only morally, not legally, binding. The intervention of the Secretary-General astounded the Iranian Government. This intervention, the efforts of prominent Gunewardene of Ceylon, a Baha'is in Iran, the appeals of the National Genocide Convention. Spiritual Assembly of the Baha'is of the United States to the American State Department, and Baha'i communities the publicity campaign, brought an immediate end to the physical persecution and lifted the New Zealand, made danger of massacre. the United Nations. Economic reprisals against the BahB'is continued. BahB'is who had been summarily dismissed from civil service or from teaching posts following state were not restored to their posts. They were still President, I have the honor and denied the fundamental religious right of assembly for worship, and their centres were United Nations and there still being held by the government. After fore of the world at large, documents which months of attempts by individual BahB'is in conscience of my fellow co-TehrAn and many appeals by the Americans to their State Department, Shoghi Effendi instructed the BahB'is to launch another appeal have adopted reads: to the United Nations. In July 1956, Dr. Amin Banani and Mildred

ENDORSEMENT OF THE

On April 10, 1959,

BahB'i International

the President of the Human

sion, Ambassador

statement endorsing the

For the second time, the

Assemblies, representing

located in North and South

Africa, Asia, Australia and

a joint effort in regard to

Mr. H. Borrah Kavelin,

National Spiritual Assembly

the United States, made the

ment: "Mr.

the privilege to present to

the conscience of the

government. After

represent an act of

religionists of more than

territories.

"The resolution they

'Since the teaching and

of mankind is the cornerstone

of the religion

Mottahedeh again went to Geneva. They spoke revealed by BahB'u'llah, His followers through individually with the delegates of the Economic out our jurisdiction recognize the vital imporand Social Council, but were unable to get them tance of the Genocide Convention for assuring to present the BahB'i case. Finally, Dr. Jose the protection of small and helpless races and

Vincente Trujillo, the delegate from Ecuador peoples.

and Chairman of the Social Commission, "The BahB'is of the world have endorsed the

opened the session of that Commission with the Genocide Convention as an expression of their

following words : firmly held conviction of

the oneness of man-

". . . In regard to prevention of discrimi- kind and of the human race.

nation against religious minorities, we have re- "Nations, races and religious groups are

ceived many complaints. One of these, which, called upon to enrich, through their own inin my estimate, is of great importance, regards herent gifts, the common treasury of civilizathe curtailment of rights of a religious group in tion. Therefore, the destruction of any one of

a country which is an honored member of the them impoverishes the whole of the human

United Nations and which has a good record in race.

human rights matters-I am referring to the "Upon the preservation of this basic noble

complaints of a new religious group called the principle depend all the other efforts of the

BahB'is which have been distributed to the United Nations. By endorsing the Genocide

Secretary-General and other delegates. I believe Convention, the Baha'is express, through us,

this matter should receive the close attention of

the Subcommittee on Prevention of Discrimi- Further details of these appeals and the successful

outcome appear in The Bahri'i World, vol. xIIr, pp.

nation and Protection of Minorities and should 292-296.

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the hope that all the nations of the world will as delegates and Harriett Wolcott as observer.

rally around this great Convention." Charles Wolcott

participated as secretary of

Ambassador Ratnakirti Gunewardene re- the BahB'i International Community.

replied in part as follows:

During the final plenary session the non-

"Mr. Kavelin and Members of the BahB'i	governmental organizations
were invited to	
International Community: I am greatly im-	submit statements
regarding their work in the	
pressed by the endorsement of the Genocide	"new nations". The
BahB'i International Com-	
Convention by eighty National and Regional	munity submitted the
following which became	
Assemblies of the BahB'is, coming as they do	part of the record of
the Conference: a	
from countries and territories all over the	"The BahB'i
International Community, reglobe. This is a most powerful expression of	
presenting the Baha'is of over eighty countries	
world opinion. It makes us feel that our work	in all five continents
of the globe, wishes to prehere in the United Nations is supported indeed	
sent a few of its achievements in the new	
not only by the Governments, but by the people	nations.
themselves. . ."	"Community centres
have been established	
The Second Indian National Conference of	both in rural and urban
areas. In the urban	
Non-Governmental Organizations on United	areas, vigorous
assistance has been provided	
Nations Information was held at Vigyan	the primitive peoples
enabling them to integrate	
Bhavan, New Delhi, from April 3 to 5, 1959.	successfully into these
more highly developed	
This Conference was opened by the Prime	societies.
Minister, Shri Jawaharlal Nehru, with an	"Since a fundamental
principle of the	
address advocating the idea of the oneness of	BahB'i Faith is
education for all, schools at	
nations of the whole world, thus attaining the	various scholastic
levels form an important	
federation of all nations.	part of a continuously
expanding educational	
About one hundred non-governmental or-	programme for adults as
well as children.	
ganizations of India were represented at this	"Each Baha'i
community endeavors to	
Conference, including political, semi-political,	develop in its members
a world point of view	
non-political, social welfare, trade unionist and	leading to a broader
understanding of the	
some religious organizations. The BahL'i Com-	fundamental oneness of
the human race. This	

munity was represented by Mrs. Shirin Fozdar, serves to eliminate the
 traditional prejudices
 Dr. K. K. Bhargava, R. R. Williams and P. C. between nations, races
 and religions.
 Auplish. "Since so many of our
 aims and those of the
 Among the most important resolutions United Nations are
 identical, Baha'i compassed by the Conference were those on peace,
 munities all over the world support a vigorous
 universality, universal education for peace, programme explaining the
 structure and purand a world language. Several resolutions poses
 of the United Nations, an important part
 sponsored by the Baha'i delegates were also of which is the annual
 observance of United
 passed. Nations and Human Rights
 Days.
 On May 17 and 18, 1960, the United "In the field of Human
 Rights, the equality
 Nations Office of Public Information, in co- of men and women has
 been firmly, established
 operation with the Executive Committee of the in every Baha'i
 community. In many of these
 Non-Governmental Organizations, called a communities situated in
 primitive areas where
 meeting at United Nations Headquarters to the status of women has
 been very low, women
 discuss problems of co-operation "with the are now increasingly
 being elected to serve on
 United Nations family in so far as its pro- governing bodies.
 Baha'is are active in the program affects the new nations." Each organ-
 motion of all fundamental Human Rights, even
 ization was invited to nominate two delegates to the extent of the
 sacrifice of their own lives to
 and not more than three observers. In addition, preserve and uphold
 these principles on which
 each organization was asked to invite a member the ultimate peace and
 security of all peoples
 of its own executive governing board. Some 400 depend."
 delegates and observers attended. During the conference
 our observers and
 The Baha'i International Community nomi- delegates had many
 opportunities to meet
 nated Eugene Moye and Mildred Mottahedeh members of the United
 Nations Secretariat and

Criminal Court of Nador.

izations. Those attending on behalf of the
imposed upon three, five

Bahá'í International Community felt that the
imprisonment, and one

1960 Conference was yet another step in the
imprisonment for fifteen

process of "strengthening our ties with the
United Nations," one of the ten goals which

General Assembly of the

the beloved Guardian had set for the World
on the evening of

Centre of the Faith during the Ten-Year Cru-
sent to thirty-sade.

delegations appealing for help under

In 1962, for the second time in the nine-year
is a part of

period covered by this report, persecution of
Bahá'í International

Bahá'is made it necessary to appeal to the
Secretary-

United Nations for redress. This time the events
Nations, and the British

took place in Morocco in the form of arrests
quite independent imprisonment of a number of believers on

U Thant requesting his inter-

April 12 of that year. It was not until
ventiOn.l

October 31, however, that they were finally

arraigned before the Regional Court of Nador,
the Moroccan affair are

reported in The Bahá'í World, vol. XIII, pp. 288-

and not until December 10 that trial was
289.

Death sentences were

were sentenced to life

was sentenced to

years.

As the session of the

United Nations was to close

December 21, telegrams were
five

the Genocide Convention, which

International Law. The

Community wrote to U Thant,

General of the United

United Nations Association,

dently, cabled

ventiOn.l

Further details concerning

3. DEVELOPMENT OF THE RELATIONSHIP BETWEEN THE BAHÁ'Í INTERNATIONAL COMMUNITY AND THE UNITED NATIONS

In pursuance of this objective a number of
years, asked to be

measures were taken, the most significant of
responsibility, and Dr.

which was the decision that the status of the
appointed Accredited

Faith in the world had reached a level justifying
Mottahedeh accepted

application for recognition by the United
Representative of the

Nations of the Bahá'í International Commu-

that office for nearly twenty

relieved of the heavy

Victor de Araujo was

Representative. Mrs.

appointment as Alternate

Bahá'í International

Community.

nity as a non-governmental organization with A number of valuable and constructive acticonsultative status. To this end the Universal vities were carried out during the 1963-1968 House of Justice decided to assume the function period. In continuing its observer status as a of representing the BahB'i International Com- Non-Governmental Organization, the BahB'i munity in its relations with the United 'Nations, International Community sent representatives a responsibility which had been shouldered for to meetings open to it as well as maintaining many years: with great distinction, by the current contact with the activities of the United National Spiritual Assembly of the Baha'is of Nations in New York and elsewhere. BahB'i the United States. delegations attended the annual conferences of The Universal House of Justice decided in Non-Governmental Organizations associated 1967 that the volume and scope of the work of with the United Nations and a delegation also the Baha'i International Community justified attended the observances of the Twentieth the appointment of a full-time observer. Mrs. Anniversary of United Nations held in San Mildred Mottahedeh, who had performed Francisco in June, 1965. At this gathering, as a devoted and distinguished part-time service in token of appreciation and support of United

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Dr. Victor de Araujo, appointed in 1967 by the Universal House oJJustice us accredited representative ofthe BahZi International Communitj~to the United Nations seen in his office.

Nations, the Baha'i International Community active role in promoting interest in United presented to each delegation and to some of the Nations activities. officials a small, beautifully finished wooden One of the important assignments given by box bearing on its cover the celestial and ter- the Universal House of Justice to its representarestrial globes of the world. The following tive was the presentation on behalf of the message was attached : Universal House of Justice of The Proclamation Presented in appreciation by the Baha'i of Bahri'u'llrih to fifty-six Heads of State via

International Community on the occasion of their ambassadors to the United Nations. This delicate mission was carried out with great success and with but few exceptions, for reasons beyond control, all the fifty-six ambassadors received this historic document.

"The earth is but one country and mankind its In late 1965 the Baha'i International Comcitizens." Baha'u'llah munity established its own offices in New York, Observances of United Nations Day and renting space in a new building facing the Human Rights Day were also held in many United Nations complex to the south. The local communities throughout the Baha'i Baha'i United Nations Committee met for the world each year. The Baha'i International first time in the United Nations Plaza Building Community continued to play an increasingly in December, 1965.

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

q. T H E B A H A ' ~ I N T E R N A T I O N A L C O M M U N I T Y AND T H E U N I T E D N A T I O N S

THE most important development in the than a dozen organizations in this classiflcarelationship of the Baha'i world to the United tion-is granted to "organizations which are Nations during the period 1968-1973 was the concerned with most of the activities of the granting of consultative status to the Baha'i Council . . . and whose membership, which International Community by theBconomic and should be considerable, is broadly representa- tive of major segments of Social Council (ECOSOC) on May 27, 1970. population in a large The Universal House of Justice shared the number of countries." Finally, a third category of "Roster" applies to news with the BahB'i world in a cable reading "organizations which in part : do not have general or special consultative status but which the Council, or the Secretary- JOYFULLY ANNOUNCE BAHAI WORLD ATTAIN- General of the United Nations, considers can MENT CONSULTATIVE STATUS UNITED NATIONS make occasional and useful contribution to the

ECONOMIC AND SOCIAL COUNCIL THEREBY
work of the Council, or its subsidiary bodies or
FULFILLING LONG CHERISHED HOPE BELOVED
other United Nations bodies within their
GUARDIAN AND WORLD CENTRE GOAL NINE
competence."

YEAR PLAN . . . SIGNIFICANT ACHIEVEMENT Accreditation with the
Economic and Social
ADDS PRESTIGE INFLUENCE RECOGNITION
Council, a relationship established by Article 17
EVER ADVANCING FAITH BAHAUULLAH . . . of the Charter of the United
Nations, which
Earlier that year, at its meeting of February provides that "the Economic
and Social Coun-
12, 1970, the Committee on Non-Govern- cil may make suitable
arrangements for conmental Organizations, the thirteen-member
sultation with non-governmental organizations
functional committee of the Economic and which are concerned with
matters within its
Social Council responsible for the relationship competence," marked a new
stage in the
of the ECOSOC with non-governmental relationship of the BahB'i
International Comorganizations, had unanimously recommended munity
with the United Nations. The Bahi'i
to its parent body approval of the consultative International Community
could now particistatus application submitted by the BahB'i pate in
all sessions of the Econoinic and Social
International Community in 1967. It remained Council and its subsidiary
bodies, and could
for the Economic and Social Council, a few attend United Nations
global and regional
months later, during its resumed 48th session conferences and seminars
organized under the
(officially at its 1691st meeting), to accept the jurisdiction of ECOSOC.
Here, BahB'i reprerecommendation of the NGO Committee,
sentatives-no longer purely observers-would
granting to the Baha'i International Commun- be able to present
pertinent written statements
ity consultative status, category 11. (and make oral statements
as well) which
Consultative status, Category I1 is given to would be widely circulated
either by the BahB'i
"organizations which have a special compe- International Community
directly, or by the
tence in, and are concerned specifically with, United Nations itself as
one of its official
only a few of the fields of activity covered by documents, in English,

French, and Spanish.

the Council, and which are known inter-Community would

nationally within the fields for which they have also now be "consulted" on studies being

or seek consultative status." Consultative undertaken by the United Nations within the

status, Category I-and there are hardly more BahB'i areas of competence for the time being

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(such as human rights and the status of women), national, or international level, it does not

or on the substance of different United Nations carry on any direct activities "to assist in the

resolutions which asked for the views of non- achievement of the objectives of the Declaragovernmental organizations in consultative tion on the

Granting of Independence to

status. Colonial Countries and Peoples

and other

The first such "consultations" came during relevant resolutions of the General Assem-

1972. The Baha'i International Community bly", as requested in Economic and Social

was asked to reply to questionnaires on Deve- Council Resolution 1651 (LI). lopment and on Decolonization, areas of much

concern to the United Nations and in which The statement went on to add that, the UN was seeking the close cooperation of however, in a very positive

way, the Bahi'i

non-governmental organizations. International Community . . .

is deeply con-

In its reply to the questionnaire on the con- cerned with the spiritual, moral, social and

tribution of non-governmental ~rganizations physical well-being of all

peoples. The comto the implementation of the International mitment of the BahB'i International Com-

Development Strategy governing the U N goals munity to the organic oneness of mankind,

for world development during the decade of the to the concept of social justice as reflected

1970s, as requested in the Economic and in the principle of equal rights and privileges

Social Council resolution 1580 (L), the Baha'i for all peoples and the responsibility of each

International Community was able to explain individual for the well-being of his fellow

its all-encompassing view on development. man, shows clearly that in the non-political

The passage below, representing part of its areas BahB'i communities are working for answer, was included in an official UN document (Conference Room Report #I, November 30, 1972), and circulated in English, French, and Spanish : the kind of world where full human rights will be established and upheld, and in which men will see each other as brothers working constructively for the good of the whole

The Baha'i International Community, committed to development in an unlimited sense, views the moral and spiritual regeneration of man as the foundation for economic and social progress. In an overall way, the BahB'i International Community is contributing towards resoluchange in attitude and the acceptance of tion 1651 (LI), as well as to the basic goals of the United Nations Charter in that it is a cross-section of humanity, representing the most varied religious and ethnic origins, dice, the agreement of science and religion, almost all nationalities, classes, trades, proresulting in the gradual end to superstition fessions, rich and poor, literate and illiterate, and meaningless dogma, the fundamental committed to the fundamental goal of a lasting world peace and an eventual world civilization.

belief in the worth of the individual and the importance of his unique talents, the engagement in an occupation, such as arts or trade, The replies above suggest the possibilities made identical with the worship of God, and available for presenting the Baha'i point of view when the BahB'i International Commulife, result in varying degrees, in different nity is consulted on the degree of its involveparts of the world, is an important contri- ment in United Nations programs, even in cases where the issues are of a political nature,

Second Development Decade. in which no BahB'i action is possible, such as in the area of Decolonization.

In its reply to the questionnaire on Decolonization, the first point made was that since The first official participation of the Baha'i International Community in attending sessions

the Bahá'í International Community is of the ECOSOC or its functional Commissions totally non-political, whether at the local, or Committees came about in the late summer of 1970 at the 23rd session of the Sub-committee of governments to take the first steps toward , mission on the Prevention of Discrimination global cooperation in caring for the human and Protection of Minorities. Since then, the environment, the Bahá'í International Community has attended, munity, working closely with the National either in New York or in Geneva, the annual Spiritual Assembly of the Bahá'ís of Sweden, sessions of the Economic and Social Council sent as its representatives Dr. Arthur Lyon (the spring session in New York and the Dahl, a marine ecologist, and Mr. Torleif summer one in Geneva), of the Commission Ingelög, a forest ecologist. A Bahá'í statement on Human Rights and its Sub-Commission on presented before one Conference session rethe Prevention of Discrimination and Protec- sulted in the improvement of some Conference tion of Minorities, of the Committee on Non- recommendations. The Bahá'í delegation also Governmental Organizations, and the biennial contributed to a joint statement submitted to sessions of the Commission for Social Develop- the Conference by the representatives of many ment and the Commission on the Status of non-governmental organizations. Women. A special pamphlet, The Environment and As a result of its consultative status and its Human Values-A Bahá'í View, was prepared known concern for human rights, the Bahá'í for the occasion and distributed to the 1,500 International Community was invited to send government delegates and 600 observers in representatives to special United Nations attendance. Explaining "that the social strucseminars for member-states in observance of tures of the world and the systems of values on International Year for Action to Combat which they are built cannot meet the new Racism and Racial Discrimination, 1971. The human needs," the brochure pointed out that first seminar was held in Yaoundé, Cameroon, the source of human values was to be found in

June 16-29. At this important meeting to religion-today, in the teachings of Baha'u'llah discuss answers to problems of racial discrimination and presented briefly the Bahá'í principles of the human environment. It was the Bahá'í International Community, presented included by mentioning the worldwide contributions already being made by Bahá'í communities towards race and emphasizing the ties in "creating both a world unified in its general principles concerning the oneness of diversity and an environment promising justice for mankind. In addition, both Dr. Navidi and the Bahá'í International Community were represented at the Environmental Forum held in conjunction with that United Nations Conference, where many non-governmental groups came together to present their views and discuss environmental issues. It was held in Nice, France, on August 24-29, 1971. The Hand of the Cause sponsored a large exhibit illustrating some of the Bahá'í principles mentioned in the Bahá'í Writings and Miss Gilda Navidi, represented the Bahá'í International Community. Twice large quantities of Bahá'í literature were given to the representatives also organized and took part in seminars and workshops where specific subjects being discussed, drawing a there were many opportunities to explain the great deal of attention and favorable comments Bahá'í answer to the world's problems. Dr. Dahl observed in his report that the Bahá'í status, the Bahá'í International Community positive program of action, laying

the foundation was invited to participate in the United Nations Conference on the Human Environment, held in Stockholm, Sweden, during the first two weeks of June, 1972. To this conference, which Social Council and its Commissions and Commissions brought together representatives from over 100 countries take place both at U N headquarters in

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Mrs. Marjorie Sawicki, Administrative Assistant to Dr. Victor de Araujo, in the offices of the Bahai International Community.

New York and at the Palais des Nations in Geneva, the Bahai International Community, representative, his executive after consultation with the Universal House of Justice, appointed, in August, 1971, Mrs. Janet Lindstrom as its representative in Geneva; and later, in February, 1973, in response to the expanded needs of its consultative work, it appointed Dr. Marco G. Kappenberger as alternate representative, to assist Mrs. Lindstrom. In addition, to help with Bahai International Non-Governmental Community activities in Organizations in Consultative Status

1971 Dr. 'Aziz Navidi was appointed Bahai International Community representative for the Continent of Africa. Alternate representatives appointed in New York, to assist the representative, Dr. Victor de Araujo, were Mr. John Miller, who replaced Mrs. Mildred Mottahedeh when she resigned in 1968, and

Such close connection with mental organizations in

later, when Mr. Miller left New York, Mrs. Annamarie Honnold. permitted the Baha'i International Community to co-sponsor statements, such as one presented to the Commission on the Status of Women at its 24th session, in 1972, operations of the United Nations office of the BahB'i International Community, Mrs. Mary International its 24th session, in 1972, in Geneva, supporting the proclamation of 1975 as Sawicki was appointed Executive Assistant to Women's Year, and a statement presented that Dr. de Araujo in July, 1972. A larger head- same year to the President of the General Assembly at the General quarters was also sought and found, still across Assembly's 27th session, urging that a Draft Declaration on the

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Elimination of Religious Intolerance be given Since the work of the United Nations in priority in the work of that UN organ. seeking solutions for the economic and social One new area of BahB'i-United Nations co- problems of humanity has now expanded to encompass the whole complex of operation concerned youth. In 1970, the human ills, Baha'i International Community participated the consultative status of the Baha'i Internain the World Youth Assembly, a conference tional Community will allow progressively convened under United Nations auspices, at greater opportunities for offering the BahB'i UN headquarters, as part of the observance of answers needed to achieve the ultimate and lasting resolution of these the 25th Anniversary of the United Nations, problems. to explore issues of common concern to youth The relationship of the BahB'i world to the and the UN. BahB'i representatives attended United Nations Office of Public Inforlation (OPI), begun in 1948, the plenary meetings of the World Youth during the period 1968-1973. continued to expand Assembly and the sessions of its four com- The BahB'i missions. Later, the Bahi'i International Com- International Community and many of its

munity worked closely with the U N Head- member-affiliates-National
 BahB'i communiquarters Youth Caucus, a group of representa-
 ties-participated in two important Regional
 tives and observers designated by a number of Conferences of
 Non-Governmental Organizainternational non-governmental youth and tions
 sponsored by OPI in 1970 and 1972, the
 youth-related organizations, which met with first, for the Continent of
 Africa, in Addis
 United Nations Secretariat officials to ex- Ababa, Ethiopia, February
 17-21, 1970; and
 change information on matters of mutual inter- the second, for South and
 Central America,
 est, and co-sponsored a statement submitted to and the Caribbean, in Buenos
 Aires, Argentina,
 the Economic and Social Council (Document August 21-25,1972.
 ELC.21752, 7 September 1972) recommending In Addis Ababa, one
 representative from
 the establishment of an International Univer- each of seven National
 Spiritual Assemblies in
 sity. Africa-Uganda and Central
 Africa; Kenya;

The conference room in the ofices of the BahLi'i International Community, New
 York.
 Conference of Non-Governmental Organizations held in Addis Ababa, February,
 1971, attended
 by representatives of the BahLi'i International Community including
 (foreground, left to right)
 Mr. Ben Dlamini of Swaziland and Dr. Victor de Araujo.

Tanzania; Swaziland, Lesotho, and Mozam- Hospitality Committee and
 at UN headbique; Cameroon Republic; Indian Ocean; quarters by the
 Advisory Committee of Interand North East Africa-and from the Baha'i
 national NGO's with African affiliates."
 International Community in New York, BahB'is had played a
 prominent role in both
 formed the largest delegation at the first committees, through
 participation of the
 Conference of Non-Governmental Organiza- BahB'i International
 Community and the
 tions ever to be held in Africa. In this meeting, National Spiritual Assembly
 of the BahB'is of
 organized for the purpose of exploring ways in Worth East Africa.
 which national and international non-govern- The same basic pattern
 of involvement of the
 mental organizations could support the work Baha'i International
 Community and National
 of the UN in Africa, the BahB'i delegates parti- Spiritual Assemblies

occurred in Buenos Aires.

icipated fully both in plenary sessions and in There, the representative
of the Baha'i Interthe workshops. The BahB'i delegation made national
community helped to coordinate the
many friends anlong participants and members contribution of the six
Baha'i participants, one
of the UN Secretariat and the Economic each representing the
National Spiritual
Commission for Africa, and more than once Assemblies of Argentina,
Brazil, Bolivia, Chile,
Baha'is were praised for their efforts and Paraguay and Uruguay.
Again, the BahB'is
dependability by the NGO Liaison Represen- participated extensively in
plenary and worktative of the Ethiopian government, by the shop
sessions, and although here also no official
Chief of the Non-Governmental Section of statements could be
presented, the BahB'i dele-
OPI and by other UN personnel. In addition, gation had many
opportunities to meet the
in its official report of this Regional Confer- United Nations speakers and
the representaence, the United Nations Office of Public Infor- tives of the
other international and national
mation expressed its appreciation for the non-governmental
organizations to discuss
"valuable contributions of non-governmental matters of global social
and economic developorganizations . . . in Addis Ababa by the NGO ment
and the role of international law in world
peace, and to introduce, whenever appropriate, munities and United Nations
Informator.
the most pertinent BahB'i principles and teach- Centres (UN1C)-overseas
branches of the
ings on these world problems. Office of Public
Information. Many National
The participation of the Baha'i world in Spiritual Assemblies became
listed with the
United Nations Day and Human Rights Day appropriatb UNIC, an
informal kind of acprograms continued to expand in this period,
creditation comparable to the more formal
assisted each year by new National Spiritual relationship of the National
Spiritual Assem-
Assemblies and their communities. The BahB'i bly of the United States
with the United Nations
International Community constantly encour- Office of Public Information
in New York. This
aged National Spiritual Assenibilities, through relationship was especially
of benefit in orsuggestions in circular letters, and mailings of ganizing
locally more effective United Nations

United Nations information and materials, to and Human Rights Day programs. In this connection, to further assist National Spiritual cooperation with the aims and activities of the Assemblies to strengthen the ties of their United Nations, thereby helping to fulfill the communities with local UN offices and officials, goal of the Nine Year Plan of strengthening the in 1972, on his way to the Non-Governmental ties of the BahB'i world with the UN. Accord- Conference in Buenos Aires and on his return, ingly, Baha'i communities throughout the the representative of the Baha'i International world supported the UN in its observances of Community visited all South American coun- tries (except the Guyanas) International Year for Human Rights (1968), and Panama, where he not only met with International Education Year (1970), and National Spiritual As- semblies and their International Year for Action to Combat Racism and Racial Discrimination (1971), and discuss the Baha'i relationship to the United Nations, but, accompanied the UN Office of Public Information continued by members of those Assemblies, called on U N officials to discooperation of the Baha'i world in educating cuss close cooperation between the national the public regarding the UW aims and activities and local Baha'i communities and the UN. toward global peace and unity. BahB'i International Community coopera- tion with the Office of Public Information was further recognized through tinued to participate fully in the Annual Con- the election of Dr. Victor de Araujo to ferences organized for non-governmental or- membership on the exorganizations at U N headquarters by the United cutive Committee of Non-Governmental Or- ganizations with OPI Nations Office of Public Information. The dele- throughout this period. gations of the BahB'i International Community He also served as Officer-as Vice-Chairman and of the National Spiritual Assembly of the during 1969 and 1970, and as Chairman dur- ing 1971 and 1972. This Baha'is of the United States were invariably Baha'i participation

composed of Baha'is of different racial and further increased the prestige of the Baha'i national backgrounds, of both sexes and of .International Community at the United Nations. The Baha'i International tions. Community representative and alternate also As in the past, the Baha'i International Community attended regularly the weekly September- community office in New York assisted with monthly briefings organized by the Office of Public Information on current developments world community. Under the direction and in the full range of United Nations programs. guidance of the Universal House of Justice, This information enabled the Baha'i Inter- contacts were made on many occasions with national community to keep abreast of the the United Nations Missions and Secretariat. current programs of the United Nations and Here again a growing understanding of the to disseminate this information to its member- non-political and constructive nature of the affiliates throughout the world. activities of the BahB'i community, created This period of development of the Baha'i through a more intensive involvement of the International Community's relationship with BahB'i International Community in the work the United Nations also saw the establishment of the UN, as a result of its consultative status, of closer ties between national Baha'i com- made access to key United Nations officials The Hand of the Cause Ugo Giachery, observer for the Bahci'i International Community at the United Nations Seminar on "The Danger of Recrudescence of Intolerance"; Nice, 1971. Miss Guilda Navidi, sitting at his right, acted as public relations representative.

easier when a clear presentation of the BahB'i and South America gave to the BahB'i Interposition was called for to foster the official national community and the United Nations recognition of the Faith or to prevent discrimi- in sending representatives to the Addis Ababa nation against a Baha'i community. and Buenos Aires Conferences, through the Throughout this period, BahB'i National valuable assistance given by National Assem- Spiritual Assemblies, those administrative bodies to Baha'i delegations attending conferences whose communities comprise the centres, seminars and

meetings outside New
Bahá'í International Community and are its York, and through the efforts
exerted by
member-affiliates throughout the world, res- Bahá'í communities in
participating at grass
ponded with an awareness of their participation root levels in an ever greater
number and
as National Non-Governmental Organizations, variety of UN Day and Human Rights
Day
both in the consultative accreditation of the programs. This close cooperation
was a most
Bahá'í International Community with the important factor in forging closer ties
between
Economic and Social Council and in its rela- the Bahá'í world and the U N and
contributed
tionship with the U N Office of Public Informa- to the prestige and
recognition of the Bahá'í
tion. The expanding cooperation that deve- Faith, in United Nations and
international
loped may be seen by themost willing assistance circles, as a dynamic force
committed to world
that the Bahá'í National Assemblies of Africa unity.
Proposals for Charter Revision
Submitted to Tlie United Nations
by the
'0 I

BAHA' I
INTERNATIONAL COMMUNITY

National Spiritual Assemblies
of the Bahá'ís of
THE BAH ~ F' A ~ I T H A N D T H E U N I T E D N A T I O N S

May 23, 1955
Mr. Dag Hammarskjöld
Secretary-General
United Nations
New York, N. Y.

Dear Mr. Secretary-General:
The Bahá'í International Community, in its of a world order
representative of the peoples as
capacity of an international nongovernmental well as the nations of
mankind.
organization, submits recommendations for The Bahá'í concept of
world order is defined in
revision of the Charter of United Nations and the these terms: A world
Super-state in whose favor

Statute of the International Court of Justice.	all the nations of the
world will have ceded every	
These recommendations constitute the con-	claim to make war, certain
rights to impose	
sidered views of the twelve ¹ National Baha'i	taxation and all rights
to maintain armaments,	
Assemblies representing the Bahii's of Iran,	except for purposes
of maintaining internal order	
India, Pakistan and Burma, Australia and New	within their respective
dominions. This State will	
Zealand, Iraq, Egypt and Sudan, Germany and	have to include an
International Executive	
Austria, Italy and Switzerland, the British Isles,	adequate to enforce
supreme and unchallengeable	
Canada, Central America, South America and	authority on every
recalcitrant member of the	
the United States. Their participation unites a	Commonwealth; a World
Parliament whose	
wide diversity of national, racial and religious	members are elected by
the peoples in their	
backgrounds in one common concept of the	respective countries and
whose election is constructive needed to establish justice and peace.	
firmed by their respective governments; a	
In submitting its recommendations the Bahii's	Supreme Tribunal whose
judgment has a binding	
International Community is concerned with the	effect even in cases
where the parties concerned	
desperate condition into which the nations and	have not voluntarily
agreed to submit their case	
peoples of the world have fallen. The seeds of	to its consideration.
destruction are sown within as well as without	Since action by
peoples as well as governments	
the present membership of United Nations. No	is essential, the Baha'i
recommendations include	
minor and legalistic adjustment of the Charter,	the proposal that
consideration of revision by	
the Baha'is are convinced, can restore the	United Nations be
accompanied by wide dissuade of moral law in the conduct of human	
semination of the principles of international	
affairs nor seize control of events from the chaos	relations and the
calling of peoples' conventions	
which engulf mankind. The Bahii's appeal to	to register the general
will.	
every enlightened and responsible statesman	Impossible as the
achievement of world order	
associated with United Nations to grasp, before	may appear to
traditionalist or partisan, mankind	

it is too late, this providential opportunity to is passing through a crucial stage likened to that of an individual entering maturity and using new powers and faculties the new and unprecedented character of the powers and faculties beyond the grasp of irremediable in our time. responsible youth. Unassailable is the position that The Bahii's recommendations are based upon any lesser international body represents a composite of three apparent truths: that real sovereignty is no longer vested in the institutions of the national state because the nations have become inter-dependent; that the existing crisis is moral and spiritual as well as political; and that the existing crisis can only be surmounted by the achievement of a new international community. In support of its thesis the Bahai International Community presents with this letter an annex citing references to the subject in Bahii's writings, and an annex proposing specific revisions.

Sincerely,

BAHA'~INTERNATIONAL COMMUNITY

Since the submission of these Proposals for Charter Revision the number of National Spiritual Assemblies comprising the Baha'i International Community has (1973) increased to one hundred and thirteen. See Bahi's Directory, p. 702.

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

5. BAHAI PROPOSALS TO THE UNITED NATIONS FOR CHARTER REVISION

THE experiences of the last decade have demonstrated the need for certain fundamental changes in the charter of the United Nations if that organization is "to save succeeding generations from the scourge of war . . . , reaffirm faith in fundamental human rights, in the dignity and equality of nations, in the equal rights of men and women and of nations large and small; to promote social progress and better living conditions in all lands; to secure the well-being of mankind, its peace and stability, in the freedom of this world, for the purpose of creating a just world in which the rights of all may be realized; and to observe these principles of justice, faith, peace and friendship in all our relations with one another." 111. It is suggested that membership in the General Assembly be apportioned according to some form of proportionate representation and Paragraph 1, of Article 18 of the Charter, be amended accordingly. IV. The Principle of the equality of nations large and small, must not be disregarded or contradicted in any article of the Charter. Therefore, it is suggested

standards of living in larger freedom." that Article 23 be changed to read:

In order to insure the realization of the principles proclaimed in the Preamble of the Charter of the United Nations, that organization must be given real authority and military power to maintain Peace and uphold international Justice; it must operate in accordance with the principle of equality of nations large and small; it must become the guarantor of human rights, faith in which was so eloquently proclaimed in the Preamble. in any of the articles of The authors of the Charter foresaw a time when its terms would need revision and provided, in articles 108 and 109, for changes and revisions. In this connection, the BahB'i Inter- national community submits, in addition to its Security Council shall be statement of principle, a number of specific and general suggestions listed below. decisions made under Chapter VI, and under Paragraph 3 of Article I. Membership in the United Nations being an indispensable condition for the preservation of international peace, no nation should be allowed to leave the organization. It is therefore proposed that Article 6 of the Charter be amended to read :

1. The Security Council shall consist of eleven Members of the United Nations elected by the General Assembly for a term of two years, no retiring member being re-election.

2. Each member of the Security Council shall have one permanent members of the Security Council found in any of the articles of the Charter to be eliminated.

V. In conformity with Article 23 (as revised), Paragraph 2 of Article Decisions of the Security Council shall be made by an affirmative vote of seven members; provided that in Chapter VI, and under Paragraph 3 of Article 52, a party to the dispute shall abstain from voting.

Paragraph 3 of Article 27 to be eliminated.

VI. The maintenance of peace being a task incumbent upon all members of the United Nations, it is proposed that the first sentence of Paragraph 2, Article 47, be amended to read :

uersistently violated the Princioles contained in thepresent Charter may be subjected by the The Military Staff

Committee shall consist of the Chiefs of State of the General Assembly, upon recommendation of the Security Council, to economic and Security Council or their representatives. VII. In the interests of justice, it is proposed that the Charter be amended to read: Charter. If preventive or enforcement measures against IS. In order to give the General Assembly more any state are taken by the Security Council, any other state, freedom of discussion, it is suggested that whether a member of the Article 12 of the Charter and all references to it United Nations or not, which finds itself in any other Article (such as ,fronted with special economic problems Articles 10, 11, 35, etc.) be eliminated. arising from the carrying out of those measures.

THE BAHAMAS AND THE UNITED NATIONS

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United Nations Seminar on "The Evils of Racial Discrimination", Yaounde', Federal Republic of Cameroon, June, 1971. The Bahamian International Community was represented by Dr. Aziz Navidi (centre). To the left is seen Dr. Mithani Saranzani of the Continental Board of Counsellors in Central and East Africa. In the back row, centre, is Mr. Mbeng Jacob Ayukotang, Auxiliary Board member, and in front of him, Mrs. Zora Banks. Next to her is Mr. Carl Jones Enonchuo, Chairman of the National Spiritual Assembly.

measures, shall have the right to ask the Security Council for a solution of its problems. fact and without special jurisdiction of the Court in all legal disputes concerning: VIII. Having been written and adopted during the course of the Second World War, the a. the interpretation of a treaty; b. any question of United Nations Charter at times reflects the c. the existence of any feelings and conditions which prevailed then fact which, if established, would constitute a breach of an international law; appropriate to perpetuate the use of the term enemy international

obligation;

in relation to certain states which must inevitably cooperate in the establishment and the breach of an international maintenance of world peace. It is suggested that Paragraph 2 of Article 53, as well as references to "enemy states" in any other article of jurisdiction, the matter shall be the Charter, be eliminated. decision of the Court.

IX. In the interests of Justice, which is the only principle upon which the edifice of durable peace can be raised it is proposed that the International Court of Justice be given compulsory jurisdiction in all legal disputes between states and religious discrimination and Article 35 of the "Statute of the International Court of Justice" be amended to read: imprisonment, equality of sexes, equality before

1. The jurisdiction of the Court comprises all cases and all matters especially provided for in the Charter of the United Nations or in treaties and conventions in force. provide for the evolution of spiritual

2. The states parties to the present Statute declare that they recognize as compulsory imprisonment, equality of sexes, equality before
RECOGNITION OF THE BAHAI FAITH
DOCUMENTATION

THE Bahai Faith has been officially recognized by governments-national, state, provincial and municipal-in more than three hundred countries, significant territories and islands of the world.

Previous volumes of The Bahai World have included hundreds of facsimiles of certificates, proclamations, statutes and other documents attesting recognition of the Faith in a variety of aspects

such as the incorporation of its administrative institutions, legalization of Bahai marriage certificates and recognition of Bahai Holy Days.

As the Faith grows the volume of documentation increases to the point where it

d. the nature or

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3. In the event of a

Court has

settled by the

X. It is recommended that

adopt a Bill of Rights,

every individual freedom

press, of religion, and

freedom from racial and

tion,

International Court of Justice" be amended to

law, equality of

human rights. The individual

spiritual as well as a

purpose of society is to

tion of spiritual

unity sustained by law.

is no longer feasible to publish an exhaustive compilation of these documents. In this volume, therefore, is included only a sampling of the certificates of incorporation or other documents attesting recognition of the Bahá'í Faith obtained by National Spiritual Assemblies between Ridván, 1968, and Ridván, 1973, a few certificates of incorporation of Local Spiritual Assemblies and a few examples of documents recording other forms of civil recognition.

I. INCORPORATION OF NATIONAL SPIRITUAL ASSEMBLIES

In previous volumes, certificates of incorporation or other documents attesting recognition of forty-six National Spiritual Assemblies have been reproduced. The following ten are representative of the forms of recognition obtained by National Spiritual Assemblies during the period covered by this volume.

1. Certificate issued by the Minister of Justice granting recognition to the National Spiritual Assembly of the Bahá'ís of Spain; June 20, 1968.
2. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Papua and New Guinea; April 28, 1970.
3. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Jamaica; April 29, 1970.
4. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Taiwan; December 8, 1970.
5. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Nigeria; December 22, 1970.
6. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Bangladesh; June 2, 1972.
7. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Puerto Rico; September 13, 1972.
8. Certificate of the Department of Justice granting recognition to the National Spiritual Assembly of the Bahá'ís of Rwanda; March 24, 1973.
9. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Seychelles, Ordinance No. 14 of 1973 of the Legislative Assembly of Seychelles, assented to March 29, 1973.
10. Certificate of Incorporation of the National Spiritual Assembly of the

Baha'is of Uruguay;

April 12, 1973.

RECOGNITION OF THE BAHAI' FAITH

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I . Certificate issued by the Minister of Justice granting recognition to the
 National Spiritual

Assembly of the Baha'is of Spain; June 20,1968.

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5. Certificate of Incorporation of the National Spiritual Assembly of the
 Bahii'is of

Nigeria; December 22, 1970.

384 ' T H E B A H A ' ~ W O R L D

6. Certificate of Registration of the National Spiritual Assenzbly of the
 Bahd'is of

Bangladesh; June 2,1972.

R E C O G N I T I O N O F T H E B A H A ' ~ F A I T H

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7. Certificate of Zncorporation of the National Spiritual Assembly of the
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Puerto Rico; September 13, 1972.

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8. Certificate of the Department of Justice granting recognition to the National Spiritual

Assenibly of the Baha'is of Rwanda; March 24,1973.

REC O G N I T I O N O F T H E B A H A ' ~ F A I T H

SEYCHELLES

Ordinance No. 14 of 1973.

Z Assent,

B. GfZ;;fZ;;r:iTB,41CCli
Governor.

i"7/ March, 1973.

An Ordinance to Incorporate the National Spiritual
 Assembly of the Baha'is of Seychelles and to empower it
 with the approval of the Governor to Permit the Establishment of local
 Spiritual Assemb1ies.a~corporate bodies.

ENACTED by the Governor with the advice and consent of the Legislative Assembly.

X. This Ordinance may be cited as the National Spiritual Short title.
 Assembly of the Baha'is of Seychelles (Incorporation)
 Ordinance, 1973.

9 . Certificate of Incorporation o f the National Spiritual Assenlbly of the BahLi'is of St:ychelles,

Ordinance No. 14 of 1973 of the Legislative Assembly of Seychelles, assented to March 29, 1973.

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10. Certificate of incorporation of the National Spiritual Assembly of the Baha'is of Uruguay; April 12, 1973.

RECOGNITION OF THE BAHAI FAITH 389

2. INCORPORATION OF LOCAL SPIRITUAL

ASSEMBLIES

In previous volumes, certificates of incorporation of one hundred and ninety Local Spiritual Assemblies have been reproduced. The following are selected from the more than nine hundred that were obtained during the period covered by this volume.

1. Act of the Parliament of Trinidad and Tobago for the incorporation of the Local Spiritual

Assembly of the Baha'is of Port-of-Spain. Assented to March 24, 1970.

2. Certificate of Incorporation of Local Spiritual Assembly of the Baha'is of Stavanger, Norway; December 22, 1970.

3. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of Uma, Fiji; May 13, 1971.

4. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of Port-Vila, New Hebrides; February 4, 1972.

5. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of Bwitengi, Tanzania; November 15, 1972.

6. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of Conception, Belize; December 28, 1972.

7. Act of the Parliament of the Republic of Liberia for the incorporation of the Local Spiritual Assembly of the Baha'is of Gbota. Bong County, Liberia. Assented to March 29, 1973.

THE BAHAI WORLD

4th Session Second Parliament Trinidad and Tobago
19 Elizabeth I

TRINIDAD AND TOBAGO

Act No. 10 of 1970

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[L.S.]

AN ACT for the incorporation of a body to be known as
"The Local Spiritual Assembly of the Baha'is of
Port-of-Spain."

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WHEREAS a representative body of the Baha'is of Port-of- ~ m m l - : I
Spain named the Local Spiritual Assembly (hereinafter
called the "Assembly") has been constituted consisting of
a Chairman, Vice-chairman, Secretary, Treasurer and five
other members.

I . Act of the Parliament of Trinidadand Tobago for the incorporation of the
Local Spiritual

Assembly of the Bahb'is of Port-of-Spain. Assented to March 24, 1970.

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THE BAHAI WORLD

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5. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is
of

Bwitengi, Tanzania; November 15,1972.

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6. Certificate of Incorporation of the Local Spiritual Assembly of the Bah6'is

of

Concepcidn, Belize; December 28,1972.

AX ACT T O I?iCORPOKATL THE SPIRITUAL ASSEMBLY OF

(c) T o 111akcb)-laws. no: inconsistent with any

existing laws, for

THE BAHAI'S OF' GBOTA, UONCi COUNTY, LIBERIA

the governmen[of its aflairs and the management of

its prope*.

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Section 4. The principiil o!lice of said relig~ousorganization shall

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he located in C;botn To\v11, Bong Cvrlniy, and it may establish as many

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consisting

d Borhor Kp.~nst):li Chaiminri: Johnny Reeves. Vice Chairman;

Seetioil 5. Said religiou organization is hereby vcstcd

with full

Pt~tricX liollie. Secretary: Tokpah Reeves, Treasurer; George Jawec,

power arid al~tl?r~rityto I I I : I ~ ~ C. a d est:iblish

by-laws and regulations for

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nnine and style of "THE SPIRITUAL ASSEMBLY OF THE BAHAI'S
O F GROTA. BONG COUNTY. IIEPUBLIC OF LIBERIA."

Section 6. The Spiritual Asscinbly of [he Baha'is of
Gbota as a
religious and cducationi~lorganization shall he exempt from the pay-
Section 2. The Spriti~:~l ,A\$>eniblpof the Baha'is of Ghota shall
mcilt of sucli taxes as providedd by specific provisions of the
Statute
have pcrpctu:~! cnibtcilcc and shall have authority to contract, sue and
Laws of the Republic of Libcria wirh respect to such
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publication.
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13sha'is of Gbota, Bong County, shall be as follows:

Approved Marc11 29. 1973.

(a) 'To iillmlmster the diairs of tiie Baha'is Religion for the benefit of
the Batla'ia of t11c Town of Gbota in accordance with
religious tcacliingr nntl administrative principles of said r e
ligion: and i n i-onfonnnity with the functions of a Local Spiritual Asmtibly as
defined in the by-laws adopted by the National Spiritual A.jscrnbl) [if the
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huni:~nitarii-n :iiri c"tit~!al character;

It is the purpose of this Act to provide for the conveyance and disposal of such real and personal property as may be necessary or convenient for the objects of said corporation; and to authorize the payment of Fifty Thousand Dollars (\$50,000.00); and

7. Act of the Parliament of the Republic of Liberia for the incorporation of the Local Spiritual Assembly of the Bahá'ís of Gbota, Bong County, Liberia. Assented to March 29, 1973.

RECOGNITION OF THE BAHÁ'Í FAITH 397

3. A SELECTION OF OTHER DOCUMENTS RECORDING OFFICIAL RECOGNITION OF THE

1. Certificate of Registration of a Bahá'í symbol granted to the National Spiritual Assembly of the Bahá'ís of France; November 27, 1968. Other Bahá'í symbols were registered at the same time and separate Certificates of Registration obtained.
2. Certificate of Bahá'í marriage, Malaysia (Malaya); April 16, 1970.
3. Circular No. 1, 1970, of The United Republic of Tanzania, granting leave of absence on Bahá'í Holy Days to Bahá'ís in government service.
4. Amendment enacted by the Legislature of the State of Hawaii recording recognition of Bahá'í New Year (Naw-Rúz) as a Bahá'í Holy Day, approved and signed by the Governor, May 6, 1971.
5. Licence authorizing Bahá'í marriages under The Law of Marriage Act, 1971, Section 30. The United Republic of Tanzania; May 7, 1971.
6. Senate Bill No. 39 of the Legislature of the State of West Virginia, U.S.A., recognizing the legality of Bahá'í marriage. Assented to February 4, 1971.
7. Extract from the Government Gazette of the Republic of Singapore giving recognition to Bahá'í Holy Days; December 15, 1972.
8. Circular of the Department of Education, Gilbert and Ellice Islands, permitting children of Bahá'í parents to absent themselves from school on Bahá'í Holy Days; October 5, 1972.
9. Licence authorizing Bahá'í marriages, Western Samoa; December 12, 1972.
10. Letter dated March 14, 1973, from the Commissioner of the Public Service of Australia granting leave of absence on Bahá'í Holy Days to Bahá'ís in government service.
11. English translation of a letter dated April 13, 1973, from the Ministry for

Educational Affairs,
Iceland, permitting Baha'i students to absent themselves from school on Baha'i Holy Days.

12. House Concurrent Resolution No. 128 of the Legislature of the State of Michigan, U.S.A.,

"commending the Detroit Baha'i Spiritual Assembly and the Wayne State University Baha'i

Club for the month-long proclamation of the BahB'i Faith, April 21-May 23, 1973" . . . in

celebration "of the successful conclusion of the Nine Year Plan which marked the unprecedented growth of the world-wide BahB'i community."

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I . Certificate of Registration of a Bahd'i symbol granted to the National
Spiritual ~ s s e m b of

l ~the Bahh'is of France; November 27,1968.

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October	

Birthday of Bnha 'u'ilah
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3. Circular No, d , 1970,uf77rt. UrfPledXepublii: of ' T ~ i ~ i z a gvem5fitg
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RECOGNITION OF THE B A H A ' ~ F A I T H ENROLLED

Senate Bill No. 39
 (By IMR,BROTHERTON)

[Passed February 4. 1971: in effect ninetg days from passage.]

AN ACT to amend and reenact sections twelve, twelve-a and
 twelve-c, article one, chapter forty-eight of the code of

West Virginia, one thousand nine hundred thirty-one, as amended, relating to persons authorized to perform marriages, the qualifications and bonding of those so authorized, the performance of marriage ceremonies and records with respect thereto.

Be it enacted by the Legislature of West Virginia:

That sections twelve, twelve-a and twelve-c, article one, chapter forty-eight of the code of West Virginia, one thousand nine hundred thirty-one, as amended, be amended and reenacted to read as follows:

6. Senate Bill No. 39 of the Legislature of the State of West Virginia, U.S.A., recognizing the legality of Bahci'i marriage. Assented to February 4, 1971.

THE B A W ~W

'O~ RLD

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LOCAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF SINGAPORE

In the Baha'i Calendar nine days have been set aside to commemorate Holy Days. They are as follows: --

First day of Ridvan (Declaration of Baha'u'llah)

April 21

Ninth day of Ridvan .. .

April 29

Twelfth day of Ridvan

May 2

Anniversary of the declaration of the R5b ...

May 23

Anniversary of the birth of BahA'u'llBh ...

November 12

Anniversary of the birth of the Bkb ...

October 20

Anniversary of the ascension of Bahk'u'llBh ...

May 29

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7. E.xtractfi0n.r t,he Government Gazette of the Republic of Singapore giving
 recognitiior~

to Bahb'i Holy Da.ys; December 65,1972.

RECOGNITION OF THE B A ~ T L

F A' I~T H

EDucATLOrT mL'ART:alIT,

P.O. Box 263,

BliKEPTIRFII. TARATfA.

5 t h October, 1978

To : Principal, 'Iarapla ..,eacIzers "ollage,

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Headmaster, King George ?r E l a i n e Bernacchi School,

Ifcad.teachnrs, Govern~n-entand. I s l a n d Council ' F r i m ~ r y s c h o o Z \$.

The Nati.oml S@ r i t u a l Assembly o f t h e Ba.tla9is.o boormk!

n i n e Holy Days during the year. These d.ays a r e :

TWch Zlst, .8pri.l 2 1 s t , A p r i l 23t1.1, IqTay 2nd, Thy 23rd,

k l a y 29tl1, JuLy 9th, October 20t-h, and November f 2 t h -

2. Work i s suspended on t h e s e Holy Days ~ ~ p n a r 4 e n t

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t t e r s f r o m Baha'i

p a r e n t s e x p l a f n i n g t h e i r c h i . l , d r e n s l a b s c n c o f r o m s c , h o o l

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Days as r c a ~ o a a b l e a n d v a l i . d . I k e n s c h o o l c x a n i n n t i . o n a o r o
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c h i l , & e n t o
s c h o o l .

f o r D i r e c t n s o f E d u c a t i o n

8. Circular of the Department of Education, Gilbert and Ellice Islands,
permitting children
of Baha'is to absent themselves from school on Baha'i Holy Days; October
5, 1972.

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

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9. Licence authorizing Baha'i marriages, Western Samoa; December 12, 1972.
R E C O G N I T I O N O F T H E B A H A ' ~ F A I T H

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I 0 Letter dated March 14, 1973, from the Commzissioner of the Public Service
of Australia
granting leave of absence on Baha'i Holy Days to Baha'is in government service.
R E C O G N I T I O N O F T H E B A I ~ L F ' A ~ I T H 409

12. House Concurrent ResoFution No. 128 of tlze Legislature ofthe State of
Michigan, U.S.A.,
"conzn7mding the Detroit Bahd'i Spirituul Assen7bLv and the Wayne State
University Bahd'i
Club for the niontlz-bng prorlaniatto?~oj the Bahci'i Faith, April 21-May 23,
1973" . . . irz
celebration" of the successful conclusion of the Nine Year Plan wlzirh
n~arkedthe unprecedented
growth of the world-\$videBahh'i co~nn?rmity."
I N M E M O R I A M
The exceptional number of years of Tarazu-
'11ah Samandari's active service commenced

in early youth and ceased only with his passing
 Tarazu'llah (Ornament of God) was the name in his ninety-fourth year. His
 service spanned
 given by BahB'u'llah to the son of Samandar, the last years of the ministry of
 BahB'u'llah,
 one of the nineteen Apostles of BahB'u'Yllih, the whole of the ministries of
 'Abdu'l-Bahk and
 and Ma'sumih m a n u m Farhkdi, both from Shoghi Effendi, and extended through
 the
 families of early Babis. 'Abdu'l-BahB called period of stewardship of the Hands
 of the
 him Mirza Taraz and bestowed upon him Cause. He lived to witness the election
 of the
 many honorifics including Taraz-i-Ilahi (The Universal House of Justice in 1963
 and 1968.
 Divine Adornment). The beloved Guardian Because educational
 facilities were limited in
 addressed him as Jinab-i-Samandari and ap- the Persia of his childhood, and
 often denied
 pointed him a Hand of the Cause, one of the to the children of BahB'is,
 Tarazu'llah was
 twelve in the first contingent, on December 24, taught at home by Mulla 'Ali
 who was praised
 1951. by BahB'u'llah as the first
 teacher to put into
 Tarazu'llah Samandari was born in 1874, in practice the BahB'i principles of
 education. The
 Qazvin, Persia, and was brought up by his child learned Persian and Arabic
 grammar, the
 parents and his grandmother, who was one simple bookkeeping of that period and
 calliof the companions of that immortal early graphy. At the age of thirteen he
 entered the
 heroine of the Faith, Tahirih. His upbringing office of his father who was a
 merchant.
 is described by 'Abdu'l-Baha, in a prayer TarAzu'llAh became one of
 the most disrevealed for him : tinguished
 calligraphers of Persia. He records
 . . . I supplicate before the Throne of Thy that as soon as he could write well
 he started to
 mercifulness and the threshold of Thy one- copy Tablets and prayers, and this
 he conness that Thou mayest rain down Thy mani- tinued to do his whole life.
 Many volumes of
 fold confirmations and favours upon this Scriptures have been copied in his
 beautiful
 servant of Thine who was born in the cradle handwriting. By this means he
 became well
 of Thy love, nourished from the breast of versed in the Baha'i Writings and

could refer
 Thy knowledge, reared in the lap of Thy to relevant texts on any matter
 discussed or
 servitude, nurtured in the bosom of Thy life- problem presented to him. The
 Divine Teagiving Faith, until such time as he was fully things absorbed and
 sustained him; he felt
 developed through the outpourings of Thy no need to refer to other writings.
 Throughout
 bounty, attained maturity through Thy his long life and wide travels he was
 always
 loving kindness and turned his face with accepted as a highly educated man;
 not even
 devotion toward Thy countenance, with his the learned imagined that he was
 without
 heart wholly centred on Thee and his reliance formal training. This was perhaps
 the fulfilment
 completely placed in Thee. . . of a prayer revealed for him by
 'Abdu'l-Baha:
 The life of Tarazu'llah Samandari, his O Lord my God! Graciously
 aid him to
 character and the quality of his service to the attain this glorious bounty
 and to partake of
 Faith, are best described by the pens of this rare privilege.
 Gladden his bosom with
 'Abdu'l-Baha and Shoghi Effendi. 'Abdu'l- the light of Thy knowledge
 and loose his
 Baha designated him in Tablets as " a luminous tongue through the
 vitalizing breaths of Thy
 candle", " a cause of happiness of souls", " a celestial might. Enable him
 to intone the
 mine of joy", and " a cause of happiness of verses of divine unity in
 the assemblies of
 hearts". the detached and to chant
 with sanctified
 Shaykh Kizim, surnamed "Samandar". See The
 melody in the rose gardens of Thy singleness.
 Baha'i World, vol. 111, p. 80. Grant him the joy of gazing
 upon the resplen-
 IN MEMORIAM 411
 dent light of Thy mercy in the mystic Paradise Taraz Effendi and other
 friends accompanied
 and enable him to reveal the evidences of Thy the Blessed Beauty on His
 return to Bahji.
 grace amongst Thy servants by the manifesta- An account of the
 celebration of the First
 tation in his luminous temple of the signs of Day of Ridvan is given in the
 words of Tarazu-

Thy bounty. . .

'11ah Samandari:

"On the First Day of Ridvan, I and three

As a youth the desire of Tarazu'llah's heart other pilgrims were present,
sitting on the floor,

was to gain admittance to the presence of facing Baha'u'llkh, Who was
sitting on a chair.

BahB'u'llah who was then an exile in the He started to chant the
Tablet of Sultan with

Turkish penal colony of 'Akka. The pilgrim- great majesty and grandeur,
for about half an

age of his brother and cousin increased his hour. He occasionally made
a gesture with

ardour for meeting his Beloved. This bounty His hand or moved His foot
and the power felt

was conferred upon him in 1891 when he made while He was proclaiming 'O
Sultan !' was over the arduous journey of several weeks from powering.

The spiritual experience, the ecstasy,

Persia to the Holy Land, accompanied by his is beyond description.

sister and his maternal aunt, Hajar a a n u m . "At the end, He said,

'Tarkz Effendi, arise

For six months he was in the entourage of and vresent a rose each to
the friends.' The roses

BahB'u'llah in 'Akka and he remained about were spread on a sheet of
dazzling whiteness

four weeks after the passing of the Blessed on His bed. I obeyed His
command and He said,

Beauty in 1892. Bahk'u'llah received him, three 'Give Us Our share also.' I
offered Him a rose

days after his arrival, in the House of 'Abbud, and He bade me take one for
myself. Then

and on other occasions in Bahji, the garden blessing us, He dismissed
us from His presence.

of RiQvan and elsewhere. BahB'u'llah has "Another Day of Ridvan.

He received us in the Garden of Ridvan-all

declared that the bounty of gazing once upon friends, residents
the countenance of one's Lord is equal to the and pilgrims gathered
together with utmost

sum total of the charitable deeds of past and bliss in that Paradise,
the envy of all the gardens

future generations. Such a blessing was be- of the world. The great
poet, 'Andalib, recited

stowed upon Taraz Effendi, and on many an ode he had composed for
the occasion.

occasions he shared his memories of this price- Bahh'u'llah showered
bounties on all present,

less experience, the most memorable time being who were standing before

Him in rows, giving
at the World Congress in London, seventy- them with His own hands
rosewater, sweet two years later (in 1963) when he spoke to meats and
oranges-and to 'Andalib, a bottle
nearly 7,000 Baha'is from all parts of the of rosewater and two
oranges!"
world. One day Tarazu'llah
accompanied the
During his pilgrimage, he had the supreme beloved Master, 'Abdu'l-Baha,
to Bahji and
honour on two occasions to be in the presence witnessed His deep
reverence in paying
of Baha'u'llah at the time of revelation. homage to His exalted
Father. As soon as the
Although he acknowledged that this experience windows of the Mansion
were visible, He
was impossible to describe, he said the Words prostrated Himself, bowing
His forehead to
poured forth like a mighty torrent, while the the ground, although there
was a drizzle of rain.
greatest majesty was evident in His person. Taraz Effendi followed His
example.
On other occasions, Baha'u'llah manifested From Baha'u'llah,
Tarazu'llah received a
His own title "Mazlumiyyih" (Wronged One). clear indication of the
station of 'Abdu'l-Baha
On the morning of Naw-Ruz, Bahh'u'llah as shown by the following
incident. After two
sent Taraz Effendi a gift of clothes, a robe, a weeks indisposition,
during which time he had
shirt, a cummerbund and socks. The same day not been able to be in the
presence of Bahk-
He received the friends in a small garden. The 'u'llah, Taraz Effendi
went to Bahji and meeting
famous poets, Nabil and 'Andalib, had com- one of the children of the
Holy Family begged
posed poems for the occasion. The garden was her to ask for permission
for him to enter the
adorned with citrus trees; rain was drizzling. presence of BahB'u'llkh.
This was granted.
On this day the friends gathered at the Feast Baha'u'llah remarked that
Tarazu'llah had
had the supreme bounty of hearing Baha'u'llah complained that he had not
been in His prerevealing verses. A banquet was served and sence for
two weeks, and asked if he had not
BahB, gairiirr in spirituality and knowledge.
Several times he begged 'Abdu'l-Baha for

martyrdom, bent the Master told him he must
 live to serve the Faith with the spirit of martyrdom. saying: Be sure,
 whatever I have
 desired of Myself;
 ~ I have desired for
 One day, "Abdu'l-Bah with about eighty
 friends, proceeded from the Garden of Ridvan
 to the Shrine of Bahá'u'lláh in
 procession, each
 one carrying a pot of flowers and
 chanting odes
 and poems in praise of the Blessed Beauty.
 'Abdu'l-Bah told them this would be commemorated in the future by kings
 coming with
 bare heads and bare feet, carrying jewelled
 pots of Bowers
 In 1908, Taraz Effendi made a third pilgrimage in a period when conditions in
 the
 Holy Land were very unsettled; 'Abdu'l-Bah's
 life was in danger and the enemies of the Faith
 were emboldened by events which seemed
 momentary to assure their ascendancy.
 Taraz Effendi was given a Bazaar by the
 Master and shown a long scroll on which were
 inscribed the names of four hundred believers
 of America, with their declaration of loyalty to
 the Master. 'Abdu'l-Bah answered, "Yes, my 'Abdu'l-Bah and the
 Covenant. On the last
 Lord, every evening and every morning," day of his pilgrimage 'Abdu'l-Bah gave
 him
 Bahá'u'lláh asked him, "Why did you an envelope containing a Tablet for
 the friends
 complain that you did not have the reward of in Persia, and the scroll from
 America, with the
 pilgrimage?" implying that meeting the instructor that he and his companion
 should
 Master was as meeting Himself. visit the communities and
 call the believers
 He was amongst the pilgrims and friends who together in groups of nine, and
 ask them to
 were summoned to the presence of Bahá'u'lláh and make a covenant of unity in
 the Covenant of
 while He was lying in bed ill and being attended Bahá'u'lláh explaining to
 them that the loss of
 by His family. His voice was clear, but softer, each soul is the loss of all,
 the gain of one; the
 because of the fever He had contracted; He gain of all; each soul would be ready

to sacrifice for
spoke about the importance of unity. the others. Each of the
nine should, in turn,
The intensity of the shock of losing his make a covenant with another group of
nine.
Beloved was so great that TarBzu'ilkh had no The original scroll from America
is now in
desire to live, bwt 'Abdu'l-Baha protected safekeeping at the World Centre.
him. He was present with a large number of During many of his visits
to 'Abdu'l-Baha at
other pilgrims and resident believers when the this time, he would hear of
the importance of
Book of the Covenant was read. 'Abdu'l-Bah's detachment and service to the
Cause. This
instructed the pilgrims to relate all they had was in preparation for the
announcement by
witnessed on their return to Persia. Taraz 'Abdu'l-Bah that when Taraz Effendi
re-
Effendi departed about four weeks later, turned to Persia it should not be to
work any
travelling through Turkey to avoid an area of longer in his father's office,
but to spend his
cholera. The journey was on mules and the time travelling throughout that
country,
homebound pilgrims met the believers en route, teaching and increasing the
knowledge of the
Taraz Effendi received permission to make friends. 'Abdu'l-Bah told him that
he should
another pilgrimage in 1898. With a group of go with him on his behalf,
like Himself, with detachment
friends from Persia he stayed in Alca for four and enkindle merit as a globe
offire.
months and ten days, in the society of 'Abdu'l- After a pilgrimage of
forty days Taraz

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Effendi returned to Persia where he met his blishing a firm and dignified
relationship
appointed partner for his journeys, Mr. 'Ali between Bah's and others and
attracted the
Akbar Kafsanjani. They spent some months daughters of even the most fanatical
elements of
in Tihri learning from a Bah's doctor in the town. Taraziyyih received
another Tablet
ments of medicine sufficient to enable them to from 'Abdu'l-Baha in which He
bestowed
deal with sinple ailments. This was done to words of praise and encouragement
and profacilitate their journeys throughout Persia. missed that she would be

showered with endless

Only two years previously a severe outbreak of persecutions had afflicted the Persian Bahá'ís. While Tarázu'lláh

Sarnandari was in a i r a z

community and the enemies of the Cause were in 1909, the enemies of the Faith attacked the

still ready to create trouble for the believers. Bahá'ís of Nayriz and despoiled their pro-

The utmost wisdom had to be exercised. Eighteen Bahá'ís suffered martyrdom.

Against this background the pair embarked Through the activity of Tarázu Effendi and

on a journey which was to last for five years and 'Alí Akbar Rafsanjání, and with the help of

take them to many places in Turkistan and influential friends, the refugees were returned

Persia, including remote villages. They travelled to their homes and the community resettled.

by mule, donkey, horse-drawn carriage and It was at this very time that, on Mt. Carmel,

often on foot, always at the risk of attack by 'Abdu'l-Bahá laid to rest the earthly remains

highwaymen. They were confirmed in carrying of the Bahá'í the Mausoleum He had counted 'Abdu'l-Bahá's instructions. A new life of struggle, that sacred dust having been in

activity came into existence. In many of His concealment and moved from place to place

Tablets, 'Abdu'l-Bahá expressed His satisfaction for a period of sixty years. In a Tablet written

faction at these journeys and encouraged other shortly thereafter to one of the friends in

friends to follow in their footsteps in spreading Persia 'Abdu'l-Bahá said that although the

the Teachings. martyrdom of the friends was the cause of His

Around 1895, Tarázu Effendi married his shedding tears and was a heart-burning grief,

second cousin whose name, Taráziyyih, was the spiritual significance of the death of those

the feminine form of his own. She had been innocent friends was a great bounty of God and

born a few months after him and had been a source of joy in the Abhá Kingdom. 'Abdu'l-

given the name chosen by Bahá'u'lláh. She was Bahá'í consoled the hearts of the Persian

a Farhadi, being related to his mother. During friends by saying that on the day the remains of

the lengthy journey of her husband 'Taraziyyih the Bab were interred on Mt. Carmel a cable received a beautiful Tablet from 'Abdu'l-Baha which had been received from the believers in America offering consolation in their separation and announcing that a site had been selected for the construction of the first Bahá'í Temple of the West. At the end of 1909 and beginning of 1910, their five-year teaching journey behind them, the station of a real union, a meeting that has 'Ali Akbar Qasbi and 'Arif Efendi no end. travelled to the Holy Land through Bombay

Tarazu'11611 Samandari writes about one of and spent two months in the presence of his happiest experiences when his wife was 'Abdu'l-Baha who showered them with love instrumental in opening a Bahá'í school for and expressed the utmost appreciation of their girls in Qazviri (Tavakkul), at a time when he devoted services which, He said, would never was teaching in a ir a z . It is recorded in his be effaced from the hearts and memories of notes that the news flooded him with "a new the friends who had met there. Because of his life and immeasurable joy; I raised my hands to poor health, Tarazu'llah Samandari was thank 'Abdu'l-Baha, and tears of happiness advised to return to Qazvin where he remained streamed from my eyes, that my life-partner for approximately seventeen years during had received this confirmation." Taraziyyih which he taught actively, carried on a wide acted as principal of the school which was the correspondence with many Baha'i centres, result. of the combined efforts of the friends in served as secretary of the Spiritual Assembly, Qazvin. "The school became a means of education Godpasses By, Shoghi Effendi, p. 276. produced a Baha'i newsletter which was circulated most distinguished of friends" (December 22, 1939); and "the shining lamp among Baha'i instruction of the Guardian, he engaged in teachers" (December 25,

1940).

copying and verifying the authenticity of the 1933, at the request of countless Tablets revealed to the friends in Assembly of TihriLn,l Persia during the Heroic Age of the Faith, a the national office, task which required his close supervision for correspondence and receiving two years and resulted in the compilation of beloved Guardian requested eighteen volumes of these priceless documents, journeys. In the autumn of One copy was sent to the Holy Land and one to were granted permission the Spiritual Assembly of Tihiran. to the Holy Land.

About six years after the passing of 'Abdu'l- there Shoghi BahB, at the suggestion of the Spiritual Assem- with kindness and bly of Tihiran and with the full approval of Samandari's ability Shoghi Effendi, who, in a letter written in of original Tablets to November, 1927, addressed him as a "strong Tarazu'llah referred to his age pillar" and an outstanding example of "obedi- preventing him from ence and dedication", Tarazu'llah Samandari before, the Guardian replied resumed travel teaching. In that same month of his service had terhe journeyed with his wife and youngest son minated and gave him the responsibility of to ~ a i r b a y j a n after

, which he never had a encouraging the friends of Persia to pioneer to settled home anywhere. The remaining forty- their return journey they one years of his life were spent in travelling various communities. On his and teaching. immediately met the

Space does not permit giving, even in outline, Assembly. A pioneer coman account of his activities during these years; mittee was formed and through his encouragehis own diary records them and reflects his ment a number of believers arose to establish dedication, self-sacrifice, detachment and the

For a few months in the Central Spiritual Taraz Effendi managed dealing with visitors, but the him to resume his 1940 he and his wife to make the pilgrimage During the fifty days spent Effendi surrounded them made use of Tarazu'llah by giving him a number identify. When and weakened health serving as he had that the "first" period that the "first" period were asked to visit arrival in Tihiran, he National Spiritual the Faith in other

areas.

enthusiasm and joy he derived from service In 1944 he was asked to go to Shiraz to protect the Cause of God. The nature and value

protect the Faith from mischief-makers and he of his contribution in this period is best illustrated by a few brief extracts from the many years. During this

her pioneer post in letters he received from the beloved Guardian: time his wife died at

having seen her husband for three years. At her death on November 7, Zanjan, Persia, not

"April 24, 1928

1947, the Guardian wrote a moving letter of . . . Verily, thou art a faithful custodian of the consolation praising the services of "that dear

fortified citadel and a dedicated servant and handmaiden of the Ancient Beauty", who had promoter of the religion of the Lord. Thou engaged in "spreading the Word of God . . . art in the foremost rank of teachers . . .

with absolute detachment and steadfastness."

November 1, 1928

She resides now, he wrote,

"in the loftiest

. . . The brilliant, the continuous and mansions of heaven".

sincere services of that chosen one of the An outstanding service which he rendered

Lord of all beings are engraved on my heart in this period was the securing of the original

and inscribed in permanent characters in the manuscript of the

~itab-i-fqan which he sent

records of the Abha Kingdom; the passage to the Holy Land. His

intercontinental travels

of ages and centuries cannot efface them. . . " commenced shortly after

his appointment as a

In subsequent communications Shoghi Hand of the Cause in 1951

and took him to the

Effendi addressed him as "an Apostle of the Far East and the West.

He attended all four

Crimson Ark", a "strong pillar of the luminous Intercontinental

Conferences² at the opening

Faith of God", and a "Knight of the arena of

l The National Soiritual Assembly of Persia was detachment" (June 19, 1933); a "foremost formed in 1934.

exemplar for the righteous" and "a true herald \$Kampala, Uganda,

February, 1953; Wilmette,

Illinois, U.S.A., April-May, 1953; Stockholm,

of the Greatest Name" (October, 1934); "the Sweden, July, 1953; New

Delhi, India, October, 1953.

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of the Guardian's Ten Year Crusade in 1953 walked so swiftly that few could keep pace with

and visited a number of centres in the United States and Europe. him. His eyes were penetrating and dark, his

hair neat and black (it never became quite

After attending the funeral of the beloved white), his hands strong and sensitive and his

Guardian in London in 1957 he journeyed to voice clear and resonant.

His rapidity of movement the Holy Land to attend the conclave of the ment and mental agility remained with him to

Hands of the Cause and was present at all the end of his life. He personified courtesy,

subsequent conclaves. During these visits he dignity and kindliness.

was able to identify a large number of Tablets. He was a very early riser and neat and methodical

In subsequent years he travelled extensively in his ways. Coming from a background

in Africa, the Middle East, the Far East and where women were veiled and transport was

Asia, traversing the globe as in an earlier period primitive, he was able to adapt himself to life

he had traversed his homeland from hamlet to in modern America, while retaining his innate

hamlet. A new generation of Bahá'ís felt dignity. He had some attractive, old-fashioned

themselves blessed to be in his presence at the habits, such as keeping his prayer books and

World Congress in London in 1963. Scriptures wrapped in silk squares or in little

The celebration of the centenary of Bahá'u'lláh's proclamation of His Message in cotton bags; and he kept his clothes, which

limited in number were neat and simple and

September/October, 1867, to the kings and rulers of continuous travel, because of the long years

of the world opened with a visit in September, 1967, by a few appointed representatives of' He rested only to gain

strength to work and was always ready to serve

the Bahá'í world to the site of the house in Adria- youth were drawn to him.

others. Children and youth were drawn to him.

Generations of youth inspired by his

revealed; Tarazu'llah Samandari was one of

encouragement and	
the Hands of the Cause who participated in	example have matured as
ardent, active	
"this joyful and pious actW.I Immediately	Baha'is acknowledging that
it was he who set	
thereafter he travelled to the United States to	them on the path of
service.	
represent the Universal House of Justice at the	As age drew on him he
would say with a	
Intercontinental Conference in Wilmette. He	smile, "Different organs of
my body are trying	
was now ninety-two years old. His presence	to resign, one by one. I
tell them: 'I won't	
in the conference was deeply appreciated and	accept this! As you came
together, you must	
inspired the 3,000 or more friends gathered to	leave together!' " His wish
was fulfilled; his	
hear the only surviving Hand of the Cause	mind was lucid, his sight
clear, his voice	
whose eyes had been blessed by beholding	ringing, his hearing sharp,
his step firm and	
Baha'u'llah, and his ears by hearkening to	swift, his hand steady and
his spirit radiant	
His Words. In spite of the cold he welcomed	until the end.
the programme for his tour of Alaska, Canada,	Although barely
recovered from a serious	
the United States, England and Germany. In	illness which had stricken
him but a short time	
America he was able to meet thousands of	before, Mr. Samandari came
to the Holy Land	
friends in special conferences held in key towns	in late August, 1968, to
attend the centenary	
where friends from outlying areas would	commemoration of
BahL'u'llah's arrival on	
gather. The Faith was proclaimed by means of	those shores. Here Taraz
Effendi's health	
press and radio interviews, public meetings and	deteriorated and he was
taken to hospital where	
addresses in universities. A remarkable degree	many friends visited him
and found his radiance	
of respect was shown him by members of the	undimmed. He survived to
see the day compress, all of whom extended the length of the	memorating
the arrival of Baha'u'llah and	
interviews; in reality, it was the Hand of the	peacefully passed away on
September 2, 1968.	
Cause himself who conducted these gatherings	An account of his passing
appeared in U.S.	

and the atmosphere was always sympathetic. Baha'i News, No. 452,
November, 1968 :
Taraz Effendi was an arresting figure-small,
trim, upright, with quick movements-and he ". . . Jinab-i-Samandari
attained his wish
-todieintheHoly L a n d . . . Hisfuneral, by
The Universal House of Justice, Ridvan Message,
1965. God's intervention, was
an unforgettable
'i W O R L D
part of the historic arid eventful week of HERMANN GROSSMANN
activities associated with the pilgrimage of a n
1899-1968
unprecedented nurnber of friends from bath
East and West, DEEPLY REGRET ANNOUNCE
PASSING HAND
Nearly one thousand souls atteuded, most CAUSE HERMANN GROSSMANN
GREATLY AD-
of them joining the fiine,ral cortege pro- MIRED BELOVED GUARDIAN
STOP HIS GRIEVOUS
ceeding from -the Master's House, where LOSS DEPRIVES COMPANY
HANDS CAUSE OUT-
the service was held, to the BahB'i cemetery STANDING COLLABORATOR AND
BAHAI WORLD
at the faot of Mt. Carmel . . . The funeral COMMUNITY STAUNCH
DEFENDER PROMOTER
was one of the largest and most impressive FAITH STOP HIS COURAGEOUS
LOYALTY DURING
since the time of the Master." CHALLENGING YEARS
TESTS PERSECUTIONS
GERMANY OUTSTANDING SERVICES SOUTH
He rests beside the heroic arid inlmsrfal AMERICA IMMORTALIZED
ANNALS FAITH STOP
Haji Mirza Haydar 'Ali,l in fulfilment of a INVITE ALL NATIONAL
SPIRITUAL ASSEMBLIES
wish he had often expressed. HOLD MEMORIAL
GATHERINGS BEFITTING HIS
On September 3, 1968, the Universal House EXALTED RANK EXEMPLARY
SERVICES.
of Justice notified the Baha'i world of the
Universal House of Justice
passing of the one Bahi'u'llah had nanled "The
Ornament of God" :
To relate the story of Herrmann Grossmann
WITH SORROWFUL HEARTS ANFIOUNCE PAS- is to describe a life spent
entirely in the service
SING HAND CAUSE GOD SHIELD HJS FAITH of the New Revelation. It

is perhaps of subtle
 DEARLY LOVED TAKAZULLAH SAMANDARI
 born to German
 NINETY-THIRD YEAR HIS LIFE ON MORROW
 Argentina on February 16,
 COMMEMORATION CENTENARY BAHAUULLAHS
 family who radiated
 ARRIVAL HOLY LAND STOP FAITHFUL TO LAST
 Rosario people of
 BREATH INSTRUCTIONS HIS LORD HIS MASTER
 religions lived together in
 HIS GUARDIAN HE CONTINUED SELFLESS
 atmosphere rein-
 DEVOTED SERVICE UNABATED UNTIL FALLING
 influence of his home. He
 ILL DURING RECENT TEACHING MISSION STOP
 birth of the twentieth
 UNMINDFUL ILLNESS HE PROCEEDED HOLY
 established order was begin-
 LAND PARTICIPATE CENTENARY STOP EVER
 a new epoch in the
 REMEMBERED HEARTS BELIEVERS EAST WEST
 rising, the era of the
 TO WHOSE LANDS HE TRAVELLED BEARING
 planet, becoming
 MESSAGE HIS LORD WHOSE COMMUNITIES HE
 rapidly escalating tech-
 FAITHFULLY SERVED THIS PRECIOUS REMNANT
 HEROIC AGE WHO ATTAINED PRESENCE BLESSED
 years old the family
 BEAUTY YEAR HIS ASCENSION NOW LAID REST
 young boy looked
 FOOT MOUNTAIN GOD AMIDST THROG BE-
 ancestors with eyes
 LIEVERS ASSEMBLED VICINITY VERY SPOT
 peers. U'here others
 BAHAUULLA.H FIRST 'TROD THESE SACRED
 blindly prejudices
 SHORES STOP REQUEST ALL T-TATIONAL ASSEM-
 Hermann had doubts
 BLIES HOLD MEMORIAL SERVICES INCLUDING
 search for truth.
 FOUR MOT ' HER TEMPLES BAHAI WORLD BE-
 War I he had to
 FITTING LONG LIFE DEDICATED EXEMPLARY
 France. He re-
 SERVICE LORD HOSTS BY ONE ASSURED CENTRE

significance that he was
 parents in Rosario,
 1899 and was raised by a
 love and tolerance. In
 different races and
 friendship and freedom, an
 forcing the liberal
 was born on the eve of the
 century when the
 ning to crumble. The sun of
 history of mankind was
 unity of rriankind on this
 continually smaller by
 nological progress.
 When Hermann was ten
 returned to Germany. The
 upon the country of his
 different from those of his
 were encouraged to follow
 acquired in infancy,
 which stimulated him to
 Towards the end of World
 serve in the German army in
 turned to Germany saddened

and weary, his
 COVENANT LOVING WEI,COME PRESENCE BA-questing mind and sensitive
 nature plagued by
 HAULLAH ABHA KINGDOM STOP EXTEND LOV-questions: Is it the fate
 of human society to be
 ING SYMPATHY ASSURANCE PRAYERS MEMBERS forever burdened with
 misery, hatred and
 DISTINGUISHED FAMILY. destruction? How long must
 it continue like
 M I H DSAMANDAR~

~ this? If a wise Creator created mankind for
 love and sent great effulgent Beings again and
 again to illumine the earth and to cause His
 Star of the West, vol. XI,p. 343; 'Abdu'i-Bahd by H.
 M. Balyuzi, p. 525. creatures to progress
 spiritually, is it perhaps

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'Abdu'l-Baha that Mr. and M-rs.Ober were in
 Leipzig where they accepted an invitation from
 the Theosophical Society to speak about the
 Baha'i Faith. Here it was that Hermann first
 encountered the Baha'i Teachings which were
 to have such an important bearing on his future
 life. In later years he would frequently recount
 the circumstances of that fateful encounter.
 Arriving late at the gathering, Hermann
 entered the softly lighted room and saw a
 woman of radiant countenance standing at the
 speaker's table. Mrs. Ober at that moment was
 voicing the Utterance of Haha'u'llah that all
 men are tlie leaves of one tree and the flowers
 of one garden. The truth of these words struck
 a responsive chord in the young Inan. Later,
 Mrs. Ober approached lierrmann and said,
 "I think I was speaking your thought." "Yes,
 indeed," he replied, "but tell me what it is."
 His recognition of the truth of the Message
 was instantaneous; his acceptance, wholehearted.
 The same night- Mrs. Lina Benke also wontaneously embraced the Cause. Shortly
 afterwards her husband, George Adam Benke², also
 time for a new Messenger to come ? The distress accepted. The
 services rendered by Mr. Benke
 of the world, the universal ferment, the radical in Bulgaria before
 his death in 1932 demonchanges which were becoming increasingly
 strated "such an exeinplary spirit of devotion
 apparent caused the young man to wonder that the Guardian
 felt impelled to call him the

whether such a great Teacher was still living or martyr for the Faith".³ Soon the first European had recently lived. Only the Manifestation of three-Hermann and the Benkes- were eagerly God, he reasoned, could bring Teachings that visiting each day with Miss Alma Knobloch⁴ who was would restate the purpose of life for the individual and society and forge a new pattern of time. Through these meetings their knowledge grew, their faith society to rise in visible triumph from the deepened. Miss Kriobloch had accepted the Cause ashes of a moribund order. 'Abdu'l-Baha had in 1903 and at the request of These and many other questions troubled to assist in the settled in Germany in 1907 in that country. Hermann Gi.ossrann during his years as a student of arts and political science, his In answer to his firm establishment of the Faith letter to thoughts and his longing being reflected in the received the grateful and enthusiastic poems and essays he wrote and the pictures he dated December 9, 'Abdu'l-Baha in Haifa, Hermann 0 tlzo~rwho hust been painted during this period. In 1924 he graduated divine guidance : following Tablet from the Master Thy letter hnth as a doctor of Political Science at Hamburg. tJzat thou ha,st 1920: .4bhri Hermann's earnest search for meaning and guided by the ligJzt of ibid.,vol.v, p.416. purpose eventually led him to the Teachings of Baha'u'llah; he met Harlan and Grace Oberl in Shoghi Effendi to been received. It indicated the National Spiritual Assembly of Germany. Letter dated Jul-le 21, 1956, written on behalf of visited 'Abdu'l-Baha. It was at the behest of Germany. See "In Memoriam", Tile Bt7h7hri'i World, vol. VIII, p. 641. See "In Mernoriam", The Baha'i World vol. rx, p. 656; vol. xrrI, p. 566. that thou hast been enabled to rend the veils sitions-gave to the Baha'is an

ever increasing
 asunder, to gaze on the beauty of the Sun of insight into the significance
 of the BahB'i
 Reality, and to walk in the path of the King- Revelation. Frsm the abundance
 of the BahB'i
 dom. Thou shouldst be eternally obliged and Teachings the topics which most
 interested
 thankful to those who were the cause of thy Hermann Grossmann were
 BahB'u'llah's reconguidance, inasmuch as they conferred heaven- ciliation of
 the unifying purpose of science and
 ly life upon thee and enabled thee to be adnzit-religion, and His challenge to
 mankind to
 ted into this resplendent Kingdom. Upon realize unity in diversity, and
 Hermann
 thee rest the Glory of the Most Glorious. emphasized these two themes in
 his teaching of
 Baha'i youth. Over the years he carefully com-
 When Hermann returned to, Hamburg, it piled texts on these and related subjects
 with a
 was to his great joy that both his mother and view to their use in a future
 Baha'i university.
 his sister, Elsa Maria, accepted his beloved new His Institute for Religion and
 Science, compiled
 Faith. It was at this time that he found his life during the German Five Year
 Plan (1948-1953)
 partner, Anna, who espoused the same ideals won the approval of Shoghi Effendi.
 Hermann
 as he did. Their harmonious marriage brought used these compilations
 consistently as a basis
 them deep happiness. for his own publications. His
 major writings
 With dedication and devotion, Hermann about the Faith include: The Economic
 Ques-
 Grossmann began at once to serve the Baha'i tion and Its Solution According to
 the Bahci'i
 Cause, first in Hamburg, then in Weinheim and Teachings; The Dawn of a New Age;
 A Changelater in Neckargemiind. The house he built in over to Unity; What is
 the Bahri'i Religion ?
 the last-mentioned location increasingly be- He also translated into German The
 Seven
 came a focal point for BahB'i activity. People Valleys (Baha'u'llah) and Paris
 Talks ('Abdu'lof every background and rank entered its Bahi).l
 doors and were made welcome. In this hos- In the 'twenties a
 promising worldwide copitable home where his dearest ones-his wife, operation
 developed between the BahB'is and
 his parents, his sister and his children-lived Esperantists. Outstanding early
 Baha'i teachers

by his side, one could experience from the such as Dr. J. E. Esslemont, Martha Root and beginning and with increasing intensity the others learned Esperanto. Lydia Zamenhof, ~ warm, all-encompassing wholeness which dis- the youngest daughter of Dr. Ludwig L. tinguishes the Faith of Baha'u'llah throughout Zamenhof, the inventor of Esperanto, joined the world from all other spiritual impulses, the Baha'i Faith and translated many Baha'i ideologies or socio-religious organizations of books into this new language. Hermann ancient or modern origin: God-the Mani- Grossmann also took up this idea and for a festation-the revealed Teachings-the trans- period of time during the 'twenties, and often formation of the individual through prayer and at great sacrifice, published in Esperanto a service-the social order created by the Divine monthly magazine for BahB'is, La Nova Tago, Pen. The spirit of these Teachings permeated (The New Day) which enjoyed a worldwide the Grossmann household and was reflected in circulation. In 1928 Hermann and Anna the lives of its members. became the parents of a daughter, Susanne In the interval between the two world wars Bahiyyih, and five years later a son, Hartmut much was crystallized that is now universally Harlan, was born. recognized by the growing Baha'i world com- About this time the Baha'is of Europe began munity including a clear understanding of the to hold their first summer schools, an activity nature of Baha'u'llah's covenant with mankind, which had met with much success in the United seen both historically and theologically. Re- States and which was strongly encouraged by vealed texts comprising the Words of Baha'uY- Ilah, the Bab and 'Abdu'l-Baha were trans- See The Baha'i World, vol. XIII, p. 384. lated into inspiring English by Shoghi Effendi See "In Memoriam", The Bahd'i World, vol. x.,p. 533. In August, 1944, eighteen years after accepting and widely distributed throughout the world. the Baha'i Faith, Lydia Zamenhof was cremated in the Jew; death-camp in Treblinka, near Warsaw, These authentic translations were published in Poland. . . . dpntless

Lydia Zamenhof," cabled
 many tongues. The writings of the Guardian- Shoghi Effendi, . . . her
 notable services, tenacity,
 modesty and unwavering devotion fully merit high
 his essays, letters, commentaries, and expo- tribute. . ."
 the Guardian. A few dozen Baha'is met, felt for Shoghi Effendi had
 become even more
 sometimes for a few days, sometimes for a week deeply rooted. Hermann
 Grossmann placed
 or more, to deepen their knowledge of the his love for the Guardian
 at the very centre of
 fundamental verities of the Baha'i Faith his being and a desire to
 bring happiness to
 through lectures and discussion. Evening social his beloved became the
 animating purpose of
 gatherings reflected a happy holiday mood and his life. Shoghi Effendi's
 unexpectedly early
 warmhearted friendship. The "Hausle" (Little death in 1957 was thus to
 be a most painful
 House) near Esslingen, Germany was then a and cruel loss in his life.
 place known and loved far and wide for such Although Hermann
 returned to Germany in
 meetings. Hermann Grossmann often taught April, 1937 with a renewed
 determination to
 there. In 1932 he wrote his book The Dawn of serve the Cause, ominous
 clouds were gathering
 a New Age. and in June of that year
 Hitler imposed a ban
 A peak experience in the life of Hermann on the Baha'i Faith in
 Germany. Baha'i books
 Grossmann was the pilgrimage he made with were confiscated and
 destroyed, the homes of
 his wife and sister in March and April, 1937 BahB'is were searched and
 the friends were
 when they visited the Baha'i Holy places in interrogated or imprisoned.
 The internal and
 Haifa. For nine days he had the benefit of being external political
 situation became more
 in the presence of Shoghi Effendi who, in his critical and plunged the
 world into a devasconversations with the pilgrims, returned tating
 war. In his professional life Hermann
 again and again to the subject of the embryonic suffered concealed
 hostility, sometimes open
 administrative order of the BahB'i Faith. brusqueness and contempt,
 from his colleagues
 Hermann was particularly concerned with who were Nazi sympathizers.
 finding ways and means of increasing the After long and strenuous

negotiations with awareness of the Baha'is of this important aspect of the evolving World Order of Bahá'u'lláh. Later he spoke of the full implications of which were yet dimly envisioned by the friends in Europe. In September, 1944 and elsewhere. he himself was brought to trial and subjected Hermann brought with him to Haifa, as a gift for Shoghi Effendi, the original Tablet he had received from 'Abdu'l-Bahá in 1920. The Guardian warmly accepted the document and that dark hour Hermann returning with it the next day asked Hermann if he were aware that it was a highly significant Tablet. After a moment's hesitation, Hermann immediately turned to the replied that indeed one sentence had always been of special importance to him: Thou shouldst be eternally obliged and thankful to Baha'i archives. The short those who were the cause of thy guidance . . . and study outlines But Shoghi Effendi while affirming the value of that response, said that he considered to preserve were 'Abdu'l-Bahá's words . . . thou hast been enabled to rend the veils asunder . . . and to of supplying walk in the Path of the Kingdom to be most German Baha'i comsignificant for Hermann. it struggled to arise with new strength The breadth of vision of the Guardian, his The Grossmann clever answers and penetrating insights, his spared destruction and suggestions, served to

the Gestapo, he succeeded
 release of his imprisoned
 as a witness in the defence
 were tried by a Nazi court.
 to punishment.
 Most of the early
 texts were seized and
 lost by the Gestapo. In
 said, "If I did not think
 for Baha'u'llah, I could
 Nevertheless, he
 task of making new
 literature which had been
 basis of the national
 compilations, teaching aids
 which Hermann prepared from
 literature he had managed
 mimeographed and bound in
 meeting the immediate need
 Baha'i literature to the
 munity as
 amid the ruins of the country.
 home in Neckargemünd was
 tion and many

found there warmth, light and
heighten the zeal of the enthusiastic pilgrims consolation. In 1945 the
Baha'i community
and were a source of inspiration in all their of Germany, strengthened by
the tests it had
future years of service to the Cause. By the undergone, prepared itself
to welcome within
time they left Haifa the heartfelt devotion, its fold those Germans who,
shattered by the
respect and tender affection they had always catastrophe, found their
way to the Faith of

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Baha'u'llah; later, of course, as prosperity commented that perhaps one
day Hermann
returned to the nation, a general attitude of would be happy to go back
to Latin America.
materialism prevailed. In this interval Her- Hermann was to remember
those words of the
mann produced various small but extremely Guardian when, in 1959,
the Hands of the
useful books such as A Change-over to Unity, Cause asked him to return
to South America to
and a new edition of his pre-war work The assist the friends there
in completing their
Dawn of a New Age flowed from his pen. goals of the Ten Year
Crusade. At that time
Although Shoghi Effendi had alluded to there were only two National
Spiritual Assemblies certain individuals posthumously as Hands of blies in
that vast continent, each responsible for
the Cause it was in 1951 that he announced the five countries. The
Ten Year Crusade of
appointment of the first contingent of living Shoghi Effendi called for
the establishment of
Hands of the Cause of God. Hermann Gross- ten National Spiritual
Assemblies.
mann was among the first twelve raised to this Hermann's first return
visit to South America
station by Shoghi Effendi. In subsequent years in 1959 took him around
the entire continent
the number of Hands of the Cause was in- and into the countries of
the interior. An attack
increased to twenty-seven. Among their duties of typhoid and the strain
on his system was the teaching of the Faith and the protection posed by
the high altitudes of the altiplano
protection of the Baha'i community from those who adversely affected his
health and forced him to

would seek to violate Baha'u'llih's covenant. temporarily postpone further travels. As a result of the enthusiastic In this period Hermann Grossmann mainly, result of the enthusiastic and optimistic reports he carried back to Haifa devoted himself to a study of the nature of the Hands of the Cause he carried back to Haifa Divine Covenants throughout religious history. decided to establish Ridvin, 1961 for the for- mation of the ten new The result of his researches was the publica- national bodies. tion, in 1956, of the small but fundamentally In January, 1960 Hermann once again reimportant book God's Covenant in Revealed turned to South America, this time accom- Religions. panied by his wife. This was to be his longest Hermann and Anna Grossmann returned to visit to the area. Indefatigably he travelled Haifa in the spring of 1957 for their second throughout the whole continent for more than pilgrimage. From the treasury of his wisdom seven months helping the friends create the the Guardian traced for them the dazzling conditions necessary for the election of their unfoldment of the World Order of Baha'u'- National Spiritual Assemblies. Again at 11ah. In particular, Shoghi Effendi discussed RidvBn, 1961 he traversed the continent to witness the birth of these with them the design for the Mother Temple of new national insti- tutions, inspiring them to Europe1 to be constructed in the Taunus, near pursue their activities Frankfurt, the plans for which they had brought with vigour, and successfully protecting them from the intrigues of the with them on behalf of the National Spiritual Assembly of the Baha'is of Germany. Faith. Again and again he called upon the friends to take the Teachings In the tragic period following the deatli of of Bahk'u'llah to the indigenous people, Shoghi Effendi in the autumn of 1957, Her- so dearly loved by Shoghi Effendi, and found mann Grossmann brought the whole ardour of extreme happiness in visiting the Indian his being to bear on the discussions in the Holy believers himself and in visiting Punta Arenas, in Land when the Hands of the Cause gathered lan, the straits of Magelthere; his breadth of vision and capacity to find

the southernmost Bahá'í community in the
a judicious balance were a valued factor in world.
those vital consultations. Hermann started on his
last journey through
During his first pilgrimage to the Holy South America in 1962.
Distinct signs of
Land in 1937, Shoghi Effendi had unexpectedly exhaustion had begun to
show. Once more it
asked Hermann if he would care to return to was his galvanizing
enthusiasm and iron will
South America. Hermann replied that it had that took him from place
to place and allowed
taken him a long time to accustom himself to him to bring "to a good
end", as he later
Germany but that he was now happy in that "he Regional National
Spiritual Assembly of Argencountry. With an enigmatic smile the Guardian
tina, Chile, Uruguay, Paraguay and Bolivia; and the
Regional National Spiritual Assembly of Brazil, Peru,
Dedicated July 4, 1964. Colombia, Ecuador and
Venezuela.

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described it, one of his most difficult task.s in
one of the countries in South America. Many
seeds were sown at that time which subsequently blossomed and were reflected in
the PROFOUWDLY MOURN PASSING DEARLY LOVED
growth of the Faith in South America. The HANDCAUSE MUSA BANAWI
RECALL WITH
spiritual ties with the friends, the progress of DEEP AFFECTION HIS
SELFLESS UNASSIJMING
the Cause in the countries of South America, PROLONGED SERVICES CRADLE
FAITH HIS EX-
the recollections of his visits there, were all a EMPLARY PIONEERING UGANDA
CULMINATING
source of happiness to him until his last days. HIS APPOINTMENT AS HAND
CAUSE AFRICA AND
Nor was his love for Germany in any way PRAISE BELOVED GUARDIAN AS
SPIRITUAL
diminished, for it was in that country that he CONQUEROR THAT CONTINENT
STOP INTER-
had found the Faith of Baha'u'llah, and where. MENT HIS REh4AINS
AFRICAI'J SOIL UNDER
he had served the longest, and in the German SHADOW MOTHER TEMPLE
EPHANCES SPIRITUAL
language he had developed superlative skill. LUSTRE THAT BLESSED SPOT
STOP FERVENTLY
Hermann's affections emanated from a deep PRAYING SHRINES PROGRESS
HIS NOBLE SOXJL

love for humanity which radiated out to and
ROBBED STAUNCH
was sensed by those who came close to him;
DEFENDER FAITH FOL-
this love made every country of the world a
HEART ABHA
homeland to him.
MOST TENDER

The health of this courageous servant of the
MEMORIAL MEETINGS
Almighty had weakened through hardship,
WORLD BEFITTING
self-denial, and the rigours of his travels, and
TEMPLES.

although he had the bounty of witnessing, in
Universal House of Justice

April, 1963 the election of the first Universal
House of Justice, the crowning of the Ten
a Jewish family

Year Crusade, and of participating in the in Baghdad in 1886. He was four years
old when

World Congress in London, his travels be- his father died. The years of extreme
hardship

came shorter and less frequent after these and physical and emotional privation
that

events. Increasingly he retired to his home and followed were only partially
relieved by the care

study. In 1965 he wrote What is the Bahci'i and compassion of an elder brother.
He left

Religion ? following in 1966 with The Bahci'i home and migrated to Persia when
he was

Reliever and the Baha'i Community. barely twelve. The grim
struggle for existence

Hermann Grossmann's separation from this left him no opportunity for schooling.
To the

perishable world was harmonious, though not end of his life he could only read
and write

without physical discomfort. On July 7, 1968 his Persian and Arabic in the
Hebrew alphabet that

soul was removed from the world's bustle and he was taught as a small child.
lifted to the invisible realm of peace and joy. In Persia his elder
brother came into contact

The life span of a human being has been with the BahB'is and accepted the
Faith, but

described by Baha'u'llah as shorter than a Musa Banriri had no interest in his
brother's

breath; it is little more than a deep breath taken spiritual concerns. In 1911

STOP MAY AFRICA NOW

VENERABLE PROMOTER

LOW HIS EXAMPLE CHEER HIS

KINGDOM STOP CONVEY FAMILY

SYMPATHIES ADVISE HOLD

ALL COMMUNITIES BAHAI

GATHERINGS MOTHER

Nusa Banani was born into

he was living as a
 before advancing to the eternal life beyond. merchant in the Persian city of
 Kirmanaah,
 The breath is the symbol of life, the centre of when an event occurred that was
 to transform
 our earthly corporeal existence, the symbol of his life. A prominent Baha'i
 teacher, Fadil
 the receipt and bestowal of gifts. The life of Mazandarani, accompanied by
 Siyyid 'Abdu'l-
 Hermann Grossmann was rich in fulfilment; Husayn Ardistani, passed through the
 town
 he received and gave generously of the gifts of on a mission by 'Abdu'l-Baha.
 At a BahB'i
 the spirit. gathering they were
 photographed with mem-
 We have all been richly endowed, we who are members of the Kirmanshah
 community, including
 permitted to live in this New Day whose advent Musa Banani's older brother.
 Shortly after the Great Ones of the past longed to witness. wards the two BahB'i
 teachers were arrested
 Let us be found worthy in passing on to others and maltreated. The photograph
 was used by
 the Message of Baha'u'llah, the greatest gift. the authorities to round up
 the BahB'is and
 ADLEBERT M~~HLSCHLEGEL force them to recant their faith. Musa Banani
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Guardian, an experience which created an
 intense flame of love and loyalty that melted
 and fused the essence of Musa Banani's being.
 His devotion to Shoghi Effendi remained the
 hallmark of his character to the end of his life.
 The Guardian, in turn, perceived the simplicity,
 directness, unbounded energy, and spiritual
 potential of Musa Banani and nurtured these
 qualities by showering a joyful love upon him.
 Even at that stage the Guardian told a group of
 pilgrims that Musa Banani "is one equal to a
 thousand". Some could not understand why
 the Guardian spoke so glowingly of an unlettered man.
 In Persia he was able to channel his active
 and decisive temperament in service to the
 Faith. His work as a member of the national
 committee charged with the responsibility of
 identifying and acquiring historic sites associated with the Cause culminated
 in the purchase
 and subsequent restoration of the House where

BahB'u'llah was born in Tihran.

In 1950, soon after Shoghi Effendi raised the

Musa Banani call for the opening of Africa to the Faith,

Musk Banani made the most decisive move of

was mistakenly arrested for his brother due to his life. Although his

enterprise and activity had

their physical resemblance. In the prison he made him a man of considerable

means, he put

witnessed the radiant and heroic refusal of his an abrupt end to all his

business concerns and

cell-mate, Mr. Abrir, a frail old man, to recant left Persia. Together with his

wife, Samihih, his

his Faith despite cruel torture. But Musa daughter, Violette, his son-in-law,

'Ali N a u -

Banini was glad to obtain his own release by javani, and his grand-daughter,

Bahiyyih, he

telling the authorities that he was not a believer pioneered to Africa in 1951

and settled in

and reviling the faith of Baha'is. From that Kampala, Uganda, a country

hitherto unmoment, Musa Banani was seized by a pro- opened to the Bah2iFaith.l

found spiritual convulsion, a tumult of the soul. If the nature of Musa

Banani's services in

He reproached himself bitterly for having Africa could be summed up it would be

best

glibly denounced a Faith of which he knew so expressed as "instant, exact and

complete

little. His efforts to dispel his ignorance of the obedience" to the wishes of

Shoghi Effendi.

Cause led to his becoming a BahB'i.

It was his confident,

exuberant, unhesitating

The transformation of his life and values and instantaneous fulfilment of the

Guardian's

was so complete as to amaze many of his instructions that brought great joy to

Shoghi

associates. One of his earliest resolves after Effendi and caused him to speak

so lovingly of

accepting the Faith was to marry only a M6sa Banani to those around him. In

1952,

BahB'i girl so that his children would be brought when he made his second

pilgrimage, the

up firmly in the Faith. Ironically, several years teaching effort in Africa was

already bearing

later when he married, he recognized his father- fruit. It was an exciting

period in the developin-law to be Siyyid 'Abdu'l-Husayn Ardistskni, ment of the

Cause and a joyous reunion

the same Baha'i teacher whose visit to Kirman- occurred. Daily the beloved

Guardian would

and in 1911 had set off the chain of events that give him specific and detailed instructions for led to his acceptance of the Bahá'í Teachings. the successive stages of expansion and consoli-
 In 1934 Musa Banani made his first pilgrimage of the Faith in Africa. But not until the pilgrimage to the Holy Land. Twenty-six days Messages to the Bahá'í World, 1950-1957, Shoghi were spent in the presence of the beloved Effendi; p. 26.
 I N MEMORIAM 423
 Banani took leave of the Guardian on the inspiring example of the triumph of the spirit
 final day of their pilgrimage did he tell them over every earthly limitation. He had made a
 that he had already announced to the Bahá'í fortune and raised a Bahá'í family earlier; now
 world the appointment of Musa Banani as a he had spent most of his material substance in
 Hand of the Cause of God. True to his un- the crowning nineteen years of his life opening
 assuming nature and with characteristic a continent to the Faith and adding thousands
 directness, Musa Banani protested: "I am not to the Bahá'í family of the world. He was able
 worthy. I cannot read or write. My tongue is to look back upon his life with a profound sense
 not eloquent. Give this mantle to 'Alí Naṣir of humility and gratitude. He felt that God had
 javani who is doing the lion's share of teaching been extremely generous to him. Baha'u'llah
 in Africa." But the Guardian replied: "It had given him everything in this life that he had
 is your arising that has conquered the continent ever wished for, and he was given the opportunity.
 the opportinent. 'Alí's turn will come." opportunity to give it back to Him. His death in
 The years of intense activity that followed Kampala on September 4, 1971, and his inwitnessed the true spiritual conquest of Africa, terminated in his favourite spot in the soil of Africa,
 the building of the Mother Temple of that continent within the shadow of the Mother Temple of
 continent and the establishment of an expanding that continent, was the generous fulfilment of
 number of Regional and National Spiritual his last wish. Assemblies. At all times Musa Banani was able

A M ~BAN

N AN^

to communicate to others his sense of urgency

and totality of effort. In the spring of 1954 the Guardian instructed him by cable to purchase a site for the Mother Temple of A f r i ~ a . ~

AGNES BALDWIN ALEXANDER

Although he had just undergone eye surgery of a serious nature requiring intensive post-1875-1971

operative care and rest, Musa Banani inter-island of Hawaii,

rupted his period of recuperation, launched of Miss Alexander, a

and personally led a search, and within the reached the shore of the

week was able to cable Shoghi Effendi that the Consider ye, what happiness,

site had been selected and purchased, news declare by the Lord of

which the Guardian was able to share with the respected daughter

BahB'i world in his message of May 4, 1954.3 that empire would not

The passing of the Guardian in 1957 was an this sovereignty is

irremediable personal blow for him, but it made and thisglory is everlasting

himdoublyresolutein fulfillingshoghi Effendi's plans. Baha'is who came into contact with him

'Abdu'l-Baha,

were deeply impressed with his simple and the Divine Plan, pp. 13-14

elemental spiritual strength. During the last

ten years of his life when he was increasingly In the ~ithb-i-jqcin,Bahfi'u'llah makes the

cut down by physical suffering-sustaining statement that were anyone to reach the staparalysis of one side of his body, amputation tion of the True Seeker, he would inhale at a

of a leg and the loss of sight in one eye-the distance of a thousand leagues the ,fragrance of

radiant quality of his faith overwhelmed and God, and would perceive the resplendent morn

conquered all. When he could no longer move of a divine Guidance rising above the dayspring

about, his daily prayers were offered for those of all things. Many more than a thousand

Baha'i communities which were experiencing leagues away from 'Akka, the abode of the

distress.

At this time, in the

through the efforts

number of souls have

sea of faith!

what joy is this! I

Hosts that had this

founded an empire,

have been so great! For

eternal sovereignty

glory.

Tablets of

Blessed Perfection, a

little girl in far-off

He was, at the end of his earthly life, a truly Hawaii dreamed of serving Christ, but in her

own words: "His life seemed far away from

Messages to the Bahd'i World, 1950-1957, Shoghi Effendi; p. 21.

Kampala, Uganda; dedicated to public worship lacking, that I had never been reborn." If ever

January 15, 1961. a child was blessed with

a brilliant and noble

~ e s s a i e s i o the Bahd'i World, 1950-1957, Shoghi

Effendi; p. 67. heritage it was this

little girl, Agnes Baldwin

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Alexander, destined herself to become a star even more illustrious than any of her famous forebears.

Agnes's grandparents on her mother's side were the Rev. and Mrs. Dwight Baldwin who sailed from New Bedford, Massachusetts, with the fourth company or "missionaries sent by the American Board of Missions in 1831. "My

dear mother," Agnes would say, "was born in a

grass house." On her father's side, her grandparents were the Rev. and Mrs. William

Patterson Alexander, who arrived in the Hawaiian Islands in 1832 after a voyage of 186 days. One need only read James Michener's

Hawaii to realize what hardships these newlywedded servants of Christ were forced to endure on the decrepit, overloaded whaling ship of that era.

Though of delicate physique and gentle and timid by nature, Agnes was nevertheless to fall full heir to the courage of her ancestors. From childhood there was a special quality about her which her father recognized as unique; and

possibly this insight led to his sending her Agnes Baldwin Alexander

abroad on a trip which was to change her whole life and bring to the Hawaiian Islands the light listening with rapt attention as she recounted

of a new Faith. the tale of her strange

fascination for an un-

Agnes was born in Honolulu, on July 21, known woman and her daughters.

Shy as she

1875. But her real life, as she saw it, did not was, she nevertheless stared
 at them until she
 begin until she was reborn as a follower of was ashamed, for they exuded
 a radiant
 Bahk'u'llah. "Until one has been awakened by happiness. At last, unable
 any longer to bear
 the Breath of the Holy Spirit, one is asleep," the suspense she actually
 accosted Mrs. Dixon
 she said, "for the only reality is that of the and asked to know the secret
 of their joy.
 spirit. For twenty-five years I was asleep." Mrs. Dixon had just
 returned to Europe
 In 1900 it was most unusual for a young lady after a pilgrimage to the Holy
 Land, but that
 of Agnes's gentle birth, and of her then timid evening as she talked to
 Agnes she made no
 nature, to travel alone across oceans and con- allusion to the advent of a
 Promised One,
 tinents, and indeed her father had not intended What exactly she did say, we
 do not now know,
 it that way when he suggested that she accom- but her words touched
 Agnes's heart and caused
 pany some friends who were going to Europe. the tears to flow. In those
 early days the
 But as Agnes said later, her father unwittingly Message was seldom given
 directly; however,
 guided her to the light of a New Day, and God Mrs. Dixon gave Agnes a
 handwritten copy of
 prepared her for her future role in His service a Baha'i prayer. In Agnes's
 words it answered
 when she was unexpectedly forced to cross the all the longings" of her
 heart.
 Atlantic alone. She was on the route to Rome when Three days elapsed before
 Agnes discovered
 suddenly she felt that she was nearing her goal. the truth. On the evening of
 the third day after
 Indeed she was, though as yet she could not meeting Mrs. Dixon, she
 retired to her room,
 analyse such an intuition. but was unable to sleep; and
 then, in what she
 The story of her meeting with Mrs. Charlotte described as neither a dream
 nor a vision,
 Dixon and her two daughters in a pension in she became overwhelmingly
 aware that Christ
 Rome is one which Agnes never tired of telling, had returned to earth. In
 the morning upon
 nor anyone ever tire of hearing: one can see encountering Mrs. Dixon she

joyously ex-

Agnes surrounded by friends with awed faces claimed "Thrust is on this earth!" Mrs. Dixon

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replied, "Yes, I can see by your face that you erudite Persian scholar who was sent by

know it." "bdu'l-BahB to Europe and to

America to

Agnes was to say later, when mass teaching deepen the knowledge of the friends.

became widespread, that immediate acceptance One of the most memorable rrioments in her

of the Baha'i Message was not a mystery to her; entire life was the meeting with May Ellis

that her own instantaneous recognition was a Bolles, author of that irresistibly beautiful

"gift" to her from God. Without books, letter which had drawn her to Paris. Though

without being taught, she had recognized her May herself was but a young girl at the time,

Lord. Just. three shining faces in a Romarn she was to Agnes, as to many others, a "spiripension, a little handwritten prayer, an,d the tual mother". The love she showered upon her

true seeker had found her spiritual home. "little girl", her "tender little bird", was, as

As with many other Bahk'is, Agnes's first described by 'Abdu'l-Bahk, "divine". As Agnes

test came as a result of over-enthusiasm. One sailed away from Europe, May wrote that her

Sunday morning a.fter attending church with tender little bird had flown the nest of its

some relatives she approached the pastor, cer- mother and was now to become a divine bird

tain that he would be astounded and grateful to seeking "her eternal nest in His Bosom".

know of Christ's return. He, however, drew One of the most striiing things about Agnes

her into his study and proceeded to enlighten was her complete submission to the Will of

her from the Bible as to her "folly". The timid God. Anyone who knew her would soon beyoung lady, slim and deliate with golden hair come aware of her complete reliance on what

and blue eyes, appeared to be thoroughly she called her ""guidance" and her unqualified

worsted, for she could not answer. Though obedience to it once she had prayed for and

from childhood she and her family had prayed received it. She was so

fully confident in the
 and read the Bible together, she had never outpouring of guidance that
 would come as a
 really understood the Holy Book. But here that result of earnest prayer,
 that she never worried
 extraordinary steadfastness, that absolute and about the consequences of
 following it, never
 unwavering certitude which was to characterize wavered in the face of
 opposition to it, never
 her forevermore, came into play. Agnes knew questioned or doubted or
 rebelled against it.
 in her innermost being that Bah'u'llah was the Many who tried beforehand
 to get a decisive
 Promised One. Accordingly, she bought her- answer from Agnes would be
 frustrated by her
 self a Bible and for the next three months reply, "If it is God's
 plan." But the moment she
 immersed herself in its contents, becoming received what she felt was
 guidance in answer
 delighted and exhilarated as proof after proof to her prayer, the action
 was decisive. All
 of the New Revelation unfolded themselves through her life Agnes's
 sensitivity to the
 to her eyes. She still had the one prayer that Divine Will was to be
 confirmed by messages
 Mrs. Dixon had given her and the later gift of or cables from both the
 Master and the beloved
 a copy of Hidden Words. Now she yearned to Guardian; it may have seemed
 uncanny to
 meet and talk with others who shared her others, but to Agnes it was
 routine.
 beliefs and her joy. Mrs. Dixon had also given Agnes had made her
 declaration of belief on
 her some addresses of other Bahi'is. One of November 26, 1908, and had
 written her letter
 these, the nearest, was rue de Bac in Paris. of acceptance to
 'Abdu'l-Baha. Now, seven
 Agnes wrote, asking for more information months later in Paris she
 felt that the time had
 about. her wonderful new-found Faith. She was come to return to her
 homeland and proclaim
 in Milan when she received a loving letter of the Faith to the people of
 the Hawaiian
 welcome from May Ellis Bolles, later to be- Islands. Her belongings were
 already packed
 come May Maxwell, wife of the Wand of the and she was to leave for
 London the next

Cause William Sutherland Maxwell, and mother morning when a messenger
 arrived with a Tablet from 'Abdu'l-Baha R6hiyyih manurn. Agnes let for
 her from the Master in which He adreadied herself and set out alone for that
 monished her to be like a divine bird, return to
 enchanted spot where so many of the early Ila.waii, spread the wings
 of sanctity over the
 French, English and American believers were island, warble melodies in
 praise of God,
 went to gather in Paris. There, too, she met gla.dden thereby the Supreme
 Concourse,
 Mirza Abu'l-FaQ1, that gentle, humble and cause seeking souls to be
 attracted as moths to
 a lighted lamp, and be the means of making decided that it was time
 to teach the Faith in
 Hawaii illumined by the Light of God. other parts of the world,
 but first she would
 Agnes arrived in Honolulu on December 26, visit her "spiritual mother"
 in Montreal. May
 1901, the first BahB'f to set foot on Hawaiian Bolles was now May
 Maxwell, and Agnes spent
 soil. Two generations after the Baldwins and a blissful month at the
 Maxwell home before
 Alexanders arose to establish Christianity in going on to spend the
 winter in New York. In
 what were then known as the Sandwich Isles, that period she received a
 Tablet from 'Abdu'ltheir descendant carried to those shores and Bahk
 encouraging her to travel to Japan and
 firmly planted the banner of Baha'u'llLh. What promising an outpouring of
 divine confirmapoignant thoughts must have stirred within tions. The
 Tablet was dated October 13, 1913,
 her ! and had been written just
 as Agnes was leaving
 There was such a great difference in Agnes's the Hawaiian Islands. Now she
 knew why she
 general demeanour that her father said the trip had been studying the
 culture of Japan.
 had been her "salvation", and though word had She planned to journey
 to Japan by way of
 gone round that she had taken up some "weird Italy where she had
 relatives, and hoped to
 cult," her sister said that if it made Agnes happy visit the Holy Land en
 route to the orient, but
 it must have some value. In Paris, when some- she was delayed in
 Switzerland by the outbreak
 one had asked whether Agnes was a Baha'i, of World War I. In August,
 1914, another
 another had simply said, "Look at her face!" Tablet from the Master

reached her urging her
 But the change in her did not impel any of her to proceed directly to
 Japan, thence to India,
 immediate family to investigate the source of and to the Holy Land, but
 making clear that
 her happiness. Agnes realized that she would the choice must be hers.
 It is not difficult to
 have to demonstrate in her life the power of imagine how much Agnes
 longed to meet the
 the Faith to bring happiness and certitude to Object of her devotion.
 Ever since those first
 seeking souls. wonderful days when the
 pilgrims from
 For twelve years Agnes remained in Hawaii. 'Akka returned to Paris
 filled with an over-
 In her published memoirs, Personal Recollec- flowing love for the
 Master she had realized
 tions of a Baha'i Life in the Hawaiian Islands, that no spot on earth was
 so like heaven. But
 she describes in detail the progress made in totally in keeping with
 her characteristic
 those early years, relating the story of Clarence unquestioning obedience to
 His slightest wish,
 Hobron Smith, another scion of missionary Agnes went directly to
 Japan. As though profamilies of Hawaii who was the second from tected
 by guardian angels she sailed safely
 the Islands to accept Baha'u'llh; of Elizabeth through the perilous
 waters where so many
 Muther, the famous "Uttie" of Loulie Mat- other vessels had been
 bombed and sunk,
 hew's Not Every Sea Hath Pearls; of Dr. arriving in Japan in 1914.
 For the next twenty-
 George Augur, one of 'Abdu'l-BahB's nineteen three years, although she
 made many trips home
 di~ciples,~ and Mrs. Augur, both of whom were to Hawaii and to other
 parts of the Far East,
 among the first believers in Hawaii and also Agnes made her base in
 Japan. 'Abdu'l-Baha's
 among the first to take the Faith to Japan; and appreciation of Agnes's
 exemplary service is
 of Kanichi Yamamoto, the first Japanese in contained in His Tablets
 of the Divine Plan,
 the world to accept the Faith. written about two years
 after her arrival in
 During this period, obeying as usual the Japan. He wrote in the Tablet
 dated April 11,
 voice of inspiration, Agnes had started to make 1916:

a study of Japan and its culture. With many
Consider ye, that Miss Agnes Alexander,
Japanese living in the Islands it was perhaps
the daughter of the Kingdom, the beloved
not unusual that one with an active inquiring
maid-servant of the Blessed Perfection, tramind should begin such a study, but
Agnes felt

velled alone to Hawaii . . . and now she is
it was another step preparing her for her role
gaining spiritual victories in Japan! Reflect
in life. In the spring of 1913 both her beloved
ye how this daughter was confirm~edin the
parents passed away, her sister sailed for
Hawaiian Islands. She became the cause of
California, and the loving, close-knit family
theguidance oj'agathering ofpeople. (p. 13)
unity was at an end. Agnes was alone. Now she

See The Bahci'i World, vol. IV, pp. 118-1 19. The Tablet contains a
further reference to

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Agnes-the words cited at the opening of this and activities for the
promotion of the Cause of
memoir. God. I feel that your

destiny lies in that far-off

In 1921, Agnes spent one month in Korea; and promising country where
your noble and

she was the first Baha'i to teach the Faith in that pioneer services future
generations will becountry. She wrote of that period: "During
fittingly glorify and thankfully remember.

the month spent in Seoul, God's power had M,ay the Beloved remove
every obstacle from

been triumphant. All doors had been opened. your path and enable you
to resume your active

Japanese and Koreans, both Buddhist and work in that land."

Christians, had heard the Baha'i Message and In 1937, Agnes again
left Japan, this time to

were now free to search themselves. It could attain her heart's

desire. She was permitted to make her pilgrimage to

not be said they had been forgotten in God's last to meet her beloved
the Holy Land, at long

great plan for the New Day." Through Agnes, him she tendered that
Shoghi Effendi. To

many of the young Koreans were inspired to same love and devotion

write to 'Abdu'l-Baha brief but very sincere she had previously

lavished upon his Grandexpressions of appreciation for the Faith.

father; and he, on his part, appreciated her

These she sent to the Master on September 19,	unceasing labours in the
path of God no less	
1921, on her return to Tokyo. The answer	than had 'Abdu'l-Baha.
which He penned to those "heavenly sons"	The active role of
Japan in World War I	
came in February of 1922, more than two	prevented her return to
that country until 1950.	
months after His passing. Agnes was never to	Chronologically, Agnes
was now growing old.	
see her Lord on this plane of existence.	She had already served
the Faith for fifty years,	
In 1924, Agnes accompanied Martha Root	yet she was as enthusiastic
as ever, possessing	
to China where they spoke of the Baha'i Faith	a childlike quality of
innocence and delight that	
to Sun Yat Sen, the "George Washington of	seemed at times as though
it should beat variance	
China", and presented him with two books.	with those other
qualities which enabled her	
While they were in China these two remarkable	to be the "founder" of a
spiritual "empire".	
ladies contacted many people of prominence	At fifty-four years of
age she had climbed	
and spoke at a boys school near Peking.	Mount Fuji with a band
of Buddhist pilgrims;	
In the course of her travels, Agnes visited	at eighty-five, on one of
her jaunts to the	
Taiwan, Hong Kong, the Philippines, the	Philippines, she
accompanied Jack Davis to	
United States, Canada and Europe. She pro-	the mountains of Luzon
where she had to ride	
claimed the Faith widely on these trips among	for two hours in a jeep
bumping along corrupt people of capacity and prestige, and she often	gated
roads and then ford a stream. Three	
used her knowledge of Esperanto to make	times over the years she
went from cell to cell	
contacts. She attended conferences on religion,	in the National Prison
of Manila, teaching and	
meetings of such organizations as the Institute	giving solace to
hundreds of prisoners, even	
of Pacific Relations, gave talks at schools,	those in murderers' row.
Her reason? Because	
universities, branches of the Young Men's	Baha'u'llah had been a
prisoner.	
Christian Association, and was a genius at	I first heard from
Agnes shortly after we	
obtaining publicity for the Faith in the media	were both appointed to

the Auxiliary Board for
of mass communication. Asia in 1954. To me, as
to other pioneers in the
While on one of her excursions out of Japan area, she sent loving
little notes on flowered
in 1927 she received a letter from Dr. Shirosi, paper and often enclosed
excerpts from the
Dean of Tokyo Imperial University, which letters of famous
long-gone Baha'is, or quoreflects the attitude of the Japanese toward this
tations from the Tablets of 'Abdu'l-Baha and
great lady: "As our steamer nears Yokohama, letters of the Guardian.
Her notes expressed
Fuji San is in sight. This is the symbol of our her perfectly, for she
was forever saying that
welcome to you! Come to Japan." one must never worry, but
must always trust
On January 10, 1928, in obedience to an in God and then everything
would turn out
appeal from Shoghi Effendi, she again set sail right. In one of her
letters she commented on
for Japan. The Guardian wrote: "I long to the joy she found in
serving the beloved
hear of your determination to return to Japan Guardian under the loving
guidance of the
and pick up the thread of your unsparing efforts Hands of the Cause in
Asia, not realizing that

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she would llcrself be elevated to the rank of Not very long after
Agnes's return to Tokjiiij
Hand of the Cause on March 27, 1957. With in 1950 she rnoved from
Tokyo to K.yoto.
typical modesty, she wrote, in a letter to the Always modest and
unassuming, she lived at
BahB'is of the Pacific: "As you probably first in a tiny room, then
moved to an ainlost
know, the beloved Guardian in one of his equally tiny apartment, She
cooked and served
cables, gave me the assignment, after the meals to her guests in a
kitchen no larger than a
passing of George Townshend : closet, and ofien on trips
to Tokyo would
astonish visitors to her room by opening up a
AGNES ALEXANDER DISTINGUISHED PIONEER
large suitcase filled with pots, paas, dishes and
FAITH ELEVATED RANK HAND CAUSE CON-
a hotplate and proceeding to cook them a

FIDEN'T APPOINTMENT WIL.1, SPIKITIJALLY

meal. She had no financial worries, but she

REINFORCE TEACHING CAMPAIGN IWRTH

expended her resources on the Faith and others;

SOUTH HEART PACIFIC OCEAN,

on herself, she expended as little as possible.

I have only quoted this that you might know No matter how far afield

she travelled,

the responsibility that our beloved Guardian Hawaii was always "home". She

loved the

has given me and that I may have your prayers Islands and the people and was

thrilled when

that as one soul in many bodies we inay all told by the beloved Guardian, at

the height of

work for the one great purpose in life." the mass teaching successes

in Africa: that now

Agnes received approximately one hundred was the time for the brown race to

outstrip the

letters from Shoghi Effendi. In one of them, black.

written during the early years of the Cuardian- When the National

Spiritual Assembly of

ship, he asked her to deepen the understanding the Hawaiian Islands was formed

in 1964,

of the friends in America in relation to the Agnes attended that first

convention as the

Covenant. She went from centre to centre, and representative of the Universal

House of

also to Geysrrville Summer School, stressing Justice. Exciting as the event was

to all those

the Covenant and The Frill and Testament of present, there was none more proud

and happy,

'Abdu'l-Baha. Thus she was responsible for none who could appreciate the

miracle of that

helping many to bridge the period of trarrsition moment more fully than that

devoted servant

fromn the Heroic Age to the Formative Age. who, sixty-two years before, had

brought back

Her total dedication was given successively to to her horneland the precious

gift of a new

'Abdu'l-Baha, Shoghi Effendi and the Univer- Light; arid who had, letter by

letter, kept her

sal House of Justice.

beloved Master advised that

now there were

Like the waves of the sea, Agnes was always two BahB'is, now three, now four

and five, and

in motion. Typical of many of her letters to finally enough believers for a

Spiritual Asserthe friends is the following: "In January I had bly. How

rewarding it must have been for her
the great bounty to accompany our beloved to look out at the sea of faces, all
her children.

BahB'is, Mr. and blrs. Torii, to the Island How much progress had been made
since those
of Shikoku where as yet no BahB'i had been. first days when she, Clarence
Smith, and
Mr. Torii is visiting the schools for the blind Elizabeth Muther, having no
place to meet,
arid also blind associations of Japan . . . Every- would go on Saturday
afternoons by trolley
where I was permitted to speak. of o m glorious car up to Pacific Heights,
there to read praj
Faith. It was a wonderful week spent on that and to share their Tablets froin
the Master.

island! Returning, I came to Hiroshima where Following the first
National Conventioi~in
last year I was twice. Here 1 will have been a Hawaii, Agnes returned to her
post in Japan.
month when I return to Kyoto in a few days. Once someone asked her when she
would leave
It has all been glorious and nowhere has there Japan. Opening her eyes very
wide she replied:
been prejudice shown . . . I feel an especial "Why, dearie, 'Abdu'l-Baha told
Ine to go to
love for these people. . . Our beloved Guardian Japan. He never told me to
leave it !"

wrote that the people of this city who had Altogether, she spent
thirty-two years in
suffered so cruelly had a right to hear of the Japan. She was well aware of its
great destiny.
teachings of Bah2uyllahfor peace and brother- Again arid again, Shoghi Effendi
had enhood, so you can imagine 1 feel a deep interest couraged her in her
efforts and assured her
and love here." that her own destiny was
irrevocably bound

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up with that land. She remembered 'Abdu'l- only a positive assurance that God
had a pur-
Baha's prophecies concer~iirrg Japan and pose in corifining her to a Tokyo
hospital for
cherished that first letter written by the young two years. To Mrs. Barbara
Simns, one of those
Guardian to the Japanese Bahi'is, dated who kept a close and loving vigil over
her
January 26, 1922: "Despondent and sorrowful during those years, she said,
"Dearie, nothing

though I be in these darksome days? yet when- happens by chance." To another friend she
ever I call to mind the hopes oerr departed commented: "It is my great hope and prayer
Master so confidently reposed in the friends that through this accident the hearts of all the
in that Far-Eastern land, hope revives within Bahi'is in all Japan shall be so united and love
nre and drives away the gloom of His bereave-' each other with such a deep love, it will be felt
ment . . . I recall so vividly the radiant joy that by all those around us. Then will the words of
transfigrrred His Face whenever I opened be- the Master be fulfilled, that Japan will turn
fore Him your supplications as well as those of ablaze." How deeply she understood the
Miss Agnes Alexander. What promises he gave mystery of sacrifice! us all regarding the future of the Cause in that Agnes had said that 'Abd~r'l-Bahahad never
land at the close of almost every supplication told her to leave Japarr. But in 1967, after two
I read to Him! L.et me state . . . the most years in hospital, still unable to walk arid, now
emphatic, the most illspiring of them all. unable to write, she looked homeward toward
These are His very words, that still keep ringing IHawaii. She who, with never a thought for her
in my ears: 'Japan will turn ablaze! Japan is own will had always operated on the guidance
endowed with a most remarkable capacity for she sought in prayer, now knew that she could
the spread of the Cause of God! . . .' On come back to the Islands. A place had been
another occasion-'low vividly I recall it!- prepared for her, almost across the street from
as He reclined on His chair, with eyes closed where her childhood home had once stood.
with bodily fatigue, He waved His hand and She was now ninety-two years old and very
uttered vigorously and cheerfully these words fragile. Her memory was failing and she was
in the presence of His friends: 'Here we are aware of it. Her mission and her life were both
seated calm, quiet and inactive, but the Hand drawing to an end. Despite the urging of
of the Unseen is ever active and triumphant friends who felt she could not withstand the

in lands, even as distant as Japan ! " journey, Agnes was
 adamant. With a helper
 "The busy years passed. Just how full they she returned to Kyoto, disposed of
 her books
 were is best realized through reading her own and trunks full of writings and
 relics, mernenhistory of the Catae in Japan, written at the tos of a Baha'i
 life truly lived to its fullest and,
 request of the Guardian. Agnes witnessed the to the delight of the Hawaiian
 believers, canie
 formation of the National Spiritual Assen~bly honle.
 of the Bal~A'isof North East Asia, in 1957, It is not possible to
 convey to anyone who
 with its seat in Tokyo, and was a member of did not know her the strength of
 character
 that body from 1957 to 1963. During those possessed by Agnes-her extraordinary
 coursame years she travelled back and forth from age, her complete
 selflessness, the supreme
 the Holy Idand attending the meetings of the degree of renunciation apparent in
 all her
 Hands of the Cause, sharing with them the actions, and her unshakeable faith.
 Slre was a
 grief occasior~edby the unexpected passing of willii~gand loving thrall of the
 Cause, and in
 the beloved Guardian and the equally unexpec- her bondage she was as free as
 that "divine
 ted responsibility of carrying forward the work bird" 'Abdu'l-Baha had asked
 her to be. She
 of the Ten Year Crusade without his living was, through the years, so often
 alone, yet she
 presence. She witnessed the glorious culmina- was never lonely; she
 exernplified that phrase
 tion of those five years in the formation of the from one of the prayers, . . .
 lave for Thee is
 Universal House of Justice in 1963, and m y con7panion. A thread of joy runs
 through
 attended the World Congress in London. In her nrany letters to pioneers and
 friends, arid
 1965, when slhe was about to attend the World she would often look up and say,
 "but, my dear,
 Congress of Esperantists in Tokyo, she fell I arn so happy !"
 and broke her hip. She was never again to walk Agnes slipped away
 quietly to the Abha
 alone. Still, there was no word of complaint, Kingdom on January 1, 1971. She
 is buried

illustrious Tahirih

Martha Root, her fellow Hand- of the Cause. and hastened to meet her.

After listening to her

On January 4, 1971, the following cable was discourse he was overwhelmed with admiration to the Baha'is of the world by the Universal tion and wonder and openly exclaimed: "Not

House of Justice: amongst women nor even amongst men have

I ever seen such an erudite person; she is

PROFOUNDLY GRIEVE PASSING ILLUMINED

unique in knowledge, wisdom and eloquence."

SOUL HAND CAUSE AGNES ALEXANDER LONG-

He could not ignore the interest she had

STANDING PILLAR CAUSE FAR EAST FIRST

awakened and day and night he searched and

BRING FAITH HAWAIIAN ISLANDS STOP HER

investigated, desiring to discover and under-

LONG DEDICATED EXEMPLARY LIFE SERVICE

stand the source of power and inspiration on

DEVOTION CAUSE GOD ANTICIPATED BY

which this unusual and noble woman drew.

CENTRE COVENANT SELECTING HER SHARE

The opportunity to further his understanding

MAY MAXWELL IMPERISHABLE HONOUR MEN-

arose when he was summoned to a prison in

TION TABLETS DIVINE PLAN STOP HER UNRES-

Tihran to attend the sick child of one of the

TRAINED UNCEASING PURSUIT TEACHING

believers who had been imprisoned for his

OBEDIENCE COMMAND BAHALLAH EXHOR-

faith. Even after the child's complete recovery

TATIONS MASTER GUIDANCE BELOVED GUAR-

he would visit the prison to meet the father and

DIAN SHINING EXAMPLE ALL FOLLOWERS

son, chained and living under the most cruel

FAITH STOP HER PASSING SEVERES ONE MORE

conditions. Often he preferred to spend hours

LINK HEROIC AGE STOP ASSURE FAMILY

in the presence of Ismu'llah, the imprisoned

FRIENDS ARDENT PRAYERS HOLIEST SHRINE

believer, and neglected his clinic. The explana-

PROGRESS RADIANT SOUL REQUEST ALL NAT-

tions that were given in answer to his sincere

IONAL SPIRITUAL ASSEMBLIES HOLD MEMORIAL

questions were accepted with the utmost love

MEETINGS AND THOSE RESPONSIBLE HOLD

and reverence, and he became the first Jew in

SERVICES MOTHER TEMPLES.

the world to embrace the Cause. When news of
It seems fitting to close this account of Agnes his acceptance reached
BahB'u'llah a Tablet
Alexander's life with a paragraph from the was revealed by the Exalted Pen in
honour of
chapter called "The Awakening" in her Hakim Masih. This was followed by other
memoirs of the Faith in Hawaii: Tablets which are
unfortunately now lost to us,
"As I take my pen to write, my thoughts are the paper having deteriorated
through being
of you, the yet unborn workers in His Cause, hidden underground by the wife of
Hakim
you who in future times will inherit whatever Masih to avoid the persecution
that would
we of the Apostolic and Formative Ages have have resulted from their being
found in the
accomplished, you who will usher in the family's possession.
Golden Age, the Kingdom of God, the New Hakim Masih had only one
son, Hakim
World Order." Sulayman, whose youngest
child was Lutfu-
ELENAMARIA MARSELLA'11ah Hakim. When his father and mother
passed away, his elder brother, Dr. Arastu
-Khan, took him under his care and protection.
Lutfu'llah grew to be a very sincere and staunch
DR . LUTFU'LLAH H A K ~ M BahB'i.
In 1910 he went to England to study physio-
1888-1968
therapy. During his studies he wrote frequently
Lutfu'llah Hakim was born into a family of to 'Abdu'l-Baha in the Holy Land
constantly
distinguished Jewish medical doctors, his expressing his deep longing to
consecrate his
great-grandfather and his grandfather having life to His service. When
'Abdu'l-Baha reached
served as physicians at the court of the Shahs of London on September 4, 1911,
at the outset of
Persia. His historic journey to the
West, He found
Hakim Masih, the grandfather of Lutfu-
"The Pure One", noblest of her sex and outstanding
'Ilah Hakim, accompanied Muhammad &ah heroine of the Babi
Dispensation; only woman among
as court physician on his pilgrimage to Karbila, the Letters of the Living,
and the first woman suffrage martyr. Born Qazvin, 1817-1818; put to death
'Iraq. While stopping in Ba&dad, Hakim Tihiran, August, 1852.

relay messages through Lutfu'llih Hakim. In one moving Tablet 'Abdu'l-Baha assured Lutfu'llah that he was never forgotten and prayed that he would receive fresh confirmation every moment of his life.

At a time when 'Abdu'l-Baha was saddened by the publication in Europe of some books attacking the Faith, Lutfu'llih gladdened His heart by writing Him about an ardent new adherent of the Cause in England, Dr. John E. Esslemont,¹ and said that "this noble soul is studying the Faith with love and enthusiasm and desires to write a book about it to help the ready souls to reach the fountainhead of love and faith."

Soon after that the promise given him by his beloved 'Abdu'l-Baha was fulfilled and he was called to Haifa to serve the Cause at its World Centre. In *The Priceless Pearl*, pages 31-32, Amatu'l-Baha Ruhiyyih a a n u m relates that "Shoghi Effendi was still little more than a boy in 1920 when 'Abdu'l-BahA sent him abroad for his studies, in the company of Lutfu'llah Dr. Luiju'lkih Hakini Hakim who was returning to England . . ." and at the Master's insistence Shoghi Effendi, Lutfu'llah Hakin¹ amongst the friends who had who had exhausted himself in the service of gathered to greet Him. Thereafter, Lutfu'llah 'Abdu'l-Baha and needed rest and recuperawas constantly in attendance on his beloved tion, "took the rest that had been enjoined upon Master. Before 'Abdu'l-Bahk left London, He him in a sanatorium in Neuilly, a suburb of told him, "Mirza Lutfu'llah, I will call you to Paris", and after a stay of about two months Haifa." At the request of 'Abdu'l-Baha he "then proceeded to England in July". visited Germany to serve as assistant and Lutfu'llah was in Haifa when 'Abdu'l-Baha translator for an outstanding Persian Baha'i passed away on November 28, 1921, and his teacher who was serving the Cause in that services during that poignant period of sorrow country. From Germany Lutfu'llah wrote to were so loyal, painstaking and steadfast that in 'Abdu'l-Baha saying: "In this trip I discovered later years Shoghi Effendi, the Guardian of the

three things: first, the love which BahB'u'llah Baha'i Faith, expressed his admiration of the
has created in many hearts; second, now I vigilance and devotion of Lutfu'llah Hakim.
understand what it means to be a BahB'i and After the passing of the Master, Lutfu'llah
I believe in this Faith more than ever; third, remained in Haifa and was one of those who
after meeting the beloved Master, this trip gave with shattered hearts greeted the grief-stricken
me the greatest joy. I was not worthy of so young grandson of 'Abdu'l-Baha upon whose
many bounties. It is all due to the Master's shoulders had fallen such a heavy burden. He
abundant kindness and love showered upon writes: "When we received the news of the
me. I supplicate the Lord that whatever I do arrival of Shoghi Effendi from London, we all
in my life will meet with Your pleasure." hastened to the station. When the Guardian
The remainder of Dr. Hakim's life was spent saw the friends who were there to receive him,
in the service of the Cause, his sole aim being he greeted them with such a sorrow-stricken
to follow the path of servitude with determina- voice that all trembled with sadness." Lutfution and detachment. He protected the friends '11ah
assuaged his own grief through seeking to like a brother from many tests and was often
a link between the Master and the friends in Appointed posthumously a Hand of the Cause of God
by Shoghi Effendi, November 22, 1925; author of Baha'u'llah and the New Era.
England to whom 'Abdu'l-Bahi would often

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serve and bring happiness to the tender youth- he reposed in him and the happiness he brought
ful Guardian. In 1924 he returned to Persia the pilgrims.
and Shoghi Effendi encouraged him to write to Lutfu'llah was in the hospital recovering
him regular and informative letters. In his from serious surgery when he received the
replies the beloved Guardian assured him news of the passing of Shoghi Effendi, a heartthat he would be remembered in prayers at
rending blow which undoubtedly aggravated the Holy Shrines and wished him an ever- his condition and possibly contributed to the

growing measure of success in his services to the Faith. partial paralysis with which he was thereafter afflicted. Though feeble and sorrow-stricken, In Tihrah he married Bahiyyih a n u m , the he hastened to be among those who received daughter of a well-known physician, who bore Amatu'l-Baha Ruhiyyih a n u m when she him a son and a daughter and shared with him returned to the Holy Land crushed by the the responsibilities he carried. In this period fateful events that transpired in London in that he served as translator for, and assistant in dark November of 1957. Thereafter Lutfu'llah the clinic of, Dr. Susan I. Moody, a devoted would often ask the pilgrims to pray that his BahB'i physician who in 1910 at the request of departure from this world would be hastened. 'Abdu'l-Baha had left her home in America He lived through those remaining years of to serve the Cause in Persia. It may be from separation from his beloved Guardian with this association that he was always called great patience and endurance. "Doctor" Hakim. One of the last acts of Shoghi Effendi's life With the Guardian's approval, he trans- had been to call for the holding of five interferred his residence in 1950 to England where continental conferences at the midway point he served the Faith and the friends with exem- of the Ten Year U70rld Crusade which triumphary loyalty. He was in England when, in phantly concluded in April, 1963. The first of 1951, the Guardian summoned him to serve these was scheduled to be held in Kampala, at the World Centre and he was later appointed Uganda in January, 1958 and he had designated to the first International Baha'i Council, Amatu'l-Baha Rdhiyyih a n u m as his represerving as Eastern Assistant Secretary. In sentative, to be accompanied by Dr. Lutfu'llah addition he rendered valuable services to the Hakim, member of the International BahB'i eastern and western pilgrims, conducting them Council. Despite her personal grief and lack of through the Archives and escorting them to heart to attend any function of any kind, and the Shrines and Holy Places in Haifa, 'Akki despite Dr. Hakim's sorrow and the necessity of

and Bahji. This was an arduous occupation using a cane when walking, they were united in their view that they requiring that he cover large distances on foot must carry out the wish of their beloved Guardian. several times a day, from the Shrine of the Bib of their beloved Guardian. Their appearance at the Kampala conference was to the home of the Master or to the lower area a source of joy and inspiration to themany believers assembled there. hundreds of steps, over and over again, carrying messages, bringing the pilgrims to see An endearing gift of Lutfu'llah Hakim was his capacity for relating the Guardian, assisting them to make their stories of the days of 'Abdu'l-Bahi and the travel arrangements. Indeed, perhaps it was concern for accuracy. Guardian with a deep 'Abdu'l-Bahi and the this ceaseless activity, so exhausting in itself concern for accuracy. Whenever he told a story, it was exactly the same as and rendered with such devotion, that streng- he had recounted it many times before; even the he had recounted it many times before; even the thened Lutfu'llah's physical constitution en- words would be almost identical and his abling him to successfully recover from a tone of voice would change at special points serious illness in 1957 and thus prolonging his in the narration. Nothing would ever be life until it was crowned by his being elected to altered to please his listeners nor was there any the first Universal House of Justice in 1963. tation of his stories; it was personal interpre- individuals to listen and To a nephew of Dr. Hakim who came on which they conveyed. sufficient for the He had a very acute pilgrimage Shoghi Effendi spoke of his appre- ciation of the sincerity of Lutfu'llah Hakim's service, the effort he expended, the confidence sense of the history of the cause. He did not Bahd'iNews, vol. I, pp. 3-4. write history, but he

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collected and preserved many importait docu- No one remembers having heard from his ments and photographs. The letters he had lips the words, "I am tired", not even in the received throughout his life were carefully years when he was bowed with age and

arranged and bound together every year. The afflicted with paralysis and other ailments.

numerous photographs he either took or Never did he complain. He was an eager and

collected were all carefully documented, each tireless guide to those visiting the Shrines on

bearing an inscription on the back-the names Mt. Carmel. Exhausted, ailing, bent with the

of the people, the occasion and date. He would burden of sorrows, under winter rain or

ask the pilgrims to give him a photograph of summer sun, he would always reach the doors

themselves with the date, their name and pro- of the Shrines exactly at nine in the morning

fession, and if applicable a note stating in which when the gardens were opened to guests.

branch of the administrative or teaching work Dr. Hakim also had a charming sense of

they had been active. If a pilgrim did not have a humour. One day the beloved Guardian

photograph, he would request him to send it by ordered tea for pilgrims. Lutfu'llah always had

mail. everything ready for the

occasion. He brought

He himself was a good photographer and the tea and the Guardian asked him his age.

said that he had often taken pictures of He immediately replied, "Not yet twenty-one,

'Abdu'l-Baha. He enjoyed relating that one beloved Guardian." Shoghi Effendi's affecday 'Abdu'l-Baha approached him and said tionate and sweet smile was his reward.

playfully: "Do not put me in this black box of Illness took its toll and his health continued

yours any more; if you do, I shall slap you." to fail. In October, 1967, the Universal House of

Dr. Hakim replied: "I do my work and the Justice wrote to the Baha'i world: Master will do whatever He likes." He con- "After a lifetime of

devoted and selftinued to take photographs of 'Abdu'l-Baha, sacrificing service to the Cause of God Dr.

but never was he slapped! Lutfu'llah Hakim has asked

the Universal

Amongst his valuable papers were the House of Justice to accept his resignation from

memoirs of the Hand of the Cause Dr. John that Institution because his health and advan-

E. Esslemont, the illustrious author of 15ahd'u'- cing age make it increasingly difficult for him to

Ilrih and the New Era, a book written in part participate as effectively as he would wish in its through the encouragement offered by Dr. work. Hakim and the first chapters of which Lutfu- "The Universal House of Justice has regret- 'llah brought with him to the Holy Land for fully accepted Dr. Hakim's resignation, but in the perusal of 'Abdu'l-Baha. view of the imminence of the next election, has Another outstanding personal quality of Dr. asked him to continue to serve as a member Hakim was his intense love for the Guardian. until that time, and Dr. Hakim has kindly con- This mysterious power kept him alive, energetic sented to do so. and always happy. It was equalled by his loyalty "Having served the Master Himself in the which never wavered in the face of the repeated Holy Land, as well as accompanying Him attacks of the Covenant-breakers, both in the during His historic visits in England and Scotdays of 'Abdu'l-Baha and Shoghi ERendi. At land, and been intimately associated with the slightest attack or malevolent threat from Shoghi Effendi in his youth, Dr. Hakiln was the avowed enemies of the Cause, Lutfu'llah called again to the World Centre by the beloved would bristle with indignation. Undoubtedly Guardian in 1951 for important service at the this great loyalty was one of the characteristics World Centre and was later appointed to the that endeared him to both 'Abdu'l-Baha and first International Baha'i Council, of which he Shoghi Effendi and attracted to him such was the Eastern Assistant Secretary. He conunique opportunities to serve the Faith and tinued to serve on that body and then on the receive such high honours in doing so. Universal House of Justice with undiminished He would accompany the pilgrims to the devotion but with increasing difficulty during Holy Shrines, urging them to pray also for the the subsequent sixteen years, earning the love friends who were not there. His constant re- and admiration of his co-workers. . ." mark to every pilgrim was: "Appreciate every Towards the end of his life, his illness grew moment you spend here in the Holy Land." worse and he was confined to hospital. All the

' ~O R L D

nurses who tended him praised him as a saintly BahB'i Faith, in October,
1966, from a pioneer
man. The day came when he asked for the to the island, Ionita
embraced the Cause
photograph of his grandson. He looked at it despite mounting pressure
and opposition from
intently, prayed for the child, kissed the por- relatives and friends who
rebuked her for
trait several times and peacefully took his following a "false prophet".
She deeply loved
flight to the Abha Kingdom. the beauty of the teachings
and the prayers
Amatu'l-Baha Rhiyyih a a n u m who had and her fondest hope was to be
a successful
been ill in bed for more than three months Baha'i teacher; she would
spend hours studying
during which time she was unable to leave her and memorizing the BahB'i
Writings, as she
room hastened to the funeral of Dr. Hakim. was barely able to read and
write. Known to
Coming into the hall she placed a flower on the her, but unknown to the
friends, she was
bier and placed her forehead on that flower, as suffering from incipient
cancer and she freif she were sending a message in care of the quently
said that the first Baha'i funeral in
faithful servant of the beloved Guardian. San AndrQ would be hers. Her
tall body was
The Universal House of Justice announced always frail and thin; she
worked hard and for
the passing of this valued member of the su- long hours caring for an
aged, helpless father,
preme administrative Institution of the Baha'i a thirteen year old daughter
and other relatives
world in these affectionate sentiments: who were at least partially
dependent from
time to time on her generosity and labour. She
GRIEVE ANNOUNCE PASSING LUTFULLAH HAKIM
was elected to the Spiritual Assembly in 1967
DEDICATED SERVANT CAUSE GOD STOP SPE-
and was one of the most faithful in her atten-
CIAL MISSIONS ENTRUSTED HIM FULL CON-
dance and participation. At times she would
FIDENCE REPOSED IN HIM BY MASTER AND
arrive at the gate of the meeting place of the
GUARDIAN HIS CLOSE ASSOCIATION WITH

Assembly and would have to wait to gather
 EARLY DISTINGUISHED BELIEVERS EAST WEST
 strength and steel herself against the pain
 INCLUDING HIS COLLABORATION ESSLEMONT
 before mounting the six steps to the house.
 HIS SERVICES PERSIA BRITISH ISLES HOLY LAND
 As death approached she elicited a promise
 HIS MEMBERSHIP APPOINTED AND ELECTED
 from her brother and son that she would be
 INTERNATIONAL BAHAI COUNCIL HIS ELECTION
 given a BahB'i funeral, a promise which was
 UNIVERSAL HOUSE JUSTICE WILL ALWAYS BE
 kept despite the pressure exerted against such
 REMEMBERED IMMORTAL ANNALS FAITH BAHAI-
 a departure from island tradition. During her
 ULLAH STOP INFORM BELIEVERS HOLD BEFIT-
 last hours she seemed to live increasingly in
 TING MEMORIAL MEETINGS ALL CENTRES STOP
 the world of the spirit. Her countenance grew
 CONVEY ALL MEMBERS HIS FAMILY EXPRESSIONS
 luminous and saintly. She passed away peace-
 LOVING SYMPATHY ASSURANCE PRAYERS PRO-
 fully repeating, "BahB'u'llah! BahB'u'llah!"
 GRESS HIS RADIANT SOUL ABHA KINGDOM.
 To those who visited her at the hospital to
 The author is greatly indebted to Amatu'l- insist that she summon a minister
 and be
 Baha Ruhiyyih m a n u m who graciously baptized, Ionita declared: "I am a
 BahB'i and
 accepted to review this sketch and without I shall die a Baha'i, for I know it
 is right. If
 whose suggestions and additional material this everyone forsakes BahB'u'llah, I
 shall not. If
 would have been incomplete. there be no other BahB'is
 left on this island,
 A. Q. F A I Z ~ I will remain a Baha'i until I die."
 Ionita's steadfastness unexpectedly led to
 the proclamation of the Cause on her native
 island-her prayers to become a teacher of the
 IONITA WRIGHT Faith were answered. Her funeral service
 was
 announced on the radio and was attended by
 1915-1968
 nearly five hundred people from every stratum
 Ionita Wright, one of the first inhabitants of of society. The visitors pored
 over the mimeo-
 San AndrCs Island to embrace the Faith of graphed copies of the Baha'i readings

and took

BahB'u'llah, was born on June 20, 1915, and then home to show friends and relatives;

ascended to the Abha Kingdom on May 5, requests for copies were received long after-

1968. Within a few days of first hearing of the wards. The Baha'is of the island found new

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of loneliness for in the course of his business

her husband travelled throughout Australia

and New Zealand. A woman of great courage,

perseverance, determination and faith in her

ability to succeed in making a good life for

her husband and family, she remained undaunted even with the closure of her husband's

business, in late 1929, due to import restrictions

imposed by the Commonwealth Government

of Australia.

In Sydney, Mariette and her husband met

Clara and Henry Hyde Dunn, John Brogan

and Dr. and Mrs. Coxon, From the Dunns

they heard of the Baha'i Faith; the son of

John Brogan was to become the architect for

the Mother Temple of the Pacific built in an

outlying suburb (Ingleside); and Dr. and Mrs.

Coxon's profession of chiropractic was to become the profession of both

Mariette and

Stanley. After three years of intensive study at

the Palmer School of Chiropractic in the United

States they returned to Australia in 1932 to

again attempt to establish themselves in their

Ionita Wright chosen home. They devoted themselves to

helping the sick regain their health and, in

strength and capacities in themselves and their private time, to spreading the

Baha'i

inspired by Ionita's courageous example were Faith and assisting to lay the

foundation of its

loosed from fear of ridicule for being known as administrative order.

followers of Bahi'u'llah.

In the years that

followed, Mariette's reso-

HELEN HORNBY lute personality and capacity for organization

enabled her to achieve many goals for the

Faith in Australia including the acquisition of

a property at Yerrinbool where, in 1936, Henry

MARIETTE GERMAINE BOLTON

Hyde Dunn laid the foundation

stone for the

first Australian summer school, "Bolton

1900-1968

Place". She was a foundation member of the

The memory of the warm, generous and Local Spiritual Assemblies of Sydney, Yerringracious nature that Mariette Germaine Bolton boo1 and Kuring-gai, and a pioneer teacher to

possessed will ever remain in the hearts of those Caringbah, Yerrinbool, Wollongong and

who met and loved her. Orange where she saw her efforts contribute

Daughter of a French Canadian farming to the formation of assemblies. She was also

couple, with the background of a traditionally a member of the National Spiritual Assembly

large Roman Catholic family, early in her life of Australia and New Zealand, serving as

Mariette grew dissatisfied with the teachings secretary from April, 1948 to April, 1951.

of that church and commenced her search for Throughout this period she also served as

spiritual beliefs which would fill her life with hostess at the national centre and cared for her

purpose. In 1924, with her husband, Stanley family, a very full programme for anyone to

William Bolton, Mariette settled in Sydney, undertake and more especially so for one not

Australia. They quickly made many friends and using her mother tongue.

were occupied with building a prosperous Mariette wrote frequently to Shoghi Effendi

business and raising a family-Antoinette, from 1932 until his death, turning to him for

Mariette and Stanley. From her earliest days guidance in whatever she undertook for the

in Australia, Mariette experienced long periods Faith. In an early letter he expressed the hope

Teaching in the United States and Canada on

her own followed in 1957, and in 1959 she again

visited New Zealand teaching in both the

north and south islands. Seven months in 1963

were spent in visiting BahB'i centres in Canada

and the United States, teaching where opportunities were available; and, for Mariette, this

meant anyone she spoke to, for she was a tireless teacher of the BahB'i Faith.

She attended

the Most Great Jubilee in London in that year.

Her last teaching trip abroad was in 1968 when

she visited Noumea, New Caledonia a few

months prior to her death on July 10. She must

surely be recognized as one of the most successful BahB'i teachers in Australia.

Mariette Germaine Bolton had a very profound knowledge of the Baha'i Faith and her

conversation, always polite and gracious, was

highlighted with many quotations from the

Writings of Baha'u'llah and with explanations

given by 'Abdu'l-Baha and Shoghi Effendi to

elucidate the teachings which guided and sustained her in life. She had times

of very severe

Mariette Gerniaine Bolton setbacks but despite her personal

sorrows and

losses she always presented a happy, warm

that "Mr. and Mrs. Bolton after deep study countenance to everyone she

met. Having met

will become active teachers for the Faith." Mariette only once, it seemed

impossible for

Although they set out in 1939 to make the pil- anyone to forget her. To

remember Mariette

grimage to Israel, the outbreak of war pre- was to remember what she

believed in so sinvented their going to Haifa, but the encourage- cerely, the

Teachings of Bahk'u'llah. To be a

ment given in letters from the Guardian sus- pioneer for forty years and

to remain a firm,

tained them in their teaching efforts. radiant believer after

suffering the personal

In 1952, travelling alone, Mariette Germaine sorrows, tests, rebuffs and

insults which she

Bolton went to New Caledonia as a BahB'i knew, one must surely have an

unshakeable

teacher, one of the first Baha'i teachers from faith. Those who knew her

well will remember

Australia to the Pacific Islands. Mariette as one who was, in

effect, martyred

The year 1953 saw Mariette and Stanley for her beliefs. She worked

ceaselessly for the

Bolton undertake an extensive world tour, Cause and for the

underprivileged and was

crowned by their pilgrimage to the World rewarded with a civil honour

by the Council

Centre and meeting Shoghi Effendi. They of Orange, New South Wales

where she lived

attended the formal dedication of the Mother for many years.

Temple of the West in Wilmette, represented Shoghi Effendi's

appreciation of her efforts

the National Spiritual Assembly of Australia and his encouragement to

undertake further

at the formation of -the first Local Spiritual goals for the Faith were her
 sustenance and
 Assembly of Suva, Fiji, and participated in the inspiration.
 Intercontinental Conference in New Delhi, In his last letter to her
 on October 30, 1956,
 India. the Guardian wrote: "May the
 Beloved, Whose
 In 1956 Mariette travelled to New Plymouth, Faith you have served and are
 serving with such
 New Zealand, to aid in establishing the Local splendid perseverance,
 exemplary devotion and
 Spiritual Assembly, a necessary requirement love, abundantly reward you
 for your manifold
 at that time as a preliminary to the establish- and historic accomplishments,
 and enable you
 ment of the National Spiritual Assembly of to win still greater
 victories in the days to
 New Zealand as an independent entity. come . . ."
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 The death of the beloved Guardian was a unleashed. In a way, the
 story of the life of
 loss she never forgot, but her love for God was Marie Ciocca Holmlund
 begins with this
 the companionship which sustained her as she historic event. Seventeen
 years later she was
 taught, indefatigably, to her last breath. For born in that same city,
 the first-born of Italian
 many in the world today Mariette Germaine emigrant parents who had
 come to the new
 Bolton is not dead, but just teaching in world in search of a new
 life and new hope.
 another place, while they are left to continue When Marie was only six
 her mother,
 spreading the Faith of Baha'u'llah without her weakened by a hard life,
 died of tuberculosis.
 loving nearness. Her grief-stricken father,
 Michele Ciocca, de-
 In reviewing the development of the Faith in cided on a wise course of
 action. Though a
 New Caledonia, New Hebrides and the Loyalty Catholic, he placed his
 three small children in a
 Islands in the period 1968-1973, the National non-denominational home
 run by Protestant
 Spiritual Assembly of the South West Pacific sisters. Here they could
 be raised and given the
 Ocean, in a report prepared for the Universal care that he alone was now
 unable to provide

House of Justice, stated that the visit of for them. This experience was of prime importance in the formation of Mariette Germaine Bolton to New Caledonia Marie's character. In 1952, "which resulted in one person becoming a BahB'i" was "the beginning of an association with children of all backgrounds learned that all men are equal, that diversity among men serves to from "efforts by individuals to organized A seed slowly began to embellish the human race. efforts by local institutions and area teaching germinate.

M committees -a process which culminated in When they were old enough, Marie and her eldest sister returned to the formation of the National Spiritual Assembly to create a home with their father. In the bly of the South West Pacific Ocean, with its meantime the youngest child seat in Noumea, at Ridvan, 1971. had been struck down by an incurable illness.

On July 11, 1968, the Universal House of As she worked to complete her studies, Marie, Justice cabled : then a girl in her very early teens, was required

SADDENED NEWS PASSING DEVOTED EARLY to assume the responsibility of managing the AUSTRALIAN BELIEVER MARIETTE BOLTON household. As she grew into womanhood and STOP HER OUTSTANDING SERVICES TEACHER saw more of the world around her, her sensitive nature rebelled at the FAITH MEMBER NATIONAL ASSEMBLY CO- tive nature rebelled at the prejudices, false standards and hatred of man DONOR YERRINBOOL SUMMER SCHOOL IN- stood in direct contrast to the essential truths she had come to understand PACIFIC AREA STOP ADVISE HOLD BEFITTING as a child. Those who knew and loved Marie can well imagine what must have taken place SHRINES PROGRESS HER SOUL EXTEND LOVING in her innermost SYMPATHY FAMILY. self. Although short of stature, slight of build,

DORIS L. WHITING her whole being was alive, alert and everseeking new heights until at times she seemed a giant. Her hazel eyes which danced as she brought joy to others could blaze with fire at MARIE CIOCCA HOLMLUND the sight of injustice. She possessed an innate sense of proportion and an extraordinary vision 1929-1968

of a new world that was to be, and these quali-
Knight of Baha'u'llah
ties carried her onward in her search. She found
In the course of 'Abdu'l-Baha's travels in new hope in the nineteenth century writers,
Europe and America when, as our beloved especially Tennyson.
Guardian has written, "seeds of undreamt-of In the evening of her life she recalled, writing
potentialities had . . . been sown in some of the in the third person, that "as a child she pored
fertile fields of the Western world,"l the city over the legends of King Arthur and the
of Philadelphia, Pennsylvania, was blessed by Knights of the Round Table. In her daydreams
His footsteps, and mysterious forces were she became a knight in white armour, saying her
GodPasses By, p. 294. vows, pledging allegiance to her king." She

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

out into the world and raise the cry of Yri
Bahb'u'l-Abhri!

In 1953 the opportunity came. Marie searched prayerfully for her place of service in the Guardian's World Crusade. In October of that year she settled in Cagliari, the capital of Sardinia. Her childhood dream had come true; the beloved Guardian named her a Knight of Baha'u'llAh. But it was just a beginning. She had returned to the nation of her ancestors and settled in an almost forgotten region of that country. She was twenty-four years of age and knew but few words of the language and nothing of the customs of the country. Her only purpose was to raise aloft the banner of the Faith of Bahi'u'llah among the Sardinians, a people steeped in age-old traditions and made passive and sceptical through the conquests of the ages but possessed

of great dignity and a capacity to act and to
love. It is recorded that Sardinia was the last
territory in Europe to accept the message of
Christ, some eight hundred years after His
Marie Ciocca Holrnlund teachings were given to the world.
With her open nature Marie immediately
records that she wrote an editorial for a school attracted people to her and
began speaking
publication based on Tennyson's Idylls of the about the Faith. Some
listened with interest,
King in which she quoted: "The old order others ignored her efforts,
yet others laughed
changeth, yielding place to new." and ridiculed, but Marie
refused to be shaken
The stage was now set, that germinating seed in her determination. She met
great hardships
about to reveal itself. After graduating from in trying to earn a living.
Many received their
high school Marie took a secretarial course and first English lessons from
her. She developed
was sent out for on-the-job training to the a new method for teaching
English to children
office of Mr. Elwood Revell. Here she first and through her great love
and patience
heard of the Bahi'i Faith and discovered that endeared herself to hundreds
of children and
during His stay in Philadelphia in 1912, their parents. "Miss Mary"
they called her and
'Abdu'l-BahL had been in the Revell home. this name spread throughout
the island. She
Mr. Revell's sisters, Jessie and Ethel, whose travelled alone and with
visiting travelling
exemplary services are known throughout the teachers to many parts of
the island and spread
Bahi'i world, immediately sensed Marie's the divine fragrances. The
sincere were inreceptivity and took her under their wing. creasingly
attracted, but the harvest period
Within a few months Marie had embraced the had not yet come.
Faith, pledged allegiance to her "King" and She persevered alone for
nine years except
begun her life of service and steadfastness in for two very brief
intervals when other Baha'i
the Cause of Baha'u'llah. The year was 1949 settlers came to the
island. Her sustenance,
and Marie was nineteen. she often said, was the
prayers of the friends,
She set about immediately to bring tlie the visits of the believers

and, above all, the
 Message to others. She studied the Divine praise and encouragement of
 Shoghi Effendi
 exhortations, immersed herself in the Writings, and his injunction to the
 pioneers to remain at
 familiarized herself with the Tablets of the their posts. Foremost among
 the many friends
 Divine Plan and followed closely the progress whose visits sustained her
 were the Hand of
 of the second Seven Year Plan then in course. the Cause Ugo Giachery and
 his wife. They
 Her heart became aglow with the desire to go often came to see her and
 were like a father and

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mother to Marie. She deeply loved them and orthodox Jewish family he was
 disillusioned by
 appreciated their assistance and advice. what he observed and was
 bordering on agnos-

Not until 1966 was the first harvest gathered
 ticism when, in his twenty-fifth year, he encounwhen Mrs. Livia Pargentino
 became the first. tered the Baha'i Faith. A sensitive Baha'i
 Sardinian to accept the Faith. At long last thefriend, knowing that Alvin Blum
 would reject
 reward for fourteen years of devoted, diligent,direct exposure to religion,
 invited him to a
 steadfast service! Other declarations soon meeting which he described as a
 gathering of
 followed and a group was established in "free-thinking people". Thus
 Alvin attended
 Cagliari. Further blessed in the meantime his first BahB'i meeting at
 Evergreen Cabin in
 through the bounty of her pilgrimage to the Teaneck, New Jersey. The impact
 of the Faith
 World Centre, her marriage and the birth of on his mind and heart was
 immediate and
 her dear Dorothy Angeline and Michael Ugo, dynamic and, during that first
 week, he atten-

Marie's happiness was complete. The seed had ded five fireside meetings.
 Outstanding teachers
 become a firmly-rooted tree. such as Roy Wilhelm, Billy
 DeForge, Curtis
 But unknown to those who loved her, Marie Kelsey and Philip Marangella were
 eager to
 was already preparing to wing her flight to theteach him. The thin surface of
 agnosticism had
 Abha Kingdom. In December, 1967, the doc- concealed an almost insatiable
 hunger for

tors gave her a month to live, but her task was spiritual truth. "You'd better digest what not quite completed. It was as if her tranquillity you've learned, Alvin, or you'll develop and serenity in those last months were meant to spiritual indigestion," warned a friend, but teach us something. Her passing came in he was eager to absorb as much as he could so August on the eve of the Mediterranean Conference in Palermo, on that sea where she had served the Faith. During that first week after served so faithfully. She had answered the call countering the Faith, Alvin met a young of her beloved Master. His words, " . . . as a woman named Gertrude at a youth meeting in have faith so shall your powers and blessings New York; she was later to become his wife be . . ." had entered her heart and her life and companion in service to the Cause.

reflected their truth. Within a few months, in 1937-38, as though These words came from the Universal House anticipating the announcement of the first

of Justice at the time of her passing: Seven Year Plan of Shoghi Effendi, Alvin

arose to serve the Cause in the Southern GRIEVED PASSING EVE MEDITERRANEAN CON- United States, first in Kentucky and then in FERENCE MARIA CIOCCA HOLMLUND . . . MAY Tennessee. "I felt there was a need in the south," EXAMPLE HER STEADFASTNESS FURTHER IN- he later explained. He obtained employment as SPIRE THOSE LABOURING HIGHLY PROMISING a travelling salesman which enabled him to MEDITERRANEAN AREA.

meet the scattered Bahá'ís throughout the JAMES P. HOLMLUND southern states. Here he met Howard and Mabel Ives, itinerant teachers, whose dedication, sacrifice and example had a marked influence on his life.

ALVIN J. BLUM

In 1941, as America entered World War II,

1912-1968 Alvin entered the United States Army Medical Knight of Bahá'u'lláh Corps and providentially was sent to New

GRIEVED LEARN PASSING KNIGHT BAHÁULLAH Zealand where he spent two and a

half years,
ALVIN BLUM STEADFAST DEVOTED SERVANT an experience he movingly related
in an article
FAITH HIS TIRELESS LABOIJRS PIONEER SOLO- published in Worldorder magazine,
July, 1946:
MONS UNFORGETTABLE ANNALS BAHAI HIS- "I was the first American Baha'i
to come to
TORY PRAYING SHRINES PROGRESS SOUL ABHA New Zealand since Martha Root's
visit in
KINGDOM. 1939," he wrote. "The friends
promptly put
Universal House of Justice. me to work and engagements were made to
speak before many organizations."Many doors
Alvin J. Blum was born in Elizabeth, New were opened for him and never before
had the
Jersey on May 15,1912. Although born into an Faith been so widely proclaimed in
New
a Baha'i meeting through a misunderstanding
about the availability of his time, he set out the
order books so the customers could write
down their orders after viewing the merchandise, and hurried off to the BahB'i
gathering.
When he returned to his hotel he found the
largest order he had ever received, and a note
from a vuzzled merchant: 'Who is she?'" "
Soon his growing restlessness caused Alvin
to seek the advice of Shoghi Effendi about
returning to New Zealand, and receiving the
assurance of the Guardian that this course
would be "highly meritorious" he made
preparations. Rejecting two splendid employment opportunities he returned to
New Zealand
in July, 1947, with his wife and ten month old
baby. "An outstanding characteristic of Alvin
was his sense of timing," a friend records.
"When his course was set he immediately acted
upon it, not allowing obstacles to dull the
brightness of his beckoning goal. A stray
remark, a chance statement, an innocent mistake-he seized upon everything and
placed it
Alvin J. Blum at the disposal of the Cause."
He entered business in New Zealand and
Zealand. The beloved Guardian wrote a letter was able to assist the
friends in acquiring a
expressing warm appreciation of his work there. beautiful summer school
site of twenty-two
Alvin left New Zealand in 1945 on a medical acres outside Auckland. He

also served on the
 troop ship bound for the Philippine Islands National Spiritual
 Assembly of the Bahá'ís of
 where active fighting was still going on. En route, Australia and New
 Zealand throughout the
 the ship stopped at the Solomon Islands, later period of his residence
 there. In 1951 he traveled to become the arena of his crowning service. In
 led to Fiji and assisted in welding together the
 the Philippines, Alvin contacted the Bahá'í young and struggling
 Bahá'í community.
 group established as a result of the visit there While preparing to
 settle in Wellington to aid
 of Louie Mathews in 1938, a group fostered in the formation of a
 Spiritual Assembly in
 and nurtured by the Guardian through letters the south island, the
 Ten Year Plan was
 and gifts of books. As the first believer to visit announced by Shoghi
 Effendi. Alvin responded
 the group he was lovingly received and he with alacrity, cabling
 the Guardian for advice
 assisted them in forming a Spiritual Assembly. as to whether priority
 should be given to
 When the war ended Alvin settled in Little opening a virgin area or
 remaining in New
 Rock, Arkansas and resumed his career as a Zealand. Shoghi Effendi
 cabled "Advise
 salesman. The choice of residence was made virgin areas Pacific",
 and so Alvin's course was
 in the light of the needs of the Cause and in set before he left to
 attend the 1953 Interconsultation with the National Teaching Com-
 continental Conference in India where he
 mittee. "An amusing incident illustrates Alvin's played an outstanding
 part as chairman of the
 steadfast adherence to the principle of placing steering committee.
 During the conference,
 the needs of the Faith before all else," writes a learning that the
 challenging goal of the Solofriend. "He always combined business trips
 mon Islands posed an entry difficulty for the
 with Bahá'í speaking engagements. When he pioneer who had hoped to
 settle there, Alvin
 entered a city he would engage a suite of rooms volunteered to go, thus
 realizing a long-held
 and display his merchandise to prospective dream to return to the
 islands he had visited
 buyers. Once when summoned unexpectedly to briefly before. As the
 Blum family boarded the
 ' See Not Every Sea Hath Pearls, pp. 149-152. small cargo vessel that

would carry them to

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the Solomons a cherished cable was received: the appointment by the High Commissioner to

"Loving prayers surrounding you. Shoghi." serve as a charter member of the Honiara

Before dawn on March 1, 1954, the shores of chairman of the Town Council, by serving as

the Solomons were sighted. A small dinghy Medical Board, by assisting

brought the Blum family ashore. Alvin's first Committee, by helping to

found the Chamber of Commerce and the Scout

words on setting foot on the soil of the islands Movement, and by acting as financial

were: "Ya BahB'u'l-Abha! The spiritual banner adviser to the Young Farmers Club. He was known

of BahB'u'llah is now planted in the Solomon everywhere for his constant activity and

Islands." The names of the Blums were in- lively presence. He was deeply happy to have

scribed on the Guardian's Scroll of Honour as seen the first Regional Spiritual Assembly of the

Knights of Baha'u'llah for the Solomon South Pacific Ocean come into being and he

Islands. Alvin had brought to fruition the wish served as its chairman until the National

of Shoghi Effendi expressed in a letter to him Spiritual Assembly of the South West Pacific Ocean

on March 6, 1946: "May the Almighty was established. His other great joy was that he

abundantly reward you for your manifold lived to participate in the World Congress and

services, bless your efforts in the days to come, to witness the birth of the Universal House of

and enable you to win, in distant fields, Justice." This ceaseless activity

memorable victories for our glorious Faith." with its strain and stress took its toll. Alvin's

The peak experience of Alvin's life was his health broke down and in his fifty-sixth

pilgrimage to the Holy Land and the oppor- year, on September 23, 1968, his spirit took

tunity it brought to meet Shoghi Effendi whose flight to its eternal home. A prominent Melanesian

advice and approval he sought at every turn. speaking to the people of many races who

Alvin drew strength from the words of the

were drawn to the
Guardian written to him while he was in New Zealand in 1948 : "Your splendid services, Alvin Blum in so far afield, under such difficult circumstances, and with so few helpers, are indeed highly praiseworthy in the estimation of our Beloved, and will be regarded as an example worthy to emulate by the pioneers in the days eloquent legend: "He to come. . ."
died where he chose to serve."

At the behest of Shoghi Effendi, Alvin engaged in business in the Solomons and quietly sought out those souls who were spiritually prepared for the Faith. After a slow and difficult beginning the path was opened.
1900-1968

A highly respected chief and government Knight of Baha'u'llah employee, Hamuel Hoahania, having learned that an American couple had arrived and were teaching a religion of unity, sought out the latter part of Sep-Blums, accepted the Cause, and carried it to trip to Europe with many hundreds of his island people.
W. Kenny.

"Looking back on the period of Alvin's life in the Solomons," reflected Mrs. Blum, "one can say he played a double role, one in the community of BahB'is and one in the non-invalid for a number BahB'i community. He worked ceaselessly for she searched for the establishment and expansion of the Faith here and poured his strength and resources

funeral unwittingly echoed
Guardian had addressed to
1948: "Before Mr. Blum came sickness in the land-white did not come together-but now and I feel it is Mr. His gravestone bears the

SARA M. KENNY

Sara Kenny was born on
died in London during the
tember, 1968 while on a
her husband, Judge Robert
Mrs. Kenny graduated from
University where she was a
Beta Phi and Phi Gamma
the early 1930s she was an
of months during which time
a faith to which she could
Shortly after her recovery

she became acquainted with the accomplishment of the goals of the ted with
 the Teachings of Baha'u'llah through
 Ten Year Plan. He also made a significant talks given by Beulah M.
 Lewis of Los Angeles
 contribution to the public welfare by putting and before long she
 declared her acceptance of
 in badly needed service industries, by accepting the Baha'i Faith.
 Mr. Kenny served as Senator from Los
 Angeles County, as Attorney General for the
 State of California, and as a Superior Court
 Judge. The fact that her husband had a worldwide circle of acquaintances
 presented Mrs.
 Kenny with the opportunity to give the Message
 of Bah'u'llah to many of the leaders of the
 United States as well as to those of foreign
 governments. Especially did these opportunities come to her during the time of
 the
 formation of the United Nations in San
 Francisco when she was socially active among
 statesmen of the world.
 During and subsequent to this time Mrs.
 Kenny found it difficult to serve the Faith
 administratively and at the same time fulfil
 her obligations as wife of the Attorney General.
 In a letter written on his behalf by his secretary,
 the Guardian wrote to her on March 13, 1944:
 "He feels that as Mr. Kenny is evidently a man
 of marked capacity . . . you are fully justified in
 devoting more of your time to him, and letting
 other believers carry on the committee work
 you may not be able to do." And in his own Sara M.
 Kenny
 handwriting, Shoghi Effendi referred to Sara's
 "distinguished husband." Although he never in 1953, Mrs. Kenny with
 her mother, Ella
 became a declared Bah'i, Mr. Kenny ren- Duffield, departed as
 soon as possible for the
 dered outstanding service to the Faith on many Madeira Islands and was
 named by the Guardian
 occasions. a Knight of Baha'u'llah.
 In June, 1954, with the
 In frequent demand as a speaker, Mrs. permission of Shoghi Effendi
 she moved to
 Kenny served also on the National Teaching Nice, France. When the
 National Spiritual
 Committee, on the Spiritual Assemblies of San Assembly of France was
 formed in 1958 she

Francisco and Los Angeles, and on the Area members and served as
 Teaching Committee for the Western States, end of the Ten Year
 Hawaii and Alaska. For many years she was home after not
 one of California's delegates to the National for seven years. Her
 Baha'i Conventions. greatest suffering came when, after the death
 Sara Kenny's love for and appreciation of of the Guardian, a number of
 her highly adthe Guardian were excelled by few BahB'is. mired and
 beloved friends turned away from
 She regarded the compilation Bahh'i Adminis- The Will and Testament of
 'Abdu'l-Bahh and
 tration not merely as a guide and definitive became Covenant-breakers.
 She wrote: "I
 exposition of BahB'i principles but as a book of didn't think I could go
 on living."
 beauty and as a key to the character and per- Sara's death occurred
 in London. She is
 sonality of Shoghi Effendi. She introduced buried only steps away
 from the resting place
 that book to many, many believers. of Shoghi Effendi whose
 funeral she had
 The pilgrimage she made in May, 1957, was attended there ten years
 earlier. On September
 the culmination of Mrs. Kenny's BahB'i life. 24 the Universal House of
 Justice cabled:
 She wrote, "No one, in any way, was able to
 describe the Guardian to me. One is not in his GRIEVED LEARN PASSING
 KNIGHT BAH AU LLAH
 presence very long before one senses that he is SARA KENNY
 DEDICATED SERVANT CAUSE
 another order of being . . . his forthrightness is NATIVE LAND STALWART
 PIONEER MADEIRA
 unbelievable." WHOSE DEVOTED
 LABOURS FRANCE MEM-
 When Shoghi Effendi called for dispersal BERSHIP FIRST
 NATIONAL ASSEMBLY AND
 IN MEMORIAM 443
 STAUNCH DEFENCE COVENANT CONTRIBUTED years of study and many
 inner battles before
 FIRM ESTABLISHMENT FOUNDATION THAT she was prepared to embrace
 the Faith of
 NATIONAL COMMUNITY STOP ASSURE FAMILY Baha'u'llah.
 PRAYERS HOLY SHRINES PROGRESS HER SOUL Becoming a BahB'i had a

profound effect on
 ABHA KINGDOM STOP REQUESTING NATIONAL every aspect of her life. To
 many of her friends
 ASSEMBLY FRANCE HOLD BEFITTING MEMORIAL in the stodgy, Catholic
 society of Florence, her
 SERVICE. behavior seemed scandalous.
 She was promptly
 ROBERT B. POWERS deserted by them. Since there was virtually no
 Baha'i community in Florence as yet, Maud
 was now almost as isolated as she had been in
 the war years.
 MAUD BOSIO Tests and difficulties served to temper
 her
 spirit. Two of her daughters and her eighty-
 1899-1968
 seven year old mother embraced the Faith,
 Emily Maud Waterworth Bosio was born on providing her with
 spiritual companionship
 July 4, 1899, in Staten Island, New York. Her and moral support. She
 developed close
 father was an Englishman recently settled in friendships with BahB'i
 pioneers and teachers,
 America. Her mother's family had deep roots among them Mrs. Mildred
 Mottahedeh and
 in New England and went back to the Rev. Mrs. Tabandeh Payman, and
 immersed her-
 John Davenport, founder of the New Haven self in Baha'i activities.
 She served as librarian
 colony in Connecticut. and member of the Teaching
 Committee in
 Maud graduated from St. Mary's Hall Florence and was elected to
 the Spiritual
 School in Burlington, New Jersey, in June, Assembly. She served as a
 correspondent for
 1917, as America was thrust into the first Baha'i News, took part in
 the organization of
 World War. She joined the Red Cross, working the first Italo-Swiss
 Summer School, and, on
 for it until the war's end. A few years later she moving to Switzerland,
 entered into the life of
 went to Italy accompanied by her widowed the Swiss community and
 was elected to the
 mother. In Florence she met and married a National Spiritual
 Assembly of Italy and
 young Italian architect, Gherardo Bosio. Switzerland.
 During the next dozen years she dedicated her- After a few years
 residence in Lausanne,

self to the upbringing of her four daughters, Mrs. Bosio returned to
 Italy where a separate
 lived the life typical of her time and her circle, National Spiritual
 Assembly was formed in
 and watched as her husband won honor and 1962. Two years later she
 was elected to that
 recognition as one of the most promising body, serving on it to the
 day she died. Her
 young architects in Italy. various Baha'i activities
 in the 1960s were too
 World War II drastically changed Maud's numerous even to list. Among
 them was the
 life. In April, 1941, her husband died, leaving opening of new cities to
 the Faith, service on
 her to care for four young daughters. The the Italian Summer School
 Committee, and
 situation was further complicated when participation in teacher
 training institutes.
 America entered the war and Mrs. Bosio Somehow she found time and
 energy to pour
 found herself cut off from her native country. her love on her many
 grandchildren, to travel,
 The experience of death, destruction and lone- to read and keep in touch
 with an ever-growing
 liness made her search for answers to the circle of friends. In 1966
 she organized and led
 ultimate questions of life. She prayed, read one of the committees to
 aid the victims of the
 the mystics of various religions, but did not great Florentine flood,
 providing food, medifind tranquillity and peace. cine
 and clothing as well as advice and moral
 In 1949, she met Marion Little, an out- support to hundreds of
 families.
 standing BahB'i teacher pioneering in Italy. In 1967, Mrs. Bosio was
 elected chairman of
 The two became close friends. Maud could not the Italian National
 Spiritual Assembly and,
 fail to be impressed with Marion's joyful in 1968, went to Haifa to
 participate in the
 spirit, and her total dedication to the Baha'i second International
 Convention and the elec-
 Faith. However, it took Maud almost five tion of the Universal
 House of Justice. That
 'See "In Memoriam", p. 547. same year she was
 appointed to the committee

PRAYING SHRINES PROGRESS HER SOUL ABHA
KINGDOM ADVISE HOLD BEFITTING MEMORIAL
GATHERING ...
FIRUZ KAZEMZADEH

ADDIE NORDSTROM

Addie Nordstrom was born on April 10, 1885
in the mid-western part of the United States.
She grew up in Milwaukee and then moved to
the west coast, married and established a home.
Her only child, Ruth, was born late in her
marriage. Tragically, this daughter was diabetic, eventually went blind, and
passed away
in her twenties.

After giving up membership in the church,
Mrs. Nordstrom persisted in her lifelong search
for spiritual fulfilment. She was about fifty-five
years of age when she heard the Message of
Maud Bosio BahB'u'llih and she immediately accepted
it.

Through her prayers and steadfastness the
that made arrangements for the first oceanic attitude of her
family slowly changed from
conference, held in Palermo August 23-25, ridicule to
acceptance. Her daughter, who was
1968.1 It was an arduous task beyond the at this time blind,
accepted the Teachings, and
physical capacity of a sixty-nine year old later her husband
entered the Faith. Mrs.
woman with a weak heart, yet she carried it out Nordstrom had a
special interest in the work
disregarding her health and jeopardizing her of the BahB'i
Committee for the blind. The
very life. The success of the first international family home became
a focal point of hospi-
BahB'i conference ever held on Italian soil was tality in the
Kirkland-Seattle area.
also her triumph. Following the
death of her child and hus-
The demands of the conference exhausted band Addie lived alone
for a time and as she
Mrs. Bosio. She was physically spent, yet her aged and her powers
dimmed her youthful
spirit soared. Those who knew her could not spirit longed to
explore new areas of service
help noticing the joy and the serenity she to the Cause of
BahB'u'llah. In her seventyachieved in the last months of her life. It seemed

eighth year, while living with Ruth and Gordon
 as though she had fulfilled her mission in life Craig and their
 children who had offered her
 and was ready to leave the world. She died on a home, Addie
 resolved to enter the pioneer
 October 2, 1968, after three weeks of suffering field. In
 consultation with the Craig family the
 brought about by several successive heart Aleutian Islands
 were selected as the goal.
 attacks. Disposing of her
 burial plot next to the
 The Universal House of Justice paid tribute resting place of her
 husband and daughter,
 to Mrs. Bosio's memory when it cabled on Mrs. Nordstrom
 travelled north to those
 October 3, 1968: islands notorious
 for their severe weather.

DEEPLY GRIEVED LEARN PASSING DEVOTED

Accompanied and assisted by the Craigs she
 MAIDSERVANT BAHALLAH MAUD BOSIO EARLY
 made the trip to her new home, a small iso-
 BELIEVER ITALIAN COMMUNITY HER SACRI-
 lated village on the island of Unalaska and
 FICIAL SERVICES SUCCESS FIRST MEDITER-
 instantly recognized the village as one she had
 dreamed of a number of times before departing
 Seep. 73 for a report of this conference. from Seattle.

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that they should not fail to gain the laurels of
 pioneering even if they must bury their bones
 in foreign soil".

R. L. HUDSON

K A Y W U S R A W MUQBIL

1909-1968

It is difficult to write about this bosom friend
 of my childhood, my valued companion in
 pioneering posts, and surely nothing I could
 say would be adequate tribute to his outstanding qualities and signal services.
 Muqbil was a member of a prominent
 Zoroastrian family of Persia. He, his brothers
 and his sisters, owed their BahB'i education to
 their illustrious and devout mother. As a small
 child, Kayausrav displayed exceptional qualities and a remarkably powerful
 memory. After
 hearing a Tablet recited or a page of the
 Writings read aloud he could repeat the passage

Addie Nordstrom accurately; his gift of total recall made it appear that he had a tape recorder in his head.

Prayer was Addie's main support in her Even as a young man, and for years therepioneering post. Rarely well enough to leave after, he took a particular interest in conductthe Baha'i Centre, shemaintained a programme ing classes for Baha'i children. These were of prayer and reading that surely drew untold sometimes held in quarters of Tihirin where blessings to the island. During her eightieth fanatical opponents of the Faith were free to year she kept the nineteen-day Fast. The break into BahB'i homes and disrupt the small Aleut people came to love her deeply and bands of children gathered to study their relishaking off their customary shyness they would gious lessons. Always scrupulously punctual, come to visit. If she were up they would accept he was known to be late on only one occasion. her hospitality and if she were confined to bed He expressed apologies for his delay to the they would sit near her and talk quietly. She eager students but did not explain the cause of was loved by so many, from the matriarchal his lateness. Only later was it learned that his head of the village to the housewives and their sister had died that day and he had undertaken children and the rustic fishermen. She gave the the arrangements for her burial, traversing the Teachings to those who were seeking, telling city from the extreme east to west, and haseveryone, "This is God's Day." Everyone tening on to the class in order not to disappoint marvelled at her strength and the power on the students. which she drew to renew her spent energy. Her When the call was raised for pioneering he greatest joy in this interval was to visit her was one of the first to settle in a very small Aleut neighbours and to occasionally travel town in southern Persia. The stories of his short distances out of the village to see the sacrifices and teaching exploits there are many, surrounding country. In 1966 she attended the but one is particularly noteworthy and has Baha'i Summer School in Juneau, Alaska. been circulated far and wide by his friends. A After a brief illness, Mrs. Nordstrom passed nocturnal burglar entered his home one night away in her eighty-third year. In a letter dated and when Kayuusraw awakened

he assisted

February 23, 1969, the Universal House of the thief to carry out the goods he was intent

Justice stated that she had "admirably fulfilled on stealing, saying to the thief words to the

the Guardian's admonition to aged believers effect that his dire need must have led to his

LOYCE DRUGAN LAWRENCE

1905-1968

Knight of Bahá'u'lláh

Loyce Drugan Lawrence, born in 1905 in Winchester, Massachusetts, was the eldest of three

children whose mother died when they were young. Loyce lived with her grandparents and an aunt in Beverly, Massachusetts, where she graduated as a Registered Nurse in 1926. She did private nursing and later was appointed night supervisor of Addison Gilbert Hospital, Gloucester. For two years she worked in the southern United States. To satisfy her inquiring mind and adventurous spirit which created in her a desire to know more about people, religion and places she travelled in her free time. In the course of her search for a pattern on which to base her spiritual- growth Loyce learned of the Baha'i Faith. Her early teachers were Lorna Tasker and Mr. and Mrs. Harlan F. Ober.

In 1942 Loyce married Gustavus G. Law-

Kaykhusraw Muqbil rence and thereafter spent her time between

Gloucester and California. When in Gloucester her home was open to the Bahá'ís for heart softened, the thief accepted Kaykhus- meetings and gatherings of the friends of the

Lawrence's invitation to remain in his home as a Faith. She actively engaged in Bahá'í activities

guest and spent some days in this loving atmosphere and attended Green Acre Bahá'í School to

Gloucester. His host provided him with a little deeper knowledge of the Faith.

In the

capital. The former thief found an honourable period 1948-1950 she served on the staff of

occupation, began life anew and remained editors of The Bahá'í World.

forever grateful to his benefactor. Mr. Lawrence never

became a Bahá'í but he

In a later period, Kaykhusraw distinguished was always cordial to the friends

whenever they
 himself in Baadad, rendering assistance to the were in his home. "The
 marriage was one of
 many pioneers who passed through on their unity and love," writes Elizabeth
 Kidder
 way to various parts of the world. He strengthened their courage, helped them to arrange with that of Loyce Lawrence. "Her
 bereavement was great when her
 husband died in 1951
 them to pack their goods and was always the because their hearts were so firmly
 knit. My
 last to eat and find rest. Once, when he was ill, husband and I spent much
 time with Loyce in
 he would pace about on the roof each night, this period and her heart was
 lightened by the
 lest his sufferings disturb the sleeping believers. plans she formulated to
 attend the European
 He married a girl from a distinguished Bahá'í Intercontinental Teaching
 Conference to be
 family of Baadad. held in Stockholm in
 July, 1953, and the Asian
 Undoubtedly the hardships endured at his Intercontinental Teaching Conference
 to various pioneering posts shortened the life of Loyce in New Delhi in
 October, 1953. She was
 Kayhusraw Muqbil. He passed away while able to attend both gatherings and to
 complete
 reading aloud to his family some verses from a trip around the world but her
 commitment to
 the Cause, to
 make it the central interest
 ABU'L-QASIM FAIZ in her life, came into full focus in Sweden. At
 the Conference in Stockholm she was captivated by the vision of the global
 crusade destined to Loyce. He spoke to her about her
 meritorious services in pioneering so far
 afield. In 1968 she returned to Haifa to participate in the election of the
 Universal House of
 Justice.
 In 1961 I had the happy experience of travelling in Scandinavia with Loyce.
 Meticulous
 and thoughtful, she had made every possible
 detail of the journey crystal clear in letters and
 had provided me with a typewritten itinerary.
 We met in Svolvær. It was early February and
 the weather was stormy. The Norwegian
 Bahá'ís showered us with hospitality. I was the
 only other American Bahá'í they had seen. We

talked about the Cause and their reactions to Loyce as a stranger who had come to make her home among them and work for the Bahá'í Faith. She blended with the Norwegians in physical appearance and felt great empathy and love for their culture. We visited and spoke in various centres throughout Sweden, Finland and Denmark. In Turku, Finland we were reunited with Mildred Clark, Loyce's fellow

Loyce Drugan Lawrence Knight of Bahá'u'lláh for the Lofoten Islands.

Twice I was with Loyce in London where we were inspired by Shoghi Effendi in his message and visited the friends and spent an afternoon at the resting place of the stirred by his call for pioneers to arise and the beloved Guardian.

carry the Faith of Bahá'u'lláh to the most remote corners of the earth. Her response was physician to seek rest and treatment in a warm immediate. She offered to settle in the Lofoten climate, Loyce was the guest of Harlan Ober

Islands within the Arctic circle and left and his wife, Elizabeth, at their home in Preimmmediately for Svolvær, an act which brought South Africa. At their invitation I

joy to the heart of the Guardian and won for joined Loyce there. We observed the Fast her the title Knight of Bahá'u'lláh. Remembering how much she enjoyed a warm climate, celebration. Through the kindness of Harlan

I knew she had been led by her heart in selecting and Elizabeth we were able to visit Bahá'í a northern goal." centres in South Africa and Swaziland.

Loyce established herself in Svolvær, made Later Loyce came to the United States and friends, won their confidence, and taught the for nearly a year nursed her aunt, Miss Berthe Faith of Bahá'u'lláh. It was her joy to participate in the establishment of the Local Spiritual Assembly of Svolvær and then to serve on the returned to her pioneer post. Her last visit to National Spiritual Assembly of Norway. She the United States was in 1966. She visited the

travelled throughout Scandinavia teaching, Baha'i House of Worship in
 Wilrriette and met with Baha'is who were
 serving in an administrative capacity, trans- acquainted with the Scandinavian languages
 and who might find it possible to serve
 into any and all Baha'i activities. Her auto- a brief time to aid in the
 in Scandinavia even for a teaching work. She
 mobile, a beach wagon, became a veritable bus visited isolated pioneers
 for the Baha'is and she generously placed it at and friends who
 and friends who worked with the American
 the disposal of the friends. She made a pil- consideration was given to
 Indians. Every Baha'i ties. Then Loyce
 grimace to the Holy Land and met Shoghi and it was a little while
 strengthening old before I heard from her.

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

In 1968 the Oceanic Conference was sche- NIMMAT 'ALA'~
 duled to be held in Sicily but Loyce did not 1890
 -1968
 plan to be there. I thought this strange. My
 phone call from the airport in Rome to an Ni'mat 'Ali'i was born in
 Tihirin, Iran, of a distinguished and
 address she had given me in Trondheim, His father,
 dedicated Baha'i family. Norway, brought no response. When I re-
 Nazim'u'l-Attibi, Siyyid Muhamturned to the United States after the Conference
 mad, became physician to the Court of the &ah.
 I called again and learned that Loyce had had Mr. 'AIB'i was educated
 surgery. Although she assured me that she in Tihiran. He completed
 at the Baha'i school his studies at the age
 was feeling well the sound of her breathing told of sixteen, when he
 me that something was very wrong. In October, entered government service learning that Loyce's condition was rapidly
 vice. From his early youth he was a staunch and knowledgeable believer and
 deteriorating, her sister Ruth and I hastened to the BahB'i teachings and
 put into practice work and private life. He
 Trondheim for a three week period. The Nor-
 principles in his
 wegian friends from far and near called and brought to bear upon

came to Trondheim to ask whether there was all he did his strong sense of justice and also something they might do to serve Loyce. There though he provided generously for his family was nothing; the end was approaching. One of he possessed to a significant degree the quality the most difficult things I have ever done was to of detachment. His aim throughout his life was leave her. We talked freely about death and the to serve the Cause of Bahá'u'lláh which he Faith. We read prayers and studied the succeeded in doing both in his professional Writings. Her Lofoten friends longed to take career and in his personal life as a pioneer and her home to Svolvær, but it was far too late to teacher. He was honoured many times by move her. They came and sat with her daily receiving Tablets from 'Abdu'l-Bahá and while in Trondheim. Seven days after Ruth and letters from the Guardian. I left, Loyce was released from the suffering of While in Tíhran Mr. 'AIB'í served the Bahá'í terminal cancer. community actively, placing his administra- A letter from Helene Drechsler, the first to tive skills at the disposal of the Local Spiritual accept the Cause in Svolvær, describes Loyce's Assembly and various committees of the last hours: "It really was a bounty to me to be National Spiritual Assembly. He was frequently able to be with Loyce, to serve her, and help a delegate to the National Convention. He almost slip away from this life, although it bothered ways maintained that the youth and adult members to witness all her pain and suffering . . . bers of the community should mingle as much She was firm in her belief, patient and courageous as possible to the advantage of both. He set an example of this from an early age and was uplift others. She said that if her pain could greatly loved by the older Bahá'ís. open the hearts and minds of people then she Mr. 'AIB'í's honesty, integrity and love for could only thank God for giving it to her . . . humanity, as well as his efforts on behalf of the About a week before her passing Loyce insisted underprivileged, won for him the trust and that her wedding ring be engraved with words respect of his fellow Bahá'ís and fellow workers, from the Writings of Bahá'u'lláh . . . She is high government officials,

the people who work missed so very much."

ed under

him, the rich and the poor. His lack

On December 19, 1968, the day after her of concern about his status or position and his

passing, the Universal House of Justice cabled: fearless presentation of the true nature of the

Revelation of BahB'u'llah aroused opposition

GRIEVED LEARN PASSING DEVOTED KNIGHT OF

among the Muslim clergy and fanatical ele-

BAHAULLAH LOYCE LAWRENCE HER SERVICES

ments of the population. On twelve occasions

ESTABLISHMENT CAUSE GOD LOFOTEN ISLANDS

an order of death was secured against him and

UNFORGETTABLE STOP SUPPLICATING HOLY

a number of demonstrations were carried out

SHRINES PROGRESS HER RADIANT SPIRIT ABHA

protesting his Baha'i activities, but surely

KINGDOM.

through the protection of God he remained

LEONORA

P. NORMAN

unharmd. Mr. 'Ala'i was instrumental,

through his professional influence, in obtaining

I N MEMORIAM

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I ' including Maoris and government officials.

Following a serious heart attack, the

family settled in England, at Oxford, where

Mr. 'Ala'i was able to obtain needed medical

treatment and his youngest daughters could

continue their education. Here Mr. 'Ala'imade

contact with leading literary men and intellectuals to whom he gave BahB'u'llah's Message.

In December, 1968, as the family was preparing

to pioneer to assist the friends in American

Samoa, Mr. 'Ala'i fell ill and passed away.

During the last few weeks of his life he was very

joyful and appeared to be waiting to join his

Beloved. His funeral was held very much

according to his own wishes; it was simple and

full of Baha'i spirit. The service in Attleborough, Norfolk was reported in the Norwich

newspaper and this, together with memorial

services held there, created an interest in the

Baha'i Faith and led to regular meetings being

arranged. Memorial services were held also in

Tihran and in Samoa. Learning of his passing

the daughter and son-in-law of the first Samoan

Ni'mat 'Alh'i believer cabled :
 PLEASE ACCEPT SINCERE CONDOLENCES PAS-
 valuable historical documents relating to the
 SING BELOVED TEACHER STOP GREAT LOSS TO
 early rise and development of the Baha'i Faith.
 FAITH AND SELVES STOP CHERISH MEMORY
 About 1945 Mr. 'AlB'i sought an early
 SERVICE TO BAHAUULLAH.
 retirement from his position and with his
 family of seven pioneered to Af&anistAn. After Expressing its sorrow to
 his brother, the
 a period of nine months they were exiled from Hand of the Cause
 &u'a'u'llah 'Ala'i, the Unithe country escorted 6y armed guards, and
 versal House of Justice cabled :
 dispossessed of their belongings. Returning to
 GRIEVED LOSS BELOVED BROTHER NIMAT
 iran, Mr. 'Ala'i was invited to return to govern-
 STAUNCH SUPPORTER VALIANT PROMOTER
 ment service, special provision being made by
 FAITH HIS STEADFASTNESS DEVOTED SERVICES
 parliament allowing him to do so.
 CRADLE FAITH PIONEERING FIELD UNFOR-
 Although he suffered from acute arthritis,
 GETTABLE WORTHY EMULATION STOP PRAYING
 Mr. 'Ala'i was eager to participate in the Ten
 SHRINES SPIRITUAL PROGRESS HIS RADIANT
 Year Crusade. With his wife and two youngest
 SOUL STOP CONVEY MEMBERS FAMILY LOVING
 children he pioneered to Samoa, joining one of
 SYMPATHY.
 his sons who had already settled there. Here
 they served for four years and despite language difficulties Mr. 'Ala'i was
 much loved
 and respected as a teacher.
 After the firm establishment of the Spiritual HAROLD THOMAS FITZNER
 Assembly of Apia in Western Samoa, Mr.
 1893-1969
 'AlB'i and his family, acting on the advice of
 Knight of Baha'u'llah
 Shoghi Effendi who encouraged them to settle
 in an area where there were no BahB'is, In 1927, at a meeting
 addressed by Mr. Henry
 pioneered to Hastings, New Zealand and by Hyde Dunn, Harold Fitzner
 and his companion
 1963 had established a group there. Mr. Miss Florence Parry, who
 later became his
 'Ala'i's winning nature enabled him to establish wife, first heard the

Message of BahB'u'llah.

friendships with a wide variety of people Its beauty struck an
answering chord in their

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souls and from that night they became dedicated servants of the Cause of BahB'u'llah. The

life of Harold Fitzner became the embodiment
of the prayer which requests assistance in
rendering "instant, exact and complete obedience".

Harold and Florence married in 1931 and
their home became a magnetic centre drawing
large numbers of people to hear of the return of
the Spirit of Truth. In that home many of the
BahB'is of Australia had their first contact with
the Teachings. Mr. Fitzner worked tirelessly,
serving on the Spiritual Assembly of Adelaide,
on various committees and as a visiting teacher
to outlying centres. For some years he was
chairman of the National Spiritual Assembly of
Australia and New Zealand. He was an avid
student of the Writings, knew many prayers
and Tablets by heart, and once copied out in
longhand the entire text of Gleanings from the
Writings of Bahh'u'llah in order to know it
better.

In 1953, at the Intercontinental Conference
held in New Delhi, the impassioned plea of
Thomas Fitzner

Harold

Shoghi Effendi for pioneers to arise to serve in
territories as yet not opened to the Faith in-
love indiscriminately

communities, bestowing

spired Harold, with characteristic directness, to
immediately offer to go to Portuguese Timor.
profession a school

upon all.

Mrs. Fitzner was by

Before returning to Australia he had already
arrival in Dili they opened a

teacher. Upon her

taken steps to obtain the necessary visas. In
and in this way met

school to teach English

Australia he arranged for early retirement,
through them, their

many young people and,

underwent surgery, secured the required docu-
holding of English

parents. Through the

ments to enter Portuguese Timor and was
the Faith and accepted it.

classes many heard of

already on his way to his post before the letter
life, Harold Fitzner won

By the example of his

from the Guardian, written through his secretary on June 6, 1954, reached him: "He (Shoghi Effendi) is deeply moved by the spirit of devotion which animates you both in your an eleven-room house to longing to arise and serve at this time. We know that the state of the heart of the believer attracts the Divine outpourings and the granting of the visa to Mr. Fitzner to enter Portuguese Timor, this island, Mr Fitzner's after so much effort, is clearly an evidence of the working of this great spiritual law." responsibilities grew heavier. Mr. Fitzner arrived in Dili, the capital of Portuguese Timor, on June 30, 1954, and was named by the Guardian a Knight of Baha'u'llih. He was sixty years of age and had lived all his life surrounded by the security of family, home and friends. For the next four months, until his wife could join him in Dili, he was alone. He immediately began making friends among the Portuguese, Timorese and Chinese the establishment of the

the hearts of the people respectfully bow in the when they passed him on later Mr. Fitzner built provide classrooms for a accommodate visitors. After more than ten establish the Cause on health began to fail and ill. Mrs. Fitzner's Many islanders of various the Faith, one Spiritual and the English school Each month saw a Fitzner's health as his with cancer. Watching his wife prayed for his part, Harold's one plea to be a sacrifice for

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Faith in Timor, and that he might die at his University Baha'i post. On February 3, 1969, after softly repeating the Greatest Name and beseeching the assistance of Bah'u'llah, Mr. Fitzner drifted into a deep sleep from which he did not awaken. He N. ;and Roderic C.

New York. At this time no Clubs had been established. Mr. Ward married Janet Three children were born of Nairne Forsyth, Jr. ; Alicia

is buried in the Chinese cemetery on a high plateau commanding a glorious view over the Ward transferred town and the people whom he loved so dearly where he was Assistant and among whom he was the first to raise the Engineering at the banner of the Baha'i Faith. University of California. During the fourteen On April 27, 1957, Shoghi Effendi paid tribute to Mr. Fitzner, writing: "May the Al- mighty, Whose Cause you serve with such splendid devotion, perseverance and love, Faith at meetings ward you abundantly for your historic labours, When vacaand enable you to enrich continually the record business trip he would always of your unforgettable and highly meritorious disposal of the Baha'i services to His Faith." friends in the areas he visited to serve as a The cable of the Universal House of Justice gave radio advising the Baha'i world of the passing of Mr. and served on Fitzner read : national committees including the Geyserville DEEPLY GRIEVED LEARN PASSING DEARLY (California) BahB'i Summer School Committee. LOVED KNIGHT BAHAMULLAH HAROLD FITZNER He had attended the formal Opening of the AT HIS PIONEER POST PORT DILI DEVOTED school in 1927 and grew to love it dearly, de- SERVICES REMEMBERED ANNALS FAITH STOP voting as much time as he possibly could to the CONVEY LOVING SYMPATHY FAMILY FRIENDS institution and its activities. From 1927 to 1941 ASSURE PRAYERS HOLY SHRINES PROGRESS HIS the Ward the summer months at SOUL ABHA KINGDOM. Geyserville where Mr. Ward directed activities, ERIC S. G. BOWES lectured during the sessions and dealt with any emergencies that arose. He was ever ready to

extend a willing hand in any capacity. The
 summer home built by Mr. Ward for his
 FORSYTH WARD family's use on the school land at the
 invitation
 of Mr. and Mrs. John Bosch, donors of the
 1897-1 969
 Geyserville property, was foreseen as a retire-
 In d921, the year that 'Abdu'l-Baha ascended, ment site. Years later,
 while serving in the
 Nairne Forsyth Ward, usually known as Holy Land. Mr. Ward donated
 the house to the
 Forsyth Ward, first heard of the BahB'i Faith. National Spiritual Assembly
 of the United
 He was then a senior at Cornell University in States. A similar home was
 built on the prothe College of Mechanical Engineering. At perty by Mr.
 and Mrs. Leroy Ioasl and the
 that time he had contracted scarlet fever and two families became lifelong
 friends. Mr.
 had been placed in the University infirmary, Ward assisted in overseeing
 the construction at
 his textbooks forbidden. He was restless to read the Geyserville School of
 the Amelia Collins
 so Miss Hetty Belle Townley, his nurse and a Hall and Dormitory.
 BahB'i brought him Baha'i literature. His Mr. Ward's employment in
 the aircraft
 interest was awakened and he embraced the industry took the family to
 Seattle, Washing-
 Faith. ton, in 1941. A year later
 he was transferred
 After receiving his degree he continued his to Kansas where he was obliged
 to remain
 studies and became an instructor on the staff until the end of the war.
 During these years he
 of Cornell University, remaining until 1927 remained an active BahB'i,
 always helping in
 when he received his M.M.E. degree. During the community where he was
 living, as well as
 these years he continued his BahB'i study and
 ' Leroy Ioas was appointed a Hand of the Cause of
 was active in the Baha'i community of Ithaca, G ~ ~ December24,
 o , 1951.
 The pilgrimage was a beautiful and heavenly
 experience; it culminated in an invitation being
 extended to the Wards by the Hands of the
 Cause of God Residing in the Holy Land to
 remain at the World Centre as custodians of
 the Shrine of BahB'u'llah at Bahji. What a

privilege! What an honour! Of course he said
"Yes !"

Mr. Ward brought his skill and knowledge to bear on the many technical problems involved in the repair and maintenance of the extensive gardens and properties at Bahji, projects which could be executed only during the brief summer period when the flow of pilgrims ceases.

Throughout the pilgrimage season, from November to June, all effort was directed to the comfort and aid of the pilgrims. Mr. Ward served as a guide and chauffeur to the friends visiting the Holy Land. He guarded the Shrine, opening it for pilgrims whenever they wished to enter. He derived great joy from the opportunity of serving the Hands of the Cause when

they gathered at Bahji for their autumn conference.

With cheerful determination Mr. Ward met in neighbouring areas. Despite the prohibitions the difficulties of adjusting to a new climate,

and restrictions which confined his activities language barriers and an unfamiliar lack of

during the war years he never lost an opportunity to offer encouragement or to speak of amenities. But the reward of having served was all that he desired; he was happy.

the Faith. After the war the Ward family Mr. Ward remained in the Holy Land for

returned to California where Mr. Ward continued over ten years, from 1959 to

1969, during which period he served as

custodian of the Shrine of Bahá'u'lláh under the

years later he and his family were transferred direction of the Hands of the Cause of God, the

to Tempe, Arizona where they became home- of the Cause of God, the International Council, and the Universal House of

front pioneers and aided the lone resident Baha'i Justice. He passed away while walking in the

in the establishment of a Spiritual Assembly. gardens at Bahji- However, Mr. Ward's real goal-to pioneer that sweetest of

settings--early in the morning of June 8, 1969, and was laid to rest in the

in a foreign land-had not yet been fulfilled. The opportunity arose upon his retirement in Baha'i cemetery at the foot of Mt. Carmel.

1959. Rex and Mary Collison, two American The news of his death was
cabled by the Unibelievers who had left their home to settle in versal
House of Justice:
Kampala, Uganda had visited the Wards in
1957 and encouraged Mr. and Mrs. Ward to GRIEVED ANNOUNCE SUDDEN
PASSING NAIRNE
join them in Uganda. Two days after Mr. FORSYTH WARD DEVOTED
BELIEVER WHO
Ward's sixty-second birthday he and his wife WHILE ENROUTE PIONEER POST
AFRICA DURING
left Tempe for Uganda to fulfil his dream. CRUSADE RESPONDED REQUEST
HANDS CAUSE
All personal property had been given away or REMAIN BAHJI AS CUSTODIAN
SACRED SHRINE
sold; the five trunks holding their possessions BLESSED BEAUTY SERVING
WITH WIFE JANET
had been sent on to East Africa; all was in IN THAT EXALTED POST UNTIL
HIS PASSING
readiness. Another dream, cherished since 1921 STOP HIS DEVOTED SERVICES
AMERICAN HOME-
was about to be realized. Permission had been FRONT SINCE EARLY TWENTIES
LONG REMEM-
received to make the pilgrimage to the Holy BERED STOP VIEW HIS
INTIMATE ASSOCIATION
Land en route to Africa. GEYSERVILLE ADVISE HOLD
BEFITTING MEMO-
RIAL SERVICE DURING SUMMER SCHOOL The account of the
passing of Etty Graeffe
SESSIONS THERE STOP PRAYING SHRINES PRO- appearing in the September,
1969 issue of the
GRESS HIS SOUL ABHA KINGDOM. United States Bahd'i News
describes the
JANET WARD beginning of her service abroad : "Mrs. Graeffe
was one of the first contingent of pioneers from
the United States to set forth for Europe on
September 7, 1946, under the aegis of the
ETTY GRAEFFE European Teaching Committee in the first
1897-1969 year of the Second Seven Year Plan (April,
1946-April, 1953). Her particular assignment
GRIEVED LEARN PASSING ETTY GRAEFFE HER was to carry out the request
of the beloved
DEVOTED SELFSACRIFICING SERVICES DEVELOP- Guardian to the European
Teaching Com-
MENT CAUSE BAHAUULLAH SWITZERLAND IM- mittee to set up an office
in Geneva, Switzer-
PERISHABLE ANNALS FAITH EUROPEAN CON- land as an adjunct to the
BahB'i International

Tinent stop assure prayers holy shrines Bureau which functioned
 directly under the
 Progress her soul abha kingdom. Guardian for many years.
 This office was to
 Universal House of Justice make a survey of the goal countries in Europe
 and to carry on certain services for the Euro-
 Etty Graeffe was born in 1897 in Brussels of a pean Teaching Committee."
 Accompanied by
 German father and an English mother, and Miss Edna True, chairman
 of the committee,
 attended school in Brussels. Among her Mrs. Graeffe proceeded to
 Geneva where, after
 schoolmates was Doris Lohse. Their families much searching, a suitable
 office was found
 were good friends. Little did the girls know and the opening of the ten
 goal countries of
 that in future years they would meet again as Europe commenced.
 BahB'i pioneers and work together throughout After two years of
 intensive teaching activity
 Europe for the establishment of the Faith of at the BahB'i Centre in
 Geneva during which
 BahA'u'llkh. interval Mrs. Graeffe
 visited the ten goal
 Later Etty studied at the University of countries and performed other
 duties she
 Tiibingen, Germany. She married at the age of suddenly suffered a severe
 heart attack and
 twenty-one, in 1918. Two years later her hus- was obliged to return to
 the United States for a
 band died as the result of an accident. Then, brief period to be with
 her family. When she
 forced to earn her living, and with an infant son was able to return to
 Europe she again entered
 to care for, she established and operated a home the pioneer field and
 served in many countries.
 for children. At this time she adopted an orphan At this time she suffered
 the tragic loss of her
 child whom she reared together with her own son who died of a heart
 attack while on a
 son. business trip to Finland.
 Again she demon-
 Disturbed by the growing political unrest in strated her exceptional
 fortitude, her grateful
 Germany, Etty left for the United States in resignation to the Will of
 God, increasing all
 1936, taking her two children with her. It was the more her services.
 in the early 'forties that Etty, who up to this She then went to

pioneer in Luxembourg, a country which much time had always declared herself an atheist, attracted her and whose encountered the BahB'i Faith and immediately destiny in the Cause absorbed her interest, accepted it. She became an outstanding and because her mother had lived there for many remarkable Baha'i and an able and compelling years. She was of great assistance to the teacher of the Cause. She was generous, hos- friends in Luxembourg and attracted and conpitable, steadfast and devoted and was pos- firmed many seekers through her firesides and sessed of the power of the spirit that is the gift public meetings. of the truly humble. Etty Graeffe was more than From Luxembourg she travelled to Belgium, an arresting personality; one felt that she was serving actively in Brussels and Antwerp. An an example of true servitude to BahB'u'llah. ardent Esperantist, she was a frequent speaker Although afflicted by a serious heart ailment at their meetings and participated in the delishe grasped every opportunity to serve the berations of the International Esperanto Faith. Association at their World

Congresses. She also

,i W O R L D

humility of Etty Graeffe. A lady was visiting Locarno and was deeply impressed with Etty whom she met in hospital several times. Etty had spoken to her ~f the work in Locarno and of her hopes for the establishment of an Assembly. A highly successful public lecture given at that time by a young new believer from Italy brought Etty the greatest happiness. She told her listener that she had worked for many years to make this public meeting possible. Then she remarked to her visitor that she had only just then become entirely a Bahi'i, for only now could she truly supplicate, in the words of the Tablet of Visitation of 'Abdu'l-Baha, Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones . . . Many who visited Etty in her last days on earth spoke of the sublimity of her happiness. It was with this joy in her heart that she slipped away to the Abha Kingdom on July 26,1969.

The outstanding contribution made by
 Etty Graeffe Etty Graeffe to the advancement of the
 Cause
 of the Blessed Beauty in Europe cannot be
 spoke regularly before the English Debating measured. We only know
 that she loved her
 Society. In her addresses before the various Lord and served Him
 faithfully.
 groups who called upon her to speak she would
 HONOR KEMPTON
 vividly describe her experiences in both world
 wars and the conflict between nations and
 religions, and capably present the solution she
 had found in the Bahi'i Teachings. She showed CHARLEY
 ROBERTS
 great interest in the work of the United Nations
 1-1969
 Organization and UNESCO. With rare intelligence she outlined the spiritual
 reality under- Little is known of the early life of Charley
 lying the concepts of human rights and of Roberts, the first
 Athabascan Indian north of
 progress. the Arctic Circle to
 embrace the Cause of
 From Belgium, Etty left for Switzerland Bahi'u'llah. We first met on
 the ice of the
 where again she rendered valuable services. Yukon River in Fort
 Yukon, Alaska, in April,
 She served on the National Spiritual Assembly 1962, the last year of
 the Guardian's Ten Year
 of Switzerland for several years. Because of Crusade. It was really
 more of an experience
 her knowledge of German, French and English than a meeting; he looked
 into my eyes as if he
 she was of particular assistance to the Swiss were seeing clear through
 me and reading my
 Translating Committee. soul.
 Etty Graeffe's last pioneer post was the goal My wife Beverly and I had
 pioneered to the
 city of Locarno, where she toiled to establish village of Fort Yukon and
 found employment
 the first Spiritual Assembly. Confined to bed as school teachers.
 Having been cautioned by
 for many months because of her defective the officials about
 teaching our Faith, we were
 heart, she carried on her teaching work from circumspect. I wished to
 cement a friendship
 her bedside, her failing health sustained by her with the elderly man with

the penetrating gaze
 longing to see the coming into being of the but planned to avoid any
 talk about religion. I
 Spiritual Assembly of Locarno. walked the two miles
 through the snow to
 Perhaps this vignette will illustrate the Charley's cabin. Charley
 immediately brushed
 I N M E M (D R I A M 455
 I
 aside my attempt at caution. I had no more
 than entered his cabin when he said, "What
 church do you belong to, John?" That day
 Charley learned about BahB'u'llah.
 At our fourth meeting, on May 22, Charley
 and I went hunting. The day coincided with the
 first day of pilgrimage for Beverly and our
 eight year old daughter. Charley said, "Tell
 me about it again, John." While he sat calmly
 on a river bank whittling the end of a shell so
 it would better fit his gun, I told him again
 about BahB'u'llah. After confirming that he
 believed what I had told him, I simply said,
 "Then you are a BahB'i, Charley." Without
 looking up from his whittling, he softly
 answered, "I hope so, John."
 This simple statement of faith signalled the
 beginning of a dynamic phase in Indian
 teaching in Alaska. Within ten weeks a Spiritual
 Assembly was formed in Fort Yukon, largely
 due to Charley's efforts. Shortly afterwards
 he moved to Fairbanks. There his teaching
 resulted in the Faith reaching both Nenana and
 J,
 Beaver, two other villages which formed Charley
 Roberts
 Spiritual Assemblies during that final year of
 the Ten Year Crusade. Charley moved to Ten years before direct
 teaching on an organ-
 Nenana to assure the formation of that ized basis got underway in
 Alaska, Charley
 Assembly. He gave generously of his time, had a vision of the
 potential response in the
 his energy and whatever money he could earn. north and grieved at the
 inability of his fellow
 Charley, though illiterate, spoke five lan- BahB'is to meet the pace he
 set. The pain of

guages and dialects, and he taught the Faith in full and organized
 all of them. His presentation was simple and teaching drove him to
 direct: "There is only one God; all men are brothers; if you believe that, you are a Baha'i." months by himself into the
 woods, returning
 Once he expressed impatience at the lack of Charley was a man to
 response in a woman he had told about the and the strength
 Faith: "She can't see it, and she even knows of two men. When
 Baha'u'llah touched his heart, an overwhelming love
 how to read and write!" Then he softened, "But conquered his
 some people are slow; it took me a long time." rage and he developed
 remarkable patience.
 That "long time" consisted of three conver- With that sense of
 urgency and intensity of
 sations during a six-week period. When faith which must have
 burned in the breasts of
 Charley was unable to reach someone he would the martyrs, Charley
 foreshadowed the fulfilment of another Baha'i attempt to unlock the film of
 'Abdu'l-Baha's prophecy: . . .
 gates of their understanding. should these Indians be
 educated and properly
 Charley was fiercely independent and had a guided, there can be no doubt
 that through the
 strength and depth of conviction that was rare. Divine teachings they will
 become so enlight-
 A day or so after his acceptance of Baha'u'llah a ened that the whole earth
 will be illumined.
 local missionary attempted to dissuade him. Though unlettered, though
 he had difficulty
 When asked "What did you tell him?" Char- mastering the pronunciation
 of the name of
 ley's hand sprang up as in oath. With snapping his Lord, the fire of his
 faith and his love for
 eyes and stern countenance he thundered his Baha'u'llah burned with a
 brilliance that has
 conviction: "No man can make me change my continued to shed
 illumination in the north
 mind about my religion." long after his passing. His
 magnanimous spirit
 was matched by his hearty laughter, his love of
 children, the songs he would sing and the stories

he would tell of the old days, of the crow, the bear, the fly or the salmon. He loved to tease and had a knack for giving his loved ones, especially children, endearing though whimsical Indian names that captured their personalities. I last saw Charley the winter before he died. He was over seventy then but his spirit and enthusiasm were boundless still. As we sat in the dim yellow kerosene light of his small cabin where we had first talked of BahB'u'llah I think we both sensed that it was our last meeting. He was planning to travel to the village of Chalkyitsik because there was someone there "who will join us". He had an enrolment card and asked me to fill in the address; he would take care of the rest. Charley died on August 6, 1969. His Bahi'i burial, the first in the area, was conducted with quiet dignity that contrasted sharply with the prevailing atmosphere of fear, opposition and prejudice. The funeral was a momentous teaching occasion; it took a spirit with Charley's

Evelyn

Baxter strength to achieve it. His grave marker is a wooden cross bearing a plaque with the BahB'i ringstone symbol carved in it symbolic of how, through Charley, these two great religions are shown to be one in reality. BahB'is, a convinced Though illiterate, Charley was never without his well-worn prayer book. In it was found the unsigned enrolment card for his friend in Chalkyitsik; Charley did not complete his trip. Curiously, the man for whom it was intended died a short time before Charley did. It was almost as though Charley would go anywhere to tell someone about the Baha'i

A graduate from

Baxter was a natural

reading of BahL'i books she

1923, before meeting any

believer in the Teachings of

served the Faith with utter

teacher, administrator and

on the Local Spiritual

on the National Spiritual

British Isles for many

a pioneer in the Six Year

first to Birmingham and

then to Nottingham,

Faith.

Hove, Oxford and Cardiff.

Whenever a need

JOHN E. KOLSTOE arose in the Cause, Miss Baxter would respond
with wholehearted enthusiasm.

Required by her health to retire early from

EVELYN BAXTER her profession of teaching, Miss Baxter
lived

modestly on a small pension. She disliked

1883 ?-1969

waste of any kind. Many friends remember

Knight of BahB'u'llah

with affection and sympathy her practice of

Evelyn Baxter, born about 1883, was at the age reusing envelopes for her
wide correspondence.

of nine left by her missionary parents in the Through prolonged

self-denial she gradually

care of relatives. Although little is known of saved enough money to

achieve her heartfelt,

her early years no doubt this enforced separa- long-held desire to make

her pilgrimage to the

tion played a part in shaping the character of World Centre.

Miss Baxter who possessed a sensitive nature, The finest hour for

Evelyn Baxter came in

an independent and inquisitive mind and a deep 1953 when she responded

immediately to the

spiritual thirst. call of Shoghi Effendi at

the outset of the Ten

IN MEMORIAM

Year Crusade and arose in September, 1953,

to open the Channel Islands to the BahB'i

Faith. One of the immortal Knights of Baha'uY-

Ilah, her name is thus inscribed in the

circlet of beautifully painted flowers on the

Scroll of Honour at the World Centre as the

one who first raised the Standard of BahB'uYll&h

in the island of Jersey. With characteristic

determination she remained steadfastly at

her post until her death on August 21, 1969.

The fruits of her sacrifice and her devoted

service were realized with the triumphant formation, at Ridvan 1972, of the

first Spiritual

Assembly of Jersey.

At the memorial meeting held to mark her

passing the following cable from the Universal

House of Justice was read :

DEEPLY GRIEVED PASSING KNIGHT BAHAU'LLAH
EVELYN BAXTER STOP AMONG FIRST PIONEERS
SIX YEAR PLAN HER LONG FAITHFUL SERVICE
BRITISH BAHAI COMMUNITY PROVIDES EX-
AMPLE DEVOTION FORTITUDE STOP ASSURE
PRAYERS HOLY SHRINE PROGRESS HER SOUL.

Gladys Irene

Parke

humanity, she came to understand, were

GLADYS IRENE PARRE

merely a preparation for the part

she must

play in carrying to mankind the healing, re-

?-1969

deeming spiritual truths taught by Baha'u'llah.

Knight of Baha'u'llah

She learned about the Faith in Launceston

Gladys Irene Parke was born in Ballart, through Miss Gretta Lamprill, the first believer

Victoria, Australia, in the latter half of the last in Tasmania, who was also a retired nurse, and

century. When she was a small child her family quickly accepted it, thus becoming the first

moved to Launceston, Tasmania, and settled in Baha'i in Northern Tasmania. A close spiritual

that city. In her early years she manifested a relationship sprang up between the two women

deep sympathy for the sick and infirm and it who became affectionately known throughout

was a natural step when she enrolled as a the Tasmanian Bahai community as "The

student nurse at the Launceston General Two G's".

Hospital. She dedicated her working life to In 1953 Gladys accepted the appointment as

tending to the needs of the sick and her experience- hostess at the Haziratu'l-Quds in Sydney,

experience of life as a nurse heightened her sympathy- Australia, a role she carried out with characteristic understanding of her fellowmen. Her characteristic graciousness, dignity and efficiency.

Parke's abilities were soon recognized and after Later in that year, inspired by the Guardian's

graduation there followed a steady rise in her call for pioneers to arise and fill the goals of the

chosen career resulting in appointments to a Ten Year Crusade, Miss Parke and Miss

number of hospitals. These included St. Lamprill volunteered to go to Tahiti, the major

Thomas's Hospital, London, the matronship island of the French Polynesian group

called
of a New Zealand Hospital; and Launceston the Society Islands. In recognition
of their
General Hospital where her career terminated. sacrificial effort the Guardian
named them
Miss Parke's retirement from her profession, Knights of Baha'u'llah.
she later realized, marked only the beginning Four times they
journeyed to Tahiti. As
of her true life's work and the years she had Australian citizens their stay
was limited by the
devoted to alleviating the physical sufferings of See "In Memoriam", p. 534.
French authorities to three months. However, The souls who have been
enlightened with the
because of the goodwill shown by the two light of the Kingdom . . .
shine, like unto the
friends the authorities extended their fourth stars, upon the horizon
of everlasting glory.
visa to six months. In the intervening periods 'Abdu'l-Baha.
they continued to teach the Faith, on one

ALBERT BENSON

occasion assisting with the work in the Cook
Islands. Eventually their efforts were rewarded and they witnessed the
establishment
of the first Spiritual Assembly on the island of JEANNE GWENDOLIN
ALLEN
Tahiti.
1911-1969

On her return to Tasmania Miss Parke
Knight of BahB'uylah
settled in Launceston and her beautiful home
"Waiho" became a magnet of attraction, the Jeanne Gwendolin Allen,
Knight of BahB'u'llah
setting for regular firesides, study classes and for Cape Breton Island,
Canada, passed to the
conferences. Her presentation of the Faith Abha Kingdom on September
30, 1969. Born
lingers in the memory of all those who heard on February 3, 1911, she
became a BahB'i
her speak: the Faith was a perfect, unblemished through the Collin family
in 1940 in Armstrong,
jewel offered with tremendous dignity in an British Columbia. She
married Fredrick Allen
exquisite setting, and always the Message was in April, 1941, and took up
residence in Vernon.
given with warmth and sympathy in its purest Theirs was one of the
earliest BahB'i marriages
form, from the words of Baha'u'llah or in British Columbia.

'Abdu'l-Baha. The Allens were instrumental in establishing In 1962 Gladys pioneered again, with her the first Local Spiritual Assembly in Vernon friend Miss Lamprill, to Devonport where they and remained in the area until they moved to assisted with the establishment of the first Edmonton, Alberta in 1950. While attending Spiritual Assembly, remaining until the conference in Wilmette the Intercontinental community reached full strength and maturity and in 1953 they offered their services as pioneers later, despite advancing age, they embarked in the Ten Year Crusade and in that same year on an active teaching campaign in Launceston. they settled in Sydney, Cape Breton Island. Employment In 1967, with great reluctance, the women opportunities were limited in bowed to the demands of their years and took their adopted goal and therefore the Allens adjoining flats in a complex of retirement operated a small grocery store a few miles from Sydney. This required cottages for retired nurses. But retirement was their working long hours and remaining open not a word in Glad's vocabulary and soon her during the evenings, flat was again a focal point of teaching activity. but it provided an opportunity to meet many When questioned about this she instantly re- people and Jeanne was never too weary to invited them to her home to talk about the Baha'i Faith. She had great tact and patience In August, 1969, after a brief illness, the in explaining the principles of the Faith and in answering the questions of earthly life. of Gladys Irene Parke ended. A maintained at their post until 1962 when economic conditions rendered a longer stay unfeasible. Launceston General Cemetery. We stood be- While in Cape Breton, the Allens drew comfort from a double grave and said some prayers. A fort from the companionship of their fellow black marble headstone marks her resting pioneers, Grace and Irving Geary, who lived place. A similar headstone to the right remains about fifty miles away at

Baddeck. In addition,
unengraved. I shall always remember the love the loneliness of their
stay in the Maritime
in Greta's eyes as she said on leaving, 'I yearn region was broken by the
visits of travelling
for the day when I can lie beside my beloved teachers, members of the
National Spiritual
Glad.' Surely there is no greater testimony to Assembly of Canada and
other BahB'is going
the power of Baha'u'llah than the spiritual to and from Labrador,
Newfoundland, and the
love that binds together His enthralled ser- islands of St. Pierre and
Miquelon. The highvants in the companionship of the faithful." lights
of their stay in Cape Breton Island, as
has penetrated only in the form of a mission
station with its hospital and one or two schools,
and also an oil company.

My husband and I had been in Papua for
one year before we met Tommy. He was a
middle-aged man who, because of his dignity
and thoughtful air, appeared much older.
He was looked upon as a leader amongst his
people and possessed the befitting traits of
wisdom and kindness. He taught himself to
read and write, served in the police force,
visited Australia, and was a champion of his
people. He sought to improve their economic
position by establishing a trading business for
them. He was often misunderstood, lost money
because of it, and nothing actually succeeded.
But he was respected and went forward
doggedly, forsaking many private concerns in
his efforts to assist his people.

When he first came to us with some others
who had expressed an interest in the BahB'i
Teachings, he sat and listened in a kindly way
and said little. He borrowed The Good Message,
Jeanne Gwendolin Allen returning the book a week later. He had
carefully read the first page. "This is just what I
recorded by Jeanne, were the visits of the Hands think," he said. "It is true."
And as we listened

of the Cause Amatu'l-Baha Ruhiyyih a a n u m carefully to his indistinct
English, he added:
to Halifax, and John Robarts to Sydney and "If you had found me when you first
came here,
Moncton. you would not have waited a
year in vain."

On their return to British Columbia the Tommy's
 Allens served in various communities in the area, also embraced the Cause and
 in April,
 Okanagan Valley area. Jeanne confided to a 1966, the first Spiritual Assembly
 of Port
 friend who visited her during her illness that Moresby was formed. Tommy
 returned to his
 she was peacefully resigned to leave this world home village and with our help
 endeavoured
 if it were the will of God. Burial was in Lake- to start a sacsac (native
 housing material)
 view cemetery overlooking the calm turquoise weaving industry among his village
 friends.
 of Okanagan Lake, the heart and centre of the The government assisted for a
 time but even area in which Jeanne had embraced the Faith tually the venture
 failed.
 that she served with a quiet and steadfast dis- Tommy contracted
 tuberculosis but despite
 tinction. this handicap and that of
 geographic isolation
 from other Baha'i teachers, he continued to
 spread the Glad Tidings. We went ourselves
 and sent visitors to see him and the BahB'is of
 TOMMY KABU the area. On one occasion Tommy accompanied
 a Chimbu BahB'i from the highlands on his
 1922-1969
 teaching trip to villages further along the river
 Tommy Kabu, the first Papuan believer, came and many new believers were
 enrolled.
 from an area of large rivers and steaming tro- The spread of the Faith
 alarmed the mispical country, in the Gulf District of Papua. sionaries who
 urged Tommy to discontinue
 There people live in houses on stilts, and the teaching. Tommy informed them
 that no one is
 bush is so dense that all travel is by river. For forced to become a Baha'i and
 that if one feels
 the most part they are poor with few occupa- an attraction of the heart for the
 Cause he has
 tions and poor soil for gardens. Civilization the right to identify with it.

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THE BAHAI WORLD

~ . -- -

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well-known anthropologist, Nigel Oram, in a
 newspaper article, described Tommy as he had
 known him in the days before he was a BahB'i:
 "Perhaps most impressive was his quality of

self-,control. When dealing with meetings, he spoke his views clearly and forcibly, but he was never put out when the feeling of the meeting went against him on a particular point. He gave an impression of inner calmness and strength."

SUE PODGER

MARY HOTCHKISS BODE

1896-1969

Mary Hotchkiss Bade, whose services as a pioneer spanned a quarter of a century and took her to three continents, was the daughter of one of the very early and active BahB'is of Washington, District of Columbia. She was privileged, as a child, to meet 'Abdu'l-Baha during his visit to America. To Mary, He gave Tornn~yKabu the Persian name Ruqiyyih ("lofty" or "exalted"), and to her sister, Helen Hotchkiss Tommy's physical condition worsened and Lielnors, the name Latifih ("pure" or "radihe was confined for a long time in the anta- ant"). Her mother, Mrs. John Burton Hotchgonistic atmosphere of the mission hospital. kiss, received from the Master His signed When we visited him in April, 1969 hewas living photograph, and a Tablet in which He suppliin a house and seemed better. He was thrilled cated that "thy two blessed daughters may be to be with Baha'i friends again, but unhappy encompassed with the grace of tlze Kingdom." that his condition made it impossible to teach Mary and Helen also received Tablets from and travel as much as he would like. When 'Abdu'l-Baha and, in 1919, at the Annual Contranlations of the Writings into Motu reached vention held in New York City, the two sisters him, he wrote saying how delighted he was to formally presented that portion of the Master's have material he could fully understand and to Tablets of the Divine Plan known as the 'first' again be travelling about and teaching. and 'second' Tablets to the Southern States.' Although elected a delegate to the first Miss Mary Maxwell (now the Hand of the National BahB'i Convention to be held at Cause Amatu'l-Baha Ruhiyyih a a n u m) also Lae, Tommy was unable to attend because of participated in that programme, presenting the transportation difficulties. Inspired by the con- 'first' and 'second' Tablets to Canada. vention, however, another Chimbu teacher Mary gave the BahB'i

Message to many,
left for the Gulf District and met Tommy on including Edward Bode whom
she married in
his arrival. Other believers from upriver 1936. Together they
assisted in establishing the
arrived the same day. Tommy said he could first Spiritual Assembly of
Beverly Hills,
see that the Baha'i Faith brought a true love and California and, between
1941 and 1942, served
unity. In a letter written in this period he men- on the Inter-America
Committee, arranging
tioned that he was still trying to sell saccsac by for and assisting
prospective pioneers to Cenanoother means to benefit his needy people.
tral and South America.
Early in October, 1969, at the age of forty- From 1937 until the time
of his passing, Mary
seven, he passed away. His remains were in- engaged in frequent
correspondence with
tered in a pleasant burial ground near his Shoghi Effendi, seeking his
guidance in selecting
home village, Mapaio. Following his death the 1 star of the west,
vol. x, N ~4, p. 57.

IN MEMORIAM

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resting- place in the British Cemetery in Lisbon
is surrounded by a beautiful garden.
An appreciation of her rich record of service is contained in the cable sent by
the

Universal House of Justice on October 16 :
DEEPLY GRIEVED PASSING STEADFAST DEVOTED
PIONEER MARY HOTCHKISS BODE STOP CHILD-
HOOD ILLUMINED MEETING ABDULBAHA STOP
ASSISTED FORMAL PRESENTATION TABLETS
DIVINE PLAN LATER RENDERED WITH BELOVED
HUSBAND EXEMPLARY SERVICES QUARTER
CENTURY PIONEER FIELDS NORTH SOUTH
AMERICA EUROPE FINALLY YIELDING LIFE
OUTPOST EUROPEAN CONTINENT STOP ASSURE
PRAYERS HOLY SHRINES PROGRESS HER
SOUL.

DORIS FOYE CORBIN

1904-1969

"This is the cornerstone laid by 'Abdu'l-Baha
Mary Hotchkiss Bode in 1912. Baha'is often come here to
pray."
Carl Scheffler spoke these words to two young
the areas of greatest need in the Baha'i Cause ladies from Seattle,

Washington, who were
 to which she could direct her efforts. In 1946 she visiting the Baha'i House
 of Worship in Wiland her husband embarked on their first mette in
 1927. One was a BahB'i, the other,
 pioneering assignment abroad, choosing Brazil Doris Foye Corbin, had
 just heard about the
 as their goal, and assisted in establishing the Faith that evening for the
 first time. Doris had
 first BahB'i Assembly in that country. On never been taught religion
 at home, much less
 January 28, 1948, Shoghi Effendi wrote to Mrs. to pray. Their guide
 turned, walked away, and
 Bode: "I deeply appreciate your high and con- left them alone.
 stant endeavour for the establishment of the Doris felt incapable of
 prayer and indeed
 Faith in Brazil, and feel truly proud of your did not know how. An
 informal but totally
 historic achievements. I urge you and your dear sincere supplication
 formed on her lips: If this
 husband to persevere in your task, however is the truth, I want to
 believe. She felt attracted
 great the sacrifice involved, and to rest assured to the principles of the
 Faith and a sense of
 that the Beloved is well pleased with you both, regret that she had not
 encountered it earlier.
 that He will watch over you, and aid you to On leaving that evening
 Mr. Scheffler gave each
 render still greater service to His Cause." one a gift. To Doris he
 gave the last of the ring
 Later that year Mary and Edward settled in stones 'Abdu'l-Baha had
 given to him which
 Chile to assist with the work there, and then later she had set into a
 ring as a gift for her
 pioneered to Panama, Mexico, Portugal and husband on their first
 wedding anniversary.
 Holland, serving for nine years in the latter When she returned to
 Seattle, Doris became
 country. a convinced believer and
 began a productive
 In March, 1969, at the suggestion of the life of Baha'i service in the
 fields of teaching,
 Universal House of Justice whose guidance pioneering and
 administration extending over
 they sought, the devoted couple settled in forty-two years during
 which she never failed
 Funchal, Madeira Islands. While attending a to regard Baha'i
 activities as the first obligation

teaching conference in Lisbon, Portugal in October of that year, Mary became seriously ill and passed away within a few days. Her to Texas and assisted

THE BAH A ' ~W O R L D

A pioneer to the very end, Doris passed away on November 1, 1969, in Florida where she assisted in the formation of the first Spiritual Assemblies of Fort Myers and Lee County. At the time of her death she was working in the business departments of Edison Junior College where her husband was an instructor. An accomplished musician, she had assisted in creating the college's first Fine Arts programme. In appreciation of her services to the college and the community, the auditorium of the newly constructed Learning Resource Centre of the college was named the Doris Corbin Auditorium, and a music scholarship in her memory was established.

The cabled tribute received from the Universal House of Justice read:

GRIEVED LEARN PASSING DEVOTED SERVANT
CAUSE DORIS CORBIN HER PIONEER SERVICE
EUROPE AND ISLANDS CARIBBEAN MERI-
TORIOUS CONTRIBUTION TEN YEAR CRUSADE
STOP ASSURE HUSBAND PRAYERS PROGRESS
Doris Foye Corbin HER SOUL.

in the formation of the first Local Spiritual Assembly in that State, in Houston, and later served at posts in Palacios, Corpus Christi and 1900--1969

San Antonio. During the war years they assisted in the formation of the first Spiritual Assemblies of Roseville and Grosse Point Farms in Michigan. A skilled verbatim stenographer and highspeed typist, Doris made a valuable contribution to any committee on which she served not been seriously

and made available to the friends her complete notes taken of conferences and addresses of

while he was sleeping.

in her life.

After her marriage to

1940 the couple pioneered

MUSTAPHA BOUCHOUCHA

It was with deep sorrow that

Tunisia and many others

passing of Mustapha

sixty-ninth year during the

of November 2, 1969. He had

ill and his death occurred

Mr. Bouchoucha was one

of the earliest
visiting Bahá'ís. In periods of difficulty she believers in Tunisia and for
almost half a century would type Bahá'í manuscripts to share with his duty he
devotedly served the Bahá'í Faith and
the believers so that even her darkest hours was identified with it by
all who knew him. He
were translated into service. was loving and kind to all
and a source of
Doris fulfilled her two greatest wishes, to encouragement and confidence to
those who
make a pilgrimage to the World Centre and to sorrowed. His
lightheartedness, the warmth
live always in a pioneer post. In 1966 she of his nature and his
sparkling wit made him a
attained the Thresholds of the Sacred Shrines delightful companion and a
source of comfort
in Haifa. As a pioneer she served the Faith in and happiness to all who
came into contact
Sweden for several years beginning in 1949 with him. He indefatigably
proclaimed the
under the Second Seven Year Plan, and in Faith to his friends and to
public figures, con-
Grenada, West Indies, under the Ten Year stantly drawing attention to
its status as an
Crusade. She possessed insights which par- independent world religion
and to its spiritual
ticularly qualified her as a successful pioneer: verities and humanitarian
principles.
a desire to remain in the background, and to A photographer by
profession, Mr. Bouconcentrate on confirming and training the choucha
toward the end of his life achieved wide
newly-enrolled believers to teach. recognition for his work in
television. His par-
Following her education and marriage, when
a very young woman, to William Henry
("Harry") Randall¹, a Boston businessman,
two events had an extraordinary influence upon
the remainder of her life-a sudden illness
which seemed fatal, and the mysterious response to a meeting with 'Abdu'l-Bahá.
At the time of 'Abdu'l-Bahá's visit to Boston
in 1912, Ruth was lying ill with what was considered an incurable illness. She
has often
related that her husband, who was a deeply
religious man in search of spiritual knowledge
and understanding, was moved to appeal to
'Abdu'l-Bahá to meet his wife and heal her.
During the brief interview in which 'Abdu'l-

Baha leaned over her couch on the open
 verandah of her home in Medford, Massachusetts, Ruth, in recalling the
 important
 moment has said: " 'Abdu'l-Bahl took my
 hand, looked with His beautiful, searching
 eyes into mine, and I knew in that instant my
 life was an open book. ' You are not sick,' He
 said, 'you are the healthiest person here,' and
 Mustapha Bouchoucha repeated the words three times." From that
 moment healing began and an inscrutable
 participation in television programmes brought recovery, which baffled her
 doctors, took place.
 him into every home and heart in the area and This event set a new
 direction to the lives of
 won him the sincere love of young and old. Ruth and Harry Randall.
 Through study and
 The funeral of Mr. Bouchoucha was atten- prayer they became followers of
 'Abdu'ded by representatives from all strata of BahB's teaching that
 BahB'u'llah, His Father,
 Tunisian society, including the poor he had was the Manifestation of God
 for the new
 befriended and the youth whose ideals he had spiritual era which He
 inaugurated.
 helped form. Despite the opposition of un- In the ensuing years both
 Ruth and her
 sympathetic relatives, through the efforts of husband gave time and money to
 creating new
 his staunch wife and daughters permission was Bahh'i centres, to many
 meetings and conobtained from the government for a BahB'i ferences, to
 the development of the Green
 burial. Acre property at Eliot, Maine,
 as a Baha'i
 The message cabled by the Universal House Summer School, and wholeheartedly
 supof Ju~ticeat the time of Mr. Bouchoucha's ported many activities for
 the introduction and
 gassing read : advancement of the BahB'i
 Faith.
 GRIEVED LEARN PASSING MUSTAPHA BOU-
 In response to an invitation from 'Abdu'l-
 Baha, at the close of World War I, the Randalls,
 CHOUCHA EXTEND SYMPATHY RELATIVES AS-
 their daughter, Margaret, and a few friends,
 SURE PRAYERS HOLY SHRINES PROGRESS HIS
 made a pilgrimage to the Holy Land in Novem-
 SOUL.
 ber, 1919. The significance of those wonderful
 days was recorded in pilgrim's notes which were

published upon their return under the title
The Light of the World. Borrowing from its
pages a glimpse of 'Abdu'l-Baha, He "sat there
before us, at times silent, but when He spoke
Ruth Randall Brown was born in Boston, every word vibrated with
power. As He talked
Massachusetts, on September 5, 1887, and died of world conditions, His
irresistible logic, the
in Durban, South Africa, on November 3, 1964. See "In Memoriam", Star of
the West, vol, xx, p. 22.
T H E B A H A ' ~ W O R L D

to the conditions, suggesting some changes in
its arrangement . . . Then the Master told me to
send the drawings to Mr. Randall, which
instruction I carried out . . . The Pilgrim House
is to be built. . . on the opposite side of the
street from the house of the Master" (Star of
the West, vol. XII, p. 184). Shoghi Effendi, in
, - 5 God Passes By, has written:
"The site for a

-4%
\$5. Western Pilgrim House was acquired
in the
neighbourhood of 'Abdu'l-Baha's residence,
and the building was erected soon- after His
passing by American believers" (p. 307).
Ruth returned to Haifa in 1921 just after the
passing of 'Abdu'l-Baha and had the privilege
of sharing the grief of the Holy Family and of
comforting Shoghi Effendi upon whom had
suddenly fallen the responsibility of Guardianship of the Faith of Baha'u'llah.
After the death of her husband in 1929, Ruth
married Mr. Bishop Brown, a BahB'i who had
been appointed to a professorship at the
University of Pittsburg, Pennsylvania. In the
years 1929 to 1953, Ruth and Bishop Brown
Ruth Randall Brown actively served the Faith at the
University, at
home, in local centres, summer schools and on
splendour of His universal mind, were a con- national committees.
While attending protinual astonishment. As He paused, told a
fessional meetings abroad, following World
humorous story, laughed about Fugita, heaped War 11, Ruth and her
husband visited BahB'i
mire food on Margaret Randall's plate, His centres in Sweden,
Switzerland, Belgium,

great love set all our hearts in uproar. It is not France and England. In 1953 they arose to the Master's human personality, attractive participate in the Guardian's Ten Year Crusade it may be, but the light, the truth of God shine. In response to his suggestion they became ing through His selfless spirit that makes Him pioneers in South Africa, and made their home so wonderful and His words like the Water of in Durban. A letter dated September 5, 1953, Life" (p. 27). written by the Guardian's secretary on his The architect of the Western Pilgrim House behalf, bears a postscript in Shoghi Effendi's on Mount Carmel has recorded one result of handwriting: "May the Almighty abundantly the pilgrimage of the Randalls: "Before I left reward you for your prompt, exemplary and America for Europe and the Holy Land in spontaneous response, bless richly your high July, 1920, Mr. Randall spoke with me of the endeavours, guide and sustain you always, plan for building a Pilgrim House at the foot remove all obstacles from your path, and enable of Mount Carmel, which he had talked over you to win brilliant victories in the service of His glorious Faith." with the Master, 'Abdu'l-Baha, on his recent At her death in 1969, pilgrimage to the Holy Land . . . In the early Ruth Randall Brown was survived by her days of my visit with our Master last winter, husband, Bishop Brown, and two children by her He broached the subject of the Pilgrim House first marriage, Mrs. Margaret ("Bahiyiyih") which Mr. Randall was to build, asking me to William ("Baha'i") Randall Ford and Mr. live in Johannesburg, prepare designs for a building suitable for the purpose, to be built upon the site chosen. The South Africa. After gaining her preliminary drawings for this design were made health and becoming a Baha'i, Ruth devoted her under the Master's direction. Sketches for many and varied talents to the service several possible solutions were presented to of the Faith. She was a musician with an Him, and He chose one as being the best suited exquisite singing voice; she

wrote and lectured; and she was always a Clarence served on the Maintenance Compractical housewife, creating with her family mittee of the House of Worship in Wilmette homes that welcomed countless people through from the earliest days of his association with the years. Her beauty of spirit will linger in the the Faith and later was a member of the Landhearts of many for years to come. scaping Committee that developed the gardens The Universal House of Justice cabled : surrounding the completed House of Worship.

GRIEVED LEARN PASSING RUTH RANDALL He was a member of the Spiritual Assembly of BROWN STOP HER LONG LIFE DEVOTED DIS- Oak Park, Illinois, until moving to Mansfield, TINGUISHED SERVICE CAUSE BAHAUULLAH SHIN- Ohio, in 1941. Here Mr. and Mrs. Ullrich be- ING EXAMPLE ALL PIONEERS STOP PLEASE fore their departure in 1945, assisted the isola- ARRANGE BEFITTING MEMORIAL HER BEHALF ted believer there to form a strong and active STOP CONVEY HER FAMILY OUR LOVING SYM- Baha'i group. Back in Oak Park, Mr. Ullrich PATHY ASSURANCE ARDENT PRAYERS DIVINE was once again a member of the Spiritual THRESHOLD PROGRESS HER SOUL. Assembly.

In 1954, Mr. and Mrs. Ullrich made their BISHOP BROWN and pilgrimage to the World Centre of the BahB'i MARGARET BAH~YYIH RANDALL FORD Faith, accompanied by a niece and Mrs. Viola M. Tuttle, sister of Mrs. Ullrich. In addition to the bounties of visiting the Shrines and meeting CLARENCE ULLRICH Shoghi Effendi, the group enjoyed a happy reunion with the Hand of the Cause Leroy 1894-1969 Ioas, who was the brother of Mrs. Ullrich and GRIEVED PASSING DEVOTED SERVANT CAUSE Mrs. Tuttle, and who, with his wife Sylvia, was CLARENCE ULLRICH HIS LONGTIME RECORD assisting in the work at the World Centre. ACTIVITIES ASSOCIATED MOTHER TEMPLE WEST Making an early retirement, Clarence Ullrich CROWNED BY PIONEER SERVICE CUBA JAMAICA and his wife, Marguerite, accompanied again WORLD CRUSADE STOP CONVEY DEAR WIFE by Mrs. Tuttle, pioneered

to Camaguey, Cuba,
FAMILY ASSURANCE PRAYERS PROGRESS HIS during the Ten Year Crusade,
arriving at their
SOUL ABHA KINGDOM. post on January 1, 1960. A
Spiritual Assembly
Universal House of Justice was required in Camaguey by Ridvan, 1960,
preparatory to the establishment of the
Clarence Ullrich was born in Chicago, Illinois, National Spiritual
Assembly of Cuba in April,
on October 10, 1894, and lived in the suburb of 1961. In February, 1960,
the group was joined
Oak Park for many years. After graduating by two Cuban believers
one of whom was
from the Illinois Institute of Technology, he bilingual and served as
interpreter. A young
passed the Illinois State Board examination for Cuban man who volunteered
to assist in transarchitects, and later qualified as an engineer. porting
their luggage from the hotel to an
As a young boy, Clarence acquired the apartment became the first
local believer in
attitudes and beliefs that would one day make Camaguey. The hotel desk
clerk and another
him a dedicated Baha'i. He established young man who spoke
English rather fluently
friendships with people of various religious became the seventh and
eighth members of the
backgrounds and believed that the faithful group. Another man who
had befriended Mr.
follower of any religion could find favour with Ullrich and assisted him
in locating an apart-
God if he lived a good life. As a young man, he ment overcame the
opposition of his family
left the Catholic church and became a mason. and enrolled as the ninth
member, thus assuring
Later, when he encountered the Baha'i Faith, the formation of the
Spiritual Assembly.
he could readily accept its Teachings because he The birth of this
Assembly took place against
already believed in most of them, but he did not a background of great
political unrest. The
see why it was necessary to accept Baha'u'llah. three Americans were
under surveillance. On
Thus, although he had a BahB'i wedding in one occasion a police
search party armed with
1922, it was not until the late 'thirties that he machine guns interrupted
a fireside with about
came to a fuller understanding of the station of nineteen people present,

interrogating each

Baha'u'llah and became a registered Baha'i. person, conducting a thorough search of the

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

Clarence gave great assistance in the formation of the Spiritual Assembly of Yallahs. Simultaneously, once or twice a week he travelled

about eighty miles through the mountains to assist with the teaching work in May Pen where a large and active Baha'i community became established.

As members of the Spiritual Assembly of Jamaica, Mr. and Mrs. Ullrich enjoyed the bounty of participating in the election of the first Universal House of Justice in 1963, and also attended the World Congress in London. Although they loved Jamaica, their friends and the work there, they settled in Florida in 1963 because of Mrs. Ullrich's health. Back in the United States, they travelled extensively on teaching trips throughout the mid-West. At the time of his passing on December 16, 1969, Clarence Ullrich was serving as chairman of the Spiritual Assembly of Manatee County, Florida.

Clarence Ullrich enjoyed life fully and had a n enthusiastic appreciation of and interest

Clarence Ullrich in many things. He always had a friendly smile

and a kind word for all he met. He told every apartment and inquiring about the nature of one that he was a Baha'i and his life truly the meeting. When the police left, the meeting exemplified the Teachings. He showered love

continued. The calmness of the BahB'is in the on all those who crossed his path and, in return

face of trying circumstances deeply impressed won their affection. ". .

.dearly-loved Clarence

one of the inquirers who returned the next day Ullrich," wrote the Hand of the Cause Mikruto declare her acceptance. Shortly thereafter a 'Ilah ,hadem, " . .

.is always alive in the Abha

number of her relatives also became BahB'is. Kingdom and in our hearts."

The Faith had taken root in Camaguey.

MARGUERITE ULLRICH

During the absence of Mr. and Mrs. Ullrich

from Cuba in December, 1960, conditions

worsened. Because of the severing of diplomatic

relations between the United States and Cuba

PACORA BLUE MOUNTAIN

permission for their return was not obtained

1889-1969

from the American government. They assisted

with the teaching work in Curaçao, ~ ~ The

~ .fuu measure~ of your

~ success

- is as yet

lands ill^, for three months and then in ~ unrevealed, its

significance still unappre-

~ ~1961, ~they pioneered

~ h to Jamaica.

, Here hended.' Ere long ye will, with your own eyes,

they served on the first National spiritual ~ witness how brilliantly

every one of you, even

Assembly formed at Rivin, 1961, and on the , as a shining star,

will radiate, in the firmament

Spiritual Assembly of Kingston. ~ of your country, the

light of Divine Guidance,

Clarence Ullrich had a particular love for the ~ and bestow upon its

people the glory of an

people living in the mountainous region of ~ everlasting life.

'Abdu'l-Baha,

Jamaica and displayed a marked gift for

Tablets of the Divine Plan

teaching them. Although many of them were

poor and illiterate they had a purity of spirit Salomon Pacora Estrada, known

as Pacora

that rendered them responsive to the Bahá'í Blue Mountain, was one of the first

of Inca

Teachings and those who accepted the Faith descent to embrace the Faith of

Bahá'u'lláh. He

were eager to spread the Teachings to others. was born in Sullana, Peru, in

1899, and became

IN MEMORIAM

an accomplished pianist and performer, and

composed folk music with an Indian or Latin

American motif. Around 1938, he went to the

United States with an Inca musical group from

Peru and there came into contact with Mrs.

Irma Martin of New York who introduced

him to Mr. and Mrs. Edward B. Kinney,' at

whose home he attended Bahá'í meetings. This

was during the opening phase of the first Seven

Year Plan (1937-1944) under which the

Guardian called upon the American believers

to, among other things, establish a permanent

centre of the Faith in each of the republics of Central and South America and intensify teaching among the indigenous peoples of the Americas in fulfilment of the mission entrusted to them by 'Abdu'l-Baha in the Tablets of the Divine Plan. Through the Kinneys, Pacora accepted the Cause and immediately arose to serve it, having imbibed from these early believers who had been in the presence of 'Abdu'l-Baha a great love for the Master and the Guardian. Although the exact date of his acceptance is uncertain it is clear from a letter

Pacora Blue

Mountain written to Shoghi Effendi by Mr. Kinney on August 9, 1941, that Pacora was by that date to hear of the success confirmed in the Faith and engaged in spreading full teaching work which Mr. Blue Mountain is the Teachings. Mr. Kinney wrote: "Pacora conversion of the original Blue Mountain, an . . . Inca Indian, has been South America to the most important in the spread of the Cause in rejoicing, and will no both Mexico and South America. He is a in its wake."

1942, "He was very happy to hear of the success confirmed in the Faith and engaged in spreading full

carrying on. The

inhabitants of North and

Faith is a cause for great

doubt bring rich blessings

faithful attendant to my meetings and absorbs Pacora pioneered to

On March 16, 1961,

deeply all I have had to say . . . I have been the Faith both as a giving out the strongest kind of spiritual food, music. At Ridvan,

Ecuador where he served

teacher and through his

dealing with actualities and truth-indeed, the Spiritual Assembly

1961, he was elected to

he says it was just that which made him a brief time commencing

of Guayaquil and for a

Baha'i." On October 11, 1941, the Guardian's at the request of the

in October of that year,

secretary wrote on his behalf to Mr. Kinney: Ecuador, he assisted the

National Assembly of

"The Guardian was most happy to learn that achieve its goals,

Indian village of Alausi

you have been able to confirm souls from South that community

dividing his time between

American countries, such as Mr. Blue Mountain and Mr. Torres. He will pray for their

where he had established

Guayaquil. He persevered in

and his lodgings in

dedication to the wonderful work of spreading this task despite the difficulties imposed by their new-found belief in Baha'u'llah amidst restrictions for holding meetings. His efforts their countrymen who so greatly need these were finally rewarded, as he himself expressed glorious Teachings. He was particularly happy in a letter dated April 7, 1964, saying that now the seeds he had planted should have embraced the Cause, thus bringing started to give fruit. With the aid of Mr. and Mrs. Miguel Solis of nearer the realization of the Master's command Alausi a BahB'i group of eight believers was to confirm the Indians." And on March 28, Naranjapata within a period of two days, and other interested inquirers The Bahd'i World, vol. xrr, p. 677; Carrie "Vafa" were given literature Kinney, see "In Memoriam", The Bahd'i World, vol. xrrr, p. 864. to study. Pacora continued to make periodic visits to the friends in Naranjapata and, for a borated in these programmes, usually pretime, maintained a room for BahB'i meetings. sending selections from the BahB'i Writings A letter written by Pacora from his teaching with musical accompaniment by Mr. Blue Mountain. post, in April, 1964, describes his love for Shoghi Effendi and his efforts to bring the Before his death, Pacora made a gift to the BahB'i Teachings to the native people, an National Spiritual Assembly of Peru of proactivity in which he had been encouraged in perty he owned in his birthplace, Sullana, conletters he had received from the Guardian: "I sisting of a small house set in an orchard. am still alive and happy . . . I cannot wait for On January 3, 1969, the National Spiritual Assembly of Ecuador wrote: people to knock on my door to get the Baha'i "It is our sad Message! I feel that if I am not teaching I de- task to inform you of the death of our beloved BahB'i friend Pacora Blue prive myself of the bounties and protection of Mountain (Salombn Baha'u'llah-I do not yet know how to take a Estrada) in Guayaquil, on December 25,1969. He was buried that same day siesta! . . . Every day is a new chapter of in a cemetery in

experience in pioneering work. I feel very, very Guayaquil with a Baha'i
 funeral service by the
 happy trying to do this for my beloved Guar- friends in the Guayaquil
 community. Pacora
 dian . . . I have given the Message in every has served the Ecuadorian
 BahB'i community
 town, city and village I passed through, in as a pioneer since the
 establishment of our
 stations, parks, churches, on trains and buses." first National Spiritual
 Assembly in 1961, and
 Describing a short but typical teaching trip was constantly occupied in
 giving the Message
 in the Indian areas, he stated: "The faithful of BahB'u'llih wherever he
 travelled. His loss
 pioneers in Otavalo, Mr. and Mrs. Fred is deeply felt by all the
 Baha'is in the country
 Kappus, with their children and I walked each and we are offering devout
 prayers for his rapid
 morning about four miles up the mountain to progress in all the worlds
 of God. We are sure
 visit and teach the Indians . . . When I talk to that Baha'u'llah will richly
 reward him for his
 the indigenous people, my heart feels their long years of dedicated
 service to His Cause."
 pain . . . but there is the spiritual power of Informed of his passing,
 the Universal House
 'Abdu'l-Baha and the love of the Guardian to of Justice wrote of Pacora
 Blue Mountain : "His
 give comfort and happiness . . ." long and devoted services to
 the Faith in Latin
 Pacora's attendance at the first major Indian America and in Ecuador will be
 long remem-
 Teaching Congress in Ecuador, held at the bered. Be assured of our
 loving prayers at the
 famous Indian centre of San Pablo del Lago, in Holy Shrines for the
 progress of his soul in the
 1961, was significant for the following reason. Abha Kingdom."
 In a moment of bounty the author had the
 G AYLE WOOLSON
 opportunity of mentioning this memoir to the
 Hand of the Cause Amatu'l-Baha Ruhiyyih
 m a n u m who stated-and I quote her words
 CURTIS DeMUDE KELSEY
 with permission-"the beloved Guardian considered Mr. Pacora Blue Mountain to be
 the 1894-1970
 first known Baha'i of Inca descent, and for HARRIET MORGAN KELSEY
 this reason had a photograph of Mr. Pacora

1894-1971

Blue Mountain placed in the Mansion at Bahji where it may still be seen."

On June 9, 1922, Dr. Diya

Bahdadi (Zia

In his ardour to convey the Message of Bagdadi)], an Eastern believer living in Chicago

BahB'u'llah and open new doors for the Faith, wrote to the members of the Spiritual Assembly

Pacora gave many piano recitals interspersed of the Baha'is of New York City:

with readings from the Baha'i Writings, and "I beg to inform you of the joyful report this

sometimes gave radio talks in various localities servant received from Haifa in regards to the

in Ecuador. The most outstanding of these was illumined and sincere youth, Mr. Curtis Kelsey,

a series of musical programmes known as "The who has been wonderfully blessed and con-

Voice of Certitude" which extended over a firmed in rendering one of the great services to

period of several months on "Ondus del the Cause of God. He has successfully illu-

Pucifico" in Guayaquil. Mr. Medina colla- See "In Memoriam", The Balid'i Wor/d, vol. vrr, p. 535.

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mined the Holy Shrines of Baha'u'llah, he

subscribed to his father's dictum: "Just live 'Abdu'l-Baha and the Bab, and above all the a

good life and always keep your word. Your blessed Master was very pleased with him . . . word

is your bond. There's not much value to

This is, I am sure, because of the purity of his formal religions because they cannot agree

heart, sincerity of his aim and obedience to the themselves." Perhaps for this reason among

blessed Commands. Verily, God confirms

Curtis was not receptive when his mother whomsoever He wishes in whatsoever He brought the Baha'i Faith to his attention in wishes.

1909,

in Portland, Oregon. Although she

" . . . I never forgot how the Master acted accepted

the Faith at that time and became an

and what he said regarding the illumination of

ardent and enthusiastic believer, it was some

the Blessed Shrine (of the Bab). It was on the time

before it captured Curtis's attention.

anniversary of the martyrdom of His Holiness
 Several years later when the family was living
 the Bab, while all pilgrims were at the Sacred in
 Van Courtland Park, New York, Curtis,
 Shrine. The beloved Master remained silent for who
 was working for his father on a wood
 (a) few minutes . . . standing at the Holy
 pipeline, became very ill with typhoid fever.
 Threshold. His silence broke with gushing He
 wrote the following account of a strange
 tears and (He) cried loudly, saying: In all the and
 wonderful experience which occurred
 years of imprisonment (in Mah-Kul), the Bdb while
 being nursed in his parents' home: "The
 spent all the nights in utter darkness. Yea, not ache
 and pounding in my head became so
 even a candle was allowed(Him). . . Therefore, acute
 I turned over in bed and was pushing my
 God willing, I shall illumine His Sublime head
 into the pillow, when the pain suddenly
 Shrine with one hundred electric lamps. . . . Now
 stopped and I heard a very beautiful orchestra
 the news has come that on the last day of the
 playing in my room. I had never had an
 Feast of Ridvan the three Blessed Shrines were
 experience like this and I turned around
 illumined with electricity and the light is
 quickly to see what was there. However, there
 flooding the Bay of 'Akka. Indeed, Mr. Kelsey were
 no actual instruments in the room and as
 deserves a thousand praises and commen- I sat
 up the music faded away. I called to my
 dations."
 mother and she came running into the room to
 Curtis DeMude Kelsey will be remembered see what
 had happened. I told her about the
 most for having fulfilled that cherished desire
 experience and she at once brought some
 of 'Abdu'l-Bahh.
 Baha'i books and said, 'Perhaps we can find
 He was born in Salt Lake City, Utah, on the
 answer in these Writings.' We both began
 March 6, 1894, to Frank Clay and Valeria to
 read and as I was reading my attention was
 DeMude Kelsey. His father was a civil and
 focused on the Writings and I was impressed
 hydraulic engineer and at various times was with

what I read. All of a sudden I said, 'Mother City Engineer for Portland and Seattle. His have you not told me more about these mother was a gifted poetess and author, active Writings before?.' "Although they did not find in civic affairs, and at one time president of the answer to the "music" at that time, the Robert Browning Society. Curtis was one of day a procession of Baha'is started to visit four sons. His parents were industrious, Curtis and together they continued to search idealistic people, and the atmosphere in their Writings. Among these early Baha'i friends home encouraged independent thinking. Curtis Hooper Harris, Mary Hanford Ford, spoke often during his life, with gratitude and Howard Colby Ives, Mrs. Florian Krug and appreciation, of the examples his parents had others. It was in this way that Curtis was set for their children. As a child he attended awakened to the reality of the Message of several different churches. His hero was Baha'u'llah and began his life-long study of His Abraham Lincoln; he used to carry copies of Writings. This ardour for the Faith never dimmed his sayings in his pockets. As a youth, however, finished for the next fifty-two years of his life.

why

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Aprison-fortress in n o r t h - w e s t e r n ~ f i r b a ~ j a w h e r e

n Soon after becoming a Baha'i in 1917, the Bkb was confined for three years. He attests in the was elected to the Spiritual Assembly of Persian Bayan "that at night-time He d ~ dnot even have a lighted lamp" and in a Tablet stated "that the York City. In the words of the Hand of inmates of the fortress were confined to two guards Cause Ugo Giachery, ". . . he was a trail and four dogs." See God Passes By, by Shoghi Effendi, pp. 16-19.

Curtis

New

the

blazer

in the difficult years of the establishment

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T H E B A H , ~ W

' ~ O R L D

of the administrative order in America. . ."
Also serving on the New York Assembly at that time was Roy Wilhelm, who became a close friend. Roy one day asked him, "How would you like to go to Haifa?" Roy had sent

three lighting plants to the Holy Land and had written to 'Abdu'l-Baha asking that Curtis, whose hobby was electricity, be permitted to install them.² The Master replied by cable: CURTIS KELSEY PERMITTED. Curtis felt very strongly that he must go at once, sold his possessions and with some financial help from his father and Roy Wilhelm left almost immediately. He arrived in the Holy Land in September, 1921, and stayed until April of the next year, during which time he illumined the Shrine of the Bab, the Mansion at Bahji and the home of 'Abdu'l-Baha, No. 7 Haparsim Street, Haifa. The Master passed away on November 28, 1921, before the completion of the work, but His wish, that the lights be turned on, the first time, simultaneously, was fulfilled. Curtis often said he did not fully appreciate at the time the DeMude Kelsey priceless privilege bestowed upon him, but as the years passed and his awareness deepened, the face of 'Abdu'l-Baha would the full realization impressed itself upon him. him in moments of difficulty He was able to repair the car that had been a would seem smaller. gift to 'Abdu'l-Bahi and in which he took the occasion, Curtis asked the Master for rides; he walked with Him by "music" he had heard in his moonlight along the shore of the Mediter- had typhoid fever and was ranean; he stood behind Him in the Shrine of 'Abdu'l-Baha that it had been a real BahB'u'llah while the Master chanted the had heard the music of the Tablet of Visitation; he ate his meals with caused his spiritual 'Abdu'l-Bahi; even his diet was selected for him by the Master. returned to the United States, his On one occasion 'Abdu'l-Baha summoned letter from the Greatest Curtis into His room, had him sit opposite of 'Abdu'l-Baha, in which Him, and just looked into his eyes for several earnestly hope that this will be

Curtis

years passed the

always appear to

and his problems

On another

meaning of the

room when he had

told by

experience; that he

Kingdom and it had

awakening.

After he

mother received a

Holy Leaf, sister

she said, "We

minutes, not saying anything. Curtis could not the first of the
 services by which Mr. Kelsey is to prove his
 stop returning the Master's gaze. Then the devotion to our dear Lord, and we
 Master smiled His wonderful smile and dis- are sure that His
 grace shall ever help him in his lifetime."
 missed him. It was some time before Curtis Curtis served
 realized the meaning of that incident, but as the
 on the Teaneck (originally
 West Englewood) Assembly in New Jersey for
 Roy Wilhelm was appointed a Hand of the Cause by
 Shoghi Effendi on December 24, 1951. See "In about thirty years;
 helped to rebuild and en- large Evergreen
 Memoriam", The Baha'i World, vol. XII, p. 662.
 Cabin, built on the spot where
 a . . . the instalment of an electric plant, the first of its
 "

kind established in the city of Halfa, flooding with 'Abdu'l-Baha was host at
 the first Unity Feast
 illumination the Grave of One Who, in His own in America; served on the
 National Teaching
 words, had been denied even 'a lighted lamp' in HIS
 fortress-prison in A&irbayjann is mentioned by Committee for the North-eastern
 States; was
 Shoghi Effendi as one of the developments which
 "may be regarded as the initial evidences of the mar- Chairman of the
 Maintenance Committee for
 veltous expansion of the international institutions the Wilhelm Trustees and
 the Green Acre
 and endowments of the Faith at its world centre".

God Passes By, p. 346. Development

Committee; and served on

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the first Audio-Visual Education Committee.
 He travelled extensively over the years throughout the United States, Canada,
 parts of Europe
 and the Near East. He conducted classes at
 Summer Schools in America, Alaska, Hawaii
 and Canada. Many times he was elected as
 delegate to the National Bahá'í Convention.
 For twenty-five years he held weekly firesides
 at the Kelsey home in Teaneck, conducted
 study classes at Evergreen Cabin, and served
 as a member of the Auxiliary Board in North
 America, working in close collaboration with
 the Hand of the Cause mikru'llah =adem,
 whom he dearly loved. Always there were

stories of 'Abdu'l-Baha to tell wherever he went.

Curtis was privileged to serve Shoghi Effendi, acting as purchasing agent for some materials sent to the Holy Land for use in the Baha'i Shrines and gardens. At one time, at the request of the Guardian, he designed and had specially built in Hackensack, New Jersey, a ladder intended for use in cleaning and maintaining the Shrine of the Bib. In 1953, at the invitation of the Guardian, Curtis and his Kelsey

Harriet Morgan

wife, Harriet, visited Haifa where, in addition to their pilgrimage, they enjoyed an extended direct and unassuming stay of twenty-six days during which time 'Abdu'l-Bah were Curtis installed a pump and water system for focus of his life and the gardens surrounding the Shrine of Baha'u'-Faith, and especially llah at Bahji.

with an audience in a

way. His experiences with

undoubtedly the central

whenever he spoke of the

about 'Abdu'l-Bahi, he

would be transformed,

During all these years of service to the Cause, conveying the ineffable spirit of the Master to

Curtis did not neglect the business inherited his listeners, awakening them until they, too,

from his father, and for over forty years served became transformed. He was absolutely dedifirst as secretary-treasurer and finally as owner cated to the Faith from the moment of his

and president of the Continental Pipe Manu- acceptance and through his unchallengeable

facturing Company in New York City, winning certitude and assurance was able to help many

for himself a reputation as the foremost expert people to better understand the Cause.

in the field of furnishing and installing large On August 6, 1928,

Curtis married Harriet

wooden stave pipe lines for the hydroelectric Morgan Kelsey who had become a BahB'i

plants of leading utilities .companies. When through her friendship with Mrs. Valeria

Curtis "retired" to Bradenton, Florida, in Kelsey. Although unlike in personality and

1959, his son, Allyn, look over the business appearance Curtis and

Harriet complemented

until his untimely death at the age of thirty- each other in their

variety of i,nterests and

five. Retirement was an impossibility for Curtis, many who knew them thought
 of them as an
 and in 1961 he became Resident Manager of example of BahB'i marriage
 and family life.
 the largest brokerage firm in Florida. Although Indeed, it is difficult to
 think of Curtis without
 he had little formal education and joked about Harriet, or Harriet
 without Curtis. One could
 his rather unsuccessful school experiences, not remain unaffected by
 this small, loving and
 Curtis was truly educated through his ardent radiant woman whose
 devotion to the Faith,
 and continual study of the Baha'i Teachings to her husband, to her
 family and to all who
 and was their knowledgeable exponent. He was received her attention,
 helped them along the
 characterized by wit and genuineness and pos- path of life. Harriet
 constantly effaced herself
 sessed an ability to communicate profoundly in service to those
 entrusted to her care, but
 she was a remarkable person in her own right everything she could
 to prolong her life. Her
 and was a gifted musician and teacher. She heroic struggle ended
 on March 18, 1971, a
 studied piano with Walter Damrosch, Ernest full year and one
 month after the passing of her
 Hutchison, Dean of the Juilliard School of husband. Her life had
 been further enriched by
 Music, and Frederick G. Bristol, who coached the fact that her
 four children, their spouses
 her in organ and voice. She taught piano and and fourteen
 grandchildren were all BahB'is,
 singing, accompanied and coached various a "special blessing",
 Shoghi Effendi had told
 musicians and performers including Helen her, for which she
 should be very grateful.
 Jepson of the Metropolitan Opera Company, Informed of her
 passing, the Universal House
 taught at the Pierre-Royston Academy of of Justice cabled :
 Music in New York City, played in chamber
 GRIEVED LEARN PASSING DEVOTED MAID-
 groups and gave concerts, many at Green Acre
 SERVANT HARRIET KELSEY HER DEDICATED
 Summer School. She had a long association
 EFFORTS COMPANY LATE HUSBAND BEHALF
 with Edward B. "SafA" Kinneyl and Maud
 CAUSE AMERICA FROM TIME OF MASTER WELL

Gaudreaux, a prima donna of the Chicago
 REMEMBERED CONVEY FAMILY ASSURANCE
 Opera Company trained by Mr. Kinney.
 PRAYERS PROGRESS HER SOUL ABHA KINGDOM.
 Harriet taught what was known as the Kinney
 method of singing, a method that 'Abdu'l- Curtis, in the
 last two years of his life, in poor health, but still
 Baha praised while in America. health, but still
 anxious to serve, travelled to
 Curtis was often away, attempting to earn a Alaska to teach at the
 BahB'i Summer School.
 living in difficult economic times, and the brunt Then, in December,
 1969, although facing the
 of raising their four children fell on Harriet. prospect of dangerous
 surgery, he travelled
 When there was difficulty of any kind she alone to Hawaii,
 speaking afternoons and
 would turn to prayer. Her children recall seeing evenings about his
 favorite subjects: 'Abdu'lher strolling on the grass around their home,
 Baha, immortality and BahB'i education. He
 barefooted, the moonlight falling on her slight delightedly reported
 upon his return that he
 figure, praying for the resolution of difficulties, had been free of
 sickness during all his strensometimes far into the night. At any mishap,
 uous island-hopping and teaching. He relarge or small, the Greatest Name
 was on her sumed working out last minute arrangements
 lips. The many sacrifices she made for her for a state-wide
 proclamation conference to
 family were made with joy; she remained be held in
 Bradenton-the homefront pioneer
 uncomplaining and full of indomitable faith goal to which he had
 retired-but he was
 and hope. One of her outstanding qualities was stricken by a series
 of heart attacks and was
 the ability to make people feel specially loved. unable to carry on. He
 awaited visitors and
 Her love contained elements of warmth, hu- news of the conference
 with joyful anticipation,
 mour, genuine concern and a full recognition met with various
 participants at his bedside,
 and acceptance of human foibles. When her and rejoiced with them
 in the success of what
 family grew older, she travelled with Curtis proved to his last
 endeavor. Four days later,
 summer schools, often teaching courses and on February 20, 1970,
 following emergency
 sharing her music wherever she went. The surgery, he passed to

the next world. At the climax of their years of service together came time of his death a BahB'i conference on edujust before Curtis's death when he fell ill during cation was being held in Wilmette, Illinois; the the planning stage of a large public proclama- believers present voted to dedicate the contion programme to be held in Bradenton, ference to him.

Florida, in February, 1970. It was Harriet who Mrs. Florence Mayberry who served at that time as a member of carried out the last strenuous arrangements for the Continental Board of the state-wide event. She was even then not Counsellors in North America wrote the day after his passing: well. Although ill with cancer and wanting a youth, even though "Curtis had the resilience of many years. His nothing more than to join her husband she and above all the he was honoured by he reflected so prayed ardently about it and informed her children that it seemed unfair to go on so soon constantly in his talks made spirit of 'Abdu'l-Baha which he reflected so after the loss of their father, so she would do constantly in his talks made

SeeG'InMemoriam", The Bahd'i World, vol. XII, p. 677. him one of the most sought after speakers by

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youth. Indeed, he was so popular with the REZSI SUNSHINE youth that sometimes we called him the 'youth' member of the Auxiliary Board. It was beautiful to see the touching affection between SADDENED NEWS PASSING REZSI SUNSHINE Curtis and the young people. The Indian DEVOTED CONSECRATED SERVANT BLESSED people, so sensitive to the spirit, loved him. BEAUTY STOP PRAYING DIVINE THRESHOLD In fact, all of us loved him. And we knew PROGRESS SOUL ABHA KINGDOM.

clearly that he was an historic figure . . . The Counsellors are deeply honored to have had Thus read the cable from the Universal House the treasure of his friendship." of Justice about Miss Rezsi Sunshine who Guest of honor at the Bradenton conference ascended to the Abha Kingdom on March 6, was the Hand of the Cause William Sears who 1970, at the age of eighty-two, after having wrote: "For many years, dearest Curtis has served tirelessly as a pioneer in the first and

carefully planned, prayed for and energetically second Seven Year Plans, and the Ten Year worked toward this end, the holding of this Crusade of the beloved Guardian, and later in conference. All his fondest dreams came true. the Nine Year Plan given to the BahB'i world Although he could not participate, his presence by the Universal House of Justice.

was felt every minute throughout the weekend Little is known of her early years save that gathering. The conference created a feeling of she emigrated to the United States from Hunprecious closeness to our beloved Master, gary when she was sixteen years old. She began 'Abdu'l-Baha. Throughout his long years of her new life as a seamstress in New York City service to our cherished Cause, Curtis has and later became an established modiste, always brought us especially close to 'Abdu'l- creating expensive and elegant gowns for Baha. It seemed as though the Master were wealthy society women of the area. Many years there at each session to fulfil every hope that later she laughingly recalled that when she Curtis had, and to see the glorious fruition of pioneered in the Middle West she was offered all his plans." only a dollar or two to make simple cotton Curtis often told his family and friends that summer dresses. his most profound impression of 'Abdu'l- In New York she met Miss Jean Silver, her Baha was of His humility and service and even spiritual mother. There was an immediate as a young man Curtis determined to follow in attraction and affinity between them. Both were His footsteps. He was also greatly affected by a the daughters of rabbis and they had like statement made to him by 'Abdu'l-Baha. In characteristics of enthusiasm, devotion, indethe words of Curtis, " 'Abdu'l-Baha said the pendency and radiance of spirit. only difference between Him and us was that In 1938, responding to the call for pioneers He was dependent on Baha'u'llah every instant, in the virgin States in the first American Seven and we sometimes forget." Year Plan, Rezsí went to Arkansas and taught One had the feeling that Curtis's pace never in Hot Springs and Little Rock. She continued

slackened, his ardor and courage never pioneering in that area
 throughout the second
 diminished, that his death was just a momen- Seven Year Plan.
 tary, fleeting transition from one field of service During the Ten Year
 Crusade, in 1955, she
 to another. An extract from 'Abdu'l-Bah's pioneered to Bolivia and
 largely through her
 Tablet to Roy Wilhelm dated October 12, 1921, constant teaching efforts,
 the Spiritual Assemblies convey the spirit and essence of Curtis Kelsey : bly of
 Cochabamba was formed at Ridvan
 1956, the fourth Assembly in the country.
 . . . Mr. Kelsey, the electrical technician, From 1959 until 1963 she
 spent three and a
 has arrived. He is a true gentleman. Indeed,
 half years in Paraguay, teaching in Villarica,
 this loving friend is engaged in the service of
 Pedro Juan, Encarnacion and Concepcion.
 the Cause of God with the utmost endeavour
 Her most notable contribution in this period
 and this is but a token of heavenly grace.
 was the establishment of a Spiritual Assembly
 CAROL RUTSTEIN in Concepcion in 1962. She also served as a
 JUNE REMIGNANTI member of the first National Spiritual Assembly
 MARY LOUISE SUHM of Paraguay.
 Everyone's sad story affected her heart; she
 wanted to feed and clothe all the poor, tend
 and heal all the sick. She took no thought of the
 morrow as she freely used her small resources
 for the Faith, for the needs of others and for
 purchasing great quantities of Bahá'í literature
 which she presented as gifts to anyone who
 would accept. The dynamic qualities of this
 dedicated pioneer can best be glimpsed
 through a few incidents told about her. A
 North American pioneer who accompanied
 her on a journey to Encarnacion, Paraguay,
 recounts:
 "We registered in a small hotel in the late
 afternoon. Rezsí would not rest for a moment.
 She wanted to start out immediately to look
 for a local Bahá'í centre. It was almost sunset
 as we walked down a long hill to a little plaza
 near the river. There, seated on a bench, we
 recited the Tablet of Ahmad. When we finished,
 Rezsí asked whether I had stood before her
 during the prayer; when I replied that I hadn't
 she explained that she had felt some Presence

Rezsi Sunshine in front of us. Then she rose and said
 decisively,
 'Now we will walk to the corner.' At the corner,
 Returning to her beloved Bolivia, she settled 'Turn left'. In the middle
 of the next block we
 in the little city of Tarija near the Argentinian were led to a perfect
 little modern house, ideal
 frontier. In 1967 the first Spiritual Assembly of for a centre. Rezsi paid
 the rent, purchased a
 Tarija was elected. She wrote to the Bolivian mattress, and moved in
 immediately. No one
 National Assembly before leaving for that had more faith in Divine
 Guidance than Rezsi
 post: "Indeed, I am all poised for Tarija. What Sunshine. That little
 house served as the local
 a great privilege to start out again on another Baha'i centre for the
 next several years."
 Divine adventure for BahB'u'llah! Can we ever A Bolivian believer
 relates that she unexpectbe grateful enough?"
 tedly found herself in Tarija without any idea
 Finally, in 1970, Rezsi, so capable in opening as to where she could locate
 Rezsi. Attracted
 up virgin places, offered to pioneer in San Luis, by the music of a street
 fiesta she paused and
 Argentina. She left Bolivia in January of that discovered Rezsi,
 whirling and dancing like a
 year, but her pioneer mission had now ended young seiiorita, an
 eternally youthful spirit
 and she passed away in Cordoba, Argentina, in spite of having
 already passed her eightieth
 on March 6. birthday!
 This account of Rezsi's service would be Sr. Athos Costas, a
 member of the Conincomplete without a reference to her unique tinal
 Boardof Counsellors in South America,
 personality. She embodied the teaching "Be has written: "Rezsi
 Sunshine lived only for the
 unrestrained as the wind, while carrying the Faith and freely gave the
 Teachings to all who
 Message . . . " and "Let God be all-suficient for crossed her path. We
 still meet people who
 thee. Commune intinlately with His Spirit and remember her with love
 and who received the
 be thou of the thankfill. . ." Rezsi lost no oppor- first words about
 BahB'u'llah from her. A
 tunity to give the Glad Tidings. She would month before her passing,
 I visited Tarija. I
 meet people at all hours, considering no one found it very difficult

to follow her in every
as a stranger. She taught in the parks, in the direction as she took me
to meet her numerous
shops, in the markets, and in any byway in friends. In that one
week, we had seven BahB'i
which she happened to find herself. Her hos- meetings. She spoke with
enthusiasm about her
pitality and generosity are well remembered. transfer to San Luis,
Argentina. As she spoke,

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she told me that she saw the face of 'Abdu'l-
Baha before her."

Only a special event could take Rezsí away
from her pioneer post even for a few days.
One of the brightest moments of her last years
was the visit of the Hand of the Cause of God
Amatu'l-Baha Ruhiyyih a a n u m to Bolivia in
1967. As Rezsí entered the National BahB'i
Institute in Cochabamba she was overwhelmed
at the large gathering of Bolivian friends and
pioneers and recalled her early efforts to teach
some of the first Bolivian believers. With tearfilled eyes she repeated the
Greatest Name over
and over again and expressed praise and
gratitude to BahB'u'llah. She returned to
Tarija and never left again to attend any other
Baha'i event in Bolivia.

Such precious pioneers as Rezsí Sunshine
cannot be described. They are like quicksilver
which children try to touch and cannot catch
or hold. We can only be grateful that we have
known briefly some of these indefatigable
servants. As the Guardian said frequently of
such dedicated ones after their passing: "Their
Steinmetz Elsa

services are unforgettable."

ELLEN SIMS Faith. Her presentations of the Cause were
marked by a beauty of language which she
strove hard to achieve. A spiritual atmosphere

ELSA STEINMETZ and great personal warmth and charm always
surrounded her when she spoke.

?-1970

Berne very soon became a true home for
GRIEVED NEWS PASSING VALIANT STEADFAST Elsa and Fritz and in 1949
they saw established
PIONEER ELSA STEINMETZ HER DEVOTED SER- there the first Local Spiritual
Assembly in

VICES CAUSE OVER LONG YEARS ETERNALLY	Switzerland. In spite of their
love for our beau-	
WOVEN ANNALS FAITH SWITZERLAND EURO-	tiful, old city they responded
to the call of the	
PEAN CONTINENT PRAYING SACRED THRES-	European Teaching Committee and
arose as	
HOLD PROGRESS HER SOUL ABHA KINGDOM.	pioneers to the city of Basel

where they wit-
 Universal House of Justice nessed the establishment of a second Spiritual
 On March 13,1970, our dear Elsa Steinmetz was Assembly. Unfortunately Elsa's
 sister became

called to her Eternal Home. None of us who very ill and passed away in Basel. A
 moving

knew her will ever forget this faithful American account of the services of
 Fritzi Shaver, written

pioneer who, with her sister, Mrs. Fritzi Shaver, by Elsa, appears in The
 Bahri'i World, vol.

came to Switzerland in 1947 to assist in the XIII,p. 918.

building of Baha'i communities. Although she felt deeply
 the loss of her sister,

The first Baha'i community was established Elsa proceeded to a new post in
 Lucerne,

in Berne largely through the devoted efforts of responsive once again to a
 request for help.

Elsa Steinmetz. She quickly mastered the Where there was need, Elsa always
 stood ready

German language and was able to conduct to assist.

Baha'i meetings with little or no assistance. As The Baha'i Faith made of
 Elsa Steinmetz a

she became fluent in the language she prepared true world citizen who won the
 love and respect

a series of carefully planned lectures which of her fellow pioneers of that
 period and of the

attracted the hearts of her listeners and were new Baha'is. She was a valuable
 member of the

a rich testimony to her deep knowledge of the National Spiritual Assembly of
 the Baha'is of

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Italy and Switzerland and later was elected to
 the new all-Swiss National Assembly. She
 served both bodies most conscientiously as
 recording secretary over a period of many
 years.

One of the high points of Elsa's life was her
 pilgrimage to the BahB'i World Centre where,
 for nine days, she was the guest of Shoghi

Effendi. She returned to her post spiritually
 refreshed and took up her task with, if possible,
 even greater dedication. As a member of the
 National Spiritual Assembly of Switzerland,
 Elsa returned to Haifa in April, 1963, to participate in the election of the
 first Universal
 House of Justice.
 In the spring of 1968 Elsa accepted the invitation to live indefinitely in the
 Bahá'í Home for
 the Aged in Wilmette, Illinois. Thus she returned to the United States. But she
 soon found
 that she could no longer adjust to American
 life. Her heart was in Switzerland where she
 had served for more than twenty years. In
 June, 1969, she returned happily to Berne.
 Elsa Steinmetz loved life. She exemplified Hilda Yank Sing
 Yen
 and taught her religion faithfully to the end in
 her own special way. We Baha'is of Switzer- sition in the new China
 - which emerged after
 land owe her deep - gratitude.
 - the revolution of Sun Yat Sen. Hilda grew up in
 a milieu composed of the leading figures of her
 O Thou who art the Lord of all men! Grant
 country. Like many of them, her family
 then, O nzy God, that thy servant may conadopted the Christian Faith and Hilda
 was
 sort with Thy chosen ones, Thy saints and Thy
 confirmed. in the Episcopal Church. When
 Messengers in heavenly places that the pen
 Hilda was eight years old, her father brought
 cannot tellnor the tongue recount.
 his entire family to New Haven, Connecticut,
 'Abdu'l-Bahh.
 where he entered the Yale Medical School.
 Hilda was enrolled in an American school
 where she studied until she was twelve when
 the family returned to China. The budding
 HILDA YANK SING YEN young woman during her teenage
 years became a famous beauty and there is no leading
 1905-1970
 Chinese figure of her period who did not admire
 Hilda Yen will be remembered by future her. But admiration was
 never Hilda's goal and
 generations of Chinese because she strode into her independent mind and
 spirit grew restless
 the twentieth century with a boldness of vision under the yoke of

traditional Chinese family
 and an independence of mind rare in a woman life. At sixteen, without
 informing her family,
 of any country, but spectacular in a woman of she took the examination
 as a university culthe China of that time. Although China has tural
 exchange student and won an entry into
 produced many prominent women in this cen- Smith College, the
 youngest Chinese to have
 tury, few have had the universal outlook which won this award. There she
 majored in history,
 characterized Hilda Yen. a subject that remained a
 lifelong interest. She
 Hilda was born on November 29, 1905, to graduated from Smith and
 returned to Shang-
 F. C. Yen and Siu Ying Chow. Her family hai where her beauty,
 intelligence and daring
 were both wealthy and prominent in public mind became the talk of
 the city.
 affairs. They held an undisputedly high po- Hilda's marriage to P.
 T. Chen, Deputy
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 Minister of Finance and Directdr of the than any to which she
 had yet directed her
 Central Bank of China, was arranged by her attention. She returned
 to war-torn China in
 family; from this union a son and a daughter 1942 and remained for
 two years during the
 were born. But Hilda Yen found it impossible bombing and havoc. She
 lived at Chungking
 to settle down to the traditional role prescribed with her father who was
 serving as Minister of
 for a Chinese wife and mother and she obtained Health in the Cabinet of
 Chiang Kai-shek. In
 a divorce, leaving her children with her 1944, while China was
 locked in the grip of a
 husband. bitter civil war, she
 returned to the United
 In 1923 the uncle of Hilda Yen, Dr. Y. S. States.
 Tsao, President of Tsing Hua University, She came to Wilmette,
 Illinois, to observe
 Peking, heard of the BahB'i Faith through the BahB'i Annual
 Convention. When she
 Martha Root1 and both he and his Swedish arrived at the BahB'i
 House of Worship she
 wife became devoted Baha'is. His translation saw the writer of this
 memorial embrace one of
 of Esslemont's Bahd'u'lfdh and the New Era the black Baha'is. It

was a spontaneous gesture
 into beautiful classical Mandarin continues to between two loving
 friends who had not seen
 be a valuable book for Chinese studying the each other for a long
 time and not at all an
 BahB'i Faith today. Knowing her ardent search unusual experience for
 BahB'is, yet this simple
 for truth, Hilda's uncle told her at length about incident evoked in Hilda
 Yen a moving rehis belief. Although Hilda realized that the sponse;
 she recognized in it the reality of the
 BahB'i Faith might be the answer to the new BahB'i teaching about
 the oneness of the human
 world she sought, she was not ready to accept race and she immediately
 enrolled as a Baha'i.
 it yet. When the end of World
 War I1 was in sight,
 She accepted the invitation of her uncle, Hilda Yen was part of the
 Chinese delegation
 W. W. Yen, Ambassador to the U.S.S.R., to at the Dumbarton Oaks
 Conference. In 1945
 become his hostess in Moscow. When he was she joined the
 Department of Public Informatransferred to Berlin she went with him.
 tion when the United Nations was formed and
 Ambassador Yen was asked to represent China was sent all over the
 United States to lecture
 at the League of Nations and Hilda accom- and win support for this
 new world organizapanied him to Switzerland. These three years tion.
 with her uncle developed her into an inter- During her years at
 the United Nations,
 national person and she never again was able Hilda Yen spoke for the
 Baha'is at many large
 to adapt herself to the traditions of Chinese public meetings in the
 United States and
 family life. Canada. Her keen
 understanding caused her
 When the Manchurian war broke out, Hilda to realize that the unity
 of the human race, as
 realized that it was the beginning of a world envisaged by
 Baha'u'llah, went further than
 conflict. She came to the United States, learned the limited political
 union afforded by the
 to fly a plane and bought her own aircraft United Nations. In
 addressing audiences on
 which she named The Spirit of China. In her behalf of the United
 Nations she often spoke
 plane she flew from city to city in the United of these limitations and
 of the need for evolving

States giving lectures in which she warned the unification of mankind. a greater plan for the

American people that the Manchurian conflict would spread, leading to a conflagration In her lectures to

quoted Shoghi audiences she frequently

involving the whole world. During this period Effendi's words

depicting the World Order of BahB'u'llah "whose

she made contact with the Baha'is several Guardian in one place

supreme mission", as the but the achievement of

times but she did not achieve the conviction that spiritual unity of the

defines it, "is none other signalizing through its

it could be her Faith. When her aircraft crashed age of the entire human

(the) organic and

in 1937 she suffered multiple fractures and was

whole body of nations. . .

in hospital for many weeks. During her convalescence the insight dawned that she had been

advent the coming of

race".² At a later period her

allowed to escape death for a purpose greater active mind sought a

new outlet and she entered Columbia University to train as a science librarian. She obtained

See "Appreciations of the Bahi'i Movement" by her degree and began to work in this new field.

Martha L. Root, The Baha'i World, vol. IV, 1932, p. 429. 163.

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sity to train as a science librarian. She obtained her degree and began to work in this new field.

A series of illnesses dimmed the final years of Hilda Yen who died on March 18, 1970.

A legend in her lifetime, she will always be remembered for her courage, her intelligence and the breadth of her vision. She performed a great service for the BahB'is of the world by bringing an early recognition in the international field. The future history of the BahB'i

Faith in China will make an enduring place for Hilda Yank Sing Yen.

Today there is no greater glory for man than that of service in the cause of the 'Most GreatPeace'. 'Abdu'l-Baha.

BENJAMIN DUNHAM WEEDEN
1892-1970

Knight of BahB'u'llah

Benjamin Dunhanz Weeden

Benjamin Weeden was first attracted to the Baha'i Faith in 1942 as a result of pioneer marriage of Ben Weeden activity in Brattleboro, Vermont where he then lived. He had been a student of religious and philosophical thought for many years prior to his learning of the Revelation of BahB'u'llah. request of Shoghi

The first BahB'i book he chose to study was Mr. Sutherland Bahd'i Administration. Later, as he probed Shrine of the Bab, on deeper into the Teachings, he purchased a new Bible and dictionary because he realized that study suitable materials the Guardian's beautiful translations into English of the Writings of the Faith required a full understanding of the exact meanings. Carmel. With the good Having the time and the inclination, he studied Giachery, a BahB'i residing the BahP'i Teachings for hours on end and declared his belief in BahP'u'llah in 1943. All the information

Although a quiet, modest person, Ben Shoghi Effendi for accepted the challenge of serving the Faith, was forthcoming, the one of his first activities being to broadcast a series of BahB'i talks over station WKNE, Haifa, in May, 1948. Then Keene, New Hampshire. From the time of his declaration of faith, until 1948, he served on the new structure. Ben Spiritual Assembly of Brattleboro, on the New England Regional Teaching Committee and engineers and the master was a delegate to the National Convention.

the previous year. The and Gladys Anderson was marriage performed in the of Israel. In April, 1948, at the Effendi, he accompanied Maxwell, architect of the his journey to Rome, to cutting firms and to for the construction of erected over the 'Abdu'l-Baha on Mt. offices of Dr. Ugo in Rome, the next few meetings and discussions. obtained was presented to his approval. When this initial contracts were and Ben returned to the real activity started the building site for the became the liaison Maxwell, the chief stonemason. In addition,

he supervised the

Early in 1948 he was invited to serve the Faith transportation of the shipments of stone arrived at the World Centre in Haifa, Israel, where his ing from Italy from the port of Haifa to the fiande, Gladys Anderson, had been assisting building site. The story of these exciting, in the work of the beloved Guardian during difficult and dangerous days is recorded, in

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part, in The Priceless Pearl by the Hand of the Anthony Circa 1914 Mamie married

Cause Amatu'l-Bah ~ d h i y y i h Khanum. Ben ("Tony") Yuen Seto, whom she met when

was asked to photograph the work as it progressed visiting one of her neighbours whose son had

gressed and to prepare written reports. These brought Tony home for a weekend visit from

appeared in the United States Baha'i News and Detroit College of Law. They moved to

in The Baha'i World, vol. XI. 1946-50. He also Honolulu in 1916 when Tony was admitted

discharged many assignments in connection to practise law in that territory. They both were

with the daily life of the World Centre. earnest teachers of the Faith. Mamie had a gift

In February, 1951, due to ill health, Ben with children who, sensing her love for them,

returned to the United States, where he was responded well to her approach. For several

joined by his wife in January, 1952. At the years in Hawaii, Mamie taught Baha'i children request of Shoghi Effendi they were asked to ren's classes.

visit as many Baha'i centres as possible to tell The young Seto couple bore with exemplary

of their experiences at the heart of the BahB'i spiritual resignation the loss of their stillborn

world. Their tour covered a distance of thirty- son, their only child. From a Tablet of 'Abdu'lfour thousand miles and took them to all the Baha

written to them on September 22, 1920, then forty-eight States where they visited they selected as an epitaph for inscription on

seventy-five major Bahi'i communities. They the infant's headstone: I implore a heavenly

also attended the United States National Con- blessing for the child, Thomas O'Connor Seto,

vention. so that he may in the Divine

Fortress, under

The Guardian named the Weedens Knights Divine Protection, be bestowed with a spiritual of Baha'u'llah when they pioneered to Antigua, power. On the anniversary of the birth of the

British West Indies, in October, 1953. Here they baby, Tony always arranged for flowers to be

remained until Ben's declining health forced placed on his grave.

them, reluctantly, to return to the United Mamie was well versed in all phases of the

States. After a period of rest and building up, Baha'i Faith and versatile in her capacity to

he again picked up the reins of Baha'i service serve it. She was particularly concerned about

in New Hampshire, until illness took its toll the support of the BahB'i Fund as an expression

on April 14, 1970. The following cable was of one's devotion to the Faith and often, at the

received from the Universal House of Justice: request of the National Spiritual Assembly, she

EXTEND LOVING SYMPATHY PASSING DEAR travelled extensively to

discuss this subject with

HUSBAND BEN HIS DEVOTED LABOURS WORLD the believers. She was a

popular teacher in

CENTRE SERVICE BELOVED GUARDIAN AND Baha'i summer schools,

appealing to young

PIONEER ACTIVITIES CRUSADE WINNING AC- and old alike. In teaching

individuals she

COLADE KNIGHT BAHAUULLAH WELL REMEM- followed the advice that one

should listen to the

BERED SUPPLICATING HOLY THRESHOLD PRO- seeker, let him empty his cup,

learn what he

GRESS HIS SOUL ABHA KINGDOM ASSURANCE wants and needs and then give

him first that

LOVING PRAYERS YOUR BEHALF. part of the Teachings that

would satisfy his

primary need.

The Setos were part of that small army of loyal, devoted, self-sacrificing teachers and pioneers whose names are indelibly associated

MAMIE LORETTA SETO with the history of the first century of the Faith

in the West. They all knew each other and 1885-1970

worked together. Among the papers left by

Mamie Loretta O'Connor was born in the Mamie are many letters that went between

vicinity of Port Huron, Michigan, on April 10, 1885. She had the Irish disposition and a referred to faithpride in her heritage; she loved a good joke and a hearty laugh, was a fighter for what she thought was right, and was a hard worker. Her childhood with her brothers and sisters See "In Memoriam", The Baha'i World, vol. XIII, pp was a happy one. Helen Goodall, Amelia Collins, Agnes Alexander, Leroy Ioas, Horace Holley, and Dorothy Baker, all of whom were working diligently to promote the Cause.

In 1932 Mamie and Tony left Hawaii to settle in San Francisco where they continued teaching and lecturing on the Faith. In January, 1944, as part of the first Seven Year Plan, they set out to pioneer in Canada, going first to Prince Edward Island, and spending six months touring in the Maritime Provinces. Wellmeaning friends in the United States attempted to dissuade them, warning them that Canadians were conservative and somewhat peculiar, that their response would be apathetic and no publicity would result from their tour. This was enough to trigger Mamie's Irish indignation. She replied that her mother was Canadian and not "peculiar" and that Divine assistance was vouchsafed to those who arose to serve. Mamie's huge scrapbook of press clippings attests the warmth of their reception in Canada and the degree of publicity their visit inspired.

The Setos were living in San Francisco in 1945 when the United Nations organization was formed and they actively participated in presenting the BahB'i Faith and its principles to representatives from the many countries who attended that historic gathering. From then on, Mamie was active in the United Nations

them, and notes or writings ones before them, kept and fully. Some teachers as Martha Root, Lua Maxwell, Juliet Thompson, Ella Cooper,

Mamie Loretta

the first Convention of the East Asia for the election Spiritual Assembly of that hour of leaving Tokyo, Tony suddenly and was laid to

rest in the Inter-Association in the United States, and also in national Cemetery in Yokohama.

Hong Kong where she served as social secretary for the organization. In spite of poor health, aggravated by the extreme heat and humidity in the summer

In September, 1954, Mamie and Tony left months, Mamie remained at her post in Hong Kong although she was San Francisco for their Ten Year Plan pioneer offered the alternative of finishing her Ten Year post in the British Crown Colony of Hong Plan commitment in Kong. Their decision to pioneer had been communicated to the Guardian who wrote to New Zealand where the believers would greatly benefit from her teaching Mamie Seto through his secretary on September 6, 1953 : "The Guardian greatly values your experiences. devoted services to the Faith, both in the She finally returned to the United States in 1963 and settled in teaching and in the administrative fields. Your determination to pioneer in one of the virgin She attended the World Congress in London and travelled in Europe for some time with a friend. Her pilgrimage to the highly meritorious services which you friend. Her pilgrimage to the Bahá'í World have rendered." Centre was made after Tony had passed on.

No crown of victory is easily won. In 1956 She missed him deeply. Although she and the Setos were obliged to return to the United States to seek specialized treatment for Tony grief at the passing of Shoghi Effendi was that of one who had served him whose heart condition, suffered since 1950, was profoundly affected by the heat and humidity throughout his entire ministry. Mamie's failing health of Hong Kong. They returned to their post in began to deteriorate rapidly in 1969, culminating February, 1957, and made plans to attend the in her death on

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April 15, 1970. From the Universal House of longings. They heard of

the BahB'i Faith

Justice the cabled message came: through Albert Vail who
had met 'Abdu'l-Baha

GRIEVED LEARN PASSING DEVOTED MAID-
and was on fire with love for Him.

SERVANT BAHAUULLAH MAMIE SETO HER EX-

Mr. Snider was very much attracted to this

EMPLARY SERVICES CAUSE GOD SPANNING

new Faith. In 1915 he married Lucille Fischer

MORE THAN HALFCENTURY MARKED BY

who was studying at the University of Illinois

EFFECTIVE CONTRIBUTIONS NATIONAL LOCAL

to become a missionary. It was he who brought

ADMINISTRATIVE INSTITUTIONS DISTINGUISHED

the message home to her and it was she who

BY HIGHLY FRUITFUL TEACHING AMERICA AND

delved into her Bible to sort and check each

PIONEERING WITH HUSBAND ASIA STOP PRAY-

bit of news. He recognized Bahi'u'llah with his

I N G RICH REWARD ABHA KINGDOM.

heart and she convinced his

intellect, for to her

joy, never in her long hours of study into the

Because of her active participation in the early hours of the mornings,

did she find one

programmes of the United Nations Associa-

discrepancy between what

she had read in her

tion and the Hong Kong Council of Women,

Bible and this wonderful

new Baha'i Faith.

Mrs. Seto and Tony while he was alive, met

They both became firm and

devoted followers

many prominent persons among the Chinese,

of Baha'u'llah. For many

years both served on

Indian and English residents and visitors in the

the Spiritual Assembly of

Urbana, Illinois. The

Crown Colony who often offered their plat-

Snider home was open

always to Baha'i

forms to Baha'i speakers, particularly on the

meetings and to BahB'i

guests from then on

subject of peace. Representatives from the

until Lucille passed away

in 1960 and Howard

press often attended these meetings' and

gave up his home to go, at

the age of seventygatherings in the Seto home, and through their six,

pioneering to Switzerland.

reports the Faith received a great deal of

Howard Snider's early

struggles to obtain an

publicity. Acting on the advice of 'Abdu'l-

education caused him to

appreciate it deeply.

Baha that the believers should speak to the many young people	He gave encouragement to
Chinese about the "Supreme Peace" of Con-	to get as much education
as possible. Until his	
fucius and his description of the New Day,	mind began to fail, in his
eighties, as a result of	
these two stalwart pioneers paved the way	a series of minor strokes,
he studied something.	
for the future direct teaching campaign which	As a result, he knew quite
a lot about a wide	
was to be launched at a later time under the	range of subjects and
could talk intelligently	
guidance of the Universal House of Justice.	on topics ranging from
agriculture, to history,	
G RACE A. STEVENSON	to nutrition, astronomy, and of course, many
aspects of his beloved Faith. After his retirement, at sixty-seven, he studied	
writing and sold	
HOWARD J. SNIDER	numerous articles, mostly to
farm-oriented	
magazines, since agriculture was his life work,	
1884-1970	
but he sold some articles on other subjects too.	
Knight of Baha'u'llah	
While he was pioneering in Switzerland, he	
Howard J. Snider was born in 1884 in Jeffer-	studied German and used
this as one means to	
sonville, Indiana, the only son of parents who	tell about the Faith. He
did the same thing with	
farmed and who thought their son would follow	Spanish, when he pioneered
in Mexico near	
in their footsteps, but he had a burning desire	the end of his life.
for higher education and left the farm. He al-	Mr. Snider could never
turn his back on any	
ways thought that he was divinely guided to set	one who was in trouble. He
helped quietly and	
out for the University of Illinois, instead of	selflessly more people than
any one ever knew.	
going to the nearer Ohio State University. It	He believed in not letting
his left hand know	
was while a student at the University that he met	what his right hand was
doing, so most of his	
two young men who were very much interested	deeds of kindness were
known only to him and	
in religion stripped of all the superstition and	to the recipients of his
generosity. After his	
emotional oratory of that time. These three	passing, a number of people
we hadn't known	

.visited all the churches in Urbana-Champaign of before, wrote or called to say how much he looking for a religion that satisfied their inner had helped them with money, food, encouragehealth failed rapidly in that climate and her doctor ordered her to return to the north. The Sniders went to Decatur, Illinois where their daughter, Virginia Eilers, was working to establish a BahB'i group. Howard and Lucille were able to devote their full time to promoting the Faith and they rendered heroic service. Lucille's health was not good and Howard cared for her himself until her death in 1960. He would accept only as much help from his daughter as was absolutely necessary. He preferred to keep house for himself.

After Lucille's death, Howard Snider was asked by the Western Hemisphere Teaching Committee to go to Switzerland. He served there for four years, helping to organize the Swiss Archives and teaching the Faith. He came to be loved and respected by many of the Swiss people he met. He returned to the United States in the Fall of 1964. In March, 1965, he went to pioneer in Barbados. After that, he went again to Switzerland for a short tour of duty. He then settled in Smyrna, Georgia for a year to help Howard J . Snidev form an Assembly there. He pioneered in Bermuda for a time and then in Oaxaca, Mexico. ment, or soundadvice. He tried to "live the life" While there, he began to suffer minor strokes and his deeds far exceeded his words. It was and had to return to the United States. He went amazing and touching for us, his daughters, to to live with his daughter, Elaine Eilers, in find how much he had done so quietly. Smyrna, Georgia. She cared for him, with some In our home there was always enough good assistance from Virginia, who still lived in food, clothes, books and what was needed for Illinois, until his passing to the Abha Kingdom. Even when he was weak and ill, his burning didn't believe in having a lot of luxuries and desire was to go pioneering and to teach the Faith of Baha'u'llah. As frills. When plain and simple things would long as he could speak, it was beautiful to hear serve, he decided against the fancier things. An

the sound of prayers
inexpensive car would get us and other Baha'is coming softly from his
room in the early morning and from the meetings as well as an expensive dining
and at night. A hush would fall over the
car would, and would leave more money for the house as energetic
youngsters-his devoted
important things-giving to the Baha'i Funds. grandchildren-quieted in
the prayerful atmos-
To his daughters, growing up, this was often phere. Howard Snider
served tirelessly in whatdismaying, but to his daughters, grown up, this
ever capacity, however small and humble, for
attitude has been a source of strength. We fifty-five years until he
died in 1970 at the age of
honour him for his dedication to Baha'u'llah. eighty-six.
He gave regularly and unstintingly all his life At the time of his
passing the Universal
to the Cause of BahB'u'llah. He gave his money, House of Justice cabled:
his time, and his life to the Baha'i Faith.

GRIEVED LEARN PASSING KNIGHT BAHUULLAH

In 1953, after he was retired from his position
HOWARD SNIDER DEVOTED STEADFAST DEDI-
on the Faculty of the University of Illinois, Mr.
CATED BELIEVER DISTINGUISHED SERVICES
Snider responded to the call for pioneers and
PIONEER FIELD STOP CONVEY FAMILY ASSUR-
was sent to Key West, Florida. For this service
ANCE PRAYERS PROGRESS HIS SOUL ABHA
he was made a Knight of BahB'u'llah. Lucille
KINGDOM.

stayed behind to sell their house and settle their

VIRGINIA S. EILERS

affairs and then joined him in Key West. Her

ELAINE S. EILERS

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An American friend who was the guest of
the Rutfjall family on a teaching trip among
the Lapps recalls: "Nils Rutfjall was a proud
man of impressive dignity and almost regal
bearing. His distinguished appearance, his
quick wit and friendliness, attracted one at once.
I shall never forget the warmth of his hospitality. His was a true Baha'i home
and in its
loving atmosphere Nils sought to introduce
his people to the Teachings of Baha'u'llah and
to bring together in unity people of all races
and backgrounds. I think of his contribution to
the Faith in the light of the promise of 'Abdu'l-

Baha: If you desire with all your heart friendship with every race on earth, your thought, spiritual and positive, will spread; it will become the desire of others, growing stronger until it reaches the minds of all men."

HAIK KEVORKIAN

Nils Rutfjall 1916-1970

Knight of Baha'u'llah

NILS RUTFJWLL Haik Kevorkian was born on October 1, 1916,

in Aleppo, Syria, and learned of the Baha'i 1895-1970

Faith from his father who had embraced the

Nils Rutfjall was not a young man when he Cause in 1911 in his birthplace, Gaziantep

first heard of the Faith of Baha'u'llah through Aintab), Turkey.

his wife, Sigrid, who accompanied a believer In 1937 the Kevorkian family were into some Baha'i activities which were held in couraged by a relative in Argentina to settle in

Tanndalen early in 1961, yet although ham- that country. They embarked at Beirut on the

pered by failing health he served steadfastly until s.s. Jerusalemon February 22,1937, and reached

his passing on August 2, 1970, at the age of their first port of call, Haifa, the next day.

seventy-five years. Haik and his father were

already active mem-

Both Mr. and Mrs. Rutfjall were retired bers of the BahB'i community of Aleppo.

school teachers and were attracted by the prin- In his conversations with them the beloved

ciple of the oneness of mankind. They inde- Guardian spoke of pioneering, presented them

pendently investigated the truth of the Baha'i with material about the Faith including literacause, studied the literature which was made

ture and photographs, and wished them success in their new home.

available to them and extended hospitality to The Kevorkians arrived visiting Baha'i friends. After a period of four

in Argentina on March 29, 1937. At that years both Nils and Sigrid declared their accep-

time there was very tance, thus achieving the distinction of being little organized Baha'i activity and only isothe first Samer (Lapps) to embrace the Faith.

lated individuals knew about the Faith. On

In tribute to Nils Rutfjall, the National May 8, 1937, Shoghi Effendi's secretary,

Spiritual Assembly of Sweden has recorded: writing on his behalf,
 stated: "The Guardian
 "Nils was well known among his people and has just received your
 most welcome letter
 had been one of their official representatives. dated April 9 and is
 indeed delighted to hear
 He was a kind, good soul and he strove to of your safe arrival in
 Buenos Aires. He is
 better the conditions of, and to enlighten, his also pleased to know that
 you stopped on your
 people." way in Bahia and called
 on our distinguished

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pioneer friend, Miss Leonora Holsapple, for
 although short, your visit must have meant so
 much to her. She herself has written about her
 meeting with you and your family, and expressed the great joy and inspiration
 which
 this contact with Eastern believers had brought
 to her heart."

The real activity within the Faith in Argentina began in 1940. On February 29
 of that year

Mrs. May Maxwell, accompanied by her
 niece, Miss Jeanne Bolles, arrived in Buenos
 Aires. It was from Haik that she received "by
 telephone the first Baha'i welcome to Buenos
 Aires; her mood was radiant," and although
 he wanted to see her at once, she wished to rest
 that night, and so they said goodbye. The
 following day when the Kevorkians called at
 the City Hotel, it was too late; Mrs. Maxwell
 had passed on during the night. Haik felt
 privileged to be able to assist Miss Bolles and
 Mr. Wilfrid Barton in their search for a "befitting spot" for the interment of
 one whom,

Shoghi Effendi had cabled, attained the
 "priceless honour" of a "martyr's death".z
 Kevorkian

Haik

Mrs. Maxwell's arrival and sudden passing had
 the effect of congregating in one nucleus those Uruguay, Paraguay,
 Bolivia, Peru, Chile,
 persons who knew of the Faith in Buenos Brazil and Ecuador. He
 assisted in the form-
 Aires and a Spiritual Assembly was formed ation of the Spiritual
 Assembly of Guayaquil,
 shortly thereafter3 on which Haik and hiss Ecuador, in October,

1945.

father served.

to the call of the

Haik devoted himself to caring for the grave
the Ten Year Crusade

of Mrs. Maxwell and it was his charming
Galapagos Islands in May,

custom always to visit her resting place on the
merited him the title Knight

anniversary of her death. The cemetery care-
returned to Argentina in

takers befriended Haik and permitted him to
visit even after closing hours. Struck by his

also named a Knight
devotion, the present caretaker once asked

service in the Galapagos
Haik's fiancée, Miss Aurora de Eyto, "Was

"Haik was very devoted
she his mother, or a relative?" It was Haik's

and outgoing perpleasure to accompany any BahB'i visitor to
sonality. His warmth and sincerity won him

Buenos Aires who wanted to visit the grave.
he generally dis-

On the eve of his departure for Galapagos
his nature was deeply

Islands-although Miss de Eyto was not yet
spiritual depth and was

a BahB'i-he asked her to visit Mrs. Max-
BahB'i Teachings. He was

well's resting place during his absence and
and had a ready supply

ensure that it was properly cared for.
and analogies with

Haik often used his vacation to teach the
points. He was casual in

Faith and to visit the friends in the interior of
delightful sense of hu-

Argentina-Rosario, La Plata, Córdoba-
diligently on the island of

and made some international teaching trips to
friends and sympathizers

See "In Memoriam", May Ellis Maxwell, The Bahd'i
established some con-

World, vol. VIII, p. 642.

ibid., p. 642.

Bahi'u'llih", The Baha'i World, vol.

See "Directory", The Bahd'i World, vol. IX, p. 652. XIII, p. 452.

In 1953 he responded

Guardian for pioneers in

and settled in the

1954. This service

of BahB'~'llah.~ He

1956.

Mrs. Gayle Woolson,

of BahB'u'llah for her

Islands, has written:

and possessed a friendly

BahB'i visitor to

many friends. Although

played a jolly attitude

serious. He had great

well grounded in the

at ease in conversation

of charming anecdotes

which to illustrate his

his manner and had a

mour. He worked

Santa Cruz and won

for the Cause there and

I N MEM

tacts on the island of San Cristobal and the
penal colony island of Santa Isabela which he
also visited."

STANLEY WROUT

Haik left a diary of his experiences at his
PASSING STAN

DEEPLY GRIEVED TRAGIC

post. The entries speak eloquently of his
EFFORTS HIGHLY

WROUT STOP HIS PIONEER

efforts to be patient in awaiting opportunities to
RELATIVES PRAYERS

PRAISEWORTHY ASSURE

speak of the Faith, of his loneliness, of his
prayers for his fiancte and "all my dear ones
Universal House of Justice

PROGRESS SOUL.

who have passed away, including Dorothy
Baker, Philip Sprague, May Maxwell . . ."
band of Baha'is of the

At a time when a small

He lived in a small hut without sweet water or
struggling to build

Republic of Ireland were

lights, unaccustomed to the limited diet of the
Assemblies of Cork

up the two new Spiritual

island which offered no vegetables and only
the establishment of

and Limerick, essential to

rarely meat. The solitude of the island, the

the ~ a t i o n a Spiritual

l Assembly of the Repubenvironment, and the peace he found there

lic of Ireland at Ridvan 1972, the Hand of

helped him to meditate. Throughout the years
them of one of

Providence suddenly robbed

he corresponded with the Guardian and drew
self-sacrificing

their most dedicated and

much strength from Shoghi Effendi's replies
which were full of encouragement. The quality

pioneers, Stanley Wrouth.

When the call for

pioneers was raised at the

of Haik's faith was profound and exceptional
Birmingham, England

Teaching Conference in

and it withstood even the painful test created
relatively new Baha'i, was

early in 1970, Stan, a

by the estrangement from the Cause of some of
Filled with a spirit of

the first to respond.

the members of his family.

faith, trusting in

BahL'u'llBh, he gave up his

A friend who knew him well and served
pioneered to the

job in London and in May

with him has provided this tribute: "I was
where the prospects of

small city of Limerick

always deeply impressed by Haik's upright-

employment were not good.

With great conness; he did and said what he felt to be right, fidence he

persevered day after day in search
 an admirable quality in a world so lacking in rectitude. He was most generous, especially of work.
 police found his On August 9, 1970, the
 with the poor and disadvantaged. I heard of motor-bike and clothes and
 some personal belongings, among them his
 his giving away his clothes on more than one prayer book, The
 occasion when he came in contact with the Hidden Words of
 Baha'u'llah and some teaching brochures, beside
 underprivileged." a deserted beach on
 On October 19, 1957, Haik married Miss the south side of the Shannon
 estuary where Aurora de Eyto, who was by then a BahL'i. he had been spending a
 brief holiday touring the countryside. Being a
 Their son, Daniel Claudio, was born in 1960; place where the currents
 poor swimmer at a are known to be
 a second son, born in 1963, died in 1964. strong, he was drowned. His
 In the early morning hours of August 3, 1970, ashore a week later on the
 body was washed north side of the
 Haik passed away in Lomas de Zamora, estuary at a place near
 Buenos Aires province. His remains are laid to Grieved by this tragic
 Kilbaha. rest beside those of his parents and infant son
 loss, almost the entire Irish BahL'i community
 in the British Cemetery. attended his funeral
 The Universal House of Justice cabled the at the Kilbaha cemetery
 situated in an open field beside the ocean.
 National Spiritual Assembly of Argentina at Those who attended can
 the time of his passing: never forget the spiritual
 atmosphere which was created in that beautiful spot. No doubt
 SADDENED LEARN PASSING KNIGHT HAIK
 those who, centuries ago, called this place
 KEVORKIAN STOP SUGGEST HOLD MEMORIAL
 Kilbaha (many towns in Ireland begin with
 MEETING HIS NAME STOP PRAYING DIVINE
 the word "Kil", meaning church) were in-
 THRESHOLD PROGRESS HIS SOUL.
 spired to do so. And now this small village has
 been eternally linked with the history of the
 Faith in Ireland.

Stan was a believer of outstanding qualities.

BRILLIANT RECORD DEDICATED SELFLESS SERVICES UNITED STATES AFRICA IN COLLABORATION DEAR HUSBAND IMPERISHABLE STOP PRAYING FERVENTLY HOLY SHRINES PROGRESS HER RADIANT SOUL.

Universal House of Justice

The death of Mary Collison on August 11, 1970, brought to an end an enviable record of forty-six years of uninterrupted, indefatigable service, fifteen rich years of which were spent in the continent of Africa. The record of her accomplishments parallels the rise and development of the administrative order on the homefront in the United States, and matches the culminating international role the believers of the maturing North American community were increasingly called upon to play on foreign soil in fulfilment of the Master's cherished hope for them, echoed in the poignant entreaties of the Guardian.

Mary Collison was born at Adelaide, Ontario, Canada on November 13, 1892 and Stanley Wrout was but nine years old when her family settled

in New York State. Mary entered William

His devotion and love for Bahfu'llah, his Smith College at Geneva and graduated with

steadfastness in the Faith, the love and sincerity he radiated and his courteous manner the degree of Bachelor of Arts in 1914. For the

next six years she taught in several high schools

derived from a high degree of humility and self- in the State of New York.

In 1920 she married

effacement which so well characterized him- Reginald (Rex) Collison who served on the

all these attributes endeared him greatly to his staff of the New York Agricultural Experiment

Irish friends. Station at Geneva,

affiliated with Cornell

In a letter to the Goals Committee of the University.

Republic of Ireland, written on August 31, 1970, In 1924 the young couple first heard of the

the Universal House of Justice commented : Baha'i Faith from Howard and Mabel Ives

"His passing was indeed sad for all his Baha'i and, with seven others, declared acceptance

friends but, of course, we cannot know the and a Spiritual Assembly was formed. Group

workings of individual destiny. What we are sure of is that he was a devoted B a h f i and that the promises of Baha'u'llah are sure and bountiful . . . Stan will have his place in the wisdom-Martha Root, Roy history of the Cause in Ireland and will, no doubt, rejoice when you achieve your National Spiritual Assembly, a goal to which he was so devoted. . . "

acceptance being an unusual development in that period, a flow of teachers visited the community bringing the benefit of their Wilhelm, Louis Gregory, Baker, Horace Holley, but a few. It was an auspicious beginning.

"Mother" Beecher aided the group to achieve Assembly status and the Collisons felt a deep spiritual kinship with her.

MARY GALE COLLISON The role of Mary Collison was to pioneer in one way or another. She served on the first 1892-1970

Outline Committee appointed by the National Knight of Bahk'u'llah Assembly to prepare deepening study outlines

DEEPLY GRIEVED PASSING KNIGHT BAHAU'LLAH relating them to the on various subjects, BELOVED MARY COLLISON STOP HER LONG literature of the Faith.

The first of these was

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National Spiritual Assembly of the British Isles. Here they served on the committee charged with the responsibility of supervising construction of the Mother Temple of Africa, prepared plans and supervised construction of the custodian's cottage on the Temple grounds, established a small nursery from which to draw shrubs and trees to landscape the Temple grounds and were members of the first Intercontinental Conference Committee in 1953,

and the later committee in 1958 when the cornerstone of the Mahriqu'l-Aakir was laid by the Hand of the Cause Amatu'l-Baha Ruhiyyih m a n u m . In addition to assisting in the formation of the Spiritual Assembly of Kikaya Hill, where the Temple is built, Mary served as a member of the Publishing Trust

established in Central and East Africa and helped mimeograph BahL'i literature in a number of African languages.

But a fairer laurel was yet to be won. When the Ten Year Crusade was launched in 1953 the Collisons were the first American believers

Mary Gale Collison to arise. Accompanied by Mr. Dunduzu

Chisiza, a young Nyasaland African who

"Science and the BahB'i Faith" prepared by served as their interpreter and shared their

Mr. Collison, and later many others followed. home for over a year, they settled in Ruanda-

In 1928 the Collisons made a 17,000 mile Urundi. The trio were named Knights of

teaching trip by automobile from coast to BahA'u'llah by Shoghi Effendi. They served

coast, across the Old Spanish Trail and back here for a year and a half until government

through the northern United States, visiting policy required them to leave the country.

the widely scattered BahB'i communities and Behind them in their adopted goal they left

isolated believers. Perhaps it was this experience approximately twenty well-grounded Baha'is

that inspired Mary to inaugurate a correspon- who became the foundation bedrock upon

dence course designed to weld together and which the Faith developed throughout Ruanda

deepen the knowledge of far-flung believers, a Urundi and the eastern Congo.

project which she vigorously pursued during The Collisons returned to Kampala in 1955

the 1930s. She served on the National Teach- and were again custodians of the Baha'i

ing Committee and was a valued participant Centre and later of the Mother Temple of

and teacher at Green Acre and Davison Africa until 1966 when, for various reasons, it

Baha'i Schools. When Mr. Collison retired in was deemed advisable to return to the United

1945 the family moved to the site of the BahL'i States. At home in Geyserville Mary served on

Summer School at Geyserville, California and the International Goals Committee for normade an important contribution to the pro- them

California and was a member of the Spiritual Assembly until grammes there. Between 1945 and 1952 Mary her final illness.

made a number of extensive trips through the western States, concentrating her attention upon the teaching work in Utah, Idaho and six years of dedicated BahB'i activity," writes Montana. Mr. Collison, "and terminated our plans to Then began another form of pioneering. In 1952, a year before the announcement of the Collison was marked Ten Year Crusade, the Collisons pioneered to the Mother Temple Kampala, Uganda under the aegis of the of Africa and, learning of the passing of the

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mother of their community, the BahB'is of One account² describes a visit to India, Burma, Ruanda-Urundi (now Burundi-Rwanda) cabl- Iran, Africa and Europe. "Mrs. Schopflocher ed : has proven herself an intrepid traveller," the PLEASE REX COLLISON OUR DEEPEST introduction states, "venturing into regions GRIEF SYMPATHY LOSS DEAR MARY VALIANT difficult of access, dangerous even for travel. KNIGHT BAHULLAH BURUNDI RWANDA STOP With brave heart and with a blazing.enthusiasm THIS REGION WILL ALWAYS RE- for the BahB'i Cause she has been enabled to MEMBER COLLISONS SERVICES PROMOTION reach many prominent men and women of the FAITH. East and present her message to them." A further editor's note characterizes Mrs. Schopflocher as an "intrepid, alert and gifted Baha'i teacher."

FLORENCE EVALINE (LOROL)
In her review of "Teaching in Europe, SCHOPFLOCHER Asia and Africa", published in The Baha'i 1886-1970 Centenary (1844-1944), the brilliant Keith The hope +,,hich. 'Abdu31-Bahb cherishes for Ransom-Kehler, later to be appointed a Hand YOU is that . . . through you the fame o f t h e of the Cause and designated by Shoghi Cause of Godmay be diffusedthroughout the Effendi the first

American martyr to die on
 East and West, and the advent of the King- Persian soil, speaks Of
 her own journeys in 1933
 don? of the Lord of Hosts be proclaimed in and Pays tribute to the early
 teaching work per all the five continents of the globe. formed by
 Lorol Schopflocher in Hawaii,
 G~bduy-~ah& Japan
 , and China, in company with Miss
 ~ ~of the b~i~~~~l plan~ Agnes
 ~ Alexander,
 ~ also appointed a Hand of the
 Cause; describes meeting Mrs. Schopflocher
 isited a n ~ m b e r of
 Little is known about the early life of Florence in Burma where she had v
 ~ ~ ~ ~ h ~ l ~ often f called
 li ~ ~ ~ ~ h i ~ ~ communities
 or ~ ~ ~, ~ = including Daidanaw, traditionally
 a ~ o r o l = A
 . canadian ~ ~ h who h ~ knew her in known as "'Abdu'l-Baha's
 village"; and men the early years recollects that she had been tions the
 teaching trips of Mrs. Schopflocher
 interested in Theosophy and -in the early to India, Iran and 'Iriq. Of Mrs.
 Schopflocher's
 1920~or soonerv met May ~ ~whose ~ sojourn~ in the latter
 ~ country
 l shel states: "Mrs.
 home in ~ ~was a centre
 ~ of attraction
 t ~ Schopflocher's
 ~ visit
 ~ left a
 l deep impression and
 for those of an inquiring mind. she was in- wrought good results. She had
 several audiences
 vited by Mrs. Maxwell to Green Acre, Eliot, with His Majesty, the late King ~ e
 i s a l . 1 n -
 ~ ~ i ~ ~ (later the ~ ~ h summer g i school) and cidentially, 1 know of no
 better place to mention
 there became a Bahgi. She developed a deep Mrs. Schopflocher's memorable visit
 to Russia;
 affection for the tranquillity of Green Acre and the only American BahB'i, so
 far as I am informed t o
 its environs and invited her husband, Siegfried , teach in the
 Union."
 Schopflocher, l who "leaned towards an agnos- Elsewhere in the same
 volume, ~ rand . Mrs.
 ticism which included a search for a more Schopflocher are listed among those

who first
 universal expression of religionw, to visit and undertook travel teaching in
 Central and South
 share her attraction both to Green Acre and to America and, in the case Loro1,
 Africa.
 the Cause of ~ ~ h a ~ ~ shortly
 ~ l l i hthereafter,
 . A Canadian friend relates: "Her travels
 M ~ ~. ~ h ~accepted ~ f the l ~ ~ ~and ~ i ren- included
 h ~ ~ h~ trips on the first international air
 dered outstanding and distinguished services. routes in the 1930s . .
 . These trips by air pro-
 Mrs. Schopflocher's travels on behalf of the vided her with an opportunity for
 ~ u b l i c i f o r t ~
 cause took her a total of nine times around the Faith which was not readily
 obtainable in
 the world, where she visited no less than that period. AS an unusual world
 traveller, she
 eighty-six countries, some of them, several Was newsworthy, and where possible
 she made
 times. Accounts of some of these travels excellent use of the media for the
 Faith.
 appear in the early volumes of Star of the West. "When I last saw her
 in Green Acre where
 she spent the last years of her life. she told me
 Siegfried Schopflocher, appointed a Hand of the
 Cause July 27,1953. See "In Memoriam", The Bahd'i Star of the West, vol.
 XVIII, Nos. 3, 5 and 6, 1927,
 World, vol. XII, p. 664. pp. 90,150,186.
 charmed that the meeting lasted until midnight. It was a new experience to
 them: roses,
 perfume, a lovely setting, and a charming,
 dynamic, vivacious speaker presenting a
 wonderful Truth."
 Of her visits to Iran it has been written by one
 of her interpreters: "That Mrs. Schopflocher's
 first visit to the cities of northern Persia left a
 remarkable and ineffaceable impression upon
 the hearts of those who crossed her path, was
 most evident when, upon hearing of her
 return visit to that country last spring (1927),
 there was great rejoicing and all anxiously
 looked forward to a reunion with this gifted
 and beloved sister and teacher. No greater
 tribute to her glowing influence and work
 could be given than the inspiring welcome
 accorded her every place. On this second visit

some of the cities in central and southern Persia were visited for the first time by any Western Baha'i."

Another of her interpreters on this journey states: ". . . she was really inspired every time Florence Evaline (Lorol) Schopflocher she spoke. She addressed audiences of several hundred to a thousand or more at many that she had visited the beloved Guardian some meetings, and the ovation given her was uneleven times and had always been greatly preceded . . . always she especially emencouraged and inspired by these visits. In the phasized the position of women in this age and course of her travels she often spoke on the the great part they are to have in bringing about subject of the World Order letters of Shoghi a better social order. How she did plead for the Effendi.l at a time when this subject was less emancipation and education of women! How often treated than other more Christian- courageous she was! How inspired! What a oriented religious subjects, and she churned profound impression shemadeon her audiences, out and distributed mimeographed compila- and what a powerful influence the messages tions on this theme. She was undoubtedly cap- she brought had upon them!" At one large tivated by the letters of the Guardian de- gathering ". . . a distinguished poet of Persia scribing the unfolding World Order of BahaYu'- arose and chanted a poem he had composed llah which to the Baha'is in that period seemed eulogizing the work Mrs. Schopflocher had then a very long way off." accomplished as a Baha'i teacher." The poem A tribute to Mrs. Schopflocher's ability to refers "to the seeds of love, kilowledge and captivate an audience who had gathered to truth which she has scattered throughout learn about the Baha'i Faith is found in the India, Persia and elsewhere", but perhaps in words of Josephine Kruka, an American the opening sentence of the verse is found the pioneer to Finland, whose first visits to that epitaph of Lorol Schopflocher : "A radiant star country to establish the Cause were made in went from the West to the East." 1938 and 1939: "Mrs. Lorol Schopflocher of Canada spent some time in Finland between

my first and second trips, and went also to
 Viipuri (Vyborg, U.S.S.R.) and, I believe, to PERCY MEADE
 ALMOND
 the Arctic. She had a fireside in a first-class
 1890-1970 ,
 hotel in Helsinki. Those attending were so
 Slowly the scaffold is being dismantled from
 Subsequently published (1938) under the title The
 World Order of Bahci'u'Ndh. the edifice of the Baha'i
 Cause in South
 friends and Father Dunn would supply typewritten copies of extracts from the
 Sacred
 Writings. It was not until approximately 1931
 that the first BahB'i book reached the friends in
 Adelaide when Mrs. Keith Ransom-Kehler
 visited the area and presented them with a copy
 of Bahb'i Administration.
 From those early days of the infancy of the
 Faith in Australia, when Mr. Almond was
 elected in 1934 to the first National Spiritual
 Assembly of Australia and New Zealand and
 served as its national treasurer, he lived to see
 the completion of the first House of Worship
 on this continent, and took great joy in participating in the celebration of
 the fiftieth anniversary of the Faith in Australia. Later, he
 attended the Intercontinental Conference held
 in Sydney in 1958 and the World Congress in
 England in 1963. Subsequently, at the request
 of the National Assembly, he visited the
 believers in New Guinea to assist them in
 establishing their administration.
 Of a quiet, retiring disposition, Mr. Almond
 Percy Meade Almond nonetheless enjoyed humour and possessed
 a
 sense of fun, as well as having a deep awareness
 Australia. One by one the early supports of of spiritual values. Never
 forceful, nor a pro-
 "Father" and "Mother" Dunn in rearing the minent speaker, his Baha'i
 service was illu-
 Faith of BahB'u'llBh in this State are being mined by his sincerity and
 distinguished by his
 reclaimed by the Master Builder and taken great love of his fellow
 BahB'is. To Percy
 back into His eternal keeping. Meade Almond might well be
 applied the words
 With the passing of Percy Meade Almond on of BahB'u'llah:
 November 11, 1970, a few days before his Great is the blessedness

awaiting thee,
eightieth birthday, another support of the inas~nuchas thou hast
adorned thy heart with
early structure has been removed, leaving those the ornatnent of thy Lord.
who remain to prove the strength of that which
ERIC S. G. BOWES
they built.

Mr. Almond and his wife, Maisie, were the
two first believers in South Australia. As the
result of attending a meeting in 1923 at which ELIZABETH STAMP
Mr. Hyde Dunn (Father Dunn) was speaking,
1887-1970

they immediately responded: "This is it!"
Knight of BahB'u'llah
Letters from Father Dunn to Mr. Almond in
those early years 1923-1926 show clearly what ASSURE STAMP LOVING
PRAYERS. SHOGHI
love and devotion existed between the two

May 11, 1954
men. An accountant by profession, Mr.
Almond became treasurer of the first Spiritual Thus did Shoghi Effendi
lovingly acknowledge
Assembly of Adelaide, South Australia. the arrival of Mrs. Elizabeth
Stamp, Knight of
Firesides were being held regularly at the Baha'u'llah, on St. Helena
Island, one of the
home of Mrs. Silver Jackman in North virgin territory goals of the
Ten Year Crusade.
Adelaide, and Percy Almond would arrive in Mrs. Stamp was to remain
steadfastly at her
his little Renault motor car overloaded with post for over ten years,
leaving only when cirinquirers to hear the Message from Father
cumstances on the island forced her to do so.
Dunn. No Baha'i books were available to the Elizabeth Stamp was born on
March 25,

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mentioned as a goal of the Crusade by Shoghi
Effendi. She arrived at her post on May 4,
1954, thus becoming a Knight of BahA'u'llah.
St. Helena, site of the famous exile of Napoleon I, is a tiny mound of volcanic
ash and
rock located 1,150 miles west of Angola, lying
between Africa and Brazil in the South Atlantic Ocean. The island has an area
of but fortyseven square miles, and very little of that expanse is inhabited.
Life is generally hard and
the indigenous peoples poor, but Elizabeth
managed to remain entirely self-supporting

throughout her long pioneering assignment.

The tests which had accompanied Elizabeth's formal entrance onto the island were

small compared with those she faced when she arrived. Because she was listed with the British government on her visa papers as a Baha'i (the island being a British colonial territory), she was known to the bishop of the Church of England on the island even before her arrival.

One of the two vicars serving that bishop was particularly unhappy at the prospect of this

Elizabeth Stamp new resident and took every opportunity to

warn his parishioners against becoming in-

1887, in Bagenalstown, Carlow, Ireland, and volved with this new

religion from the East.

received her education in Dublin. After emi- In spite of his hostility,

one of the first visits

grating to the United States, she made her Elizabeth made was to this

vicar, and through

home in New York City, becoming a United patience and diplomacy she

was able to win his

States citizen and a member of the New York grudging respect and even

present him with

BahA'i Community in 1939, where she remained several Baha'i books.

one of its active supporters until she left for Virtually all the native

population are member pioneering post in 1954. Mrs. Stamp was bers of

the Church of England, with small

noted in the community for her warm hospita- minorities belonging to the

Salvation Army and

lity and her frequent teaching trips to the South the Baptist and Seventh Day

Adventist denoand Midwest. She spoke at numerous firesides minations.

Because the economic and social

and public meetings in such scattered cities as ties of the native

population to the Church of

Houston and San Antonio, Texas; Danville, England were so strong,

Elizabeth could do

Connecticut; and Pittsburgh, Pennsylvania. little direct teaching.

However, throughout her

Less than three months after the Ten Year years on this tiny island, she

consistently de-

Crusade had begun and the call for pioneers vised ways to inform the

inhabitants of the

had been raised by the beloved Guardian, truths of the Cause. The

patience, steadfast-

Elizabeth, now a widow, volunteered her ser- ness, and dedication which

she displayed during

vices to the National Spiritual Assembly. In these lonely years in this

isolated spot will perher written offer, dated July 21, 1953, she men- haps
 be remembered as her most glowing
 tioned her desire to go to South Africa, where a attributes.
 non-Baha'i sister resided. After further prayer For over ten years Mrs.
 Stamp faithfully
 and meditation, she wrote again to the Nationa1 remained at her post, with
 only the bi-monthly
 Spiritual Assembly, asking that she be per- mailboat to bring her news
 of the BahB'is, and
 mitted to settle on the island of St. Helena in infrequent brief visits to
 her family to ease the
 the South Atlantic Ocean. Her offer was isolation. In April, 1963,
 Elizabeth fell in the
 immediately and enthusiastically accepted, as hotel in Jarnestown where
 she lived and broke
 St. Helena was one of the virgin territories her ankle in several
 places. After a lengthy

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recuperation in South Africa, she returned to
 her post on December 5, 1963. Circumstances
 on the island, however, continued to worsen
 and she was forced to leave her post permanently at the end of 1964. That she
 left behind
 a nucleus of four enrolled native believers to
 carry on the work of the Cause is evidence of
 her unquenchable spirit.
 In spite of failing health and advanced age,
 Mrs. Stamp worked actively for the Faith in
 South Africa until 1966, serving on the Spiritual Assembly of the Baha'is of
 Durban. On
 June 21, 1966, she returned to the United States,
 where she spent her remaining years in Waterbury, Connecticut, near her son and
 his family.
 Elizabeth Stamp passed away as the result
 of a heart attack on November 11, 1970, at the
 age of eighty-three and is buried next to her
 husband in Washington, Connecticut. Her
 spirit of shining faith and of unyielding determination are worthy examples for
 all who, in
 the present or future, aspire to serve this Cause
 in the pioneering field.
 IsjandiyCir Yaganagi

They were of the Zoroastrian persuasion and
 although vaguely aware of the divine origin of
 the Arabian Prophet from Scriptural references
 Over the past century, economic reasons com- to Him, they still awaited

the advent of the
 pelled farmers from Yazd, in the central Per- world Saviour, %ah-Bahrkm,
 promised in their
 sian desert, to abandon their homes in that sacred books. What they had
 been told about
 waterless region and emigrate to India. Settling the Baha'i Faith was not
 calculated to enon its western coast, they gravitated into the courage
 further investigation on their part so
 catering business and through hard work it was fortunate for them
 that a chance acquaint-
 (which still was infinitely less onerous than tance struck up with one of
 their regular
 what they had been accustomed to) and taking customers which ripened
 into friendship led
 a low profit (which still yielded them an in- to a study of the Maanavi
 of Jalalu'd-Din
 finitely better living than they had ever hoped Rumi, the renowned mystic
 poet of Persia.
 to secure from their sterile farms), they and This study did exactly what
 their teacher(wh0,
 their descendants and successors secured, at unknown to them, was a
 Baha'i) designed it to
 the end of several decades, the virtual mono- do: it led them to a
 recognition and acceptance
 poly of catering to the middle classes in Bombay of the Faith.
 and in the few other towns where they settled. Isfandiykr's wife was
 averse to and bitterly
 The Yaganagi brothers from the village of resented his forsaking the
 Faith of his fore-
 ~ i s i m - A b a d , Yazd, were among those who, fathers and although this
 did not dissolve their
 following this trend eventually owned a res- marriage, it was not
 conducive to a more
 taurant in Poona, just over a hundred miles pleasant life either.
 Things stood this way until
 from Bombay. Isfandiyar was married and the time when on pilgrimage
 in the Holy Land,
 senior to Surush by a few years, but though of Isfandiyir besought the
 Guardian's prayers
 different temperaments each had qualities for her belief. When he
 returned home he
 which offset and complemented the other's and found to his joy that his
 wife had accepted the
 so their business partnership was a happy and Faith while he was away.
 prosperous one. Isfandiyar embraced the
 Faith in a com-

munity that was geared for progressive action. all his BahB'i life; He had the spiritual capacity to imbibe the Assembly for one blessings generated by such an atmosphere and of contributing his share, in turn, to its further family to Panchgani development: just like the fertile seed planted the labour of other in genial soil, which draws its sustenance from Spiritual Assembly it and then bears goodly fruit for others. establishment of the Through whole-hearted participation in all pioneered once again local activities, Isfandiyb Yaganagi deve- occasion to Baroda. loped into a firm Baha'i, a staunch supporter of a rose in full bloom, its institutions and a stalwart pillar of the of its perfume im- Faith. Without much formal education, he yet the rose is no more. had the happy knack of making the right Isfandiyar is gone, his decision in most courses of action by listening the Faith, the to the promptings of his sincere heart. His he extended to its decision to go on pilgrimage was one such affection for his fellow-men instance. It was a snap decision, executed with which he expressed promptitude. On return, he confided the reason and sincerity of his of the hasty action. In addition to the bounty of inspire future generations pilgrimage to the Holy Shrines and the bles- serve the Cause and sing of attaining to the Guardian's sacred presence, he had desired the privilege and the passing, the Universal House honour of meeting the Greatest Holy Leaf. It was not long thereafter that she passed away. SELFLESS BELOVED On his second visit to the Holy Land, in ISFAMiYAR YAGA-	Local Spiritual Assembly of the National Spiritual year. He pioneered with his where, in conjunction with friends, he formed a Local and helped in the firm Baha'i school. Later, he with his family, on this The joy at the sight of the pleasure the fragrance parts, live on long after So also, now that dear devotion and attachment to moral and material support institutions, his and the generous way in that love, the simplicity life, will continue to to emulate his example to our fellow-beings. Informed of his ofJusticecabled: GRIEVED NEWS PASSING HOLY THRESHOLD

1955, Isfandiyar Yaganagi had the joy of the	NAGI STOP HIS DEVOTION
DETACHMENT	
company of his wife as a Baha'i pilgrim, too.	GENEROSITY SERVICE FAITH
DURING LONG	
Another of his impulsive actions was his	DECADES
UNFORGETTABLE STOP ASSURE	
purchase of the National Hotel at Poona from	RELATIVES FRIENDS ARDENT
PRAYERS BE-	
its Baha'i owners who were emigrating. It was	
SEECHING MERCY BLESSINGS ABHA BEAUTY	
his aim to maintain the tradition of hospitality	HIS SOUL STOP
ADVISE HOLD BEFITTING	
which that place had acquired over several	GATHERINGS.
Universal	
decades and he secured what to him was a	ofJustice.
substantial loan to conclude this deal. When he	
RUSTOM	
SABIT	
got possession, a flourishing business suddenly	
seemed to dry up. Agitated, he disclosed his	
predicament to Miss Martha Root, who was	
at the hotel at that time, on a teaching trip.	AMINDA JOSEPHINE
KRUKA	
She prayed with him. She asked for Baha'u'-	
1892-1971	
11ah's grace on Isfandiyir's head. The flow of	
customers was resumed. The situation was	Aminda Josephine Kruka was
given the title	
saved.	"Mother of Finland" by the
beloved Guardian	
Isfandiyar Yaganagi turned this blessing into	because of her devoted
service in establishing	
a channel for further service to the Cause.	the Cause of BahB'u'llah
in that country where	
His hotel was always open to friends and tea-	her name will be eternally
honoured. She will	
chers. Many illustrious visitors stayed there.	also be lovingly
remembered for her dedication	
Conventions and Conferences were held in it.	as a pioneer in laying the
foundation of the	
He assigned one room for use as a National	Baha'i Faith in Habana and
Cienfuegos, Cuba.	
Office for two years. He was lavish in his	Shoghi Effendi's secretary
wrote on his behalf	
hospitality. He carried on faithfully the tra-	in a letter to Josephine
Kruka on May 3,1956:	
dition of the hotel as a home to Baha'i visitors	"You must thank God that,

in His mercy, He
and teachers and a centre for Baha'i activities. has enabled you to do so
much in two different
Isfandiyar Yaginagi was a member of a hemispheres; a rare privilege
indeed!"
came her "spiritual mother". Josephine worked
with the early believers in Washington to develop one of the leading BahA'i
communities
in the United States. Her life in Washington
was devoted to the care of her mother and to
the BahB'i community. Because of her frail
health, Josephine and her mother spent many
winters in Miami, Florida, where she also
served the Faith.
Following the death of her mother in 1935,
Josephine, fired with the zeal born of her discovery of BahB'u'llah as the
fulfilment of biblical prophecy about the return of Christ, responded to the
Guardian's call for pioneers to
Latin America during the first United States
Seven Year Plan (1937-1944). Her early pioneer work in Cuba was shared with
Jean
Silver. Together, these two established the
Cause of God in Habana, teaching English to
children and adults and bringing them the
Message of BahP'u'llAh. During the winters
of 1950 to 1956 Josephine continued to return
to Cuba, consolidating the work in Habana
Aniinda Josephine Kruka and opening the community of
Cienfuegos,
with Jean Silver. Josephine had a great love for
Born on September 3, 1892, in Wolverine, a the Cuban people who will long
remember her
small mining community in Michigan, Aminda warm and generous nature.
Josephine was one of seven children born to Josephine's extensive
correspondence with
immigrant parents. Her mother came from the Guardian between the
years 1936 and 1957
Finland, her father from Sweden, in the latter reveals how frequently her
untiring efforts
part of the nineteenth century when so many brought him happiness and
inspired his ad-
Europeans flocked to America seeking a new miration for her. On
November 23, 1941,
world. Josephine caught the spirit of this search Shoghi Effendi's secretary
wrote on his behalf:
for a new way of life. Her father died when she "It is quite impossible for
the pioneers and

was ten years old and Josephine was profoundly how great the
 foundly influenced by her mother's study of the rendering the Faith
 Bible, her search for prophecy concerning the fellow-men, at this time. But
 return of the Christ Spirit, and her service to know how to value their
 humanity. Gustava Kruka did not speak self-sacrifice, and the
 fact that, when the need English and Josephine became her mother's
 fail their beloved was greatest, they did not
 constant companion, reading the Finnish news- Cause but gave up home and
 comforts to serve it unstintingly." In
 papers to her daily and absorbing the wisdom response to a report about
 Gustava Kruka imparted. the progress of the work in
 Cuba, Shoghi
 Josephine went to France in 1918, serving as Effendi wrote to her in his
 own hand on May
 a Red Cross nurse. She returned to the United 25, 1944: "I was delighted
 to receive your most
 States at the end of World War I and attended welcome message. I feel
 truly proud of your
 Columbia University. Her education was inter- achievements. I am deeply
 grateful for your
 rupted by failing health. incessant and noble
 exertions. I will continue to
 After spending several years in a sanitarium, pray from the depths of my
 heart for the exten-
 Josephine settled in Washington, D.C., during sion of your valued
 activities. Persevere, nay
 the mid-'twenties. Here she met Selma Gus- redouble in your efforts,
 and rest assured the
 tafson, a fellow Red Cross nurse, who intro-
 See "In Memoriam", The Baha'i World, vol. x111,p.
 duced her to the BahB'i Teachings and be- 942.
 Beloved will richly bless your noble exertions." and day to repay the
 debt demanded by Russia.
 In addition to her facility with the Spanish Teaching the Baha'i Faith in
 Finland was slow,
 language, Josephine spoke Finnish fluently. In and the bitterly cold
 winters were difficult for
 July, 1938, at the beloved Guardian's request, one whose health was
 frail and who tradishe made her first trip to Finland. Martha Root
 tionally spent the winter months in warmer
 had previously made two brief visits there and climes. Yet Josephine

persisted- at her post.

through her efforts a number of Esperantists
unfailing devotion to
and Theosophists had heard of the Faith.
and to the beloved

She had tenacity and an
the Cause of Bahi'u'llah

However, it was a young Finnish minister who
her to pioneer in Finbecame the first believer in Finland after
land. a service to which he said he attached "the
quiet prayer and study with Josephine Kruka.
wrote to her on De-

Guardian who had asked
greatest importance". He

InDecember, 1938, she returned again to Cuba.
past services to our

cember 30, 1946: "Your

During her first visit to Finland, Josephine
crowned with great
toured several larger cities. She found the most
admire, and feel deeply
receptivity in Viipuri, a city that is now part of
splendid pioneer services. I

beloved Faith have been
success, and I truly
grateful for, your

Russia. On her second visit to Viipuri in 1939,
European continent, your

will pray that, in the

Germany marched into Poland thus inter-
promotion of the

high endeavours for the

rupting her -work in northern Europe.
will also be crowned

Second Seven Year Plan²

During her second journey to Finland in
Persevere, be happy and

with signal success.

May, 1939, Josephine met considerable re-
sistance to the Baha'i Faith. The Foreign
own meagre funds in her

rest assured."
Josephine used her

Ministry refused to extend her visa and forbade
Describing conditions in

teaching efforts.

teaching of the Faith. Finland at this time was
year stay she wrote:

Finland during her six

experiencing political difficulties with Russia;
tolerance. Comwar was imminent and Josephine was forced
made inroads. Belief in God had

"There was now much more
munism had

to return to the United States. She was able to
longer rushed you to the

weakened. Editors no

arrange passage on a ship with many other re-
scoffed at nor considered

door. You were not

turning American citizens. "We were packed
was evinced even in

queer. No irritability

like cattle in the hold of the ship," she wrote to
still no one invited a Baha'i

official circles. but

her sister. A month later, Russia invaded Fin-
group. The principles

to speak at his club or

land and the world was enveloped in another

were generally accepted,

but not the Station of
war.

Baha'u'llah. Meetings

were tried in different

During this time Josephine was arranging sections of the city. There
were still some protesfor the translation of Baha'i literature into

tations, at times rather violent. Fortunately,

Finnish with the assistance of Ida Hiltanen, a the Finns are great

readers and by now Baha'u'-

Baha'i of Chicago, and Elsa Ventol of Toronto, llbh and the New Era,

Gleanings from the

Canada. Earlier, Josephine had found a Fin-

Writings of

Baha'u'llrih, Baha'i Prayers and

nish newspaper printed in Duluth, Minnesota,

several pamphlets were

available in the Fia which contained an account of the Baha'i nish

language."

Faith with an elaboration of its principles. She The Guardian's

secretary wrote on his behad one thousand copies printed for distri-

half on December 11, 1952: "The Guardian

bution. This was the only Baha'i literature in wishes me to assure you

of his very deep appre-

Finnish which she took to Finland to begin her ciation of your

outstanding services in Finland.

pioneer work in 1938.

Single-handed, you have

been able to establish

After World War 11, Josephine did not re-

a Spiritual Assembly

there,3which will stand to

turn to Finland to pioneer until 1950. She con-

your eternal glory."

tinued to spend the summer months in Finland

In 1962 the National

Spiritual Assembly of

and winters in Cuba through 1956. But in 1957

Finland was formed with

its seat in Helsinki.

she went to Finland to remain for six full years.

Josephine had the joyous

bounty to represent

The years following the Russo-Finnish war

Finland at the first

election of the Universal

were difficult. The Finns were working night

House of Justice in

Haifa, Israel, in 1963. She

attended the World Congress in London before

See "In Memoriam", The Bahri'i World, vol. xrrr, p.

900. 1946-1953.

Helsinki.

returning to the United States for the first time

in six years.

For the next four years Josephine made her

home with her niece, Rhea Akemann (Wendt),

a Baha'i in Kokomo, Indiana. She continued

to serve Baha'u'llah and while she was in

Kokomo, a firm Local Spiritual Assembly was formed. In 1967, with failing health, Josephine chose to join her original teacher, Selma Gustafson, in Dayton, Ohio, where she passed away on January 7, 1971, leaving an unforgettable record of service to the Cause of BahB'u'llah.

All who knew Josephine Kruka loved her warmth, her generous and loving spirit. In her seventy-first year, reflecting on her services, she wrote to a friend: "I enjoyed the work both in Finland and Cuba-they were my happiest years !"

RHEA AKEMANN WENDT

Hhji Ahn~adHamdi Mulli Husayn
HAJ~

AHMAD H A M D ~MULLA
HUSAYN

Following the 1920 revolution in 'Iraq,
1882-1971

Ahmad Hamdi was appointed along with other

The death of Haji Ahmad I;lamdi Mulla 'Iraqi notables to go to

Bahdad on a depu-

Husayn on the eve of May 20, 1971, deprived tation to welcome King

Feisal I, the popular

the 'Iraqi BahB'i community of a staunch King of 'Iraq, whose

installation as sovereign

friend, a zealous teacher, a prolific writer and a inaugurated a reign of

independence and selfdoughty champion of the Faith.

government for the land.

Born in Basrih in 1882, in a Muslim family Ahmad Hamdi's

acquisition of learning,

of the Sunni sect, Ahmad Hamdi received his vast as it was, had left

him unsatisfied. He felt

primary education at home, followed up by a a void in his heart and

so he undertook a

secondary course under the clergy, particularly journey to India,

ostensibly to further his busiunder his own father, who was the imam

ness interests but in reality to see if he could fill

(prayer leader) of a local mosque. Thence he this gap by his

association with Muslim scholars

went on to Mecca to complete his study of in that country and the

spiritual knowledge he

religious subjects and such others as history, might imbibe from them.

philosophy and astronomy. Among his wide circle

of friends in B a ~ r i h

When his father died, a royal edict, under the seal of Sultan 'Abdu'l-Hamid himself, in- met regularly to discuss stalled Ahmad Hamdi as the imam of one of the larger mosques of Basrih. He taught in the course of such a visit, Mr. secondary school, lectured in private classes Baha'i Faith. His and contributed articles on various topics to started Ahmad the press. I-Ie was elected as president of several led him to embrace social reform societies, wrote books on diverse copy of the Kifabs and was wont to read his poems at with some difficulty, engaged the serpublic gatherings. Withal, he was a successful vices of a Persian to translate it into Arabic for business man and his commercial operations him orally, was stirred by its contents, pursued were on an extensive scale. his search further till he met some BahB'is

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I

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further afield, association with whom finally was born March 19, convinced him s f the truth of the Cause. 1913, in central New York state and at the time of her death had been a He joyfully announced this fact to his friend, Baha'i for about thirty-five years. She Mr. Attar and to all and sundry. His kith and married William Kenneth Christian and together kin, his colleagues and friends tpok alarm each complementing the they served the Faith, independently in their when the news of his conversion spread and other, but functioning Kenneth was a college started a campaign of vilification and perse- fields of specific interest. and writer, and he served cution of him. He had been a popular idol; professor, lecturer member of the National their aim now was to destroy him. No oppo- for five years as a the United States. sition, however, could daunt Ahmad Harndi; Spiritual Assembly of no afflictionssilence him; no adversity dampen Roberta was editor of U.S. his zeal. Bahri'i News for three

years. She is the author of

He continued teaching the Faith until a com- A Bahri'i Child's A.B.C. and

wrote the verses
munity of some thirty Baha'is from various for A BahiiyEChild's Song
Book, two popular
backgrounds came into being there. and widely translated
books which filled a vital
These Baha'is wrote to the beloved Guardian need for children's
literature in the Faith.
and received loving replies encouraging them When the beloved
Guardian issued the call
to carry on their teachjng work and turn lo for pioneers in the Ten
Year Crusade in 1953,
their National Spiritual Assen~blyfor guidance Kenneth and Roberta set
sail in December for
and help in forming a Local Spiritual Assembly. Southern Rhodesia and
were named Knights
After the Second World War, Ahmad of Bahh'u'llah by Shoghi
Effendi. Frustrated
Hamdi moved to Baddad with his family and in their efforts to
secnre employment and
was elected to the National Spiritual Assembly. unable to teach the Faith
openly in the circum-
In this new role he enriched the record of his stances that then
obtained there, they received
services by lending fresh stimulus to the permission from the
Guardian to settle in
teaching work by his unstinted support of the Greece where they
assisted in forming the first
funds, and by widening the sphere of teaching Bahh'i group of Athens.
On September 1,1956,
through his writings. the secretary of
ShoghiEffendi wrote to Roberta
He wrote many volumes, citing chapter and on the Guardian's behalf
expressing his pleasure
verse from Islarnic sources to support the at receiving a photograph
of the group and
Baha'i claim and challenged his former co- extending a warm welcome
to the first believer
religionists to disprove or accept it. He literally of Greece who, he prayed,
would "become a
distributed thousands of copies of his books spiritual guide to his
people". Shortly therethroughout the Arab world and these stand
after, Kenneth and Roberta made their piltoday as a monumerit to his long and
useful grimage to the Holy Land and were showered
record of service and invite those who follow with words of
encouragement and appreciation
him in those fields to emulate his noble ex- by Shoghi Effendi.
ample. Soon they were again

world of humanity: Some are asleep; they need to be awakened. Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God. He lowered the book and looked at me with his gentle brown eyes. After what seemed an endless silence he spoke. Softly, in a voice at once solemn and dignified, he said, "I feel like I'm waking up for the first time in my life." Thus began the Bahb'i life of Peter Simple of Fort Yukon, Alaska, the second Athabascan Indian north of the Arctic Circle to become a Bahb'i and one of the true "treasures" promised by Baha'u'llah, "... men who will aid Thee . . ."2 Called "Pete" by those who knew and loved him, he was born just before the turn of the century near Fort McPherson in the Northwest Territories of Canada. Pete was left an orphan

at an early age and was raised mainly by his
 grandparents. His grandfather told him that
 the day would come when the Indian people
 would fall into confusion, that many different
 Roberta K. Christian religions would come, that the white
 man
 would say "do this" and "do that" and the
 dressmaker and fashion consultant and made Indians would not know
 what path to take; but
 her living at various times in these fields. At the then One would come Who
 would unite all.
 time of her death she was employed by the Pete clung to that
 belief.
 Geophysical Institute of the University of Although he never
 went to school Pete*
 Alaska, situated at College, Alaska, in a project learned the names of the
 letters of the alphabet.
 described as "pioneering a new field of edu- When he was seventeen,
 hauling freight by do&
 cation for Alaska's bush country". sled along the MacKenzie
 River, he experienced.
 Roberta first came to Alaska from California the thrill of discovery.
 Night after night he would
 in January, 1967, to assist in completing the lay in his bedroll
 looking at the letters T-E-N-T.
 goals of the Nine Year Plan in that country. Over and over he would
 say the letters, knowing
 She was frequently invited to address Bahb'i they spelled something.
 Then one night he
 conferences and summer schools on the subject leaped from his bedroll
 and shouted for joy:
 of pioneering. Subsequently she went back to "Tent! It spells tent !"
 He had no one to tell but
 California but returned to Alaska in February, his dogs.
 1971, to join her son and his wife who had In everything he did
 there was a special mark
 recently settled in the Fairbanks area. A tragic of quality, of
 excellence. He was not just a good
 fire took her life on July 30, 1971. Now, at last, river man and pilot; he
 was one of the best. Nor
 she has gone to rejoin Kenneth in the AbhL was he just a competent
 trapper; again, he was
 Kingdom. one of the finest. It
 was his quest for excellence
 JANET W. STOUT and his desire to know more that led him to approach me,
 a school teacher, and ask to help
 him learn to read better. Soon after hearing

trip to Beaver, Alaska, which enabled the
believers there to form their first Assembly.

Over the years he served in many ways the
W H A N ~

MURASSA' (YAZDL) R A

Faith he loved so well. We worked together in 1887-1971

writing Baha'i Teachings, a simplified outline

CONVEY ABDUL VAHHAB RAWHANI AND

of the Faith in pamphlet form which has been

FAMILY DEEP SORROW PASSING MURASSA

translated and distributed on four continents.

KHANUM STOP RECALL HER ASSOCIATION

Pete was frequently a delegate to the National

HEROIC AGE DEDICATED SERVICES PIONEERING

Convention, served on the Teaching Com-

FIELD STOP PRAYING SHRINES PROGRESS HER

mittee and ,realized his hope of assisting with

SOUL.

the translation of Baha'i prayers into the

Universal House of Justice

Athabaskan tongue.

His wit endeared him to everyone. A course With the passing of Murassa'
Rawhani on

he gave in 1962 at the Winter Workshop in October 6, 1971, the BahB'i
Faith lost another

Fairbanks, Alask?, followed a very scholarly of that dwindling band who in
their own lifepresentation by another believer who had used times came into
the physical presence of

many books and reference cards drawn from Baha'u'llah and feasted their
eyes on that

a large briefcase. Pete opened his course with Blessed Countenance. She was
born in the

the words, "I'm not like the previous speaker fortress of 'Akka in 1887 and
grew up in the

who has to have a suitcase to carry his brains Sacred Household under the
shelter of the

around." He then pulled out a single sheet of Greatest Holy Leaf, the
daughter of Baha'u'-

notes and added, "I keep everything I know in Ilah. The name Murassa' (one
who is bemy back pocket." ' Tablets of the

Divine Plan, p. 10.

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

andria, Egypt where for a few months she was

in charge of cleaning the private room of

'Abdu'l-Baha by Whom she was given the

name 'Akkaviyyih (one who belongs to 'Akka)

and was asked by Him several times to sew

some of His clothes. She was also asked by the Master to chant for Him prayers at dawn. From the period of her life associated with the Ministry of 'Abdu'l-Baha two favoured recollections are drawn. One day the Master asked the people in His presence if anyone had a piece of fabric suitable for a garment. Upon hearing this question, Murassa' slipped silently from the room, hired a carriage, hastened home and returned with a length of cloth which won the approval of 'Abdu'l-Baha and from which, acting on His instructions, she fashioned a garment for Him. On another occasion Shoghi Effendi, who was then a young boy, asked her to accompany him in singing "O my God, Thou art nzy soul and my life . . ." Overhearing their voices the Master called to them, "Well done! Well done!" and asked them to repeat the song.

M u r a ~ ~ (Yazdi)

~a' Rawhani The bitterness the family suffered in their separation from 'Abdu'l-Baha was eased by jewelled) was given her by Baha'u'llah from the balm of His loving assurance: "I always Whom she received two Tablets. She was a remember you. . . I always think of you. . . You member of a pious family who were privileged are always with Me and you will never be forto render services to BahB'u'llih and His gotten," household, and was the granddaughter of The marriage of Murassa' Yazdi to 'Abdu'l-Uaji 'Abdu'r-Rahim-i-Yazdi, one of the first Vahhab Rawhani1 in 1921 reinforced her dedibearers of the Sacred Standard, whose story cated services, their home becoming a centre of is told in Memorials of the Faithful. attraction, hospitality and confirmations of the In her later years, from a rich store of spirit. precious memories, Murassa' was able to Mrs. Rawhani was the first woman to become vividly recall for the friends treasured reminis- a member of the Spiritual Assembly of Alexcences of this early period of her long and andria and dedicated her time to deepening the fruitful life. She recalled, as a young child, women in her locality, an activity in which she being ushered into the presence of BahB'u'llih was strongly encouraged by the Guardian of Who caressed her and then, holding her hand, the BahB'i Faith who in one of his communiled her to His own room and showed her a shelf cations written through his secretary expressed

where some sweets of two kinds had been the hope that she would be
 "aided to render an outstanding service to the
 placed. BahB'u'llah asked her which she pre-
 women".
 ferred. She chose the sweetened almonds with In February, 1957, when
 in her seventieth year, Mrs. Rawhani arrived
 which BahB'u'llah filled her cupped hands to
 as a pioneer in Rabat, Morocco, with the
 overflowing, smiling and touching her cheeks. approval of the
 When she related events of this kind she was beloved Guardian. She
 actively participated in the formation of the
 flushed with a luminous tenderness. Invariably Rabat and of Sale, and
 Spiritual Assemblies of age she regularly engaged
 she would say: "I remember this as if it were friends and teaching the
 despite her advanced children in these two
 happening now. I remember Him and His localities. She had a
 in deepening the particular gift for teaching
 overwhelming majesty, awe and glory! I
 children in these two
 remember it in detail." See "In Memoriam", p. 539.
 With her family, Murassa' moved to Alex-
 IN MEMORIAM

children and would often repeat the injunction
 of the Master that children must be educated
 with love, not coerced by force. Until her passing at the age of eighty-four
 she conducted a voluminous correspondence with Baha'i teachers and pioneers, never failing to
 respond to their letters by offering encouragement and
 comfort.

Mrs. Rawhani remained conscious to the
 last moment of her life, her thoughts fixed
 firmly on service to the Cause. Her burial in the
 BahB'i cemetery at Rabat was attended by a
 large number of believers and many others
 whose respect and admiration she had won.
 Also in attendance was a representative of the
 Iranian Embassy in Rabat.

S. R. ROUHANI

LAURAWALSH

1893-1971

Laura Walsh, soon after the death of her
 Walsh
 husband in Michigan, sold or gave away all of

Laura

the material possessions which could not be tery in Mexico City, which
will be marked by a
packed into her car, and drove alone to Mexico befitting plaque.
where she had never been before, arriving in Laura was in her
seventy-eighth year at the
Puebla in April, 1958. time of her death. After

more than thirteen
With determined resolution to dedicate the years of complete dedication
to her Beloved, in
remaining years of her life to the Cause of a foreign land, she further
assisted His Cause

BahB'u'llah, she immediately became a part of by leaving to it all her
earthly possessions.

BahB'i activities in Mexico and especially de- Her courage and devotion
will never be forvoted a large part of her time to the teaching of gotten by
all who knew and loved her.

children, preparing for their classes study

EDNA FORD

material which made use of her own drawings.

She was a retired school teacher who had

worked with retarded children. She seemed to

understand the needs and ways of children, and

was much loved by them.

H A B ~ BMU'AYYAD

(HAB~BU'LLAN~ U D A B A

K H S H)

In the last year of her life when her health

1888-1971

began to fail, she moved to Guadalajara,

Jalisco, for a few months, then to Tuxtla

meaning "confirmed",

Gutierrez, Chiapas, for a brief period, always

u d a b a k h h by

with the hope of regaining her strength and

was generally

continuing with the teaching of children. She

Kirmin&&h, Perwas in the process of moving again to Puebla sia. He

received his elementary education in

when she lost consciousness while walking 011

education at the

a street in Mexico City. She passed from this

His father,

world, apparently without regaining con-

intoxicated lover of the

sciousness, in October, 1971. The National

son, Murkd, was

Spiritual Assembly conducted a beautiful last

who had put an end

service and arranged for her burial in a ceme-

The name "Mu'ayyad",

was given to Habibu'llah u

'Abdu'l-Baha. Habib, as he

known, was born in 1888 in

sia. He

Kirman and continued his

American school in Hamadan.

a u d a b a s h , was an

Cause who, when his eldest

martyred, went to the man

to his son's life and

kissed his hand.

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THE BAHÁ'Í WORLD

In October, 1907, Habib came to the Holy Land where he spent a month imbibing wisdom from 'Abdu'l-Baha. Although he was planning to proceed to the United States for further study, at the suggestion of Hakim Harhn and with the approval of the Master, Habib directed his steps to Beirut where he enrolled as a

medical student at the American University of that city. During this period he had the bounty of serving Shoghi Effendi and sought spiritual knowledge from such outstanding scholars as Mirza Haydar-'Ali and Mirza Abu'l-Fadl. He was engaged in the service of the Baha'i friends in corresponding with various communities, in extending hospitality to visitors and pilgrims and in receiving and despatching Tablets to their ultimate destination. During the summers he had the privilege of visiting 'Abdu'l-Baha in the Holy Land and in catching glimpses of His infinite wisdom and knowledge. In one of His Tablets 'Abdu'l-Baha has written, in effect referring to that period of Dr. Mu'ayyad's life, that Habib's presence among the students of Beirut caused them to become like fresh blossoms adorned with the love of God; that with the utmost detachment and sanctity he arose to Habib's clinic also served as

Habib

soms adorned with the love of God; that with the utmost detachment and sanctity he arose to Habib's clinic also served as

room set aside for

unite the hearts of the friends to such an extent classes taught by Badi'

a school room for the

that "the fragrances of Beirut" perfumed the the world during this

Bushr~Yi.~ Although

Master's nostrils, He said.

period was greatly

convulsed and troubles

When 'Abdu'l-Baha departed for Europe and Mu'ayyad was often

raged about him, Dr.

America, Dr. Mu'ayyad was intermediary for years that this time spent

heard to say in later

the despatch of the Master's Tablets and telegrams. He also had the honour of rendering per-

in nearness to

sweetest, most presonal services to Mirza Abu'l-Fad1 and he participated in the activities of the Baha'is of Beirut.

Holy Leaf was among the

cious

Dr. Mu'ayyad later

returned to Haifa upon
 Habib graduated from the American Univer- the instructions of
 'Abdu'l-Bahi and soon after
 sity of Beirut in 1914. In July of that year he and he was instructed to
 proceed to Persia. During
 'Azizu'llBh Bahidur were requested by 'Abdu'l- the last days of his
 stay in the Holy Land the
 Baha to visit a number of countries in Europe Master gave him daily
 lessons in devotion to
 to counter the activities of Aminu'llah Farid the Cause, fortifying
 his spiritual powers,
 who had defected and was travelling in Europe feeding his heart and
 soul with the living waters
 in defiance of 'Abdu'l-Baha seeking to under- of illumination and
 guidance and directing him
 mine the COvenant.l in his future
 endeavours and services to the
 After completing this mission, Habib re- Faith. Upon his departure
 for Persia, 'Abdu'lturned to the Holy Land. World War I had Baha
 addressed a Tablet to Habib's father
 begun. For a period of time he operated a dis- stating, in effect,
 that he should thank God for
 pensary which was open to Baha'is and non- such a "worthy son" and
 describing Habib as a
 BahB'is in the Druze village of Abu-Sinan, "lamp enkindled with
 the love of God" and as
 north-east of 'Akka, where the Master had one "engaged in the
 service of humanity". The
 settled the Baha'is temp~rarily.~ The modest father would, the
 Master wrote, "infinitely
 rejoice in beholding his countenance and in in-
 See 'Abdu'l-Baha', by H. M. Balyuzi; George Ronald, haling the fragrances of
 his presence."

Oxford; pp. 407-408.

a ibid. p. 41 1.

See "In Memoriam", p.

545.

I N MEMORIAM

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Upon returning to his native land in 1915, verygreat andfar-reaching .

.. 'Abdu'l-Baha,

Habib settled in Kirmanshah and, following the Tablets

o f the Divine Plan

advice of 'Abdu'l-Baha, he forged personal ties
 with the local government officials and with the Napoleon Bergamaschi,
 called "Nip" or

local population of every class and creed. Al- "Bergie" by his friends,
 was part Eskimo. He

though engaged in his medical profession, he was born in Nome, but lived

in south-eastern
 spent his time, as circumstances permitted, in Alaska from the time he was
 twelve years of age. He was orphaned as a
 spreading the Baha'i Teachings among those
 young child and
 he found responsive. He was always firm in the attended the Bureau of
 Indian Affairs Schools
 face of difficulties and was a shield protecting at Wrangell and Sitka. He
 adapted well to life
 the Bahi'i friends against attacks by enemies of in the south-east, married
 a girl from Metlathe Faith. He was a member of the Local Spiri- katla,
 settled in Ketchikan, and became part of
 tual Assembly of Kirmankah for nearly forty the sophisticated life and
 cash economy there.
 years and for a long period he served, with de- Successfully acculturated,
 his Eskimo heritage
 votion and distinction, on the National Spiri- seemed remote indeed.
 tual Assembly. When he returned to Persia he In July, 1961, Napoleon
 became a Bahi'i. He
 married and had seven children most of whom was a quiet, though vital,
 member of the
 are under the shadow of the Cause following in Ketchikan community. Five
 years later he arose
 their father's footsteps and striving to emulate to plant the banner of the
 Faith of Bahi'u'llah
 his noble example. in the one remaining
 unopened territory
 During his lifetime Dr. Mu'ayyad wrote and assigned to Alaska in the Nine
 Year Plan, St.
 published two volumes of reminiscences which Lawrence Island-a lonely
 spot in the middle
 are replete with exhortations and admonitions of the Bering Sea, closer
 to Siberia than to the
 based on the principles of the Covenant, and Alaskan mainland, difficult
 to reach, offering
 illuminating accounts of the history of the only a subsistence living
 from hunting and
 Cause. He also wrote several articles published fishing, blighted by severe
 weather and long,
 in various Baha'i periodicals. It may be that his cruel winters. The only
 settlements on the island
 best-known work is the poem known as "Hold are Eskimo villages,
 Savoonga and Gambell,
 Thou My Hand, O 'Abdu'l-Baha!" This verse with a language, culture
 and customs different
 has been set to music and is much loved by the from other Eskimo
 communities. Napoleon

Baha'is of Persia who sing it frequently at their gatherings. had never been a part of primitive life nor had he followed the old ways of

the Eskimo people,

Informed of the passing of Habib Mu'ayyad, but with his three children aged ten, eight and

the Universal House of Justice cabled on October four, he settled in Savoonga where he found he

ber 29,1971: had

a half-brother who extended hospitality. Because there was no other housing available-a

GRIEVED NEWS PASSING FAITHFUL DEVOTED

common problem in northern communities-

STEADFAST PROMOTER FAITH HABIB MUAYYAD

the families lived in crowded conditions in a

WHOSE LIFE ENRICHED THROUGH SERVICES

small, two-room cabin for nearly a year during

RENDERED MINISTRIES MASTER GUARDIAN

which time Napoleon became a worthy boat-

CONVEY LOVING SYMPATHY FAMILY ADVISE

man, learned to speak the language and won the

HOLD MEMORIAL MEETINGS PRAYING SHRINES

love and respect of the island people who, in

PROGRESS HIS SOUL.

turn, won his heart. Lack of accommodation

caused Napoleon and his family to leave their

post until arrangements could be made to house

them. A prefabricated house was designed in

NAPOLEON BERGAMASCHI

Juneau, financed from Kodiak,

organized from

Anchorage, and constructed in Savoonga by

1935.-1971

Napoleon from materials gathered in Seattle

Magnanimity is necessary, heavenly exertion and shipped on the boat that makes one visit

tion is called for. Should you display an to the island annually. En route to Savoonga

effort, so that the fragrances of God be diffused- Napoleon learned that Keith Koontz who had

fused amongst the Eskimos, its effect will be expressed an interest in the Cause during

ELTON MASON SMITH

Born on March 4,1909, in a rural area of upper

New York State, Elton Smith spent his boyhood on his family's farm where his love of

nature-the soil, animals, trees and back and warm family ties left a lasting

inlpression.

Farm life was pleasant in spite of much hard work, and he credited his gentle mother with giving him the encouragement to go to college where he hoped to learn things that would enable him to help people.

After graduation from Cornell he worked for the United States Agricultural Extension Service and Farm Credit Administration. Meanwhile he maintained his earlier goal of wanting to help people. It was while he was working for a canning co-operative in 1948 that he learned about BahB'u'llBh. He readily accepted His Teachings and was soon conducting classes for children attended, among others, by his sons, Peter and Paul. He also served on an Area Napoleon Bergamaschi Teaching Committee in western New York State.

Napoleon's first sojourn there had embraced Early in 1953, with the hope of being able to

the Faith. "Yahoo!" was Napoleon's enthusi- pioneer in India, he applied for a position with

astic response as he threw his hat in the air; the the State Department (Institute of Interfirst fruit of his pioneering in Savoonga had

American Affairs). But he qualified for a been garnered. position open in

Colombia, South America,

After two years a group of dedicated BahB'is and was happy to go there with his family to

existed in Savoonga and Napoleon faced the assist the country people with the development

difficult decision of having to return to the of an irrigation system and, at the same time,

mainland where his eldest child could enter serve the Faith. While living in Guamo,

high school. The family then pioneered to Tolimo, Colombia, a third son, Stephen, was

Wrangell where Napoleon assisted to form the born to the Smiths. BahB'i example was the

first Spiritual Assembly at Ridvan, 1971. best means of teaching under the restrictions

On November 7, 1971, while driving down surrounding the activities of the friends in that

an icy street to meet a friend who had called period-permission for meetings was required

for assistance, a sudden crash quickly crushed and then only a few could meet-and Mr.

out his life. Napoleon Bonaparte was turned Smith's co-workers

appreciated his wisdom,
 back by the icy blasts of a Russian winter. helpfulness and patience.
 Despite insistent
 Napoleon I11 contemptuously cast aside the efforts to require
 Christian baptism, Stephen
 Tablet addressed to him by BahB'u'llah and was exempted.
 sank from glory into oblivion. Napoleon In 1955, Mr. Smith
 became Chief Agri-
 Bergamaschi restores honour to the name he culturist of the American
 foreign aid mission
 bears as he rises from obscurity. He recognized in Bolivia, where BahB'i
 teaching trips took
 his Lord, joyously received His Word, and him to all parts of the
 country. One of the
 planted His banner in the frozen heart of the greatest joys of his life
 in the service of Baha7u'-
 Bering Sea. llah was helping to give
 His Teachings to the
 JOHN E. KOLSTOE first two Bolivian Indian believers, AndrCs
 Jachakollo and his cousin.
 Elton's next "tour of duty" in 1958 took the
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 his loving attitude toward us. All BahB'is in
 Kenya, particularly the Africans, really love
 Elton because he was working hard to lay the
 foundation of the Baha'i administration in
 Kenya. We are sure he is at the right place in
 the spiritual world, and now he is with us in
 spirit."
 Another message read: ". . . To us he was
 like ou father, and his services to the Cause
 in Kenya will never be forgotten. We are sure
 he is in the presence of BahB'u'llih, the Bab,
 'Abdu'l-Baha, Shoghi Effendi, and all the dear
 and spiritual souls who left this world."
 From Uganda, the Hand of the Cause
 Enoch Olinga and his wife, Elizabeth, wrote:
 "Our hearts are consoled and our spirits
 cheered by the knowledge that dear Elton is not
 dead. He is living and radiant with the lights of
 spirituality and oneness, and in our hearts he
 lives forever. Elton was dearly loved in East
 Africa. . . . they still remember him and merition his name with respect and
 admiration."
 In its letter dated December 27, 1971, the
 Elton Mason Sinith Universal House of Justice stated: "His
 record

of devoted service . . . will always be remembered." Smith family to Ankara, Turkey, where his work continued to involve him with country

MEREDITH SMITH

people and where he contributed to the work of the Cause despite the circumstances obtaining there which restrict the Baha'is in their teaching activities.

ESMIE BURTON

A four-year rotation assignment in Washington, D.C., saw Mr. Smith active in the Spiritual Assembly of Montgomery County, Maryland, 1907-1971

The mention of Mrs. Esmie Burton's name

where he again taught a youth class. He also inevitably brings a smile and cheerfulness of

served on the Area Teaching Committee for the heart to those who knew her, as thought brings

Middle Atlantic States. to memory the many fine qualities of one whose

Finally, there was Kenya where Elton again exemplary life was characterized by an unserved the people-both professionally and dying love for Baha'u'llah.

spiritually-for six and a half years until Mrs. Burton was born, surnamed Forrest,

failing health forced him to return to the in the parish of St. Ann, Jamaica, in 1907.

United States. His humility and understanding She was a well-known primary school teacher.

of African people endeared him to their hearts. respected by all and dearly loved by her family.

He was a member of the National Spiritual Eventually she had to give up the school room

Assembly of the BahB'is of Kenya for five years due to ill health.

during which time he came to know and love She accepted the BahB'i Faith in 1951 in the

many of the believers throughout the country. parish of Portland, birthplace of that beloved

Teaching trips and conferences took him not soul, Dr. Malcolm King; who first brought the

only to the cities but also to small villages and Faith to Jamaica. She served on the Spiritual

remote rural communities. Assemblies of Port Antonio and Kingston and

At his passing to the Abha Kingdom on was elected to the National Spiritual Assembly

November 9, 1971, messages from Kenya

See "In Memoriam", The Bahd'i World, vol. xrv,

included the following: "We shall never forget p. 316.
 for a number of years until her death. At one her to give thanks to her
 teacher, Mrs. Brittime she was national treasurer. Fervency, zeal, tingham.
 and radiant acquiescence to the problems of A third Tablet,
 translated on July 20, 1919,
 life were some of the many beautiful qualities stated: As thou wert
 endowed with the power
 she possessed. Her faith was unshakable and of insight, thou llast in
 this manner discovered
 praise of Bahi'u'llih was often on her lips. the truth. Whoever is firm
 in the Covenant and
 Dedication and dynamic hope radiated from Testament is today endowed
 with a seeing eye
 her, often communicated by an emphatic and a responsive ear and
 daily advances in the
 gesticulation of head and arm that spoke of Divine Realm until he
 becomes a heavenly angel.
 spiritual youthfulness and alertness which Additional messages for
 Ella Quant were
 belied her years. In her dying moments she contained in the Tablets of
 'Abdu'l-BahB
 comforted her stricken family with the joyful addressed to other early
 believers. These mesassurance that she was being released to a fuller sages
 from her beloved Master, and the meeting
 life. Her final words were Words of BahB'u'llhh. with 'Abdu'l-Bahi in New
 York in 1912; were
 At her Bahi'i funeral service on December Ella's inspiration. Later
 correspondence with
 19, 1971, a Christian minister who knew Mrs. the Guardian, extending
 from 1925 to the year
 Burton and her family well, movingly eulo- of his passing, 1957,
 sustained her in her tireless
 gized Mrs. Burton as a Bahi'i extolling her effortsfortheFaith. Her
 servicecovered aperiod
 outstanding character, exemplary life and of nearly sixty-eight
 years, years that were to
 devoted service to the Cause of Bahi'u'llah. fulfil the prophetic dream
 that Ella would see
 She will long be remembered for her glorious the Bahi'i Faith as vast as
 the seas covering the
 spirit, her wholehearted devotion to Bahi'u'llkh earth. In all this she had
 a part. She was one of
 and His Faith which she loved so much, and that excited group of
 American friends who
 for her fervency and constancy to the hour of gathered at the pier to
 welcome 'Abdu'l-Baha
 her death. on his arrival in New York

in 1912; there were
 the years of association with those outstanding
 early Western believers who carried the Faith
 ELLA C. QUANT across the North American continent and
 laid
 the foundation of the administrative order; she
 ?-1971
 witnessed the rise and completion of the Mother
 On November 15, 1971, nineteen BahB'is Temple of the West; she served devotedly
 gathered at her graveside to lay to rest the throughout the ministry of Shoghi
 Effendi and
 human temple that had borne the soul of Ella lived to rejoice with the BahB'i
 world at the
 C. Quant. first and second elections
 of the Universal
 Ella's association with the Cause of Baha'u'- House of Justice. All who met
 her carried away
 IIAh began in the spring of 1903, and by the a glimpse of the spirit of
 'Abdu'l-Baha and a
 autumn of that year she had received the first fuller understanding of the
 Covenant.
 of the three Tablets addressed to her by When she was in her
 eighties, Ella undertook
 'Abdu'l-Baha. The first, dated August 1, 1903, what was described in the
 January, 1964, issue
 was delivered through Mrs. Isabella D. of Canadian Baha'i News, as her first
 inter-
 Brittingham and read, in part: He is God. national teaching trip, visiting a
 number of
 I ask God to make thee firm in His religion, to small, struggling communities
 in western
 confirm thee through the Breath of the Holy Spirit, Ontario. Reporting on her
 journey to the
 so that thou mayest speak forth the teachings of Canadian National Teaching
 Committee she
 God and guide the people into the Kingdom. . . stated: " . . . I feel I must
 assure you, as I have
 Verily, the bounty of God upon thee is great, been assured, of the many
 wonderfully degreat! Zj-thou remainest firm in the path of the cated BahB'is
 it has been my privilege to
 love of the Lord, thou shalt behold the doors of meet. I am not a trained
 speaker, neither do I
 success and progress open before thy face from think of myself as a BahB'i
 teacher, the disall sides. . . tinguishing
 feature of my life being the five
 Another Tablet, translated in November, days spent 'In the Presence of
 'Abdu'l-Bahi in

1909, contained praise, advice and encourage-
See "In the Presence of 'Abdu'l-Baha", by Ella C.
ment to teach the Cause of God, and exhorted Quant, The Baha'i World,
vol. XII, pp. 917-921.

MARTHA ROSS DEAN

1951-1971

DEEPLY DISTRESSED DEATH YOUTHFUL PIO-
'NEER MARTHA DEAN . . . PLEASE CONVEY
FAMILY FRIENDS OUR LOVING SYMPATHY
PRAYING HOLY SHRINES PROGRESS HER SOUL
ABHA KINGDOM.

Universal House of Justice

Martha Ross Dean, daughter of Mr. and Mrs.
George Rhoades Dean, was born on July 18,
1951, in Chicago, Illinois. The fifth of seven
children, she spent most of her childhood and
early youth in the town of Edwardsville,
Illinois. Martha, known to her friends as
"Marty", was raised in a warm and loving
household by deeply religious Christian
parents whose example inspired in their children an abiding reverence for God
and love
for His creation.

Marty's childhood and adolescence were
characterized by a sunny disposition, a keen
Ella C. Quant sense of humour and an ability to win friends
easily. She had a lovely singing voice and parti-
New York City, at His arrival in 1912, and the cipated in church and school
choirs. As a young
ensuing story of that experience under that child she often expressed the
desire to be a
title which our beloved Guardian, Shoghi missionary when she grew up.
Effendi, placed in permanent form in The Marty learned of
BahB'u'llah while she was
Baha'i World, vol. XII." Then saying that she in high school. She studied the
Faith for more
wished to add some personal thoughts to her than a year, attended informal
discussion
report, she continued: "I believe the birth of meetings, study classes and
BahB'i conferences.
the first Universal House of Justice (1963) has On August 28, 1967, she
declared her belief in
propelled the Baha'i world into a new era, in BahB'u'llah as the Manifestation
of God for
which we can no longer fail to recognize the this age. She was then sixteen
years old. Marty

great responsibility placed upon the Local saw her acceptance of the Baha'i Faith as the Spiritual Assemblies. We must indeed, I feel, turning point in her life. In service to Bahalu'-work towards a unity of understanding effort, llah and His Cause, she found her raison no longer seeing ourselves as nine individuals d'dtre, the focal point to which all her life plans (when in session) and working more and more and goals must needs refer. fully towards a oneness of decision, becoming After graduating from high school in 1969, truly as a strong pillar supporting this marvel- Marty was undecided as to what course to lous institution of the Faith of Baha'u'llah, the take. She worked during the summer following Universal House of Justice. With every blessing graduation at the Green Acre Baha'i Summer to you all, in the Greatest Name, your sister, School, Eliot, Maine, and then went to Little Ella C. Quant." Rock, Arkansas, where she worked first in a It was in memory of that spirit that a year Catholic orphanage and later in the Arkansas after the interment of the human temple that Medical Centre as a nurse's aide. Throughout bore the soul of the Maidservant of God sixteen this period she experienced the dilemma confriends gathered again to place on her gravesite fronting so many Baha'i youth, an indecision as a rose-tinted granite headstone, inscribed, to how best to serve the Faith. More than "Dearly Loved Baha'i-Ella C. Quant". anything else, she wanted to pioneer abroad, FRED H. REIS and yet she understood the need to prepare 508 THE B A H ~ W ' O ~ RLD Marty's life ended in tragic circumstances on December 24, 1971. She died of strangulation at the hands of an intruder who entered the , sleeping compartment of the train that was carrying her to Bulawayo after she had paid a visit to BahB'i friends in Wankie, Rhodesia, some 200 miles north-west. Her motiveless killing was the act of a deranged assailant who was subsequently apprehended, tried, convicted and sentenced by the Rhodesian courts. The grief occasioned by the sudden loss of

any loved one is always terrible; how much more so when the beloved is taken when in possession of health, beauty, vibrancy and youth. Her untimely death was a numbing shock to her family, friends and the BahB'i community who took solace in the knowledge that while still at the threshold of life Marty had recognized her Lord and with joy and courage arisen to do His bidding. Baha'u'llah has written:

They that have forsaken their country for the purpose of teaching Our Cause-these shall the Faithful Spirit strengthen through its power . . . By My life! No act, however great, herself through further education to better can compare with it, except such deeds as serve the Cause she so loved. After much prayer have been ordained by God, the All-Powerful, and consultation, the answer came. She was the Most Mighty. Such a service is indeed the offered the opportunity to join her sister who prince of all goodly deeds, and the ornament was pioneering for the Faith in Rhodesia. of every goodly act.

In October, 1970, Marty left the United

MARGO DEAN

States for her adopted goal. She stopped in London to visit the grave of the beloved Guardian, and was granted permission to visit Haifa to imbibe the fragrances of the Shrines.

SIDNEY I.

DEAN

In Bulawayo, Rhodesia, Marty quickly became a dearly loved and highly valued member of the BahB'i community. She enrolled in the doctorate in psy-

Sidney I. Dean earned his

doctorate in psy-

Bulawayo School of Nursing and was well liked by classmates and patients alike. She

chology from the University

of Portland,

Oregon, in 1956. In 1960,

he and his wife, Isaparticipated in a wide range of BahB'i activities settled in Honolulu, Hawaii where Dr.

and strove to fulfil her personal goal of com-

Dean secured a position as

a clinical psychopleting her training as a nurse so that she would logist

with the Department of Health. As he

be qualified to serve in African hospitals far

placed his books on a shelf

a BahB'i leaflet

from the large cities of Rhodesia. Although she fluttered to the floor. He

picked it up, saying:

was happy in Rhodesia and loved the Bahá'ís "I have carried this about for fifteen years. If

and the activities of the Faith there she often I ever become interested in religion, I'll look

expressed a sense of frustration that her household duties limited the amount of time she into the Baha'i Faith!"

His investigation of the Baha'i Cause commenced in 1962 and both he and his wife

sage of Bahí'u'llah. Her constant prayer was accepted it with scarcely a moment's hesitation that she might be used as a more effective tation. From the start, Dr. Dean desired to

instrument in the Cause of God. pioneer for the Faith, and in 1963, after

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China Seas held from January 1 to 3, 1971.

On April 21, 1971, they shipped their belongings to Mombasa, Kenya, and set out for Africa via Burma, Nepal, India and Iran.

It was while they were in Tehran that a cable from Haifa reached them granting their request to visit the Holy Land on pilgrimage.

After leaving Haifa, they stopped in Addis Ababa, where Dr. Dean was kept busy with public meetings, and then visited Nairobi, where he was interviewed on television.

After lengthy negotiations with the Zambian government, Dr. Dean was invited to fill a position as head of psychological services for the Ministry of Education in Lusaka. However, in order to be engaged it was necessary for him to leave the country temporarily. Therefore, he and his wife travelled to the United

States to visit family and friends while awaiting receipt of travel documents and visas which arrived after a lapse of three months. Their departure was fixed for December 26, 1971;

but on December 25, while addressing a Bahá'í

Sidney I. Dean fireside meeting, Dr. Dean was stricken with a

heart attack and passed away at 1.30 a.m. on attending the World Congress in London, the Deans left for a pioneer post in Hong Kong.

the following day.

Wherever he travelled,

Dr. Dean sought

They remained there for fourteen months after every means possible to proclaim the Teachings

which time, in response to a need described to of Bahá'u'lláh. He had a

persevering nature and

them by the Hand of the Cause Rahmatu'llah an indefatigable desire to ensure that everyone

Muhajir, they settled in Panchgani, India, he met learned about the Bahá'í Faith.

where Dr. Dean served as the principal of the On December 27, 1971, the Universal House

New Era School. They stayed there for a period of Justice cabled: of two years. GRIEVED LEARN PASSING

SIDNEY DEAN HIS

The Deans then spent a few months in the SERVICES MANY PIONEER POSTS MEASURE HIS

Philippines as travelling teachers. While there, DEVOTION CAUSE

BAHAULLAH CONVEY DEAR

they were asked to go to Taiwan to help form WIFE FAMILY

ASSURANCE PRAYERS HOLY

the National Spiritual Assembly. They re- THRESHOLD PROGRESS HIS

SOUL ABHA KING-

remained in Taiwan for one year and then re- DOM.

turned to Hawaii for reasons of health and to

consolidate their financial circumstances. In

1968, Dr. Dean secured a position with the

Department of Health in Hilo, Hawaii, and

stayed there until the end of June, 1970. Their

desire to pioneer was always foremost in their

minds, and Dr. Dean, especially, was intent on GRIEVED PASSING

STEADFAST DEVOTED

going to Africa.

TEACHER SHAYDANSHIDI

ASSURE RELATIVES

After stops in Guam and the Philippines, the FRIENDS OUR SUPPLICATION

HOLY SHRINES

Deans visited Malaysia where they stayed PROGRESS HIS SOUL.

long enough to publish Dr. Dean's book

Universal House of Justice

Bahá'í Talks for All Occasions. They were then

called to Singapore to assist with the organiza- Abu'l-Qasim Saydan-&idi was

born in Yazd,

tion of the Oceanic Conference of the South Iran, in 1882. His father,

Mirzi 'Abbas, was

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THE BAHÁ'Í ~WORLD

held in great esteem by the people in his locality the balance of his days teaching the Faith to

because of his learning and piety. His son, the people until he

passed away in 1972 at the

likewise, became well known and respected age of ninety.

in Yazd because of his devotion to the Imams

of the Muslim Faith, his eulogy of those holy souls and also his spirituality, which trait was discernible in his character from a very early
HANNEN

CARL A.

age. As a result of contact and discussions with
1895-1972

BahB'i teachers like Haji Muhammad TBhir
THE MEMBERS OF THE NATIONAL SPIRITUAL
Malmh-i and Haji V2iz Qazvini, he accepted
ASSEMBLY ARE GRIEVED TO LEARN OF THE
the Baha'i Faith.

PASSING OF CARL STOP HIS LONG AND MANY
Aflame with zeal, he determined to devote
SERVICES TO BAHAUULLAH WILL LONG BE
the rest of his life t o service to God's Cause and
REMEMBERED BY HIS NUMEROUS GRATEFUL
under the guidance of the National Spiritual
FELLO'W BAHAIS AROUND THE WORLD STOP
Assembly of the BahB'is of Iran he immediately
WE ASSURE YOU OF OUR PRAYERS FOR PRO-
set out on teaching trips which took him
GRESS OF HIS SOUL IN ABHA KINGDOM AND FOR
throughout Yazd and Kirman and Mashhad
COMFORT OF YOU AND YOUR FAMILY M YOUR
and a i r a z and Rafsinjan. He endured much
GREAT SORROW STOP HAVE CABLED WORLD
hostility and persecution by the enemies of the
CENTRE FOR PRAYERS AT HOLY SHFUNES.

Faith, culminating in a violent assault on his
National Spiritual Assembly of the
person in a bath one day where, at the insti-
Bahb'is of the United States
gation of a Muslim priest, one Husayn by name,
he sustained broken ribs and bones and damage
Carl Anthony Hannen was the son of Pauline
to his eyes, which eventually blinded him.
A. Knobloch Hannenl and Joseph H. Hannen2
The Guardian referred to his services in
of Washington, D.C. He was born in that
various epistles and in one of them advised
city on May 4, 1895. His parents were dedicated
him to teach in the Rafsinjan area. Here and
BahB'is who had been told about the Faith by
in and around Kirman, aaydkn-&idi spent
Mirza Abu'l-Fad1 in 1902. Carl and his brother
Paul were reared as BahB'is from that early
date.

In 1908, Carl's parents made a pilgrimage to 'Akka. While there, they asked 'Abdu'l-Baha whether Carl could be sent to Germany where his aunt, Miss Alma K n ~ b l o c h was , ~ teaching the BahB'i Faith. Permission was granted and in 1909 Carl was sent to Stuttgart, Germany, for two years of schooling.

Mr. and Mrs. Hannen received many Tablets from 'Abdu'l-Baha in which Carl and Paul were remembered with love and prayers. 'Abdu'l-Baha gave Carl the name "Natiq" (Eloquent). Both Carl's grandmothers embraced the Cause, in the early 1900's. Carl and other members of the family met 'Abdu'l-Baha in Washington, D.C., and in Pittsburgh, Pennsylvania, in 1912.

In 1918 Carl married Mineola Barnitz, also an early Bahi'i, in Washington, D.C. In a Tablet dated February 18, 1916, sent to the See "In Memoriam", The Bahri'i World, vol. VIII, p. 660.

See "In Memoriam", Star of the West, vol. x, p. 345.

See "In Memoriam", The Bahii'i World, vol. IX, p. Hhji Abu'l-Qrisin? SJaydbn-sic7 641.

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community and after several years, at the time of Carl's retirement, they moved to a warmer climate where, in Orlando, Florida, they served to build a strong local and state community. Wherever they were they served on Local Spiritual Assemblies.

Carl Hannen's entire life was characterized by boundless love and devoted service which he lavished upon all. No piece of work was too small or too big; it was attacked with selfless consideration and accomplished with complete dedication. His many friends deemed it a bounty to know him and were inspired to emulate him. We loved him very much.

Informed of his passing on February 4, 1972, the Universal House of Justice cabled :

GRIEVED LEARN PASSING CARL HANNEN HIS
STEADFAST DEVOTION CAUSE SINCE DAYS
MASTER LONG PERIOD DEDICATED SERVICE
HOUSE WORSHIP WARMLY REMEMBERED CON-
VEY FAMILY ASSURANCE PRAYERS PROGRESS

HIS SOUL ABHA KINGDOM.

Carl A. Hanne~z

GERTRUDE K. HENNING

young couple at the time of their engagement,
'Abdu'l-Baha described them as two heavenly
doves who desired to alight on one branch of
the rose bush to warble in unison melodies in
praise of God, and He supplicated that their
Koestlin, one of the
union would endure throughout eternity.
Baha'u'llah in Germany,

For nine years Carl served at the House of
her eighty-
Worship in Wilmette assisting Edward Struven
eighth year.

in overseeing the construction of the Temple.
Stuttgart. In 1907

"This was, I believe, the happiest period of our
Baha'u'llah from
lives," wrote Mineola Hannen. "Being near
Schweizer, I who
the Temple, living on the grounds, helping with
Dr. Edwin

guiding the many visitors to the structure,
in Stuttgart, who
seeing the finishing touches of outer ornamen-
pioneers in Germany.

tation and steps go into place was wonderful.
for the truth and

Our home was open to Baha'i visitors, and for
universal importance

any Baha'i occasion."

BahB'~i'lalhand became

Barbara Griffen, one of Carl's daughters,
recorded her recollection of her father's great
owned a shop at

happiness in deepening the knowledge of the
sewing machines.

believers: "This was Dad's life. He was always
Esslingen, spoke

so proud when those to whom he had spoken
relatives, customers and

and helped with understanding the Teachings
of many young

would then become active pioneers in other
Koestlin's home

communities."

to hear more of the New Day

ANNA KOESTLIN

1884-1972

On May 27, 1972, Anna

earliest followers of

ascended to the Abha Kingdom in

Anna was born in 1884 in

she heard of the advent of

her school friend, Annemarie

had received the Message from

Fisher,=an American dentist

was one of the first Baha'i

Together the friends searched

soon they recognized the

of the glad tidings of

Baha'is in their hearts.

Anna Koestlin's parents

Esslingen where they sold

Anna brought the message to

of it to friends and

neighbours, and soon a circle

people regularly gathered in

of God. Anna

Carl served on the Maintenance Committee

of the House of Worship while he lived in 'See "In Memoriam", Tlte

Bnlrri'i World, vol. xrrr,

p. 890.

Glenview. The Hannens helped strengthen this Stor ofthe West, vol. xvrr,

p. 358.

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T H E ~ ~ f l k W ' O i R L D

children, how they welcomed the Master and

offered Him flowers. She quotes the speech of

'Abdu'l-Baha, describes the taking of a photograph and the Master's departure

from Esslingen: "The Master sent . . . for me, and in a

hurry I made my way through the happy

crowd of children, and then I was standing at

the car with my beloved Lord . . . words in

Persian language reached my ears like heavenly

music. O how happy I was, how indescribably

happy !"

An account of that gathering, written by

Miss Alma S, K n o b l o ~ appeared

,~ in Star of

the West, vol. IV, p. 155: "We have had some

wonderful meetings; the one in Esslingen surpassed them all . . . About fifty

children and

eighty adults were present . . . the children had

been assembled holding flowers in their hands,

forming two lines for 'Abdu'l-Baha to pass

through . . . He looked so pleased and delighted to see the dear children." The

Master

distributed sweets to the children and said of

them, These children are of the Kingdom, they

Anna Koe.stlin

are illumined with the Light of God. .

. I love

them very much. They are mine. I hope they

knew that the children of today are the adults

will receive Divine

education, that they may

of tomorrow and therefore she taught not

receive heavenly

training; become fragrant

only adults, but children too. Every Sunday

plants in the Garden

of Abhii. They are very dear

morning a crowd of children came to -"Aunt

to me. May God guide

andprotect them, make

Anna's" to hear about the Master, 'Abdu'l-

of them useful men

and women for the advance-

Baha, and the significance of His Father's

ment of the Kingdom

on earth.

teachings for the whole of mankind.
departed the children

In 1911, Anna was invited to visit 'Abdu'l-

each handing Him their

Baha in Paris, and once more in February,
cannot describe it, so won-

1913. Who is able to describe her joy when
another eyewitness reported.

'Abdu'l-Baha accepted her invitation to visit
their dear little hands,

Esslingen! In honour of His visit on April 4,
the auto, covered with

1913, "Aunt Anna" arranged a children's
blessed hands to them.

celebration and reception. This event was really
that this event would go

the summit of her long life of service to the
Cause. In her diary we read: " O Esslingen, you

audience the following day,

happy town! Do you know why the hearts are
recorded as saying: That

throbbing with happiness and joy? No, you
meeting, a heavenly meeting; the

do not know! Otherwise you would hurry to
was shining upon it; the

receive in deepest humility this Lord Who is
Spirit surrounded that

honouring you today with His holy visit;
the West, vol. IV, p. 162)

you would adorn yourself for the wedding and
"Aunt Anna" held her Sunday

offer Him praise and gratitude for the high
children; she called her classes

favour of His Holy Presence-'Abdu'l-Baha
Garden".

'Abbas, Centre of the Covenant of God, will
difficult years of the first World

stay today within your walls!"

Esslingen friends sometimes

After this introduction she tells of her happy
join the Bahá'í friends,

God passes By, by Shoghi Effendi, p. 287.

The Bahá'í World, vol. IX, p. 641.

IN MEMORIAM

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the Esslingen group began anew. Nine young
year. She missed only one

friends formed the "Bahá'í Working Associa-

When 'Abdu'l-Bahk

surrounded His car,

fragrant token. "I

derfully sweet!"

"The children waving

and 'Abdu'l-Baha in

flowers, waving His

'Abdu'l-Baha said

down in history."

Addressing an

'Abdu'l-Baha was

was a spiritual

Light of the Kingdom

confirmation of the

meeting. (Star of

Until 1930,

classes with the

"the little Rose

After the

War, when the

walked to Stuttgart to

See "In Memoriam",

health during her last

Feast, shortly before her

death.

tion" of Esslingen, a forerunner of the Local conducted an extensive Spiritual Assembly. This group did pioneer and other friends work and published the first German Baha'i her last years in a magazine *Sonnender Wahrheit* (Sun of Truth). won many In 1921 all the BahB'is of Germany were in- friendly nature and vited to attend a Baha'i Congress in Esslingen. in the kitchen with the Always Anna Koestlin was busy, not always room with the initiating, but guiding, arranging and some- sick and if there times wisely and lovingly cautioning restraint she was often able to when young BahB'is waxed too eager in and establish harmony. enthusiasm. All the friends in Esslingen were although she suffered active but the Koestlin shop was the centre and to be friendly and focus to which many turned for advice and leaving this world, she assistance. In this period Anna served on the is beautiful to die!" National Spiritual Assembly of Germany and the Universal House Austria as it was known in the years 1923- 1959. In 1959 the National Spiritual Assembly KOESTLIN STEAD- of Austria was established as a separate entity. SINCE TIME BELOVED A new upsurge of activity resulted from tlhe SHRINES PRO- purchase by the Esslingen believers of a garden ABHA KINGDOM. property on which they constructed a Baha'i Centre,' mostly through their own labour and in the face of enormous obstacles. On its completion in 1931, the Esslingen BahB'is invited a group of young friends there to study BUZURGMIHR HIMMATI the Writings of BahB'u'llah and deepen their 1931-1972

In addition, Anna correspondence with Baha'is around the world. She spent home for the aged where she friends because of her joyful spirit. She helped dishes, and in the sewing mending. She cared for the were disputes or conflicts reconcile the differences Later, in the hospital, severe pain, she continued patient. One day, before told the nurse: "Sister, it Informed of her passing, of Justice cabled: GRIEVED PASSING ANNA FAST FAITHFUL BELIEVER MASTER STOP PRAYERS HOLY GRESS HER RADIANT SOUL

knowledge of the Faith; thus the first German Baha'i Summer School came into being, which to his many spread many blessings over Germany and the (Great), was born in surrounding districts. Throughout the period of construction, as the Bahá'í volunteers toiled to dig the foundations, mix the concrete, and lay these years his grandthe bricks and tiles, Anna would visit the site had a profound influence upon his almost daily bringing both material food and spiritual nourishment to the workers. Although he instilled a thirst many bombs fell in the surrounding area to serve humanity. during World War 11, the building and garden strong foundation of remained unharmed. consolidated it with After the war when the Baha'is were able to resume their work, once more Anna Koestlin's and your study must shop was the heart of the activity of the Ess- service to the Cause of lingen community. In her humility she sought who was guided by this to remain in the background but she was the "mother" of the Esslingen group until the last approximately fifteen years of her life, and she did everything she could to encourage full participation by younger members of the community. She was a model of a true Baha'i and to the end of her life continued to attend the Nineteen Day Feasts and bearing, a handsome to hold weekly fireside meetings, despite failing dominated by warm and The Baha'i World, vol. IV, p. 67. affectionate nature.

Buzurgmíhr Himmati, known friends as "Bozorg" Iran on August 5, 1931. His was spent in Kirman, in the of the country. During father development. Often he would about medical subjects and for knowledge and a desire The grandfather laid a faith in Buzurgmíhr, and love. "The Word of God must be in whatever you undertake be a preparation for God," he told the child, advice throughout his life. I first met Buzurgmíhr years ago when he was a in Bonn where he had to help form the Local combining his studies with Faith. He had a stately and expressive face penetrating eyes, and an

and his night-long struggle against pain; he was a cheerful and radiant pilgrim. When I last saw him he was in hospital. He spoke constantly about the progress of the Cause in Europe. On June 30, 1972, with Yri Bahci'u'l-Abhh on his lips, he ascended to the immortal realm. In this perishable world he lived only forty-one springs. He left for a world of everlasting spring where there is no sorrow or pain.

The Universal House of Justice cabled :
DEEPLY GRIEVED PASSING VALIANT SERVANT
BAHAULLAH BOZORG HIMMATI REQUEST HOLD
MEMORIAL SERVICE MASHRIQULADHKAR BE-
FITTING HIS OUTSTANDING SERVICES PRO-
MOTION FAITH GERMANY URGE BELIEVERS
THROUGHOUT THAT LAND EMULATE HIS DE-
VOTED SPIRIT PIONEERING PRAYING HOLY
SHRINES COMFORT STRENGTH BEREAVED FA-
MILY PROGRESS HIS SOUL ABHA KINGDOM FUL-
FILMENT HIS HIGHEST HOPES VICTORY CAUSE
HIS ADOPTED HOMELAND.

(Adapted from an English translation of an article by the Hand of the Cause Abu'l-Qasim I carried away alasting impression of the beauty Faizi published in Baha'i News of Germany, of his spirit and the sincerity of his desire to Baha'i Nachrichten, August 1, 1972.)
serve BahB'u'llah.

Eventually he completed his studies and became well known in his field of specialization but he remained modest, humble and tireless in his efforts for the Faith. Despite his academic and professional achievements he retained a childlike simplicity and purity of spirit; it was as though each time I encountered him in subsequent years I were again meeting the youthful student I had known in Bonn. He was a popular and effective speaker and much loved by the Baha'i youth. "Glory does not consist in acquiring material position and In a message addressed "To the BahB'is of the possessions," he would counsel them. "The World" and dated September 19, 1972, the purpose of this earthly life is to develop spiritual Universal House of Justice said:

perfections." On one occasion he declined an "With feelings of

deep sorrow we relate to
 opportunity to lecture at a university in order the Baha'i world the
 distressing circumstances
 -to address a BahB'i meeting. When the chair- surrounding the murder
 of three Iranian BahB'i
 man of the BahB'i gathering thanked him he students, pioneers to
 the Philippine Islands.
 replied that opportunities to serve the Cause of "Parviz Sadiqi,
 Farnarz Vujdani and Parviz
 God are precious and should not be abandoned F u r 6 ~ were
 i among a number of Iranian
 for lesser pursuits. Baha'i youth

who answered the call for pioneers.
 Although already stricken with the fatal With eleven others they
 registered at the Uni illness that claimed his life, Buzurgmihr made
 versities in Mindanao with the intention of
 the pilgrimage to the Holy Land with his de- completing their studies
 and proclaiming the
 voted wife. Only she knew of his discomfort Faith of BahB'u'llah.
 These three had conceived
 IN M E M O R ~ A M 515

Parviz Scidiqi Fnr cimarz Vujdcini

Parviz F u r ~ i d i
 the plan of making teaching trips to a rural area path of God, the Help in
 Peril, the Self inhabited by Muslims. When on July 31, the
 Subsistent."

authorities of Mindanao State University were
 On August 3, 1972, the Universal House of
 notified that they had left the campus the
 Justice cabled to the National Spiritual
 previous day and had not yet returned, search
 Assembly of Iran:

parties were immediately formed and the assistance of the police and local
 authorities ob- . . . PLEASE CONVEY FAMILIES OUR DEEPEST
 tained. After enquiries and search, led entirely SYMPATHY ASSURE
 THEM OUR FERVENT
 by President Tamano of Mindanao State PRAYERS PROGRESS SOULS
 THEIR BRAVE DE-
 University, the bodies of the three young men VOTED SONS WHO
 SACRIFICED THEIR LIVES
 were found in a shallow grave. They had been SERVICE BELOVED FAITH.
 shot, grievously mutilated and two had been
 decapitated. The bodies were removed and
 given BahB'i burial in a beautiful plot donated
 for the purpose. BARERE OTINIERA

"Immediately upon receipt of the tragic

1924-1972

news, Vicente Samaniego, Counsellor in Northeast Asia, in close cooperation with the Buakonikai village, Rabi National Spiritual Assembly of the Philippines, Island, Fiji, who died on August 2, 1972, beacted vigorously on behalf of the Baha'is and came a BahB'i in 1967. He was one of the was given the utmost cooperation and sym- Baban people from Ocean Island who settled on Rabi in 1945. pathy by the authorities, police, military and Barere was a strong civil. A convocation was called, attended by supporter of his local more than 900 students, faculty members and Baha'i community. He was one of the earliest University officials. Prayers were said in believers in Buakonikai where he served on English, Arabic and Persian. The President of the first Local Spiritual Assembly. He also the University gave a talk in which he said that made trips to Tonga and to the Gilbert and Ellice Islands to advance the murdered Iranian students are not ordinary the Baha'i Cause. students, for with them is the Message of BahB'u'llah which is the way to unity. The Council of the Student Body asked that their new Social Hall be renamed Iranian Student Memorial Hall. Three thousand people marched in the funeral procession and six hundred went to the burial site to attend the interment. "A dignified burial was conducted by the BahB'is in the presence of University authorities and friends. "The relatives and friends of these three young men, who gave their lives in the service of the Blessed Beauty, are assured of the loving sympathy and prayers of their fellow believers. The sacrifice made by these youth adds a crown of glory to the wonderful services now being performed by Bahi'i youth throughout the world. Baha'u'llih Himself testifies:

They that hath .forsaken their country in the path of God and subsequently ascended unto His presence, such souls shall be blessed by the Concourse on High and their names recorded by the Pen of Glory anlong such as have laid down their lives as lnartyrs in the Barere

Otiniera

He was a continuously active teacher on Rabi.

He did not hesitate to point out to his Christian

neighbours the need for a new Divine Revelation capable of uniting the divers
sects and

creeds. Because he had a warm, friendly personality and could be both comical

and disarming, he was able to present cogent proofs

of the validity of the Baha'i Message without

causing offence. He was well known as a teller

of humorous stories.

In 1969, Barere served as translator to Mr.

and Mrs. Russell Garcia, professional musicians from the United States, who

travelled

through the islands of the Pacific aboard their

trimaran delivering the Message through word

and song. Mrs. Garcia recalls: "Barere

Otiniera was a kind, happy and friendly fellow.

He sailed with us aboard Dawn-Breaker for

about a month. He not only helped with sailing,

which meant taking a three-hour watch at the

wheel twice a day, but his humorous ways

seemed to make the long days at sea pass

quickly."

Barere's example of steadfast faith in a

Williarn Paul

Coppock

village where there were but few Baha'is was

followed by the Buakonikai Assembly who

was gentle, sensitive,

dependable, honourable

ensured that his funeral, although attended by

and he was responsive to

the needs of others.

many of his friends of every persuasion, was a

Bill was an Eskimo and

proud of his heritage.

Baha'i one.

His love for his people was

a deep and beautiful

D R . PETER J. WOODROW

emotion which was reflected in his actions.

When word was received that a teaching

team was being formed in Juneau to engage in

a project called "Massive Encounter" which

WILLIAM PAUL COPPOCK

was designed to spread the Message

of Baha'u'-

llah throughout Alaska, Bill spoke at great

1933-1972.

length about his longing to be part of the

Perchance, God willing, the call of the King-

travelling team; yet he

recognized the need for

dom may reach the ears o f t h e Eskimos . . . the ~ a h i ' Teachings

i to be brought to his own

The continent and the islands of the Eskimos home village, Kotzebue. He weighed all the are also parts of this earth. They must considerations; on one side was his longing, and similarly receive a portion of the bestowals on the other a need which he could most of the most great guidance. effectively fulfil. His decision to return to 'Abdu'l-Baha, Kotzebue took great courage and a heart full Tablets of the Divine Plan of love. He knew there would be some rejection of the Message he was to give; how much more William Paul Coppock, known as "Bill" or difficult it is to bear rejection from those who "Willy" to those close to him, learned of the are close and dear to us! Baha'i Faith through Maynard Eakan and Bill was a man of few words and countless accepted it on July 27, 1969, in the Matanuska deeds. He was like a fountain, constantly giving Valley. He became a dearly loved member of of himself, forever doing something for some that community and was deeply missed after one. He taught many of the children's Baha'i he left. classes; it was a heartfelt, sincere teaching Bill's manner was quiet and thoughtful. He effort, with results that will long be felt here in Kotzebue. Bill's greatest happiness was felt when he was teaching. His lifeline was the Faith; he counted the days between the newsletters and issues of Bahci'i News. And he was truly thrilled when a letter would arrive proving he was remembered and thought of by a friend. In his home, Bill taught by action. His love for his family was shown by silent teaching; he taught by his efforts to live the life. The whole village learned by his deeds which far outweighed any words that could be spoken. On August 5, 1972, Bill was drowned in a boating accident at sea. A small measure of what this village felt for him was perhaps reflected in the large numbers who attended his funeral to pay their respects to a very dear and much loved friend. William Paul Coppock loved children, his family, his friends and his people. He loved fishing, boating and the sea. Most of all he loved God, and to give the Message of the

Cause. If you needed help he was always close at hand. He was a wonderful friend. In lonely hours he was a companion, and when needed he was a chauffeur, baby-'sitter, one to shovel 'Akariyyih sect of &iCah Islam. He comsnow, deliver groceries, a janitor-and always menced his education under the tutelage of his he was a servant of God. father and grandfather and pursued it in the LORI EAKAN religious schools which abounded in Persia in that age. He also studied logic, literature and philosophy and being talented and blessed with a good memory was enabled to learn by heart numerous passages from the Muslim scriptures. Having come across the writings of S h a y a Ahmad-i-AhsB'i and Siyyid Kgzim-i-

GRIEVED LOSS PREEMINENT SCHOLAR VALUED Rashti, the twin luminous stars who heralded PROMOTER FAITH ISHRAQ KHAVARI STOP HIS the coming of the Bab, he left home and wan- PRECIOUS INDEFATIGABLE SERVICES OVER dered from place to place in search of the SEVERAL DECADES WON HIM APPRECIATION truth, ever adding to his store of knowledge, BELOVED GUARDIAN STOP HIS SCHOLARLY but ever missing the object of his quest. CONTRIBUTIONSIMMORTALIZED THROUGH NU- So far, his total knowledge of the Bahi'i MEROUS USEFUL COMPILATIONS TREATISES Faith had been derived from literature hostile BEARING ELOQUENT TRIBUTE HIS DEVOTION to it. Nor was his first contact with Baha'is DEDICATION CAUSE GOD STOP URGE HOLD themselves any more helpful because the two APPROPRIATE MEMORIAL GATHERINGS ASSURE zealous friends who tried to attract him to the RELATIVES FRIENDS FERVENT PRAYERS HOLY Cause were unable to give logical answers to SHRINES. his line of arguing and this antagonised him, Universal House of Justice and caused him to veer from the BahB'i course of search for two whole years. Then, one day, 'Abdu'l-Hamid I b r a q U a v a r i was born in the in a public park he heard melodious chanting city of Maahad, in the province of Khuraskn, of some verses which captured his attention and Persia, on October 12, 1902, in a family whose stirred his soul. Surely,

he reflected, these
 members had ranked high among the I&na- Words are not man's
 composition, they are
 I N MEMORIAM 519
 God-inspired. He approached the reciter of nary) he discussed the Faith openly
 with the
 those verses. It was Mirza Yusuf m a n - i - 'ulamas and was able,
 single-handed, to dis-
 Vujdani, a well-known Bahi'i teacher, who comfit them all. The local divines
 signed a
 had been chanting Bahi'u'llah's Tablet to warrant for his death and lodged a
 complaint
 Nbiri'd-Din &kh, the king of Persia. He talked with the central government at
 Ba&dad. The
 and I b r a q a v a r i listened. It set his heart on matter was even raised
 in the National Parliafire, it captivated his soul. He accepted the ment and
 commented upon in the national
 Faith of Bahi'u'llah and resolved to dedicate press.
 the rest of his days to its service. His four-months'
 stay at Sulaymaniyyih
 When this reached the ears of the 'ulamas, ended when a government order
 required his
 it angered and enraged them. They roused the return to B a ~ d a dThe
 . object of his visit had
 rabble against him and threatened hip life. been achieved, however. Through the
 grace of
 To ensure his safety, the friends had to smuggle BahB'u'llah, the Cause had
 been publicly prohim under cover of darkness to sleep in a claimed and
 reported, many people had heard
 different BahB'i home every night. Ultimately, of it, literature had been
 distributed among
 he had to move to another town, Hamadan, high and low, and before his departure
 he had
 where he taught in the Baha'i school. But not had the satisfaction of seeing a
 Baha'i pioneer
 for long, for the enemies caught up with him arrive to keep alight the torch
 that had been lit.
 there and he was forced to move again. Over Back at Bahdad,
 I&raq U a v a r i was under
 a period of several years this went on and he the constant surveillance of the
 authorities. He
 was subject to severe tests and trials. The even paid a short visit to the
 Mosul Baha'is at the
 tenor of his life was shattered for no matter advice of the 'Iraqi National
 Spiritual Assemwhere he went or what job he took, he was bly and on his return
 to Ba&dad received an
 forced to leave it through the machinations of order from the government

expelling him from his foes or the uncongenial nature of his occupation in the country. At the same time a letter from the Guardian suggested that he should return to Iran. The day came when he returned to the National Assembly and suggested that he should just take no more. He returned to Iran. Distressed and distraught, he unburdened himself to his friends. Back home, his time was devoted to teaching his soul to the beloved Guardian and received and although based for a period in Tehran to from him a loving reply bidding him take heart, conduct study classes, he was constantly on the reminding him that gold was purged of its dross, travelling to different centres to teach dross only by fire, advising him to arise and the Faith and stimulate the friends to greater carry the Message to the people and good cheer levels of service. He visited numerous towns in to the friends. This communication breathed Persia; in fact, he visited most of the Bahá'í new life into Iḥraq Khavari and marked the centres in Iran and a full list would look like an turning point in his career. Not long thereafter, index page of an atlas. One incident at Qazvin the National Spiritual Assembly of Persia is worth noting. He lost his sight completely assigned him a teaching job in Sulaymaniyyih, and all efforts by the best doctors in Tehran to the capital city of Kurdistan, in 'Iraq. This, restore it were of no avail. After nine months they explained, was in response to a directive of treatment, they gave up his case as hopeless. from the Guardian who had desired them to A friend then reported the matter to the Guardian a competent teacher to go to that land who wired back an assurance of his town for a period and teach under the jurisdiction of prayers. The day after the receipt of this message tion of the 'Iraqi National Spiritual Assembly. I ḥ r a q u a v a r i could see again, to the astonish- Securing a passport was no easy matter at the mention of everyone, specially his doctors. that time, but this problem and others of a like During 1957-58, Iḥraq Khavari visited the nature were overcome and on the fourth of Baha'is in Pakistan. Djakarta, Singapore and February, 1936, IarAq U a v a r i was on his India and participated in the Conferences held

way to Sulaymaniyyih. Without any BahB'i there. At the suggestion of the Hands of the resident there to help him, he succeeded in Cause, he also met the friends at Dubai, Qatar, arranging several meetings with the Sunni Kuwait, Bahrayn and on a subsequent trip leaders. At one in particular, held in the re-visited these places as well as Jeddah, Beirut, Takyiy-i-Mawlana U a l i d (theological semi- London and some towns in Germany. He

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

attended the Palermo Conference and made a	Born in 1884,
Ethel Murray was the younger	
pilgrimage to the Holy Shrines.	and weaker of
twins, with such delicate health	
In the middle of the night of August 5, 1972,	that her activities
in childhood were restricted.	
I&raq m i v a r i got up with a pain in the chest	From the time of
becoming a Baha'i in the	
but before any help could be rendered he	early 1920s,
until her passing in 1972, her	
passed away.	health improved
markedly and she seldom saw	
I&raq m a v a r i translated into Persian The	a doctor.
Dawn-Breakers; Tibyan va Burhan (two vol-	After she
became a Baha'i in Springfield,	
umes); Dalil va Irdrid. His original works	Massachusetts,
Mrs. Murray, a photographer	
include a calendar, recording important data	by profession,
ardently devoted her abilities to	
during the first Baha'i century; a study outline	the service of
the Cause. When her marriage	
for the ~itcib-i-fqhn(in four volumes); study	ended, she moved
to Montclair, New Jersey,	
outlines for two epistles from the Guardian,	and for some time
was in charge of "Fellowdated 100 and 105 B.E.; a refutation of an	
ship House", a centre of Baha'i activities and	
attack on the Cause; Muhazarcit (talks on	hospitality. In a
letter to Shoghi Effendi, she	
various subjects at BahL'i Conferences); a	described her
hope for the expansion of this	
short account of the life of the Purest Branch;	house and upon
receiving his reply to the effect	
a brief biography of Muhammad 'Ali Salmini.	that this was not
the day for the friends to	
In addition, he authored books on non-Bah8'i	gather themselves

together away from the subjects and made many compilations from world but rather this was the time for the be- Bahi'i Holy Writings. One of the most useful lievers to scatter and teach the Cause, she of these is Ganjinih-i-Hudd va AhkLinz which immediately relinquished the idea of the centre and pioneered lo gives the laws and ordinances of the Kitcib-i- the nearby community of Aqdas and texts from other Holy Writings Bloomfield. bearing upon them. Constantly seeking opportunities to teach These books, essays and compilations will more actively, in 1936 she pioneered under the remain as a lasting tribute to I h r a q a v a r i ' s first American Seven Year Plan (1937-1944) to services to the Cause of God in the early stages Richmond, Virginia. Here her economic cirof its Formative Age.

cumstances were rendered more difficult

RUSTOM SABIT

because of lower rates of pay for her photographic work, but she remained at her post for several years.

ETHEL MURRAY

The call for pioneers in the

Ten Year Crusade

1884-1972

(1953-1963) inspired Mrs. Murray to

extend

her service in a new field. The United States

The exhortation of the Centre of the Covenant,

Baha'i News of September, 1958, records:

'Abdu71-Bahi, to carry the Faith of BahB'u'-

"Ethel Murray was among the first Baha'is in

Ilah to the Indians of North America evoked

this country to arise to pioneer among the

wholehearted response from Ethel Murray.

American Indians in the beginning months of

If obedience to the Centre of the Covenant in

the Ten Year Crusade. Leaving her home in

this world is the source of joy to BahB'is in the

Providence, Rhode Island, in November, 1953,

Abha Kingdom, she is now reaping that eter-

Mrs. Murray settled first in Asheville, North

nal harvest; for Mrs. Murray, in her many

Carolina, then in Bryson City, and finally in

years as a believer, enthusiastically supported

Cherokee, which she had chosen as her ultimate

the teaching plans of the beloved Guardian,

destination. This Reservation was of special built on the foundation of the Tablets of the importance to the Crusade, for the Cherokee Divine Plan, and in the advanced years of her language was the one chosen by the Guardian life found strength and purpose in teaching for the first American Indian translation of the the Faith in the heart of the Cherokee Reser- Baha'i Writings."

vation in North Carolina where she lived under Since residence on the Reservation was difficult circumstances as a lone pioneer from restricted to Indians or those to whom the June, 1954, to November, 1970.l

Indians would rent, Mrs. Murray felt her

l Letter dated August 10, 1972, from the National Spiritual Assembly of the BahB'is of the United States. prayers were answered when she finally man-

I N MEM[O R I A M

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to her door and always had shelter and food for anyone who came. She answered the letters which reached her in increasing numbers as her service in the teaching field became known, always expressing her great happiness at the privilege of serving in Cherokee.

"It is difficult to summarize the varied experiences of the last five years, years when I have been wholly dependent on BahB'u'llkh,"

Mrs. Murray wrote in 1958. "I felt that the first thing that should be done was to find someone to translate some of the BahL'i Teachings

into the Cherokee language. This took some time and effort, but finally two were selected who could work together . . . As distances to most of the Indian homes are so great that it was difficult to reach many of these people, and some other doors were closed, I decided to follow 'Abdu'l-Baha's example and try to get some people to come to me . . . My home was open to all, and I soon became known as 'the Baha'i lady'. I made it a point to follow Baha'u'llah's teaching in Tlze Ifidden Words,

Ethiel Murray

No. 30, from the Arabic: Deny not M y

servant

sho~lldhe ask anything fronz thee,jor Izis face is

aged to establish herself in Cherokee, first in a Myface; be then abashed before Me."

house and later in a dilapidated shack which	For some time Mrs.
Murray published a	
had not been habited for some time. She felt	column of religious news
and ideas in the local	
that this move, to a building without heat or	newspaper until the
opposition of resident	
plumbing, helped very much to draw her closer	clergymen brought it to
a halt. But by then	
to the Cherokee people, many of whom lived	some of the newspaper
personnel were her	
in similar circumstances. Although a slightly	staunch friends and she
had proclaimed	
better home became available later, it was	widely the Message of
Baha'u'llah.	
without running water until the very end of her	She wrote again in
1958 : "There have been	
stay. Throughout those years she had to gather	many happy experiences,
some humorous and	
drinking water in a rainbarrel. She walked four	some discouraging, but
Baha'u'llah has gradumiles to a small general store to obtain food	
ally opened doors of service, and made it	
and provisions and felt that BahL'u'llah had	possible to establish a
suitable place for a	
showered His blessings on her when a new	Baha'i Centre, with a
display in front, where	
bridge was constructed, shortening the distance	many of the thousands of
tourists from all over	
to the store by a mile and a half.	the country can stop if
they wish and learn	
Visiting Ethel Murray was like a continuous	something of the Faith; or
they will, at least,	
deepening class. To observe her actions was to	see the name 'Baha'i
Faith.' A few come into	
witness the movements of one totally centred in	the Centre for
literature . . . almost every day	
the propagation of the Faith. She gathered	I have callers and am
able to say a few words	
clothing to sell for a few pennies and with the	for the Faith."
proceeds purchased mattresses for Indian	One who had the
privilege of visiting Mrs.	
friends who were without. Over the years,	Murray a number of
times at Cherokee has	
through prodigious effort and spartan econo-	written: "On each visit
there were fresh signs	
mies, she saved enough money to purchase	of sacrifice and
selflessness on the part of Mrs.	
twenty-three mattresses for the needy, though	Murray. I remember

marvelling at the amount
she herself slept on a thin quilt laid over a chest. of space in her small
home which she had set
She prayed ardently for waiting souls to come aside as the Baha'i
meeting room. Then, when

I came on a later visit, I noted that she had had
a carpenter move the partition, thus reducing
her small share of the space and increasing that
of the meeting room. It was always neatly
arranged, with BahB'i books, pictures and
posters, and in front of the small home was a
large sign, 'BahB'i Centre.' "

The physical hardships she experienced were
considerable, but she did not speak of them.
At the end of her life she recalled: "I was
satisfied, for I had as much and more than most
of -the Indians; I did not come to make them
envious, and they knew I was not paid as a
missionary."

Only the future can make clear the result of
Ethel Murray's dedication; and each step taken
on that Reservation must one day yield its
fruit, for 'Abdu'l-Bahk has promised: One
pearl is better than a thousand wildernesses of
sand, especially thispearlofgreatprice, which is
endowed with divine blessing. Ere long thousands
of other pearls will be born from it.

Mrs. Murray passed away on August 5, 1972,
in Asheville, where she moved following a Pard Fred
Thiele

serious accident which she suffered one night
when she fell into a ditch running alongside served on many committees,
including the
the unlighted road on which she was returning Maintenance Committee, to which
he made
to her cabin from shopping in the general an invaluable contribution.
store.

In February, 1967, he was
engaged as super-
BETH MCKENTY vising engineer for the construction of the
Mother Temple of Latin America at Panama
and worked assiduously for its completion. He
became seriously ill three months before the
PAUL FRED THIELE formal dedication of the House of Worship
which took place on April 29, 1972-a date
1911-1972
corresponding to his tenth BahB'i birthday-
Paul Fred Thiele was born in Hamburg, Ger- and was unable to attend the event.

At his passing, on October 28, 1911. He was one of six living on August 9, 1972, the Universal House of children. The family came to America in 1923 and settled in Milwaukee, Wisconsin, where DEEPLY GRIEVED NEWS RECEIVED FROM Paul graduated from Milwaukee State Teacher's College, now the University of Wisconsin. Paul had a versatile career in teaching, selling, building, and he served for a time in the Merchant Marine. He married Helen Phillips of Kenilworth, Illinois, in 1937, and they have one daughter. It was typical of Paul that his arrival in Paul became a Bahá'í in April, 1962, in Panama on April 5, 1967, was quiet and un-Carmel, California, and in 1964 he moved to Honolulu where he was a member of the Local National Spiritual Assembly announcing his Spiritual Assembly for several years. He was very active in Baha'i community life and he time and date. He came and immediately set to Tablets of the Divine Plan, p. 52. work; within days of his arrival his first reports I N MEMORIAM 523 on the building of the road giving access to the of the House of Worship, answering their Temple were flowing to the Universal House of eager questions with the utmost courtesy. He Justice. From the time of his arrival until illness told us later, with a wide smile, that they beness terminated his activities, he was an outstanding example of devotion and unsparing attention; finally, they thanked him and asked dedication. His tall, strong figure and the if they might visit again. quality of his faith became a symbol for us of When illness first struck him, he returned to dependability, of security for our growing Hawaii for surgery, and within five weeks was Temple. Those who knew him the best cannot back in Panama. He

seemed annoyed by his	
speak of him without tears in their eyes; even	illness, impatient with
it. When it struck again	
those who knew him only through casual	and he felt his
strength failing, he appeared to	
contact or by sight remark, "He was a wonder-	be driven, as though he
must finish the work in	
ful man." Those who knew him intimately	a race against time. He
drove himself and those	
speak of his many kindnesses, his unpublicized	working with him. He
left Panama as silently	
charity and his spontaneous generosity. He	as he came, attempting
to conceal from his	
had a deep understanding of the Faith and his	friends the seriousness
of his condition. We	
explanations of its teachings were so clear and	felt deep grief that he
was not able to see the	
simple that the faces of his listeners lighted	consummation of his
efforts. Mrs. Thiele and	
with comprehension and joy.	her daughter attended
the dedication of the	
It is difficult to write about his personal life;	Temple in his stead;
friends from around the	
he lived so quietly. Many times he slept at the	world expressed their
loving appreciation of	
Temple site; he worked day and night; he was	Paul's efforts.
always the first one there in the morning and	A moving moment
occurred during the	
the last one to leave. An occasional dinner at	memorial service held
for him in his beloved	
the home of his friends was his only recreation.	Temple. While a young
Persian BahB'i chanted	
During the oppressive heat of the dry season,	the prayer for the
departed all the lights in the	
Paul never forgot the workmen labouring on	House of Worship went
out. Those sitting in	
the treeless hill in blazing sunlight; twice daily	the darkness, with that
beautiful tenor voice	
he carried to them plastic containers of ice	soaring up into the
dome, felt in the cool	
cold drinking water. A friend has written:	breeze blowing through
the unlighted building	
"His vitality and total absorption in the work	a sudden peace and joy.
We felt that Paul	
enabled him to succeed in bringing into reality	knew, and was happy,
and with us.	
the architect's design, and his talent was united	

MARION GOLDSTEIN

with the highest sense of responsibility."

Paul was always happy to conduct visitors around the site and to offer lucid explanations as to the significance of the structure that was HOLMES

rising on Cerro Sonsonate. Not all the visitors 1904-1972

were dignitaries, officials or Monseignors. On Knight of Baha'u'llah

one occasion a group of small boys from a nearby summer camp for underprivileged born on May 18, 1904,

children emerged from the pampas grass at the when she married

Temple site; uncertain of their welcome and Professor Holmes was a

perhaps made timid by Paul's booming voice, to her the Teachings,

they came waving a white flag on a stick. They of the Writings of

explained that from their camp site, at a slightly during their discussions, he

lower level than the Temple land, they had copy of Gleanings from the

watched the work for days and wondered what and invited her to read

this strange new building was; they had opinion of the Faith.

finally gathered their courage to come and ask. lunch and later when

Paul escorted them about the site and then sat she was reading the

with them on the wide steps and told them about engrossed when bedtime

the Faith of Baha'u'llah and the significance absorption continued for

'f W O R L D

about a week. Finally she completed her study incorruptible and ever of the volume and announced her acceptance

lasting reward, inasmuch as thou hast sought of the truth of the BahB'i Revelation. She never were blinded.

doubted BahB'u'llah or His Teachings again.

Mr. and Mrs. Holmes left their home in Miami, Florida, to pioneer in the outer islands of the Bahamas, arriving at their goal in

ETHEL MAY BOWMAN

Ethel Holmes, who was

was a Roman Catholic

Maurice Holmes.

Baha'i. He would relate

and point out the beauty

Baha'u'llah. Once,

presented her with a

Writings of Baha'u'llah

it and then give him her

When he came home for

he returned for dinner,

book, and was still

came. Her intense

thee with a generous, an

Him on the Day when eyes

EUGENIE

MEYER

October, 1953,' for which service they were
1884-1972

accorded the title, Knights of BaWu'llah, by
Shoghi Effendi.

Sometime in the early days

of the Bahi'i Faith

They settled in Hopetown, a village on a in the United States, Eugenie
Meyer, while

small island off the east coast of Great Abaco living in Miami, Florida,
visited the public

Island. There were less than one hundred library in that city.

While browsing among the

inhabitants at that time, Professor Holmes books on religion she came
upon a copy of

recalls, but there was a church, a library and a ~ i t a b - i - ~ q(The
~ n Book of Certitude) by

small elementary school with classes to the Baha'u'llah, a book
described by Shoghi

eighth grade. It was primarily a fishing village Effendi in God Passes By 2
as " . . . foremost

and boat building was the chief industry. The among the priceless
treasures cast forth from

diet available on the island consisted, in the the billowing ocean of
BahB'uYllah'sRevelamain, of conch meat, fish, turtles and lobster; tion."

Eugenie took the booktoher homeand in

there was no agriculture. Occasionally a ship a quiet moment opened its
pages. Years later

would put in at the harbour, bringing supplies. she told a friend that the
contents of the volume

As therewasno electricity or refrigeration, meat went right to her heart;
tears coursed down her

was available only when a villager would kill cheeks as the Words of
BahB'u'llah came alive

a pig and divide it among the people. for her. Thus she became
one of the early

For three years, Mr. and Mrs. Holmes re- believers of the Faith.

remained at their post, holding many meetings, About 1945 Eugenie
began pioneering in

observing the Baha'i Feasts and Holy Days, South Carolina,
particularly in Columbia and

but finding little response in the tradition- Greenville. She remained in
the south teaching

bound atmosphere of the island. Rapidly the Faith until the death
of her husband about

deteriorating health required Mrs. Holmes to 1960. At this time she was
76 years of age. Again

return to Miami for surgery. Unable to return she became a pioneer, this

time in the Ten Year
to the island because of Mrs. Holmes' health, Crusade, and took up a
post in Biel, Switzerland. The couple visited various centres and then land.
Biel is a city of two languages, German
settled in St. Augustine, Florida. While there, (Biel) and French
(Bienne). Eugenie had spoken
they were notified that their home in the German as a child but had
long since forgotten
Bahamas had burned but their Bahá'í library the language; however,
immediately after
was saved. The Holmes donated their Bahá'í arriving at her post she
started taking German
books to the public library on the island. lessons so that she could
more effectively fill
After a long illness Mrs. Holmes ascended to her role as a pioneer in the
German-speaking
the Abha Kingdom on August 24, 1972. section of the city. Later,
in consultation with
Maurice, her constant companion, recited the the National Spiritual
Assembly of Switzerland prayer for the departed as she passed on. She is land,
she settled in Thun to assist with the
buried in Evergreen Cemetery in St. Augustine. teaching work there.
In Gleanings from the Writings of Bahá'uY- Eugenie became ill about
1970 but would not
Ikah, xv, p. 36, we find: give up her feeling that
there was pioneer work
for her to do. She made a good recovery and
O My servant, who hast sought the good was able to resume the teaching work
again.
pleasure of God and clung to His love on the
When a member of the Swiss National Teaching
Day when all except a few who were endowed
Committee asked her whether she could conwith insight have broken away from
Him!
sider settling in Lugano in the southern part of
May God, through His grace, recompense
Switzerland to be the ninth member of the
The Bahá'í World, vol. XIII, p. 449. p. 138.
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of a distinguished colonial administrator, and
spent his early years on the Isle of Wight. An
Exhibitioner from Charterhouse School, he
entered King's College, Cambridge, where he
took his degree in Classics. He declined the
invitation to pursue an academic career and
t
went to Sarawak as a District Officer in 1938.

He left there in 1942 to return to England where he joined the Royal Air Force. During his stay in England he renewed his friendship with John Ferraby in London, a friendship dating from school and university days. Mr. Ferraby told him about the Baha'i Faith and he attended a few meetings before being posted to

I

Ceylon as an Intelligence Officer. To Dick's surprise and delight, he found in the library of the liner-turned-troopship on which he travelled, a copy of the translation of ~itbb-i-fqan

which he had been unable to obtain in England, and which he was allowed to keep as no one else had apparently manifested interest in it.

After his arrival in Ceylon, Dick was put in touch with the National Spiritual Assembly of

Eugenie hleyer the Baha'is of India, then responsible for

Ceylon. After concentrated study of the

Assembly in that goal area, Eugenie responded Teachings it was to that body he made his

with gleaming eyes. With a look of sheer joy declaration of faith in 1944, this being, possibly,

she exclaimed, "I knew Baha'u'llah spared me the first enrolment in Ceylon. Although he

for this." She moved to her new pioneer post corresponded with Baha'is during this time,

before Ridvan, 1972, and was very happy there. he did not again meet any for a period of

Soon after this, she suffered a brief illness and eighteen rrionths until he visited India on his

passed away at the age of 88. way back to Britain after the war.

The Swiss friends remember Eugenie es.. From 1946 to 1950 Dick devoted himself alpecially for her deep understanding of the most

exclusively to serving the Faith, pioneering

Teachings and because, when she read a prayer successively to Nottingham,

Newcastle, Glasor a passage from the Holy Writings, every gow and

Edinburgh. While in Nottingham,

word carried forth a power that was felt by where he was a member of the Local Assembly,

every heart.

he took a diploma in Adult

Education and had

the degree of M.A. conferred upon him by his

old college. As well as serving on the National

Spiritual Assembly from 1947 to 1955 and

RICHARD BACKWELL

filling, for a time, the office of

treasurer, he
 served on Local Assemblies, was an invaluable
 1914-1972
 member of the Assembly Development Com-
 "A stirring quest grows as it feeds anew . . . mittee and other national as
 well as local
 Possession of a pure, kindly, radiant heart committees, and became
 part-time manager of
 wins for him the promised sovereign state: the British Publishing Trust
 during which
 Ancient! Eternal! Everlasting! True!" time he compiled Principles
 of Baha'i Adminis-
 From Odyssey of a Baha'i, by tration, The Covenant of Bahh'u'llih,
 Pattern
 Richard Backwell of Baha'i life and Bahi'i Prayers. During two
 separate periods he also served as editor of the
 Richard (Dick) Backwell was born at Southsea, British Bahci'i Journal.
 Apart from this he
 On October 20, 1914, the first son Appointed a Hand o f the Cause In
 October. 1957.
 manager of a sugar company and assisted
 greatly in improving conditions for the sugar
 workers. The Spiritual Assembly of Georgetown was formed and incorporated and
 extension teaching was undertaken elsewhere in
 British Guiana as well as in French Guiana and
 Surinam. This work, in which the Backwells
 played a significant part, laid the foundation
 for the formation in 1970 of the National
 Spiritual Assembly of Guyana, Surinam, and
 French Guiana.
 Dick, Vida and their three children returned to England in 1961-62 where Dick
 helped in consolidating the teaching work in
 Liverpool before pioneering with his family,
 in 1963, to Northern Ireland, first to Bangor
 and later to Larne Rural District where they
 helped to found the first Spiritual Assembly.
 In 1963 he was again elected to the British
 National Assembly on which he served until
 1968 when he was appointed a member of the
 Auxiliary Board for the propagation of the
 Faith in Europe-being responsible for the
 Richard Backwell work in Ireland and Scotland-which task
 he
 executed with dedication and success until 1969
 contributed splendid articles, poems and com- when he became seriously
 ill. After surgery his
 pilations to the Bahri'i Journal, the Assembly health improved for a time

but the condition
 Development Review, and the Bahá'í Youth recurred and the last year
 of his life was spent
 Bulletin. in much pain and
 increasing weakness which
 During the British Six Year Plan (1944-1950) he bore bravely and
 patiently, uncomplaining
 he introduced and taught the Faith to his and cheerful, remaining in
 constant contact
 parents, both of whom accepted it and became with the Bahá'í friends
 and retaining his deep
 active and valued members of the British com- interest in the activities
 and progress of the
 munity. In this period he travelled tirelessly Faith until his death on
 October 4, 1972.
 from goal town to goal town and to already Relatives, Bahá'ís and
 many other friends from
 established communities serving as a public all parts of Ireland and
 the United Kingdom
 speaker "of compelling logic who never bored", attended the deeply moving
 funeral service and
 as one friend expressed it; at fireside and infor- burial in a beautiful
 hillside cemetery at
 mal meetings, "he spoke simply and was Ballycarry.
 acutely sensitive to an enquirer's needs . . . at Perhaps one of Dick's
 most outstanding
 summer schools, an evocative and brilliant qualities was his ability
 to listen patiently and
 teacher." It should be mentioned that his attentively to one's
 difficulties, problems or
 participation in the programme of the first doubts and then to assist
 in finding an answer
 Bahá'í Summer School of Scotland, held at in the Bahá'í Writings. As
 has been written of
 St. Andrews in 1971, is a memory dear to the him, "he exemplified . . .
 nobility of character
 attendants from the mainland and the islands. and disinterestedness of
 service to all human
 It could be seen even then that he was far from beings without any
 exception whatsoever;
 well, though he was as radiant, gentle, brilliant admirably versed in the
 Teachings, he was unin discourse and in humour as ever.
 compromising and immediate when anything
 In 1951 he married a fellow Bahá'í, Vida wobbly or unsure was
 propounded, courteously
 Johnston, in Leeds, Yorkshire, where they giving chapter and verse
 from the Writings to

lived until they pioneered to British Guiana support his point."
(now Guyana) where Dick worked as personnel The British Bahb'i
Journal of February,
I N MEMORIAM

1973, carries "An Appreciation"

-- of Richard

acknowledged a review of his last book, published posthumously. Surely the final
paragraph of that review is an echo from the hearts
of all who had known him, worked with him
and learned to love him: "Dick's permanent
services to the Cause of God attain their zenith
in his final book The Christianity of Jesus
(Voluta Press, Portlao, Co. Waterford,
Ireland, 1972) . . . To read this book of one so
recently passed on to the Abha Kingdom is an
enriching and lovely experience and for those
who have known this charming, devoted and
scholarly man, it is to recall his illuminating and
refreshing conversations. His gift to us is the
fruit of many years of loving thought and is
very precious."

On October 5, 1972, the Universal House of
Justice cabled :

GRIEF PASSING EARLY AGE RICHARD BACK-
WELL GREATLY ASSUAGED TERMINATION HIS
SUFFERING CONTEMPLATION DISTINGUISHED
RECORD SERVICE SOUTH AMERICA BRITISH
Leong Tat Chee

ISLES SPIRITUAL RADIANCE EVENING EARTHLY
LIFE STOP EXTEND FAMILY FRIENDS LOVING
SYMPATHY ASSURANCE ARDENT PRAYERS his very orthodox wife and
antagonistic family

SACRED THRESHOLD PROGRESS SOUL ABHA of seven grown children,
each of whom

KINGDOM THIS OUTSTANDING BELIEVER. accepted the Faith
separately over a period of
many years and became strong, active BahB'is
in their separate home centres.

Mr. Leong was elected chairman of the first

LEONG TAT CHEE Spiritual Assembly of Malacca which was
formed in 1955 and he filled the vacuum left
1910-1972

by the departure that year of the resident

In 1955, in a quiet little town of Malacca, pioneers. The progress of
the Faith in Malacca

Malaysia, an event took place that was des- was exciting and dramatic

at a time when there
 tended to affect the progress of the Bahá'í Faith was very little activity
 in any other part of the
 throughout that country. Leong Tat Chee, a country. As the community
 developed, how-
 Chinese, learned of the Faith through the ever, opposition grew in
 many quarters and
 efforts of Dr. and Mrs. K. M. Fozdar, early there was much confusion
 among the believers.
 pioneers to the area. As an official of a society In this period of growing
 pains, Uncle Leong,
 which was a federation of five religions- as he was lovingly called
 by everyone, stood
 Taoism, Confucianism, Buddhism, Christian, out as a beacon light
 around whom the steady, and Islam-Mr. Leong was intrigued by fast
 believers could rally and his wisdom steered
 the new Teachings, but suspicious and defiant the friends through the
 crisis. This was an imabout Baha'u'llah's claims. He finally accepted
 portant period in the history of the Cause in
 a challenge to read the Writings for himself, Malaysia, for from this
 group of believers
 took two full weeks leave from work and arose many of the
 pioneers and travelling
 locked himself in his room with every avail- teachers who later
 influenced the growth of the
 able Bahá'í book. When he finally emerged, Faith not only in
 Malaysia but in many other
 he was a Bahá'í, and from that day onward he parts of the world.
 never looked back for a single moment. His Uncle Leong was
 himself beset with many
 sincerity and steadfastness gradually won over personal problems which
 he overcame with
 'f WORLD
 exemplary courage. He donated his house, called upon Malaysia to prepare
 Singapore for
 which was the Bahá'í Centre of Malacca, to the the establishment of its
 National Spiritual
 National Spiritual Assembly of Malaysia. Assembly. Prior to this, his frequent
 visits to
 Like many other conservative Chinese homes, Singapore had resulted in the
 establishment of
 there hung outside this house, a large tradi- a second Local Spiritual
 Assembly; for approxional name-board, handed down through the imately fifteen
 years only one Assembly existed
 generations; and when Uncle Leong replaced on the island, and five were
 required to fill the
 this with a sign board on which "Bahá'í Centre" goal. A report written by Mr.

Yan Kee Leong

was boldly printed, his friends and relatives in December, 1969, illustrates how indefatigable were convinced that he had definitely parted ably Uncle Leong worked: "All goals will be accomplished . . . Leong Tat

Chee, in spite of

Uncle Leong served as treasurer to the his suffering, wakes up early in the morning,

Regional Spiritual Assembly of South East supplicates to the Almighty, and then we plan

Asia which functioned from 1957 until 1964; the day's work. . . We get into Leong's car and

he had the priceless privilege of being the only return to the Centre only when the day's work

Malaysian to attend the International Conven- is done . . . "

tion held in Haifa in 1963 to elect the first In 1971, five Assemblies were elected in

Universal House of Justice; and at the World Singapore largely through the assistance and

Congress in London that year he was singu- inspiration of Uncle Leong who regretfully

larly honoured to represent the seven hundred had to leave because of ill health before the

million members of the Chinese race. election of the National Spiritual Assembly of

In 1964, Uncle Leong was elected to the Singapore at Ridvan, 1972. A lingering illness

National Spiritual Assembly of Malaysia, and slowed down his physical activity, but he conin that same year was appointed to the tinued faithfully to discharge his duties as an

Auxiliary Board, the first Malaysian to Auxiliary Board member through extensive,

serve in this capacity. In his new role Uncle loving and regular correspondence with

Leong's services to the Malaysian community pioneers, Assemblies, committees, editors of

were intensified and his little car was always Baha'i bulletins, youth groups and isolated

bursting with Baha'is being taken on regular believers. Many despondent friends were

teaching trips to near and distant places cheered by the warm encouragement flowing

throughout the country. He was a valued em- through his letters which often contained

ployee of the government of Malaysia which generous contributions to assist in their work.

bestowed upon him the Pingat Jasa Kastria Not a murmur of complaint was ever

heard by
 award for outstanding services rendered to the anyone through all his long
 months of physical
 country. As the demands of the teaching work agony; rather, his radiant spirit
 was a shining
 grew he made an early retirement in order to example to all who came in contact
 with him.
 devote more time to the Faith. Uncle Leong passed away
 while saying his
 Although he was deeply involved in local prayers a few minutes after midnight
 on
 teaching, Uncle Leong's vision was always October 9, 1972. Beside him was a
 cherished
 world embracing. In 1965, accompanied by Mr. photograph of 'Abdu'l-BahB and in
 his prayer-
 Yan Kee Leong, he embarked on a teaching book was found a long list of names of
 those
 tour of Hong Kong, Macau and Taiwan, inten- he remembered in his supplications.
 Uncle
 sified his study of Mandarin, assisted in the Leong was, himself, one of
 Bahii'u'llah's
 translation and publication of BahB'i literature greatest gifts to the BahB'is
 of Malaysia-one
 into Chinese and, awakened the Malaysian be- whose deeds exceeded his words. At
 the time
 lievers to their great responsibility towards of his passing the Universal
 House of Justice
 China. Although he could not fulfil his great cabled these words :
 desire to pioneer to that region, he inspired
 others to do so. DEEPLY GRIEVED NEWS PASSING
 SINCERE PRO-
 Singapore was Uncle Leong's other great MOTER CAUSE LEONG TAT CFIEE
 HIS DEVOTED
 love. Despite his failing health he and Mrs. LABOURS INCLUDING SERVICES
 AS MEMBER
 Leong left their comfortable home in Malacca AUXILIARY BOARD WILL LONG
 BE REMEM-
 in 1969 when the Universal House of Justice BERED STOP HANDS JOIN HOUSE
 IN CONVEYING
 IN MEMO RIAM 529
 RELATIVES FRIENDS LOVING SYMPATHY AS-
 SURANCE FERVENT PRAYERS SHRINES PRO-
 GRESS HIS SOUL.
 SHANTHA
 SUWDRAM
 MARY TILTON FANTOM

1897-1972

"Mrs. Mary Fantom is the first one of Hawaiian blood to accept the Cause. Her great heart

of love and pure spirit have enabled her to keep the friends together when Kathrine Baldwin was away. Her home in Spreckelsville has been the centre where the meetings were held in love and unity." Thus wrote the Hand of the Cause Agnes Alexander in Personal Recollections of a Bahci'i Life in the Hawaiian Islands.

Mrs. Fantom served faithfully for many years as the recording secretary of the Local Spiritual Assembly of Maui which was established in 1928 and contributed generously of

her efforts and resources. She was among the first to hold children's classes on Maui. Each Tilton Fantom

Mary

year, in June, BahB'is and their friends gathered in her spacious gardens for a special Unity she may truly be regarded

children of their own,

Feast. Long confined to a wheelchair, but mother", for her love and

as an "international

undeterred by this physical handicap, she was many now scattered

generosity extended to

a devoted servant of the Faith to the end of her globe. life.

across the face of the

LILLIAN CHOU

Born in Lahaina on July 7, 1897, Mrs.

Fantom lived in Spreckelsville until March, 1968, when she gave up her home and moved to I-Ionolulu to spend her remaining years at a MATTHISEN

ANDREW F.

retirement centre. She ascended on October 24, 1885-1961 1972.

A letter she wrote to Miss Alexander in 1941, MATTHISEN

NINA B.

describing the observance of the birthday of 1895-1972

Baha'u'llah, held at her home, captures some-Knights of BahB'u'llah

thing of the spirit of this radiant friend: "It was a wonderful gathering. I greeted everyone .had the honour

Andrew and Nina Matthisen

with Allah-u-Abha. Oh, everyone seemed so Baha'u'llah by the

of being named Knights of

happy! Even before the meeting someone said, beloved Guardian as a result of their pioneering
'I am so happy that I came.' I said, 'Yes, this is to the Bahalna Islands in January, 1954.
a special happy day for all of us because it is Andrew F. Matthisen was born on May
Baha'u'llah's birthday. Let us sing Tell tlie 31, 1885. His mother, Hannah Matthisen, was
Wo~zdrousStory, and as we sing, think that we one of the early American believers. Andrew
are singing to the whole world!' " To each accepted the Faith as a young man and was
friend who attended she gave the gift of a plant, associated with Albert Windust in carrying out
a symbol of the Faith, as one guest remarked, various projects in the early years of the
"for they bear seeds and will keep growing." establishment of the Faith in the United States,
To all who knew her, she was "Aunty May". At the time of his marriage to Nina Z. Benedict.
Although she and her husband, James, had no Tlie Bnlid'i IVorId, vol. xrrr, p. 449.

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

Andrew F. Matthisen

Nina B. Matthisen

in 1922, Andrew was already a confirmed and be applied to the matter. A few days later I
active Baha'i. received from him fifteen
typewritten pages and
"Matty", as he was known to everyone, was in them, my answer. He had searched the
a tall, well-built man with sandy hair and blue BahB'i Writings and made a wonderful comeys which would glow with enthusiasm or pilation,
logically assembled and embracing
twinkle with amusement. Although retiring in many facets, so that everything became clear.
social conversation, he was dynamic when He had a great concern for all people and his
speaking of the BahB'i Teachings. An excellent private charities were many.
teacher, he had a thorough knowledge of BahB'i In the Matthisen home there was a warm
literature and a broad understanding of the welcoming hospitality and an atmosphere of
religions of the world, resulting from his study harmony and spirituality; one was caught up in
of them and of ancient and modern philosophy. an aura of wide vistas of

spiritual and intellec-

He seemed to know instinctively what an individual vision, which was so much a part of both of them. I once mentioned to the Hand of the Cause Amelia Collins how able to approach one's spiritual, emotional or atmosphere in other places. much I missed this intellectual needs in a manner uniquely suited She replied, "My dear, of course you will find it in this home; you will have to try to create it elsewhere." provide the well selected and applicable word, When the Guardian called simile or analogy; a story drawn from the life for pioneers in the Ten Year Crusade, of 'Abdu'l-Baha illustrative of a point; a purely Andrew and Nina logical analysis of a problem; or even a bit of volunteered and with their daughter, Mary Jane, they settled in Nassau, Bahama Islands. poetry to stimulate one's interest and lead the discussion to a spiritual level. They immediately established fireside meetings

Once, as a very new BahB'i, I was confused once or twice a week, with an average attenabout a problem and eager to find a response dance of sixteen or seventeen people, many of whom had to be transported appropriate to a follower of Baha'u'llah. I by automobile to wrote to Matty asking his guidance and clarifi- their home. The first one to accept the Cause was a young man from cation of certain of the Teachings which might Barbados, a member of

I N MEMORIAM

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the police force; after listening to a talk on sooner; doctors don't understand BahB'is."

prayer, he asked: "Teach me to pray." By On October 14, 1961, Andrew died, as radi-

April 20, 1955, there were enough believers so antly acquiescent to that transition as he had always been to whatever life had brought him, formed. this beloved servant and

Knight of Bahi'u'llah.

In March, 1955, Sunday afternoon meetings Nina Benedict Matthisen was born on July were started in Adelaide, a small community 31, 1895 and became a BahB'i six years after

about fifteen miles from Nassau, but although her marriage. Long after that she was to say to me in a tone of chagrin, the attendance averaged about sixteen, the "Can you imagine! I walked around that house for Faith did not take root. In May of that year BahB'i book on every table, six years with a and refused to even open them!" Her later the Matthisens spent a week in a thatch- covered hut at Bluff, on the island of Eleuthera; and the name of BahB'u'llah was planted in the what she considered were those wasted years. Nina composed a number of musical selec- tions with Baha'i themes They also spoke at Current, another small and, with Matty, served in various community on Eleuthera island, going there capacities at the House of without advance notice. They rang the school bell and within minutes a large audience leaving for her pioneering post, she was a memassembled, people even standing outside with ber of the Spiritual Assembly of Chicago. She had a lovely speaking their heads in the windows. Although invited voice, but had never had to return there, the way did not open before the occasion to use it on a public platform. With a view to increasing her Matthisens had to return to the United States. she took public speaking lessons and thereafter gave many talks at schools, ing a class attended by about twenty-five native clubs, the Bahi'i Centre in Chicago, the children. Nina frequently commented on the ease with which the children memorized prayers Wilmette, and over the House of Worship in radio. Perhaps the largest audience to hear and quotations from the Sacred Writings. her speak was the Using the pen name "A. Channel", Nina National Convention of Federated Women's Clubs. Her friends were contributed a weekly column titled "The many and she con- ducted a wide Treasure Chest" to the Nassau Guardian. As its popularity grew the editor asked permission to end of her life her mail came from all over the

use her real name; from then on it was headed world. After many years of heart trouble, her final illness was a short with her photograph. The column was a com- on November 9,1972. one. She passed away My final tribute to this pilation of quotations on various subjects and the names of the Central Figures of the Faith, and of Shoghi Effendi, often appeared under and Knight of Baha'u'llah is this: I always felt nearer to the Kingdom when the quotations. I was with her.

During their stay in Nassau, the Matthisens

H AZEL MEESE

were privileged to serve as members of the American Teaching Committee of the Greater Antilles from 1955 until 1959, when Nina's health made it necessary to return to the 1912-1972

JOY HILL EARL

United States. They left behind, for use by the community, a well-stocked library of BahB'i HANDMAID BAHA-

GRIEVE PASSING FAITHFUL

books and study outlines. They settled in Fort EXEMPLARY SERVICE

ULLAH JOY EARL HER

Myers, Florida, and assisted in establishing the OVER LONG PERIOD

PIONEER FIELD FAR EAST

first Spiritual Assembly there.

AND TEACHING HOMEFRONT

GREATLY VALUED

Nina was advised by the family physician not PRAYERS HOLY

ASSURE DEVOTED HUSBAND

to let Matty know that he was succumbing to a SOUL.

THRESHOLD PROGRESS HER

terminal illness and for a time she lived in Universal House of Justice

private distress with that knowledge. When she finally shared the knowledge with Matty, he coincidences which

By one of those mysterious

said with a smile, "You should have told me one whose memory

we can never explain, the

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

was honoured by this cablegram was born exactly ninety-five years after BahB'u'llah, even to the hour of the day, at dawn on November 12, 1912. She was named by her grandfather, a Christian minister, quoting Psalms 305, "...Weeping may endure,for a night, but joy corneth in the morning." And this verse seems to have been the keynote of her life, for

although plagued with ill health from childhood, undergoing physical pain and successive operations during most of her adult life, for the more than thirty years that she served the Faith, Joy was a constant source of inspiration and illumination to all who knew her. Of Negro background, with an admixture of American Indian and Scottish-Irish blood, she transcended the barriers which racial prejudice would attempt to place in her path by the deceptively simple expedient of ignoring them and proceeding on her way.

Her college training was in the field of music, at which she was so successful that in 1932 she was awarded the Nadja Boulanger scholarship for study at the Fontainebleau Conservatory Earl Joy Hill

in France. Although the Depression made it impossible for her to take advantage of this this area, helping Juliet Thompson² with her opportunity, she retained her musical interest fireside, serving on the Spiritual Assembly of and artistry at the piano to the end of her New York, and spending much time at Green life. Acre. Thus it was that she

was at Eliot, Maine, Attracted to the Faith in the late 1930s, when Louis Gregory passed away in 1951, and Joy eagerly sought out older believers and because of the close tie between them, most of engaged them in long conversations, drinking the arrangements for his funeral devolved on in everything they could offer. The one who her. How thrilled and delighted she was when the cable from the beloved Guardian named her "Uncle Louis" a Hand development was Louis Gregory.¹ He took a special interest in her, and she reciprocated According to long-cherished plans, Joy and her husband were to be in Japan by Nawwas calling him "Uncle Louis". Ruz of 1952. Joy's hospitalization during the winter of 1951-52 made no difference. Her passport on many circuits under the auspices of the port photograph had to be taken in the hospital, but she left on schedule. national Race Unity Committee and College

After a storm-battered
Speakers Bureau. She was also called on to 17-day trip across the
Pacific, the two new
teach at Louhelen (now Davison) and Green pioneers set foot on
Japanese soil on March 14,
Acre BahB'i Summer Schools, and in both 1952, and the Naw-R6z
feast was celebrated
Cleveland and Detroit she served on the as planned with the
BahB'is of Tokyo (at that
Spiritual Assemblies and held unusually suc- time the only BahB'i
community in the entire
cessful firesides. Far East).
In 1950, Joy and her husband moved to New Joy's radiant spirit and
deep knowledge of
York so that he could pursue studies at Colum- the Teachings soon began
to bear fruit; there
bia University preparatory to pioneering in are still some active
believers who were con-
Japan. Joy threw herself into the activities of firmed in her fireside
during that first year in
Posthumously appointed a Hand of the Cause in See "In Memoriam", The
Bahd'i World, vol. XIII, p.
1951. 862.

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Japan, and the present Spiritual Assembly of the Universal House of
Justice. Her pilgrim-
Kbfu grew from extension teaching in which age, coinciding with the
commemoration of
she participated at that time. Then, in the 'Abdu'l-BahB's Ascension,
was not only a
spring of 1954, the Earls moved on a two-year glorious spiritual
experience but one which
assignment to Yamaguchi in western Japan, sent her back to Korea
with a feeling of awe
where they were completely isolated. A fireside and reverence for the
newly-established Divine
was soon started among largely agnostic college Institution. Despite
deteriorating health, Joy
students, and from the efforts of one precious made a significant
contribution to the work of
soul confirmed during that period has deve- the Cause in Korea in the
two years she spent
loped the present Spiritual Assembly of Ube. there.
In addition to serving on the Spiritual Assembly In the summer of 1965,
the Earls returned to
of Tokyo at a later period, Joy found time for the homefront after
thirteen years spent almost

extensive teaching trips in Japan, Korea, continuously in the
 pioneer field. Some years later, following an
 Taiwan, Hong Kong, Macao and Malaysia, operation, Joy's health had
 and was a frequent teacher at summer and improved remarkably.
 Accordingly, the Earls arranged a trip for the
 winter schools in various communities. which they would start with a
 latter half of 1972, on visit to the grave
 In 1959, the Spiritual Assembly of North of the beloved Guardian.
 East Asia asked the Earls to live at the Haziratu-
 continue with a pilgrimage to frkn, and
 'I-Quds (which also served as the Tokyo assignments in Malaysia,
 carry out teaching BahB'i Centre) and arrange all activities there, with briefer stop-overs in
 Japan and Korea, Taiwan. However, even in
 In fact, the responsibility fell on Joy, since her husband's work kept him away from Tokyo for
 the Philippines and London, Joy was
 four to six months of each year. At Joy's hands, again experiencing
 difficulty in walking. Naturally, nothing
 the Centre took on new life with a constant deterred her from visiting
 round of activities including firesides and the House of the Bab in a
 i r a z , the House of the Martyrs in Isfahin, and
 deepening classes, musical programmes, par- 'u'llah
 the House of Bahaties, and eventually, even Bahi'i weddings.
 and the site of the SiyAh-mi1 in Tihiran.
 Many were the souls attracted and confirmed But by August 6, when she
 reached Malaysia, Joy was feeling serious
 during that period, lasting until the end of the weakness and pain, and
 Ten Year Crusade, in 1963. walking any distance was
 impossible. Never-
 Although Joy never completely mastered the theless, she carried out the
 itinerary set up for her, with firesides,
 intricacies of Japanese grammar, she developed her, with firesides,
 deepening classes and puban almost flawless accent in speaking the lan-
 lic meetings for two weeks in Penang, Butterguage. One wonders how she could
 possibly worth, Alor Star and Kuala Lumpur. Her last
 have found energy for anything outside the public talk, a triumph
 over pain and illness,
 activities of the Faith, and yet in those six was given on August 18, at
 Kuala Lumpur.
 years Joy achieved considerable recognition in Although unable to
 carry out her plans for

Tokyo women's affairs, filling such posts as the Philippines and Taiwan, Joy was surprised and cheered by a massive Chairman of the Music Workshop, member of the Tokyo Baha'i Centre on welcoming party at the Board of Directors of the Tokyo Women's September 3, Club, President of the Imperial Ball, and Pre- friends, including some attended by over fifty sident of the College Women's Association of she had known for as long as twenty years. Throughout her life, Japan. Her associates in these organizations all Joy had drawn her strength from invisible knew that Joy was a Baha'i and respected the sources and poured her Faith because of her. entire resources into the teaching work; but After attending the World Congress in Lon- now her body could be pushed no further. In November, her husband don in 1963, the Earls gladly accepted an Ann Arbor, Michigan, where brought her back to she passed to her reward on November 27, opportunity to move to Korea, where mass teaching was just beginning to create urgent 1972, exactly nine years after her first need for consolidation. Then, near the end of pilgrimage to Haifa. Her beautiful and inspiring that year, Joy had the inestimable bounty of funeral was attended by about 200 friends, BahB'i being included among the first group of pil- and non-Bahk'i. She was laid to rest under a grims to Haifa scheduled after the election of hawthorn tree at

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

Washtenong Memorial Park in the outskirts of Ann Arbor.

DAVID M. EARL

GRETТА STEVENS LAMPRILL

1890-1972

Knight of BahB'u'llAh

SADDENED NEWS PASSING KNIGHT BAHHAULLAH

GRETТА LAMPRILL FIRST BELIEVER TASMANIA

FORMER MEMBER NATIONAL SPIRITUAL AS-

SEMBLY AUSTRALIA STOP HER DEVOTED SER-

VICES AUSTRALIA SOCIETY ISLANDS LOVINGLY

REMEMBERED ...

Universal house of Justice

The ascension of the Knight of BahB'u'llah
Miss Gretta Lamprill on December 11, 1972,
was an irrevariable loss to the BahB'i community
in Tasmania. Her gentle nature, compassion
and deep spiritual love for mankind attracted
the hearts of all who came in contact with her. Gretta Stevens
Lamprill

Known as "The Mother of Tasmania", she
never failed to inspire the BahA'B of this island tion a paragraph in a
local newspaper stating
state to exemplify the Words of BahB'u'llah: that in the British Museum
there were letters
Be unrestrained as the wind, while carrying the (Tablets) from a man in
the East who claimed
the Message of Hinz Who hath caused the Dawn t o be the Prophet for
this age: this was the first
of Divine Guidance to break.l These words known mention of the Cause
in Tasmania.
were engraved on her heart from the time she In the latter part of
1924 MarthaRoot visited
accepted the Faith in 1924 and became the the lone BahA'i in
Tasmania and addressed a
first believer in Tasmania. She was born in the meeting in Hobart. A
second visit was made by
capital, Hobart, on September 26,1890. Mr. and Mrs. Hyde Dunn in
1925. They fre-
"This is what I've been waiting for!" Gretta quently wrote letters of
encouragement to
was heard to remark when she first learned of Gretta. By 1939, when
Martha Root again
the BahB'i Teachings at a meeting attended by came to Tasmania, she met
the Hobart Bahi'i
Mr. and Mrs. HydeDunn 2 and Miss Effie Baker community which had then
three members.
who made a teaching trip to Hobart in 1924. With untiring effort,
Gretta continued to
A few days later, in order to learn more about teach the Faith throughout
the state and
the Faith, Gretta attended an informal gather- planted seeds wheverever
she went. Although
ing sponsored by Mr. and Mrs. Hyde Dunn. possessed of a beautiful
soprano voice, the
Recalling that event in 1971, in her eighty- economic circumstances of
her family dicfirst year, Gretta recorded: "Mr. Hyde Dunn tated that
she choose another career. She
spoke passionately about the Faith. Then and entered the Public Health
Department as a

there, with the whole of my inner and outer distinction, and eventually being, I dedicated my life to Baha'u'llah and Sister of School the Baha'i Faith. . ." Unknowingly, Gretta had Tasmania, a position she initially heard of the Baha'i Faith indirectly Her profession gave her through her mother who, sometime between to all parts of Tas- 1908 and 1912, drew to her daughter's attention factor in the growth of Gleanings from the Writings of Bahá'u'lláh, c. xiv, p. 339. the Faith there. By 1942, the Hobart community Clara and John Henry Hyde Dunn were appointed munity had six members; two years later, in Hands of the Cause In 1952. 1944, the Hobart Baha'i Centre was opened Plan in Australia. At the time Gretta and Gladys were settled in and dedicated by "Mother" Dunn, with Gretta Launceston in Northern Tasmania. Without as first secretary of the newly formed Local Tasmania. Without hesitation they left their home and settled in Spiritual Assembly. On October 20, 1949, helped form the first Devonport where they were then over seventy Shoghi Effendi's secretary wrote on his behalf: community had grown to Spiritual Assembly. They "Baha'i Twins", as they "He appreciates your . . . ceaseless service to were then over seventy years of age. When the community had grown to the Cause of God very much, and feels that, in twelve members the "Baha'i Twins", as they twelve members the were affectionately known by all the friends, there in Hobart, the friends will succeed in where they continued to returned to Launceston where they continued to holding the advantages they have gained after In September, 1969, teach unceasingly. when her dearest friend and so many years of patient labour. The work Parke, ascended to the Abha Gretta was heartbroken dearest wish was then to throughout Australia and New Zealand is now in that world. co-worker, "Glad" During the last two progressing at a much faster rate, and the foundation Kingdom. Her dearest wish was then to dations laid so faithfully and permanently by join her Bahá'í sister in that world. the dear Duns are proving their strength and During the last two capacity to uphold the administrative edifice

years of her life her
 now erected upon them." Penned in the hand-
 she had difficulty
 writing of the Guardian were the words: "The
 well. On one
 services you have rendered, and are rendering,
 recognized well-known
 our beloved Faith, deserve indeed the highest
 hospital bedside; yet,
 praise, and I feel deeply grateful to you . . . when she glanced through
 the window and
 Persevere in your noble endeavours, and rest
 on a placard, her
 assured that our beloved Master, whose Cause
 she gave a most
 you serve with such devotion, will watch over
 on the Faith.
 you and reward you for your labours."
 tribute to Gretta's
 When the Guardian called for pioneers at the
 spoke during a
 beginning of the Ten Year Crusade in 1953,
 Ravenswood in
 Gretta was one of the five members of the
 eighty-one years of age.
 National Spiritual Assembly to answer the call.
 for the Bahi'is of
 She was, at that time, secretary of the National
 the future, she replied:
 "In the words of
 Assembly and her dearest friend, Knight of
 straight on! And that is
 BahB'u'llah Miss Gladys Parke¹, was hostess at
 doing everywhere
 the former Haziratu'l-Quds in Paddington,
 Sydney. They sent a cable to the Guardian
 and every day."

ALBERT BENSON

which read : SHALL LAMPRILL PARKE VOLUNTEER
 TEACH TAHITI. The answer came back : HEARTI-
 LY APPROVE. LOVE, SHOGHI.

MATTHEW W. BULLOCK

It is now Baha'i history what was achieved
 1881-1972
 by these two dedicated women in Tahiti, the
 Knight of Baha'u'llah
 major island of the Society Islands group; yet it
 is little known that, although young in spirit, On December 17,
 1972,.Matthew W. Bullock,
 both were over sixty years of age when they set a BahB'i whose talents had

won him distinction
forth to serve as pioneers. They arrived at their in many areas, died at the
age of ninety-one
goal in December, 1953, and were named years. From the beginning
of his life until his
Knights of Baha'u'llah by Shoghi Effendi. death, Matthew Bullock
forged new trails,
Three times they had to leave Tahiti when their broke through old barriers,
and fought for
visas expired. Each time this happened they recognition of human worth
and human dignity continued to teach in New Zealand and Rarotonga. "A
pioneer-all the way" might be a betonga, Cook Islands, while waiting to return
fitting epitaph for Matthew Bullock, for the
to their post, period in which his life
unfolded offered no
Again the call went out in 1963 for a deter- substitutes for self-effort,
self-discipline, and
mined effort to fill the goals of the Ten Year courageous faith in a
future for mankind. The
See "In Memoriam", p. 457. achievement and recognition
he won had an
ance and self-effacement which could enable
him to survive the hostilities and prejudices so
ingrained in the customs and sanctions of an
old South dealing with its blacks. So it was that
with hardships known only to God, Jesse
Bullock took his family to Boston in 1889,
arriving, as he later described it, "with seven
children and a ten dollar bill".
Life in Massachusetts had its hardships, but
it gave young Matt his first access to the kind
of education which developed his talents. In
1900 he graduated from Everett high school
with scholastic honours and with the historic
distinction of being a black who was captain of
four of his school's five athletic teams. School
afforded him his first pioneer experiences, and
it must be remembered that his victories were
not easily won in the climate of that period.
High school had given Matt confidence and
ambition, and he yearned to go on. His goal
was that symbol of excellence, Dartmouth
College. Jesse Bullock, seeing the promise in
his son, yearned to afford Matt that oppor-
tunity. However, he had to face the
reality that
his menial wages could never finance a college

impact on the Baha'i and non-Baha'i communities where he lived. He will be remembered with a love he could as one who blended material and spiritual education. They barely covered the necessities of his large family. Yet, Jesse gave Matt the painprogress, and kept his life on the course of high fully saved sum of fifty dollars and set his son and constant commitment to the oneness of free to try his wings and pursue his objective.

God and the unity of mankind. One has only to realize how much Jesse needed

It was on September 11, 1881, that Jesse the help of a working son to understand the love and sacrifice he made and Amanda Bullock of Dabney, North Carolina, first looked upon the face of the new freedom to choose and to strive on his own.

son they named Matthew. They were humble Matthew met the challenge of self-effort and discipline. He enrolled in parents, not too long out of the searing Dartmouth and raised funds for his expenses experiences of human slavery, struggling to with his fine baritone voice. Accompanied by a raise their family against the backdrop of poverty, hostility and fear which had accom- concerts at churches and hotels and was billed as "the famous baritone panied the drama of emancipation in the South.

We have been left no record of what his parents Despite the pressure of working to get the funds he needed, he was a experienced as they saw the life of Matthew diligent student and further developed his athletic unfold, but to them he must have been a hope ability. He was a memand a promise, for even in the early years young ber of the track team, distinguished himself in Matt gave evidence of having distinctive gifts: the broad jump and high jump, and brought fame to Dartmouth as a a strong and well coordinated body, an in- star football player.

quiring militant intellect, the resonance of good One sports historian, Edwin Henderson, in evaluating his and gifted vocal chords, and a sensitive, radiant, performances during the critical outgoing spirit. Perhaps it was the atmosphere games faced by Dartmouth from 1901 to 1903, of promise in this son that impelled Jesse observed that "Bullock was

one of the brainiest

Bullock to move his family from Dabney when the game has ever had."

Matt was eight years old. He could not doom B.A. Degree at Dartmouth child to the prevailing life-style of ignorance in 1904. with scholastic honour dis-

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tinctions and with fame for his athletic achievements, Mr. Bullock entered Harvard; college heart condition, he

ments, Mr. Bullock entered Harvard; college went to Camp Meade as an educational secretary and high school coaching earned his tuition tary of

the Young Men's Christian Association fees. He was engaged by Massachusetts organization which served the military forces.

Agricultural College and achieved a double He was sent to France with the 369th Infantry,

"first" as the first salaried coach and the first becoming a part of the American Expeditionary

black to serve as a head coach at a predominantly Forces. His vigorous

opposition to certain nantly white institution. Malden high school racist policies he

encountered in his overseas also obtained his coaching services. He gradu- experience incurred the

hostility of certain ated from Harvard Law School in 1907, again commanding officers; he

served fifteen months with a distinguished record. in the front lines without

being granted a leave The struggle for opportunity, achievement and was reassigned when he applied for accommodation respect during these school years brought modations to return to the United States. He

Matt Bullock into many bruising encounters was recommended for the Croix de Guerre

with prejudice and hostility. Opposing athletic medal for his leadership

and bravery during teams had developed special strategies to "get his front line service but

the colonel of the the coloured player". Out of college he found regiment refused to

approve it for reasons of that the doors usually open to well-qualified bias, an incident described in the autobiography of professional graduates were closed to him as a

graph of the black educator, Dr. John Hope. black American. And even among his col- Mr. Bullock also received

a letter from Army leagues, he met grudging acceptance as a chaplain Robeson, brother

of Paul Robeson, person. In his memoirs, Matt recounted that who referred to Matt as an

"unsung hero of the one colleague, after forty years of class reunions, finally condescended to introduce Bullock settled in Boston Matt to his family. Thus Matt, early in his recognized as an outlife's experiences, learned to pioneer against standing citizen and leader and was encouraged bitterness and rage in himself and in others. and where he served in Finding no suitable opportunity in Boston, a career of law and public services spanning Matt accepted an offer from Morehouse College more than twenty years, constantly pioneering (formerly Atlanta Baptist College) to serve as for social justice and human dignity. As a distinguished leader and an athletic director and teacher. This took him citizen his influence back into the South in 1908. His work there was never based upon the exploitation or mani.. pulation of hostilities enabled him to develop some of the "cleanest and tensions. He was above hatred and bigotry, and finest football teams in the South". In 1912 for justice in behalf of impelled by a love he opened his law office in Atlanta, Georgia, all mankind. Mr. Bullock's first and although time has regrettably yielded no evidences of his pioneer experiences as a black Faith came during this busy period of prolawyer in the deep South-which was the fessional and civic responsibilities. As president of the Community Church of "old South"-they would probably make a Boston he poignant and interesting story. During this attended a dinner for a Baha'i travelling teacher, Mrs. Ludmilla Bechtold Van Sombeek. There he asked many romance somehow entered his life. His marriage searching and chalto Katherine Wright was a long and stable lencing questions about the Faith. He was one. They were eventually blessed with two especially interested in the racia.1 attitudes of children, who in their lives and in their way have white members. He was answered in such a expressed the standards of achievement their way that he was stimulated to read. He obparents afforded them. The son, Matthew W. tained a copy of Some Answered Questions Bullock, Jr., is a judge in the Common Pleas and studied it;

thereafter, he and Mrs. Bullock
 Court in Philadelphia, Pennsylvania. The visited Green Acre BahB'i
 School. Mr. Bullock's
 daughter, Mrs. Julia Gaddy, is a librarian in contact with the Baha'is
 and his investigation
 Detroit, Michigan. of the Faith lasted many
 years during which
 Mr. Bullock's professional career was inter- the friends who knew him
 treated with great
 rupted by World War I. Refused active mili- patience and kindness his
 reservations and
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the issues that troubled him. Outstanding special radiance of
 spirit, he left the conference
 in influence among these friends was Mrs. and travelled to the
 Belgian Congo. Returning
 Van Sombeek, his first teacher, who became a through West Africa he
 visited Liberia where
 warm and understanding friend who stimu- he met the Liberian
 President and the American
 lated him to study the Teachings and afforded Ambassador and was able to
 broaden their
 him opportunities to broaden his experiences understanding of the
 BahB'i Faith, his presenwith the BahB'i way of life. To her he paid the
 tation so affecting the President that he invited
 tribute of recognition as "spiritual mother" Mr. Bullock to a special
 dinner and presented
 when he accepted the Faith in 1940 and him to twenty-five
 distinguished personages
 throughout his life he expressed profound from Liberia and other
 countries. Mr. Bullock
 appreciation for her friendship and association. spoke of the BahB'i Faith
 and its programme
 As a BahB'i he gaveunstintingly of his leader- for humanity, and stated that
 he was in Africa
 ship skills and his devotion. He served as as a representative of the
 American National
 chairman of the Boston Spiritual Assembly, Assembly.
 was appointed to many national committees, When he returned to the
 United States he
 and in 1952 was elected to serve on the National found that the American
 community had re-
 Spiritual Assembly of the BahB'is of the United ceived increasingly
 stirring messages from the
 States. A deep student of the Teachings, and Guardian urging BahB'is to
 pioneer in the

an effective speaker, he travelled extensively World Crusade. Matthew was
 then seventy and frequently at his own expense to promote two years old,
 an established and prominent
 the Faith. He visited Haiti, Costa Rica and citizen of his community,
 enjoying the fruits of
 Mexico. Wherever he went his deep com- a life of hard work and
 sacrifice. There was no
 mitment to the BahB'i Faith stimulated interest doubt in his mind about
 the priority of spiritual
 in it. Mrs. Bullock's death in 1945 left a great service in pioneering.
 Overcoming the reser gap in the personal life of Matt Bullock;
 vations of his age and those near to him,
 however, in that year of grief and loneliness, wrenching himself free
 from the home com yet another honour came to him when the munity
 and land, Matthew Bullock was one of
 Secretary of the United States Navy invited him those who rose to his
 feet at the 1953 American
 to join a special commission of distinguished BahB'i Convention and
 offered his life in
 citizens and participate in an inspection tour of pioneer service. He was
 one of the five National
 naval installations in the Pacific areas. Spiritual Assembly members
 who resigned in
 In 1953 while Mr. Bullock was a member of that memorable year and went
 pioneering.
 the National Assembly he was asked to join a Matthew settled in
 Curaqao, Dutch West
 representation from that body and attend the Indies, and helped to
 establish the first BahB'i
 first Intercontinental BahBYiConference in Assembly there. He was one
 of the believers on
 Uganda, East Africa, and received permission whom the beloved Guardian
 conferred the
 to visit the Holy Land on pilgrimage prior to distinction of being known
 as a Knight of
 attending the Conference. The visit to the BahB'u'1lah.l As a
 pioneer he taught and
 Holy Shrines and the cordial reception given travelled and extended his
 services to other
 him by the beloved Guardian were profound areas of the West Indies
 in the formation and
 experiences which had a great spiritual impact. strengthening of other
 BahL'i Assemblies.
 He expressed it in these words : "The Guardian In 1960, feeling the
 onset of extreme age and
 has cleared up many things for me. My visit to the disabilities it
 brings, Mr. Bullock returned

him and to the Holy Shrines are experiences to the United States. In the city of his former home, Boston, he remained beyond words. I don't think I will ever be able to express what it meant to me; nor do I think teach and serve as best he could. Age and illness however, continued to trouble him. The Boston friends who had known him Guardian. I wish every Bah6'i could have the him with much love and sympathy. Among them must be mentioned a long What words could not express, Matt Bul- time BahB'i friend, Miss Bernice Ball, lock's life expressed thereafter. He was a BahB'i love and compassion who with a special helped him See The BahLi'i World, careful observer at the African conference and a deeply inspired participant. Filled with a vol. XIII, p. 451.

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through the dark days of pain and incapacity. GRIEVED PASSING KNIGHT
BAHAULLAH MAT-
How grateful and humble with loving apprecia- THEW BULLOCK
DISTINGUISHED PROMOTER
tion Mr. Bullock's tired heart must have been. FAITH CONVEY FAMILY
ASSURANCE PRAYERS
By 1967, illness had so weakened him that he HOLY THRESHOLD
PROGRESS HIS SOUL ADVISE
moved to Detroit where his daughter lived and HOLD MEMORIAL
GATHERING MASHRIQUL-
later entered a nursing home where he main- ADHKAR.
tained his contacts with the Baha'is, and with
On February 17,1973, the National Spiritual
Dartmouth and Harvard which contributed so
Assembly held that memorial gathering in the
richly to his early life. The colleges, equally
beautiful Baha'i Temple in Wilmette. Thus the
committed to him, did not forget him in his
music of a life so devoted to serving the prindeclining years nor his
outstanding accomciples of a great Faith was caught up and amplishments as a
student and as an alumnus. In
plified in the chords of eternity.
1970 Harvard University conferred upon him
H. ELSIE AUSTIN
an honorary degree. In 1971, Dartmouth
College called him back for their commencement programme and conferred upon him

the	
honorary degree Doctor of Laws, including	'ABDU'L-VAHHAB
RAWHAN~	
him in a distinguished group of honourees,	
1892 (?) - 1972	
among them Gunnar Myrdal.	
Matthew Bullock was then ninety years old.	'Abdu'l-Vahhab Rawhani was
the son of	
As he stood for the presentation and the reading	BahB'i parents and in
1910 had the bounty of	
of his citation he received a standing ovation	attaining the presence
of 'Abdu'l-Bahi in	
from the five thousand persons present. What	Alexandria, Egypt. This
experience became a	
poignant memories must have been his on that	determining factor in
the course of his life and	
memorable day! How he must have rejoiced	did much to dispel the
sadness caused by the	
to hear the mention of his beloved Faith in that	premature death of his
father a few years earlier.	
citation from Dartmouth. It read, in part:	Accompanied by his
mother and sister,	
"Concern for your fellow man continued to	'Abdu'l-Vahhab left
Cairo and found a new	
occupy your energies after retirement. You are	life in Alexandria where
he never failed to	
a recognized leader of the BahB'i Faith, and	attend the meetings at
which 'Abdu'l-Baha	
you have travelled all over the world at your	spoke to the friends.
The house of the Master	
own expense in the interest of that religion.	was a magnetic centre to
which were drawn	
You believe very deeply that the establishment	many outstanding
scholars and teachers of the	
of universal justice and freedom requires the	Baha'i Cause whose
influence on the intelligent	
spiritual and moral awakening of all people . . ."	young Rawhani served to
refine his agile mind.	
Mr. Bullock returned to Detroit strengthened	He had an extraordinary
memory and an	
by so many memories of the great moments of	idealistic, poetic
nature.	
his life and with a tranquillity of soul to wait	'Abdu'l-Vahhib felt
irresistibly drawn to a	
upon the opening of that door to other exis-	young boy in the
entourage of the Master.	
tence. Death, that "Messenger of Joy", came	This child, he learned,

was the grandson of
 for him on December 17, 1972. 'Abdu'l-Baha, named
 Shoghi Effendi. He re-
 With his customary orderliness in living, he lated his first meeting
 with the youth to whom
 left a will in which he provided for a Baha'i he felt so attracted in
 these words:
 funeral and he had even selected the passages " 'Abdu'l-Bahi one
 day summoned me to
 from the Writings he wished to have read. In His house. I hastened
 there and when I knocked
 death, as in life, spiritual dignity, love and unity at the door, a small boy
 with a heavenly count distinguished the atmosphere.
 tenance opened the door and greeted me with
 A very great honour and tribute came to him words so compelling and
 profound that they
 from the BahB'i Faith he had so loved and were engraved on my
 heart forever. I sat on the
 served. The Universal House of Justice, the upper seats of the room
 and he placed himself
 supreme institution of the Faith, cabled the on the other side. He
 then asked me most
 following message to the National Spiritual gently as to the purpose
 of my meeting. When I
 Assembly of the BahB'is of the United States: explained to him, he
 hurried to the Master's

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room. Upon returning he had the majesty of a
 king, sat on a higher seat and told me that the
 Master was ill-disposed and had delegated
 him to meet me on His behalf. He then showered
 me with such kindness that the roots of a lifelong love were deeply planted in
 my heart.

This bond grew stronger with every passing
 day. What a dignity that child possessed! What
 a stream of beautiful words he uttered! What
 a heavenly presence this small boy had!"

In 1919 'Abdu'l-Vahhab received permission
 to make a pilgrimage to the Holy Land. Added
 to the joy of visiting the Holy Shrines was the
 bounty of again being in the presence of
 'Abdu'l-Baha and Shoghi Effendi who even at
 that tender age, 'Abdu'l-Vahhab often related
 later, was like a moth constantly circling round
 the light of his Grandfather; and even in his
 boyhood he attempted to alleviate the burdens

carried by 'Abdu'l-Baha for the sake of the Cause. One particularly cherished memory of his pilgrimage was an afternoon spent with the young Shoghi Effendi on the seashore at 'Akka where the young man recounted the sufferings of his Grandfather and the flood of difficulties which surrounded Him.

'Abdu'l-Vahhab's grief at the passing of the Master was softened by his love for Shoghi Effendi, the Guardian of the Baha'i Faith, to whom he turned in absolute obedience and sight after an operation whose happiness he sought by striving to be of increasing service to the Cause.

One day soon after the Master's passing in accordance 'Abdu'l-Vahhab's heart impelled him to board a train for Port Said. Not knowing the reason, he followed the call of his soul. On his arrival he met one of the friends who was astonished to see him there>

The next day brought the joyful the friends that the beloved Guardian would be aboard a ship that would dock briefly at Universal House of Justice Port Said en route to Haifa. 'Abdu'l-Vahhab rejoiced, feeling that he understood the mysterious impulse that had prompted him to visit Port Said. This was his first and only meeting with Shoghi Effendi, as Guardian of the Faith, and the cordiality shown him by the Guardian was a sustaining memory that brightened his

'Abdu'l-Vahhab's profound grasp of the Teachings of the Master was greatly assisted by the newly-enrolled Bahá'ís. Although he lost his sight in 1962, he continued to teach without relaxing his activity until his death on December 31, 1972. In accordance with his wish, he was buried in the Bahá'í cemetery of Rabat close to his wife.

GRIEVED
 ABDUL VAHHAB RAWHANI
 HIS INDEFATIGABLE
 SERVICES HEROIC FOR-
 MATIVE AGES IN
 TEACHING ADMINISTRATIVE
 FIELDS TERRITORIES
 REMEMBERED .

..

S. R. ROUHANI

WINSTON EVANS

1903-1973

last years.

Mr. Rawhani served devotedly throughout Winston Gill Evans, Jr., was born in Shelbythe Heroic and into the Formative Age of the ville, Tennessee, on March 11, 1903. Evans

Faith, providing invaluable services in the Senior died in 1914, but Winston's mother,

teaching and administrative fields in the terri- I seecll, ~,,,i,,~, p , 499.

Carrie Frierson Evans Sandusky, lived on till 1963, aged ninety-one. Winston grew up in Shelbyville, and attended Sewanee Military Academy from 1917 till his graduation in 1919.

That September he entered the University of the South at Sewanee, where he won three medals for scholarship, receiving his B.A. in 1923. After some months in a Shelbyville bank he obtained a position with the National City Bank in New York City and was then transferred to the 'National City Company. Sent to

Nashville, he was one of the company's top executives from 1926 to 1929, when he suffered severe losses in the stock market crash. During World War I1 he was drafted into the army but was later released as over age.

Winston has written that following 1929 he was bankrupt not only financially but spiritually. He visited every denomination, "everything that came to Nashville". In December, 1936, as he was leaving a Unity centre, he overheard a lady asking her way to the Hermitage

-- --.

Hotel: offering her a lift, he first learned, from Marion Little, "the BahB'i story". He was soon Winston Evans

helping her arrange a racially integrated meeting in Nashville, attended by members of the Study of Democratic Institutions (as the guest National Spiritual Assembly. He became a of Bishop Pike); the University of Chicago;

BahB'i in 1937. Notre Dame; Wellesley; Rutgers; Temple;

Only the future can properly assess Win- Mt. Wolyoke; Vanderbilt. ston's record-breaking accomplishment. He His teaching projects, first devised by himtaught the BahB'i Faith to university audiences, self, then coordinated with BahB'i administo leading theologians, to authors who would trative institutions, were basically of two kinds: then include the Faith in their writings, to they focused on communities, including areas

celebrities of whom he chanced to read. He or even countries; or they
 focused on outobtained remarkable press coverage for the standing
 individuals. He attended many
 Faith, and he sparked proclamation activities Christian retreats, like
 those of E. Stanley
 in Canada and throughout the United States. Jones who, although he did
 not personally
 He pioneered "thirty-three months out of embrace the Faith, wrote
 that he would never
 fifty", in the period 1960-1964, on Grenada, oppose it; and who,
 indeed, in The Way tells of
 British West Indies, leaving behind some forty- a black porter, reading a
 BahB'i book on a
 five new believers. He represented the Faith at train "because it teaches
 me brotherhood."
 such distinguished gatherings as the World Asked, "Doesn't
 Christianity ?" the man re-
 Council of Churches which met in Evanston plied, "T/~iskind
 transcends race."
 in 1954, at which time he conducted some Winston introduced the
 BahB'i Faith to
 seventy-five delegates and visitors to the House many Christian leaders.
 After leaving Grenada,
 of Worship at Wilmette; and again when that he contacted some forty of
 them. One who reboddy met at Uppsala in 1968. Institutions of mained his
 friend for nineteen years, till death,
 learning where he addressed classes on the and who more than once
 wrote well of the
 BahB'i Teachings and/or visited leading scholars BahB'i Faith was the noted
 professor of
 include the Massachusetts Institute of Tech- philosophical theology,
 Nels Ferre, who used
 nology (at the invitation of Huston Smith); the BahB'i book The Divine
 Art of Living in his
 Harvard; Yale; Princeton; Union Theological morning devotions. Meeting
 and admiring
 Seminary; the Santa Barbara Center for the Gabriel Vahanian, Winston
 was aware of the
 'f W O R L D
 "death of God" movement long before it be- Faith." "Your coming is
 a blessing," Pike
 came popular. He was often surprised to find wrote him. In the
 Bishop's letters they were
 that Christian scholars not only "knew nothing "Win" and "Jim". The
 Bishop addressed a
 about BahB'i" but did not believe in such basic historic BahB'i
 gathering in Chicago in 19673

Christian tenets as Bible prophecy or the
 visited the BahB'i Shrines
 Advent, and he compared them to the virtuous
 but foolish virgins in Saint Matthew 25. When
 dream, pre-planned for
 fundamentalists, to audiences in the millions,
 American tour by the Hand
 began hammering on the Advent again, Win-
 Tarazu'llah S ~ m a n d a r i This
 . ~ came
 ston felt they were opening doors to our Faith.
 1967 when Mr. Samandari,
 Addressing Mormon friends he would say:
 translator, addressed audiences
 "What was Joseph Smith's primary mission?
 the United States, in-
 To prepare the world for the coming of the
 across Canada and into
 Lord. His timing was perfect."
 Winston's enthusiasm,
 Encouraged by Dorothy Baker¹, Winston
 religion reporters George
 developed his first lay interview with Henry
 Meede, and Dan Thrapp
 C. Link, religious writer. Other well-known
 readers their accounts of
 writers whose attention he directed to the BahB'i
 of the BahB'i Faith
 Faith include Hendrik Van Loon, who had
 BahB'u'llah.
 seen 'Abdu'l-Baha in Dublin, New Hampshire;
 electrified his audiences, was
 and Aldous Huxley who received Winston at
 pamphlets, Lord of
 Palmdale, California, and passed him on to
 to Renew the World, are
 minister Allan Hunter (who averred Huxley was
 "The BahB'i story is
 "a tough nut to crack.") Lloyd C. Douglas,
 say. "Give them the
 author of The Robe, remarked of the BahB'i
 the Manifestation has
 Founders: "I cannot explain them-they must
 to regenerate the indihave been men of God . . . But what would my
 vidual soul, and to establish a new world
 nice neighbours think if I got mixed up in this ?"
 partial to aphorisms,

and more than once
 in Israel.
 Winston's crowning
 years, was a North
 of the Cause
 to fruition late in
 with his son as
 from coast to coast in
 cluding Alaska, and
 the Yukon. Catching
 writers including top
 W. Cornell, David
 brought to millions of
 the nonagenarian Hand
 who had seen
 Winston, who
 a born teacher, and his
 the New Age and Power
 attracting thousands.
 very simple," he would
 big picture. Tell them
 come to do two things:
 civilization." He was

Frank Laubach, worldwide literacy promoter, time-capsules of handed-down wisdom. "I told Winston: "If I made any change, it would always try to find God's first choice," he would be to Baha'i." At a California institute in 1944, quote from Martha Root.⁵ "You can't call your William E. Hocking of Harvard showed little shots" meant you must seize an opportunity interest in the Faith, but Blanche Fields, when it offers. "Never change a winning comimpresed by Winston, invited him to meet bination" was his counsel when things were going right. "All are Dimitri Marianoff, the former son-in-law of His servants" (words from a Baha'i prayer) suggested to Winston that a Baha'i prayer) two revolutions, you're not afraid of a Reve- non-BahB'is are also helpers. And "God doeth whatsoever He willeth" lation," Marianoff responded. "Dima" and was his daily guide. As age drew in, he often his wife both became Baha'is and he began urged that this was "the work on one of Winston's cherished projects, last, irretrievable chance", and that time was a life of T&hirih.z Paul Hutchinson of the "running out". His stories remained with the hearer, like that tale Christian Century addressed a BahB'i cen- They saw a comfortable about geese flying south. rest. When they took tenary gathering in 1953. The famed Marcus Bach continues to write memorably of our off, one stayed behind, Faith. saying he would join them later. They win- Bishop James Pike was, Winston believed, tered down south, but he never showed up. When they honked to him "the only Christian church leader to publicly in the spring, he tried urge his audiences to investigate the BahB'i to join them, but failedtoo fat now to get off the ground. Appointed a Hand of, the Cause on December 24, The Bnhd'i World, vol. 1951. See "In Memoriam", The Bahd'i World, vol. XIV, p. 233. XII, p. 670. See "In Memoriam", p. 410. See "Thralls of Yearning Love", by Dimitri Marian- Appointed posthumously a Hand of the Cause on off and Marzieh Gail, World Order Magazine, vol. 6 , September 28,1939; See

"In Memoriam", The Bahd'i
no. 4, Summer, 1972.
643.

World, vol. VIII, p.

IN MEMORIAM

Supporting himself haphazardly as a salesman of what were then avant-garde products

(slant boards, yoghurt), Winston did not concern himself much with the practical side of life,

but constantly taught, planned and travelled.

His car, crammed with BahB'i books to give away (he favoured those of the Hand of the Cause George Townshend), texts by Christian leaders and the latest news magazines, was a sort of bachelor's ambulating pied-a-terre.

Always an attraction, he was welcome everywhere. Crowds would gather, the local megia

came alive, new BahB'is appeared. His slight southern accent was often affectionately referred to, as were such individualisms as his

offbeat diets, and the fact that, having studied eye training with W. H. Bates, he never wore glasses. Tall, elegant, in the old phrase "to the manner born", he is best seen as he issued from the WilmetteHouse of Worship in theColumbia Broadcasting System documentary film His Name Shall Be One.

Following a period of ill health, Winston died in Sewanee on January 13, 1973. His Jankko

Greta

survivors include a sister, Mrs. Harry G.

Goelitz of Oak Park, Illinois, two brothers, 1930s. She returned to Finland for a visit, only

Robert F. and N. Peyton Evans of Tennessee, to be prevented from leaving again by the outand five nieces. He is buried in Shelbyville.

break of war. After the war she settled in the

The Universal House of Justice cabled its United States where she married. Within a

acclaim for his untiring devotion and out- few months of her marriage her husband died.

standing service. And the Guardian had Greta has recorded that she became a Baha'i

written him, in a letter dated May 31, 1957, in San Francisco in 1951 through her friendship

"This is the kind of work the BahB'is should with Gertrude Eisenberg.

As has been the case

concentrate on, because one soul of great capa- with many outstanding

Baha'is, Greta acceptance can set a continent ablaze." ted
the Teachings in all their depth very
MARZIEH G A I L quickly and immediately set about teaching
others.
She was living in West Vancouver, Canada,
GRETA JANKKO in 1953 when the Guardian's call was
raised for
pioneers in the Ten Year Crusade. Greta
1902-1973
writes of this: "I did not feel that it concerned
Knight of Baha'u'llah
me at all. The beloved Guardian had earlier
From the very beginning, Greta Jankko was accepted that I translate
Baha'i literature into
destined to lead a wanderer's life. Born in Finnish, and I had
arranged my working con-
Suonenjoki, Finland, on August 18, 1902, she ditions so that I was free
a part of the day for
lost her mother at an early age. Greta's father this most important work."
But after prayer
was a railway station master and moving from and meditation on the
subject, and at the
place to place became a familiar pattern of life moment of reading
BahL'u'llah's description
for the family. Greta was always a noncon- of the nature of true
liberty, "the greatest joy
formist, not possessing the nationalistic feel- and peace filled my soul,
and I knew that I had
ings of her contemporaries. Her disgust with to answer the call and go
out. What a fool I
nationalism combined with her innate rest- was to have hesitated;
naturally, the translessness led her to emigrate to Canada in the lation
work could be done anywhere."

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

Mary Tuataga, then secretary of the Cana- seaman, who knew some
English, was the inter-dian pioneer committee, describes Greta's
pre-ter, but how much he understood of what I
service in the Marquesas Islands; for opening was saying, I never knew.
We would talk about
this territory to the Faith, Shoghi Effendi the great happenings of
this Day of God. They
named her a Knight of Baha'u'llah: "Armed had their Bibles, and I
tried to show them
with complete confidence in BahB'u'llah and important prophecies which
were fulfilled. The
the most meagre of material possessions, she older generation could not

read or write; they
 set out for her goal, the least known virgin goal would nod their heads and
 were eager to listen.
 assigned to the Canadian community. Arriving They felt something, I am
 sure, but how much
 in Tahiti she encountered many obstacles they grasped I cannot say.
 They used to stand
 which she resolutely set about clearing away in awe before the Greatest
 Name, and the
 until finally the French Consul, amid war- small children almost
 every morning brought
 nings and exhortations, granted her an eight fresh flowers 'for the
 Prophet', placing them
 months visitor's visa for the Marquesas. Per- before the picture of
 'Abdu'l-Bahi. I told them
 sistent inquiry was rewarded when a berth was every time that it was the
 great Son of the
 obtained on a small supply ship calling at these Prophet, the Master; but
 each morning they
 remote Pacific islands, and in March, 1954, would repeat, 'for the
 Prophet !' "
 Greta raised the Call ' Y a Bahri'u'l-Abhri!' in Mr. Jean S h i n has
 provided this tribute:
 the Marquesas. The only accommodation "I had the privilege of
 meeting Greta in
 available to her was a small room, primitively Papete, Tahiti . . . What
 struck me first was her
 furnished. Her diet consisted mainly of bread- very great spirituality;
 she was a soul who liked
 fruit and bananas; rarely were the luxuries of to pray and meditate, and
 thus to keep in conmeat, butter, eggs or milk available. Letters stant
 touch with the divine source. She had
 took months to reach her and not being fluent told me that she was
 teaching the small childin French she was unable to converse freely
 ren of her island to say, ' Yb Bahri'u'l-Abhd'
 with the local people. Despite this great and 'Allah-u-Abhci', and
 that they would place
 obstacle, she discreetly mentioned the Faith flowers before the
 Master's portrait in her
 whenever an opportunity arose. The tropical room. She knew that sooner
 or later this seed
 heat adversely affected her health and she of love would germinate,
 that the power of
 lost weight rapidly, but these discomforts did the divine Word would make
 known in future
 not deter her from working daily on the project the results of that period
 of her life. I think

that had won the approval of Shoghi Effendi, that she bore in herself
the patience and wisethe translation into her native Finnish of dom of
a saint."

Gleanings from the Writings of Bahci'u'llhh. Greta wrote: "I felt so
sad to have to leave

After a few months she was forced to make the my post . . . but our
beloved Guardian had

difficult journey back to Tahiti to plead once accepted that I go to
Finland; all that happened

again for a visa to remain in her goal. Mira- must have been for the
best. I arrived in Finland

culously permission was granted and again she in the beginning of
February, 1955. Here I

returned to the Marquesas. This time she was pioneered first in
Helsinki, Hyvinkaa, Lahti

required to leave before the expiry of her visa. and Tampere. In spite of
our feebleness, our

One night a prowler broke into her rude hut; Beloved has graciously
been with us all the

she was attacked and almost strangled to death. time blessing this small
con~munityby leading

An immediate inquiry was held and she was some souls in, by and by,
in spite of so many

advised by the Chief of Police that she must difficulties. In 1957, I
had the great privilege to

leave as quickly as possible, as he could not pioneer for one year in
Oslo, Norway; then,

be responsible for her safety." in the period 1961-1963, in
both the Swedish

Writing from her goal, Greta said: "All the and the Finnish areas of
Lapland, in Swedish

time on those islands I was very happy. I loved Karesuando, and Finnish
Karesuvanto, Rothe people and we were very close to each other; vaniemi and
Utsjoki, after which I again

they asked me many times never to go away pioneered in Helsinki and
Lahti. In all these

from the islands. My typewriter was a miracle years I have been
tremendously happy; noto them; they would sit on the floor silently for where
have I ever been lonely, only happy and

long hours as I typed the translation. An old grateful all the time.

There is no greater joy

I N MEMORIAM 545

for a pioneer than to find a truly receptive soul then moved to Salo where
she hoped to serve

. . . after having spoken to numerous souls as a member of yet one
more Local Spiritual

without any seeming results, what a great joy Assembly; however, only a

few weeks before

it is to find one who really listens and feels the its formation she was released from her frail

truth. I can never be grateful enough for this body. She longed with all her heart for ascengreat bounty, having been privileged, in spite sion to the Abha Kingdom and it appeared that

of my nothingness, to work on a little corner only the overwhelming needs of the Nine Year

in His Divine Plan. I would not change my Plan enabled her body to keep functioning.

share with anyone in the world!" When Greta came to Finland, in 1955, there

Within a ten year period, Greta served on all was only a handful of Baha'is, mostly elderly

the Spiritual Assemblies which existed in ladies in the Helsinki area. When she was laid

Finland during the greater portion of the to rest at her last pioneer post, there were

Nine Year Plan, a record which is thus far nearly a hundred friends, mostly youth, by her

unmatched. These periods of living in different graveside. Truly, Greta Jankko's name will be

cities were punctuated by periods of residence for ever linked with the early annals of the hisin Lapland during which she spread the Faith tory of the Faith in Finland.

among the Lapps. She usually did not leave a On learning of her passing, the Universal

place before she had found at least one soul House of Justice cabled : who accepted the call of BahB'u'llah. She was GRIEVED NEWS

PASSING VALIANT KNIGHT BAHAUULLAH GRETA JANKKO

artistic and although she had few possessions HER INDEFATIG- ABLE SERVICES CAUSE GOD

she was always able to set up housekeeping RANGING FROM REMOTE ISLANDS PACIFIC

wherever she was. She had wooden boxes for OCEAN TO NORTHERN REGIONS EUROPEAN

her books and clothes, which were designed to CONTINENT PERSISTING TO LAST MOMENTS LONG

serve, when empty, as a desk, chair or stool. EARTHLY LIFE ILLU- MINE ANNALS FINNISH BAHAI

Artfully wrapped in decorative paper or some COMMUNITY PROVIDE EXAMPLE

inexpensive covering, her "furniture" looked FUTURE GENERATIONS BELIEVERS STOP

very modern; needless to say, her home was SUPPLICATING SACRED THRES- HOLD BOUNTIFUL REWARD

always a true BahB'i centre. Indispensable to

ABHA KINGDOM.

Greta was her typewriter, which was usually the first "household" item to be taken out

LISA OJA

when she arrived at a new place, for one of her

DONALD OJA

most outstanding achievements was her

translation work. In addition to editing and retranslating sections for the second Finnish

edition of Baha'u'llah and the New Era, she

translated the first Finnish language editions

of the following works: Gleanings from the

given the honorific

Writings of Bahá'u'lláh, Baha'i Prayers, Some 'Abdu'l-Baha, was

Answered Questions, The Will and Testament

Bu&ruyih in the

of 'Abdu'l-Bahá, and The Dispensation of

He entered his

Baha'u'lláh, to which must be added numerous while still very young.

pamphlets, booklets, prayers and essays. Her and sweetly modulated

translations of The Seven Valleys, Kitáb-i-

and lively intellifqdn, Epistle to the Son of the Wolfand Release gence.

the Sun exist in manuscript form but have not

tragically early. Providence

yet been printed.

of filial love and

Although in very poor health during the last

"fathermfour years of her life, nearly blind despite an 'Abdu'l-Baha. When

Badi' arrived in Palestine

operation for the removal of cataracts, and

trembling anticipation of

weakened by several serious ailments, she

adored from

nevertheless toiled for the fulfilment of the

received. Thereafter his

goals of the Nine Year Plan to the very day of

determined by a pious subher death on February 26, 1973. She had by

mission to Him Who was the Father of All.

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

was to run a school for the Baha'i children,

while his companion, Dr. Habib Mu'ayyad,'

was to take charge of the dispensary. The two

young men laboured under the supervision of

Mirza Badi' Bushru'i, later

title "Badi' Effendi" by

born on December 15, 1892 at

Province of KJurasan, Iran.

first school in 'Iaqabad,

Even then his bright eye

voice indicated a startling

His father died

then ordained that his well

devotion should flow to a new

'Abdu'l-Baha. When

at the age of ten, in

meeting Him Whom he had long

afar, he was lovingly

course of life was

the Greatest Holy Leaf, 'Abdu'l-Bah's sister and faithful companion. Accounts of the success of Badi' Effendi's school have been set down in Dr. Mu'ayyad's well-known diaries of that period in the life of the beloved Master. By May, 1915, it was possible for the two friends to return to Haifa. They were then entrusted with the delicate task of returning the portraits of the Bab and Bahi'u'llah from the refuge of the Druze village to Haifa. In 1916, 'Abdu'l-Baha arranged for Badi' Effendi to continue his studies in Beirut. He was appointed teacher in the School of Arts and Sciences at the University, while continuing his own studies in English and Philosophy. In June, 1917, he obtained his Degree of Master of Arts with distinction. After the war, between 1918 and 1919, the British Mandate Government in Palestine was Mirzai Badi' Budr-i seeking qualified young men to help establish an efficient administrative system. 'Abdu'l-Baha put forward the name Badi' Effendi who thus, in 1918, entered the service of the Civil Administration of Tihiran in 1905 to visit his mother. From then on every stage of Badi' Effendi's life was shaped by the native people of Palestine with such love and devotion. But these virtues, offered so freely and ungrudgingly, were manifestations of the will of 'Abdu'l-Baha. Thus inspired, Badi' Effendi, first appointed on preparing this youth for "a great pointed Private Secretary to the Phoenician cause in the future", 'Abdu'l-Baha sent him District Governor at Haifa, was repeatedly promoted until finally to the American University of Beirut (then the appointed Acting District Commissioner of Syrian Protestant College). Nablus, the highest rank a non-British subject could achieve under the Mandate Government, ment in October, 1906. graduating on June 27,

which he served for
 1910, with first class honours. 'Abdu'l-Baha a period of thirty years in
 Haifa, Tiberias,
 was well pleased with this success and wished Nazareth, Nablus and Jenin.
 him to continue his studies. He accordingly He helped to build
 roads, medical clinics
 studied for a further four years at the Syrian and schools. But, above
 all, he acted as a kind
 Protestant College, eventually graduating as and loving father to the
 thousands of villagers
 B.A. with high distinction. and fellahin under his
 jurisdiction. His name
 World War I brought 'Abdu'l-Baha acute became a byword for justice
 and benevolence,
 anxiety. He was greatly concerned for the safety and, when the history of
 that time is written,
 of the believers resident in Haifa, then in he will assuredly retain an
 honoured place
 danger of attack. These friends were all in- among the great but silent
 reformers of society,
 structed by 'Abdu'l-BahB to leave Haifa for a a man of both courage and
 compassion.
 safer place far inland from the coast. Badi' In 1947, Badi' Effendi
 was among those
 Effendi was sent to the Druze village of Abu selected few who were still
 living in the Holy
 Sinan, situated to the east of 'Akka. Here he See "In Memoriam", p. 501.
 I
 IN MEMORIAM 547
 Land and had remained faithful and steadfast "Thy Name is my healing.
 Allah-u-Abha!"
 and had won Shoghi Effendi's confidence and ascended to the Abha
 Kingdom on March 10,
 blessings, but the beloved Guardian advised 1973, in Paris. While
 pioneering in Metz,
 him to select one of three countries to move to France, she had recently
 undergone three
 after May, 1948. It was in Alexandria, 'Abdu'l- serious heart attacks,
 but only a month before
 BahB's city in Egypt, that Badi' Effendi and his her passing she had
 written a dear friend in
 family found their new home. Badi' Effendi Haifa that her health was
 much better and
 found everywhere reminders of the beloved added, "All the prayers
 from the Hands, the
 Master; he took long walks to the scenes Universal House of
 Justice and all my friends

visited by the Master, deriving comfort and strength from all that was remotely connected Teaching the Meswith Him. Baha'u'llah was the central purpose of 'Abdu'l-Baha had once told him: "Badi' Effendi, I need you for a great cause in the friends the following future." These words, uttered forty years 12 from the Universal before, came true when in the path of service comfort and happito the beloved Master and in strict obedience to ness, expressing as it did, awareness and apprethe wishes of the beloved Guardian, Badi' ciation of the unique qualities and achievements Effendi led the BahB'is of Egypt during the to all : darkest hours in the history of the Cause in that ASCENSION ABHA KINGDOM MARION LITTLE land, serving several times as chairman of the STEADFAST DEVOTED SERVANT BAHULLAH National Spiritual Assembly of Egypt and the MORE THAN FIFTY YEARS TEACHING PUBLISHING Sudan during this last phase of his life. PIONEERING UNITED STATES SOUTH AMERICA On February 1, 1973, Badi' Effendi died in EUROPE DEPRIVES AMERICAN BAHAI COMMUN- his sleep, mourned by all the friends in Egypt. ITY ONE ITS BRIGHTEST ORNAMENTS EUROPE From 1948 to 1973 he had been their faithful ONE MOST RADIANT PIONEERS STOP HER servant, their loving friend and father. Even LOYALTY CHEERFULNESS COURAGE UPLIFTED during the last six years of his earthly life, when SPIRITS FRIENDS ASSURES BOUNTEOUS REWARD paralysed and speechless, he was for the STOP OFFERING PRAYERS SACRED THRESHOLD Baha'is of Egypt a symbol of that love and PROGRESS HER SOUL RECOMMEND GERMAN devotion which 'Abdu'l-Baha had so deeply NATIONAL ASSEMBLY HOLD BEFITTING instilled in him. Both in his earthly life and in MEMORIAL SERVICE MOTHER TEMPLE EUROPE. his illness he was what 'Abdu'l-Baha wanted him to be-the humble servant of all. upbringing seemed On February 6,1973, the Universal House of

everywhere have brought something yet I must do!" sage of Marion's life to her last To her many devoted beautiful cable of March House of Justice brought ness, which had endeared Marion

to be preparing her for the

historic tasks she was
Justice cabled: to perform for the
Baha'3Faith. Her birthplace,
DEEPLY GRIEVED PASSING BAD1 BUSHRUI HIS New Orleans, was in an area
of the United
INDEFATIGABLE DEVOTED SERVITUDE PRE- States particularly known
for its predomi-
SENCE ABDULBAHA HIS VALUED SERVICES nantly French influence and
tradition. She was
DIFFICULT PERIOD WORLD CENTRE IMMEDIATE- born on October 2, 1891, to
Delos Carpenter
LY AFTER MASTERS PASSING HIS DEDICATED Mellen, an attorney-at-law,
and Corinne
CONTRIBUTIONS WORK FAITH IN EGYPT LAT- Castellanos Mellen, whose
respective parents
TER YEARS HIS RICHL Y BLESSED LIFE LOVINGLY had been born in Paris and
Northern Spain.
REMEMBERED STOP CONVEY DEEP SYMPATHY Marion and her two
brothers, Grenville and
YOUR MOTHER MEMBERS FAMILY PRAYING William Francis, were
brought up as Roman
SHRINES PROGRESS HIS SOUL. Catholics, and she was
educated in the Sacred
Heart Convent of New Orleans. Marion's
fluency in French, the household language of
MARION LITTLE her grandmother, and her naturally
sympathetic understanding of the culture and re-
1891-1973
ligion of the Latin people proved of inestimable
Marion Little, with her characteristic radiance value years later,
especially in her teaching work
of spirit, and while reciting in a strong voice, in the Catholic areas of
Europe.

W O R L D

It was in New York City, when in her twenties, that Marion met Mrs. Loulie
Mathewsl
and first heard of the BahB'i Faith. Her acceptance of Baha'u'llah was
instantaneous. From
that time until Loulie's death, these two beautiful souls, very much alike in
their complete
dedication to the Cause, their zeal and initiative, planned and carried out
several unique
and rewarding undertakings. One of these was
the highly successful Summer School at Mrs.
Mathews' "Temerity Ranch" in Pine Valley,
Colorado, established especially for the encouragement and deepening of
pioneers for

Latin America.

By 1928 Marion had entered actively into the national and administrative work of the Faith, serving as secretary of the Publishing Committee located in New York, and becoming, in effect, its business and production manager. She also served as a member of the National Teaching and the Inter-America Committees.

In the publishing field, one of Mrs. Little's first achievements was the production of The Little

Marion

Baha'i World, Volume In, winning "the unqualified gratitude" of Shoghi Effendi, "in producing such a noteworthy publication".

Marion-on April 12,1932 :

EXCELLENT PRODUC-

Her most outstanding contribution to the EVERY RESPECT

TION EMINENTLY SATISFACTORY

publishing efforts of this time was the highly message was followed

ABIDING GRATITUDE. This

important and successful publication of The of May 5: "It is a

by his handwritten note

Dawn-Breakers, a most challenging task evidence of the efficiency,

striking and abiding

carried out under the close guidance and devotion which

competence and exemplary

tion of Shoghi Effendi.

characterize your work

for the Cause. . . May

For more than a year this undertaking efforts for the

success crown your inspiring

manded Marion's undivided attention, with Faith." Again on May 15

propagation of His

the many exacting requirements and difficult "The appreciations

he wrote in his own hand:

problems being worked out in closest collaboration of authority and

I have received from men

boration with Shoghi Effendi. Often he graciously accepted suggestions advanced by her.

eminence in both Europe

highly encouraging and

The Dawn-Breakers are

For instance, the use of an artists's rendition, it has been accorded is

I an1 sure the reception

rather than a photographic reproduction of

in no small measure

attributable to your dethe Inner Shrine of the Bab, was recommended and painstaking efforts."

mended by Marion and resulted in the delicate

The Guardian also

praised the "really beautiand lovely frontispiece to this book. The Guar-

ful and exquisite workmanship" of the addian sent to New York for reproduction the vanced limited edition bound in Moroccan priceless autographed Tablets.of the Bab to the leather which, he said, won the highest praise Letters of the Living, including the one to from the many distinguished men to whom he Baha'u'llah Himself. These were satisfactorily sent a copy. reproduced photographically and the Tablets Marion's husband, Raymond D. Little, a safely carried back to Haifa by Mrs. Little. prominent publisher in New York, died sud- On completion of the general edition of The denly in 1931. About two years later Marion returned to the South, establishing her resi- See "In Memoriam", The Bahd'i World, vol. XIV, p. 360. dence at first in Covington and later in New I N MEMORIAM 549 Orleans, Louisiana, and devoting herself to work there, centering most of her efforts in travel teaching. Her charm and extraordinary Vevey where she greatly strengthened that abilities in carrying the Message of Baha'u'llah weakened community, and in Lausanne where to others attractkd many people to the Faith a new community was brought into being. throughout the southern United States, and ' It was a cherished experience and bounty for she was affectionately designated by many the members of the European Teaching Com- Baha'is "a one-man teaching committee". mittee, in their close association with this pre- When the Guardian announced the Second cious co-worker, to have a continuing oppor- Seven Year Plan (1946-1953) with one of its tunity of witnessing her unique qualities and principal objectives the opening to the Faith of achievements. They came to know and value western Europe, Marion's activities became her marked abilities and gifts of organizing, and centred in this new field of service. In r~sponse deeply appreciated her invaluable assistance so to the Guardian's call for itinerant teachers to generously given in the preparation and carryassist the pioneers serving in those war-torn ing out of the yearly International Conferences countries, Marion departed in 1947 on a mis- for which the Committee was responsible. In

sion of travel teaching, but remained in Europe later years she was to use these skills in plan the rest of her life as a pioneer. ning and organizing the very excellent Summer

It is regrettable that the services which Schools and conferences in Europe. Marion Little performed for the Faith on that France, which Marion had visited many, continent are too numerous to describe in any many times, was to receive the last of her piodetail in an article of this length, for much en- neer services. It was characteristic of her usual couragement and inspiration would surely be courage and zeal that she consented to settle gained from them. Such noted pioneers as in Metz, an exceptionally difficult teaching goal.

Honor Kempton and Virginia Orbison recall With much sacrifice at a time in life when her with loving and abiding gratitude her inval- health and strength were ebbing, this staunch able assistance to their work in Luxembourg pioneer was made happy by another victory for and Spain respectively. Her joy of service, her the Faith in the formation of a Local Spiritual love and unusual abilities to accomplish vic- Assembly in this, her last pioneer post.

tories for the Faith were equally praised in all To one of her spiritual children from Flothe goal countries she visited. rence, on pilgrimage in Haifa in January, 1957, After a teaching trip to Spain, during which the beloved Guardian spoke of Marion Little she initiated activities leading to the formation, as a very spiritual person, exceptionally dediin face of the difficult circumstances obtaining cated to the service of the Cause. He stated that in that country, of a second Local Spiritual her sociable nature attracted people to hear Assembly, Marion went to Italy. She began her about the Faith and her qualities as a teacher first service as a resident pioneer in Florence. helped to confirm these souls. "The combina-

In 1949, through her devoted and concentrated tion of these qualities," the Guardian added, efforts, the Local Spiritual Assembly was estab- "is very rare." lished and an outstanding community deve- So, too, were Marion's other lovely characloped. It was there in 1953, with the Conven- teristics; her warm, friendly and compassionate tion sessions held in her apartment, that the nature, often finding expression in encouragehistoric Italo-Swiss Regional National Spiri- ment and assistance generously given to other tual Assembly came into being, with Marion pioneers; her wonderful sense of

humour, joy

one of its original members. This was a very and cheerfulness, a source of comfort and uphappy and productive time for Marion during lift to those around her; and her irresistible

which period she worked closely with Maude charm of personality. All combined to dis-

Bosio,l the first believer in Florence who tinguish Marion Little as a "bright ornament"

accepted the Faith through Marion, and who and "radiant pioneer" of the Faith of BahB'ulbecame an outstanding servant of the Cause. Ilah.

Later, when a special need for pioneer assis-

EDNA TRUE

tance arose in Switzerland, Marion devoted several years in the administrative and teaching See "In Memoriam", p. 443.

LUIS MONTENEGRO

1932-1973

O Son of Being! Seek a martyr's death in M y path, content with M y pleasure and thankful for that which I ordain, that thou mayest repose with M e beneath the canopy of majesty behind the tabernacle of glory.

The Hidden Words, No. 45 (Arabic)

Luis Montenegro was born in Choconta, Colombia on April 23,1932. From the moment he accepted the BahL'i Faith, in 1951, he was a constant, sincere, firm and active worker. He was a man of marked capacity and conscientiousness and had a high sense of responsibility.

Mr. Montenegro participated energetically in the activities of the Spiritual Assembly of Bogota and later he was elected a delegate to the sixth annual convention of the National Spiritual Assembly of South America as it was known in the period from 1951 to 1957. In 1958, the company for which he worked moved Montenegro

Luis

to Cartagena and there he formed a BahB'i group, and later assisted in the formation of hearts were pure and receptive. As Ridvtin,

the Spiritual Assembly. The marriage of Mr. 1973, approached, he again offered his ser-

Montenegro to Miss In& Romero, in 1959, vices to go among the Motilon Indian believers

was the first BahL'i marriage to take place in to help them form Spiritual Assemblies. While

Colombia. he was climbing the mountains of Casacara on Friday, April 20, to assist in the formation of the National Spiritual Assemblies in the district of the Motilones, he experienced severe pain time of its establishment in 1961 until the time of his death, holding the office of secretary on heart. He told his companions, CBSar Vargas and Orlando Dangbn, to that body for six consecutive years. He also continue on to their destination, that he would served on various national and local committees including the maintenance committee then join them. After a short time his comof the National Haziratu'l-Quds, a function panions noticed that his condition was worsenwhich consumed much of his time in the super- ing; they laid him on a hammock and after a vision of repair work and related activities. few minutes he passed away. His friends, assisted by others they met He devoted himself wholeheartedly to laying on the way and who voluntarily offered to the foundation of the BahL'i administrative help, carried him in the hammock walking almost the order and was very helpful in the establishment whole night. of Spiritual Assemblies. In addition to lending At the hospital in Codazzi the doctor declared that his death had been his support to the administrative work of the instantaneous. His passing was glorious for he Cause he was a splendid teacher and he participated in institutes, summer schools, con- Abha Kingdom as a firm and faithful soldier of the Cause of ferences, conventions and firesides. His greatest Baha'u'llih, culminating his service by sacrificing his pleasure was to dedicate his vacations, week- life. He is buried at Codazzi. ends and holidays to teaching the Faith in the cities and more particularly in the rural areas. In his private life, Mr. Montenegro was dis- tinguished for his What he enjoyed most was teaching the Indians sincerity, loyalty, humility, frankness, simplicity and and the peasants, as he perceived that their for his spirit of ser-

I N MEMORIAM 551 PATHY FAMILY ASSURANCE

vice as a son, a father, a husband, a friend and

PRAYERS SACRED

a servant of the Faith of BahB'u'llah.

THRESHOLD PROGRESS HIS

SOUL ABHA KING-

Expressions of sympathy were received from DOM.

the members of the National Spiritual Assem-

At a teaching conference held in Cali, on

bly whose hearts were saddened by the loss of

April 12-14, 1974, to launch the Five Year

their co-worker, and from the members of the

Plan of the Universal House of Justice, the

Continental Board of Counsellors who wrote

assembled believers held a memorial service for

of their sorrow in losing a devoted collaborator

Mr. Montenegro. The most moving event of the

the circumstances of whose death were a

conference occurred when Mr. Montenegro's

testimony to his spirit of service. The cabled

ten year old son, Sergio offered to travel every

message of the Universal House of Justice read:

weekend to teach the Faith and specifically

GRIEVED PASSING LUIS MONTENEGRO DE- pledged to visit

Villavicencio, a town where he

VOTED SERVANT BAHALLAH EFFECTIVE and his father had travelled

and taught

TEACHER ADMINISTRATOR STOP EXTEND SYM- together.

PART F O U R

T H E W O R L D O R D E R O F B A H A ~ U ~ L L A H

T H E U N I V E R S A L H O U S E O F J U S T I C E

I. T H E C O N S T I T U T I O N O F T H E

U N I V E R S A L

H O U S E O F J U S T I C E

ON November 26, 1972, the Universal House of Justice addressed the following cable

to all National Spiritual Assemblies:

WITH GRATEFUL JOYOUS HEARTS ANNOUNCE ENTIRE BAIEAI WORLD ADOPTION PROFOUNDLY
SIGNIFICANT STEP I N U N F O L D M E N T M I S S I O N S U P R E M E O R G A N B A H A I W O R L D C O M M O N -
W E A L T H T H R O U G H F O R M U L A T I O N C O N S T I T U T I O N U N I V E R S A L H O U S E J U S T I C E S T O P A F T E R O F -
F E R I N G H U M B L E P R A Y E R S G R A T I T U D E O N D A Y C O V E N A N T A T T H R E E S A C R E D T H R E S H O L D S
B A H J I H A I F A M E M B E R S G A T H E R E D C O U N C I L C H A M B E R P R E C I N C T S H O U S E B L E S S E D M A S T E R
A P P E N D E D T H E I R S I G N A T U R E S F I X E D S E A L O N I N S T R U M E N T E N V I S A G E D W R I T I N G S B E L O V E D
G U A R D I A N H A I L E D B Y H I M A S M O S T G R E A T L A W F A I T H B A H A U L L A H S T O P F U L L Y A S S U R E D
M E A -

S U R E J U S T T A K E N W I L L F U R T H E R R E I N F O R C E T I E S B I N D I N G W O R L D C E N T R E T O N A T I O N A L
L O C A L C O M M U N I T I E S T H R O U G H O U T W O R L D R E L E A S E F R E S H E N E R G I E S I N C R E A S E E N T H U -
S I A S M C O N F I D E N C E V A L I A N T W O R K E R S H I S D I V I N E V I N E Y A R D L A B O U R I N G A S S I D U O U S L Y
B R I N G M A N K I N D U N D E R S H E L T E R H I S A L L G L O R I O U S C O V E N A N T .

The text of the Constitution is set out below.

Declaration of Trust

IN THE NAME OF GOD, THE ONE, THE INCOMPARABLE, THE ALL-POWERFUL, THE ALL-KNOWING, THE ALL-WISE.

The light that is shed from the heaven of bounty, and the benediction that shineth from the dawning-place of the will of God, the Lord of the Kingdom of Names, rest upon Him Who is the Supreme Mediator, the Most Exalted Pen, Him Whom God hath made the dawning-place of His most excellent names and the Dayspring of His most exalted attributes. Through Him the light of unity hath shone forth above the horizon of the world, and the law of oneness hath been revealed amidst the nations, who, with radiant faces, have turned towards the Supreme Horizon, and acknowledged that which the Tongue of Utterance hath spoken in the kingdom of His knowledge: "Earth and heaven, glory and dominion, are God's, the Omnipotent, the Almighty, the Lord of grace abounding!"

WITH joyous and thankful hearts we testify that the Unifier and Redeemer of all mankind, who has proclaimed the advent of God's Kingdom on earth, has formulated its laws and ordinances, and ordained its His Ancient Promise. He enunciated its principles, and ordained its Baha'u'llah, the Revealer of God's Word in institutions. To direct and canalize the forces of this Day, the Source of Authority, the Fountain released by His Revelation He instituted His Head of Justice, the Creator of a new Covenant, whose power has preserved the in-World Order, the Establisher of the Most Integrity of His Faith, maintained its unity and Great Peace, the Inspirer and Founder of a stimulated its world-wide expansion throughworld civilization, the Judge, the Lawgiver, the out the successive ministries of 'Abdu'l-Baha and Shoghi Effendi. It continues to fulfil its life-stitution, and of providing for the receipt and giving purpose through the agency of the Universal House of Justice whose fundamental duties with which the Among the powers and object, as one of the twin successors of Bahá'u'llah and 'Abdu'l-Baha, is to ensure the con-Universal House of Justice has been invested are :

tinuity of that divinely appointed authority
To ensure the preservation of the Sacred
which flows from the Source of the Faith, to
Texts and to safeguard their inviolability; to
safeguard the unity of its followers, and to
analyse, classify, and co-ordinate the Writmaintain the integrity and
flexibility of its
ings; and to defend and protect the Cause of
teachings.

God and emancipate it from the fetters of
The fundamental purpose animating the Faith
repression and persecution;

of God and His Religion, declares BahB'u'llah,
is to sajeguard the interests and promote the
interests of the Faith of

unity of the huinan race, and to foster the spirit
propagate and teach its
of love andfellowship amongst men. SufSer it not
consolidate the

to become a source ofdisaision and discord, of
Administrative Order; to

hate and enmitj>. This is the straight Path, the
Order of BahB'u'llah; to

fixed and imn~ovable, foundation. Whatsoever is
of those spiritual

raised on this foundation, the changes and
characterize Baha'i

chances of' the world can never impair its
collectively; to do its

strength, nor will the revolution of countless
realization of greater corcenturies undermine its structure.

diality and comity amongst the nations and
Unto the Most Holy Book, 'Abdu'l-Baha de-
universal peace; and to

clares in His Will and Testament, every one
conducive to the ennus st turn, and all that is not expressly recorded

lightenment and illumination of the souls of

therein must be referred to the Universal House
advancement and betterment of

ofJlcstice. the world;

The provenance, the authority, the duties,
ordinances not expres the sphere of action of the Universal House of
ly recorded in the Sacred Texts; to abrogate,

Justice all derive from the revealed Word of
changes and requirements

BahB'u'llah which, together with the inter-
enactments; to delipretations and expositions of the Centre of the

To advance the

God; to proclaim,

Message; to expand and

institutions of its

usher in the World

promote the attainment

qualities which should

life individually and

utmost for the

for the attainment of

foster that which is

men and the

To enact laws and

according to the

of the time, its own

the receipt, disposition, administration and	Justice, designated by
Baha'u'llah "the Men of	
safeguarding of the funds, endowments and	Justice", "the people of
Baha who have been	
other properties that are entrusted to its	mentioned in the Book of
Names", "the Trusts; and the day-	tees of
To adjudicate disputes falling within its	springs of authority in His
countries", shall in	
purview; to give judgement in cases of vio-	the discharge of their
responsibilities ever bear	
lation of the laws of the Faith and to pro-	in mind the following
standards set forth by	
nounce sanctions for such violations; to pro-	Shoghi Effendi, the
Guardian of the Cause of	
vide for the enforcement of its decisions; to	God :
provide for the arbitration and settlement of	"In the conduct of
the administrative	
disputes arising between peoples; and to be	affairs of the Faith,
in the enactment of the	
the exponent and guardian of that Divine	legislation necessary
to supplement the laws	
Justice which can alone ensure the security of,	of the Kitab-i-Aqdas,
the members of the	
and establish the reign of law and order in,	Universal House of
Justice, it should be	
the world.	borne in mind, are not,
as Bah'u'llah's utter-	
The members of the Universal House of	ances clearly imply,
responsible to those	

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THE BAHÁ'Í WORLD

Site of the future seat of the Universal House of Justice (centre foreground) which will be erected directly above the central axis of the arc. To the right is seen the Shrine of the Báb; to the left, the Bahá'í International Archives building.

whom they represent, nor are they allowed	dance which is at once
the life-blood and	
to be governed by the feelings, the general	ultimate safeguard of
this Revelation."	
opinion, and even the convictions of the mass	
The Universal House of Justice was first	
of the faithful, or of those who directly elect	
elected on the first day of the Festival of Ridván	
them. They are to follow, in a prayerful	
in the one hundred and twentieth year of the	

attitude, the dictates and promptings of their
Bahá'í Era, when the members of the Naconscience. They may, indeed they must,
tional Spiritual Assemblies, in accordance with
acquaint themselves with the conditions prethe provisions of the Will and
Testament of
vailing among the community, must weigh
'Abdu'l-Bahk, and in response to the sumdispassionately in their minds the
merits of
mons of the Hands of the Cause of God, the
any case presented for their consideration,
Chief Stewards of Bahá'u'llah's embryonic
but must reserve for themselves the right of
World Commonwealth, brought into being this
an unfettered decision. 'God will verily in-
"crowning glory" of the administrative inspire them with whatsoever He
willeth', is
stitutions of Bahá'u'llah, the very "nucleus and
Baha'u'llah's incontrovertible assurance.
forerunner" of His World Order. Now, there-
They, and not the body of those who either
fore, in obedience to the Command of God and
directly or indirectly elect them, have thus
been made the recipients of the divine gui- 121 April 1963 A.D.
THE UNIVERSAL HOUSE OF JUSTICE 559
with entire reliance upon Him, we, the mem- which, together with the
By-Laws hereto apbers of the Universal House of Justice, set our pended,
form the Constitution of the Universal
hands and its seal to this Declaration of Trust House of Justice.

Hugh E. Chance

Hushmand Fatheazam

Amoz E. Gibson

David Hofman

H. Borrah Kavelin

Ali Nakhjavani

David S. Ruhe

Ian C. Semple

Charles Wolcott

Signed in the City of Haifa on the fourth day of the month of Qawl in
the one hundred and twenty-ninth year of the Baha'i Era, corresponding
to the twenty-sixth day of the month of November in the year 1972

u1

according to the Gregorian calendar.

By-Laws

PREAMBLE

The Universal House of Justice is the secondary and local, in which are vested legislative, executive and judicial powers over the Bahá'í community and, on the other, of eminent and devoted believers appointed for the specific purposes of protecting and propagating the Faith and their authorized interpretations. This Administrative Order consists, on the one hand, of a series of elected councils, universal, second Order is the nucleus and pattern of the World Order adumbrated by Bahá'u'lláh. In the course of its divinely propelled organic growth its institutions will expand, putting forth auxiliary branches and developing subordinate agencies, multiplying their activities and diversifying their functions, in consonance with the principles and purposes revealed by Bahá'u'lláh for the progress of the human race.

111. NATIONAL SPIRITUAL ASSEMBLIES

I. MEMBERSHIP IN THE UNIVERSAL

BAHÁ'Í COMMUNITY

Whenever it is decided by the Universal House of Justice to form in any region a National Spiritual Assembly, the persons recognized by the Universal House of Justice as possessing the qualifications of country or region shall, in a manner and at a time to be decided by the Universal House of

Justice, elect their delegates to their National

tive office, a BahB'i must have attained the Convention. These delegates shall, in turn, elect age of twenty-one years. in the manner provided in the National Baha'i

Constitutionz a body of niqe members to be

2. The rights, privileges and duties of individual known as the National Spiritual Assembly of

Bahs'is are as set forth in the Writings of the BahB'is of that country or region. The mem-

Baha'u'llah, 'Abdu'l-BahB and Shoghi Ef- bers shall continue in office for a period of one

fendi and as laid down by the Universal year or until their successors shall be elected.

House of Justice.

1. The general powers and duties of a National Spiritual Assenlbly are as set forth in the

11. LOCAL SPIRITUAL Writings of 'Abdu'l-Bahk and Shoghi Ef-

ASSEMBLIES fendi and as laid down by the Universal

Whenever in any locality the number of Hmse of Justice.

BahB'is resident therein who have attained the 2. The National Spiritual Assenlbly shall have

age of twenty-one exceeds nine, these shall on exclusive jurisdiction and authority over all

the First Day of Ridvan convene and elect a the activities and affairs of the BahB'i Faith

local administrative body of nine members to throughout its area. It shall endeavour to

be known as the Spiritual Assembly of the stimulate, unify and co-ordinate themanifold

BakB'is of that locality. Every such Spiritual activities of the Local Spiritual Assemblies

Assembly shall be elected a~lnuallythereafter and of individual Baha'is in its area and by

upon each successive First Day of Ridvan. The all possible means assist them to promote

members shall hold office for the term of one the oneness of mankind. It shall furtheryear or until their successors are elected. When,

more represent its national BahB'i commuhowever, the number of BahB'is as aforesaid in nity in relation to other national BahB'i

any locality is exactly nine, these shall on the communities and to the Universal Rouse of

First Day of Ridvan constitute themselves the Justice.

Local Spiritual Assembly by joint declaration. 3. The area of

jurisdiction of a National Spiritual Assembly shall be as defined by the

1. The general powers and duties of a Local

Universal House of Justice.

Spiritual Assembly are as set forth in the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and the National Convention shall be
Shoghi Effendi and as laid down by the Universal House of Justice. activities, plans and

2. A Local Spiritual Assembly shall exercise By-Laws of a Local Spiritual Assembly. Seep. 675.

Declaration of Trust and By-Laws for a National Spiritual Assembly. Seep. 653.

THE UNIVERSAL HOUSE OF JUSTICE 561

of the members of the 'National Spiritual I. ELECTION
Assembly, as set forth in the National Baha'i The members of the
Universal House of
Constitution. Justice shall be

elected by secret ballot by the
(a) If in any year the National Spiritual Assembly shall consider that it is impracticable at a meeting to be known as the International Baha'i Convention, the said Assembly shall provide

Universal House of
ways and means by which the annual election and the other essential business of the Convention may be conducted. Justice shall be held

once every five years
tion and the other essential business of decided by the Universal House of Justice, and
the Convention may be conducted. those elected shall

(b) Vacancies in the membership of the National Spiritual Assembly shall be filled
until such time as their
National Spiritual Assembly shall be filled successors shall be

elected and the first
by a vote of the delegates composing the meeting of these

successors is duly held.
Convention which elected the Assembly, (b) Upon receiving the call

to Convention
the ballot to be taken by correspondence each National Spiritual

Assembly shall
or in any other manner decided by the submit to the Universal

House of Justice
National Spiritual Assembly. a list of the names of

its members. The
recognition and seating of the delegates to the International Convention shall be

IV. OBLIGATIONS OF MEMBERS vested in the

Universal House of Justice.

OF SPIRITUAL ASSEMBLIES

(c) The principal business of

the Interna-

Among the most outstanding and sacred

tional Conventions

shall be to elect the

duties incumbent upon those who have been

members of the

Universal House of Justice called upon to initiate, direct and co-ordinate

tions, to deliberate on the affairs of the

the affairs of the Cause of God as members of

Baha'i Cause

throughout the world, and

its Spiritual Assemblies are: to win by every

to make

recommendations and suggestions in their power the confidence and affec-

tions for the consideration of the Universal House of Justice.

privilege to serve; to investigate and acquaint themselves with the

(6) The sessions of

the International Convention considered views, the prevailing sentiments and

tion shall be conducted in such manner as

the personal convictions of those whose well-

the Universal

House of Justice shall from

fare it is their solemn obligation to promote; to

time to time

decide.

purge their deliberations and the general con-

(e) The Universal House of Justice shall product of their affairs of

self-contained aloofness,

vide a procedure whereby those delegates

the suspicion of secrecy, the stifling atmosphere

who are unable to be present in person at

of dictatorial assertiveness and of every word

the International Convention shall cast

and deed that may savour of partiality, self-interest and prejudice; and while retaining

the members of the Universal House of Justice.

the sacred right of final decision in their hands,

to invite discussion, ventilate grievances, wel-

(f) If at the time

of an election the Universal

come advice and foster the sense of inter-

House of Justice

shall consider that it is

dependence and co-partnership, of unity

irreconcilable

or unwise to hold the

standing and mutual confidence between them-

International

Convention it shall determine how the election shall take place.

mine how the election shall take place.

(g) On the day of the election the ballots of all

voters shall be scrutinized and counted

V. 'THE UNIVERSAL HOUSE OF JUSTICE

and the result certified by

tellers appointed

OF JUSTICE

in accordance with the instructions

of the
 ' f i e Universal House of Justice shall consist Universal House of Justice.
 of nine illerl who have been elected froin the jh) If a member of a
 'National Spiritual As- sembly who has
 Baha'i community in the manner hereinafter voted by mail ceases to be
 provided, a member of that
 National Spiritual
 Assembly between the time of casting his 4. MEETINGS
 ballot and the date of the counting of the (a) After the election of
 the Universal House of Justice the first
 ballots, his ballot shall nevertheless re- by the member elected by
 meeting shall be called number of votes or, in
 main valid unless in the interval his suc- incapacity, by the
 the highest number of votes or, in case
 cessor shall have been elected and the next highest number of
 his absence or other votes or, in case
 ballot of such successor shall have been (i) In case by reason of a tie vote or votes the two or more members
 member elected by the have received the same highest number of
 received by the tellers. the member selected by
 votes or, in case those members.
 of Justice is not determined on the first Subsequent meetings
 lot from among shall be called in the
 ballot, then one or more additional ballots shall be called in the
 Subsequent meetings the Universal House of
 shall be held on the persons tied until all Justice.
 manner decided by members are elected. The electors in the
 members are elected. The electors in the
 Justice. case of additional ballots shall be the (b) The Universal House of
 Justice has no officers. It shall
 members of National Spiritual Assem- provide for the conduct of
 provide for the conduct of its meetings and shall
 blies in office at the time each subsequent organize its activote is taken vities
 in such manner as it shall from time to time decide.
 2. VACANCIES IN MEMBERSHIP
 (c) The business of the Universal House of Justice shall be
 A vacaocy in the nlenibership of the Uni- membership in
 versal House of Justice will occur upon the

consultation, except that

death of a member or in the following cases:
of Justice may from

the Universal House

(a) Should any member of the Universal
for quorums of less

time to time provide

House of Justice commit a sin injurious
for specified

than the full membership

to the common weal, he may be dis-
missed from membership by the Univer-

classes of business.

5 . SIGNATURE

sal House of Justice.

The signature of the Universal House of

(b) The Universal House of Justice may at its

Justice shall be the words "The Universal
discretion declare a vacancy with respect

House of Justice" or in Persian "Baytu'lto any member who in its judgement is

'Adl-i-A'zam" written by hand by any one of

unable to fulfil the functions of membership members upon authority of the
Universal

ship.

House of Justice, to which shall be affixed in

(c) A member may relinquish his member-
the Universal House of

each case the Seal of

ship on the Universal House of Justice

Justice.

only with the approval of the Universal

House of Justice.

6. RECORDS

The Universal House of Justice shall pro-

3. BY-ELECTION

vide for the recording

and verification of its

If a vacancy in the membership of the
it shall, from

decisions in such manner as

Universal House of Justice occurs, the Uni-
necessary.

time to time, judge

versal House of Justice shall call a by-election

at the earliest possible date unless such date,

in the judgement of the Universal House

VI. B A H A '

~ELECTIONS

of Justice, falls too close to the date of a
spiritual character

In order to preserve the

regular election of the entire membership,
elections the practices of

and purpose of BahB'i

in which case the Universal House of Jus-

nomination or

electioneering, or any other practice may, at its discretion, defer the filling
of procedure or activity detrimental to that character

the vacancy to the time of the regular elec-
eschewed. A silent and

and purpose shall be

tion. If a by-election is held, the voters shall prayerful atmosphere shall

prevail during the

be the members of the National Spiritual election so that each elector may vote for none

Assemblies in office at the time of the by- but those whom prayer and reflection inspire

election. him to uphold.

THE UNIVERSAL HOUSE OF JUSTICE 563

1. All Bahi'i elections, except elections of final jurisdiction of the National Spiritual officers of Local and National Spiritual Assembly.

Assemblies and committees, shall be by (c) If any differences arise between two or

plurality vote taken by secret ballot. more Local

Spiritual Assemblies and if

2. Election of the officers of a Spiritual Assembly these Assemblies are unable to resolve Assembly or committee shall be by majority them, any one such Assembly may bring

vote of the Assembly or committee taken by the matter to the National Spiritual

secret ballot. Assembly which

shall thereupon take

3. In case by reason of a tie vote or votes the full jurisdiction of the case. If the decision of

membership of an elected body is not determined the National

Spiritual Assembly thereon

mined on the first ballot, then one or more is unsatisfactory

to any of the Assemblies additional ballots shall be taken on the per-

sonal concerns, or if a Local Spiritual

Assembly tied until all members are elected. Assembly at any

time has reason to believe that actions of its National Spiritual

4. The duties and rights of a Bahi'i elector may Assembly are affecting adversely the welfare and unity of that Local Assembly's proxy.

community, it shall, in either case, after

seeking to compose its difference of

VII. THE RIGHT OF REVIEW opinion with the

National Spiritual Assembly

The Universal House of Justice has the right Assembly, have the

right to appeal to the

to review any decision or action of any Spiritual Universal House

of Justice, which shall

Assembly, National or Local, and to approve, determine

whether it shall take jurisdiction or reverse such decision or action. The

decision of the matter or leave it within

Universal House of Justice also has the right the final

jurisdiction of the National

to intervene in any matter in which a Spiritual Assembly. Spiritual

Assembly is failing to take action or to reach a 2. An appellant, whether institution or indidecision and, at its discretion, to require that

vidual, shall in the first instance make appeal action be taken, or itself to take action directly to the Assembly whose decision is questioned, in the matter. either for

reconsideration of the case by that Assembly or for submission to a higher body.

In the latter case the Assembly is in duty

VIII. APPEALS bound to submit the appeal together with full

The right of appeal exists in the circum- particulars of the matter. If an Assembly restances, and shall be exercised according to the fuses to submit the appeal, or Pdils to do so procedures, outlined below: within a

reasonable time, the appellant may

1. (a) Any member of a local Baha'i com- take the case directly to the higher authority.

munity may appeal from a decision of his Local Spiritual Assembly to the National Spiritual Assembly which shall deter-

TX. THE BOARDS O F

mine whether it shall take jurisdiction of COUNSELLORS the matter or refer it back to the Local The institution of the Boards of Counsellors

Spiritual Assembly for reconsideration. was brought into being by the Universal House

If such an appeal concerns the member- of Justice to extend into the future the specific

ship of a person in the BahB'i community, functions of protection and propagation conthe National Spiritual Assembly is ob- ferred upon the Hands of the Cause of God.

liged to take jurisdiction of and decide The members of these boards are appointed by

the case. the Universal House of Justice.

(b) Any Baha'i may appeal from a decision 1. The term of office of a Counsellor, the numof his National Spiritual Assembly to the ber of Counsellors on each Board, and the Universal House of Justice which shall boundaries of the zone in which each Board

determine whether it shall take juris- of Counsellors shall operate, shall be decided

diction of the matter or leave it within the by the Universal House of

Justice.

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

Interior view of Beit Harofe Auditorium, Haifa, where the general sessions of the second

International Convention were held. The Hand of the Cause H. Collis

Featherstone (left)

presided at this session.

2. A Counsellor functions as such only within that zone by the Continental Board of Counsellors and should he move his residence out of the zone for which he is appointed he

2. Each Auxiliary Board member shall be automatically relinquishes his appointment. allotted a specific area in which to serve and,

3. The rank and specific duties of a Counsellor unless specifically deputized by the Continental Board render him ineligible for service on local or national administrative bodies. If elected to Auxiliary Board outside that area.

the Universal House of Justice he ceases to be eligible for

be a Counsellor. any elective office but if elected to an administrative post on a national or local level must

X. THE AUXILIARY BOARDS decide whether to retain membership on the

Board or accept the administrative post,

In each zone there shall be two Auxiliary since he may not serve in both capacities at

Boards, one for the protection and one for the the same time. If elected to the Universal

propagation of the Faith, the numbers of whose House of Justice he ceases to be a member of

members shall be set by the Universal House of the Auxiliary Board. Justice. The members of these Auxiliary

Boards shall serve under the direction of the

Continental Board of Counsellors and shall act XI. AMENDMENT as their deputies, assistants and advisers. This Constitution may be amended by de-

1. The members of the Auxiliary Boards shall cision of the Universal House of Justice when

be appointed from among the believers of the full membership is present.

THE UNIVERSAL HOUSE OF JUSTICE

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2. THE SECOND INTERNATIONAL CONVENTION FOR THE ELECTION OF

THE UNIVERSAL HOUSE OF JUSTICE 1

THE second International Convention of the Assembly members by countries and deposit- Baha'i Faith was held at the World Centre in ing of their ballots occupied the remainder Haifa, Israel, April 21 to 24, 1968. A total of of the first morning. In the afternoon all dele- 729 delegates from the eighty-one National gates were transported to Bahji to participate Spiritual Assemblies then in existence were in the celebration of the Feast of Ridvan in the eligible to attend in person or to vote by mailed beautiful Haram-i-Aqdas facing the Shrine of ballots. BahB'u'llah which they again visited for private Although the Convention was scheduled for prayers before returning to Haifa. four days, all delegates were invited to arrive During the remaining three days the delethree days early so that they might have oppor- gates discussed topics selected by the Universal tunity to visit the Holy places, to pray at the House of Justice vital to the progress of the Shrines, to become acquainted with the mem- Faith and particularly the Nine Year Plan. It bers of other National Spiritual Assemblies and was explained that this Convention, not patto exchange ideas for the progress of the Cause terned after nor a model for National Conventhroughout the world. tions, could make recommendations to the Besides electing the members of the Universa.1 Universal House of Justice but no inotions were House of Justice, the basic purposes of the Con- made or voted upon, all recommendations vention, as explained at the opening session, being recorded for consideration by the Univerwere to bring to the 'IUnversal House of Justice sal House of Justice following the Convention. and the believers in theworld through their Na- The topics for the second and third days tional Spiritual Assembly representatives infor- were "Emerging from Obscurity" and "Buildmation on the scope of the Faith, and to create ing the BahB'i Society", and included disnew dedication and inspiration from visits to cussion of such subjects as "The Forces of the Holy Shrines and closeness to that Supreme Light and Darkness", "Community Life", Institution, the Universal House of Justice. "The Rising Generation" and "The Entry by To generate the spirit which was to per- Troops". There were evening sessions for remeate the sessions, the delegates were given presentatives of countries having special interopportunity to visit and pray at the Shrines of ests in common. It was clearly evident that each

the Bab and 'Abdu'l-Baha on Mt. Carmel as national Baha'i community has its particular

frequently as they desired from early morning problems and need for the assistance and countil late at night. Group visits were scheduled operation of its sister communities throughout

to the Holy places in 'Akka associated with the the world. Strong appeals were made by relife of Baha'u'llah and to pray at His Shrine. presentatives of the newly established National

A visit to the International Baha'i Archives to Assemblies for pioneers, settlers, teachers,

view the sacred relics of the Central Figures of literature and visual aids.

Both new and long

the Faith was arranged for each group fol- established Assemblies voiced the urgent need

lowing its visit to Bahji. for deepening the

believers in the Faith, in-

The Convention was opened on the first creased teaching activity and universal support

Day of Ridvan, April 21, by the Hand of the of their national funds without which many of

Cause of God Amatu'l-Baha Rubiyyih U a - the home front goals of the Nine Year Plan

num. Thereafter each half-day session was cannot be achieved.

chaired by a different Hand of the Cause who The Convention closed with a presentation

introduced the subject for consultation and by the Hand of the Cause Dr. Ugo Giachery on

summarized the discussion at the end of the the Baha'i World Centre and a beautiful slide

session. The roll call of National Spiritual .programme showing the tremendous amount

-

of work accomplished by the Universal House

Adapted from a report by Charlotte M. Linfoot, U.S.

Bclhd'iNews, June, 1968. of Justice in its first

five years in the develop-

THE BAHA'I WORLD

Delegates casting ballots for the election of the Universal House oJ'Justice; April, 1968. The

Hand of the Cause Ainatu'l-Baha Rwhiyjjih BLinum is seen seated in the centre.

To the left are

seen the three chief tellers; to the right, about to cast their ballots, some

nienzbersof the National

Spiritual Assembly of Germany.

Partial view of interior of Beit Haroje during a session of the International

Convention; April,
1968. In the foreground are seen some of the Hands of the Cause and
members of the Universal
House of Justice.

THE UNIVERSAL HOUSE OF JUSTICE 567

The Hand of the Cause Enoch Olinga (centre) with delegates representing the
National Spiritual
Assemblies of the United States, Kenya and Nicaragua.

ment and beautification of the Baha'i proper- tion to usher in with all
possible haste the
ties, especially at Bahji surrounding the Man- Golden Age of Bah'u'llah.
sion and Shrine of Baha'u'llah. Already the Upon the completion of
the election on

delegates had seen with their own eyes the April 22, 1968, the
Universal House of Justice

indescribable beauty of the gardens and re- sent the following cable
to all National Spiritual joyed that the hopes and plans of the beloved tual
Assemblies:

Guardian were being so dutifully and lovingly
ANNOUNCE BAHAI WORLD NEWLY ELECTED
carried out by the Universal House of Justice.

MEMBERS UNIVERSAL HOUSE OF JUSTICE AMOZ

It is unlikely that any delegate will ever forget,
GIBSON ALI NAKHJAVANI HUSHMAND FATH-
or be able to adequately describe to his fellow
EAMIAN IAN SEMPLE CHARLES WOLCOTT DAVID
Baha'is, the magnificence of the Shrines and
HOFMAN H BORRAH KAVELIN HUGH CHANCE
the gardens by day, or the ethereal beauty of the
DAVID RUHE.

lighted Shrine of the Bab and the International
Archives Building at night shining across the The membership of the
Universal House of
Bay of Haifa to the Holy places associated with Justice was unchanged from
the first election

Baha'u'llah in 'Akka. When all joined in in 1963 save for the
replacement by Dr. David
singing "Allah-u-Abha" at the close, one had S. Ruhe, who was formerly
secretary to the
the feeling that through their representatives National Spiritual
Assembly of the United
the whole Bahai world was rejoicing in its States, of Dr. Lutfu'llah
Iqbal.

blessings and was arising with new determina- See "In Memoriam", p.
430.

Delegates representing the National Spiritual Assemblies of' (left to right)
Peru, Brunei,
Botswana and Alaska.

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THE BAHAI WORLD

Exterior view of No. 10 ha par sir?^ Street, Haifa. This building which had
formerly uccon~inodated western pilgrims was converted to temporary ofices for
the Universal Hozrse of Justice
in 1963.

THE U N IVERSAL HOUSE OF JU STICE

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3. T H E RELATIONSHIP O F T H E INSTITUTIONS O F T H E GUARDIANSHIP AND THE UNIVERSAL H O U S E O F J U S T I C E

(Text of a letter from the Universal Hoi~seof Justice to an individual
believer,
dated December 7,1969).

Y OUR recent letter, in which you share with	Justice have certain
duties and functions in	
us the questions that have occurred to some of	common; each alsg operates
within a separate	
the youth in studying The Dispensation of	and distinct sphere. As
Shoghi Effendi ex-	
Baha'u'llbh, has been carefully considered, and	plained, ". . . it is made
indubitably clear and	
we feel that we should comment both on the	evident tha.t the Guardian
of the Faith has been	
particular passage you mention and on a	made the Interpreter of
the Word and that the	
related passage in the same work, because	Universal House of Justice
has been invested	
both bear on the relationship between the	with the function of
legislating on matters not	
Guardianship and the Universal House of Jus-	expressly revealed in the
teachings. The intertice.	
pretation of the Guardian, functioning within	
The first passage concerns the Guardian's	his own sphere, is as
authoritative and bindduty to insist upon a reconsideration by his	
ingas theenactments of theInternational House	
fellow-members in the Universal House of	of' Justice, whose
exclusive right and prero-	
Justice of any enactment which he believes con-	gative is to pronounce
upon and deliver the	
flicts with the meaning and departs from the	final judgement on such
laws and ordinances a s	
spirit of the Sacred Writings. The second pas-	BahB'u'llah ha.s not
expressly revealed." H e	

sage concerns the infallibility of the Universal House of Justice goes on to affirm, "Neither can, nor will ever, House of Justice without the Guardian, infringe upon the sacred and prescribed dominion of Shoghi Effendi's statement that "With- main of the other. Neither will seek to curtail out such an institution (the Guardianship) . . . the specific and undoubted authority with the necessary guidance to define the sphere of which both have been divinely invested." It is the legislative action of its elected representatives impossible to conceive that two centres of tatives would be totally withdrawn." authority, which the Master has stated are both Some of the youth, you indicate, were under the care and protection of the AbhLi puzzled as to how to reconcile the former of Beauty, under the shelter and unerring guidance these two passages with such statements as that of His Holiness the Exalted One, could contain the Will of 'Abdu'l-Baha which affirms that conflict with one another, because both are vested in the Universal House of Justice is freed from all shackles of the same Divine Guidance. error. The Universal House of Justice, beyond its Just as the Will and Testament of 'Abdu'l- function as the enactor of legislation, has been Baha does not in any way contradict the invested with the more general functions of pro- Kitab-i-Aqdas but, in the Guardian's words, tecting and administering the Cause, solving "confirms, supplements, and correlates the pro- obscure questions and deciding upon matters visions of the Aqdas", so the writings of the that have caused difference. Nowhere is it Guardian contradict neither the revealed Word stated that the infallibility of the Universal nor the interpretations of the Master. In at- House of Justice is by virtue of the Guardian's tempting to understand the Writings, therefore, membership or presence on that body. Indeed, one must first realize that there is and can be no 'Abdu'l-Baha in His Will and Shoghi Effendi real contradiction in them, and in the light of in his Dispensation of Bahci'u'llah have both this we can confidently seek the unity of explicitly stated that the elected members of the meaning which they contain. Universal House of Justice in consultation are

The Guardian and the Universal House of Divine Guidance. recipients of unfailing

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THE BAHÁ'Í WORLD

Furthermore the Guardian himself in The House of Justice and World Order of Baha'u'llah asserted that "It Dispensation of must be also clearly understood by every believer that the institution of Guardianship does friends to understand this not under any circumstances abrogate, or even aware of some of the in the slightest degree detract from, the powers Universal House of Justice granted to the Universal House of Justice by First, of course, it Baha'u'llah in the Kitáb-i-Aqdas, and repeat-care in studying the edly and solemnly confirmed by 'Abdu'l-interpretations of the Bahá' in His Will. It does not constitute in any considering the views of all manner a contradiction to the Will and Writings of Bahá'u'llah, nor does it nullify any of the process of drafting a pronouncement is put into His revealed instructions." effect. During this process the whole matter While the specific responsibility of the Guardian is the interpretation of the Word, he is judgement may be significantly different from the conclusion earlier necessary to discharge his function as may be decided not to Guardian of the Cause, its Head and supreme subject at that time. One protector. He is, furthermore, made the irremovable head and member for life of the paid to the views of the Guardian during supreme legislative body of the Faith. It is as alive. the head of the Universal House of Justice, and second passage we must as a member of that body, that the Guardian the principle that the takes part in the process of legislation. If the

ferred upon the Universal the above passage from The Bahá'í'u'lláh. It may help the relationship if they are processes that the follows when legislating. observes the greatest Sacred Texts and the Guardian as well as the members. After long cess may well be reconsidered. As reconsideration the final powers and prerogatives favoured, or possibly it legislate at all on that can understand how great tion the above process were he In considering the once more hold fast to teachings do not

contradict themselves.

following passage, which gave rise to your Future Guardians are clearly envisaged and referred to in the query, is considered as referring to this last Writings, but there is no relationship, you will see that there is no con- where any promise or guarantee that the line of tradition between it and the other texts: Guardians would endure for ever; on the contrary there are clear indications that the line made the permanent head of so august a body could be broken. Yet, in spite of this, there is a repeated insistence in he can never, even temporarily, assume the the Writings on the indisright of exclusive legislation. He cannot over- tructibility of the Covenant and the immutride the decision of the majority of his fellow- ability of God's Purpose for this Day. One of the most members, but is bound to insist upon a re- striking passages which enconsideration by them of any enactment he visage the possibility of such a break in the line conscientiously believes to conflict with the of Guardians is in the Kitdb-i-Aqdas itself: meaning and to depart from the spirit of BahB'u'llah's revealed utterances." The endo11:mentsdedicated to charity revert Although the Guardian, in relation to his to God, the Revealer of Signs. No one has the right to lay hold on fellow-members within the Universal House of them without leave from Justice, cannot override the decision of the tlze Dawning-Place of Revelation. AJier Hinz the decision rests with majority, it is inconceivable that the other the A d s d n (Branches), members would ignore any objection he raised and after. them with the House of Justicein the course of consultation or pass legislation should it be established in the world by thencontrary to what he expressed as being in har- so that they niay use these endo~vmentsfor the nlonly with the spirit of the Cause. It is, after benefit of the Sites exalted in this Cuuse, and all, the final act of judgement delivered by the for that which tlzey huve been con7nzanded by Universal House of Justice that is vouchsafed God, theAlmighty, the All-Powerful. Otherwise the endowments shouldbe infallibility, not any views expressed in the rejerredto thepeople course of the process of enactment. of Bahci, who speak not without His leave and It can be seen, therefore, that there is no con- whopass no judgement but

in accordance with	
flict between the Master's statements con- ordained in this Tablet, cerning the unfailing divine guidance con- chan~pionsof victory be- THE UNIVERSAL HOUSE OF JUSTICE twixt heaven and earth, so that they n7ay spend This pattern of centres and them on that which has been decreed in the apparent at every stage in Holy Book by God, tlze Mighty, the Bountgul. Cause. In the Kitrib-i- Aqdas Baha'u'llah tells the believers to refer The passing of Shoghi Effendi in 1957 pre- Book, and to Hinz cipitated the very situation provided for in this purposed, Who hath branched passage, in that the line of A&sBn ended before In the Kithb-i-'Ahdi (the theHouseof Justice had been elected. Although, Covenant), He makes it as is seen, the ending of the line of A d s a n at reference is to 'Abdu'l-Baha. some stage was provided for, we must never Bahi'u'llah also ordains the inunderestimate the stitution of the Universal House of Justice, and has suffered. God's purpose for mankind re- powers necessary for it to mains unchanged, however, and the mighty functions. The Master Covenant of Baha'u'llah remains impregnable. Testament explicitly institutes Has not Bahi'u'llah stated categorically, The Shoghi Effendi states Hand of On~iipotence hath established His in the verses of the Revelation upon an unassailable, an enduring and elucidates the foundation. While 'Abdu'l-Baha confirms : Universal House of Justice, and Verily, God effecteth that which He pleaseth; once again to the Book: naught can annul His Covenant; naught can ob- Book every one must turn struct His favour nor oppose His Cause! Every- expressly recorded therein thing is subject to corruption; but the Covenant	that which God has they who are tlze 57 1 revealed in the Book. their relationships is the unfoldment of the after His passing to the Whorn God hath from this Ancient Root. Book of Bahk'u'llah's clear that this In the Aqdas grievous loss that the Faith confers upon it the discharge its ordained in His Will and the Guardianship, which was clearly anticipated Kitab-i-Aqdas, reaffirms authority of the refers the believers Unto tlze Most Holy and all that is not must be referred to the

Universal House of Justice thy Lord shall continue to pervade all regions.
tice, and at the very end of the Will He says:

The tests of every dispensation are in direct and turn unto the Centre proportion to the greatness of the Cause and as House of Justice. And he heretofore such a nlanifeSt Covenant, written by wliatsoei~erelse is indeed in the Supreme Pen, has not been entered zpon, the tests are proportionately severe. . . Tlzese jurisdiction of the Universal agitations of the violcrtor,~are no more than the matters of legislation exfoam of the ocean . . . this froth of the ocean shall tends to whatever is not explicitly revealed in not endure and shall soon disappear and vanish, clear that the Book itself while on the other hand the ocean of the Covenant and delimits the shall eternally surge and roar. And Shoghi House of Justice. Like- Effendi has clearly stated: "The bedrock on of the Book must also have which this Administrative Order is founded is the sphere of the legis- God's immutable Purpose for mankind in this elected representatives of day." ". . . this priceless gem of Divine Reve- of the Guardian and lation, now still in its embryonic state, shall over the thirty-six years evolve within the shell of His Law, and shall show the way in which he forge ahead, undivided and unimpaired, till it in relation to the Uniembraces the whole of mankind." versal House of Justice as well as to National In the Baha'i Faith there are two authori- Assemblies. tative centres appointed to which the believers Guardian has the authority must turn, for in reality the Interpreter of the the legislative action of Word is an extension of that centre which is the Justice does not carry Word itself. The Book is the record of the that without such guidance utterance of Baha'u'llah, while the divinely Justice might stray	All]nust seek guidance of the Cause rmd the that turneth unto grievous error. As the sphere of House of Justice in the Sacred Text, it is is the highest authority sphere of action of the wise, the Interpreter the authority to define lative action of the the Cause. The writings the advice given by him of his Guardianship exercised this function and Local Spiritual The fact that the to define the sphere of the Universal House of with it the corollary the Universal House of

inspired Interpreter is the living Mouth of that proper authority; such a Book-it is he and he alone who can authoritatively state what the Book means. Thus one infallibility, and specifically with the Guardian's own clear assertion other is the Universal House of Justice guided by God to decide on whatever is not explicitly sacred and prescribed domain of the Guardianship. It should be remembered, however, that although National and Local Spiritual Assemblies can receive divine guidance if they consult in the manner and spirit described by 'Abdu'l-Bahh, they do not share in the explicit guarantees of infallibilities or the interliability conferred upon the Universal House of Justice. Any careful student of the Cause can see with what care the Guardian, after the passing of 'Abdu'l-Baha, guided these elected representatives of the believers in the pains-generation to comtaking erection of the Administrative Order and in the formulation of Local and National of wisdom hidden BahB'i Constitutions.

beyond the limits of its deduction would conflict texts referring to its that the Universal House or will infringe on the We hope that these the friends in understanding more clearly, but we must all we stand too close to the System ordained by to understand its Shoghi Effendi's secretary wrote on his behalf to an individual believer on March 25, 1930, "The contents of the Will of the Master are far too much for the present generation to comprehend. It needs at least a century of actual working before the treasures in it can be revealed. . ."

The Hands of the Cause and members of the Universal House of Justice gathering in the BahLi'i

gardens surrounding the Shrine of the Babi where they met for prayers before proceeding to the Shrine of BahLi'u'llah at Bahji.

THE, HANDS OF THE CAUSE OF GOD

I. THE HANDS OF THE CAUSE OF GOD

The standard bearers of this Nine Year Plan are those same divinely appointed, tried, and victorious souls who bore the standard of the World Crusade, the Hands

of the Cause of God. . . Supported by their 'deputies, assistants, and advisers', the members of the Auxiliary Boards, they will inspire and protect the army of God, lead through every breach to the limit of available resources, and sustain those communities struggling over infractable or stony ground, so that by 1973 the celebrations befitting the centenary of the revelation of the Most Holy Book may be undertaken by a victorious, firmly established, organically united world community, dedicated to the service of God and the final triumph of His Cause. The Universal House of Justice, Ridvan, 1964

Amatu'l-Baha Ruhiyyih manurn

Ugo Giachery Tarkzu'llkh Samandari z
'Ali-Akbar Furlitan

The Universal House of Justice, Ridvan, 1964. Wellspring of Guidance, pp. 26-27.

Deceased in the period Ridvan 1968-1973.

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' O

~ RLD

Hermann Grossmannl Bikru'llah U a d e m Shu'a'u'llah
- 'Ala'i

Musa Bananil Adelbert Miichlschlegel Jalal U a z e h

Paul E. Haney 'Ali-Muhammad Varqa Agnes B. Alexander1

Deceased in the period Ridvan 1968-1973.

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Enoch Olinga William Sears John
Robarts

Hasan M. Baly6zi John Ferraby H. Collis
Featherstone

Rahrnatu'llah Muhajir Abu'l-Qasirn Faizi
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' O

~ RLD

First Icelandic Bahsi Suirirner School held near Reykjavik; August, 1972. The Hand of the Cause Ugo Giachery is seen in the centre of the photograph with Mrs. Giachery.

The Hand of the Cause Tariizu'llah Samandariis seen in the centre of a group of friends attending the Bahci'i Sunzner School of Turkey), a few weeks before his passing in September, 1968.

THE WORK AND TRAVELS OF THE HANDS
OF THE CAUSE

WITH the establishment of the Continental expansion of the Faith, to nessed such a rapid
Boards of Counsellors by the Universal House chronicle in detail
the richness, variety and diof Justice, following consultations held with
versity of the manifold activities of the indithe Hands of the Cause at
Ridvan, 1968, and vidual Hands of the Cause in the latter half of
announced by cablegram on June 21 of that the Nine Year Plan,
activities so eloquently
year,l and with the assumption by those Boards attested by the
reports and photographs apof Counsellors of the "administration of the
pearing tl~roughoutthis volume and exten-
Auxiliary board^",^ the Hands of the, Cause of sively reported in
Baha'i jorirnals and news-
God, "one of the most precious assets the letters around the
world; nor is it equitable,
Baha'i world posse~ses",~were increasingly by contrasting their
individual contributions,
free to become ambassadors-at-large of the to lead the Baha'i,
whether veteran or novice,
Faith of BahA'u'llah and "to concentrate their as well as the
student of the Faith, into the error
energies on the more primary responsibilities of drawing the
unwarranted and mistaken conof general protection and propagation, 'pre-
clusions about the relative scope and merit of
servation of the spiritual health of the Baha'i those undertakings
that such a catalogue might
communities' and 'the vitality of the faith' of prompt. Indeed,
little more can be done than to
the Baha'is throughout the world . . . to under- hint at the range and
value of the impetus given
take special missions on its (the Universal the work of the Plan
by the Hands of the Cause
House of Justice) behalf, to represent it on both in the discharge of
their primary duties of pro-
Baha'i and other occasions, and to keep it in- pagating and
protecting the Faith through:
formed of the welfare of the Cause . . ." and their
consultations when meeting in Conwhile retaining a "special concern for the
claves of the Hands of the Cause, or with the
affairs of the Cause in the areas in which they Universal I-Iouse
of Justice, the Continental
reside" they were enabled to "operate increa- Boards of
Counsellors, National Spiritual

singly on an intercontinental level . . ." thus
 their committees concerned
 lending "tremendous impetus to the diffusion
 and consolidation of the
 throughout the Baha'i world of the spiritual
 inspiration channeled through them-the Chief
 Stewards of Baha'u'llah's embryonic World
 of those Hands of the
 Commonwealth", '~
 the Holy Land whose
 No greater gift could have been given to the
 the body of "The Hands of
 Baha'is of the world by the Universal House of
 Residing in the Holy
 H

Assemblies and
 with the expansion
 Faith;
 the essential work
 Cause serving in
 function it was, as
 the Cause of God

Justice. Now freed to travel to parts of the
 through their service as
 world outside their former spheres of respon-
 International Teaching
 sibility, the Hands of the Cause, assisted by
 liaison between the Unitheir deputies and advisers, joined the general
 versal House of Justice and the Continental
 body of believers in shouldering the respon-
 Counsellors";"
 sibility of completing the goals assigned in the
 self-sacrifice and devotion
 Nine Year Plan and brilliantly led the way to
 travels to every corner of
 the resounding victory recorded at Ridvan,
 the Hands being under
 1973.

Land -and is now
 members of the
 Centre-to "act as
 Boards of
 their example of
 and through their
 the globe-some of

the handicap of
 impaired health or in ad-
 It is beyond the capacity of these few pages of
 increased mobility rethe international record, in a period that wit-
 inforcing the efforts of the believers to secure the unequalled expansion of
 the Faith;

' Seep. 61 1 for full text.
 inspiration they imparted to
 the vision and

The Universal House of Justice, letter to all National
 Spiritual Assemblies, June 24, 1968. Wellspring of
 believers through articles pub-
 Guidance, pp. 140-143.

ibid.,p. 142. ibid., pp. 142-143. s ibid., p. 142.

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Bahcii Conference sponsored by the Continental Board of Counsellors in North
 America,

Anchorage, Alaska; September, 1969. The Hand of the Cause 'Ali-Akbar Furatan is seen seated second from the left with representatives of the Board of Counsellors, the Auxiliary Board and the National Spiritual Assembly of Alaska.

lished in Baha'i journals, letters of encourage- appearances and addresses
 achieved; the
 ment to national communities, and through standard of dignity and
 reverence they exemmeeting them as pilgrims in the Holy Land, plified
 and upheld among the BahB'is and
 or serving side by side with them in every the public;
 aspect of the teaching work-in whatever their inestimably valuable
 contribution in
 climate or terrain, on the homefront or in meeting the growing need
 to enrich, diverforeign fields, in the granite hearts of cities sify and
 broaden the range of expository
 or in rural communities and villages, in areas Baha'i literature which
 now stands fully
 of stony indifference to the Faith or those of capable of arresting the
 attention of the eruenthusiastic mass acceptance, the Hands dite
 and the serious scholar, awakening the
 were there to lead and inspire, encourage and interest of the masses and
 introducing the
 counsel; Faith to the
 semi-literate;
 their participation, on occasion as represen- the assistance rendered
 the World Centre in
 tatives of the Universal House of Justice, in making translations into
 English of passages
 the Annual Conventions of National Spiri- from the Sacred Writings,
 and in identifying
 tual Assemblies, new and old; in conferences original Tablets from the
 Pens of BahB'u'-
 and institutes dedicated to expansion and Ilah, the Bab and
 'Abdu'l-Bahi and those
 consolidation or the training of children and Tablets written from Their
 dictation by
 youth; in summer schools and special teach- Their amanuenses and, in
 the Cradle of the
 ing projects; Faith, in collecting and
 classifying inforthe presentation of The Proclan~ation of mation
 related to sites associated with its
 Bnha'u'llbh to Heads of State and other early history; and
 officials, and through the recognition and through the vigilance
 they maintained and
 respect they won for the Faith, often in areas the wisdom they exercised

in safeguarding
where the Bahá'ís were struggling to bring it the Cause from those who
sought to strike at
from obscurity; the enhanced prestige their its Covenant, undermine
its unity or pervert
activities secured for it; the publicity their the pristine purity of
its Teachings.

THE HANDS OF THE CAUSE OF GOD 579

The thinning of the ranks of the Hands of tenary of the arrival of
Bahá'u'lláh in the Holy
the Cause in the last half of the Nine Year Land.
Plan through the loss of four outstanding and Hermann Grossmann
was one of the early
distinguished veterans was a source of profound believers of Germany
and a bulwark of the
grief to Bahá'ís everywhere. Cause in the dark hours
of World War I. He
Towards the end of his life Tarazu'lláh made compilations of the
Writings in German
Samandari, a nonagenarian, in a heroic last and increased the
literature available in that
outpouring of physical energy, embarked on a language by writing
books. He was a "staunch
magnificent and meteoric journey, visiting defender promoter
Faith", the Universal
Bahá'í communities in Europe and throughout House of Justice cabled
at the time of his pas-
Alaska, Canada and the United States, thus sing, whose "courageous
loyalty during providing a new generation of Bahá'ís an oppor-
tunity to meet one whose eyes were blessed by "outstanding services
South America" are
gazing upon the Blessed Beauty. His service to "immortalized annals
Faith." It was Agnes
the Faith spanned the last years of the ministry
Alexander, mentioned by name
of Bahá'u'lláh, the whole of the ministries of in the Tablets of the
Divine Plan, who as a young
'Abdu'l-Bahá and Shoghi Effendi and he lived woman planted the tree
of the Cause in the
to witness the election of the Universal House Hawaiian Islands, tended
and nurtured it, and
of Justice in 1963 and 1968, and passed on in lived to see the shadow
of its branches spread
Haifa during the commemoration of the cen- Wellspring of
Guidarzew, "In Memoriam", p. 157.

The Hand of the Cause a i k r u ' l l i h a d e n z is seen surrounded by Janlaican Baliri'is during the Caribbean Conference, Kingston; May, 1971. The Hand of the Cause Jalal arizeh, centre, participating in the Indian Ocean Conference, Rose Hill, ikinuritus; August, 1970. To the right is Miss Guilda Navidi; to the left, Mr. Willianz Masehla, Auxiliary Board member.

to many parts of the Pacific. "Witnessing be- sion in a variety of ways, not least among them the sponta~leously adopted ginning harvest seeds devotion planted by the practice of perpetu- ating their memories Hand Cause Alexander", cabled the National through the naming, in their honour, of schools Spiritual Assembly of North East Asia, shortly and institutes where the BahB'i Teachings are after her passing in 1971, referring to the enrol- the expounded-the latter an enterprise in which the ment of an unprecedented number of believers Hands have been so in Japan. wholeheartedly engaged. In recent years, on Musa Banani, accorded by Shoghi Effendi almost every continent, such institutes have been established the accolades "Father of Africa" and "Lion of commemorating the memory of distinguished Hands of Africa", whose very presence there the Guar- the Cause such as Dorothy Baker, Musa dian said was vital to the progress of the work BanBni, Amelia Collins, Leroy Ioas, Martha Root throughout that continent, lay paralyzed and to name but some. and Louis Gregory, How befitting a gesture bedridden as the end drew near, his prayers, dramatic entry by troops like a great beating heart, supporting and sus- 1969 among rural-dwelling that, following the Negroes through- Nabjavani was accompanying Amatu'l-Baha out the southern states, but primarily in South Carolina, the first Rithiyyihaanum on a tour of Africa that took permanent teaching in them to more than thirty countries and exten- stitute in the United States should have been established at Hemingway, ded over a three year period. South Carolina, not

How dearly loved are the Chief Stewards of far from the birthplace
(Charleston, S.C.) of
the Cause of BahB'u'llah! The love of the be- "noble-minded,
golden-hearted" Louis Greliervers for the Hands of the Cause finds expres-
gory, "pride (and) example (to the) Negro
T H E H A N D S O F T H E C A U S E O P G O D 58 1
adherents (of the) Faith",] aad should bear his National Spiritual
Assembly at Kidvan, 1972,
name. gathering for prayers at
the graveside of
Equally befitting is the impulse which led the "dearly loved, much
admired, greatly gifted,
National Spiritual Assembly of Australia to outstanding Hand Cause
George T~wnshend",~
publish, in April, 1970, To Follow a Dream- during their summer
school in 1970, in "pretime, a brochure commemorating the fiftieth
paration responsibilities fulfil goa.1~"as they
anniversary of the establishment of the Faith in cabled on that o c ~ a s
i o n . ~
that country, and "dedicated to 'Father' and No less affecting was
the moment during the
'Mother' Dunn, the Spiritual Conquerors of a North Atlantic Oceanic
Conference held in
Continent". With tender appreciation the book- Reykjavik, Iceland,
during September, 1971,
let, subtitled "An account of the early days of when it fell to the lot
of the Hand of the Cause
the Baha'i Faith in Australia", accords recog- John Robarts to read to
the 700 assembled
nition to John Henry Hyde Dunn and Clara friends the cable of the
Universa,l House of Jus-
Dunn who brought the light of Baha'u'llah to tice announcing the
passing of M6sa Banani.
the continent of Australia in 1919 in direct re- Mr. Robarts has written:
"I told of the love
sponse to the Tablets of tlae Divine Plan, whose our beloved Guardian and
all of us who knew
Author they met during His sojourn in the Mr. Banani had for him,
and I related an inci-
United States, and from Whom they received a dent from Mr. Banhni's
life. When I spoke to
cabled mandate to their proposal to carry the Mr. Banani on one
occasion of the Guardian's
Faith to Australia: "" . . highlyadvi~able".~ love and high praise for
him, Mr. Banani said
How striking the spectacle of the youilg com- that he now understood what
the Guardian had

community of the Republic of Ireland, whose task meant when he had said,
many years before,
it was to broaden the base of the Cause there that God could raise up
and activate a stone so
in preparation for the establishment of their that it could serve His
Faith. Mr. Banani told
Shoghi Effendi, Messages to the Bahd'i World (1950-
Shoghi Effendi, Citadel of Faith, p. 163. See Louis 1957), p. 174; Citadel
of Faith, p. 170. See George
Gregory, "In Memoriam", The Bnhri'i World, vol. Townshend, "In Memoriam",
The Bahd'i World, vol.
XII, p. 666. XIII, p. 841.
National Spiritual Assembly of Australia, To Follow Bahd'i International
News Service, Billletin No. 29,
a Dreamtime, pub. April, 1970, p. 3. August, 1970.

The .Hand of the Cause Adelbert Miihlschlegel and Mrs. Miihlschlegel accepting
floralgarlands
from the Baha'is upon their arrival in Secunderabad, Andhra Pradesh, India;
1969.

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me, 'I am that stone. God has activated me so ments drawn at random
from reports and
that I have been able to perform some small cables received from
Bah'i communities in
service in His Name.'"I every hemisphere :
Vivid in memory is the teaching conference
held in Seoul, Korea, in September, 1971, with Africa. " I t is
impossible to describe our joy at
approximately 500 Bah'i's from thirteen coun- having the Hand of the
Cause here. . . He has
tries attending, a confereilce called to com- infused all of us with
a greater desire to teach
memorate the introduction of the Faith in and make firm the
foundations of the Faith in
Korea fifty years earlier by Agnes Alexander this country. He has
given us all a lesson in
who received from 'Abdu'l-Baha a Tablet in generosity,
selflessness and devotion, and our
which He welcomed the first fifteen men who work must surely
progress after his wonderful
accepted the Cause in Koreaz stay here." "Overjoyed
presence Hand Cause
Perhaps nowhere more clearly than in the National Convention . . .
wonderful spirit
loving interaction of the Hands with the admin- reflected." "The visit
of the Hand of the Cause

istrative institutions of the Faith and the general played a special role
in the achievement of
body of believers is there glimpsed an under- raising the number of
Spiritual Assemblies and
standing of the significance of their achieve- localities. . ."
"Teaching in the villages was
ment in advancing the interests of the Cause and greatly accelerated by
the visits of the Hands of
propelling it towards victory. Let the believers, the Cause. . . " "The
visits of the Hands of the
over whose destinies the Hands of the Cause Cause and their
consultation with the National
exerted such a profound influence in the be- Spiritual Assembly,
the National Teaching
fitting discharge of the goals assigned them, Committee and with the
community were the
and with whom they so intimately associated in cause of great
inspiration and a source of praevery phase of the tasks confronting them,
tical assistance in fulfilling our goals. . . " "As
speak for thenlselves, in representative con1- a result of a
recommendation of the Hand of
Baha'i Itzternatorzal News Service, Bulletin No. 42, the Cause, we were able
to formulate a teaching
October, 1971.
ibid., Bulletin No. 43, Novernber, 1971. plan under which we
opened six new areas. . . "

The Hand of the Cause Paul Haizey is seen seated third froin the left witzl Jour
n~en~bers
of the

Central and East Ajkican Continental Board of Couizsellors (seated) and
men~bers of the

National Spiritual Assembly of Uganda (standing). Kan~pala, 1970.

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First National Convention of the Bahri'is of the Central African Republic,
Bangui; Ridvan, 1971.

The Hand of the Cause 'Ali-Muhammad Varqb, who represented the Universal House
of Justice,
is seen standing in the centre.

"We feel that the visit of the Hand of the Cause feats of dedication . . .
155 new believers . . .

contributed greatly to our success and parti- friends jubilant. . . " "All
hearts were

cularly to the increase in the number of touched. . . " "Momentum of
teaching genera-

Baha'is. . . " "Only two weeks separated us from ted recent visits Hands

Cause . . . more and
 Ridvan and we expected to raise up one new . . . more believers are rushing
 into the field of
 Spiritual Assembly; however, stimulated by . . . service . . . hearts are
 very grateful for the instithe visit of the Hand of the Cause, we decided
 tution of the Hands of the Cause of God. . ."
 to take up the challenge he presented . . . we "As a result of a
 conference called at the sugwere pleased to cable him at Ridvan that eight
 gestion of the Hand of the Cause, a programme
 new Spiritual Assemblies were formed. . ." was successfully launched
 which resulted in
 thousands of members among the minorities
 The Americas. "As a result of the visit of the becoming part of the Baha'i
 world family. . ."
 Hand of the Cause, nearly one million people "Contributing greatly to
 the deepening of the
 have heard the name of BahB'u'llah. . . "The new believers were the
 vistic of the Hands of the
 presence of the Hand of the Cause ignited the Cause. . . "The prayers
 and closely-felt enlove of God in some hearts and blew on the
 couragement of the Universal House of Jusflame of others. . . "Total believers
 now tice made our successes easier and more joyous,
 13,000 under inspiration visit Hand Cause. . ." as did the visits of the
 Hands of the Cause . . .
 "Message Hand Cause spiritual racial inter- the role of these visits is
 incalculable. The
 national unity revived spirits degree unex- Hands of the Cause charged
 the community
 perienced recent years. . . "Announce vic- with spiritual energy,
 inspired direction, and
 tories already sufficient achieve ten Assembly facilitated such
 achievements as the presengoals . . . community doubled within month
 tation of The Proclamation of Baha'u'llah to the
 momentum continuing visit Hand Cause. . ." President as well as
 special projects such as the
 "The Hand of the Cause, though ailing and in one under which thirty-six
 believers went to a
 poor health, inspired the friends to such heights mountain village, remained
 four days, and enof devotion that many were moved to far greater rolled
 ninety per cent of the population. . ."

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

TEe Hand ofthe Cause Enoch Olinga (seen towards the left) and Mrs. Olinga with
 some ofthe

Bahd'is, Stavanger, Norway; 1972.

The .Hand of the Cause Enoch Olinga with some Bahri'is of Fiji; 1971.

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' Words could never express our profound gratitude for the never-failing help of the beloved Hands of the Cause. . . "It would be vain and country. . . "The visits unjust to list our victories without expressing appreciation to the Hands of the Cause through of the Faith, . . " whose determination the Faith became established in new areas. . . "In the history of a helpful advice, inspired community there are periods of tests and effective teaching trials . . . at such a critical time we had visits levels of service. . . " from the Hands of the Cause whose inspiration in this area reand guidance created a wonderful new spring- a t impetus from the visits of the time and visible progress which they were able inspired initiative, to return to witness. . . "We owe much to the . . "The visits of the visit of the Hand of the Cause which resulted in the means of galtelevision and newspaper coverage and the the believers into action and faciliincreasingly cordial relations with these news tated tl~eproclamationof the Faith to hundreds media have been of untold benefit." "Consul- process in which they tations with the Hand of the Cause resulted in a press conferences, plan which carried the Faith to the masses in appearances, public six chosen areas and saw the enrolment of before students of 1,700 new Baha'is. . . " Asia. "During the visit of the Hand of the Cause immediate prospect he spoke so eloquently of the Faith that many dramatically, the tide of the friends stated that they had never before conference attended by known what it meant to be a Baha'i. . . Good conference which

press coverage was the best articles ever to appear about the Faith in a newspaper in this of the Hands of the Cause in promoting the knowledge "Our deep appreciation the Cause who offered the friends to make more plans and rise to higher "The progress of the Cause ceived g e Hands of the Ca.use which enterprise and activity. . I-lands of the Cause were vanizing cordial relations with these of thousands of people, a participated through their radio and television meetings and addresses many universities. . . " Australasia. ". . . the seemed bleak; then, turned as a result of a the Hand of the Cause (a

The Hand of the Cause William Sears is seen seated (left foreground) with some of the friends attending the Baha'i Summer School of Persia, Tikran; July, 1970. The Hand of the Cause Abu'l-Qasim Faizi (second from left, back row) with some members of the National Spiritual Assembly of Central Africa; Ridvran, 1970. Mr. Faizi represented the Universal House of Justice at the inaugural convention.

must go down in the annals of the Faith in this hearts stirred. . ."
 "Learning of his forthcoming visit to the most memorable hitherto in its coming visit, a letter of welcome, signed by each history). Guided and inspired by the Hand of of the delegates, was sent to the Hand of the the Cause to a deeper realization of our purpose Cause by the National Convention. . . " "Repose for being alive in this day, the friends who consultation Hand Cause conference joy could arise and proclaimed their intention to fully announce many specific steps taken to move and win the victory. It was a moment of initiate co-operation view complete fulfillment destiny. . . " "Overwhelming spirit love generated Nine Year Plan. . . " "Grateful presence Hand ted due presence Hand Cause . . . joyously Cause . . . renewed spirit evidenced . . . signifying moving forward to completion goals. . . " "We ficant increase new believers . . . all present were very privileged to have had visits by the solved meet challenge. . . " "Heartfelt greetings dearly loved Hands of the Cause who inspired from 120 believers present teaching conference the believers to greater efforts and showered . . . rejoice presence Hand Cause . . . twenty-six love and affection upon them. . . " " . . . The radio pioneer settlers all ages arose to spread light broadcast of the Hand of the Cause was heard Bah'u'llah throughout country. . . " " . . . a by many of the residents here, and no doubt tremendous new spirit developed in the year reached listeners in other farflung Pacific which followed. Contributing factors were a islands. . . " "The participation of the Hand of series of challenging messages from the Universal House of Justice generated a very high spirit among the friends, making it one of the most successful conferences ever held. . . " "The visits of the Hands of the Cause have provided a constantly flowing fountain of inspiration. . . " "We cannot express our thanks winter 2001. . . greater consciousness goals. . . for the visit of the

Hand of the Cause . . . his

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enthusiasm, dedication, experience and great whom the Universal House
of Justice paid tribute of excitement never failed and everywhere but
in April, 1963, at the World Congress in
he renewed the energy and determination of the London in its first
statement to the Baha'is of
friends. The response was tremendous, especially from the youth. . . "The outstanding
event of the year was the extended visit of the "The paeans of joy and
gratitude, of love and
Hand of the Cause. . . "During the visit of the adoration which we now
raise to the throne of
Hand of the Cause a formal promise was sponsored by Baha'u'llah would be
inadequate, and the celebration was extended by some of the new be-
lievers to translate vitally needed literature into promised by our beloved
Guardian, we are now
languages where enrichment of Baha'i litera- engaged would be marred,
were no tribute paid
ture is necessary. . . " at this time to the Hands
of the Cause of God.
"These few gallant and dedicated believers," For they share the victory
with their beloved
the Universal House of Justice has stated in commander, he who raised
them up and as a preference to the Hands of the Cause, "whose pointed
them. They kept the ship on its course
place in history is forever assured by virtue of and brought it safe to
port. The Universal
their appointment to their high office, are in- House of Justice, with
pride and love, recalls on
deed a precious legacy left to us by the beloved this supreme occasion its
profound admiration
Guardian, and as the years go by there is in- for the heroic work which
they have increasingly added to the honour and respect plished.
We do not wish to dwell on the ap which is their due by reason of their exalted
pallid dangers which faced the infant Cause
rank, the love and admiration of the friends when it was suddenly
deprived of our beloved
evoked by their constant services."I Shoghi Effendi, but
rather to acknowledge with
"The loved and revered Hands of the Cause all the love and gratitude
of our hearts the
have rendered sacrificial and distinguished ser- reality of the sacrifice,
vice throughout the Nine Year Plan. They have,
discipline, the superb stewardship of the Hands
in all parts of the world, inspired the friends, of the Cause of God. We

can think of no more

assisted National Spiritual Assemblies, pro-
our tribute to these

moted the teaching work and played a vital
souls than to recall the

part in the success of the Plan. The lagging for- words of
Bah8'uYllahHimself:

tunes of more than one national community
have been revolutionized by a visit of a Hand of

. . . Light and glory, greeting and praise

be upon the Hands of His Cause, through

the Cause; swift and energetic action, inspired

~lhonztlze light of long-suffering hath shone

by the Hand, has been followed by astonishing

forth, and the declaration of authority is

results, completely reversing that community's

proven of God, the powerful, the mighty, the

prospects. They have added distinguished

independent; and through whom the sea of

works to the literature of the Faith."=

bestowal hath moved, and the breeze of the

Only the perspective of time will bring a full favour of God, the Lord
of mankind, hath

understanding of the signal services of those to ~vaf.cd."~

I T h e Universal House of Justice, Ridvan, 1967. 3Baha'u'lla11, Tablet of
the World, Baha'i World

Wellspring of Guidance, p. 106. Faith, p. 172.

The Universal House of Justice, Ridvan, 1973.

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Amatu'l-Bahii Rihyiyih Bcinum, in African
dress, was photographed in Nairobi, Kenya in
August, 1969, with the landrover which she drove
36,000 miles during "The Great Safuri". Below
is the text of the cablegram she received from the
Universal House of Justice at the conclusion of
her tour of Africa in February, 1973.

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3 . T H E T R A V E L S O F A M A T U ' L - B A H A R U H ~ Y Y I H
K H A N U M D U R I N G T H E N I N E Y E A R P L A N

-

"After Shoghi Efendi passed away, I did not know any way that I could say to the
Baha'is, 'Please go out and do his work and fulfill his hopes and obey his
commands.'

So I said the best thing is I will go myself. Maybe this is the loudest voice
with which

one can speak."l Ri~hiyyih

AMATU'L-BAH 'A VISITS INDIA

IN the opening hours of the Nine Year Plan, During this period she attended the Annual Convention of the BahB'is with the admiring eyes of all the Baha'i world of Ceylon, later reupon her, and supported by the love and turning there for a three-week teaching trip prayers of her fellow Hands of the Cause, the and was the official representative of the Uni-versal House of Justice, and the entire at the first National body of believers, Amatu'l-Baha Rhihiyyih Conventions of both Thailand and Malaysia, meeting, in the last a a n u m embarked on the first of her three named country, Malaysian, Chinese, Tamil, Iban, major and historic journeys undertaken during Senoi and Dyak BahB'is. She visited Nepal as well the Plan which contributed in an inestimable as Sikkim, in the latter of which she was received measure to its triumphant conclusion at by the Maharajah, His Highness Palden Ridvan, 1973. Thonup Namgyal and the Maharani. This strenuous The first of these, detailed with tenderness tour was interand poignancy by her travelling companion, rupted when she flew to Germany to dedicate Mrs. Violette Naajavhni in her book Arnatu'l- the Mother Temple of Europe near Frankfurt Bahci Visits India, coinmenced on February 3, on July 4, afterwards remaining there for a month's recuperation 1964, lasted nine months, covered a distance of before returning to conalmost 55,000 miles and took her to all but tinue her tour of Asia. three states in India. She was officially received Subsequently, in a six-week period in 1967, she rindertook a related by the President, Sir Sarvepalli Radhakrishnan journey when she reat the presidential palace, and by Prime Mini-presented the Universal House of Justice at the ster La1 Bahadur Shastri at his office, and was first National Convention of Sikkim and was again received by the entertained by Mrs. Vijaya L,akshmi Pandit, the Chogyal, as well as constitutional monarch, by the Principal Admini- strative Officer, R. N. Nehru. Haldipur, whose func-

The visit to India afforded Ruhiyyih KhAnum minister; re-visited India the opportunity to meet thousands of BahB'is; meetings with Prime Minister Indira Gandhi to present the teachings to large audiences of whom she presented The Proclamation distinguished officials and leaders of thought; of Baha'~'lldh, as well as with the new President, Dr. Zakir Hussain, and was received in Bombay by Dr. P. V. Cherian, Governor of grounds including the Naths and Bhil; to open she toured the Indian Maharasl~tra, following which Ocean islands of RB- union, Madagascar and of about twenty families near Bangalore where she was received by Prime Minister Sir Seeman and two women listened to the message woosagur Ramgoolam. In November, 1972, she brought and accepted BahB'u'llah; and to she visited Seychelles where she was received by Governor-General Sir Bruce Great-Batch. Of her visit to India, Toda tribe, an ancient and almost extinct group written: "It is my firm Ruhiyyill Q a n u m has conviction that whatever good such a visit may have done, whatever Anratu'l-Bahh Visits India, Violette Na&javani, p. 168. effect it may have produced on the community

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of BahB'u'11ih in that part of the world, the teach this glorious Faith of Bahi'u'llah, the teacher is taught. Perhaps one who derived the greatest instruction from this is part of the mystery of why He has it was myself. I am the one who received most, enjoined upon each and every one of His who was most changed by it, the one most followers, as their primary duty, the teaching of His blessed by the privilege of meeting so many Cause-so that they themselves might learn." wonderful fellow believers. Truly in seeking to

V I S I T T O T H E I N D I G E N O U S B A H A ' I S O F

THE WESTERN HEMISPHERE

Ever since her first visit, some years ago, to Mother Temple of Latin America in Panama the Navajos and Hopis in the United States, and City, she again embarked on a lengthy journey the Blackfoot in Canada, who gave her the of seven months duration which enabled her to beautiful Indian name Natu-Okcist, it was the meet the Choco, Guaymi and Kuna in Panacherished desire of Amatu'l-Baha Ruhiyyih ma; the Aymara and Quechua in Bolivia, Peru Khanum to meet many more Indian believers -- and Ecuador; the Mapuche in Chile; the in the western hemisphere. As the mid-point Mataco in Argentina; the Maca in Paraguay; in the Nine Year Plan approached, she was the Motil6ne and Guajira in Venezuela and finally able to realize that long held hope. After Colombia; and the campesino in Brazil. During attending the Intercontinental Conference in her stay in the latter country contact was first Panama in October, 1967, as the represen- made with the Guarani tribe. An adequate tative of the Universal House of Justice, on account of this significant and arduous trip which occasion she laid the cornerstone of the remains to be written but from letters and re-

Amatu'l-Buhh Rulziyyilz &anunlpaying an officialcall on The Hon. Sir A. H. McShine, C.B.E., Acting Governor-General of Trinidad, at Government House, Port-of-Spain; May 9, 1970.

Left to right: Lady McShine, Ru?zihiyyilz~zhninurn, Sir Arthur McShine, Mrs. Violitte Nu& javcini'.

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ports published in the bulletin of the Baha'i ladies, or drinking water from the same murky International News Service, a periodic infor- lagoon that she had to bathe in, or 'shooing' mation letter produced at the World Centre and stray dogs and pigs from her bedside through distributed throughout the Bahi'i world, and the long tropical nights, or hauling water with from accounts appearing in the Baha'i jour- a bucket from the well to help clean the nenals of various National Spiritual Assemblies, glected dispensary floor in gratitude for local there emerges apicture of a journey fraught with kindness, or recounting

touching moments
 physical discomfort and hazard, undertaken by from the life of the beloved
 Guardian while
 almost every means of transportation includ- avoiding overhanging
 branches as the luring truck and jeep, sometimes on foot, occasion- ching,
 springless tractor-wagon lumbered
 ally riding on horseback for long hours along along-who could forget such
 moments with
 tortuous mountain trails at dizzying altitudes. the first lady of the Bahi'i
 world!"
 Sometimes Ruhiyyih Khanum travelled in rain In February, 1968,
 she visited Surinam where
 and mud, and once was lost in the snow- she was received by the
 Governor, H. de Vries,
 covered Andes in biting wind and cold. Often to whom she presented The
 Proclamation of
 she slept in primitive houses in a hammock or Baha'u'llah, and also
 visited Guyana where she
 on the ground. was received by Sir David
 Rose, the Governor-
 Perhaps it suffices to quote from a report of General. At Ridvan, 1970, she
 returned to this
 Auxiliary Board member Hooper Dunbar who area to represent the
 Universal House of Jus accompanied Ruhiyyih m a n u m and her cou- tice
 at the first National Convention of the
 sin, Mrs. Challoner Chute, on a segment of the National Spiritual Assembly
 of Guyana,
 South American travels: "Scenes like these- Surinam and French Guiana.
 Ruhiyyih a a n u m embracing the Indian In a moving letter
 addressed "To the In-

The Hands of the Cause Amatu'l-Bahci Rli!ziyyilz Biinun? and Enoclz Olinga,
 centre, with
 friends who attended a devotional service at the Mother Temple of Africa,
 Kampala, Uganda;
 December, 1969.

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dian and Eskimo Baha'is of the American Con- "God willing," her letter
 concluded, "I will
 tinent" at Naw-Ruz, 1969-which was later soon be setting out on a long
 journey to visit. . .
 published in pamphlet form and widely distri- the brothers and sisters of
 the black race in
 buted-Ruhiyyih Khanum reiterated the mes- Africa. Please pray for my
 visit to be of help to
 sage she had carried to the friends she had them, and that I may be
 strong enough to go

visited throughout Latin America: the assurance given in the Bahá'í Writings in the Words of 'Abdu'l-Bahá that the future of the Indian and Eskimo people is very great, that through the Bahá'ís of the world had been by the illustrious Bahá'í Teachings they could become so famous record of travel teaching she had enlightened as to cause the illumination of the already achieved, an even more profound degree peoples of the whole earth; the importance of admiration was evoked by that simple attached to this matter by Shoghi Effendi and announcement quoted above, which heralded the Universal House of Justice; and an exhortation to hasten the fulfilment of this great promise by taking the Faith of Bahá'u'lláh to their own people.

Bahá'í meeting in Kibisi Settlement Scheme, Kenya; November 30, 1969.

Amatu'l-Bahá

Ruhiyyih is seen seated at the far left of the photograph.

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FOUR JOURNEYS

1 - August 1969 to March 1970

2 - November 1970 to May 1971

3 - August 1971 to March 1972

4 - May 1972 to February 1973

2" '00 " 8"

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e -- , "O "00

KILOMETERS

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THE GREAT SAFARI

After a visit to the resting-place of Shoghi Effendi in London, Amatu'l-Bahá Ruhiyyih Banani and Khknum turned her eyes with longing to the - It was fitting that she was able to gather with the Hands of the Cause Musa Enoch Olinga for prayers at

the House of
continent of Africa where the response to the Worship in Kampala before
embarking on this
Message of Baha'u'llah, in the last years of the tour which enabled her to
proclaim the Faith
Guardian's life, had so rejoiced his heart that in almost every country of
this vast continent
RuhiiyyihKhanum placed the globe surmount- to heads of state, leading
officials and dignifying the marble column over his resting-place taries,
to university students and sophisticated
with the continent of Africa facing forward, in audiences in the capital
cities as well as to tribal
the place of honour above the inscription. chieftains and illiterate
and isolated villagers
Mrs. Nafijavani, who accompanied Ruhiiy- or nomads of such diverse
tribal groups as the
yih Khanum throughout Africa and whose de- Masai, Pygmy and Bushmen,
addressing her
tailed report of the sojourn appeared in a num- audiences of Christian,
Muslim or pagan backer of instalments in U.S. Bahci'i News, I has ground
in English or in French and, where
recorded: "On August 5, 1969, the wheels of necessary, through an
interpreter fluent in the
our plane touched down at Entebbe airport, regional dialect. The
journey provided oppor-
Kampala, Uganda-at last the long-promised tunities for consultation
with the Hands of the
visit of Amatu'l-Baha to the believers of Africa Cause, Continental Boards
of Counsellors and
was commencing. In 1961, at the time when National Spiritual
Assemblies of various
she dedicated the Mother Temple of Africa, regions of Africa, and
brought her into inti-
Ruhiiyyih a a n u m promised the friends to mate contact, on a
continent-wide scale, with
come back and really visit them, touring as the rank and file of the
believers, with women,
many centres as possible. After nine years, this youth, children, travelling
teachers, pioneers
will now be fulfilled." and isolated Baha'is.

U.S. Baha'i News, No. 468, March, 1970-No. 513, December, 1973.

Aniatu'l-Bahh Rdhiyyih acinum with His Highness the Asantehene, Otu117fuoOpoku
Ware II,

of the Asante, Kumasi, Ghana; November, 1970.

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Above: Amatu'l-Baha Rulziyyih

Khrjnum with five of the Ethiopian
Baha'is who were imprisoned and
beaten for their belief

Right: Atnatu'l-Bahli Rulziyyih
Qbnun~turning the earth for the
foundation stone at the site of the
future Bahci'i Centre of Gemeto,
Ethiopia, October 20, 1969.

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

In this brief kaleidoscopic review, no attempt was the legend "Rabbkni
African Safari", It
is made to describe in full the events nor enu- was this car that Rdhiyyih
m a n u m herself
merate chronologically the places visited during drove for well over half
the 36,000 miles of her
a travel teaching episode of a magnitude un- safari.
paralleled in the annals of the present period of In the first phase of
the journey Ruhiyyih
the Faith, an enterprise which extended over a a a n u m visited the
countries of East Africa
period in excess of three years and which was including Ethiopia where
she was received by
interrupted on occasion by the necessity of His Imperial Highness Haile
Selassie who pre-
RuhiyyihKhanum's attending other important sented her with the gift of
a gold medal comfunctions of historic importance to the Baha'i memorating
his coronation. At the conclusion
world, details of which are set out elsewhere in of this first leg of the
journey it was reported,
this volume of the international record. Refer- "In a little over four
months we have visited
ence may be had to the map and list of coun- more than sixty-three
localities, driven 5,000
tries accompanying this article. miles and flown all over
Ethiopia."
To fulfil the purpose of visiting Baha'i The appreciation of
theBaha'is is reflected in
friends in villages inaccessible to ordinary the words of an elderly man
who arose after a
means of transportation, R6hiyyih a a n u m meeting add.ressed by
Ruljiyyih Khanurn and
had purchased a large landrover weighing over said, "Our hearts are so
full with all the blessthree tons when loaded, and which was ings
that you have brought us. Last night you
awaiting her in Nairobi. Its undercarriage wa.s lightened our meetings with
electrical light and

fitted with protective metal plates which were showed us beautiful films;
 and today you have
 to serve a good purpose on some sections of the lightened our hearts and
 souls with the spiritual
 road described as "muddy rutted trails some- light of the love of
 BahB'u'llah."
 times pocked with potholes so wide and deep "Her visit was indeed a
 turning point in the
 we had to fill them in with large stones and progress of the Faith
 throughout the country,"
 branches, literally 'building' the road as we wrote the National Spiritual
 Assembly of
 went along". Painted on the sides of the vehicle North East Africa, while a
 report from the

Anlatu'l-Bahh Rli(liyyilz Bhnurn with His Excellency President Felix
 Ho~pl~o~ret-Boigny,
 Ivory Coast; December, 1970.

THE H A N D S OF THE CAUSE OF G O D 597

An~atu'l-BalzLiRdhiyyih Khiinunz visiting the Mayor of Timbuktu, Mali; January,
 1971.

Left to right: Mrs. Violette NakAjavaizi; the Mayor's secretary; Amatu'l-Baha
 RLilziyyih

W n u n i ; Captain Suleynian Marico, Mayor of Timbuktu; Head of Department of
 Tourisn?.

Anzatr'l-Bahci Rul7iyyih ahnu171 with His Excellency President Dr. Williani V .
 S. Tubman
 and Mrs. Tubinan; Liberia, 1971.

Amatu'l-Bahri R*iyyih a a n u m helping the friends clean vegetables while
 waiting for the
 meeting to begin, Gbendebou, Sierra Leone, March 20, 1971.

National Spiritual Assembly of Tanzania con- Africa", often driving
 ten or more hours a day
 tained this tribute, "During these meetings, the over roads which were
 humorously described as
 beloved Hand of the Cause of God delivered being "a case of
 potholes and prayers". In some
 the Message gently and kindly, and at the same circumstances, it was
 reported, "after three or
 time, firmly and confidently. Indeed, to listen four days on the road
 in the choking dust,
 to her speeches is to be taught how to teach the everything has to be
 beaten, brushed and
 Faith." washed; it takes days
 to clear our lungs of dust."
 Then began the trek by landrover from East Often the travellers

averaged "only ten miles
to West Africa in which R u h i y y i h a i n u m and an hour because of the
impossible roads" and
her companion "traversed thousands of miles at the end of a day
driving in such conditions
of jungle, burning savannas, parched bush found the only
accommodation available to be
country and the steaming tropical coast of West "a rest house offering
a one-wick kerosene

A casual Bahb'i meeting in Malekei Village, Sierra Leone; March 21, 1971.
An.~atu'l-Bahri

Ruhiyyih & inurn is seen in the centre o f the back row.

THE H A N D S OF THE CAUSE OF G O D 599

Anzatu'l-Baha Ruhiyyilt & inurn with Bahci'is in cerenzonial dancing costumes,
Akpabys,
Nigeria; September, 1971.

lamp at night and cold water". But safe at their kilometres on foot to be
present, so that we
destination the report came; "We were told saw believers from a great
many communities."
there were rebels in the Congo ; bandits in Chad; And again, speaking of a
representative village
that there was fighting along the frontiers; that meeting, "The arrangements
they made were
the great danger was theft of the car by rebels touching. They had built
toilet facilities, erected
or regular army; that we might be attacked or arches decorated with
flowers, provided a feast
murdered; that the insects were going to be as well as breakfast, and
yet so poor that many
terrible-we already knew about the diseases! owned only the barkcloth
loincloth they wore."

-but we suffered none of these things." In Liberia, Ruhiyyih
Khanurn was most

It was on the first lap of this journey west- graciously received by
President William V. S.

wards that Amatu'l-Baha requested her "adop- Tubman in an interview
during which His

ted" brother, Mr. Oloro Epyeru, to accompany Excellency recalled with
pleasure his visit to the

them as they were nervous about traversing the Shrine of the Bab. Here she
also met other toptthen unknown quantity of the northwest part ranking

officials and at the request of the Uniof the Congo without a man. From Kampala

versal House of Justice attended the Interto Fort Lamy, Chad, he was
with them and it continental Conference held in Monrovia,

was a sad parting when he was obliged to return January 1-3, 1971, at which
the Hand of the
to his family affairs in Uganda. Cause Rahmatu'llah Muhajir
was the repre-

But whatever the difficulties of the journey, representative of the Universal
House of Justice. At

the rewards were abundant and the response of the termination of the
conference she cabled

the Bahá'ís deeply touching. A typical report the World Centre that the
first African interfrom the period describes a one-week journey
continental conference held in West Africa was

by riverboat and states, "We visited twenty-six a "memorable landmark
annals Faith centres but we met at least thirty-eight times tinent so
dear heart beloved Guardian and all

with the friends as there were often two or believers".

three village meetings a day and in many She had the privilege of
introducing the Faith

places the friends had come from as far as fifty in the villages of Lakka
and Malekei, Sierra

600 T H E B A H A ' ~ W O R L D

Leone, on Naw-Ruz day, 1971. A teacher at a companions leave the car
and seating herself

Sierra Leone High School where a lone Baha'i in the village square she
spoke of the Bahá'í

youth had been ridiculed for belonging to an Faith until it was so dark
no face could be seen.

unknown religion became interested in the The old man, brother of
the Chief, listened

Faith through a television interview of carefully, asked
questions, and stated that he

Ruhiyyih a n u m and requested the boy to wished to be accepted as a
Bahá'í. Pulling at his

invite her to address the school. The vice- short grey beard, he said:
"I am not foolish.

principal acted as chairman in a gathering of I am an old man, as you
can see by my beard.

more than one hundred students. I do not say this lightly
without being sure. I

In Gambia, as Ridvan, 1971, approached, have asked in the other
village what you told

Ruhiyyih a n u m actively assisted in the elec- them. I believe this is
the Truth and accept it,

tion of village Spiritual Assemblies and was and I would like to see
all my children and

present, to her great joy, at the formation of kindred accept it, too."
He came to the Baha'i

three of them; just to perform the service of Convention held a few days later and after about a year passed away, being able to address the friends and hold the a devoted and staunch believer. ballot papers in her hands until the tellers came In Mali, Ruhiyyih a a n to collect and count them was an infinite long u m realized a lifebounty, she said. dream by visiting Timbuktu, undoubtedly Returning at dusk exhausted and hungry the first Baha'i to stop over in this ancient centre of Islamic learning south from one of these excursions and with an eighty mile return journey before her, Ruhiyyih she paid a formal visit to the mayor and pre a n u m ' s vehicle was halted on the dirt track sented him with Baha'i literature. by an elderly African who demanded to know: In December, 1970, she had opened to the Faith of Baha'u'llah the "Why is it that you go through our village to Ivory Coast. When she the next village and never stop here to speak to attended the first us?" whereupon she insisted that her weary National Convention of the Spiritual Assembly

Amatu'l-Bahri Rdlziyyih ahnun?, Mr. Moses Akunlbi, and in the foreground, right, Mr. Edward Tube (Knight of Baha'u'llcih for that part of Ghana forn~erlyknown as British Togoland) at boundary of Upper Banyang, West Cameroon; October, 1971.
THE H A N D S O F T H E C A U S E O F GOD 601

A7natu11-BahhRuhiyyih Brinunz with the Forz of Mankon, Bamenda District, United Republic of Can~eroon; October 9, 1971.

of the Ivory Coast, Mali and Upper Volta, at people, she relieved his fears and brought a smile to his lips with Ridvan, 1971, as the representative of the the words: "My friends, Universal House of Justice, it was reported I am going away and I will not be able to return. that the membership of the Affery community I have brought you this wonderful news, benow numbered more than seventy, seventeen of cause it is true and because of my love for you. whom including a number of women, attended Whether you accept it or not is not my concern at all. If you go to a the Convention and delighted all with songs of man's house and he puts

their own composition with Baha'i themes. At food in front of you,
 you will eat if you are hungry, but he cannot
 the same Convention it was announced that are not."
 force you to eat if you In Upper Volta she
 Timbuktu was opened to the Faith. In that President, General
 Ridvan period she also attended the Annual the Speaker of
 was received by the
 Convention of the Baha'is of Upper West Africa in Gambia.
 Sangouk Lamizana and by Parliament, Mr. Joseph Oue-
 Africa in Gambia. the Speaker of
 In June, 1971, the travellers wrote: "We have draogo. It was reported:
 "Ouagadougou, the capital of Upper Volta,
 already flown at least 5,000 miles and motored Mossi area, the home of
 is in the heart of the people who live under the
 over 18,000 since arriving in July, 1969 !" still ruled by their own
 a famous and powerful addressed as 'Emperor';
 Rilbiyyih a a n u m , while in Abidjan, Ivory him and his wife in
 tribal system and are had an interesting
 Coast, was invited by a new believer, a young various topics."
 king who is always And later, from
 school teacher, to visit his village where the meetings we have 2,000
 we were received by ren
 traditional religion of Africa, commonly re- some of whom, we were told, walked a disconclusion of her talk, sensing the
 their palace in the city and Chief's mis- tance of one hundred kilometres to be present."
 ferred to as "pagan" or "animism" is followed, Having crossed the
 half-hour discussion on west and then from west
 in order to explain the Teachings of Baha'u'-
 llah to his father, the Chief, and his relatives and
 Zalre: "In some of our
 other villagers, so they would understand what
 men, women and childhe had accepted in becoming a Baha'i. At the
 some of whom, we were told, walked a disconclusion of her talk, sensing the
 Chief's mis- tance of one hundred kilometres to be present."
 trust born of years of constant pressure by
 continent from east to
 religious groups to thrust their beliefs upon his
 to east, the caravan

then launched on another lap of the journey to In these countries, as
 elsewhere in the conthe countries of southern Africa where the
 tinent, Ruhiyyih Khanum in her addresses in both cosmopolitan centres
 landrover negotiated the Sani Pass in Lesotho, the importance of
 and villages stressed
 the "roof" of Africa, which drops 5,000 feet preserving the African idenwithin five miles mostly comprised of notorious

tity and culture, the role of youth in the modern
hairpin turns. Ruhiyyihuanum told her com- world, and the great
spiritual destiny of Africa,
panion : "I'll drive, and you pray and count the emphasized that one of the
purposes of the
bends !" Baha'i Faith is the
abolition of prejudice,
"As I had always wanted to see the Bush- sounded a warning against the
evil of the new
men," Ruhiyyih a a n u m wrote, "I set aside emerging prejudicial
contempt of the educated
a special four days to make the trip into the for the illiterate, and
underlined the Baha'i
Kalahari desert. They are a singularly lovely teaching of obedience and
loyalty to governpeople, clothed in skins, sitting by a campfire in ment.
the dust, in some cases with no shelter at all, "The African is
fundamentally an unprejjust under a thorn tree with their bows and
udiced man and a spiritual man," she said on
arrows and a few clothes hanging in its branches one occasion. "The great.
challenge facing
. . . They are quite a different race from all Africans today is not so
much how to procure
others and may be the most ancient in the Afri- the benefits of modern
economy at home, but
can continent in modern man's history. There how to do this without
introducing the irreliis a sweetness and friendliness in the Bushmen gion
and the intense materialism of the West
that goes right to one's heart." and its attendant evils
and ills." And again:
In Swaziland, she was received by King Sob- "The black race in Africa,
old in itself, yet
huza 11, was placed in the royal box to witness young and vital at this
point in world history,
the Independence Day celebrations and was is now showing immense
vitality, while at the
invited to attend the famous Umhlanga (Reed same time it has not yet
lost its spiritual a n d
Dance), the traditional "dance of the maidens". moral values; it seems to
hold promise of that

Amatu'l-Bahb Rdhiyyih arinum with sonze of the Chiefs and sub-chiefs who
entertained her

in Ishamba Village, Occidental Kasai, Zafre; Janaary 3, 1972.

THE HANDS OF THE CAUSE OFGOD

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An African friend, Carlos, translati~zgAmatu'l-Bahci Ruhiyyih aanunz's address
to the Baha'i

children's class of the school of Mr. Lawrence A. Hautz, pioneer to Salisbury,

Rhodesia;
March 19, 1972.

leadership so desperately needed today. This appeal. They left
their families, their possessions can be Africa's glorious destiny if she arises
sions, their jobs in order to propagate the
to fulfil it . . . and refuses to forfeit her spiritual Faith, and the House
of Justice is following the
, and moral values." same road laid by
our Guardian. . ."

Let these words, from the formal address of
welcome read aloud to their honoured guest by How moving were
the scenes witnessed
the chairman of the Spiritual Assembly of during the long
months spent in Africa: the
Bukavu, Zaïre, depict the depth of under- courtesy, dignity and
joy with which Ruhiyyih
standing and quality of faith of the African a a n u m was
received in villages where unbelievers and challenge the misgivings of the
variably the Chief was attired in ceremonial
sceptical : costume as a mark of
respect, she often being
greeted and escorted to the heart of the village
"Very dear Mother, Amatu'l-Baha Ruhiyyih under arches of flowers
and greens, and on one
Khanum, Hand of the Cause. In the name of occasion being met
by a chorus of male dancers
the Local Spiritual Assembly and the groups clad in colourful
skirts and feather headdresses,
about Bukavu I express our intense joy at wel- accompanied by
drummers, and followed for
coming you. You are now in the Kivu area a mile in the
noonday jungle heat by a joyful
which has embraced with no reservations the throng of one
hundred believers, young and
Baha'i Faith as a result of the organization so old, a welcome
reserved only for visitors of the
firmly laid down by our much loved Guardian, highest rank; the
gifts bestowed upon Ruhiyyih
Shoghi Effendi, whose passing is so deeply re- a a n u m of fine
examples of African handgretted, who called upon pioneers to volun-
crafts; the sweetness of spirit which inspired the
tarily leave their own countries and go sow the welcoming addresses
which were read and the
seeds of the teachings of this Holy Cause in the songs composed for
the event, one with words
hearts of the human race. The community once such as these,

"Amatu'l-Baha means the one

more thanks the pioneers for responding to this who carries the
Faith of God all over the world,

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

Amatu'l-Bahci Rdhiyyih Banurn beingpresented with the gift of a clay pot by the
Baha'i who

made it; Rzihiyyih a a n u m ' s name is baked into the clay. Givogi, Kenya.

one who comes from Haifa. . ."; the young waiting with a welcoming
speech composed for

father in the Cameroon Republic who had the occasion; the solace
her visit brought to the

courageously violated tradition by naming his widow of the first African
known to have sacrchildren after Baha'i heroes proudly presenting ficed
his life rather than recant his faith;l the

to Ruhiyyih a a n u m his infant daughter, her compassion with which
Rlihiyyih Khanurn

namesake, explaining that "The names used in heard a stalwart believer
recount his experience

this country are biblical, but I have moved a of being imprisoned twice
for his belief; the

step forward and I want my children to be thrill of meeting an
efficient village Spiritual

blessed and inspired by the names of the great Assembly in Lesotho, its
membership com-

Baha'i heroes and heroines" ;the simplicity and prised of nine women; the
radiance of a young

beauty of the funeral in Rhodesia of a three Baha'i in Zaire as he sang
a verse and melody of

month old child to which one hundred children his own composition, "O
Baha'u'llah, we were

of a Baha'i school marched half a mile carrying blind, You opened our eyes;
we were deaf, You

blossoms and singing the Greatest Name and gave us hearing; hold our
hands to the end of

where the Baha'i funeral prayers read in Shona our lives. . ."; the
tenderness with which

so affected the child's elderly grandmother that Ri~hiyyihm a n u m gathered
flowers and fern,

she spontaneously embraced the Cause; the fashioning a wreath to
place on the twin graves

address of Ruhiyyih a a n u m in the darkened of George and Bessy
Washington, elderly

chapel of Njala College, Sierra Leone, during a American Negro pioneers who
came to Liberia

power failure, by the light of three candles in the early years of the
Ten Year Crusade and

placed on the floor, in the flickering light of died at their post in 1959,
 their Nigerian farm
 which she tirelessly explained the Message of now being a national
 endowment. Stirring
 Bahi'u'llah to an audience of fifty students; the scenes such as these are
 cherished in the memoir enthusiasm and devotion of the young Nigerian ries
 of those privileged to witness them.
 believer who greeted her at one village, then Who would surmise the
 thoughts that must
 bicycled ahead at great speed to carry news of
 Eduardo Durante Viera, see "In Memoriam", The
 her arrival to the next community where he Was Bahd'i World, vol. xrv, p.
 389.

THE HANDS OF THE CAUSE OF GOD 605
 have flooded the mind of Ruliyiyih a n u m qualify for description as
 roads, flown unwho as a young girl at the eleventh National numbered
 miles by air and voyaged vast dis-
 Convention of the BahL'is of the United States tances by watercraft. Mrs.
 Naajavani wrote:
 in 1919 had participated in the formal "un- "Looking back on this
 period of three years,
 veiling" of two of the Tablets of the Divine eight months and eleven
 days, during which
 Plan,l the mandate which has been the source Amatu'l-Baha was absent
 from Haifa, almost
 of all BahB'i teaching plans, as she gazed into three years of which were
 spent on the conthe faces of the Baha'is of a continent in which tinent of
 Africa, I cannot help but feel gratithe response to the Ten Year Crusade of
 Shoghi tude at being witness to one of the greatest acts
 Effendi had been so promising, or venture to of devotion and servitude
 in the history of this
 describe the emotions which overtook her as period of our Faith. . .
 Amatu'l-Baha crossed
 she recognized the Knights of BahB'u'llLh and the continent of Africa
 twice and with her deep
 other pioneers who arose in responseto his call love breathed a new life
 and a new hope into
 and still remained at their posts. None could be all its inhabitants. I
 firmly believe that future
 so insensitive as to attempt to rend the veil that generations will study her
 life, her services and
 must shield her inmost feelings from even her her travels in those lands
 honoured by her
 closest loving admirers and well-wishers as she visits, and pattern their
 conduct on her exviewed again landscapes she had seen when she ample,
 inspired to follow in her footsteps. To
 traversed Africa, approximately thirty years be- my fanciful imagination,

her visit to the restingfore, in the company of the beloved Guardian.
place of Shoghi Effendi in London was sym-
At the conclusion of the great safari, the in- bolic. It was in July, 1969,
from that blessed
trepid travellers, accompanied by various spot, that she took her
leave and started on her
friends during different segments of their trek, long African safari; and
now, in February of
had driven 36,000 miles by landrover, the 1973, she came back,
laying her services and
majority over expanses which could scarcely her victories at his
feet."

Star of the West, vol. x, No. 4, p. 59.

Anzatu'l-Baha Rdhiyyilz adnun1 with a group of Masai wonieiz, Geferi market,
Kisii, Kenya.

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' O

~ RLD

Listed below in chronological order are the countries, islands and territories
of

Africa visited by the Hand of the Cause Amatu'l-BahB Rhhiyyih Khknum and
her travelling companion, Mrs. Violette NakhjavBni, in the period August, 1969,
t o February, 1973. The dates of the visits are given, together with the names
of

some of the Heads of State and other dignitaries who received her, t o a number
of

whom she presented The Proclamation of Bahb'u'lukah or other BahB'i literature.

UGANDA CENTRAL AFRICAN REPUBLIC

A u ~4-14,1969

. Jan. 13-24,1970

Dec. 3,1969-Jan. 2,1970 CHAD

His Excellency Vice-President Daniel Arap Jan. 25-Feb. 7,1970

Moi

NIGERIA

KENYA Feb. 8-10,1970

Aug. 15-Sept. 1,1969 Sept. 7-Oct. 4,1971

Sept. 28-Oct. 14,1969

Nov. 17-Dec. 2,1969 NIGER

Oct. 2-10,1972 Feb. 11-18,1970

NOV.3-8,1972 His Excellency Hamani Diori

Nov. 25-Dec. 12,1972

Feb. 2-24,1973 DAHOMEY

Feb. 19-26,1970

ETHIOPIA Aug. 11-Sept. 6,1971

Oct. 15-NOV.17,1969 His Excellency Sourou Migan

Apithy, Presi-

His Imperial Majesty Haile Selassie I Novo)	dential Council (Porto
Her Imperial Majesty Princess Tenagne Ahomadegbe,	His Excellency Justin Tometin
Worke Haile Selassie	Presidential Council (Cotonou)
His Imperial Highness Crown Prince Merid Asmatch Asfaw Wossen	TOGO
His Highness Prince Asrate Kassa, Governor-General of Eritrea	.Feb.27-Mar. 1,1970 GHANA
Her Highness Princess Seble Desta Mar. 2-11,1970	
Girazmatch KebbCdC Wolde-Medhin, Nov. 20-28,1970	
Chief Secretary, Province of Sidamu Feb. 12-21,1971	
The Governor-General of Dire Dawa May 11-28,1971	
The Governor-General of Assab Aug. 6-10,1971	
Dejazmatch Haregot Abbai, Mayor of Asmara	His Highness the Asantehene,
Otumfuo	
Opoku Ware I1	
TANZANIA (and MAFIA ISLAND) Minister J.	His Excellency Acting Prime
Kwesi Lamptey Sept. 2-26,1969	The Hon. T. D. Brodie-Mends,
Minister of Dec. 13-14,1972	Information
Jan. 25-Feb. 2,1973	The Hon. William Ofori-Atta,
Minister of The Regional Commissioner., Mafia Island	Education
ZAIRE	IVORY COAST
Jan. 3-12,1970	Nov. 29-Dec. 21,1970
Dec. 11,1971-Jan.31,1972	Jan. 13-14,1971
Dec. 19,1972-Jan. 13,1973	Feb. 22-Mar. 2,1971
The Mayor of Luluabourg	Apr. 27-May 10,1971
The Mayor of Bukavu	His Excellency President Felix
Houphouet-	
Governor N'Debo A Kanda Di Ne Nkeza	Boigny
T E E H A N D S O F T H E C A U S E O F G O D	
LIBERIA	RHODESIA
Dec. 23,1970-Jan. 14,1971	Mar. 10-31,1972
Mar. 3-15,1971	May 11-Junes, 1972
His Excellency President Dr. William V. S. Tubman	BOTSWANA

June 9-28,1972

MALI

Jan. 15-Feb.1,1971

REPUBLIC O F SOUTH

AFRICA

His Excellency Vice-President Captain Yoro June 29-July 6,1972

Diakite July 12-19,1972

Captain Suleyman Marico, Mayor of Tim- Aug. 4-14,1972

buktu Sept. 24-27,1972

UPPER VOLTA

SOUTH WEST AFRICA (NAMIBIA)

Feb. 2-11,1971

July 7-11,1972

His Excellency President General Sangoule

Lamizana

LESOTHO

Emperor Mogho Naba, Mossi Tribe July 19-Aug. 4,1972

The Hon. Joseph Ouedraogo, Speaker of His Majesty King Motlotlehi

Moshoeshe I1

Parliament

SWAZILAND

SIERRA LEONE

Aug. 15-Sept. 19,1972

Mar. 16-25,1971

Sept. 22-23,1972

His Excellency Prime Minister Dr. Siaka

His Majesty King Sobhuza 11, K.B.E.

Stevens

His Highness Prince Masitsela

His Excellency Governor-General Sir Banja

Her Highness Princess Gcinaphi

Tejan-Sie

SENEGAL

MOZAMBIQUE

Mar. 26-Apr. 8,1971

Sept. 20-21,1972

Apr. 26,1971

MALAWI

His Excellency President Leopold-SCdar Oct. 1 1-NOV.2,1972 .

Senghor

His Excellency President Dr. Hastings

GAMBIA

Kamuzu Banda

Apr. 9-26,1971

The Hon. A. A. Muwalo

Nqumayo, Minister

His Excellency President Sir Dawda Kairaba of State

Jawara

SEYCHELLES

Nov. 9-24,1972

CAMEROON REPUBLIC

His Excellency Governor-General Sir Bruce

Oct. 5-NOV.2,1971

Great-Batch

His Excellency Vice-President Soloinon The Hon. D. L. Davies,
Attorney-General
Tandeng Muna

The Fon of Mankon RWANDA

The Fon of Makebe

Dec. 15-18,1972

Jan. 14-22,1973

ZAMBIA

His Excellency President GrCgoire Kayi-

Feb. 1-Mar. 9,1972

banda

June 4,1972

His Excellency President Dr. Kenneth David BURUNDI

Kaunda Jan. 23-24,1973

4. HANDS O F THE CAUSE WHO REPRESENTED
THE UNIVERSAL HOUSE O F JUSTICE AT
CONFERENCES AND DEDICATIONS

Oceanic and Intercontinental Cor\$erences

Ugo Giachery Palermo, Sicily

August 23-25,1968

Amatu'l-Baha Ruhiyyihmanum La Paz, Bolivia

August 14-16,1970

William Sears Rose Hill, Mauritius

August 14-16,1970

Rahmatu'llah Muhitjir Monrovia, Liberia

January 1-3,1971

Enoch Olinga Singapore, Singapore

January 1-3,1971

mikru'llah B a d e m Kingston, Jamaica

May 21-23,1971

Collis Featherstone Suva, Fiji

May 21-23,1971

'Ali-Akbar Furdan Sapporo, Japan

September 3-5,1971

John Robarts Reykjavik, Iceland

September 3-5,1971

Dedication of the Mother Temple of Latin America

Panama City, Panama

April 29, 1972

Amatu'l-Baha Ruhiyyih a a n u m

T H E H A N D S O F T H E C A U S E O F G O D 609

The Hand of the Cause John Robarts as he appeared at the North Atlantic Oceanic
Conference,

Reykjavik, Iceland; September, 1971. Mr. Robarts was the representative of the
Universal

House of Justice on this occasion.

Dr. Chellie J. Sundram (right), a member of the Continental Board of Counsellors in Southeastern Asia, conducting the Hands of the Cause around the Bahá'í Exhibition at the Oceanic Conference of the South China Seas held in Singapore; January, 1971. On the left are seen the Hands of the Cause H. Collis Featherstone and Enoch Olinga.

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THE BAHÁ'Í WORLD

5. HANDS OF THE CAUSE WHO REPRESENTED THE UNIVERSAL HOUSE OF JUSTICE AT CONVENTIONS FOR THE ELECTION OF NATIONAL SPIRITUAL ASSEMBLIES

Ridván 1969

Enoch Olinga	Burundi and Rwanda (Bujumbura, Burundi)
Collis Featherstone	Papua and New Guinea (Lae, New Guinea)

Ridván 1970

Amatu'l-Bahá	Guyana, Surinam and French Guiana (Georgetown, Guyana)
Rithiyihainum	Guyana)
Ugo Giachery	Near East (Beirut, Lebanon)
Jalil aziz	Dahomey, Togo and Niger (Cotonou, Dahomey)
Ghana (Accra)	
Paul Haney	Botswana (Gaborone) Malawi (Limbe)
Enoch Olinga	Upper West Africa (Bathurst, The Gambia)

I

Collis Featherstone	Samoa (Apia, Western Samoa) Tonga and the Cook

I

Islands (Nukualofa, Tonga)

Rahmatu'lláh Muhajir Fiji (Suva)

Abu'l-Qasim Faizi Central Africa (Bangui, Central African Republic)

Zaire (Kinshasa)

Ridván 1971

Amatu'l-Bahá	Ivory Coast, Mali and Upper Volta (Abidjan, Ivory Coast)
Ruthiyihainum	Coast)
Amirullah al-Idem	Trinidad and Tobago (Port-of-Spain, Trinidad)
Adelbert Muhlschlegel	Lesotho (Maseru) Swaziland and Mozambique (Mbabane, Swaziland)
'Ali-Muhammad Varqi	Central African Republic (Bangui) Congo (Brazzaville) and Gabon (Brazzaville)
Enoch Olinga	Chad (Fort Lamy)
Collis Featherstone	Solomon Islands (Honiara) South West Pacific Ocean (Noumea)

Ridván 1972

Amatu'l-Bahá	Windward Islands (Bridgetown, Barbados)

Ugo Giachery	Puerto Rico (Santurce)
'Ali-Akbar Furdtan	Nepal (Katmandu)
Adelbert Muhlschlegel	Rwanda (Kigali) Seychelles (Victoria, MahCIland)
Jalal m a z e h	Singapore (Singapore) Eastern Malaysia and Brunei (Kuching)
Enoch Olinga	Iceland (Reykjavik)
William Sears	Republic of Ireland (Dublin)
Collis Featherstone	North West Pacific Ocean (Ponape, Caroline Islands)
Rahmatu'llah Muhajir	RCunion Island (St. Pierre) Malagasy Republic (Tanananarive)

6. THE ESTABLISHMENT OF THE CONTINENTAL BOARDS OF COUNSELLORS

REJOICE ANNOUNCE MOMENTOUS DECISION ESTABLISH ELEVEN CONTINENTAL BOARDS COURT
SELLERS PROTECTION PROPAGATION FAITH THREE EACH FOR AFRICA AMERICAS ASIA ONE
EACH

WITH RESPONSIBILITY DIRECTION AUXILIARY BOARDS AND CONSULTATION NATIONAL SPIRITUAL ASSEMBLIES STOP HANDS CAUSE GOD WILL HENCEFORTH INCREASE INTERCONTINENTAL SERVICES ASSUMING WORLD-WIDE ROLE PROTECTION PROPAGATION FAITH STOP MEMBERS AUXILIARY BOARDS WILL REPORT BE RESPONSIBLE TO CONTINENTAL BOARDS COUNSELLORS STOP HANDS CAUSE RESIDING HOLY LAND IN ADDITION SERVING LIAISON BETWEEN UNIVERSAL

HOUSE JUSTICE AND CONTINENTAL BOARDS COUNSELLORS WILL ASSIST FUTURE ESTABLISHMENT INTERNATIONAL TEACHING CENTRE HOLY LAND FORESHADOWED WRITINGS BELOVED GUARDIAN STOP DETAILS NEW DEVELOPMENTS BEING CONVEYED BY LETTER STOP FERVENT SUPPLICATING HOLY THRESHOLD DIVINE CONFIRMATIONS FURTHER STEP IRRESISTIBLE UNFOLDMENT MIGHTY ADMINISTRATIVE ORDER BAHAUDDIN.

House of Justice delineating and elucidating the functions of the Continental Boards of Counsellors:

LETTER "TO THE BAHAI'S
OF THE WORLD"

world-redeeming administrative system has During the last two months, this goal, as anbeen marked by the successive establishment of nounced in our cable to the National Conventhe various institutions and agencies which

con- tions, has been the object of prolonged and
 stitute the framework of that divinely-created prayerful consultation
 between the Universal
 Order. Thus, more than a quarter-of-a-century House of Justice and the
 Hands of the Cause of
 after the emergence of the first National Spiri- God. All this made evident
 the framework withtutal Assemblies of the Baha'i world the Insti- in which
 this goal was to be achieved, namely:
 tution of the Hands of the Cause of God was The Universal House of
 Justice sees no way
 formally established, with the appointment by in which additional Hands
 of the Cause of
 the beloved Guardian, in conformity with the God can be appointed.
 provisions of 'Abdu'l-Baha's Will and Testament, of the first contingent of
 these high- The absence of the Guardian of the Faith
 ranking officers of the Faith. Following the brought about an entirely
 new relationship
 passing of the Guardian of the Cause of God, between the Universal
 House of Justice and
 it fell to the House of Justice to devise a way, the Hands of the Cause and
 called for the
 within the Administrative Order, of developing progressive unfoldment by
 the Universal
 "the Institution of the Hands of the Cause with House of Justice of the
 manner in which the
 a view to extension into the future of its ap- Hands of the Cause would
 carry out their
 pointed functions of protection and propaga- divinely-conferred
 functions of protection
 tion", and this was made a goal of the Nine and propagation.
 Year Plan. Much thought and study has been Whatever new development
 or institution is
 given to the question over the past four years, initiated should come into
 operation as soon

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I Membership of First Continental
 Boards of Counsellors (1968)
 Northwestern Africa
 Hands of the Cause who convened
 inaugural meeting

Husayn Ardikanil	'Ali-Muhammad Varqa
Muhammad Kebdani	
William Maxwell	
Central and East Africa	
Oloro Epyeru	M6sa Banini

Kolollario Oule
 Isobel Sabri
 Mihdi Samandari
 'Aziz Yazdil
 Southern Africa
 Seewoosumbur-Jeehoba Appa Enoch Olinga
 &idan Fath-i-A'zaml
 Bahiyyih Ford
 North A~nerica
 Lloyd Gardner aikru'llah a a d e m
 Florence Mayberry
 Edna True1
 Central America
 Carmen de Burafato Ugo Giachery
 Artemus Lamb
 Alfred Osbornel
 South America
 Athos Costas Jalal a k z e h
 Hooper Dunbarl
 Donald Witzel
 Western Asia
 Masih Farhangi &u'B'u'llih 'Ala'i
 Mas'itd a a m s i
 Hadi Rahmanil
 Manudihl Salminpur
 Sankaran-Nair Vasudevan
 Southeast Asia
 Yan Kee Leong Rabmatu'llah Muhajir
 a u d a r a h m Paymanl
 Chellie Sundram
 Northeast Asia
 Ruhu'llah Mumtazil John Robarts
 Vicente Samaniego
 Australasia
 Suhayl 'Ala'i H. Collis Featherstone
 Howard Harwood
 Thelma Perks1
 Europe
 Erik Blumenthal Adelbert Miihlschlegel
 Dorothy Ferrabyl
 Louis Henuzet

I Trustee, Continental Fund.

THE HANDS OF THE CAUSE OF GOD

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as possible in order to reinforce and supple- after consultation with the
 Hand or Hands prement the work of the Hands of the Cause viously
 assigned to the continent or zone.

while at the same time taking full advantage of the opportunity of having the Hands of God have the prerogative and obligation to consult with the Continental Boards of themselves assist in launching and guiding Counsellors and Nathe new procedures. tional Spiritual Assemblies on any subject which, in their view, affects the interests of the Any such institution must grow and operate Cause. The Hands residing in the Holy Land in harmony with the principles governing the will act as liaison between the Universal House functioning of the Institution of the Hands of Justice and the Continental Boards of Counof the Cause of God. sellors, and will also assist the Universal House In the light of these considerations the Uni- of Justice in setting up, at a propitious time, versal House of Justice decided, as announced an international teaching centre in the Holy Land, as anticipated in the Guardian's writ- ings. Boards of Counsellors for the protection and The Hands of the Cause propagation of the Faith. Their duties will in- of God are one of the most precious assets clude directing the Auxiliary Boards in their the BahB'i world possesses. Released from respective areas, consulting and collaborating administration of the with National Spiritual Assemblies, and Auxiliary Boards, they will be able to concenkeeping the I-Iands of the Cause and the Uni- trate their energies on the more primary responversal House of Justice informed concerning sibilities of general protection and propagation, the conditions of the Cause in their areas. "preservation of the spiritual health of the BahB'i communities" and "the vitality of the faith" of the Baha'is Initially eleven Boards of Counsellors have been appointed, one for each of the following throughout the world. The House of Justice will areas: Northwestern Africa, Central and East undertake special missions call upon them to represent it on both Africa, Southern Africa, North America, Cen- sions and to keep it on its behalf, to tral America, South America, Western Asia, the Cause. While the Hands Baha'i and other occa-

of the Cause will,
The members of these Boards of Counsellors naturally, have special
concern for the affairs
will serve for a term, or terms, the length of of the Cause in the areas
in which they reside,
which will be determined and announced at a they will operate
increasingly on an interlater date, and while serving in this capacity,
continental level, a factor which will lend trewill not be eligible for
membership on national mendentous impetus to the diffusion throughout
or local administrative bodies. One member of the Baha'i world of the
spiritual inspiration
each Continental Board of Counsellors has channelled through them-the
Chief Stewards
been designated as Trustee of the Continental of Baha'u'llih's embryonic
World Common-
Fund for its area. wealth.
The Auxiliary Boards for Protection and With joyful hearts we
proclaim this further
Propagation will henceforth report to the unfoldment of the
Administrative Order of
Continental Boards of Counsellors who will Baha'u'llah and join our
prayers to those of the
appoint or replace members of the Auxiliary friends throughout the East
and the West that
Boards as circumstances may require. Such Baha'u'llah may continue
to shower His conappointments and replacements as may be firmations
upon the efforts of His servants in
necessary in the initial stages will take place the safeguarding and
promotion of His Faith.

(June 24,1968)

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LETTER "TO ALL NATIONAL SPIRITUAL ASSEMBLIES"

We are enclosing a message addressed to the indeed vital to the future
progress of the Cause.
Baha'is of the world outlining the decisions of Although henceforth the
Hands of the Cause
the Universal House of Justice arrived at in will be operating
increasingly on an interconsultation with the Hands of the Cause of
continental level and in direct relationship with
God in implementation of the goal of the Nine the Universal House of
Justice, they will, in
Year Plan concerning the development of the addition to carrying out
special missions on its
Institution of the Hands of the Cause of God, behalf, continue to exercise
their prerogative
with a view to the extension into the future of and obligation of consulting

with National
 its appointed functions of protection and pro- Spiritual Assemblies on any
 subject which, in
 pagation. their view, affects the
 interests of the Cause.
 The relationship of Continental Boards of National Spiritual Assemblies
 should at all
 Counsellors to National Spiritual Assemblies times take advantage of the
 presence of Hands
 will follow the pattern of the relationship be- of the Cause in their areas
 to seek their views on
 tween the Hands of the Cause and National all fundamental matters,
 particularly in the
 Spiritual Assemblies, outlined by the beloved areas of protection and
 propagation.
 Guardian in various communications. Within It is our hope and prayer
 that all National
 the framework of these, and of general instruc- Spiritual Assemblies may
 lend full support to
 tions given to them by the Universal House of the labours and services of
 these newly-
 Justice, the Boards of Counsellors will decide appointed workers in the
 Divine Vineyard, and
 the manner in which they will collaborate and derive additional strength
 and fresh inspiration
 consult with National Spiritual Assemblies in from the efforts they will
 exert in the discharge
 their areas. You will readily recognize the in- of their highly-challenging
 and sacred responportance of this close collaboration, which is sibilities.
 (J~ine24, 1968)

The Continental Board of Counsellors in Northwestern Africa. Left to right: Mr.
 Muhanzniad

Kebdani (Kibddni), Dr. William Maxwell, Mr. Husayn Ardikdni; 1968.

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The Continental Board of Counsellors in Central and East Africa. Front row,
 left to right:

Mr. Oloro Epyeru, Mrs. Isobel Sabri. Back row, left to right: Mr. 'Aziz Yazdi,
 Mr. Kolonario

Oule, Dr. Mihdi Samandari; 1968.

The Continental Board of Counsellors in Southern Africa. Left to right: Mr.
 Seewoosumbur-

Jeehoba Appa, Mrs. Bahiyyih Ford Winckler, Mr. irki in Fath-i-A'zam; 1968.

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

EXCERPTS FROM LETTER "TO ALL CONTINENTAL BOARDS
 O F COUNSELLORS"

It is with feelings of deep satisfaction and cordial invitation to members of the Conappreciation that we have noted during these tinential Board of Counsellors of an area to first months since the establishment of your attend each National Convention. All Counnew institution, the rapid and effective manner sellors present at a Convention in their area will in which you have inaugurated and developed be accorded the same freedom of the Convenyour work. We feel that additional clarification tion as is given to the Hands of the Cause. If of certain points will be helpful to the Con- no Counsellors can attend a Convention, they tinential Boards of Counsellors in discharging may appoint for that Convention one or two their vital responsibilities. . . Auxiliary Board members to act as their spe-

The high station of the Hands of the Cause cial deputies, who will be warmly welcomed and and the intercontinental scope of their diverse given the courtesy of taking part in the Convenactivities call for the fullest co-operation from tion as representatives of the Board of Counthe Continental Boards of Counsellors with sellors. . .

each Hand, whether resic%it or travelling, and The two Auxiliary Boards for Protection and provision of complete i::Formation which the Propagation have distinctive functions, as pre- Hand may require f,cj;i.the discharge of his scribed by the beloved Guardian. Members of sacred duties. T3:: Continental Boards of the Auxiliary Board for Protection certainly Counsellors should freely offer their own or may assist in propagating the Faith, but their Auxiliary Board members' services. primary duty is that of protection. In excep-

Emergencies may occasionally arise which tional cases, Continental Boards of Counselrequire a Hand to direct an Auxiliary Board lers may find it necessary to assign a member member, in which case the Continental Board of the Propagation Board to a matter of proof Counsellors will be advised by the Hand as tecton. . . quickly as possible of the action taken. . . Auxiliary Board members present at a Na-

The Continental Boards of Counsellors are tional Convention do not have the privilege of authorized to determine the ways by which the floor unless deputized by the Continental individual Counsellors can, in the fulfilment of Board of Counsellors or given the privilege of their duties, best contact national and local the floor by the

Convention. . .

Assemblies, groups and individuals. . .

(March 25, 1969)

National Spiritual Assemblies will extend a

LETTER "TO ALL NATIONAL SPIRITUAL ASSEMBLIES"

With great joy we announce that we have Board of Counsellors of
Western Asia to fill

decided to increase the total number of mem- a vacancy on that Board.

bers of the Continental Boards of Counsellors The devoted efforts of

all eleven Continents for the Protection and Propagation of the Faith tal

Boards of Counsellors during the first year

to thirty-eight by adding John McHenry I11 to of their services to the

Faith of Bah'u'llah have

the Continental Board of Counsellors in North been most exemplary and

praiseworthy. We are

East Asia and Mas'hd a a m s i to the Conti- deeply grateful for the

loyalty, steadfastness and

Continental Board of Counsellors in South America, devotion which have

characterized the act of raising the number of Counsellors on each

continents of all members in reinforcing the vitality

Board to three and four, respectively. important work of the Hands

of the Cause of

We also rejoice to announce the appoint- God.

(July 10, 1969)

appointment of Mrs. Shirin Boman to the Continental

THE HANDS OF THE CAUSE OF GOD

EXCERPT FROM CABLEGRAM

"TO ALL NATIONAL SPIRITUAL ASSEMBLIES"

. . . MOVED PAY LOVING TRIBUTE HANDS CAUSE ANNOUNCE AUGMENTATION

VITAL INSTITU-

GOD THEIR BRILLIANT SERVICES BLAZING TION THROUGH APPOINTMENT

THREE ADDI-

TEACHING TRAILS SURFACE PLANET UPLIFTING TIONAL COUNSELLORS IRAJ

AYMAN WESTERN

ADVISING ASSEMBLIES FRIENDS ALL CONTINENTS ASIA ANNELIESE BOPP BETTY

REED EUROPE

STOP IN VIEW EFFECTIVE REINFORCEMENT AND AUTHORIZATION

APPOINTMENT FORTY-

THIS NOBLE WORK BY ABLE DEDICATED CON- FIVE ADDITIONAL AUXILIARY

BOARD MEMBERS

CONTINENTAL BOARDS COUNSELLORS THEIR AUX- NINE AFRICA SIXTEEN ASIA

TWO AUSTRALASIA

AUXILIARY BOARDS TOGETHER WITH GROWING EIGHTEEN WESTERN

HEMISPHERE. ..

NEED AND EXPANSION WORLD COMMUNITY

(Ridvan 1970)

LETTER "TO ALL CONTINENTAL BOARDS OF COUNSELLORS AND NATIONAL SPIRITUAL ASSEMBLIES"

Recently we have received queries from several sources about the nature of the Institution and it is not incorrect

to refer to the three ranks collectively as one

of the Continental Boards of Counsellors and institution.

its relationship to the Institution of the Hands However, each is also a separate institution

of the Cause, and we feel it is timely for us to in itself. The Institution of the Hands of the

give further elucidation. Cause of God was brought into existence in the

As with so many aspects of the Administrative Order, understanding of this subject time of Bahá'u'lláh and when the Administrative Order

was proclaimed and formally established will develop and clarify with the passage of time. Blessed by 'Abdu'l-Bahá in His Will, it bears that Order grows

organically in response to came an auxiliary institution of the Guardian the power and guidance of Almighty God and ship. The Auxiliary Boards, in their turn, were

in accordance with the needs of a rapidly developing world-wide community. However, certain aspects are already so clear as to require a passing of Shoghi Effendi as an

auxiliary institution of the Hands of the Cause.

When, following the passing of Shoghi

proper understanding by the friends. Effendi, the Universal House of Justice decided

In the Kitáb-i-'Ahd (the Book of His Covenant) Baha'u'lláh wrote, "Blessed are the rulers that it could not legislate

to make possible the appointment of further Hands of the Cause, it

and the learned in Al-Bahá", and referring to became necessary for it to create a new institution, this very passage the beloved Guardian wrote

appointed by itself, to extend into the future the functions of

on November 4, 1931 : protection and propagation vested in the Hands of the Cause and, with

"In this holy cycle the 'learned' are, on the

that in view, so to develop the Institution of the one hand, the Hands of the Cause of God,

Hands that it could nurture the new institution

and, on the other, the teachers and diffusers

and function in close collaboration with it as

of His teachings who do not rank as Hands,

long as possible. It was also vital so to arrange

but who have attained an eminent position in

matters as to make the most effective use of the

the teaching work. As to the 'rulers' they refer unique services of the Hands themselves. to the members of the Local, National and The first step in this development was taken International Houses of Justice. The duties in November, 1964, when the Universal House of each of these souls will be determined in of Justice formally related the Institution of the future." (Translated from the Persian.)

the Hands to itself by stating that "Responsibility for decisions on The Hands of the Cause of God, the Counsellors and the members of the Auxiliary policy affecting the matters of general institution of the Hands of

Boards fall within the definition of the learned" the Cause, which was formerly exercised by the beloved Guardian, now given by the beloved Guardian. Thus they are devolves upon the

The Continental Board of Counsellors in North America. Left to right: Mrs. Florence Mayberry, Mr. Lloyd Gardner, Miss Edna True; 1968.

Universal House of Justice as the supreme and the Universal House of Justice and the Boards central institution of the Faith to which all of Counsellors; and the working interrelation must turn." At that time the number of members between the Hands and the Boards of Counsellors were established. Reference was also made to the future seventy-two to one hundred and thirty five, and the Hands of the Cause in each continent were Universal House of Justice, with the assistance of the Hands residing in called upon to appoint one or more members of the Holy Land, of an international teaching their Auxiliary Boards to act in an executive centre in the Holy Land. In July, 1969, and at capacity on behalf of and in the name of each Hand, thereby assisting him in carrying out his increases in the numbers of Counsellors and work. Auxiliary Board members were made.

In June, 1968, the Institution of the Continental Boards of Counsellors was brought into Hands of the Cause and the Institution of the

being, fulfilling the goal of extending the afore-mentioned functions of the Hands into the future, and this momentous decision was accompanied by the next step in the development of the Institution of the Hands of the Cause; the continental Hands were to serve henceforth on a world-wide basis and operate individually in direct relationship to the Universal House of Justice; the Hands ceased to be responsible for the direction of the Auxiliary Assemblies which Boards, which became an auxiliary institution. The Universal House of Justice announced the establishment of the International Teaching Centre on Hands of the Cause residing in the Holy Land addressed "To the Bahá'ís of the World". Its establishment falls beyond the period were given the task of acting as liaison between

THE HANDS OF THE CAUSE OF GOD

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The Continental Board of Counsellors in Central America. Left to right: Mr. Artenzus Lamb, Mrs. Carmen de Burafato, Mr. Alfved Osborne; 1968.

The Continental Board of Counsellors in South America. Left to right: Mr. Donald Witzel, Mr. Athos Costas, Mr. Mas'dda m s i , Mr. Hooper Dunbar; 1970.

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constitute the "elective arm". While there is rather, He has brought all the assemblies to truth in this description as it applies to the together under the shadow of one House of Justice method used in the creation of these institutions, twice, one divinely appointed Centre, so that the friends should understand that it is not only there would be only one Centre and all the the fact of appointment that particularly distinct integrated into a single body, revolving tinguishes the institutions of the Hands, Counsellors around one expressly-designated Pivot, thus

sellors and Auxiliary Boards. There are, for making them all proof
 against schism and division."
 instance, many more believers appointed to
 (Translated from the Persian.)
 committees in the "elective arm" than are serv- Raving permanently
 excluded the evils arising in the so-called "appointive arm". A more
 mittedly inherent in the institutions of the
 striking distinction is that whereas the "rulers" "learned" in past
 dispensations, Bahi'u'llah has
 in the Cause function as corporate bodies, the nevertheless embodied in
 His Administrative
 "learned" operate primarily as individuals. Order the beneficent
 elements which exist in
 In a letter written on March 14, 1927 to the such institutions, elements
 which are of funda-
 Spiritual Assembly of the Bahi'is of Istanbul, the mental value for the
 progress of the Cause,
 Guardian's secretary explained, on his behalf, as can be gauged from even
 a cursory reading
 the principle in the Cause of action by majority of the Guardian's message
 of June 4, 1957.
 vote. He pointed out how, in the past, it was The existence of
 institutions of such exalted
 certain individuals who "accounted themselves rank, comprising
 individuals who play such a
 as superior in knowledge and elevated in po- vital role, who yet have no
 legislative, administration" who caused division, and that it was strative
 or judicial authority, and are entirely
 those "who pretended to be the most distin- devoid of priestly
 functions or the right to make
 guished of all" who "always proved themselves authoritative
 interpretations, is a feature of
 to be the source of contention". "But praise be to Baha'i administration
 unparalleled in the
 God" he continued, "that the Pen of Glory has religions of the past. The
 newness and unity done away with the unyielding and dictatorial ness of
 this concept make it difficult to grasp;
 views of the learned and the wise, dismissed the only as the Baha'i
 Community grows and the
 assertions of individuals as an authoritative believers are increasingly
 able to contemplate
 criterion, even though they were recognized as its administrative
 structure uninfluenced by
 the most accomplished and learned among men concepts from past ages,
 will the vital interand ordained that all matters be referred to
 dependence of the "rulers" and "learned" in
 authorized centres and specified assemblies. the Faith be properly

understood, and the in-

Even so, no assembly has been invested with the estimable value of their interaction be fully

absolute authority to deal with such general recognized.

(April 24,1972)

matters as affect the interests of nations. Nay

In a letter to the Hands of the Cause dated already been requested to submit their written

October 24, 1971, the Universal House of Jus- views. The members of the Continental Boards

tice invited them all to attend the International of Counsellors were also invited to attend the

Convention during Ridvan, 130 (April 29, 30, International Convention and were given an

May 1,1973) and to stay on for the purpose of opportunity to make a brief pilgrimage. Proviconsulting on a number of important subjects sion was

also made for consultations among the

including the establishment of the International Counsellors themselves, and with the Hands of

Teaching Centre, about which the Hands had the Cause, and the Universal House of Justice.

THE HANDS OF THE CAUSE O F G O D

7. T H E R E L A T I O N S H I P O F C O N T I N E N T A L B O A R D S O F C O U N S E L L O R S T O 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

IN his cablegram of June 4, 1957, one of his hearts, even more than our intellects, to a wholly

very last messages to the BahB'i world, Shoghi new theory, completely unique and different

Effendi called, with marked emphasis, for the from any hitherto practised, either in former

closest collaboration of the Hands of the Cause religious dispensations or governments. As the

and National Spiritual Assemblies, referring to Guardian has told us:

them as the "two institutions, occupying, with "A word should now be said regarding the

the Universal House of Justice, next to the theory on which this Administrative Order is

Institution of the Guardianship, foremost rank based and the principle that must govern the

in the divinely ordained administrative hier- operation of its chief institutions. It would be

archy of the World Order of BahB'u'llah".I utterly misleading to attempt a comparison

Continuing, in this same message, the Guar- between this unique, this

divinely-conceived
dian asserts that "The security of our precious Order and any of the diverse
systems which the
Faith, the preservation of the spiritual health minds of men, at various
periods of their hisof the BahB'i communities, the vitality of the tory, have
contrived for the government of
faith of its individual members, the proper human institution^,"^
functioning of its laboriously erected insti- "The Administrative
Order . . . it should be
tutions, the fruition of its worldwide enter- noted, is, by virtue of its
origin and character,
prises, the fulfilment of its ultimate destiny, all unique in the annals of the
world's religious
are directly dependent upon the befitting dis- system^,"^
charge of the weighty responsibilities now
resting upon the members of these two institu- It is the Guardian who.
in his "World Order"
tion~.~ letters addressed to
the early believers-at the
Both the content and the tone of this vital very beginning of his
ministry-has, with such
message emphasize profoundly the great im- painstaking care, loving patience
and underportance of our understanding, as clearly as standing, clarified for
us the vital necessity,
possible, the subjects we are now considering, the unique characteristics, the
unimaginable
namely, the functions and relationships of these dynamic power, and assured
accomplishment
two institutions, as a necessary first step to- of BahB'u'llah's Administrative
Order. It is
wards realizing the nature and scope of the through this inexhaustible source
of infallible
constant and close collaboration called for by knowledge that we have been
enabled to at
the Guardian in this stirring message-a col- least glimpse the character and
manner of the
laboration which is so essential to the health operation of this unique
instrument bestowed
and progress of our beloved Faith. by God for the fulfilment
of His ultimate pur-
The most fruitful approach to our task, I feel, pose for mankind.
is to reflect together on the true nature and What, then, are the
basic features of this
theory of operation of Baha'u'llah's Admini- supreme Administrative Order of
Bahi'u'ljah?
strative Order, of which all the institutions, in- That the "bedrock" on
which it is founded

cluding the two with which we are presently is "God's immutable Purpose for mankind in this day".

concerned, are inseparable, component parts. Shoghi Effendi, The World Order of Bahri'i'lldh, p. J JL.

mer concepts of organization which we have Shoghi Effendi, Godpasses By, p. 326.

heretofore experienced or known, and open our Shoghi Effendi, letters written between 1929 and 1936

compiled and published under the title The World Shoghi Effendi, Messages to the Bahri'i World, p. 123. Ordor of Baha'u'llah.

ibid.,p. 123. "bid., p. 156.

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The Continental Board of Counsellors in Western Asia. Front row, left to right: Dr. Iraj Ayman, Mrs. Shirin Boman, Mr. Hddi Rahmani, Dr. Masih Farhangi. Back row, left to right: Dr. Mamidihr Salmanpbr, Mr. Sankaran-Nair Vasudevan; 1970.

That it is divine in origin and authority. "It That it is unique and different from any other organization of the present or the past: Cause," Shoghi Effendi wrote, "that the sys- That it operates solely on the spiritual printem of BahB'i administration is not an inno- ciples and the laws embodied in the Teachings of BahB'u'llah. vation imposed arbitrarily upon the Baha'is of That it provides all the world since the Master's passing, but de- WiNand Testament the essentials for the esrives its authority from the tablishment of the Faith and for the fulfilment of its ultimate purpose. of 'Abdu'l-Bahh, is specifically prescribed in ". . . the apostles of BahB'u'llAh in every unnumbered Tablets, and rests in some of its land. . . have before them essential features upon the explicit provisions in clear, in unequivocal and emphatic language, all the laws, the of the Kitrib-i-Aqdas. It thus unifies and corre- institutions, the regulations, the principles, the guidance, they require for the BahB'u'llah and 'Abdu'l-Baha, and is indis- prosecution and consummation of their task."3 In the World Order of solubly bound with the essential verities of the Faith."l sonality and prestige, wealth, intellectual pro- That it is vitally necessary. ". . . the Spirit wess and material power are

not needed for its
breathed by Bah'u'llah upon the world . . . can progress and success. In
the words of Shoghi
never permeate and exercise an abiding in- Effendi: ". . . the Cause
associated with the
fluence upon mankind unless and until it in- name of Baha'u'llah feeds
itself upon those
carnates itself in a visible order, which would hidden springs of
celestial strength which no
bear His name, wholly identify itself with His force of human
personality, whatever its glaprinciples, and function in conformity with His
mour, can replace; . . . its reliance is solely
law^."^ upon that mystic Source
with which no worldly
advantage, be it wealth, fame, or learning can
Shoghi Effendi, The World Order of Baha'u'llih, p. compare; . . . it
propagates itself by ways

5.

ibid.,p. 19.

ibid.,p.21.

T H E H A N D S O F T H E C A U S E O F G O D

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The Continental Board of Counsellors in Southeast Asia. k f t to right: Dr.
Chellie Sundram,
Mr. Budhrahm Paymcin, Mr. Yan Kee Leong; 1968.

The Continental Boardof Counsellors in Northeast Asia. Left to right: Mr.
Vicente Samaniego,
Mr. Rcihu'llah Mumtrjzi, Mr. John McHenry 111; 1971.

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mysterious and utterly at variance with the to serve! In delineating
the spiritual qualities
standards accepted by the generality of man- we should practise,
'Abdu'l-Baha referred to
kind. .." them as "conditions".
Shoghi Effendi de-
In contrast to the organizations of the world, scribed them as
"obligations incumbent upon
the success and progress of the Baha'i admini- the members of
consulting councils"4-thus
strative system is through the spiritual growth implying that the
desired results could not
and development of those who are responsible otherwise be obtained.
Let us briefly review
for the actual functioning of its institutions. some of these conditions
set out by 'Abdu'l-
Such development by the individuals is at- Bahk:
tained by following the spiritual laws and

"The first condition is absolute love and harmony upon which it is based.mony amongst the members of the Assembly . . .

It is vitally important for us to know andShould harmony of thought and absolute unityfully understand that the inexhaustible andbe non-existent, that gathering shall be disdynamic spiritual power inherentlyexisting inpersed and that Assembly be brought to naught.this New World Order can be released only

"The second condition: They must whenthrough the attainment and practice of spiritualcoming together turn their faces to the Kingdomqualities. The regenerating spirit of the Revelation High and ask aid from theRealm of Glory.

lation of Baha'u'llah, flowing freely through-They must then proceed with the utmost devotion this system, will continue tostrengthen andtion, courtesy, dignity, care and moderation torenew those operating within it, enabling theexpress their views. They must in every matterCause to progress to its ultimate purpose andsearch out the truth and not insist upon theirmission.

own opinion. . . The honoured members mustShoghi Effendi has written: "This Administration with all freedom express their ownthoughts, andstrative Order, as it expands and consolidatesit is in no wise permissible for one to belittle theitself, will. . . demonstrate its capacity to be thought of another, nay, he must with moderation be regarded not only as the nucleusbut the very

tion set forth the truth, and should differences ofpattern of the New World Order destined toopinion arise a majority of voices must prevail,embrace in the fullness of time the whole ofand all must obey and submit to the majority. . . mankind."2

In short, whatsoever thing is arranged in harmonyThe Hand of the Cause Horace Holley,mony and with love and purity of motive, itswhom the Guardian called an indefatigable andresult is light, and should the least trace ofdistinguished champion of the Administrativeestrangement prevail the result shall be darknessOrder, has said: "The administrative aspect ofupon darkness. .

the Baha'i Cause is in reality no mere set of

external regulations but the very fruit of its universal spirit. Bahá'í administration is no-
 Bahá's ascension the organization of the thing less than a worldwide ethic, the special World Order, although fully defined, was not yet established. It characteristic of which is to transform subjective faith into positive co-operative action- life work of the Guardian to erect the institution unifying the whole being of each believer
 tions of this Administrative Order according to through his unity with his spiritual brothers. the laws and principles embedded in Bahá'u-'
 Its unbreakable foundation is the principle of Bahá's Revelation and the Writings of 'Abdu'l-Consultation, which 'Abdu'l-Baha declared to Baha.

be the fulfilment of individual conscience in Speaking of the Will and Testament of

this new age."3 'Abdu'l-Baha-the

Charter of this New World

How few are the specific administrative directives given by Bahá'u'llah, 'Abdu'l-Baha, and Order-the Guardian's secretary in March,

1930, wrote on his behalf in a letter to an individual: "The contents of the Will of the Master

how detailed are the guidelines of how we are are far too much for the present generation to

comprehend. It needs at least a century of Shoghi Effendi, The World Order of Bahá'u'lláh, pp.

51-52. Shoghi Effendi. Letter

dated May 5, 1922. cited

ibid., p. 144. ~ a h a

'Administration,

i p. 22.

Horace Holley, introduction, Bahá'í Administration, 'Abdu'l-Baha, cited by Shoghi Effendi, letter dated

p. VIII. March 5, 1922, Bahá'í

Administration, p. 22.

THE HANDS OF THE CAUSE OF GOD

The Continental Board of Counsellors in Australasia. Left to right: Mr. Howard Harwood,

Mr. Suhayl 'Alí'i, Miss Thelma Perks; 1968.

actual working before the treasures of wisdom ministration, and of translating them into practice hidden in it can be revealed. . . "I

tical action, that presents the greatest challenge

A review of the activities of the Faith during facing the body of believers and particularly

the fifty years since the passing of 'Abdu'l-Bahb those who serve on the institutions of this Cause.

confirms these statements, for we cannot help I also feel it is this aspect of Bahb'i Adminisbut be aware of two clear facts-that the function that is the least understood and most tioning of this mighty Order is in its very begin- urgently requires our prayerful study and conning stages, and that we stand too close to the centrated efforts to comprehend and demonbeginning of this unique system ordained by strate.

Baha'u'llah to be able to fully understand its As we consider the functions of the instipotentialities or the interrelationships of its tutions of the Continental Boards of Councomponent parts. Far from discouraging those sellors and National Spiritual Assemblies let who are presently serving in the Cause, these us bear in mind, with particular emphasis, that statements should spur them on to greater en- they are severally component parts of the same deavour and deeper faith. For throughout the living organism, and not separate institutions

Writings we are promised that through our each with its own exclusive, clearly defined reincreased efforts to function more and more sponsibilities. While certain responsibilities according to the spiritual laws which govern have been assigned to each of these instituthe operation of this divine system, our undertions, others are shared in common, even standing of its greatness and power will deepen, though these may be more in the special proand our accomplishments will grow in quality vince of one or the other.

and extent. In the cable dated June21, 196S,2announcing

It is the process of applying these spiritual the establishment of the Continental Boards of laws and ideas to every aspect of Baha'i ad- Counsellors, and in the letters which followed, the Universal House of Justice has charged the Letter written on behalf of Shoghi Effendi, cited by Counsellors "with specific functions relating the Universal House of Justice in letter dated December 7,1969.

For text of cable seep. 61 1.

to the protection and propagation of the Faith zing and administering the teaching work and in the areas under their juri~diction."~In its other similar undertakings that stand distinct letter dated June 24, 1968, to all Continental from strictly local affairs. It is the members of Boards of Counsellors, the Universal House of the National Spiritual Assemblies throughout

Justice stated that the Counsellors "will aper-	the world who elect the
Universal House of	
ate in a manner similiar to that set forth by the	Justice.
beloved Guardian for the Hands of the Cause	In addition, as
revealed by BahB'u'llah in His	
in his communications outlining the respon-	Most Holy Book,
Kitrib-i-Aqdas: It behooveth	
sibilities they are called upon to discharge in	them to be the
trustedones of the Merciful among	
collaboration with National Spiritual Assem-	men and to regard
themselves as the guardians	
blies". The same letter made it clear that "The	appointed of God for
all that dwell on earth. It	
authority of expulsion and reinstatement will	is incumbent upon them
to take counsel together	
be exercised by the Hands of the Cause of God,	and to have regard for
the interests ofthe servants	
subject in each instance to the approval of the	of God, for His sake,
even L.S they regard their	
Universal House of Justice."	own interests, and to
choose that which is meet	
In general, therefore, the functions of the	andseemly. . .3
Continental Boards of Counsellors include	Shoghi Effendi
emphasized: "Theirs is the	
propagation of the Faith; protection of the	duty to purge once for
all their deliberations	
Faith; appointment and direction of Auxiliary	and the general conduct
of their affairs from	
Board members; trusteeship of the Continental	that air of
self-contained aloofness, from the	
BahB'i Fund; and consultation with the	suspicion of secrecy,
the stifling atmosphere of	
National Spiritual Assemblies. Because the	dictatorial
assertiveness, in short, from every	
establishment of the Continental Boards of	word and deed that
might savour of partiality,	
Counsellors insures the extension into the	self-centredness and
prejudice. Theirs is the	
future of the appointed functions of the Insti-	duty, while retaining
the sacred and exclusive	
tution of the Hands, it is assumed that the	right of final decision
in their hands, to invite	
following obligations of the Hands of the Cause	discussion, provide
information, ventilate	
as set forth in 'Abdu'l-BahB's Will and Testa-	grievances, welcome
advice from even the most	
ment apply to them: To "diffuse the Divine	humble and

insignificant members of the BahB'i
 "Fragrances"; to "edify the souls of men"; family, expose their
 motives, set forth their plans, justify their
 to "promote learning"; to "improve the charac-
 actions, revise if necessary their verdict, foster
 ter of all n~en"; and to be "at all tir?zes and under
 the sense of interdependence and co-partnership, of
 all conditions, sanctified and detached from
 understanding and mutual confidence
 earthly things. They must manifest the ,fear of
 between them on one hand and all local
 God by their conduct, their manners, their deeds
 Assemblies and individual beand their ~ o r d s . " ~
 lievers on the ~ t h e r . " ~

In delineating the functions of the National In considering the
 relationships of these two important
 Spiritual Assemblies, the Guardian has stated,
 institutions-the Continental Boards
 in effect, that their immediate purpose is to of Counsellors and the
 National Spiritual Assemblies-it should be
 stimulate, unify and co-ordinate the manifold
 borne in mind that BahB'i Administration
 activities of the believers and the Local Spiri-
 is founded on institual Assemblies. They exercise full authority
 tutions, laws and principles enshrined in
 over the Local Spiritual Assemblies in their BahB'u'llah's
 Revelation; that all of its instiprovince and are to initiate measures and
 direct tutions are divinely ordained-are integral,
 in general the affairs of the Cause in the whole inseparable components
 of a living organism,
 country or nation. It is the duty of National interdependent and
 inclusive, not independent
 Spiritual Assemblies to direct vital matters and exclusive; and that
 the health, strength and
 affecting the interests of the Cause in their success of each is
 closely affected by the concountry, such as the matter of translations,
 dition of the whole. As the Universal House of
 publication, the Mashriqu'l-Aakar, organi- Justice wrote: "The
 BahB'i world community,
 Bahi'u'llah, Kitdb-i-Aqdas, cited Bahd'i Adminis-
 The Universal House of Justice, letter to all Conti- tration, p. 21.
 nental Boards of Counsellors, June 24, 1968. Shoghi Effendi, letter
 dated October 18, 1927, cited
 The Willand Testament of 'Abdu'l-Baha, p. 13. Bahd'i Administration,
 pp. 143-144.

The Continental Board of Counsellors in Europe. Left to right: Mr. Louis Hknuzet, Mrs. Dorothy Ferraby, Miss Anneliese Bopp, Mrs. Betty Reed, Mr. Erik Blumenthal; 1971.

growing like a healthy new body, develops new national Teaching Centre comes into being and cells, new organs, new functions and powers as as the work of the Counsellors expands."

it presses on to its maturity, when every soul, As important and necessary as is the underliving for the Cause of God, will receive from standing of the functions and specified relathat Cause, health, assurance, and the over- tionships of the Boards of Counsellors and the flowing bounties of BahB7u'llah which are dif- National Assemblies, the Writings of our

fused through His divinely ordained Order."l Faith clearly show that of still greater import

Since the establishment of the Continental and significance is the spirit in which their

Boards of Counsellors in June, 1968, the Uni- members serve. When the relationship beversal House of Justice has explained and tween them is one of mutual understanding, of

clarified many important aspects of the rela- confidence and trust, of sincere love and cotionships of the Continental Boards of Coun-

operation; when in their deliberations and sellors and the National Spiritual Assemblies actions they are following the precepts and

in communications some of which have been guidelines which have their source in divine

addressed to the two institutions jointly, and wisdom and which have been so clearly and so

others specifically addressed to one or the fully delineated for them, any matters or quesother.2 tions

which arise in regard to their respective

In a letter dated April 24, 1972, addressed to functions can be frankly and openly discussed

both the National Assemblies and the Boards of and all issues easily and amicably resolved.

Counsellors, the Universal House of Justice Such a relationship, we must recognize, is

stated: "Other developments in the Institution unique to this divinely-ordained Adminisof the Hands of the Cause and the Institution trative Order. The secular world is increasingly

of the Continental Boards of Counsellors will characterized by destructive competition beno doubt take place in future as the Inter-tween institutions-when there are two legislal The Universal House of Justice, Wellsprir~g of tive bodies, they manoeuvre against each other

Guidance, p. 38. for power; legislative
bodies compete with the
For text of the principal communications, see pp.
61 1-620. judiciary and with the
executive branch.

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In contrast, the relationship between Baha'i of co-operation-ven loving
co-operation. It
institutions is one of warm co-operation and is a matter of spiritual
growth, and for this we
collaboration, based upon genuine love and need divine wisdom. How
greatly blessed we
dedication to a common goal. It resembles are to have for our
assistance all the guidance
a marriage, in that there is space for each part- needed. Ours is the
clear task of striving to
ner to grow and develop; there is mutual re- understand and obey that
guidance.
spect and encouragement, and differences are To all of the other
qualities and virtues
settled by taking counsel together in an atmo- needed to achieve the
standard we are called
sphere of loving understanding. upon to exemplify must
be added faith-un-
So close are we all to the ways and standards shakable faith in
Baha'u'llah's divinely orof the world, it is difficult to wholly believe
dained Administrative Order and in its inherent,
in the efficiency of spiritual means for practical dynamic spiritual power
to fulfil every aspect of
accomplishments. Our human intellect can so His worldwide Mission.
easily guide us to other ways which, in its light, As Shoghi Effendi so
wisely counselled the
seem more desirable and effective. The Uni- early believers, soon
after he became the
versal House of Justice, in a letter dated May Guardian of the Faith:
"Is not faith but another
27,1966, gives us much understanding and wise word for implicit
obedience, wholehearted
counsel in this respect: "Service to the Cause of allegiance,
uncompromising adherence to that
God requires absolute fidelity and integrity which we believe is the
revealed and express will
and unwavering faith in Him. No good but of God, however
perplexing it might first
only evil can come from taking the respon- appear, however at
variance with the shadowy

sibility for the future of God's Cause into our views, the impotent doctrines, the crude theowown hands and trying to force it into ways that ries, the idle imaginings, the fashionable conwe wish it to go regardless of the clear texts and ceptions of a transient and troublous age? If we our own limitations. It is His Cause. He has are to falter or hesitate, if our love for Him promised that its light will not fail. Our part is should fail to direct us and keep us within His tocling tenaciously to the revealed Word and path, if we desert divine and emphatic printo the institutions that He has created to pre-ciples, what hope can we any more cherish for serve His Covenant."I healing the ills and sicknesses of this world?"

The standard of collaboration between Baha'i institutions set before us in the messages (Adapted from an address by Edna M. True of Shoghi Effendi and the Universal House of delivered at the North Atlantic Oceanic Con- Justice calls for far more than our human idea fference, Reykjavik,Iceland ; September 5,1971.) The Universal House of Justice, Wellspring of Guid- Shoghi Effendi, letter dated February 23, 1924, cited ance, p. 87. Baha'i Administration, pp. 62-63.

T H E I N S T I T U T I O N O F T H E

I . FOREWORD

"Blessed is he who directeth his steps towards the MasJriqu'l-A&kdr at the hour of dawn, communing with Him, attuned to His remembrance, imploring His forgiveness. And having entered therein, let him sit in silence to hearken unto the verses of God, the Sovereign, the Almighty, the All-Praised. Say, the Mashriqu'l-A&kdr is in truth any House raised in towns or villages, for mention of MY.Thus hath it been named before His Throne; would that ye know it." BahA'u'llAh, Kitrib-i-Aqdas

MANY discerning minds have testified to the institution, we must lay aside all customary profoundly significant change which has taken ideas of the churches and cathedrals of the past. place during recent years in the character of The Mashriqu'l-Aakar fulfills the original popular religious thinking. Religion has deve- intention of religion in each dispensation, beloped an entirely new emphasis, more especially fore that intention had become altered and

for the layman, quite independent of the older veiled by human invention and belief.

sectarian divisions.

The Maariqu'l-Aakar is a

channel releas-

Instead of considering that religion is a ing spiritual powers for social regeneration

matter of turning toward an abstract creed, the because it fills a different function than that

average religionist today is concerned with assumed by the sectarian church. Its essential

the practical applications of religion to the purpose is to provide a community meeting problems of human life. Religion, in brief, place for all who are seeking to worship God,

after having apparently lost its influence in and achieves this purpose by interposing no

terms of theology, has been restored more man-made veils between (he worshipper and the

powerfully than ever as a spirit of brotherhood, Supreme. Thus, the M a k i q u ' l - A a k i r is free an impulse toward unity, and an ideal making

ly open to people of all Faiths on equal terms,

for a more enlightened civilization throughout who now realize the universality of Baha'u'llih

the world.

in revealing the oneness of

all the Prophets.

Against this background, the institution of Moreover, since the Bahii'i

Faith has no prothe Maariqu'l-Aakar stands revealed as the fessional clergy, the worshipper entering the

supreme expression of all those modern religi- Temple hears no sermon and takes part in no

ous tendencies animated by social ideals which ritual the emotional effect of which is to estabdo not repudiate the reality of spiritual experi- lish a separate group consciousness.

ence but seek to transform it into a dynamic Integral with the Temple are its accessory

striving for unity. The Mahriqu'l-Aakar, buildings, without which the Mahriqu'lwhen clearly understood, gives the world its A a k a r

would not be a complete social institumost potent agency for applying mysticalvision tion. These buildings are to be devoted to such

or idealistic aspiration to the service of human- activities as a school for science, a hospice, a

ity. It makes visible and concrete those deeper hospital, an asylum for orphans. Here the circle

meanings and wider possibilities of religion of spiritual experience at last joins, as prayer

which could not be realized until the dawn of and worship are allied directly to creative

this universal age.

service, eliminating the

static subjective ele-

The term "Maariqu'l-Aakar" means literally, "Dawning-place of the praise of God." a foundation for a new and higher type of human association.

To appreciate the significance of this Baha'i

HORACE HOLLEY

THE B A H ~ W

' ~ O R L D

2. THE SPIRITUAL SIGNIFICANCE OF THE MA~RIQU~L-ADKAR

A LETTER FROM SHOGHI EFFENDI

It should be borne in mind that the central an all-loving and ever-watchful Father Who, Edifice of the Mahriqu'l-Aakar, round which in the past, and at various stages in the evolution the fullness of time shall cluster such institutions of social service as shall afford relief as the Bearers of His Message and the Manito the suffering, sustenance to the poor, shelter festations of His Light to mankind, cannot at to the wayfarer, solace to the bereaved, and this critical period of their civilization with education to the ignorant, should be regarded hold from His children the Guidance which apart from these Dependencies, as a House they sorely need amid the darkness which has solely designed and entirely dedicated to the beset them, and which neither the light of worship of God in accordance with the few yet science nor that of human intellect and wisdom definitely prescribed principles established by can succeed in dissipating. And thus having Baha'u'llah in the Kitab-i-Aqdas. It should not recognized in Baha'u'llah the source whence be inferred, however, from this general state- this celestial light proceeds, they will irresistibly ment that the interior of the central Edifice feel attracted to seek the shelter of His House, itself will be converted into a conglomeration and congregate therein, unhampered by cereof religious services conducted along lines asso- monials and unfettered by creed, to render ciated with the traditional procedure obtaining homage to the one true God, the Essence and in churches, mosques, synagogues, and other Orb of eternal Truth, and to exalt and magnify temples of worship. Its various avenues of the name of His Messengers

and Prophets Who,
 approach, all converging towards the central from time immemorial even
 unto our day, have,
 Hall beneath its dome, will not serve as admit- under divers circumstances
 and in varying
 tance to those sectarian adherents of rigid measure, mirrored forth to
 a dark and wayward
 formulae and man-made creeds, each bent, world the light of
 heavenly Guidance.
 according to his way, to observe his rites, recite But however inspiring
 the conception of
 his prayers, perform his ablutions, and display BahB'i worship, as
 witnessed in the central
 the particular symbols of his faith within separ- Edifice of this exalted
 Temple, it cannot be
 ately defined sections of Bahi'u'llah's Universal regarded as the sole, nor
 even the essential,
 House of Worship. Far from the Maariqu'l- factor in the part which
 the Mahriqu'l-
 A a k i r offering such a spectacle of incoherent A a k a r , as designed by
 Bahi'u'llah, is destined
 and confused sectarian observances and rites, a to play in the organic
 life of the Baha'i comcondition wholly incompatible with the provi-
 munity. Divorced from the social, humanitarsions of the Aqdas and
 irreconcilable with the ian, educational and scientific pursuits
 centerspirit it inculcates, the central House of Baha'i ing around the
 Dependencies of the Maariqu'lworship, enshrined within the Maariqu'l-
 A k k a r , BahB'i worship, however exalted in its
 AGkar, will gather within its chastened walls, conception, however
 passionate in fervor, can
 in a serenely spiritual atmosphere, only those never hope to achieve
 beyond the meagre and
 who, discarding forever the trappings of elabor- often transitory results
 produced by the conate and ostentatious ceremony, are willing
 templatons of the ascetic or the communion
 worshippers of the one true God, as manifested of the passive worshipper.
 It cannot afford lastin this age in the Person of Bahi'u'llah. To ing
 satisfaction and benefit to the worshipper
 them will the Maariqu'l-A&kAr symbolize himself, much less to
 humanity in general,
 the fundamental verity underlying the Baha'i unless and until
 translated and transfused into
 Faith, that religious truth is not absolute but that dynamic and
 disinterested service to the
 relative, that Divine Revelation is not final but cause of humanity which it
 is the supreme priviprogressive. Theirs will be the conviction that lege
 of the Dependencies of the Maariqu'l-

A a k a r to facilitate and promote. Nor will the humanity. For it is
 assuredly upon the con exertions, no matter how disinterested and
 sciousness of the efficacy of the Revelation of
 strenuous, of those who within the precincts of Baha'u'llah, reinforced on
 one hand by spiritual
 the Mabriqu'l-Aakar will be engaged in ad- communion with His Spirit,
 and on the other
 ministering the affairs of the future BahB'i by the intelligent
 application and the faithful
 Commonwealth, fructify and prosper unless execution of the principles
 and laws He rethey are brought into close and daily commun- vealed, that
 the salvation of a world in travail
 ion with those spiritual agencies centering in must ultimately depend. And
 of all the instituand radiating from the central Shrine of the tions
 that stand associated with His Holy
 Mahriqu'l-Aakar. Nothing short of direct Name, surely none save the
 institution of the
 and constant interaction between the spiritual Ma&riqu71-A&kBr can most
 adequately proforces emanating from this House of Worship vide the
 essentials of BahB'i worship and
 centering in the heart of the Mabriqu'l- service, both so vital to
 the regeneration of the
 A&kkr, and the energies consciously displayed world. Therein lies the
 secret of the loftiness,
 by those who administer its affairs in their of the potency, of the
 unique position of the
 service to humanity can possibly provide the Mahriqu'l-Aakar as one of
 the outstanding
 necessary agency capable of removing the ills institutions conceived by
 Bahh'u'llah.
 that have so long and so grievously afflicted
 October 25, 1929.

Aerial view of the Mother Temple of North A~nerica, Wilmette, Illinois.

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Aerial view of the Mother Temple of Latin America, Cerro Sonsonate, near
 Panan~aCity,
 Panama.

Bahri'is gathering for the dedication of the Temple in Panama; April 29, 1972.
 The public

dedication was held the following day.

INSTITUTION OF THE MABRIQU'L-A-K~R

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3. D E D I C A T I O N O F T H E M O T H E R T E M P L E
 O F L A T I N A M E R I C A A N D T H E
 I N T E R N A T I O N A L T E A C H I N G C O N F E R E N C E 1
 Panama City, Panama

APRIL 28-MAY 2, 1972

"... ye must give great attention to the Republic of Panama, for in that point the Occident and the Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The teachings, once established there, will unite the East and the West, the North and the South."

'Abdu'l-Bahi, Tablets of the Divine Plan

SINCE 1967 when the cornerstone was laid, friends at registration desks to ask for literature. The newspapers carried banner headlines, full page spreads of text and photographs. One headline was an abridged quotation from a press conference attended by the Hand of the Cause Ugo Giachery: "BahB'i House of Worship itself, a structure of great Spiritual Breath to Panama's Progress, Bebeauty, glistening like mother-of-pearl by day, lievers Pledge". The chartered buses labelled "BahB'i" attracted interest and questions. The constant going and coming by taxi and bus to the site of the upon the hilltop of Sonsonate, a few miles north conference, the Kuna, Choc6 and Guaymi believers in their of Panama City. 'Abdu'l-Baha's prophecy that the overpoweringly colourful costumes, the overpoweringly Panama would witness the unification of the groups conversing in the interracial flavour of the restaurants, the banquet East, West, North and South found initial of the Hotel El Panama-all patios, dining in the BahB'i Faith the big story fulfilment during the days of the dedication ceremony and the international conference The Ridvan Feast was this made the which followed on May 1-2, 1972. More than four thousand BahB'is from every part of the held on Friday

world were attracted to Panama for this occasion. Early in the week there was a trickle, then the entire lower floor commore and more each day, until on Friday the completely filled. From our seats in the balcony we heavens opened. The chartered planes were speakers' table decorated met not only by a Baha'i welcoming committee but also by a group of Panamanian the Cause, Amatu'dancers in native costume, sent by the Institute Baha Ruhiyyih a a n u m , Ugo Giachery and of Tourism. This gesture of welcome by the well as the chairman mikru'llah U a d e m , as Republic of Panama was multiplied all through and secretary of the National Spiritual Assemthe five days of the conference during which the bly of Panama, Raquel de Constante and Leota Baha'is were showered with courtesy and kindness by the government and people of Panama. Lockman. After the opening devotions, Sra. de Con- stante, in her musical In the lobbies of hotels large posters reading Spanish, welcomed the "Conferencia Bahd'i" were prominently displayed friends to Panama and the conference. Her replayed; hundreds of inquirers approached the marks were translated into English and Persian. Following the introduction of the three Hands ., I Adapted from a report by Kit Goldstein and Amine DeMille. of the Cause, Amatu'l-Baha Rithiyyih manurn' 'f W O R L D addressed the gathering. "As I stood here," with attar of rose by Amatu'l-Bahi Rlihiyyih she began, "my eyes fell on this flower before - Khanum. All during these hours the friends me. It is so like our gathering tonight-so experienced an atmosphere of radiant peace. many hundreds of petals, each petal entirely Outside, the believers lingered in the fresh unique, yet united. These petals make this mountain breeze enjoying the newly-planted beautiful flower. This flower bloomed because gardens. Most of the plants were the gifts of of the sun. Because of the Sun of BahB'u'llAh, individual believers, carefully nursed in pots we grew these 'flowers' in this room. I remember before being transplanted to their permanent beds. A gift of cannas from ber when there were no Baha'is in Latin

Changuinola in America. Shoghi Effendi longed for Bahi'is on Bocas del Toro had unexpectedly burst into this continent. Now, see the BahB'is we have flower that very day, although characteristically in Central and South America!" Later she they bloom only three months after transadded, "We have no time to waste. The recep- planting. The actual labour was provided by tivity of the world today is greater than ever volunteers among the friends, one group crossbefore. We must never let a day go by without ing the Isthmus from Colon and working all doing something for the future." day in the blistering sun, patiently mixing and The architect of the Temple, Mr. Peter pulverizing soil and peat moss. Tillotson, of England, was called to the plat- On Sunday, April 30, the public dedication form and spoke of his joy in the beauty of the was held in two sessions, one at 10 a.m. and the completed structure. He was accorded a other at 3 p.m. The programme again opened standing ovation by the BahB'i audience. with choral selections following which Rubiy- The Feast was closed by the performance of yih U i n u m gave a brief dedication address, a Charles Peterson of Panama who played his Spanish translation of which follows this lovely organ setting of the Tablet of Ahmad. article. Those attending the ceremony were pre- His composition was sung in a full, rich so- sented with attractive printed programmes conprano by Constancia Bell, a talented Pana- taining these words of 'Abdu'l-Bahi: The manian artist. world of existence may be likened to this Temple The first session of the dedication cere- andplace of worship;,forjust as the eternal world monies began on Saturday, April 29, at 8 a.m. is the place where people of all races and colours, Additional ceremonies were held throughout varying faiths, denominations and conditions the day. As the seating capacity in the Temple come together, just as they are submerged in the was only 550, many stood during each cere- same sea of divine favours, so likewise all may mony. meet under the dome of the Madriqu'l-A&kbr As we mounted the steps and entered the and adore One God in the same spirit of truth,

auditorium through the open gate, we found for the ages of darkness
have passed away, and
this fifth House of Worship in bridal array. Our the century of light has
come.
eyes were drawn irresistibly toward the east The public meeting on
Saturday evening was
where six lovely sprays of tropical flowers made addressed in English and
Spanish by Mr.
a bower against the white grille panels. Pine Hooper Dunbar of the
Continental Board of
garlands made by the Guajiro Indians of Counsellors in South
America. His subject
Colombia and flown in for this occasion en- was "The New Race of Men".
A musical procircled the red ginger and anthuria, the white gramme
followed, featuring a number of
and pink chrysanthemums and carnations. Baha'i musicians.
The effect was exquisite in the dazzling white A banquet for
dignitaries was held on Sunpurity of the interior of the Temple, and
day evening with 337 BahB'is and guests attenvisible through the many openings
in the edi- ding. Fresh flowers were on every table. Photofice was a
breath-takingview of the surrounding graphs of the BahB'i Shrines and
gardens in the
wooded mountains and the deep blue Pacific. Holy Land, of the 'existing
Temples, and a
The programme opened with a choral selec- painting of the Panama House
of Worship,
tion followed by the reading of Bahi'i prayers provided a warm and
appealing background
in various languages. At the conclusion of the for the head table.
devotions the friends viewed the portraits of Sra. Raquel de
Constante welcomed the
Baha'u'llah and the Bib and were anointed guests on behalf of the
National Spiritual
Mr. Athos Costas of the South American Board of Counsellors reading a Spanish
translation of
the dedicatory address of the Hand o f the Cause Amatu'l-Baha Rtibiyyih J@hnurn
at thepublic
dedication of the Latin American House of Worship; Sunday, April 30, 1972.

Assembly of Panama and expressed apprecia- Chile, Denmark, Ecuador, the
Falkland
tion to the Government of Panama and mem- Islands, Germany, the Ivory
Coast, France,
bers of the press for their many courtesies in Ghana, Puerto Rico,
theNetherlands, Rwanda,
relation to the dedication and conference. She Samoa, El Salvador, Iran,
West Africa, South

then introduced Mr. Peter Tillotson who spoke Africa and many other communities. Includ of his happiness in seeing how beautifully his ded among the beautiful gifts received were a design had been constructed. lock of 'Abdu'l-Baha's hair, some precious In her address, the Hand of the Cause dust from the prison of Mah-Ku where the Amatu'l-Bahh Ruhiyyih u a n u m pointed out Bab had been incarcerated, and a Navajo rug that Mr. Tillotson was fortunate to have or wall-hanging with the Greatest Name in achieved his eminent position so young in life; the centre, presented by Mr. Franklin Kahn, a that people from all over the world would come member of the Spiritual Assembly of the United to see his design, the Temple, and that few States, whose wife had woven it. "Navajo rugs architects have ever had such an experience. represent the inner thoughts of the weaver," On Monday, May 1, the international he said. teaching conference officially opened. The The Hand of the Cause Amatu'l-Baha chairman of the National Spiritual Assembly R*iiyyih m a n u m read the message from the of Panama introduced the three Hands of the Universal House of Justice: Cause, the seven members of the Continental To the Beloved of God gathered in the Confer- Board of Counsellors, the twenty-two memence called on the occasion of the Dedication bers of the Auxiliary Boards and the twenty-six of the Mother Temple of Latin America. representatives of National Spiritual Assemblies.

Dear Baha'i Friends,

The National Spiritual Assembly secretary With praise and gratitude to God the whole read messages which had been received and Baha'i world acclaims the dedication of the presented some of the many gifts which had Mother Temple of Latin America, an edifice been sent. Cablegrams had been received from which glorifies the Cause of BahB'u'llah at that

636 THE B A H ~ W

' O

~ RLD

Some of the Indian Bahci'is whose colourful diversity enriched the declication service and whose presence illustrated the fulfilment of 'Abdu'l-Bahci's statement that the

Mashriqu'l-A&kcir

symbolizes the Word of God which is . . . the collective centre, the cause of accord and conimunion of hearts, the sign of the solidarity of the human race .

. .

point where, the beloved Master asserted, the The three-fold task to which your attention
Occident and the Orient find each other united is now directed comprises the proclamation,
through the Panama Canal, where the teachings, expansion and consolidation of the Faith. We
once established. . . , will unite the East and the urge you to concentrate your deliberations not
West, the North and the South. only on the exchange of ideas for the prosecu-
This historic project, in a hemisphere of tion of this task, but on ways and means for
infinite spiritual potentiality, fulfils one of the fostering collaboration among the Baha'i Commost important goals of the Nine Year Plan, munities of Central and South America so that
and brings untold joy to the hearts of the friends the most fruitful harvest may be gathered in
in every land. Privileged are they who shared in all three aspects of the teaching work and
the raising of this glorious Silent Teacher with enable you to achieve your remaining goals of
deeds of loving generosity and sacrifice. A the Nine Year Plan. crown to the labours of all those who have Our loving, ardent prayers will be offered at
striven to establish the Faith of Baha'u'llah in the Sacred Threshold, that the Almighty may
Latin America, this Mashriqu'l-Aakar, the inspire your discussions in this historic Conrallying point for the Baha'is of those lands, ference and crown all your efforts with victory.
whether they are of the blessed Indian peoples The chairman of the afternoon session was
or represent the other races whose diversity en- Mr. Alfred Osborne, a member of the Conriches the nations of that hemisphere, will be a tinental Board of Counsellors in central Amefountainhead of spiritual confirmations, and
rica. Mr. Osborne was one of the first Bahi'is in
this mighty achievement will endow the Baha'i Panama and served as chairman of the first
Community with new and greater capacities, National Spiritual Assembly of Panama,
enabling the friends in Latin America, and formed in 1961. He introduced Mr. Robert
particularly in this privileged land of Panama, McLaughlin-architectural

consultant to the
to win victories that will eclipse all their past Universal House of
Justice for the Panama
achievements. Temple—who gave a rBsumB
of the construc-
'i W O R L D
tion of the House of Worship. He spoke of the the heart of the teacher,
develops his soul and
Temple as a building where function and form enriches his nature.
unite in complete clarity and simplicity. He At the closing of the
session, the two first
explained that nine concrete arches support the pioneers to Panama who
settled there in 1939,
"thinshell" dome, and that these arches rest were given a standing
ovation. Louise Caswell
upon eighteen massive reinforced concrete and Cora Oliver were
thanked for their inbuttresses which form a nine-pointed star.
estimable services as first resident BahB'is,
This is the first "thinshell" dome of this mag- from whom all the others
have been born.
nitude to be erected in Central America by the Then the "mother" of Latin
America, Leo-
"gunitingn1 process, he explained. nora Holsapple Armstrong,
was called to the
The one sad note of the dedication was the platform. She spoke briefly,
"All our hearts
absence of engineer Paul Thiele,² who lay must rejoice today and
overflow with joy and
seriously ill in Hawaii. The secretary of the gratitude."
National Spiritual Assembly, who had worked The evening session
was conducted by the
closely with Mr. Thiele during the period when- youth, with Rodrigo Tomas
as chairman. The
he served as engineer in charge of construction, three speakers were Mr.
Paul Lucas, Auxiliary
rose to speak of his service and sacrifice. Mr. Board member from Mexico,
Felicia Fennel¹ of
Thiele had endured pain and gradual loss of Panama, and Mr. H.
Fitz-Henley of Jamaica
speech until he was forced to resign and re- who discussed the role of
youth in laying the
turn home for an operation. He had insisted foundations of the Kingdom
of God on earth.
that his wife, Helen, represent him at the con- The second day of the
ference, Tuesday,
ference. Mrs. Thiele was brought forward to May 2, began with the
taking of the official

the podium and presented to the conference. photograph. It was a typical BahB'i group that smiled at the

The friends extended to her the warm welcome photographer-a mixture of ages and races, the vivid and expression of appreciation they longed to colours of the traditional native costumes sharply extend to her husband. Mrs. Lockman called contrasting with the contemporary fashions of him a great example and said, "He served to North America and Europe. the friends from The morning programme his very last ounce of strength. He truly gave Wallace Baldwin, chairman his all for the Temple, and our anxious and of the National loving prayers are offered for his healing." Teaching Committee of Panama who introaddressed the conference on the subject, "A duced Mrs. Javidukht Khadem of Wilmette, Illinois, a member of the Call to the Believers to Proclaim the Faith to Auxiliary Board. In her talk on "A Call for Mankind". "We are a new race of men," he her talk on "A Call for Pioneers" she paid trisaid, and reminded us of 'Abdu'l-BahB's ex- bute to early pioneers of the Cause and said, "We must sever ourselves pectations for us-to be an example of love, except God; our human from everything personality must remankind. "The Administrative Order," he cede." When she voiced the call for pioneers said, "had to be built before we could proclaim to arise one hundred and three persons proto the masses. A shelter had to be erected in ceeded to the platform, each to be greeted by her husband, the Hand of the Cause Dhikru'- l l a h a a d e m , and deepening and training. We must always work presented with aflower. Then the Guaymi teacher, Mr. Don within the framework of this divinely con- Alberto Perez, of Panama, spoke eloquently ceived Administrative Order." on "Teaching the Dr. Peter Khan spoke on "Individual Masses", followed by Dr. Farzam Arbab. The afternoon meeting Deepening of the Spiritual Life". He said that was chaired by Mr. the world is losing respect for authority, and Richard Mirkovich of Costa Rica. Mr. Donald Witzel, a Counsellor in the that we must remove the barriers to obedience South American

within ourselves. The spiritual self, he reminded zone, elaborated on the theme of training local us, is nourished by prayer and meditation, then teachers to carry on the work after a travel action. Action leads to growth. Teaching opens teacher has left an area. Sr. Ra61 Pavbn of the A brief description of this process appears under National Spiritual Assembly of Ecuador con- "Temple Data" on p. 648. See "In Memoriam", p. 522. tinued this discussion, citing examples from "The Jin-ai Singers" of Washington performing at thepzrblic galhering held in conjunction with the International Baha'i Teaching Conference. Many other Baha'i artists participated in the musical programme.

his vast experience as a pioneer among the luminous eyes; love flowed from them. His Indian tribes of that country. Mr. Artemus manner was noble, regal. He devoted his life Lamb of the Continental Board of Counsellors to the redemption of humanity; he was the in Central America added: "Perhaps the first man of the century." Dr. Giachery reminded step is to understand and accept that consoli- us that it was the Guardian who had called the dation is a long, arduous and inevitable pro- first international conferences which mingle all cess, requiring patience, love, wisdom and a the races and peoples together, creating this dogged perseverance. The second step is to new race of men. "Let us maintain a high stanmake systematic plans including activities dard of dignity in presenting the Message of whose purpose is to constantly encourage and Baha'u'llah to mankind," he said. train the new believers and communities to In her closing remarks, Amatu'l-Baha function actively." R6hiyyih u a n u m spoke on "The Joy of The final messages were delivered by the be- Serving the Faith", and emphasized that the loved Hands of the Cause. "The greatest gift of most important matter in the pioneering field God has been the spirit of sacrifice," the Hand is to establish unity and harmony among the of the Cause mikru'llah m a d e m told the friends. When the people of

the world see love
 nearly four thousand believers filling the great and unity they will hasten
 to the shelter of the
 auditorium. "The Messengers give the ex- Cause of God, she
 commented.
 ample. Each of Them suffered for humanity." Toward the end of the
 conference, in response
 Sacrifice, it was explained, is an essential ele- to a jubilant cable sent
 to the Universal House
 ment in the establishment of the Cause through- of Justice, the following
 reply was received:
 out the world.
 The Hand of the Cause Ugo Giachery in his THRILLED BEAUTIFUL INSPIRED
 MESSAGE PA-
 farewell address recalled the life and wonderful NAMA CONFERENCE ATTESTING
 OUTPOURMG
 work of Shoghi Effendi. "I cannot describe the BAHALLAHS GRACE BOUNTY
 VAST ATTEN-
 Guardian to you," he said. "He was so gentle DANCE PRESENCE OF HANDS
 AMATULBAHA
 in appearance. His handsome face was lit by GIACHERY KHADEM
 REPRESENTATIVES MANY
 COUNTRIES EXEMPLIFYING CROSS SECTION The last moments of the
 conference were
 HUMANKIND STOP DELIGHTED PIONEER OFFERS given to an ovation for the
 friends of Panama
 GRATIFYING ENROLMENTS STOP PRAYING who had arisen as one man to
 give their time
 SHRINES MOTHER TEMPLE LATIN AMERICA MAY and talents to the success of
 the dedication and
 BECOME BEACON LIGHTING SPIRITUAL PATH- conference. Many performed
 outstanding ser-
 WAY ALL PEOPLES THAT PROMISING VAST vices and worked long hours,
 in some cases
 AREA. .. sacrificing their own desire
 to enjoy the meetings in order that the visiting friends might
 Nowhere was the spirit of the conference
 have the full benefit of the historic occasion.
 more evident than at the Lions Club camp
 Tender farewells were said with embraces
 where approximately four hundred believers
 and an exchange of gifts, both Indian and
 stayed-Indian and campesino BahB'is as well
 visiting women taking off pieces of jewellery
 as the overflow of guests from the crowded
 to offer to friends, old or new. Hearts were
 hotels. It seemed most fitting that some of the

touched as the Guaymi rode off in the buses
 friends should have gathered at this spot within
 singing the Greatest Name, and as the exsight of the queen of Sonsonate. The
 facility
 tremely shy Choco approached, smiling and
 is a summer camp standing on a hilltop close
 offering their hands in a gesture of farewell. One
 to but slightly lower than the Temple. At night
 Guaymi friend asked a Choco believer, "How
 the glowing Temple shone above them like a
 are you going home?" Chuckling and gessecond moon; and, by day, facing the
 white
 turing toward his feet, the Choco BahB'i redome and 'Akka, many of the friends
 said
 plied, "I'm going home in my car with two
 their morning prayers. The spirit in the camp
 wheels !"

prompted one friend to remark, "Here is the
 Looking back on those five days which were
 answer to those who say that this Faith is a
 filled with activity from dawn until midnight
 beautiful dream, but it will never work."
 and' often long after, we recall not so much
 "Yes," replied another, "in these conferences
 what was said, but the faces of the four thouwe are living for a time in the
 world's future!"

sand subjects of the Kingdom of BahL'u'llah,
 There was no age barrier among the friends.
 submerged in the sea of grace, rayed through
 The youth rushed forward to aid older or
 and through by that mysterious quickening
 handicapped friends, reserving them seats on
 power of God through which His Kingdom on
 buses and volunteering to carry packages or
 earth shall be established.

bundles too heavy for them. At the camp,
 BahB'i guests assisted in preparing box lunches Note:
 The Universal House of Justice commissioned a 16mm
 for the Indian friends to carry with them on sound colour film of the
 dedication of the Panama
 their return journey, as many of them would Temple which was made
 available in Spanish and
 English through the International Baha'i Audiotravel on foot for one or two
 days after their Visual Centre. In addition, "The Dawning Place of the
 Mention of God", an 80-frame slide or filmstrip proreturn bus ride was
 completed, passing through gramme in English covering the dedication and
 conmountains where there are no roads as yet, ference was made

available, as well as various other
visual aids including postcards, posters and slide sets
and no stores where food could be obtained. relating to the Panama
Temple.

A view of the Panama Tenzple during construction.
(Translation of the Dedicatory Words Spoken by the Hand of the Cause
Amatu'l-Baha
Ruhiyyihmanum at the Dedication of the Mother Temple of Latill America)

(Las palabras de dedicacidsn pronunciadas por la representante de la Casa
Universal de
Justicia, la Mano de la Causa de Dios, Amatu'l-Bahd Rdhiyyih &i?tum)

"Me cabe el gran honor y privilegio de ockano de las palabras se ha
levantado, y que
dedicar este, el segundo Ma&riquYl-Aakar las dispensaciones de Tu
providencia han sido
del Hemisferio Occidental para el uso del promulgadas a 10s
seguidores de todas las
publico. La concepcion de este Templo religiones. . .
Baha'i se remonta a mas de cincuenta aaios iEnsalzado y glorificado
eres Tu, oh SeEor mi
cuando 'Abdu'l-BahB, el Hijo de Baha'u'llah, Dios! Tu eres El que desde
la eternidad ha sido
el Fundador de la Fe, ensalzo el destino de investido con majestad, con
autoridad y poder,
Panama y anticipo que por la difusion de las y que siempre continuarci
siendo adornado con
Enseiianzas BahB'is en esta republics el Este y honor, con fuerza y gloria.
Los instruidos, cada
el Oeste, el Norte y el Sur serian reunidos. uno y todos, permanecen
atdnitos ante los signos
"Hoy, cuatro aaios y medio despdes de la y muestras de Tu obra, mientras
10s sabios se
colocaci6n de la piedra fundamental de este encuentran, sin excepci6n,
impotentes para
edificio historico, atestiguamos el cumpli- descifvar el misterio de
Aquellos quienes son las
miento de Sus palabras a travks de esta in- Manifestaciones de Tu poder
y fuerza.
mensa reunion de Baha'is de todos 10s conti- Todo hombre perspicaz
ha confesado su imnentes del globo quienes en esta encrucijada del potencia
para escular las alturas de Tu conomundo, han elevado sus voces en alabanza y
cimimiento, y cada hombre ilustrado reconoce su
gracia. fracaso alsondear la
nat~lralezade Tu esencia.
"Esta Casa de Adoracibn levantada por la Habiendo cortado el paso

que conduce hacia
 contribucion amorosa y libremente ofrecida de Ti, por virtud de Tu
 autoridad y por medio de la
 10s seguidores de Baha'u'llah en todos 10s potencia de Tu voluntad,
 Tu llamaste a existir
 paises, que abre ahora sus puertas de par en a Aquellos que son las
 Manifestaciones de Tu Fe,
 par a personas de todos 10s credos, todas las y les confiaste Tu Mensaje
 para Tu pueblo,
 razas, naciones y clases, esta dedicada a las haciendo que sean las
 Auroras de Tu Inspiracion,
 tres verdades fundamentales que animan la 10s Exponentes de Tu
 Revelacion, 10s Tesoros de
 Fe Baha'i : la Unidad de Dios, la Unidad de Sus Tu conocimiento y 10s
 Depositarios de Tu Fe,
 Profetas, y la Unidad de la Humanidad. para que a travs de ellos
 todos 10s hombres
 "Invito a ustedes a compartir junto con puedan volver sus rostros
 hacia Ti, y acercarse
 nosotros las palabras registradas en las al Reino de Tu Revelacion y
 al cielo de Tu
 Sagradas Escrituras, las cuales creemos son gracia.
 depositarias de las verdades basicas y eternas, Te ruego, entonces, por
 Ti Misnzo y por Ellos,
 reveladas por Dios en distintas Epocas, para que envíes desde la diestra
 del trono de Tu gracia,
 la guia y salvacion de toda la humanidad. sobre todos 10s que moran
 en la tierra, aquello,
 "Tengan a bien ponerse de pie mientras doy que les lavara de la mancha de
 sus transgresiones
 lectura a esta oracion escrita por el Autor de contra Ti, y que hagas que
 ellos se tornen enteramente Revelacion Baha'i : mente
 devotos a Tu Ser, oh Tci en Cuya mano
 /Oh Dios, quien eres el Autor de todas las este la fuente de todos 10s
 dones, para que ellos
 , manifestaciones, la Fuente de todas las fuentes, puedan levantarse a
 servir Tu Causa, y se
 el Manantial de todas las Revelaciones, el Origen desprendun completamente de
 todo excepto de
 de todas las Luces! Atestiguo que por Tu nombre Ti. T~ eres el
 Todopoderoso, el Todo Glorioso, el
 el cielo del entendimiento ha sido adornado, el Irresistible. Bah'u'llah.
 642 T H E B A H A ' ~ W O R L D

Work ~ ~ ~ en are seen
 placing reinforcing
 steel in the

excavation in
preparation for
pouring the footing
of the Temple;
March, 1970.

Mr. Robert W. McLaughlin,
appointed by the Universal
House of Justice as its
architectural consultant for
the building of the Panama
Temple, visiting the site in
March, 1970.

Left to right: Mr. McLaughlin;
Leota Lockman, Secretary of
the National Spiritual
Assembly of Panama; Mr. E.
Stevenson, Engineer; Raquel
de Constante, Chairman of
the National Spiritual
Assembly; Mr. Alfred
Osborne, member of the
Central American Board of
Counsellors; Mr. Paul Thiele,
Supervising Engineer.

Workmen spraying
concrete on the
Temple dome by the
"Guniting" process.
This method of
applying guncrete
concrete had not
been employed in
Panama prior to
the construction of
the Temple.

5. THE HISTORY OF THE PANAMA TEMPLE

Address by ROBERT W. MCLAUGHLIN*

WHETHER our first glimpse of the Temple	Manifestation,
envisaged by the Master, made	
was from the air, the airport, the ocean, the	possible by the
Guardian, and consummated	
highway, or the Canal, each of us here has	by the Universal House
of Justice.	
ascended the road and arrived at the summit	The specific
undertaking began with the	
where the Temple stands. The experience is ours,	collection by the

National Assembly of Panama

universal as is the Temple, personal as is each of of data on local building and environmental

us. conditions. A programme

for the design of the

After the event, words are a poor second- Temple was then prepared

and architects were

best. When a famous artist was asked to ex- invited to submit

proposals. More than fifty

plain the meaning of one of his paintings, he submissions were

forwarded to Haifa for dereplied that if he could have expressed it in

cision by the Universal House of Justice.

words, he would not have painted it. But per- Following intensive

study, technical explorahaps you will accept some comments about the

tions, and consultation with the Hands of the

process of arriving at the Temple as it stands Cause in the Holy Land,

the appointment of

today.

Mr. Peter Tillotson,

A.R.I.B.A., as architect

The Mother Temple of Latin America, lo-

for the Panama Temple was

announced in 1966

cated in Panama, is a direct expression of the

by the Universal House

of Justice.

great forces of Baha'i history. It was Baha'u'llah

When the site, which

had been acquired

Himself Who conceived the institution of the

twelve years earlier,

was looked at objectively

Ma&riqul'-A&kar,l ordaining it, in the

as a piece of land

onwhich to build, it was found

Kitdb-i-Aqdas, as a House of W o r ~ h i pIt . ~was to be inaccessible for

construction purposes.

'Abdu'l-Baha who envisaged it in closer detail,

The situation was so

critical that a member of

as He guided the development of the Wilmette

the Universal House of

Justice, Mr. H. Borrah

Temple, and Who gave to America the Tablets

Kavelin, came to

Panama, and measures were

of the Divine Plan, wherein He pointed out the

taken to exchange that

site for a far better one

special importance of the Republic of Panama.³

in the same vicinity,

consisting of 25,570 square

It was the Guardian who, in 1937, called for

metres (about 6.3 acres).

In consideration of

the establishment of a Baha'i group in Panama

our advancing the cost

of a road, we acquired

City,⁴and as a goal of the World Crusade, on

an additional 92,160

square metres (about

April 21, 1954, a Temple site in Panama was 22.7 acres) of land adjacent to the Temple site
 purchased.~ proper.
 With the establishment of the divinely or- Mr. Tillotson proceeded to develop the dedained Universal House of Justice in 1963, and sign, retaining the services of Messrs. Flint and the launching of the Nine Year Plan in 1964, Neil1 of London as structural engineers. The Panama was named a city in which a BahB'i Universal House of Justice had directed that Temple was to be c o n s t r u ~ t e d We . ~ have just the Panama Temple should recall the prewitnessed the dedication of that Temple, bless- Columbian architecture of America, and so ed by the presence of the representative of the have a character that would be within the Universal House of Justice, the Hand of the Cause Amatu'l-Baha Ruhiyyih m a n u m . Shoghi Effendi, Citadel of Faith. Wilmette, 1965, p. 118. Thus the Panama Temple stands in a great ~ h & h iEffendi, GodPrsses By. Wilmette, 1944. p. 340. historical progression, as conceived by the 'Abdu'l-BahB, Tablets of the Divine Plan. Wilmette, 1959 ed., p. 10. *Mr. Robert W. McLaughlin, sometime member of Shoghi Effendi, The Advent o f Divine Justice. Wilthe National Spiritual Assembly of the United States metie, 1969 ed., p. 59. and Dean Emeritus of the School of Architecture of The Baha'i World, vol. xrrr. Haifa, 1970, p. 257. Princeton University, served as a member of the The Universal House of Justice, Analysis of the Nine technical advisory board for the construction of the Year International Teachittx Plan 1964-73. Wilmette, interior of the Mother Temple of the west in Wil- April, 1964, p. 4. mette, Illinois. Mr. McLaughlin was appointed by the ' The Universal House of Justice, The Bahd'i Faifh Universal House of Justice as its architectural con- (Statistical Information) 1844-1968. Haifa, Apr~l, sultant for the building ofthe PanamaTemple. 1968, pp. 20-21. 644 T H E B A H A ' ~ W O R L D
 Seen at a reception held at the time ofthe dedication of the Panama Temple are (left to right) Mr. Robert W . McLaughlin, architectural consrnltant to the Universal House of Justice for the Panama House of Worship; Mrs. Wendy Tillotson; Mr. Peter Tillotson, British

architect who designed the Temple; Mrs. Leota Lockman, Secretary of the National Spiritual Assembly of the Bahri'is of Panama.

tradition of and sympathetic to the indigenous peoples of the continent. Accordingly, Mr. Tillotson visited and studied Maya sites in Yucatan and national collections in Mexico. Following completion of contract drawings constantly available and the receipt of competitive bids, a general advice and service. contract was awarded to Messrs. Diaz and Guardia of Panama, with construction starting in December of 1969. The veneer facings and prayers, been interlazzo floors have been executed by Com- for the consummation of this landpaiiia de Noriega, also of Panama. The marble chips for that work came from Italy, the tile on interested in a few comthe dome from Japan, and the lighting equipment about the architecture of the Temple. At ment from the United States. The structure is order is dying and the of Panamanian cement, sand and steel, and the is coming into mahogany for the benches was cut in the forests does not exist, any of Darien. arts. We use those Mr. Paul Thiele represented the National Assembly of Panama as project-engineer during useful. While techthe early phase of road building and site pre- building have been developing at a paration and most of the construction. When while there are no illness forced his departure, Mr. Francis examples of fine buildings, the modern Czerniejewski, who had been assisting Mr. Thiele during the past year, assumed full duties behalf of Shoghi Effendi to the National Spiritual Assembly of the United States,

during the critical final months of construction as a whole has been extremely un-
should be nine-sided and
even and chaotic in its divergent aims.
should seat between

As Bah'is we know where we are going. We
and have a characteristic welcome these vast new resources of material
sympathetic to the indigenous peoples of
and technique, aware as we are of the source of
is there for us to

the bounties that have come to the world over
uncomplicated form carries
the past century and more.
does its off-white tone

Much has been learned in the practice of
change of sunlight
architecture during this period of scientific and
shape rests easily and
technological explosion. In 1844, the architect-
abutting walls that detract of the western world was entering the last
the nine entrances. The form of the Temple
phases of an eclecticism that had dominated
reasonableness and distinct since the close of the Middle Ages and the dawn
guished in its subtleties.

of the Renaissance. A century later, the period
involves the relation of
of slavish copying was over and the modern
form. The dome of the
movement was looking with a fresh eye at the
sophisticated piece of

possibilities of architecture. Principles on which
involving a type of mathematical calculation that is practicable only with
now beginning to find new and wondrous ex-
technology. It

expressions through the vastly increased re-
and with a grace that
sources of the contemporary world. What are
accomplishment of "the most
some of these premises and how do we find
is only about four

them expressed in our Temple?
by Mr. Flint on the

One principle involves the unity of the func-
decades ago such a
tion and form of a building. How well this is
impossible. Instead we

dated ~1920, 1946.
were that the Temple
surmounted by a dome,
five and six-hundred people,
ter
America. The majestic dome
see. Its clear,
visually for miles, as
that relates so well to every
or clouds. The parabolic
gracefully on the nine
fine
is universal in its
Middle Ages and the dawn
Another principle
technical means to art
Temple is an exceedingly
structural design,
the past were based are
the resources of computer
stands with a simplicity
comes with the
with the least". The dome
inches thick, engineered
principle of a shell. A few
dome would have been

achieved in the Panama Temple is indicated by would have had a far heavier and less efficient the clarity of its visual expression. The three construction and probably would have had to stipulations of the Universal House of Justice follow the precedent of St. Peter's in Rome and

Sixteen Indian tribes from the Americas, some of whose members .are pictured here, were among the Bahci'is fron? twenty-six countries who attended the Temple dedication and International Teaching Conference.

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St. Paul's in London by building both an inner volume. Thus the spirit of pre-Columbian and an outer dome. Here there is a single dome America is logically executed within the conwith both surfaces exposed to the eye; a splen- temporary idiom. did example of integrity of design. The in- The Indians of America, after centuries of terior ribs rise and interlace in a fine bit of suffering the destruction of their own highly mathematical expression. developed architecture and the imposition of Still another principle involves the relation- foreign styles, at long last have a House of ship of a building to its environment. Varia- Worship that expresses the great love in which tions of climates and natural resources over the the Universal House of Justice holds them and world can evoke a variety of building solutions its admiration for their history. that not only enhance human comfort, but en- Anyone who has been privileged to serve the rich architecture through a reasoned diversity. Universal House of Justice on this project With its generous openings through which longs to convey something of the utterly unique breezes can pass, and with its wide overhangs nature of that experience. It cannot be dethat shelter from beating sun and torrential scribed, because it is beyond us, but perhaps a rain, the Temple is superbly suited to the warm, few notes would be indicative. humid climate of Panama. It takes full advan- So often, when dealing with technical probtage of its dramatic site, as its simple form reads lems in human, professional terms, we found, clearly from great distances and presents a on turning to the Universal House of Justice,

medley of varying angles as we approach.	an already encompassing
awareness of the	
From within, the space beneath the dome	direction the solution
must take. We learned	
reaches out to become one with the world of	that if we tried to meet
each situation as we felt	
nature. The nine panels of landscape framed	the Universal House of
Justice would wish,	
by the nine series of openings could not be	simply trying to do what
it wanted done, we	
rivalled by stained glass or mural paintings. I	stayed on the beam. We
also learned that if we	
know of only one other use of site suggesting a	followed our own lights,
assuming that the	
similar spatial concept, at Monte Alban in	Universal House of
Justice would set us straight	
Mexico. Here in Pananla, the sea, as well as	if we got off the beam,
we often did get off the	
sky and mountains, are united into a oneness	beam, and the Universal
House of Justice did	
with architecture.	set us straight, but the
Plan was delayed and	
Materials that are indigenous to a region	precious time was consumed
at the World	
have a special appropriateness. Those basic to	Centre.
Panama are largely plastic in nature, and the	We learned that the
clarity and disarming	
Temple is of a form that could be executed only	simplicity of the
communications from the	
with plastic materials: reinforced concrete for	Universal House of
Justice are evidence that	
the structure, pre-cast panels for surface treat-	the truth is not
complicated, and if we would	
ment, terrazzo for the floors. The seating is	know the truth we had
better not just read, but	
made of fine native mahogany and suggests in	study and meditate on
those communications.	
its construction and in the beauty of the wood	And we came to know,
as each BahB'i can	
the furniture in Maya houses whose hospitality	know, the love of the
Universal House of Juswe have experienced.	
tice. Its words are never matters of fact alone.	
An obvious but superficial response to the	How happy it must have been
when it could	
challenge of expressing the character of pre-	write to the BahB'i world
this Ridvan:	
Columbian architecture in the Temple, would	"The imaginative and

inspiring concept of
 have been to reproduce the detail of a Maya or the architect, Peter
 Tillotson, has been won-
 Inca building. What Mr. Tillotson did, in the derfully realized and we
 extend to the National
 facings of the wing walls and interior balcony, Spiritual Assembly of
 Panama on behalf of the
 was to capture the spirit of the indigenous ar- entire BahB'i world,
 loving congratulations on
 chitecture, without literal imitation. Moreover, their achievement. "I
 this was accomplished with full awareness of
 The Universal House of Justice, Message to the BahB'i
 modern means of producing cast elements in World, Ridvan, 1972.

6. PANAMA T E M P L E DATA AND STATISTICS

1. Location: Seven miles north of centre of of 92,160 square metres,
 adjacent to the Temple
 Panama City off the Transisthmian Highway site, was acquired, at a
 cost based on the oriin the area known as Ojo de Agua (Eye of ginal
 price of the Temple site. This gave the
 Water), or more specifically atop Cerro Panama community a total
 area of 117,964
 Sonsonate (Singing Mountain). Its elevation is square metres (28.73
 acres).
 225 metres (738 feet) above Panama City.
3. Access Road: A road 1,800 metres (1 .11
 miles) long from the Transisthmian Highway to
2. Site Inforlation: The site of 25,804 square
 the site was constructed in 1967. It was exmetres (6.37 acres) was purchased in
 1954 untremely difficult to build as the sides of the
 der an assignment in the Guardian's Ten Year
 basalt rock hill had to be excavated and this
 World Spiritual Crusade given to the Bahi'i
 material had to be used to fill in the intercommunity of the United States. In
 1966, it
 locking deep ravines. It took almost three
 was determined that this site, because of its
 months to construct this road. The contractor
 high elevation and inaccessibility, was unwas Rolando Arango U. of Panama.
 suitable for the construction of the Panama
 Temple, and following extensive negotiations, 4. Site Preparation:
 The top of Cerro Sonan exchange was effected for the present site, sonate
 originally came to a sharp peak. In order
 without any increase in the original cost, for an to create a flat area
 large enough for the Temple
 equal area of land. At the same time, in con- and surrounding garden
 area, the hilltop had to
 sideration of the National Spiritual Assembly be lowered 11 metres (36

feet). Dynamite and heavy earth moving of Panama advancing the funds to cover the equipment was used as this hill is composed of cost of the access road from the Transisth-basalt rock. A total of 75,000 cubic yards of mian Highway to the site, an additional plot material was moved and

Anotlzer view of the Ma&riqu'l-A&kar (Dawning-place of the Praise of God) atop Cerro Sonsonate near Panama City, Panama. deposited along one of the slopes to create a level shelf-like area. This area will be used for TEMPLE STATISTICS parking and locating of the Temple Lodge, pub-Normal seating capacity lic rest rooms and meeting-room. The work was 550 people done by Rolando Arango U and was completed in five months. Diameter at base 61 metres (200 feet)

5. Design and Engineering: In 1965, the Overall height National Spiritual Assembly of the BahB'is of 28 metres (92 feet) the Republic of Panama, at the request of the Diameter of Auditorium Universal House of Justice, solicited archi-26 metres (85 feet) tects from all over the world to submit their designs for the Temple. Fifty-four architects responded. After careful deliberation, the Diameter of Dome Base 28 metres (92 feet) design of a young British architect, Peter Tillotson, was selected and a contractual agreement Height of Dome 20 metres (65 feet) was executed. At the architect's recommen- Height of Balcony 5 metres dation the firm of Flint & Neill, London, was engaged to do the structural engineering work. Opening each of 9 entrances

Architect Guillermo Palma and Engineer Height 4 . 8 metres (15 feet) Width 5 Rolando Arango were selected as their Pana-metres (16 feet) manian representatives. Engineer J. O.Noriega Panama, was engaged to do the Spanish translations of the drawings, specifications and caltorium and on the other side, enjoy the panoculations.

All of this work was completed in
ramic view of the surrounding area for con-
August 1969.
siderable distances in every direction.
Five of the outstanding contractors in Pa-
The second unit is the parabolic dome which
nama were asked to submit bids for the conbegins at the balcony level and
covers both the
struction of the Temple. On October 20, 1969,
auditorium and balcony areas.
before TV cameras, a contract was signed with
The whole Temple, except for the decora-
Diaz y Guardia, S.A. Construction began on
tions, is constructed of reinforced concrete.
December 1, 1969, with a completion date of
The concrete for the dome was applied by
December, 1971.
the "Gunit" process; that is, dry sand and
Mr. Robert W. McLaughlin, who had served
cement are forced through a rubber hose to the
as a member of the technical advisory board for
nozzle where just enough water is added to get
the construction of the interior of the Mother
a barely moist concrete mixture. This is the
Temple of the West in Wilmette, Illinois, was
first time that this method has been used in
appointed by the Universal House of Justice
Panama. The advantages over normal conas its architectural consultant for the
building
crete casting are that there is no shrinkage, it is
of the Panama Temple.
extremely strong and compact and minimizes
Mr. Paul Thiele was engaged by the Panama
the danger of cracks and leaks.
National Spiritual Assembly as the supervising
The beauty of the Temple is achieved by two
engineer for the Temple construction.
methods-one, through the use of goemetric
6. Temple Data: The building is composed patterns in the design and
second, by the appliof two distinct units. One is the base which is an cation
of fabricated materials.
elongated nine-pointed star in the centre of The geometric beauty
and harmony is
which is located the auditorium area. Con- achieved through the
curves of the perimeter
necting the nine-pointed star at its inner dia- arches, the curves of the
outer balcony balumeter are nine ornamental iron gates which pro- strades,

the angles of the star points, inner balcony nine entrances to the Temple auditorium. cony balustrades, entrance stairs and gates, A balcony covers the nine-pointed star and also and outer boundaries of the auditorium. The connects the areas in between so that visitors geometric harmony is again used in the eighteen can on the one side, look down on the audi- inter-connecting ribs which rise from the balcony level to a nine-pointed star suspended will be used. There will be no windows as all from the interior dome apex. open areas will remain without restrictions of The use of a harmonious decorative motif any kind, thereby making the indoor and outis used in the outer facing of the star points by door one unified complex. using exposed Verona red marble chips to create Because of the uniqueness and extremely a relief pattern based on pre-Columbian design. complicated geometric pattern of the struc- The nine gates again are unique in that a three- ture, construction was very difficult and it dimensional geometric design is used. The taxed the engineering and construction capacity underside of the dome will be covered with of the contractor to the utmost. However, they acoustical plaster while the surface of the have constructed a building of the highest outer dome will be covered with mosaic tile. quality. Mr. Flint of the London engineering The floor area, both auditorium and balcony, firm, after a recent visit, had this to say: "the will use a unique cast in-place terrazzo design contractors have produced work of high quaexcept for the seating area where terrazzo tiles lity by any standard."

The friends gathering for the dedication oj'the Mother Temple ofLatin America. The Hand of

the Cause Amatu'l-Bahci Rlihiyyih a c i n ~ mis ~seated in front at the centre.

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The first Local Spiritual Assembly of Savolinna, Finland, the easternmost Local Assembly in

Europe; Ridvrin, 1972; one member absent. Mr. Valde Nyman, a Gypsy, is seen standing first on the left.

The first Local Spiritual Assembly of the Falkland Islands; October, 1972.

T H E I N S T I T U T I O N O F T H E N A T I O N A L
S P I R I T U A L A S S E M B L Y

I . INTRODUCTION

THE sacred Writings of the Baha'i Faith special Committee, to be elected by the memcreate organic institutions having a member- bers of the National Spiritual Assembly, from ship elected by the Baha'i community. Bahk'u'- among all the friends in that country. . .

llah called these institutions into being; "With it, too, rests the decision whether a certain point at issue their establishment, definition, training and is strictly local in its nature . . . or whether development came later, in the ministry of it should fall under its own province and be 'Abdu'l-Baha and in that of the Guardian ap- regarded as a matter which ought to receive pointed in 'Abdu'l-Bahi's Testament. its special attention."

Since the passing of 'Abdu'l-Baha in 1921, "The need for the centralization of authority in the National the formation of Local Spiritual Assemblies has Spiritual Assembly, and the concentration of power multiplied in East and West, and the institution in the various Local Assemblies, is . . . of the National Spiritual Assembly has become manife~t."~

firmly established. Concerning this national ad- "The authority of the National Spiritual Assembly is undivided ministrative body Shoghi Effendi has provided all matters pertaining and unchallengeable in the Faith [throughout clear information and direction. Its purpose, to the administration of its power, its responsibility and its functions its ~ o u n t r y] . " ~

and duties are definitely prescribed. The individual Baha'i has spiritual citizen- ship in a world community

"Its immediate purpose is to stimulate, unify of believers acting through local, national and co-ordinate by frequent personal consulta- and international bodies. There is no tions the manifold activities of the friends [be- division of interest or conlievers] as well as the Local Assemblies; and by flict of authority among these institutions, for ever since the keeping in close and constant touch with the ascension of Bahi'u'llah in 1892 His Faith has possessed Holy Land [Baha'i World Centre], initiate infallible guidance by virtue of His Covenant, measures, and direct in general the affairs of the

which specifically pro-

Cause in that country.

a Baha'i administrative

"It serves also another purpose, no less essentially determined by

tial than the first.. .in conjunction with the other principles, operates in a spiritual

National Assemblies throughout the Baha'i Manifestation of God

world, to elect directly the members of the from political pressure and

International House of Justice, that Supreme materialism. Apart from the

Council that will guide, organize and unify the no Baha'i has individual

affairs of the [Faith] throughout the world. are confined to the sphere

" . . . it has to exercise full authority over all of action and are made by a body of nine

the Local Assemblies in its province, and will persons.

have to direct the activities of the friends, guard The advice and

direction clarifying the nature vigilantly the Cause of God, and control and and operation of a

National Spiritual Assembly supervise the affairs of the [Faith] in general. have been compiled by

the American Baha'is "Vital issues, affecting the interests of the from letters written them by Shoghi Effendi

Cause in that country . . . that stand distinct

Baha'i Administration (1960 edition) pp. 39-40.

from strictly local affairs, must be under the z ibid., p. 42. 3

Bahá'í Procedure (1949), p. 63.

full jurisdiction of the National Assembly. It Baha'i

Administration: Declaration of Trust and By-

Laws of the National Spiritual Assembly of the Bahá'ís

will have to refer each of these questions. . . to a the United States.

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

During the ministry of 'Abdu'l-Baha, after from the legalisms and devices acting within

He had approved the petition submitted to every human institution.

Him by the American Bahá'ís expressing their While the transition from Baha'i Temple

desire to construct a House of Worship, these Unity to National Spiritual Assembly in North

Baha'is formed a national body known as America emphasizes certain principles inherent

Baha'i Temple Unity, incorporated for the purpose in BahB'i institutions, the formation of a National Spiritual Assembly in a new area to erect the Temple in Wilmette. That body, sends more profoundly the creation of a new though national in scope and elected by delegates type of society. Every national Baha'i community representing the various local BahB'i community has gone through some evolution, was not a National Spiritual Assembly reflecting its historical background before its bly. It is interesting to note that in BahB'i National Assembly was established.

Temple Unity the American BahB'is established The functions of a National Spiritual Assembly body reflecting their own national historical bly are manifold: the publication of BahB'i experience. The local communities preceded literature; national teaching plans; supervision the national body in time and each exercised of local communities; encouragement and an independent authority in the conduct of its direction of all the Baha'is in their service to the own affairs. When their representatives agreed Faith; and representation of the BahB'i in relation to form a national BahB'i body with full jurisdiction to the civil authorities. Each national body diction over Temple matters, they transferred prepares and adopts its own constitution, form to it powers which vested final decision not in but on the basis of the model approved by its directors but in the Annual Convention. the Guardian of the Baha'i Faith. All the

The vital distinction between Temple Unity and National Spiritual Assemblies collectively, the National Spiritual Assembly when later under the title of The Bahi'i International established lay in this field of ultimate authority. Community, constitute an international nonity. The National Spiritual Assembly possessed governmental organization whose delegates are original authority, powers and functions of its accredited by United Nations for attendance own. It came into existence through election and participation in its regional conferences of its nine members at a National Convention Through the institution of the National but constituted a continuing authority derived Spiritual Assembly, Baha'is are enabled to from the BahB'i Teachings and not conferred carry out plans of considerable magnitude, but by any action of the believers, whether as local laborate with BahB'is of all other lands in communities or as delegates. This authority matters of international

interest, maintain comemerged supreme in relation to Baha'i matters mon
standards of administrative principle, and
within the national community but subject to take advantage, in the
appointment of comthe higher authority of the Guardian and also mittees,
of particular talents and aptitudes
of the future International House of Justice. possessed by individual
believers. The National
Within its own realm the National Spiritual Spiritual Assembly stands as
one of the pillars
Assembly is an institution created by the Teach- supporting the Baha'i world
community. Partiings of the Faith independent of the Baha'is cipation in
national Baha'i activities serves to
who elect its members and of the Baha'is com- insulate the individual
BahB'i from infection by
posing its membership. In no way does this the psychic ills which
afflict modern society as
institution reflect either the political or the result of its lack of faith
and spiritual direction.
ecclesiastical influences of its environment, Within the shelter of this
emerging order the
whether in America, Europe or the East. This storms of partisanship
cannot engulf the soul.

fact has paramount importance. On the one

HORACE HOLLEY

hand it reveals the existence of an organic 1 Consultative status with
the United Nations E ~ ~ ~ ~ -
religious society; on the other hand it demon- mic andsocial
Councilwasobtained on May27,1970.

See "The BahB'i International C o m m ~ ~ n i a n d
t y the

strates the freedom of this new community

„

United Nations- 1968-1973", 366.

THE N A T I O N A L S P I R I T U A L A S S E M B L Y

2 . A MODEL DECLARATION O F T R U S T
AND BY-LAWS

for a

N A T I O N A L S P I R I T U A L A S S E M B L Y

FOREWORD

T H E 1926-27 National Spiritual Assembly of the Baha'is 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
purpose. This task consisted

in creating a legal form which gives proper substance and substantial character

to the National
Spiritual Assemblies and the administrative processes embodied in the Baha'i
Teachings by a form
of incorporation recognized under common law. This Declaration of Trust, with
its attendant
By-Laws, became the model to be followed, with adaptations as local laws and
circumstances
required, by other National Spiritual Assemblies. The years following the
election of the Universal
House of Justice witnessed a great increase in the number of National Spiritual
Assemblies (from
fifty-seven in 1963 to 113 by Ridvan 1973)¹ and the House of Justice itself
provided a model document, largely based on the one devised by the National
Spiritual Assembly of the United States,
to be followed as closely as possible by all new National Spiritual Assemblies
as they became
incorporated, which they were required to do under the Nine Year Plan.
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 Baha'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
relationships of Baha'i collective association. The provision both in the
Declaration and in the
By-Laws for amendments in the future will permit the National Spiritual
Assemblies to adapt this
document to such new administrative elements or principles as may at any time
be given forth.
The Declaration, in fact, is nothing more nor less than a legal parallel of
those moral and spiritual
laws of unity inherent in the fullness of the Baha'i Revelation and making it
the fulfilment of the
ideal of Religion in the social as well as spiritual realm. Because, in the
Baha'i Faith, this perfect
correspondence exists between spiritual and social laws, the Baha'is believe
that administrative
success is identical with moral success, and that nothing less than the true
BahB'i spirit of devotion
and sacrifice can inspire with effective power the world-wide body of unity
revealed by Baha'u'llih.

DECLARATION OF TRUST

By the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'~S
OF.. . .

WE,
duly chosen by the representatives of the BahB'is of . . . at the Annual
Meeting held at . . . , on
. . . , to be the National Spiritual Assembly of the Baha'is o f . . . , with
full power to establish
a Trust as hereinafter set forth, hereby declare that from this date the
powers, responsibilities,
rights, privileges and obligations reposed in said National Spiritual Assembly
of the BahB'is of
. . . by Bahi'u'llah, Founder of the Baha'i Faith, by 'Abdu'l-Baha, its
Interpreter and Exemplar,
See Directory, p. 702.

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

by Shoghi Effendi, its Guardian, and by the Universal House of Justice,
ordained by BahB'u'llah
in His Sacred Writings as the supreme body of the BahB'i religion, 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 BahB'is o f . .
. . , does so as the administrative body of a religious community which has had
continuous existence and responsibility for
. . . . 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
BahB'is of . . . , 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 BahB'u'llah for
BahB'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 fulfil that exhortation.
(Signatures of the nine members)

Date

ARTICLE I

The name of said Trust shall be the "National Spiritual Assembly of the BahB'is
o f"

ARTICLE I1

Sharing the ideals and assisting the efforts of our fellow Bahá'ís to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, 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 Bahá'u'lláh-we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Bahá'u'lláh for the benefit of the Bahá'ís of . . . according to the principles of Baha'i affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá, interpreted and amplified by Shoghi Effendi, and supplemented and applied by the Universal House of Justice.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by the publication of books, magazines and newspapers; by the construction of temples of universal worship and of other institutions and edifices for humanitarian service; by supervising, unifying, promoting and generally administering the activities of the Baha'is of . . . in the fulfilment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

- a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions under the terms of this Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.
- b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in . . . ; 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

BahB'u'llkh, 'Abdu'l-Baha and Shoghi Effendi, and enactments of the Universal House of

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Justice, under which certain jurisdiction, powers and rights are granted to

National Spiritual

Assemblies.

d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National

Spiritual Assembly of the Baha'is of. . . , 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 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 Baha'is of . . . , not inconsistent with the

terms of this instrument and all in accordance with the instructions and enactments of the Universal House of Justice.

ARTICLE V

The central office of this Trust shall be located in

The seal of this Trust shall be circular in form, bearing the following

inscription:

National Spiritual Assembly of the Baha'is of

ARTICLE VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Baha'is of . . . 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.

BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY

ARTICLE I

THE National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the BahB'i Cause throughout . . . , including paramount authority in the administration of 'this Trust. It shall endeavour to stimulate, unify and coordinate the manifold activities of the Local Spiritual Assemblies (hereinafter defined) and of individual Baha'is in . . . and by all possible means assist them to

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promote the oneness of mankind. It shall be charged with the recognition of such Local Assemblies, the scrutiny 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 BahB'i committees and shall supervise the publication and distribution of BahB'i literature, the reviewing of all writings pertaining to the BahB'i Cause, the construction and administration of the Mashriqu'l-Aakir and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any Local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of Local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the BahB'i body is in question. It shall furthermore represent the Baha'is of . . . in all their cooperative

and spiritual activities with the BahB'is of other lands, and shall constitute the sole electoral body
o f . . . in the election of the Universal House of Justice provided for in the Sacred Writings of the Baha'i Cause. Above all, the National Spiritual Assembly shall ever seek to attain that station of unity in devotion to the Revelation of BahB'u'llah 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 BahB'u'llah:
"It behooveth them (i.e., members of Spiritual Assemblies) to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

ARTICLE I1

The BahB'is of . . . for whose benefit this Trust is established shall consist of all persons of the age of 15 years or over resident in . . . who are accepted by the National Spiritual Assembly as possessing the qualifications of BahB'i faith and practice required under the following standard set forth by the Guardian of the Faith:
Full recognition of the station of the Bab, the Forerunner, of BahB'u'llah, the Author and of 'Abdu'l-Baha, the 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-Baha's sacred Will; and close association with the spirit as well as the form of BahB'i Administration throughout the world. Those residing in the area of jurisdiction of any Local Spiritual Assembly recognized by the National Assembly may declare their faith to, and be enrolled by, the Local Spiritual Assembly; those living outside any such area of local Baha'i jurisdiction shall be enrolled in such manner as shall be prescribed by the National Assembly. Upon attaining the age of 21 years, a Baha'i is eligible to vote and to hold elective office.

The National Assembly shall consist of nine members chosen from among the Bahá'ís of . . . , who shall be elected by the said Baha'is in manner hereinafter provided, and who shall continue for the period of one year, or until their successors shall be elected.

ARTICLE IV

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

THE NATIONAL SPIRITUAL ASSEMBLY

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ARTICLE V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman 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 Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

ARTICLE VII

Whenever in any locality of . . . , the number of Baha'is resident therein

recognized by the
National Spiritual Assembly exceeds nine, these shall 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 Baha'is 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 or until their successors are elected and qualified.
When, however, the number of BahB'is in any authorized civil area is exactly
nine, these shall
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 fulfilment of its
spiritual duties. Immediately
thereafter the Secretary chosen shall transmit to the Secretary of the National
Assembly the names
of the members of the newly-elected Assembly and a list of its officers.

SECTION 2. The general powers and duties of a Local Spiritual Assembly shall be
as set forth in
the writings of Baha'u'llah, 'Abdu'l-Baha and Shoghi Effendi, and as laid down
by the Universal
House of Justice.

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

SECTION 4. Vacancies in the membership of a Local Spiritual Assembly shall be
filled by election
at a special meeting of the local Baha'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.

SECTION 5. The business of the Local Assembly shall be conducted in like manner as provided

for the deliberations of the National Assembly in Article VI above.

SECTION 6. The Local Assembly shall pass upon and approve the qualifications of each member

of the BahB'i community before such members shall be admitted to voting membership; but where

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an individual is dissatisfied with the ruling of the Local Spiritual Assembly upon his BahB'i qualifications, such individual may appeal from the ruling to the National Assembly, which shall

thereupon take jurisdiction of and finally decide the case.

SECTION 7. On or before the 1st day of 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 Baha'i community for the information and approval of the National

Assembly.

SECTION 8. 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 BahB'i body shall rest with the National Spiritual Assembly.

SECTION 9. 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 BahB'i 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 BahB'i 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 recognized civil limits. All differences of opinion concerning the sphere of jurisdiction of any Local Spiritual Assembly or concerning the affiliation of any Baha'i or group of Bahá'ís in . . . 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 This Convention shall be held at a time and place to be fixed by the National Assembly. The National Convention shall be composed jointly of representatives chosen by the Baha'is of each . . . 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 Baha'is resident in each such unit, to a total number of . . . delegates for the Bahá'ís of. . . .

SECTION 1. All delegates to the Convention shall be elected by plurality vote. Baha'is 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 . . . for the election of delegates shall be called by the National Spiritual Assembly and conducted by the Baha'is 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 . . . 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.

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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 Assembly.

SECTION 6. If in any year the National Spiritual Assembly shall consider that it is impracticable
or unwise to assemble together the delegates to the National Convention, the 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 Baha'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 Assembly. All action by the delegates, other than the organization of the Convention, the transmission of messages to the World
Centre of the Bahá'í Faith, and the election of the National Assembly, shall constitute advice.
and recommendation for consideration by the said Assembly, final decision in all matters concerning the affairs of the Baha'i Faith in. . . 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 Baha'i 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 delegates 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 recorded 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.

ARTICLE IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the BahB'i Cause in . . . , 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 Universal House of Justice.

ARTICLE X

Whatever functions and powers are not specifically attributable 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.

ARTICLE XI

In order to preserve the spiritual character and purpose of BahB'i 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 atmosphere of dictatorial assertiveness and of every

word and deed that may savor of partiality, self-centredness 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 Baha'is.

Alternative "A"

ARTICLE XI1

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.

Alternative "B"

These By-Laws may be amended only by majority action of the National Spiritual Assembly,

which, in making amendments, does so for the By-Laws of all Local Spiritual Assemblies through-

Out . . . l Name of country or region.

The first Local Spiritual Assembly of a f t , frdn; Ridvdn, 1972.

THE NATIONAL SPIRITUAL ASSEMBLY

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3. A PROCEDURE FOR THE CONDUCT OF THE
ANNUAL BAHÁ'Í CONVENTION

I. CONVENTION CALL received from delegates, and also suggested by

THE National Spiritual Assembly determines its own knowledge and experience, is to prepare the date, duration and place of the Annual an agenda or order of business as its recommendation to the Convention. This agenda may include, as part of the

are desirable. National Assembly's Annual Report, the presentation of special subjects by well qualified

11. CONVENTION PROCEDURE members, committee representatives or non-

The Twenty-sixth Annual Convention [of BahB'i experts whose exposition is necessary the BahB'is of the United States and Canada], or desirable for the information of the deleheld in 1934, voted a recommendation calling gates.

upon the National Spiritual. Assembly to supply On motion duly made, seconded and voted,

a parliamentary procedure for the conduct of any such subject may be omitted, and also on

the Annual Convention, and the present mater- motion duly made, seconded and voted, any

ial has been prepared to meet the need indicated other subject may be proposed for special conby that recommendation. sultation.

Annual Election : The election of members of

Order of Business the National Spiritual Assembly is to take place

Prayer and devotional readings, provided by approximately midway during the Convention

the outgoing National Spiritual Assembly. sessions, so as to enable the delegates to consult

Opening of the Convention by Presiding with both the outgoing and incoming Assem-

Officer of the National Spiritual Assembly. blies, in accordance with the Guardian's ex-

Roll call of delegates by the Secretary of the pressed desire. National Spiritual Assembly.

Election by secret ballot of Convention Conduct of Business

Chairman and Secretary. The Convention Every deliberative body, to fulfil its func-

Officers are to be elected by the assembled tions, must conduct its deliberations in accorddelegates from among the entire number of ance with some established rules of order. The

delegates who are present at the Convention. parliamentary procedure here

set forth for the
 Annual Report of National Spiritual Assem- Convention is based upon the
 procedure ably. ready adopted
 for meetings of Local Assemb-
 Annual Financial Report of National Spirit- lies and communities. It
 accordingly extends to
 ual Assembly. sessions of the Annual
 Convention, the same
 Convention message to the Guardian of the procedure under which the
 delegates, in their
 Faith. other Baha'i activities, are
 accustomed to con-
 Annual Committee Reports: These are to be duct discussions and
 consultation.
 considered as part of the Report of the National The purpose of
 consultation at the Annual
 Spiritual Assembly. They are whenever possible Convention is threefold: to
 arrive at full and
 published in Bahd'i News in advance of the complete knowledge of the
 current conditions,
 Convention date, for the information of the problems and possibilities
 of the Faith in
 delegates. America; to give the
 incoming National
 Subjects for Consultation: Any delegate Assembly the benefit of the
 collective wisdom,
 may, before the Convention convenes, recom- guidance and constructive
 suggestions of the
 mend to the National Assembly such topics as assembled delegates, and to
 contribute to the
 he deems of sufficient importance to be included unity, in spirit and in
 action, of the entire
 in the Convention agenda; and the National American Baha'i community.
 Spiritual Assembly, from the list of topics re- The freedom of each and
 every delegate to

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take part in discussion and to initiate motions Annual Election
 is untrammelled save as the undue activity of The electors in the
 Annual Election shall
 one delegate might hamper the rights of the consist of those
 delegates included in the Roll
 other delegates. Any necessary limitation to be Call prepared by the
 National Spiritual Assemblage placed upon individual discussion shall be
 bly.
 determined by the Chairman in the absence of Ballots and tellers'

report forms shall be proany specific motion duly voted by the delegates
vided by the National Assembly.

themselves.

The election shall be

conducted by the Con-

It shall be the duty of the Chairman to en- vention, but delegates unable
to attend the Concourage general consultation and make possible vention
shall have the right to vote by mail.

the active participation of the greatest possible The Chairman shall
appoint three tellers,

number of delegates. chosen from among the
assembled delegates.

The Chairman has the same power and The electoral method shall
be as follows :

responsibility for discussion and voting upon 1. The Convention
Secretary shall call the

motions as other delegates. Members of the roll of delegates,
whereupon each delegate, in

outgoing and incoming National Assembly turn, shall place his or
her ballot in a ballot box;

who are not delegates may participate in the and as the names are
called ballots received by

consultation but not vote. mail shall be placed in
the ballot box by the

A resolution, or motion, is not subject to dis- Secretary of the National
Assembly.

cussion or vote until duly made and seconded. 2. The ballot box shall
then be handed to the

It is preferable to have each resolution clear and tellers, who shall retire
from the Convention

complete in itself, but when an amendment Hall to determine the
result of theelection.

is duly made and seconded, the Chairman shall 3. The result of the
election is to be reported

call for a vote on the amendment first and then by the tellers, and the
tellers' report is to be

on the motion. An amendment must be relevant approved by the
Convention.

to, and not contravene, the subject matter of 4. The ballots,
together with the tellers'

the motion. report, certified by all

the tellers, are to be given

The Chairman shall call for votes by oral to the National Spiritual
Assembly for preserexpression of ayes and nays, but where the vation.

result of the vote is doubtful then by a show of
hands or a rising vote. A majority vote deter- 111. THE

CONVENTION RECORD

mines. The permanent record of

each successive

Discussion of any matter may be terminated Annual Convention shall consist of the following motion duly made, seconded and voted,

ing:-(1) Convention Call as issued by the

calling upon the Chairman to bring the matter National Spiritual

Assembly; (2) list of acts to an immediate vote or proceed to other

credited delegates; (3) Annual Reports of the

business. National Spiritual

Assembly and of its Com-

The transactions of the Convention shall be mittees; (4) Messages sent to

and received from

recorded by the Secretary, and when certified the World Centre; (5)

Resolutions and other

by the Convention officers shall be given to the transactions of the

assembled delegates; (6) the

National Spiritual Assembly. result of the Annual

Election.

THE LOCAL SPIRITUAL ASSEMBLY'

I. THE INSTITUTION AND ITS SIGNIFICANCE

THE Institution

..

of the Spiritual Assembly was Formation of a Local Spiritual Assembly

created by Baha'u'llah and is an integral part of When the requisite conditions exist, the local

His Revelation, together with the teachings, group of Baha'is is

obligated to establish an

principles, supplications, truth, and laws written Assembly. It is not an

optional matter. The requisite

ten in the Books and Tablets. It is the foundation stone of the new World Order, the establishment of which is the essential aim of the

include the following:

1. There must be

in good standing

2. These Baha'is

are to be declared and recognized believers,

attributes and powers, divine guidance and of faith laid down by

all meeting qualifications

reinforcement is promised, and the forces of

the Guardian. If one or more members of the

unity, justice, affection and fellowship are made

group are such newly to prevail over the negative elements which prey

confirmed Baha'is that they are not yet recorded

upon and destroy the civilization of an un- as believers by the

National Spiritual Assembly, believing age. these new believers are to take a full part in the " . . . To it (Local Assembly) all local matters formation of the Assembly, subject to later determination of their pertaining to the Cause must be directly and Baha'i status. 3. Each Local immediately referred for full consultation and Assembly has a definite area of jurisdiction. In decision. The importance, nay the absolute the civil boundaries of most cases the area is that of the civil boundaries of necessity of these Local Assemblies manifest an incorporated village, town or city. An when we realize that in the days to come they Assembly may also be formed by nine or more Baha'is will evolve into the local House of Justice, and who reside in the same township or county or at present provide the firm foundation on which the structure of the Master's Will is to be reared Where the area of jurisdiction is a township, in future." B.A., p. 37. there must be nine or more adult Bahá'ís resident therein outside the limits of any incorporated town or city in the township, each Baha'i civil area must be separate and distinct from other areas where an pristine vigour, that its affairs may be conducted with efficiency and promptness, it is necessary formed. that every one should conscientiously take an active part in the election of these Assemblies, Where the area of jurisdiction is a county, the county itself must be small enough to permit all the believers to meet abide by their decisions, enforce their decree, regularly. The county unit constitutes a Baha'i and co-operate with them wholeheartedly in area of jurisdiction only when in it there are their task of stimulating the growth of the nine or more Baha'is who have access to no Movement throughout all regions. The members of these Assemblies, on their part, must township or permanent electoral district. Postal areas and school districts do not represent their personal interests and inclinations, and

sent areas of jurisdiction for Baha'i Assemblies.

concentrate their minds upon those measures

time there is only one date

that will conduce to the welfare and happiness

can be formed-April

of the BahB'i Community and promote the

Baha'i calendar consists

common weal." B.A., p. 41.

end at sunset rather

From Tlie Bahd'iCommunity, B.P.T., Wilmette 1963.

to form an Assembly

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is after sunset on April 20 and before sunset on

receiving the nine highest

April 21.

are elected, unless two

5. Where there are more than nine adult

place. In case of a tie,

BahB'is, they form an Assembly by electing

those present, and on

the nine members of the Spiritual Assembly.

to write the name of one

Where there are exactly nine adult Baha'is, they
the first ballot.

establish an Assembly by joint declaration, and
the world, BahB'i

all nine members must participate. The Nation-
in a spirit of prayer

al Spiritual Assembly provides different types

electioneering or nomiof report forms for these two methods and the

nating of candidates. Before the ballots are

group should apply for the proper form in ad-

read and all participavance.

ask for guidance in selecting those best

(For further information refer to the follow-
regard the Guardian

ing section on "The Annual Election and

Organization. ")

His explicit and often-

repeated assurances that every Assembly

The Annual Election and Organization

atmosphere of selfless-

"These Local Spiritual Assemblies will have

truth, appointed of

to be elected directly by the friends, and every

4. At the present

when Local Assemblies

21 of any year. As the

of days which begin and

than midnight, the time

vote. The believers

votes on the first ballot

or more are tied for ninth

a second ballot is cast by

this ballot the voter is

of those who are tied in

Contrary to the ways of

elections are approached

without preliminary

without preliminary

cast, prayers should be

ting

fitted to serve. In this

wrote :

" . . . Let us recall

elected in that rarefied

ness and detachment is, in

God, that its verdict is

truly inspired, that one declared believer of 21 years and above, far and all should submit to its decision unreservedly from standing aloof and assuming an indifferently and with cheerfulness." B.A., p. 65.

ent or independent attitude, should regard it his " . . . the elector. . . is called upon to vote for sacred duty to take part conscientiously and none but those whom prayer and reflection diligently, in the election, the consolidation have inspired him to uphold. Moreover, the and the efficient working of his own Local practice of nomination, so detrimental to the Assembly." B.A., p. 39.

atmosphere of a silent and prayerful election, is "Pending its (the Universal House of viewed with mistrust . . . Should this simple Justice) establishment, and to ensure uniformity system (based on plurality) be provisionally throughout the East and throughout the West, adopted, it would safeguard the spiritual principle of the unfettered freedom of the voter, who once a year, during the first day of Ridvan, and will thus preserve intact the sanctity of the the result of polling, if possible, be declared on choice he first made. . ." B.A., p. 136.

that day." B.A., p. 41. "The newly elected Assembly is called to-

The annual meeting on April 21, called for together by the believer who received the highest the election of the Spiritual Assembly, provides number of votes, or in case two or more members the occasion for the presentation of annual members have received the same said highest number of votes by the Assembly and by all its commitment-ber of votes, then by the member selected by lot from among those members; and this member

The chairman of the outgoing Assembly pre- shall preside until the permanent chairman is sides at this meeting. chosen." By-Laws of a L.S.A., Art. VIII.

It is preferable to have the election of the The order of business includes: officers of the Assembly immediately following Reading of the call of the meeting the annual election or formation by joint Reading of appropriate Bahá'í passages bearing declaration; however, all nine members of the ing upon the subject of the election

Assembly must be given an opportunity to vote
 Appointment of tellers
 for the officers. In rare instances a meeting for
 Distribution of ballots
 the election of officers cannot be called because
 Prayers for the spiritual guidance of the voters
 of inability on the part of one or more members
 The election by secret ballot
 to attend. In such cases, the best procedure is to
 Presentation of annual reports
 elect or appoint immediately a temporary chair-
 Tellers' report of the election
 man and secretary to serve until such time as all
 Approval of the tellers' report
 members of the Assembly can be present to vote
 Assembly members are elected by plurality in person.
 THE LOCAL SPIRITUAL ASSEMBLY 665
 Permanent officers are elected by secret ballot Assembly, and its nature as a
 constitutional
 and by majority rather than by plurality vote. body, are duly set forth
 in Article VII of the
 (Plurality is the largest number; majority is the By-Laws of the National
 Spiritual Assembly,
 number greater than half, which, in this case, and more definitely defined
 in the By-Laws of a
 is at least five out of thenine.) Local Spiritual Assembly
 approved by the Na-
 When an Assembly is organized, it is to tional Spiritual Assembly as
 recommended by
 report its formation and election of officers to the Guardian. Each Local
 Spiritual Assembly
 the National Spiritual Assembly, together with of the United States,
 whether or not legally in whatever relevant facts may be necessary for
 incorporated, is to function according to those
 recognition of the Assembly. By-Laws, and all members
 of the local Baha'i
 community shall be guided and controlled by
 Dissolution of a Local Spiritual Assembly their provisions.
 Once elected or formed by joint declaration, An essential function of
 Local Spiritual
 an Assembly continues to exist until the next Assemblies is to act as
 intermediaries between
 annual election or until the National Spiritual the local communities and
 the National Spiriti-
 Assembly acts to declare the Assembly dis- tual Assembly. The Local
 Assembly is, therefore, resolved. This decision is not to be made by the fore,
 the proper medium through which local

members of the Local Assembly itself nor by Baha'i communities can communicate with the any regional or national committee. body of their national representatives.

If the number of adult Baha'is in the community becomes less than nine, or other con- Appointment of Committees

ditions arise which make it impossible for the In the appointment of committees, only those

Local Assembly to function, the facts should be committees needed to carry out the activities

reported to the National Assembly for final of the community are necessary. Such commitmentdetermination of the status of the Assembly. tees

are appointed by the Assembly from among the entire membership of the community, have

Authority and Functions specific functions to perform, and are respons-

The Local Spiritual Assemblies are "invested ible to the Assembly who will exercise constant

with an authority rendering them unanswerable and general supervision over their work.

for their acts and decisions to those who elect Before making appointments, it is usually benethem; solemnly pledged to follow, under all

ficial to discuss the special abilities, aptitudes conditions, the dictates of the 'Most Great and personal wishes of the members under

Justice' that can alone usher in the reign of the consideration in relation to the tasks which are

'Most Great Peace' which BahB'u'llah has pro- to be performed by the committees.

claimed and must ultimately establish; charged with the responsibility of promoting at all times Meetings

the best interests of the communities within A meeting of the Spiritual Assembly is valid

their jurisdiction, of familiarizing them with only when it has been duly called, that is, when

their plans and activities and of inviting them each and every member has been informed of

to offer any recommendations they might wish the time and place. The general practice is for

to make; cognizant of their no less vital task the Assembly to decide upon some regular time

of demonstrating, through association with all and place for its meeting throughout the Baha"i

liberal and humanitarian movements, the uni- year, and this decision when recorded in the

versality and comprehensiveness of their Faith ; minutes is sufficient notice to the members.

dissociated entirely from all sectarian organiza- When the regular schedule cannot be followed, tions, whether religious or secular; assisted by or the need arises for a special meeting, the committees annually appointed by, and directly secretary, on request of the chairman, or, in his responsible to them, to each of which a parti- absence or incapacity, of the vice-chairman, or cular branch of Baha'i activity is assigned for of any three members of the Assembly, should study and actions; supported by local funds to send due notice to all the members.

which all believers voluntarily contribute. . ." The procedure for the calling of the Annual

G.P.B.,p. 331.

Meeting is outlined in

Article XI of the By-

The various functions of the Local Spiritual Laws of a Local Spiritual Assembly.

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

The first Local Spiritual Assembly of Mathibatsela, Botswana; Ridvkn, 1973; one member

absent. This is one of several Local Assemblies in Botsn>anawhose membership is composed

entirely of Bushmen. Enrolments among the Bushmen were first reported in May, 1971.

The fist Local Spiritual Assembly of Cayenne, French Guiana; Ridvrin, 1968.

T H E L O C A L S P I R I T U A L A S S E M B L Y

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Prime Requisites

that assembly shall be of

God, but otherwise it

"The prime requisites for them that take shall lead to coolness and alienation that procounsel together are purity of motive, radiance ceed from the Evil One . . . Should they enof spirit, detachment from all else save God, deavour to fulfil these conditions the Grace of attraction to His Divine Fragrances, humility the Holy Spirit shall be vouchsafed unto them,

and lowliness amongst His loved ones, patience and that assembly shall become the centre of

and long-suffering in difficulties and servitude Divine blessings, the hosts of Divine confirmato His exalted Threshold. Should they be tion shall come to their aid, and they shall day

graciously aided to acquire these attributes, by day receive a new effusion of spirit." B.A.,

victory from the unseen Kingdom of Baha shall pp. 22-23.

be vouchsafed to them. In this day, assemblies

of consultation are of the greatest importance RecommendedAgenda

andproced~~re

and a vital necessity. Obedience unto them is an important characteristic of essential and obligatory." B.A., p. 21. Since order is an the BahB'i Faith, BahB'is should conduct their

"The first condition is absolute love and business in an orderly manner.

harmony amongst the members of the Assem- The following agenda is suggested for meetbly. They must be wholly free from estrange- ings of the Local Spiritual Assembly:

ment and must manifest in themselves the Prayer

Unity of God, for they are the waves of one sea,
Reading and approval of minutes of previous
the drops of one river, the stars of one heaven,
meeting

the rays of one sun, the trees of one orchard, the
Report of Secretary (or Corresponding
flowers of one garden. Should harmony of
Secretary) including correspondence of
thought and absolute unity be non-existent,
interest and concern to the body of the
that gathering shall be dispersed and that
believers, and any and all recommenda-
Assembly be brought to naught.

tions duly adopted by the community at
"The second condition:-They must when
the last Nineteen Day Feast.

coming together turn their faces to the King-
Report of Treasurer

dom on High and ask aid from the Realm of
Report of Committees

Glory. They must then proceed with the utmost
Unfinished business

devotion, courtesy, dignity, care and modera-
New business, including conferences with

tion to express their views. They must in every
members of the community and with applimatter search out the truth and not
insist upon

cants for enrolment as members of the
their own opinion, for stubbornness and percommunity
sistence inone's views will lead ultimately to

Closing prayer

discord and wrangling and the truth will remain
hidden. The honoured members must with all
maintaining its

freedom express their own thoughts, and it is in three-fold function of a
body given (within the

A Spiritual Assembly in

no wise permissible for one to belittle the limits of its jurisdiction) an executive, a legislator or another, nay, he must with moderation and a judicial capacity, is charged with the duty of setting forth the truth, and should differences of opinion arise a majority of voices must pre-emptively decide. Its meetings, therefore, revolve around various definite matters which require deliberation and majority. It is again not permitted that any collective decision, and it is incumbent upon the members, one and all, to address themselves to the chairman on the subject under discussion and not introduce matters of decision be not right, for such criticism would be irrelevant to the subject. prevent any decision from being enforced. Baha'i principles of consultation and majority rule are requisite characteristics in Baha'i Administration, and harmony and with love and purity of motive, and should the least trace of represent radical departures from the generally accepted rules of procedure prevail the result shall be darkness. . . If this be so regarded, action, the chairman takes part in the discussion, and a majority decision becomes unanimous and binding upon all. There is no minority opinion in Baha'i Administration; the decision of the majority is the decision of all. has priority over all other motions except the motion to fix the time of the next meeting. The motion to adjourn is not debatable and cannot be amended. It requires a majority vote. Before First, ascertainment and agreement upon the facts; point out items of unfinished business on the agenda, so that the members

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THE BAHÁ'Í WORLD

sion, and a majority decision becomes unanimous and binding upon all. There is no minority opinion in Baha'i Administration; the decision of the majority is the decision of all. has priority over all other motions except the motion to fix the time of the next meeting. The motion to adjourn is not debatable and cannot be amended. It requires a majority vote. Before First, ascertainment and agreement upon the facts; point out items of unfinished business on the agenda, so that the members

will know whether administrative principle which is involved; to vote for or against adjournment at that Third, full and frank discussion of the matter, moment. leading up to the offering of a resolution; and A motion may be withdrawn by the mover, Forthwith, voting upon the resolution. provided no one objects, and before a vote has A resolution, or motion, is not subject to been taken. discussion or vote until duly made and seconded- When the Assembly has taken action upon ed. It is preferable to have each resolution any matter, the action is binding upon all clear and complete in itself, but when an amendment- members, whether present or absent from the ment is duly made and seconded, the chairman meeting at which the action was taken. He shall call for a vote on the amendment first and dual views and opinions must be subordinated then on the original motion. An amendment to the will of the Assembly when a decision has must be relevant to, and not contravene, the been made. A Spiritual Assembly is an administrative unit, as it is a spiritual unit, and therefore trative unit, as it is a spiritual unit, and therefore should be considered at a time. The procedure no distinction between "majority" and "minor for handling motions is : ity" groups or factions can be recognized. Each 1. Statement of motion member must give undivided loyalty to the 2. Second institution to which he or she has been elected. 3. Discussion of the motion Any action taken by the Assembly can be 4. Voting reconsidered at a later meeting, on motion duly 5. Announcement of the result of the voting. made, seconded and carried. This reconsideration- Amendments are to be voted on before the tion, according to the result of the consultation, main motion. Motions can be amended only may lead to a revision or the annulment of the once, by one of the following actions; adding, prior action. If a majority is unwilling to re-striking out, inserting, striking out and insert- consider the prior action, further discussion of ing, substituting, dividing. the matter by any member is improper. An action may be agreed upon by the Assembly without going through the

formality of making a motion and voting upon it; however responsibility in filling if the agreement is not unanimous the question of inability of any member must be put to a vote. to attend the meetings. "It is only too obvious that unless a member The chairman, or other presiding officer, has the same right and responsibility as other members of the Assembly, it would be impossible for him to discharge the duties upon all matters being considered by the incumbent upon him, and to fulfil his responsibilities as a representative of the community. Discussion of any subject before the Assembly may be terminated by a motion duly made, the obligation and capacity seconded and voted, calling upon the chairman city to remain in close touch with local Bahá'í to put the matter to a vote or to proceed to the activities, and ability to attend regularly the sessions of the next matter on the agenda. The purpose of this Assembly." Letter from Shoghi Effendi, Feb. 16, 1935. procedure is to prevent any member or members from unnecessarily prolonging the discussion beyond the point at which full opportunity the Assembly vacancy also one of its officers, the Assembly involves

THE LOCAL SPIRITUAL ASSEMBLY 669

is filled in the usual manner by election at a discussion. Names are of importance, however, when the minutes record special meeting of the local Bahá'í community, reports given on after which the entire Assembly elects the new special assignments or situations, or when officer. assignments are given to particular individuals. If a decision is adopted by common consent Minutes without the formality of a motion, even this The Spiritual Assembly, as a permanent decision should be clearly stated by the chairbody, is responsible for maintaining all minutes man and recorded in the minutes so that there of its meetings, important records and correspondence is no question as to what action was agreed upon by the group. pondence, and financial records throughout its

existence as a Baha'i institution. Each officer, Correspondence should be listed in the minutes. Copies of therefore, on completing his or her term of important outgoing correspondence, shall turn over to the Assembly all records and files pertaining to the business of the Assembly should be kept for the files.

the Assembly. A permanent record of minutes in the minutes .of Record should be made is of special importance and necessity when an consultation with individuals meeting with the Assembly, whether Assembly is incorporated, because situations requested by the individual or the Assembly. Minutes should be produced which would make it necessary to produce the minutes for inspection by state authorities. They should be corrected and approved by the Assembly before they become a matter of interest in the future should be kept in the local permanent record. archives. Records of Nineteen-Day Feasts need in-

It is vitally important that each Local Spiritual Assembly maintain a complete file of Bahh'i the community to be presented to the Local Spiritual Assembly, with News and the U.S. Supplement for reference on the background necessary for understanding them. various directives regarding laws and procedures, teaching suggestions, and other pertinent information. It should also maintain and Minutes of Assembly meetings are not read at the Nineteen-Day Feasts; only the actions taken by the Assembly keep up to date a file of all special instructions which concern the community affairs are and statements from the National Spiritual judgement of what should be shared at the value. Feasts belongs to the Local Spiritual Assembly.

Minutes are the permanent official record of the meeting taken by a secretary. If the community is large and the Assembly handles a Legal Incorporation fifteen or more Local Assemblies having great amount of business, a recording secretary active adult believers in

the community are
 may be elected to record the minutes. The authorized to effect legal
 incorporation.
 minutes should include all essential details, To do so the matter
 should be presented at a
 such as the election of the Assembly and its Nineteen-Day Feast and a
 recommendation
 officers at the beginning of each year, by-election adopted which expresses
 the desire of the
 tions for filling vacancies on the Assembly community that the
 Spiritual Assembly be
 occurring during the year, attendance of all legally incorporated.
 members at its meetings, new enrolments and The Bahd'i World
 volumes reproduce many
 transfers, marriages and deaths. local Certificates of
 Incorporation which supply
 All carried motions are recorded in the models for consideration by
 the Assembly's
 minutes. The minutes should be written in such attorney. What is
 incorporated is the Spiritual
 a way as to provide sufficient background to Assembly, not the entire
 community. The comunderstand the reason for the motions and munity
 is associated with the instrument
 decision, but the entire discussion does not through the annual
 election of the Local Assemneed to be recorded. It is not necessary to record
 bly and the Spiritual Assembly's authority to
 names of individuals making and seconding enrol new believers and
 determine the membermotions or making comments during the dis- ship
 list.

'f W O R L D

The Articles of Incorporation are to make part of the Feast the friends
 may be guided
 proper reference to the Central Figures of the by the instructions printed
 in Bah6'i News
 Faith and to the National Spiritual Assembly. quoting the following
 excerpt from a letter to a
 If necessary, the National Assembly on request believer from the Guardian
 through his assistwill provide an example of how this is to be ant
 secretary dated April 27, 1956, "The Writdone.
 ings of the Bab and BahB'u'llah can certainly be
 Before the Incorporation papers are record- read at any time at any place;
 likewise the
 ed, a copy is to be sent to the National Spiritual Writings of 'Abdu'l-Baha
 are read freely during
 Assembly for final approval. After recording, the spiritual part of the
 Feast. The Guardian
 three photostatic copies of the recorded Articles has instructed that during

the spiritual part of
are to be sent to the National Spiritual Assem- the Feast, his own writings
should not be read.

bly, together with a photograph of the nine In other words, during the
spiritual part of the
Assembly members. Feast, readings should be
confined to the
Incorporation must be preserved in accord- Writings of the Bab,
Baha'u'llah and to a lesser
ance with the manner prescribed by state law. extent, of the Master; but
during that part of
the Feast the Guardian's writings should not be
THE NINETEEN-DAY FEAST read. During the period of
administrative dis-
The institution of the Nineteen-Day Feast cussion of the Feast, then the
Guardian's writprovides the recognized and regular occasion ings may be read.
Of course, during the adminifor general consultation on the part of the com-
strative part of the Feast there can be no objecmunity, and for consultation
between the tion to the reading of the Writings of the Bib,
Spiritual Assembly and the members of the Baha'u'llah or 'Abdu'l-Baha." BahLi'i
News,
community. The conduct of the period of con- Jan. 1959.
sultation at Nineteen-Day Feasts is a vital func- BahB'is should regard
this Feast as the very
tion of each Spiritual Assembly. heart of their spiritual
activity, their participa-
From words of 'Abdu'l-Baha, "The Nine- tion in the mystery of the Holy
Utterance, their
teen-Day Feast was inaugurated by the Bab and steadfast unity one with another
in a universalratified by Baha'u'llah, in His Holy Book, the ity raised high
above the limitations of race,
Aqdas, so that people may gather together and class, nationality, sect, and
personality, and
outwardly show fellowship and love, that the their privilege of contributing to
the power of
Divine mysteries may be disclosed. The object the Cause in the realm of
collective action.
is concord, that through this fellowship hearts
may become perfectly united, and reciprocity Attendance
and mutual helpfulness be established. Because Only members of the
BahL'i community and
the members of the world of humanity are visiting Baha'is from other localities
may attend
unable to exist without being banded together, these meetings. Young people
between fifteen
co-operation and helpfulness is the basis of and twenty-one years of age, who
have declared

human society. Without the realization of these their acceptance of the qualifications of memtwo great principles no great movement is bership in the Faith are considered as members pressed forward." B.W., Vol. XII, p. 298. although they are referred to as BahB'i youth.

The Nineteen-Day Feast has been described Children up to age fifteen, of BahB'i parents, by the Guardian as the foundation of the may also attend the Nineteen-Day Feasts.

World Order of BahB'u'llah. It is to be con- Regular attendance at the Nineteen-Day ducted according to the following programme: Feast is incumbent upon every BahB'i, illness the first part, entirely spiritual in character, is or absence from the city being the only justifidevoted to the reading of BahB'i Prayers and cation for absence. Believers are expected to selections from the Baha'i Sacred Writings; the arrange their personal affairs so as to enable second part consists of general consultation them to observe the BahB'i calendar.

on the affairs of the Cause; the third part is the material feast and social meeting of all the Order ofBusiness for the ConsultationPeriod

believers, and should maintain the spiritual The chairman or other appointed representanature of the Feast. tive of the Spiritual Assembly presides during

In selecting the readings for the devotional the period of consultation.

THE LOCAL SPIRITUAL ASSEMBLY 67 1

The Spiritual Assembly reports to the com- The secretary of the Assembly records each resolution adopted by the munity whatever communications have been as the various community, as well received from the World Centre and the suggestions advanced during the National Spiritual Assembly, as well as other meeting, in order to report these to the Spiritual Assembly for its correspondence of concern to all believers of consideration. Whatever action the Assembly takes the community. This does not necessarily mean is to be reported at a later Nineteen-Day that all communications must be read in full at Feast.

the Feast. It should be borne in mind that the consulta-

A matter of vital importance at this meeting tion period of the Nineteen-Day Feast is not the time for the Local is consideration of national and international

Spiritual Assembly to

Baha'i affairs, to strengthen the capacity of the community to co-operate in promotion of the nature should be

larger BahB'i interests and to deepen the understanding of all believers concerning the relation Nineteen-Day Feast.

of the local community to the Baha'i World with which believers

Community.

Feasts, the Master has

The Assembly likewise reports its own activities from everyties and plans, including committee appointments that may have been made since the last

Feast, the financial report, arrangements made

CONSULTATION

for public meetings, and in general shares with consultation is of vital importance; but spiritual conference and not the

Faith. These reports are to be followed by views is intended. . .

general consultation.

contradiction are unfortunate

Provision is to be made for reports from committees, with discussion of each report. statement that consultation

The meeting is to be open for suggestions and investigation of

recommendations from individual believers to opinion should not

the Local Spiritual Assembly on any matter right but set it forth as a

affecting the Cause. Such recommendations consensus of opinion; for

must be adopted by majority vote of the community becomes apparent when two

munity members present before constituting a P.U.P., pp. 68-69.

resolution to be considered by the Local Spiritual consultation, which contual Assembly.

stitutes one of the basic laws of the Administra-

Through this means individual Baha'is find all BahB'i activities

consult and make

Matters of a personal

brought to the Spiritual

the community at the

Concerning the attitude

should come to these

said, "You must free

committee appoint-

thing that is in your hearts, before you enter."

ments that may have been made since the last

Feast, the financial report, arrangements made

"In this Cause,

community all matters that concern the

portance; but spiritual conference and not the

Faith. These reports are to be followed by mere voicing of personal

views is intended. . .

Antagonism and

and always destructive of

truth. . . The purpose

is to emphasize the

must have for its object the

truth. He who expresses an

voice it as correct and

contribution to the

the light of reality

opinions coincide. . ."

"The principle of

tion, shpuld be applied to

in the Nineteen-Day Feast the channel through which affect the collective interests of the Faith

which to make suggestions and recommendations for it is through co-operation and continued

tions to the National Spiritual Assembly. These exchange of thoughts and views that the Cause

recommendations are offered first to the local can best safeguard and foster its interests. Individual initiative, personal ability and resource community come before the Local Assembly, which fulness, though indispensable, are, unless supthen may in its discretion forward the recom- ported and enriched by'the collective experience

mentations to the National Spiritual Assembly and wisdom of the group, utterly incapable of

accompanied by its own considered view. achieving such a tremendous task." Shoghi

Upon each member of the community lies Effendi, Baha'i News, Nov. 1933.

the obligation to make his or her utmost con- "Shoghi Effendi firmly believes that consultation, the ideal being a tation must be maintained between the NSA

gathering of Baha'is inspired with one spirit and the entire body of the believers, and that

and concentrating upon the one aim to further such consultation, while the Convention is not

the interests of the Faith. in session, can best be maintained through the

Baha'i visitors attending a Feast do not take agency of the Local Assemblies, one of whose

part in the consultation of the community un- essential functions is to act as intermediaries

less invited to do so. between the local communities and their

national representatives. The main purpose of	will be communicated to
both the Local Assemthe Nineteen-Day Feast is to enable individual	bly
and to the person or persons who made the	
believers to offer any suggestion to the Local	appeal.
Assembly which in its turn will pass it to the	This procedure is in
accordance with both	
NSA. The Local Assembly is, therefore, the	the national and local
By-Laws.	
proper medium through which local BahB'i	Any complaint received
by the National	
communities can communicate with the body	Assembly from a member or
members of a local	

of the national representatives." Letter on behalf of Shoghi Effendi, Nov. 18, 1933. community who have not first submitted their complaint to the Local Assembly will be re- turned to those making the protest, with a copy of the letter being sent of the Cause lies the principle of the undoubted of the letter being sent to the Local Assembly right of the individual to self-expression, his for its information. In such a case the Local freedom to declare his conscience and set forth Assembly is to call the person or persons in for his views. . . consultation and act upon the complaint.

"Let us also bear in mind that the keynote An essential function of the Local Spiritual Assembly is the of the Cause of God is not dictatorial authority maintenance of unity and debut humble fellowship, not arbitrary power, but votion among the believers. As "Trustees of the the spirit of frank and loving consultation. Merciful" the Spiritual Assembly must be self-

Nothing short of the spirit of a true BahB'i can less and impartial, considerate of the rights of the individual, but firm hope to reconcile the principles of mercy and the individual, but firm and steadfast in upjustice, of freedom and submission, of the holding the vital truths of the Revelation and obedience to its sanctity of the right of the individual and of institutions. Therefore, they must discriminate between self-surrender, of vigilance, discretion and transient and trivial and situations which are prudence on the one hand, and fellowship, those which threaten candor, and courage on the other." B.A., to disrupt the community. A distinction is to be made between personalities pp. 63-64. who cause disturbances because they lack grounding in the basic

DECISIONS AND APPEALS

Teachings and attitudes of the BahB'i life, and At this crucial stage in the history of our those who deliberately cause trouble because Faith it seems advisable to emphasize to each in their hearts they do not accept the principle of authority as vested in Local Assembly an important principle of ad- the Manifestation, or ministration which has been too frequently in the institutions of the Baha'i World Comoverlooked. This principle establishes the munity. National Assembly as the court of appeal from The Local Assembly is

responsible for decisions of Local Assemblies when protested with all local problems, but can call upon by one or more members of the community as the National Spiritual Assembly for advice if unjust or as not conforming to the actual facts. necessary. A court of appeal is not responsible for determining the facts but only for reviewing the local ing two or more local communities, however, decision based upon the facts assembled by the acts directly and deals with the problems as the Local Assembly itself. On receiving an appeal court of original jurisdiction, since no Local the National Spiritual Assembly will send a Assembly has authority outside its own civil copy of it to the Local Assembly and request its area. opinion. When this is received the case will be "The authority of the NSA is undivided and unchallengeable in all matters pertaining to the National Assembly and a final decision made. administration of the Faith throughout the United States, . . . The National Assembly can decide only upon therefore, the obedience of the facts presented to it; therefore, when a individual Bah'is, delegates, groups and matter is submitted to it, all obtainable facts, Assemblies to that authority is imperative and together with supporting documentary evidence should be wholehearted and unqualified. He is convinced that the dence should be included. The National Assembly's decision, whether approving or disapprov- and complete application of this vital provision of the Administration is essential to the maintenance of the highest degree of unity among the secret of right living." Shoghi Effendi, Bahci'i News, Sept. 1926. "As the activities of the American Bah'i community expand, and its worldwide prestige correspondingly increases, the institution of the National Fund, the

bedrock on which all
 other institutions must necessarily rest and be
 THE B A H FUND ~ ~ established, acquires added
 importance, and
 "As the progress and extension of spiritual should be increasingly
 supported by the entire
 activities is dependent and conditioned upon body of the believers,
 both in their individual
 material means, it is of absolute necessity that capacities, and
 through their collective efforts,
 immediately after the establishment of Local as whether organized as
 groups or as Local
 well as National Spiritual Assemblies, a BahB'i Assemblies. The supply
 of funds, in support of
 Fund be established, to be placed under the the National Treasury,
 constitutes, at the preexclusive control of the Spiritual Assembly.
 ent time, the lifeblood of these nascent institu-
 All donations and contributions should be tions you are labouring
 to erect. Its importance
 offered to the treasurer of the Assembly, for the cannot, surely, be
 overestimated. Untold
 express purpose of promoting the interests of blessings shall no
 doubt crown every effort
 the Cause, throughout that locality or country. directed to that end."
 M.A., p. 5.
 It is the sacred obligation of every conscientious "In connection with
 the institution of the
 and faithful servant of Baha'u'llah who desires National Fund . . . I
 feel urged to remind you of
 to see His Cause advance, to contribute freely the necessity of ever
 bearing in mind the cardinal and generously for the increase of that Fund.
 nal principle that all contributions to the Fund
 The members of the Spiritual Assembly will at are to be purely and
 strictly voluntary in
 their own discretion expend it to promote the character . . ." B.A.,
 p. 101.
 Teaching Campaign, to help the needy, to "Moreover, we
 should, I feel, regard it as an
 establish educational BahB'i institutions, to axiom and guiding
 principle of BahB'i adminisextend in every way possible their sphere of
 tration that in the conduct of every specific
 service. I cherish the hope that all the friends, Baha'i activity, as
 different from undertakings
 realizing the necessity of this measure will bestir of a humanitarian,
 philanthropic, or charitable,
 themselves and contribute, however modestly character, which may
 in future be conducted

at first, towards the speedy establishment and under Baha'i auspices,
only those who have
the increase of that Fund . . ." B.A., pp. 41- already identified
themselves with the Faith and
42. are regarded as its
avowed and unreserved
"We must be like the fountain or spring that supporters, should be
invited to join and collais continually emptying itself of all that it has
borate." B.A., p. 182.
and is continually being refilled from an invis- A statement from
the National Treasurer is
ible source. To be continually giving out for the included in an issue
of the Bahri'i News each
good of our fellows undeterred by the fear of year, setting out the
various funds-interpoverty and reliant on the unfailing bounty of
national, national, and local-with instructhe Source of all wealth and all
good-this is tions for making contributions to each of them.

ABBREVIATIONS USED I N THIS SECTION

B. A. Bahri'i Administration
Bahri'i News U.S. Bahri'i News
B.W. The Bahri'i World
G.P.B. Godpasses By
M.A. Messages to America
P.U.P. The Promulgation of Universal Peace
The first Local Spiritual Assemblj~of Sun Pablo Jocopilas, Guatemala; Ridvbn,
1971.

Tile first Local Spiritual Assembly of Bhutan, Eastern Hirnalayas; Ridvcin,
1972. Mr. K. S.

Sisoclia, centre front, is the pioneer to Bhutan.

THE LOCAL SP I R I T U A L ASSEMBLY 675

2 . BY-LAWS O F A LOCAL SP I R I T U A L ASSEMBLY

We, the undersigned members of the Spiritual Assembly of the Bahi'is of . . . ,
desiring to
incorporate this body do hereby adopt the following By-Laws:

THE Trustees, i.e., the members of the Spiritual Assembly, recognize that this
action has been
taken in full unanimity and agreement. They acknowledge for themselves and on
behalf of their
successors the sacred meaning and universal purpose of the BahB'i Faith, the
teachings and
principles of which fulfil the divine promise of all former revealed religions.

ARTICLE I1

In administering the affairs of the Baha'i religion under this Corporation for
the benefit of

the Bahá'ís 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-Laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout . . .'

The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of . . . , including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in relationship to the National Spiritual Assembly, the Universal House of Justice, other local Bahá'í communities and the general public in . . . It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the Meetings of consultation, and the Annual Meeting at which the members of the Assembly are elected. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall have exclusive authority to conduct Bahá'í marriage ceremonies and issue Bahá'í 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 Bahá'í community, for the information and approval of the National Assembly. 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 Baha'i community of . . . are national in scope and hence
subject to the jurisdiction
of the National Assembly. 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 Baha'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 Universal
House of Justice for review and final decision of any matter related to the
Faith in . . .

The Spiritual Assembly, in administering this Corporation, shall ever bear in
mind the ideals
upheld in the Sacred Writings of the Baha'i Faith respecting the relationships
of a Spiritual
Name of country or region.
Assembly to its BahB'i community, respecting the relations of BahB'is to one
another in the
community, and the relationships of Baha'is to all non-BahB'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 Baha'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 Baha'u'llah, and to promote in
every way possible
the BahB'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 . .
.l in all matters
declared by the National Spiritual Assembly to be of general Baha'i importance
and concern.
It shall rigorously abstain from any action or influence direct or indirect,
that savours of intervention
on the part of a BahB'i body in matters of public politics and civil

jurisdiction. It shall encourage
intercourse between the Baha'i community of . . . and other recognized BahB'i
communities,
issuing letters of introduction to Baha'is travelling from . . . and passing
upon letters of introduction issued by other BahB'i Assemblies. It shall regard
its authority as a means of rendering service
to BahB'is and non-Baha'is and not as a source of arbitrary power. While
retaining the sacred
right of final decision in all matters pertaining to the Baha'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.

ARTICLE V

The Baha'is o f . . . for whose benefit this Corporation has been established
shall consist of all
persons of the age of 15 years or over resident in . . . who are accepted by
the National Spiritual
Assembly as possessing the qualifications of Baha'i faith and practice required
under the following
standard set forth by the Guardian of the Faith:
Full recognition of the station of the Bab, the Forerunner, of BahB'u'llah, the
Author and of
'Abdu'l-Baha, the True Exemplar of the Baha'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-BahB's sacred Will; and close association with the spirit as
well as the form of
Baha'i Administration throughout the world.
Upon attaining the age of 21 years, a Baha'i is eligible to vote and to hold
elective office.

ARTICLE VI

The Spiritual Assembly shall consist of nine Trustees chosen from among the
BahB'is o f . . . ,
who shall be elected by these Baha'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.

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 Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in Name of country or region.

THE LOCAL SPIRITUAL ASSEMBLY

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his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however, that the Annual Meeting of the Assembly shall be held on April 21, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

SECTION 1. 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 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 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.

SECTION 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Spiritual Assembly impossible, the election shall be under the supervision of the National Spiritual Assembly.

ARTICLE IX

The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of . . .

ARTICLE X

SECTION 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavouring to compose the difference of opinion invite the said member or members to make appeal to the National Spiritual Assembly and notify that body of the condition of the matter and the readiness of the Assembly to become party to that appeal.

SECTION 2. In the same manner, if any difference arises between the Assembly and another Local Assembly, or Assemblies, in . . . I, the Assembly shall report the matter to the National Assembly and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

SECTION 3. 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 Baha'i community o f . . . , it shall, after seeking to compose its difference of opinion with the National Assembly in direct consultation, have the right to make appeal to the Universal House of Justice.

SECTION 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local BahB'i concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the Local Assembly.

ARTICLE XI

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 Baha'i community.

SECTION 1. 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.

SECTION 3. All voting members of the local BahB'i community are eligible for election as

members of the Spiritual Assembly.

SECTION 4. 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

Name of country or region.

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all income and expenditure of its fund, reports of its committees and presentation of any other

matters pertaining to the affairs of the Bahfi 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.

ARTICLE XI1

In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the BahB'i

community throughout the year at intervals of nineteen days, in accordance with the calendar

incorporated in the teachings of the Baha'i Faith.

The seal of the Corporation shall be circular in form, bearing the following inscription:

The Spiritual Assembly of the BahB'is of. . .

ARTICLE XIV

Alternative "A"

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.

Alternative "B"

These By-Laws may be amended only by majority action of the National Spiritual Assembly,

which, in making amendments, does so for the By-Laws of all Local Spiritual Assemblies throughout l

Name of country or region.

The firartLocal Spiritual Assembly of Kimo, New Guinea, Ridvcin, 1968. This is

one of many

Local Assemblies in the Highlands District of North-eastern New Guinea.

THE NON-POLITICAL CHARACTER

THE Baha'i principles clearly define and Through them the
brightness of your light can
explain the non-political character of the Faith, be shed upon the
whole earth . . ."2
and serve as a guide for conduct in the relations The aim of the
Faith is to produce the reality of virtue in souls
of BahB'is with one another, with their fellow
and evolve institutions capable of dealing with
men, and in their relations with different de- of the revealed
social matters justly, in the light of the revealed
partments of the civil government. A brief suni- from the province
truths. This is entirely distinct
many of excerpts from the BahB'i Writings will
filled by partisan civil institushow that non-participation in political
affairs tions.
is one of the basic axioms of Baha'i action. 'Abdu'l-BahA
counselled the Baha'is from
The keynote to this theme may be found in the early beginnings of
the American Baha'i
the Writings of Baha'u'llah. He has stated : community not to
discuss political affairs.
"That one is indeed a man who, today, dedi- ". . . All
conferences (i.e., all consultation and discussion) must be
cateth himself to the service of the entire human
regarding the matters of benefit, both as a
race. The Great Being saith: Blessed and happy whole and individually, such
is he that ariseth to promote the best interests as the guarding of
all in all cases, their protecof the peoples and kindreds of the earth. In
tion and preservation, the improvement of
another passage He hath proclaimed: It is not character, the
training of children, etc.
for him to pride himself who loveth his own "If any person
wishes to speak of governcountry, but rather for him who loveth the
ment affairs, or to interfere with the order of
whole world. The earth is but one country, and government, the
others must not combine with
mankind its citizens."1 him because the Cause
of God is withdrawn
"Sow not the seeds of discord among men, entirely from political
affairs; the political
and refrain from contending with your neigh- realm pertains only
to the Rulers of those

bour . . . Open, O people, the city of the human matters; it has
 nothing to do with the souls who
 heart with the key of your utterance. . . are exerting their
 utmost energy to harmonizing
 "That which beseemeth you is the love of affairs, helping
 character and inciting (the
 God, and the love of Him Who is the Mani- people) to strive for
 perfections. Therefore no
 festation of His Essence, and the observance of soul is allowed to
 interfere with (political) whatsoever He chooseth to prescribe unto you,
 ters, but only in that which is ~ommanded."~
 did ye but know it. With the
 development of a world-wide ad-
 "Say: Let truthfulness and courtesy be your ministrative structure
 within the Baha'i Faith,
 adorning. Suffer not yourselves to be deprived institutions have
 been set up in national and
 of the robe of forbearance and justice, that the local areas which
 assure the unity and integrity
 sweet savours of holiness may be wafted from of the Faith. In
 unfolding these administrative
 your hearts upon all created things. Say: Be- institutions Shoghi
 Effendi has reiterated the
 ware, O people of Baha, lest ye walk in the ways importance of the
 non-political character of the
 of them whose words differ from their deeds. Baha'i teachings in a
 letter written March 21,
 Strive that ye may be enabled to manifest to the 1932, to the Baha'is
 of the United States and
 peoples of the earth the signs of God, and to Canada:
 mirror forth His commandments. Let your "I feel it,
 therefore, incumbent upon me to
 acts be a guide unto all mankind, for the pro- stress, now that the
 time is ripe, the importance
 fessions of most men, be they high or low, differ of an instruction
 which, at the present stage of
 from their conduct. It is through your deeds the evolution of our
 Faith, should be increasthat ye can distinguish yourselves from others.
 ingly emphasized, irrespective of its application
 Gleaningsfrom the Writings of Bahri'u'llrih, p. 250. ibid.. pp.
 303-305. Bahd'i WorldFaith, p. 407.
 to the East or to the West. And this principle in every land, must
 necessarily involve. Let
 is no other than that which involves the non- them affirm their
 unyielding determination to
 participation by the adherents of the Faith of stand, firmly and
 unreservedly, for the way of

BahB'u'llih, whether in their individual capacities or collectively as Local or National Assemblies, in any form of activity that might become worthy agencies of interpreted, either directly or indirectly, as an inter-which incarnates God's imference in the political mutable Purpose for all men. government. Whether it be in the publications unmistakably clear that which they initiate and supervise; or in their implies neither the slightest official and public deliberations; or in the posts cause and interests of their they occupy and the services they render; or in involves any insubordination the communications they address to their authority of recognized and fellow-disciples; or in their dealings with men governments. Nor does it constitute of eminence and authority; or in their affiliated sacred obligation to protions with kindred societies and organizations, mote, in the most effective manner, the best it is, I am firmly convinced, their first and sacred government and people. It obligation to abstain from any word or deed cherished by every true and that might be construed as a violation of this BahB'u'llah to serve, in an vital principle. Theirs is the duty to demonstrate, on one hand, their unqualified loyalty of the country to which he and obedience to whatever is the considered that would entail no judgment of their respective governments. standards of integrity "Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, the Baha'i communities with the policies of their governments and the world multiplies and their schemes and programmes of parties and force, becomes increasingly	BahB'u'llih, to avoid bickerings inseparable politician, and to that Divine Polity affairs of any particular "It should be made such an attitude indifference to the own country, nor on their part to the established a repudiation of their interests of their indicates the desire loyal follower of unselfish, the highest interests belongs, and in a way departure from the high and truthfulness associated of his Faith. "As the number of in various parts of the power, as a social

tions. In such controversies they should assign no apparent, they will no doubt find themselves innocent, take no side, further no design, and increasingly subjected to the pressure which men identify themselves with no system prejudicial to the authority and influence, in the political doctrine the best interests of that worldwide Fellowship maintain, will exercise in the hope of obtaining the support they require for the advancement of their aims. These Let them beware lest they allow themselves to become the tools of unscrupulous politicians, feel a growing need of the good-will and the assistance of their or to be entrapped by the treacherous devices of the plotters and the perfidious among their respective governments in their efforts to widen the scope, and to consolidate their countrymen. Let them so shape their lives and date the foundations, of the institutions to regulate their conduct that no charge of secrecy, committed to their charge. Let them beware lest, in of fraud, of bribery, or of intimidation may, their eagerness to further the aims of their beloved Cause, they however ill-founded, be brought against them. should be led unwittingly Let them rise above all particularism and partisanship, to bargain with their Faith, to compromise with their essential principles, or to sacrifice, in regulations, the transient passions that agitate turn for any material advantage which their the face, and engage the attention, of a changing institutions may derive, the integrity of their world. It is their duty to strive to distinguish, as spiritual ideals. Let them proclaim that in what clearly as they possibly can, and if needed with ever country they reside, and however advanced the aid of their elected representatives, such their institutions, or profound their desire to enforce the laws, and posts and functions as are either diplomatic or apply the principles, political from those that are purely administrative, enunciated by Baha'u'llah, they will, unhesitating in character, and which under no circumstances are affected by the changes and chances and the application of such principles to the requirements and legal that political activities and party government, enactments of their

NON-POLITICAL CHARACTER OF THE BAHAI FAITH

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respective governments. Theirs is not the purpose. And again: "The Bahai Faith as it forges

pose, while endeavouring to conduct and per- ahead throughout the western world and

fect the administrative affairs of their Faith, to particularly in lands where the political machinviolate, under any circumstances, the pro- ery is corrupt and political passions and previsions of their country's constitution, much judices are dominant among the masses, should less to allow the machinery of their adminis- increasingly assert and demonstrate the fact

tration to supersede the government of their that it is non-political in character, that it

respective countries. stands above the party, that it is neither apa-

"It should also be borne in mind that the thetic to national interests nor opposed to any

very extension of the activities in which we are party or faction, and that it seeks through

engaged, and the variety of the communities administrative channels, rather than through

which labour under divers forms of government diplomatic and political posts to establish,

so essentially different in their standards, poli- beyond the shadow of a doubt, the capacity,

cies, and methods, make it absolutely essential the sane patriotism, the integrity and highfor all those who are the declared members of mindedness of its avowed adherents. This is

any one of these communities to avoid any the general and vital principle; it is for the Naaction that might, by arousing the suspicion or tional representatives to apply it with fidelity

exciting the antagonism of any one govern- and v i g o ~ r . " ~

ment, involve their brethren in fresh persecu- These instructions

raised the question

tions or complicate the nature of their task. whether Baha'is should vote in any public

How else, might I ask, could such a far-flung election. A Tablet revealed by 'Abdu'l-Baha to

Faith, which transcends political and social Mr. Thornton Chase was sent to the Guardian,

boundaries, which includes within its pale so and the following reply was received, dated

great a variety of races and nations, which will January 26,1933 :

have to rely increasingly, as it forges ahead, on "The Guardian fully recognizes the authenthe good-will and support of the diversified and ticity and controlling influence of this instruccontending governments of the earth-how tion from 'Abdu'l-Bahi upon the question. He,

else could such a Faith succeed in preserving however, feels under the responsibility of statits unity, in safeguarding its interests, and in

ing that the attitude taken by the Master (that

ensuring the steady and peaceful development is, that American citizens are in duty bound to vote in public of its institutions? elections) implies certain reservations. He, therefore, lays it upon the individual conscience to see that by considerations of selfish expediency, but is instructions no BahB'i in following the Master's BahB'i participation in actuated, first and foremost, by the broad suffer themselves to be vote for an officer nor of a programme or policy principle that the followers of Baha'u'llah will, BahB'i participation in the affairs of the Republic under no circumstances, that individual lic shall involve acceptance by that individual involved, whether as individuals or in their of a programme or policy that contravenes any vital principle, collective capacities, in matters that would en- spiritual or social, of the Faith." The Guardian added to tail the slightest departure from the fundamen- this letter the following tal verities and ideals of their Faith. Neither the postscript: "I feel it incumbent upon me to clarify the above charges which the uninformed and the malici- statement, written in my behalf, by stating that ous may be led to bring against them, nor the no vote cast, or office undertaken, by a Baha'i allurements of honours and rewards, will ever should necessarily constitute acceptance, induce them to surrender their trust or to by the voter or office holder, of the entire deviate from their path. Let their words pro- programme of any political party. No Baha'i can be claim, and their conduct testify, that they who Republican or Democrat, regarded as either a side, are actuated by no selfish ambition, that all else, the supporter of the principles enunciated they neither thirst for power, nor mind any ated by Baha'u'llah, with which, I am firmly convinced, the wave of unpopularity, of distrust or criticism, programme of no political party is completely which a strict adherence to their standards harmonious."~ might provoke."l U.S. Baha'i News, December, 1932. 3ibid., April, 1933. The World Order of Baha'u'llah, pp. 64-67. acknowledge the bond that In a letter dated March 16, 1933, the Guardian vitally links them

ian sent these further details: to itself. This
 universal, this transcending love
 "As regards the non-political character of which the followers of the
 BahB'i Faith feel for
 the BahB'i Faith, Shoghi Effendi feels that there their fellow-men, of
 whatever race, creed, class
 is no contradiction whatsoever between the or nation, is neither
 mysterious nor can it be
 Tablet (to Thornton Chase, referred to above) said to have been
 artificially stimulated. It is
 and the reservations to which he has referred. both spontaneous and
 genuine. They whose
 The Master surely never desired the friends to hearts are warmed by the
 energizing influence
 use their influence towards the realization and of God's creative love
 cherish His creatures
 promotion of policies contrary to any of the for His sake, and
 recognize in every human face
 principles of the Faith. The friends may vote, if a sign of His reflected
 glory.
 they can do it, without identifying themselves "Of such men and women
 it may be truly
 with one party or another. To enter the arena said that to them 'every
 foreign land is a father of party politics is surely detrimental to the best
 land, and every fatherland a foreign land.' For
 interests of the Faith and will harm the Cause. their citizenship, it
 must be remembered, is in
 It remains for the individuals to so use their the Kingdom of
 BahB'u'llBh. Though willing
 right to vote as to keep aloof from party poli- to share to the utmost
 the temporal benefits and
 tics, and always bear in mind that they are the fleeting joys which
 this earthly life can convoting on the merits of the individual, rather
 fer, though eager to participate in whatever
 than because he belongs to one party or an- activity that conduces to
 the richness, the hapother. The matter must be made perfectly clear
 piness and peace of that life, they can, at no
 to the individuals, who will be left free to exer- time, forget that it
 constitutes no more than a
 cise their discretion and judgment. But if a cer- transient, a very brief
 stage of their existence,
 tain person does enter into party politics and that they who live it are
 but pilgrims and waylabours for the ascendancy of one party over
 farers whose goal is the Celestial City, and
 another, and continues to do it against the ex- whose home the Country of
 never-failing joy
 pressed appeals and warnings of the Assembly, and brightness.

then the Assembly has the right to refuse him "Though loyal to their
respective governthe right to vote in BahB'i elections."l ments,
though profoundly interested in any-
That this principle, as do all Baha'i prin- thing that affects their
security and welfare,
ciples, has world-wide application is made clear though anxious to share
in whatever promotes
by Shoghi Effendi in a letter dated March 11, their best interests, the
Faith with which the
1936. followers of BahB'u'llah

stand identified is one
"The Faith of BahB'u'llah has assimilated, by which they firmly believe
God has raised high
virtue of its creative, its regulative and ennob- above the storms, the
divisions, and controlling energies, the varied races, nationalities,
versies of the political arena. Their Faith they
creeds and classes that have sought its shadow, conceive to be
essentially non-political, supraand have pledged unswerving fealty to its
cause. national in character, rigidly non-partisan, and
It has changed the hearts of its adherents, entirely dissociated from
nationalistic ambiburned away their prejudices, stilled their pas- tions,
pursuits, and purposes. Such a Faith
sions, exalted their conceptions, ennobled their knows no division of
class or of party. It submotives, co-ordinated their efforts, and trans-
ordinates, without hesitation or equivocation,
formed their outlook. While preserving their every particularistic
interest, be it personal,
patriotism and safeguarding their lesser loyal- regional, or national to
the paramount interests
ties, it has made them lovers of mankind, and of humanity, firmly
convinced that in a world of
the determined upholders of its best and truest interdependent peoples
and nations the advaninterests. While maintaining intact their belief tage
of the part is best to be reached by the
in the Divine origin of their respective religions, advantage of the whole,
and that no abiding
it has enabled them to visualize the underlying benefit can be conferred
upon the component
purpose of these religions, to discover their parts if the general
interests of the entity itself
merits, to recognize their sequence, their inter- are ignored or
negle~ted."~

dependence, their wholeness and unity and to The unity of Baha'i
action throughout the

'U.S. Bahd'iNews, January, 1934. The

WorldOrderofBahd'u'lldh, pp. 197-198.

NON - P O L I T I C A L C H A R A C T E R O F T H E B A H A ' ~ F A I T H

world is further emphasized in a letter from BahB'i system, and leave the faulty systems of the world to go their Shoghi Effendi to the Baha'is of Vienna, writ- way. We cannot change them through becoming ten in 1947 through his secretary, in which he involved in them; on the contrary, they said in part : will destroy

"We Baha'is are one the world over; we are Another application of this principle conseeking to build up a new world order, divine cerns the right, propriety or usefulness of exertin origin. How can we do this if every Baha'i is a ing BahB'i influence for the enactment of legismember of a different political party-some of lative measures reflecting more or less the purthem diametrically opposite to each other? pose of some BahB'i principle or teaching. For Where is our unity then? We would be divided example, should a Baha'i community, local or national, lend the name because of politics, against ourselves and this support legislation of the BahB'i Faith to which seeks to abolish race one BahB'i in Austria is given freedom to and religious discrimination in matters of inchoose a political party and join it, however dustrial employment, or intervene when measgood its aims may be, another Baha'i in Japan ures concerning military training of youth are or America, or India, has the right to do the before a legislature? same thing and he might belong to a party the The National Spiritual Assembly of the BahB'is of the United very opposite in principle to that which the States has stated that, Austrian Baha'i belongs to. Where would be "as a general policy subject to the Guardian's specific direction in the unity of the Faith then? These two spiritual their administrative special cases, Baha'is and brothers would be working against each other obligated to adopt a institutions should not feel because of their political affiliations (as the of action on matters 'Baha'i' attitude or course teachings and basic Christians of Europe have been doing in so selves. These we can of civil legislation. Our work for the establishment of Baha'u'llah's forth with all

possible energy whenever occasions arise. But a World Order, which will gradually unite all truth which is sundered from men and do away with divisive political systems and religious creeds. . . "I organic relationship to the Baha'i community, broken off from the other truths, and made subthe BahB'is are instructed to "obey and be the ject to the storm and stress of secular controwell-wishers of the governments of the land, versy, is no longer a truth with which we can regard disloyalty unto a just king as disloyalty usefully have concern. It has become an enactto God Himself and wishing evil to the government to be carried o u t by institutions and ment a transgression of the Cause of God."2 groups committed to other enactments, other aims and purposes and In explanation of this statement the Guardian methods not in conwrote, in a letter dated July 3, 1948: formity with the 'Divine Polity' entrusted to "Regarding your question about politics and those alone who give full loyalty to BahB'u'llah. Far better for us to the Master's Will: the attitude of the Baha'is strive to mirror forth radimust be twofold, complete obedience to the antly the individual and qommunity virtues of government of the country they reside in, and a new era than to hope others than believers will achieve the holy no interference whatsoever in political matters mission of the Faith. We or questions. What the Master's statement Baha'is have in reality accepted a world order and not merely a new really means is obedience to a duly constituted decalogue of truths or government, whatever that government may be commands. On the other hand, obedience to civil government is an in form. We are not the ones, as individual obligation laid by BahB'u'llah upon every Baha'is, to judge our government as just or BahB'i."4 Shoghi Effendi unjust-for each believer would be sure to hold a different viewpoint, and within our ownBaha'i principle of BahB'i conduct, that "in connecfold a hotbed of dissension would spring tion with their administrative activities, no matter how grievously up and destroy our unity. Wemust build up our interference with them U.S. Bahd'iNews April, 1949. U.S. Bnhci'iNews, January, 1949.

(1960 ed.) p. 4.

~ahd'i~drnini~tra)tion

The Bahd'i World, vol.

x, p. 278-279.

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might affect the course of the extension of the of their conscience or
tarnish the purity of their
Movement, and the suspension of which does faith."I
not constitute in itself a departure from the "Small wonder if by the
Pen of BahB'u111ah
principle of loyalty to their Faith, the consider- these pregnant words,
written in anticipation
ed judgment and authoritative decrees issued of the present state of
mankind, should have
by their responsible rulers must, if they be been revealed: 'It is not
for Rim to pride himself
faithful to BahB'u'llah's and 'Abdu'l-BahB's who loveth his own
country, but rather for him
express injunctions, be thoroughly respected who loveth the whole
world. The earth is but one
and loyally obeyed. In matters, however, that country, and mankind its
citizens.' And again,
vitally affect the integrity and honour of the 'That one indeed is a man
who today deriicath
Faith of BahB'u'llah and are tantamount to a himself to the service of
the entire human race.'
recantation of their faith and repudiation of 'Through the power
released by these exalted
their innermost belief, they [the Baha'is] are words,' He explains, 'He
hath lent a fresh imconvinced, and are unhesitatingly prepared
pulse, and set a new direction, to the birds of
to vindicate by their life-blood the sincerity of men's hearts, and hath
obliterated every trace
their conviction, that no power on earth, neither of' restriction and
limitation from Cod's Holy
the arts of the most insidious adversary nor the Book.' "2
bloody weapons of the most tyrannical oppressor, can ever succeed in extorting
from them a

Bahd'i Administration (1945 ed.), p. 162.

word or deed that might tend to stifle the voice World Order of
BaRd'rr'Nd, p. 198.

The\$rst Local Spiritual Assembly of Kirkwall, Orkney Islands; Ridvan, 1969.

VII

B A H A ' ~ S A N D M I L I T A R Y S E R V I C E

IN a letter published in U.S. Bahci'i News, Jan- nor does it exalt him to
the point of making him

uary, 1938, Shoghi Effendi, the Guardian of the Faith, described the individual as an anti-social creature, a menace to society.

Bahb'i Faith wrote through his secretary: "As in everything, it follows the 'golden mean.'"

"With reference to the absolute pacifists or the only way society can function is for the

conscientious objectors to war: their attitude, minority to follow the will of the majority.

judged from the Baha'i standpoint, is quite "The other main objection to the conscientious objectors is that their method of establishing peace is too negative. Non-co-operation and chaos in society. Extreme pacifists are thus too passive a philosophy to become an effective way for social reconstruction. Their refusal

of these groups lay an undue emphasis on the individual to bear arms can never establish peace. There

rights and merits of the individual. The BahB'i should first be a spiritual revitalization which

conception of social life is essentially based on nothing, except the Cause of God, can effect the subordination of the individual will to that of the Cause. It brings to every man's heart."

of society. It neither suppresses the individual

(A Public Statement issued by the National Spiritual Assembly of the Bahri'is of the United States)

IN view of the increasing importance of a pacifists in the sense of they definitely are not

clear understanding of the details of the Baha'i refusal to co-operate with and obey the laws of

position on military service, the National an established government. Thus BahB'is do

Baha'i Assembly presents the following statement: not, on the grounds of religious conviction, seek

ment of general principles for the information to abandon their obligation as citizens in time

and guidance of the members of the Baha'i of war or national emergency. Neither do they

Community in the United States and others attempt to avoid the dangers and hardships

who may have an interest in the Baha'i view- which are inevitable in time of war, and to

point. which all citizens of military age are liable.

The Baha'i teachings require that followers Thus Baha'is who are citizens of the United

of the Faith obey the laws of the government States are able to

reconcile their fundamental
under which they live, and this requirement spiritual convictions and
their civil obligations
includes the obligation for military service as citizens by applying
for noncombatant service which rests upon all citizens. However, Baha'is vice
under the existing Selective Service law and
are also required to apply for noncombatant regulations.
service whenever the opportunity to do so is The members of the
Bahb'i Faith make no
legally provided by their government on the reservations in claiming
that they are fully
basis of religious training and belief. obedient to all provisions
of the laws of their
While the religious convictions of Baha'is country, including the
constitutional right of
require them to seek whatever exemption from the Federal government to
raise armies and
combatant duty may be granted by their conscript citizens for
military service.
government on the grounds of religious belief,
THE B A H A ' ~ W O R L D

3. L O Y A L T Y T O G O V E R N M E N T

Statement Prepared by the National Spiritual Assembly of the Baha'is
of the United States of America

W H E N a great social crisis sweeps through a This allegiance is part
of the strong emphasis
civilization, moral values become impaired. In on integrity of character
found in the BahB'i
the crisis of our own time, members of the teaching. "Let integrity
and uprightness distin-
BahB'i Faith go on record as firmly upholding guish all thine acts."
"Beautify your tongues,
the principle of loyalty to government. 0 people, with
truthfulness, and adorn your
BahB'u'llih Himself set forth this cardinal souls with the ornament of
honesty. Beware,
principle: "In every country or government 0 people, that ye deal not
treacherously with
where any of this community reside, they must any one. Be ye the trustees
of God amongst
behave toward that government with faithful- His creatures, and the
emblems of His generosity, trustfulness, and truthfulness." ity
amidst His people."
Loyalty to government, in the Bahi'i view, Without integrity of
character in its citizens
is an essential spiritual and social principle. and without loyalty to

government, a nation

"We must obey and be the well-wishers of the government will find itself torn asunder and unable to

government of the land. . ." "The essence of the function as an organic society. Not only do

the Baha'i spirit is that in order to establish a the Baha'i teachings obligate members to be

better social order and economic condition, loyal to their government-they also specify there must be allegiance to the laws and principally forbid them from taking any part in subprinciples of government."

versive political and social movements.

The first Local Spiritual Assembly of Fort Qu'Appelle, Saskatchewan, Canada; Ridvan, 1968.

The Local Spiritual Assembly of Bohicon, Dalmatien, Ridvan, 1970.

4. SUMMARY OF THE GUARDIAN'S INSTRUCTIONS ON THE OBLIGATION OF BAHAI'S IN CONNECTION WITH MILITARY SERVICE

DURING World War II the Baha'i position apply, under all circumstances, for exemption

on military training and service, and the obligation that necessitate the from any military duties

gation of individual Baha'is to apply for and taking of life. There is no justification for any

maintain a noncombatant status when this is change of attitude on our part at the present

possible under the laws of their country, were time. "

outlined specifically in a series of instructions These words indicate that the Guardian still

and bulletins issued by the National Spiritual felt that a Baha'i cannot voluntarily enter any

Assembly of the Baha'is of the United States. form of combatant military duty, and must seek

Since 1945, two items on this subject have exemption from such service if this is possible

been published in Bahai News; one in the under the laws of his country.

October, 1946 issue (pp. 9-10), and the other The instruction given in the July 20, 1946

in the September, 1948 issue (p. 6). Both of these letter was confirmed once again in a cable rearticles quoted the Guardian's instruction conceived from the Guardian by the National

tained in a letter to the National Assembly Assembly on January 17, 1951.

dated July 20, 1946, written in reply to a The Guardian, in these and earlier communication as to whether the existence of the cations, has made it clear that it is obligatory

United Nations in its present form should and not an optional matter, for all Bahá'ís to change the attitude of Bahá'ís toward military apply for and maintain a noncombatant status duties which might require the taking of human if this is possible under the law. When such a life. The Guardian's answer to this question is law exists, as is the case in the United States, again quoted below: Baha'is cannot voluntarily enlist in any branch "As there is neither an International Police of the armed forces where they would be sub- Force nor any immediate prospect of one com- ject to orders to engage in the taking of human ing into being, the Bahá'ís should continue to life.

VIII

B A H CALENDAR,

~ ~ FESTIVALS AND

DATES OF HISTORICAL SIGNIFICANCE

I. FOREWORD

By D R. J. E. ESSLEMONT

From Baha'u'llah and the New Era

AMONG different peoples and at different calendar to the solar year. The Bab named the times many different methods have been adopted- months after the attributes of God. The Bahá'í ed for the measurement of time and fixing of New Year, like the ancient Persian New Year, dates, and several different calendars are still in is astronomically fixed, commencing at the daily use, e.g., the Gregorian in Western March equinox (March 21), and the Baha'i era Europe, the Julian in many countries of Eastern commences with the year of the Bab's declaration (i.e., 1844 ~ . ~1,260 ~ . ~ .) . Muhammadan in Muslim countries. In the not far distant future it will be necessary that all peoples in the world agree on a common calendar. The Bab signalized the importance of the It seems, therefore, inaugurating a new calendar. In this, as in the fitting that the new age of unity should have a new Gregorian Calendar, the lunar month is abandoned and the solar year is adopted. objections and

associations which make each

The Baha'i year consists of 19 months of of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any of certain "intercalary days" (four in ordinary other arrangement and five in leap years) between the eighteenth could exceed in simplicity and convenience that and nineteenth months in order to adjust the proposed by the Bab.

2. B A H A ? ~FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of Ridvan (Declaration of BahA'u'llah), April 21-May 2, 1863.

Feast of Naw-Rcz (New Year), March 21.

Declaration of the Bab, May 23, 1844.

The Day of the Covenant, November 26.

Birth of Baha'u'llah, November 12, 1817.

Birth of the Bab, October 20, 1819.

Birth of 'Abdu'l-Baha, May 23, 1844.

Ascension of Baha'u'llah, May 29, 1892.

Martyrdom of the Bab, July 9, 1850.

Ascension of 'Abdu'l-BahA, November 28, 1921.

Fasting season lasts 19 days beginning with the first day of the month of 'Ala', March 2-the

Feast of Naw-Ruz follows immediately after.

3. B A H A ' I HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Ridvan,

The ninth day of Ridvan,

The twelfth day of Ridvan,

The anniversary of the declaration of the BBb,

The anniversary of the birth of BahB'u'llah,

The anniversary of the birth of the Bab,

The anniversary of the ascension of Baha'u'llah,

The anniversary of the martyrdom of the Bab,

The feast of Naw-Ruz.

NOTE:'Abdu'l-Baha, 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 follow as

corollaries to the Text. . . Work on the Day of the Covenant (FCte Day of 'Abdu'l-Baha),

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 Abha Beauty (Bahá'u'llih) and the Primal Point (the Bab), 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-Raha are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Baha'is 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.

4. ADDITIONAL MATERIAL GLEANED FROM NABIL'S NARRATIVE (VOL. 11), REGARDING THE BAHÁ'Í CALENDAR

The Badi' Calendar (Bahá'í Calendar) has must be regarded as the beginning of the Badi' been taken by me from the Kitab-i-Asma', Calendar." The Declaration of the Bab took one of the works written by the Bib. As I have place on the evening preceding the fifth day of observed in these days that certain believers are Jamadiyu'l-Avval, of the year 1260 A.H. It has inclined to regard the year in which Baha'u'llah been ordained that the solar calendar be departed from Baddkd to Constantinople as lowed and that the vernal Equinox, the day of marking the beginning of the Radi' Calendar, Naw-Ruz, be regarded as the New Year's Day I have requested Mirza Aqa Jan, the amanu- of the Badi' Calendar. The year sixty, in which ensis of Baha'u'llah, to ascertain His will and the fifth day of Jamadiyu'l-Avval coincided with desire concerning this matter. Baha'u'llih the sixty-fifth day after Naw-Rilz, has answered and said: "The year sixty A.H. (1844 ingly been regarded as the first year of the Badi' A.D.), the year of the Declaration of the Bab, Calendar. As in that year, the day of Naw-Ruz,

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the vernal Equinox, preceded by sixty-six days 'Akka and was dwelling in the house of Malik,

the date of the Declaration of the Bib, I have in that city, He commanded me to transcribe therefore, throughout my history, regarded the the text of the Badi' Calendar and to instruct Naw-R6z of the year sixty-one A.H. (the Naw- the believers in its.details. On the very day in Ruz immediately following the Declaration of which I received His command, I composed, in the Bab) as the first Naw-Ruz of the Badi' verse and prose, an exposition of the main Calendar. I have accordingly considered the features of that Calendar and presented it to Naw-R6z of this present year, the year 1306 Him. The versified copy, being now unavail- A.H., which is the 47th solar year after the able, I am herein transcribing the version in Declaration of the Bab, as the 46th Naw-R6z of prose. The days of the week are named as the Badi' Calendar. follows :
Soon after Baha'u'llah had left the fortress of

Days	Arabic Name	English Name	Translation
1st	Jalal	Saturday	Glory
2nd	Jamal	Sunday	Beauty
3rd	Kamal	Monday	Perfection
4th	Fidal	Tuesday	Grace
5th	'Ida1	Wednesday	Justice
6th	Istijlal	Thursday	Majesty
7th	Istiqlal	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

Arabic Name	Translation	First Days
Baha	Splendour	March 21
Jalal	Glory	April 9
Jamal	Beauty	April 28
'Azamat	Grandeur	May 17
Nur	Light	June 5
Rahmat	Mercy	June 24
Kalimat	Words	July 13
Kamal	Perfection	August 1
Asma'	Names	August 20
'Izzat	Might	September 8
Ma&iyyat	Will	September 27
'Ilm	Knowledge	October 16
Qudrat	Power	November 4
Qawl	Speech	November 23

Masa'il	Questions	December 12
aaraf	Honour	December 31
Sultan	Sovereignty	January 19
Mulk	Dominion	February 7
'Ala'	Loftiness	March 2

AyyBm-i-Ha (Intercalary Days) February 26 to March 1 inclusivefour in ordinary and five in leap years.

The first day of each month is thus the day of sisting of 19 months of 19 days each, with the

Baha and the last day of each month the day addition of certain intercalary days. He has

of 'AIB'. named the New Year's Day,

which is the day

The Bab has regarded the solar year, of 365 of Naw-Ruz, the day of

BahB, of the month of

days, 5 hours, and fifty odd minutes, as con- Baha. He has ordained the

month of 'A12 to be

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the month of fasting, and has decreed that the 1. Alif

A.

day of Naw-Ruz should mark the termination 2. Ba'

B.

of that period. As the Bab did not specifically 3. Ab

Father.

define the place for the four days and the frac- 4. Dal

D.

tion of a day in the Badi' Calendar, the people 5. Bab

Gate.

of the Bayrin were at a loss as to how they should 6. Vav

V.

regard them. The revelation of the Kithb-i- 7. Abad

Eternity.

Agdasin the city of 'Akka resolved this problem 8. Jad

Generosity.

and settled the issue. BahB'u'llkh designated 9. Baha

Splendour.

those days as the "Ayyam-i-Hi" and ordained 10. Hubb

Love.

that they should immediately precede the 11. Bahhaj

Delightful.

month of 'Ala', which is the month of fasting. 12. Javab

Answer.

He enjoined upon His followers to devote these 13. Ahad

Single.

days to feasting, rejoicing, and charity. Immedi- 14. Vahhab

Bountiful.

ately upon the termination of these intercalary Affection.	15. Vidad
days, Baha'u'llih ordained themonth of fasting Beginning.	16. Badi'
to begin. I have heard it stated that some of the Lun~inous.	17. Bahi
people of the Baydn, the followers of Mirza Most Luminous.	18. Abha
Yal~ya,have regarded these intercalary days as Unity.	19. Vkhid
coming immediately after the month of 'Ala', thus terminating their fast five days before the nineteen years is called Vahid.	Each cycle of
day of Naw-Ruz. This, notwithstanding the constitute a period called Kulleexplicit text of the Baycin which states that the i-hay'. The numerical value of the word	Nineteen cycles
day of Naw-Ruz must needs be the first day of that of "Kull-i-say" is	"Vahid" is nineteen,
the month of Baha, and must follow immedi-unity, and is symbolic of	351. "Vahid" signifies
ately after the last day of the month of 'Ala'.	theunityofGod.
Others, aware of this contradiction, have start-moreover, stated that this	The Bab has,
ed their fasting on the fifth day of the month of dependent upon the acceptance	system of His is
'Ala', and included the intercalary days within "Him Whom God shall	and good-pleasure of
the period of fasting.	make manifest". One
word from Him would	
Every fourth year the number of the inter-establish it for all time, or to	suffice either to
calary days is raised from four to five. The day of Naw-Ruz falls on the 21st of March only if date of the 21st of April,	annul it forever.
the vernal Equinox precedes the setting of the day of Ridvan, and which	For instance, the
sun on that day. Should the vernal Equinox Kitdb-i-Aqclas must coincide	1930, which is the first
take place after sunset, Naw-Rirz will have to of the second Baha'i	according to the
be celebrated on the following day.	with the "thirteenth day
this year (1930) on	month," and which fell
The Bab has, moreover, in His writings, to the system of	Monday, would, according
revealed in the Arabic tongue, divided the years described as follows:	the Badi' Calendar, be
following the date of His Revelation, into	"The day of Kamkl,

the day of Qudrat, of
cycles of nineteen years each. The names of the the month of Jalal, of
the year Bahhiij, of the
years in each cycle are as follows: fifth Vahid, of the
first Kull-i-say'."

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5. HISTORICAL DATA GLEANED FROM NABÍ'S
NARRATIVE (VOL. 11), REGARDING BAHÁ'U'LLAH
Works Revealed Houses Occupied
During This Period During this Period

Arrival latter part Jamidiyu'th-Thani, Kullu't-Ta'am House of Haji
'Ali-

1269A.H. Madad
March 12-April 10, 1853 A.D. (in old
Baddad)

Departure for Sulaymaniyyih on Wed- House of
Sulayminnesday, April 10, 1854 A.D.-Rajab
i-Bannkm
12,1270A.H.

B. SULAYMANÍYYIH Prayers
Before reaching Sulaymaniyyih, He Qasidiy-i-VarqB'iyyih
lived for a time on the Sar-Gal6
mountain.

During His absence from Baddad Skqi-Az-Bayb-i-
His family transferred their residence Baqa
from House of Haji 'Ali-Madad to
that of Sulayman-i-mannam.

Nabil arrived at Bahdad 6 months
after Baha'u'llah's departure for
Sulaymaniyyih.

Tafsir-i-Hurlifit-i-
Muqatta'ih

Arrived from Sulaymaniyyih on Wed- Sahifiy-i-aattiyyih
nesday, March 19, 1856 A.D.- Haft-Vadi
Rajab 12,1272A.H. (Seven Valleys)

Departure from B a ~ d h for
d Constan- Tafsir-i-Hu
tinople, Wednesday afternoon (first Lawh-i-lJuriyyi11
day of Ridvan), April 22, 1863 A.D. ~itab-i-fqan
-mi'l-Qa'dih 3,1279 A.H. Kalimat-i-Maknunih
(Hidden Words)

Subllana-Rabbiya'l-
'A16

Shikkar-aikan-

-

Shavand

-

H6r-i-'Ujab

Halih-Halih-Y a

BihLrat

-

Ghulamu'l-auld

Az-Bagh-i-Ilahi

Baz-AV-u-~idih-Jami

Short stay in Mazra'iy-i-Vashshasl~ Mallahu'l-Quds

during above period to celebrate (Holy Mariner)

Naw-Ruz ended with departure on

Thursday, March 26, 1863 A.D.-

aavval 5, 1279 A.H.

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Works Revealed

Houses Occupied

During This Period

During This Period

Arrival at Garden of Najibiyyih
(Garden of Ridvan), April 22, 1863
A.D.-ai'l-Qa'dih 3, 1279 A.H.

Shriy-i-Sabr revealed
on first day of
Ridvan

Arrival of Baha'u'llah's Family at
Garden of Ridvan on eighth day
after first of Ridvan

Departure from Garden of Ridvan for
Constantinople last day of Ridvan
at noon on Sunday, May 3, 1863
AD-ai'l-Qa'dih 14, 1279 A.H.

Length of overland journey from
Garden of Ridvan to Samsiln on
Blacksea: 110days.

Firayjat (arrived early afternoon-
stayed seven days) arrived on Sun-
day, May 3, 1863 A.D.-Bi'l-
Qa'dih 14, 1279 A.H. (Firayjat is
about 3 miles distant from Baadad)

asa an-Aqa,
Mardin,
Diyar-Bakr,
Ma'dan-Mis,
m a r p u t (stayed 2 or 3

days),
Judaydih,
Dili-'Abbks,
Qarih-Tapih,
Salahiyyih (stayed 2 nights),
Dust-KJurmah,
Tawuq,
approaching Samshn,
Karkhk (stayed 2 days),

Ma'dan-Nuqrih,
Dilik-Tash,
Sivas,
Tsquat,
Amasia (stayed 2 days),
Ilahiyyih (while
"Lawh-i-Hawadj" was

revealed), (last
 Irbil, day of overland
 journey),
 Zab River, Samsirn (stayed 7 days),
 Black Sea port.
 Bartallih, Sailed in a Turkish
 steamer about
 Mosul (stayed 3 days), sunset for
 Constantinople,
 zakqu, Sinope (arrived next day
 about noon),
 Jazirih, Black Sea port :
 stayed few hours,
 Nisibin, Anyabuli(arrived next
 day).

D. CONSTANTINOPLE	Works Revealed Dur-	Houses Occupied
During This Period	ing This Period	Duration

Arrival at noon on	Subhanika-Ya-Hu	House of a a m s i
Big 1 month		
Sunday, August 16,	Lawh-i-'Abdu'l-'Aziz	(near the mosque of
1863 A D -	Va-Vukala	Khirqiy-i-aarif)

-
 Rabi'u'l-Avval 1,
 694 T H E B A H A ' ~ W O R L D

D. CONSTANTINOPLE-	Works Revealed Dur-	Houses
Occupied Durcontinued	ing This Period	
ing This Period	Duration	

Length of sea voyage	House of Visi Pa\$i
3 months	
from Samsun to	(3-story, near Sultan
Constantinople: 3	Muhammad
days.	Mosque)

Length of Journey
 from Constantinople to Adrianople: 12 days.

1. Kuhik-Qakmahih (3 hours from Constantinople-spent one night)
2. B6yuk-Qakmahih (arrived about noon)
3. Salvari 4. Birkas 5. Baba-Iski

Works Revealed Dur-	Houses Occupied During This Period
ing This Period	Duration

Arrival on Saturday,	Suriy-i-Ashab	1. Khan-&'Arab
3 nights		
December 12, 1863		(caravanserai,
A.D.-Rajab 1,		two-story, near

1280A.H. house of 'lzzat~qa)

Length of stay: 4
years, 8 months,
22 days.

Length of overland 1 week journey from Con- stantinople to Ad- rianople : 12 days.	Kitab-i-Badi' Suriy-i-Muluk (Tablet of the Kings)	2. House in Muradiy- yih quarter, near Takyiy-i-Mawlavi
Departure from Adri- 6 months anople on Wednes- day, August 12, 1868 A.D.-Rabi- 'uYt&nani22, 1285A.H. Mosque)	Shriy-i-Amr Sfiry-i-Damm Alvah-i-Laylatu'l- Quds Munijithay-i-Siyam (Prayers for Fasting)	3. House in Muradiy- yih quarter, near house 2 4. Uaniy-i-Amru'llah (several stories, near Sultan-Salim
I Lawh-i-Sayyah Lawh-i-Napuly~inI (First Tablet to Napoleon 111) Mosque)	5. House of Rida Big 6. House of Amru'llih (3-story, north of Sultan-Salim	1 year 3 months ?
Lawh-i-Sultan (Tablet to the &ah of Persia) Lawh-i-Nuqtih	7. House of 'lzzat~qa	11 months

B A H A ' ~C A L E N D A R A N D F E S T I V A L S 695

1. Uzun-Kupri
 2. Kashanih (arrived about noon. Lawll-i-Ra'is [Tablet of Ra'is] was revealed in this place)
 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. Alexaildria (arrived in the morning, trans-shipped 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 'Akka)
- ~-

Works Revealed Dur- Houses Occupied During This Period

ing This Period	Duration	
Arrival on Monday, 2 years, 2 August 31, 1868 months, A.D.- Jamadiyu'l- 5 days Avval12,1285 A.H.	Kitab-i-Aqdas Lawh-i-Napulyun'II (Second Tablet to Napoleon 111)	1. Barracks
Lawh-i-Maliki (Tablet to Queen Victoria)	2. House of Malik 3. House of Rabi'ih	3 months
Lawl-i-Malik-i-R~is Purest Branch died on months Thursday, June 23, 1870 A.D.-Rabi- 'u'l-Avval 23, 1287 A.H.	4. House of Mansir (Tablet to the Czar) Si~riy-i-Haykal Lawl-i-Burhan Lawh-i-Ru'ya (Epistle to Son of the Wolf)	2or3
Lawl-i-Ibn-i-mi'b (Epistle to Son of the Wolf)	vealed) 6. Mazra'ih	
Lawl-i-Pap Passed away May 29, 1892A.D. 696	7. Qasr (Tablet to the Pope)	(Mansion, where He passed away)

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

6. D A T E S O F H I S T O R I C A L S I G N I F I C A N C E I N T H E R I S E O F T H E B A H A ' I F A I T H

Birth of Baha'u'llah	November 12, 1817	
Commencement of the constructioil of the		
Birth of the BBb	October 20, 1819	
Mashriqu'l-A&kar of 'Ishqibid		
Declaration of the Mission of the Bab in	November 28, 1902	...
a i r i z	May 23, 1844	Release of
'Abdu'l-Bahi from His incarceration-		
Birth of 'Abdu'l-Baha	May 23, 1844	tion .
.	September, 1908	
Departure of the Bab on His pilgrimage to of the Bab's remains on Mt. Carmel		Interment
Mecca	September, 1844	
.	March 21, 1909	
Arrival of the Bab in Mah-Ku, A&irbayjan of the first American Baha'i Conven-		Opening
.	Summer, 1847	tion . . .
.	March 21, 1909	

Incarceration of the Bab in Qihriq, A a i r -		
'Abdu'l-Baha's departure from Egypt		
bayjhn April, 1848		
. September, 1910		
Conference of B a d a t June, 1848		
'Abdu'l-Baha's arrival in London		
Interrogation of the Bab in Tabriz, A a i r -	...	
. September4,1911		
bayjan July, 1848		
'Abdu'l-Baha's arrival in America		
Martyrdom of the Bab in Tabriz, ~ & i r -	...	
. April 11, 1912		
bayjan July 9, 1850	Laying of	
the corner-stone of the Mahriqu'l-		
Attempt on the life of Nisiri'd-Din &ah.	A&kar	
in Wilmette, Ill., by 'Abdu'l-BahB		
. August15,1852		
. May 1,1912		
Imprisonment of Baha'u'llah in the Siyah-ma1	Second	
visit of 'Abdu'l-Baha to Europe and		
of Tihran August, 1852	tour	
through the United Kingdom, France,		
Banishment of Baha'u'llah to Ba&dad.		
Germany, Hungary and Austria		
. January 12, 1853		
. December, 191 2 to June, 1913		
Withdrawal of Baha'u'llah to Kurdistail		
'Abdu'l-Baha's return to the Holy Land		
. April 10,1854		
. December 5, 1913		
Return of Bahri'u'llah from Kurdistan	Unveiling	
of the Tablets of the Divine Plan		
. March 19, 1856		
. April, 1919		
Declaration of the Mission of Baha'u'llah	Passing	
of 'Abdu'l-Baha . . November 28, 1921		
. April 22,1863	Verdict of	
the Islamic Court in Egypt pro-		
Arrival of Baha'u'llah in Constantinople		
nouncing the Faith to be an independent		
. August 16, 1863	religion .	
. May 10, 1925		
Arrival of Baha'u'llah in Adrianople	Martha	
Root's first interview with Queen		
. December 12, 1863	Marie of	
Rumania January 30, 1926		
Departure of Bahi'u'llah from Adrianople. . .		

Resolution of the Council of the League of Nations August 12, 1868	Nations
upholding the claim of the Baha'i	
Arrival of Baha'u'llah in 'Akka	
community to the House of Baha'u'llah in	
.....August 31, 1868	Ba&dad . .
.....March 4, 1929	
Death of the Purest Branch June 23, 1870	Passing
of the Greatest Holy Leaf. .July, 1932	
Ascension of Baha'u'llah May 29,1892	Inception
of the First American Seven-Year	
First public reference to the Faith in America	Plan .
.....April, 1937	
.....September 23, 1893	Celebration
of the Centenary of the Declaration	
Establishment of the first Baha'i centre in the	of the
Bab May 23, 1944	
West February, 1894	Inception
of the Second American Seven-Year	
Arrival of the first group of Western pilgrims in	Plan .
.....April, 1946	
'Akka December 10, 1898	Centenary
of the Martyrdom of the Bab	
Arrival of the Bab's remains in the Holy Land	...
.....July9,1950	
.....January 31, 1899	Completion
of Arcade and Parapet of the	
Reincarceration of 'Abdu'l-Baha in 'Akka	Shrine
of the Bab on Mt. Carmel	
.....August 20, 1901	
.....July 9,1950	

B A H A ' ~ C A L E N D A , R A N D F E S T I V A L S

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Inauguration of the Centenary Celebrations of	
Celebration of the Centenary of the Revelation	
the birth of Baha'u'llah's Prophetic Mission	of
the Suriy-i-Mul~ik.	
.....October, 1952	...
.....September/October, 1967	
First Baha'i Intercontinental Teaching Confer-	
Opening of period of proclamation of the	
ence, Kampala, Uganda, Africa	
Cause, inaugurated by the presentation by	
.....February 12-18, 1953	the
Universal House of Justice to 140 Heads	
Inauguration of the Ten-Year International	of
State of a special edition of The Proclama-	

Baha'i Teaching and Consolidation Plan . . .	tion
o f Bah'u'll~ik. October, 1967	
. Ridvan, 1953	The
holding of six Intercontinental Conferences	
Baha'i dedication of the Mahriqul-Aakar in	.
. October, 1967	
Wilmette, Illinois. May 1, 1953	Laying
of the foundation stone of the Mother	
Public dedication. May 2; 1953	
Temple of Latin America, Panama City	
All-American Baha'i Intercontinental Teach-	.
. October 8, 1967	
ing Conference, Chicago. . . .May 3-6, 1953	Second
International Baha'i Convention	
Third Baha'i Intercontinental Teaching Con-	.
. Ridvhn, 1968	
ference, Stockholm, Sweden	
Extension and development of the gardens at	
. July 21-26, 1953	Bahji
surrounding the Most Holy Shrine . . .	
Fourth Baha'i Intercontinental Teaching Con-	.
. 1963-1968	
ference, New Delhi, India	
Establishment by the Universal House of Jus-	
. October 7-15, 1953	tice
of the Continental Boards of Counsellors	
Completion of the construction of the Shrine	.
. June21,1968	
of the Bab October, 1953	First
Oceanic Conference, Palermo, Sicily	
Expansion of the Faith to 100 additional	.
. August 23-25, 1968	
countries and islands by settlement of the	
Conlmeination of 100th anniversary of	
Knights of Baha'u'llah 1953-1954	
arrival of Baha'u'llah in the Holy Land. . . .	
Completion of exterior of International Arch-	.
. August31,1968	
ives Building 1957	The
Baha'i International Community accre-	
Passing of Shoghi Effendi. .November 4, 1957	a
dited with consultative status to the United	
The holding of five Intercontinental Teaching	
Nations Economic and Social Council.	
Conferences successively in Kampala, Syd-	..
. May 27,1970	
ney, Wilmette, Frankfurt, Djakarta,'Singa-	

Commemoration of 100th anniversary of the
 pore 1958 death
 of Mirza Mihdi, "The Purest Branch"
 First dependency of a Mashriqu'l-Adl-~kar,
 June 23, 1970
 the Baha'i Home for the Aged, opened The
 holding of eight Oceanic and Continental
 in Wilmette, Illinois, U.S.A.
 Conferences. August 14, 1970-
 January, 1959
 September 5, 1971
 Dedication of the Mother Temple of Africa,
 Commemoration of 50th anniversary of the
 Kampala, Uganda January, 1961
 passing of 'Abdu'l-BahA.
 Dedication of the Mother Temple of the
 November 26-28, 1971
 Antipodes, Sydney, Australia
 Completion of erection of Obelisk, Mt. Carmel
 September, 1961 ...
 December 19, 1971
 Completion of the Ten Year Crusade
 Dedication of the Mother Temple of Latin
 Ridvan, 1963
 America, Panama. April 29-30, 1972
 Election of the Universal House of Justice.
 Adoption by the Universal House of Justice of
 April 21, 1963 its
 Constitution. November 26, 1972
 Celebration of the Most Great Jubilee, in
 Publication by the Universal House of Justice
 London April, 1963 of "
 A Synopsis and Codification of the Laws
 Launching of the Nine Year Plan and
 Ordinances of the Kitcib-i-Aqclus".
 April, 1964 ...
 Ridvan, 1973
 Dedication of the Mother Temple of Europe, Third
 International Baha'i Convention.
 near Frankfurt, Germany July 4, 1964 ...
 Ridvan, 1973

PART FIVE

DIRECTORY, BIBLIOGRAPHY, GLOSSARY

B A H A ' ~ D I R E C T O R Y 1968-1973

125-129 OF THE BAHAI ERA

I. THE UNIVERSAL HOUSE OF JUSTICE

Address: 10 Haparsim Street, Haifa 35 055, Israel (P.O. Box 155, Haifa 31 000)

2. T H E H A N D S O F T H E C A U S E

Address: 7 Haparsim Street, Haifa 35 055, Israel (P.O. Box 155, Haifa 31 000)

THE HANDS OF THE CAUSE RESIDING IN THE HOLY LAND

Amatu'l-Baha Rul>iyyihKhanum	Abu'l-Qasim Faizi
'Ali Akbar Furutan	Paul E. Haney

CONTINENTAL HANDS OF THE CAUSE

Shu'a'u'llah

- 'Ala'i	Jalal a a z e h
Hasan M. Balyuzi	Rahmatu'llah Muhajir
H. Collis Featherstone	Adelbert Miihlschlegel
John Ferraby	Enoch Olinga
Ugo Giachery	John A. Robarts
Dhikru'llahKhadem	William B. Sears
'Ali Muhammad Varq6	

3. CONTINENTAL BOARDS OF COUNSELLORS*

Africa	Asia
North-western Africa	Western Asia
Central and East Africa	South-eastern Asia
Southern Africa	North-eastern Asia
Austvalasia	
America	Australasia
North America	
Central America	Europe
South America	Europe

*Current post office addresses of the offices of the Continental Boards of Counsellors are available from Bahi'i
World Centre, P.O. Box 155, Haifa, Israel 31400.

THE B A H ~ . W
' ~O R L D

4. B A H A ' I I N T E R N A T I O N A L C O M M U N I T Y

Dr. Victor de Araujo,
345 East 46th Street, Room 809:
New York, New York 10017,
U.S.A.

5. 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 *

The following list shows those one hundred and thirteen countries and areas in which National

Spiritual Assemblies were established by Ridvan 1973, gives the year of incorporation and names

the city in which the seat of each National Spiritual Assembly is located:

1. AFGHANISTAN, Kabul (1969)
2. ALASKA, Anchorage (1957)
3. ARABIAN PENINSULA, Bahrain (1969)
4. ARGENTINA, Buenos Aires (1964) (1961)
5. AUSTRALIA, Sydney (1938)
6. AUSTRIA, Vienna (1973)
7. BANGLADESH, Dacca (1972) Port-au-Prince (1962)
8. BELGIUM, Brussels (1962) Honolulu (1964)
9. BELIZE, Belize (1968) Tegucigalpa (1961)
10. BOLIVIA, La Paz (1963) (1973)
11. BOTSWANA, Gaborone (1973) (1933)
12. BRAZIL, Rio de Janeiro (1962)
13. BURMA, Rangoon (1967)
14. CAMEROON REPUBLIC, Victoria (1967) OF, Dublin (1973)
15. CANADA, Toronto (1949)
16. CENTRAL AFRICAN REPUBLIC, Bangui (1964)
17. CHAD, N'Djamena (1971) Coast (1962)
18. CHILE, Santiago (1964) (1971)
19. COLOMBIA, Bogota (1962) (1966)
20. CONGO REPUBLIC, Brazzaville (1972)
21. COSTARICA, San Jose (1963)
22. CUBA, Havana (1962) (1971)
23. DAHOMEY, TOGO AND NIGER, Cotonou ISLANDS, Charlotte (Dahomey) (1973) (Virgin Islands) (1973)
24. DENMARK, Copenhagen (1963) (1973)
25. DOMINICAN REPUBLIC, Santo Domingo Luxembourg (1963)
26. GUATEMALA, Guatemala
27. GUYANA, SURINAM AND Georgetown (Guyana)
28. HAITI,
29. HAWAIIAN ISLANDS,
30. HONDURAS,
31. ICELAND, Reykjavik
32. INDIA, New Delhi
33. INDONESIA, Djakarta
34. IRAN, Tehran
35. IRELAND, REPUBLIC
36. ITALY, Rome (1966)
37. IVORY COAST, MALI A Abidjan (Ivory
38. JAMAICA, Kingston
39. KENYA, Nairobi
40. KOREA, Seoul (1966)
41. KUWAIT, Kuwait
42. LAOS, Vientiane
43. LEEWARD AND VIRGIN Amalie, St. Thomas
44. LESOTHO, Maseru
45. LUXEMBOURG,

- (1962) 56. MALAGASY REPUBLIC,
Tananarive
26. EASTERN ARABIA, Manama (Bahrayn) 57. MALAWI, Limbe
(1973)
27. EASTERN MALAYSIA AND BRUNEI, Sarawak 58. MALAYSIA, Kuala
Lumpur (1967)
- (Malaysia) 59. MAURITIUS, Port-Louis
(1966)
28. ECUADOR, Quito (1963) 60. MEXICO, Mexico
(1959)
29. E L SALVADOR, San Salvador (1962) 61. NEAR EAST, Beirut
(Lebanon)
30. FIJI ISLANDS, Suva (1971) 62. NEPAL, Katmandu
31. FINLAND, Helsinki (1963) 63. NETHERLANDS, The
Hague (1963)
32. F RANCE, Paris (1959) 64. NEW ZEALAND,
Auckland (1958)
33. GERMANY, Frankfurt (1935) 65. NICARAGUA, Managua
- *Current post office addresses are available from Baha'i World Centre, P.O. Box
155, Haifa, Israel 31-000.
66. NIGERIA, Lagos (1970) 90. SPAIN, Madrid (1968)
67. NORTH EAST AFRICA, Addis Ababa (Ethio- 91. SRI LANKA, Colombo (1972)
pia) 92. SUDAN, Khartoum
68. NORTH EAST ASIA, Tokyo (Japan) (1957) 93. SWAZILAND AND MOZAMBIQUE,
Mbabane
69. NORTH WEST AFRICA, Rabat (Morocco) (Swaziland) (1969)
70. NORTH WEST PACIFIC OCEAN, Ponape 94. SWEDEN, Stockholm (1964)
(Caroline Islands) 95. SWITZERLAND, Bern (1962)
71. NORWAY, Oslo (1963) 96. TAIWAN, Taipei (1970)
72. PAKISTAN, Karachi (1958) 97. TANZANIA, Dar-es-Salaam
(1966)
73. PANAMA, Panama (1962) 98. THAILAND, Bangkok
74. PAPUA AND N EW GUINEA, Lae (New 99. TONGA AND THE
COOKISLANDS, Nuku'alofa
Guinea) (1970) (Tonga)
75. PARAGUAY, Asuncion (1 963) 100. TRINIDAD AND TOBAGO,
Port-of-Spain
76. PERU, Lima (1 962) (Trinidad) (1972)
77. PHILIPPINES, Manila (1967) 101. TUNISIA, Tunis
78. PORTUGAL, Lisbon 102. TURKEY, Istanbul
79. PUERTO Rico, Santurce (1972) 103. UGANDA, Kampala (1964)
80. KEUNION, Saint Pierre 104. UNITED KINGDOM,
Londoll(1939)
81. RHODESIA, Salisbury (1963) 105. UNITED STATES, Wiimette
(1929)
82. R WANDA, Kigali (1973) 106. UPPER WEST AFRICA,

Bathurst (The

83. SAMOA, Apia (Western Samoa) (1971) Gambia)

84. SEYCHELLES, Victoria (Mahé Island) (1973) 107. U RUGUAY, Montevideo (1973)

85. SIKKIM, Gangtok (1968) 108. VENEZUELA, Caracas (1961)

86. SINGAPORE, Singapore 109. VIETNAM, Saigon (1964)

87. SOLOMON ISLANDS, Honiara (1971) 110. WEST AFRICA, Monrovia (Liberia) (1966)

88. SOUTH AND WEST AFRICA, Johannesburg 111. WINDWARD ISLANDS, Bridgetown (Barbados) (1972)

89. SOUTH WEST PACIFIC OCEAN, New Caledonia (1971) 112. ZAIRE, Kinshasa (1972)

113. ZAMBIA, Lusaka (1968)

6. BAHÁ'Í PUBLISHING

~ TRUSTS

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I . BAHA'U' L L A H ' S BEST-KNOWN WORKS

Alvah-i-Laylatu'l-Quds.

A\$-i-Qullu'l-aayr.

Az-Bab-i-Ilahi.

the Son of the

~az-AV-u~idih~imt

Biharat (Glad Tidings).

Qihar-Vadi (Four Valleys).

Haft-Vadi (Seven Valleys).

Halih-Halih-Ya-Bihirit.

H6r-i-'Ujib.

Hurufkt-i-'Allin.

Victoria).

I h r a q i t (Splendours).

the Czar of

Kalimat-i-Firdawsiyyih (Words of Paradise). Russia).

Kalimkt-i-Maknunihi (Hidden Words). Lawh-i-Mallahu'l-Quds (Tablet

of the Holy

Kitab-i-'Ahd (Book of Covenant).

Kitab-i-Aqdas (Most Holy Book).

Kitab-i-Badi'.

Kitab-i-fqan (Book of Certitude).

Lawh-i-'Abdu'l-'Aziz-Va-Vukalg.

Lawh-i-'Abdu'l-Vahhab.

Lawh-i-'Abdu'r-Razzkq.

to Napoleon

Lawh-i-Al~bkb.

Lawh-i-Ahmad (Tablet of Ahmad).

Tablet to

Lawh-i-Amvaj.

Lawh-i- Anta'l-Kafi.

Lawh-i-Aqdas.

BahB'i Publishing Trust,

2 South Street,

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England.

UNITED STATES

BahB'i Publishing Trust,
415 Linden Avenue,
Wilmette, Illinois 60091,

Lawh-i-Huriyyih.

Lawh-i-Husayn.

Lawh-i-Ibn-i-mi'b (Epistle to

Wolf).

Lawh-i-Ittihad.

Lawh-i-Jamal.

Lawh-i-Karim.

Lawh-i-Karmil.

Lawh-i-Kullu't-Ta'am.

Lawh-i-Malikihi (Tablet to Queen

Lawh-i-Malik-i-Rus (Tablet to

Russia).

Lawh-i-Mallahu'l-Quds (Tablet

Mariner).

Lawh-i-Manikji-Sahib.

Lawh-i-Maqsud.

Lawh-i-Maryam.

Lawh-i-Mawlud.

Lawh-i-Mubahilih.

Lawh-i-Napulyun I (First Tablet

111).

Lawh-i-Napulyi~nIS (Second

Napoleon 111).

Lawh-i-Nasir.

Lawh-i-Nuqtih.

Lawh-i-A\$raf.	Lawh-i-Pap (Tablet to the Pope).
Lawh-i-'Ahiq-va-MaL&uq.	Lawh-i-Pisar-'Amm.
Lawh-i-Ayiy-i-Nur.	Lawh-i-Qina'.
Lawll-i-Baha.	Lawh-i-Quds.
Lawh-i-Baqa.	Lawll-i-Rafi'.
Lawh-i-Basitatu'l-Haqiqih.	Lawll-i-Ra'is (Tablet to Ra'is).
Lawh-i-Bismilih.	Lawh-i-RaqshB'.
Lawh-i-Bulbulu'l-Firaq.	Lawh-i-Rasul.
Lawh-i-Burhan.	Lawh-i-Ruh.
Lawh-i-Dunya (Tablet of the World).	Lawh-i-Ru'ya.
Lawh-i-Fitnih.	Lawh-i-Sahab.
Lawh-i-Ghulamu'l-auld.	Lawh-i-Salman I.
Lawh-i-Habib.	Lawll-i-Salman 11.
Lawh-i-Haft-Pursih.	Lawh-i-Samsun.
Lawh-i-Hajj.	Lawh-i-Sayyah.
Lawh-i-Hawdaj.	Lawh-i-&ayl&-Fani.
Lawh-i-Hikmat (Tablet of Widsom).	Lawh-i-Sultan.
Lawh-i-Hirtik.	Lawh-i-Tawhid.
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Lawh-i-Tibb.	Suriy-i-Hajj I.
Lawh-i-Tuqa.	Suriy-i-Hajj 11.
Lawh-i-Yusuf.	Suriy-i-Haykal.
Lawh-i-Zaynu'l-Muqarrabin.	Suriy-i-Hifz.
Lawh-i-Ziykrih.	Suriy-i-Hijr.
Madinatu'r-Rid&.	Suriy-i-'Ibad.
Madinatu't-Tawhid.	Suriy-i-Ism.
Maanavi.	Suriy-i-Ismuna'l-Mursil.
Munajathay-i-Siyam.	Suriy-i-Javad.
Qad-Ihtaraqa'l-Mul&lifin.	Suriy-i-aitab.
Qasidiy-i-VarqB'iyiyih.	Suriy-i-Ma'ani.
Ra&h-i-'Ama.	Suriy-i-Man'.
Ridvanu'l-'Adl.	Suriy-i-Muluk.
Ridvanu'l-Iqrar.	Suriy-i-Nida.
Sahifiy-i-aattiyiyih.	Suriy-i-Nush.
Salat-i-Mayyit (Prayer for the Dead).	Suriy-i-Qadir.
Siiqi-Az-mayb-i-Baqa.	Suriy-i-Qahir.
aikkar-aikan-aavand.	Suriy-i-Qalam.
Subhana-Rabbiya'l-'Ala.	S6riy-i-Qamis.
Subhanika-Ya-H6.	Suriy-i-Sabr.
Suratu'llah.	Suriy-i-Sultan.
Si~riy-i-Ahzin.	Suriy-i-Vafa.
Si~riy-i-Amin.	Suriy-i-Ziyarih.
Silriy-i-Amr.	Suriy-i-Zubur.
Suriy-i-A'rib.	Suriy-i-Zuhur.

Suriy-i-Ashib.	Tafsir-i-Hu.
Suriy-i-Asma'.	Tafsir-i-Hur6fAt-i-Muqawih.
Suriy-i-Bayan.	Tafsir-i-Shriy-i-Va'&-hams.
Suriy-i-Damm.	Tajalliyit (Effulgences).
Sdriy-i-mabih.	Tarazgt (Ornaments).
Shriy-i-mibh.	Ziyarat-Namih (The Visiting Tablet).
Suriy-i-mikr.	Ziyarat-Namiy-i-Awliya.
S6riy-i-Fadl.	Ziyarat-Namiy-i-Bibu'I-Bab va Quddus.
Suriy-i-Fath.	Ziyarat-Namiy-i-Bayt.
Suriy-i-Fu'ad.	Ziyarat-Nkmiy-i-Maryam.
Sdriy-i-Busn (Tablet of the Branch).	
Ziyarat-Namiy-i-Siyyidu'&-auhada.	

(Note: The works of Baha'u'llah, translated into English by Shoghi Effendi, are listed on p. 708 under the subheading, "Translations".)

The Arabic Bayan.	Kitabu'r-Rdh.
Commentary on the S6rih of Kawthar.	Lawh-i-Hurhfat.
Commentary on the Surih of Va'l-'Asr.	The Persian Bayan.
DalB'il-i-Sab'ih.	Qayyumu'l-Asma'.
Epistles to Muhammad Shah and HAJI Mirza Aqasi.	Risaliy-i-'Adliyyih.
Khasa'il-i-Sab'ih.	Risaliy-i-mahabiyyih.
-	Risaliy-i-Fiqhiyyih.
Kitab-i-Asma'.	Risaliy-i-Furs-i-'Adliyyih.
Kitab-i-Panj-Sa'n.	Sahifatu'l-Haramayn.

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'(Note: The Bab Himself states in one passage of the Persian Bayan that His writings conzprise no less than 500,000 verses.)

I N P E R S I A N A N D A R A B I C

Ad'iyyih va Munajat.	Lawh-i-Muhabbat.
Alvah-i-Tablighi-i-Imrika.	Lawh-i-Tanzih va Taqdis.
Alvah-i-Vasayi.	Lawh-i-Tarbiyat.
-	
Khitabat dar Ur6pa va Imrika.	Madaniyyih.
Lawh-i-Aflakiyyih.	Makatib-i-'Abdu'l-Bahi.
Lawlj-i-'Ahd va Mihaq (Imrika).	Maqaliy-i-Sayyah.
Lawh-i-'Ammih.	Mufavidat.
~awh-i-Ayat.	
&arh-i-Fass-i-Nigin-i-Ism-i-Akam.	
Lawh-i-Do-Niday-i-Fa1& va Najah.	-
Sharh-i-auhaday-i-Yazd va Isfahan.	
Lawh-i-Dr. Forel.	Siyasiyyih.

Lawh-i-Haft &am'.	Taakiratu'l-Vafa.
Lawh-i-Hizir Bayti.	
Tafsir-i-Bismi'llahi'r-Rawni'r-Ral\$m.	
Lawh-i-Khurasin.	Tafsir-i-Kuntu Kanzan
Makhfiyyan.	
Lawh-i-Lahih.	Ziyarat Namih.
Lawll-i-Mahfil-i-&awr.	

I N ENGLISH

The Secret of Divine Civilization. Baha'i Pub- Plan. Baha'i Publishing lishing Trust, Wilmette, Illinois, 1957. Origi- Illinois, 1959. nally published by Cope & Fenwick, London Translated into 1910, under the title The Mysterious Forces of Granville Browne under Civilization. Subsequently published by Narrative written to Baha'i Publishing Society, Chicago, 1918. f the Bcib. Cambridge Sonre Answered Questions. First printed by Baha'i Publishing Kegan, Paul, Trench, Trubner and Co. Ltd., 1930. London, 1908. Subsequently published by Publishing Com- Baha'i Publishing Society, Chicago, 1918, 1935. BahB'i and other Bahri'i Publishing Trusts. Wilmette, Illinois, 1944, Tablet to the Central Organisation for a Durable Publishing Trusts. Peace, The Hague. Bahi'i Publishing Com- Translated from the mittee, New York, 1930. annotated by Marzieh Tablet to Dr. Forel. Baha'i Publishing Com- Trust, Wilmette, mittee, New York, 1930.	Tablets of the Divine Trust, Wilmette, A Traveller's Narrative. English by Edward the title A Traveller's illustrate The Episode o University Press, 1891. Committee, New York, Will and Testament. Baha'i mittee, New York, 1925, Publishing Trust, 1968, and other Bahi'i Menlorials of the Faithful. original Persian and Gail. Baha'i Publishing Illinois, 1971.

COMPILATIONS I N ENGLISH

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Paris Talks; a compilation of His addresses in 'Abdu'l-Bahci;
Brentano's, New York, 1924.

Paris. G. Bell and Son Ltd., London, 1923.

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THE BAHAI' ~ WORLD

The Pronzulgation of Universal Peace, vols. I, Tablets of 'Abdu'l-Bahh,
vols. I, 11, III; a com-

11; a compilation of His addresses in pilation of His letters to
individual believers

Canada and the United States in 1912. in America. BahB'i Publishing
Society

BahB'i Publishing Society, Chicago, 1922 Chicago, 1909,1915,1916.
and 1925.

4. SOME COMPILATIONS FROM THE WRITINGS OF BAHAI'U'LLAH AND ~ ABDU'L - BAHAI

The Baha'i Revelation. BahB'i Publishing Baha'i Publishing Committee.
Wilmette,

Trust, London, 1955. Illinois, 1939, 1952, and other
BahB'i

Baha'i World Faith. Baha'i Publishing Com- PublishingTrusts.
mittee, Wilmette, Illinois, 1943,1956. Prayers and Meditations by
Bahh'u'llih. BahB'i

The Covenant of Bahh'u'llah. Bahi'i Publishing Publishing Committee,
Wilmette, Illinois,

Trust, London, 1950; revised, 1963. 1938, 1954, and other Baha'i
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The Divine Art of Living. Baha'i Publishing Trusts.

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Comvised, 1960. mittee, Wilmette, Illinois,

1931; revised,

Gleanings from the Writings of Baha'u'llah. 1962.

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Baha'u'llah, the Bab and

'Abdu'l-Baha has been published by Baha'i Publishing Trusts and National
Spiritual

Assemblies throughout the world).

5. SHOGHI EFFENDI'S BEST-KNOWN WORKS

The World Order of Baha'u'llah. February, The Golden Age of the Cause of
Bahci'u'llah.

1929. March, 1932.

The World Order of Bahri'u'llah, Further Con- America and the Most Great Peace.
April, 1933.

siderations. March, 1930. The DispensationofBaha'u'llbh.

February, 1934,

The Goal of a New Worlcl Ordeu. November, The Unfoldment of World Civilization.
March,

1931.

1936.

(Note: The above seven essays have been published in one volume entitled The World Orcler of

Baha'u'llah. Baha'i Publishing Trust, Wilmette, Illinois, 1938. Revised edition, 1955;

second printing, 1965).

The Advent of Divine Justice. Baha'i Publishing God Passes By. BahB'i Publishing Trust,

Trust, Wilmette, Illinois, 1939. Wilmette, Illinois, 1944.

The Promised Day is Come. Bahi'i Publishing

Trust, Wilmette, Illinois, 1941.

T R A N S L A T I O N S (see note p. 706)

The Dawn-Breakers, by Nabil-i-Zarandi. Baha'i Epistle to the Son of the Wolf, by Baha'u'llah.

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Trusts.

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Gleanings fromz the Writings of Bahci'u'llah. Peace, The Hague, by 'Abdu'l-Baha, dated

Baha'i Publishing Trust, Wilmette, Illinois, December 17, 1919.

Published as a leaflet by

1939, 1952, and other Baha'i Publishing Baha'i Publishing Trust, London.

Trusts. Tablet to Dr. Forel, by

'Abdu'l-Baha. Published

Tlze Hidden Words of Bahd'u'llah (Arabic and in Star of the West, vol. XIV, no. 4, July 1923,

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Publishing Trust, Wil-
1962, and other Baha'i Publishing Trusts. mette, Illinois,
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Tablet to the Central Organization for a Durable Publishing Trusts.

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mittee, Wilmette, Illinois, 1928,1960. Illinois, 1965.
Messages to America (1932-1946). Baha'i Messages to Canada.
National Spiritual As-
Publishing Trust, Wilmette, Illinois, 1947. sembly of the BahB'is
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Day-Messages to India
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Guidance for Today and Tomorrow. Baha'i Delhi, 1970.
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Citadel o f Faith (Messages to America 1947- Trust, New Delhi,
1970.

6. L A N G U A G E S I N T O W H I C H B A H A ' ~ L I T E R A T U R E H A S B E E N T R A N S L A T E D *

A . AFRICA

1. Accra (Ga) : Ghana	12. Bassa/Cameroon :
Cameroon Republic	
2. Acholi : Uganda	13. BatBkC (TCkB):
Congo Republic	
3. Adanwe : Can~eroonRepublic	14. Baya (Gbaya) :
Central African Republic	
4. Adja: Dahomey	15. Bemba (Cibemba) :
Zambia	
5. Afrikaans : South Africa	16. Bongomo/Bungom:
Central Africa, Ga-	
6. Alur: Uganda,Zaii.e	bon
7. Amharic (Abyssinian): Ethiopia	17. Bravanese: Somalia
8. Ana : Togo	18. Bunyore (Nyoro):
Uganda	

9. Ateso: Uganda

Tanzania

10. Balari : Congo Republic

(Chi-Okwe): Angola, Zai're

11. Bamilck: Cameroon Republic

(Chichewa): Malawi, Zambia

* Some variant names and spellings appear in brackets.

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19. ChagaIMachame :

20. Chokwe

21. Cicewa

22. Dagbane (Dagomba) : Ghana
:Malawi,Tan-

23. Dinka (Jieng) : Egypt, Sudan

24. Djerma : Togo

Angola, Congo

25. Douala: Cameroon Republic

26. Efik: Nigeria

Liberia

27. Embu: Canzeroorz Republic
Southwest Africa

28. Embun (Kibunda): Zaire

29. Ewe (Efe) : Ghana, Togo

30. Ewondo : Cameroon Republic

31. FantC : Ghana

32. Fon: Cameroon Republic, Dahomey

33. Fula (Fula/Torodo) : Nigeria

Gabon

34. Galinga: Ethiopia

35. Giriama: Kenya

36. Gishu : Uganda

ZaQe

37. Gombaye: Clzad

38. Goun : Dahomey

Zambia

39. Grebo : Liberia

40. Guan : Ghana

41. Gwere : Uganda

42. Gwi: South Ajkica

Zarnbia

43. Hausa : Chad, Niger, Nigeria
e

44. Haya: Tanzania
Zai're

45. Henga (Luhanga) : Zan~bia

46. f HbB : Botswana

47. Igbo (Ibo) : Canleroon Republic, Niger, Nigeria

Nigeria

48. Ijebu: Nigeria

74. Konde (Nyakyusa-Ngonde)

zania

75. Kongo (KikongoIKituba) :

Republic, Zaire

76. Kpelle (Kpelie) : Guinea,

77. Kuanjama (Kuanyama) :

78. Kuman : Uganda

79. Kunama: Ethiopia

80. !Kwi: Botswana

81. Lango : Uganda

82. Laounde : Africa

83. Lari : Congo Republic,

84. Leb Muno: East Africa

85. Lendu: Zai're

86. Lingala : Congo Republic,

87. Lingombe (Ngombe) : Zai're

88. Liumbi (Lwimbi) : Angola,

89. Logo : Za&e

90. Lokele: Zaiie

91. Lomongo: Zaiie

92. Lozi (Silozi, Chilozi) :

93. Luba/Kasai (Kiluba) : Z a k

94. LubaIKatanga (LubaIShaba) :

95. Lubukusu (Luhya) : Kenya

96. Luganda: Uganda

97. Lugbara: Uganda,Zaiie

98. Lugwere: Uganda

99. Lukasaba : Central Ajrica

49. Jola: Upper West Africa
50. Jolof (Wolof): Gambia, SPnPgal
51. Kabras : Kenya
Zai're, Zarnbia
52. Kabwa: Zaiie
53. Kabyle: Algeria
54. Kalanga/Botswana: Botsivana
55. Kamba: Kenya
56. Kanuri : Chad, Niger, Nigeria
57. Karirnojong: Uganda
Tanzania
58. Kenga : Clzad
59. Kenyang: Cameroon Republic
60. Keponnon : Congo Republic
Republic
61. Kiga: Uganda
Gambia, Guinea,
62. Kikuyu: Kenya
63. Kiluwa: Zai're
64. Kim: Chad
65. Kimanianga: Zai're
66. Kimpin Kipindi : Zaike
67. Kinande : Zai're
68. Kintandu : Zaiie
69. Kinyarwanda: Rivanda, Z a k e
I.
70. Kipsigis : Kenya
Republic
71. Kisii (Ekikisii) : Kenya
72. Kisonge : Zai're
Zarnbia
73. Kizombo: Angoka,Zai're
Leone
74. B A H ~B'I B~L I O G R A P H Y
124. Meru : Kenya
Rhodesia
125. Mina (Popo/Ge) : Daholizey, Niger, Togo
126. More: Ghana, Togo, Upper Volta
Ethiopia
127. Nandi : Kenya
128. Ndebele (Sindebele): Rhodesia
129. 'Ndonga (OchiNdonga) : Southwest AJLica
Sknkgal
130. Ngala: Z a k e
131. Ngonde (Chikhonde) : Malawi
132. Nuba/Moro: Sudan
Lesotho
100. Lukonjo : Uganda, Zaiie
101. Lumasaba: Uganda
102. Lunda (LundaINdembo) :
103. Lunyolo: Uganda
104. Lunyore : Uganda
105. Luo : Kenya, Uganda
106. Luragoli: Kenya
107. Lusamia: Uganda
108. Lusukumba (Sukumba) :
109. Madi : Sudan, Uganda
110. Makhuwa: Swaziland
111. Malagasy : Malagasy
112. Mandinka (Mandingo) :
SknPgal.
113. Marachi : Swaziland
114. Maragoli: Kenya
115. Masai : Kenya
116. Mashi:Zaiie
117. Mashingoli : Somalia
118. Massa: Chad
119. Mauritian Creole: Mauritius
120. M'Baka: Central African
121. Mboshi: Congo Republic
122. Mbundu (ChiMbunda): Angola,
123. Mende : Liberia, Sierru
155. Shona: Mozambique,
156. Shua: Botswana
157. Sidamigna (Sidamo) :
158. Siswati : Swaziland
159. Somali: Somalia
160. Sudanese : Mauritania,
161. Sukuma : Tanzania
162. Susu : Guinea
163. Sutho (Sesotho) :

133. Nubian : Nile Basin Central Africa	164. Swahili : East and
134. Nyamwezi: Tanzania	165. Swazi : Swaziland
135. Nyanja (Chinyanja) : Malawi, Zanibia	166. Taita : Kenya
136. Pedi: Northern Transvaal	167. Tchadian Arabic: Chad
137. Phikahni : Mozambique Leone	168. Themne (Temne): Sierra
138. Pokot (Suk): Kenya	169. TigrB: Eritrea
139. Pongwe: Gabon	170. Tigrinya: Eritrea
140. Puhl : Niger	171. Tiriki : Kenya
141. Puyia-hu : Liberia, Sierra Leone	172. Tmue: West Ajrica
142. Ronga (Shironga) : Mozanzbique, Swazi- Zunzbua land Africa	173. Tonga (Chitonga) :
	174. Toucouleur: Upper West
143. Rundi : Burundi	175. Tshiluba: Zai're
144. Runyankole/Rukiga: Uganda (ChuanalSetswana) : Bots~vana	176. Tswana
145. Runyarwanda : Burundi, Rwanda, Uganda Malawi	177. Tumbuka (Chitumbuka) :
146. Runyoro/Rutoro: Uganda Togo	178. Twi/Ashanti: Ghana,
147. Sango (Sangho) : Central A.frican Republic	179. Urhobo : Nigeria
148. Sara (Sar) : Central African Republic, Chad	180. !X6:Botswana
149. Sebei: Uganda Botswana	181. Xosa (!Xhosa) :
150. Serere: Upper West Atpica Mozanzbique	182. Yao: Tanzania, Malawi,
151. Shangaan: Southwest Africa Nigeria	183. Yoruba: Dahonzey,
152. Shilha (Shalhah) : Morocco	184. Zande : Sudan, Zai're
153. Shilluk (Shuluk) : Sudan	185. Zaramo : Tanzania
154. Shimakonde (Makonde) : Mozanibique Africa	186. Zulu: Republic of South

B. T H E A M E R I C A S

1. Aguacateco : Guatamela	17. Cherokee: UnitedStates
2. Aguaruna : Peru	18. Chipaya: Bolivia
3. Aleut : Alaska, Aleutian Is. aUnitedStates ,	19. Chippewa : ~ a n a d
4. Apache : United States Bolivia, Panama	20. Choco (Chocoe) :
5. Araucan : Panama	21. Chorti: Guatemala
6. Arhuaco : Panama	22. Chuj : Guateniala
7. Athabascan (F t . Yukon) : Alaska, Canada	23. Chulpas: Bolivia
8. Athabascan (Kutchin) : Alaska	24. Cree : Canada,

Unitedstates

9. Aymara: Bolivia, Peru
Is., Surinal~z

10. BaurB: Bolivia
Haiti

11. Blackfoot : Canada, Unitedstates
Colonibia, Panunza

12. Bribri : Costa Rica
UnitedStates

13. Cakchiquel : Guatemala
Canada

14. Carib (Moreno/Garifuna) : Belize, Nica-
: Canada

ragua, Honduras, Venezuela

15. Cayapa: Ecuador

16. Chahuanco (Chiriguano) : Bolivia
Alaska

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TI - IE BAHÁ' i W O R L D

34. Eskimo (Kuskokwim) : Alaska
Creole): Aruba,

35. Eskimo (Southern Baffin) : Canada

36. Flathead (Cheyenne): UnitedStates

37. Guajibo: Colombia, Venezuela

38. Guajira: Colombia, Venezuela

39. Guarani (Classical): Argentina, Brazil,
Paraguay

40. Guarani (Modern): Argentina, Brazil,
Ecuador

Paraguay

41. Guaymi: Panama

42. Haida: Alaska, Canada
UnitedStates

43. Iroquois : Canada, UnitedStates
UnitedStates

44. Jicaque : Honduras

45. Kanjobel : Guatenzala

46. Ketchi (Ketchi) : Guatemala

47. Loucheux: Alaska, Canada

48. Machiguenga : Peru

49. Mam : Guatemala, Mexico

50. Mapuche: Argentina, Chile
Surinanz

51. Matacho : Argentina, Bolivia, Paraguay
Nicaragua

52. Maya: CentralAnzerica

53. Maya (Lowlands) : Mexico

25. Creole (Dutch) : Leeward

26. Creole (Haitian) :

27. Cuna (Kuna) :

28. Diegueno (Kum-Yiy) :

29. Eskimo : (Barren Lands)

30. Eskimo (Eastern Arctic)

31. Eskimo : (Keewatin) Canada

32. Eskimo (Kobuk) : Alaska

33. Eskimo (Kotzebue) :

67. Papiamento (Spanish

Bonaire, Curapzo

68. Pascuense: Chile

69. Piapoco : Colombia

70. Pocomchi : Guatemala

71. Pukina : Bolivia

72. Quechua (Bblivian): Bolivia

73. Quechua (Ecuadorian) :

74. Quechua (Peruvian) : Peru

75. Rama : Nicaragua

76. Salish (Puget Sound) :

77. Saulteaux: Canada,

78. Sepultec : Mexico

79. Shoshone : UnitedStates

80. Shuara (Jivaro) : Ecuador

81. Sioux: UnitedStates

82. Sirion6: Bolivia

83. Slavey : Canada

84. Sranan (Negro English):

85. Sumo : Honduras,

86. Tacana : Bolivia

87. Tarasco (Tarascan) :

Mexico

54. Maya/QuichB: Guatemala	88. Tewa: UnitedStates
55. Micmac: Canada	89. Tlingit : Alaska, Canada
56. Mohawk: Canada, UnitedStates	90. Toba : Argentina
57. Mono (Monachi): UnitedStates	91. Trinitario : (Moxos)

Bolivia

58. Moskito (Miskito) : Honduras, Nicaragua	92. Tupi-Xavante : Brazil
59. Motilon-Yukpa: Colombia, Venezuela	93. Twakha-Sumo : Nicaragua
60. Nuhatl (Nuhuatl, Aztec): Mexico	94. Urus : Bolivia
61. Navajo : UnitedStates	95. Uspanteca: Guatemala
62. Ojibway: Canada, United States	96. Ute: UnitedStates
63. Oneida : United States	97. Yanaigua (Tapiete) :

Bolivia

64. Otomi : Mexico	98. Yaqui: Mexico
65. Paiute : UnitedStates	99. Yaruro : Venezuela
66. Papago: Mexico, UnitedStates	100. Zapoteca : Mexico

c. ASIA

1. Abor Miri (Padam Abor) : India, Tibet	15. Bagobo-Guiangan :
Philippine Islands	
2. Aeta (Sambal) : Philippine Islands	16. Bahasa Badjao : Philippine
Islands	
3. Agusanon (Agusan) :Philippine Islands	17. Bahasa Malaysia: Eastern
Malaysia and	
4. Aklan : Philippine Islands	Brunei
5. Amanus : Asia	18. Balinese : Bali, Java
6. Antiquefio: Philippine Islands	19. Balochi: (Balu&i) :
WestPrikistcin	
7. Arabic	20. Balti : Northwest Kashmir
8. Armenian	21. Bandung : Indonesia
9. Assamese: Northwest India	22. Barahou'i : Bali&istbn
10. Assyrian: 'Irbq, Syria	23. Batak: Sumatra
11. Atjeh : Indonesia	24. Bengali: Bangladesh
12. Atta : Philippine Isla7zds	25. Benguet: Philippine
Islands	
13. Badaga : India	26. Bhojpuri: India
14. Bagheli (Baghelkhandi): India	27. Bhutia: Sikkinz

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28. Bicol : (Bikolano) Philiypine Islands	80. Karen : Burn~a,Thailand
29. Bidayuh : Sarawak	81. Kashmiri
30. Bilaan : Philippine Islands	82. Kayan : Sarawak
31. Black Thai : Thailand	83. Kenyah (Kenya): Brunei,
Malaysia, Sara-	
32. Bonyoc (Bontoc) : Philippine Islaads	wak
33. Brahui :Pakistan	84. Khalka (Mongolian)
(Chinese Script):	
34. Bugis: Indonesia	China, Mongolia

35. Bukidnon :Philippine Islands (Russian Script):
36. Burmese
37. Buru : Indonesia
38. Cagayan Aeta: Philippine Islands
39. Cambodian (Khmer)
40. Cebuano (Cebuano/Visayan) : Philippine Islands
41. Cham (Chambiali) : India
42. Chhattisgarhi : India
43. Chin (in two dialects): Burma, India
44. Chinese (Hokkien dialect)
45. Chinese (Old)
46. Chinese (Mandarin)
47. Cuyunin : Philippine Islands
48. Djawi : Malaysia
49. Dusun : Brunei, Malaysia
50. Fangir : Indonesia
51. Gaddung (Gaddang) : Philippine Islands
52. Gamili: Asia
53. Garhwali: India
54. Georgian : Caucasus
55. Ghaibi Awaz: Prikisthn
56. Gondi: India
57. Gujarati: India
58. Gurmukhi : India
59. HalabilGondi : India
60. Hebrew
61. Hiligaynon :Philippine Islands
62. Hindi : India
63. Ibaloy : Philippine Islands
64. Iban (Land Dayak) : Indonesia
65. Iban (Sea Dayak) : Indonesia, Malaysia
66. Ibanag : Philippine Islands
67. Ifugao :Philippine Islands
85. Khalka (Mongolian)
86. Khasi: India
87. Kherwai: India
88. Kinaraya : Philippine Islands
89. Konkani: India
90. Korean
91. Koumani : India
92. Kui (Khondi) India
93. Kuki-Chin : Burnza
94. Kumaoni (Kumayoni) :
95. Kurdish
96. Ladakhi : India, Tibet
97. Lambadi : India
98. Laos Thaidam : Laos,
99. Laotian : Laos
100. Lepcha : India, Sikkinz
101. Madurese : Madura
102. Maithili (Maharatti) :
103. Malay
104. Malayalam: India,
105. Malwi: India
106. Manchu (Manchurian)
107. Mangyan Hanunoo
108. Mangyan Pula: Philippine Islands
109. Manipuri (Meithei): India
110. Mauobo : Phillippine
111. Marwari : India, Pakistkn
112. Melanan (Melanau):
113. Melayu Asli (Temian):
114. Mentawei: Mentawei
115. Meo (Indian)
116. Meo (Laotian)
117. Meo (Vietnamese)

68. Ilocano : (Ilokano) :Philippine Islands 118. Merandanis : Asia
69. Indonesian 119. Mohal (Arabic Script):
Laccadive Islands
70. Jahai : Malaysia 120. Mundari (Horo) : India
71. Jakun: Malaysia 121. Murut: Brunei, Sarawak
72. Japanese 122. Nepali (Nepalese) :
Nepal, Sikkinz
73. Jaunsari: India 123. Newari: India, Nepal,
Sikkinz
74. Javanese 124. Nhung: Vietnam
75. Kachin : Northeast Burma 125. Nias : Nias Islarzds,
Indonesia
76. Kaili : CelebesIslands 126. Nicobarese : Nicobar
Islands
77. Kalingga: Philippine Islands 127. Oriya: India
78. Kankanai : Philippine Islands 128. Ossete: Caucasus
79. Kannada (Kanarese) : India 129. Pahari: India, Nepal
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130. Pali: Bur~na,SriLanka 155. Taloda: Indonesia
131. Pampango : Philippine Islands 156. Tamil : India, Malaysia,
Sri Lanka
132. Pangasinan : Philippine Islands 157. Tapanuly : Northwest
Sumatra
133. Perm (Ziryen): Burma, India, Russia 158. Tartar: Caucasus
134. Persian 159. Tau Sug (Moro Joloano):
Philippine
135. Prasad : India Islands
136. Punjabi (Persian Script) : India, Pakistbn 160. Telugu : India
137. Punjabi (Urdu Script) : India, Pakistbn 161. Temiar : Malaysia
138. Pushtu (Pashto) : Af&brzistrin, Pakisthn, 162. Temuan : Malaysia
Balr.i&istrin 163. Tetum : Portuguese Timor
139. Rajasthani : India 164. Thai (Siamese): Thailand
140. Rhade (Radt): Cambodia, Vietnam 165. Thaidam: Laos
141. Samal : Philippine Islands 166. Tharu: Nepal
142. Samal Bahasa: Philippine Islands 167. Th6: Burma, Vietnam
143. Samal Bangingi : Philippine Islands 168. Tibetan : Burnla, India,
Sikkirn, Tibet
144. Samarefio (Samar-Leyte/Waray-Waray): 169. Timorese : Timor Islands
Philippine Islands 170. Tiruray : Philippine Islands
145. Santali (Santhali) : India 171. Toradja: Indonesicr
146. Sema (Naga): Burma, India 172. Tripuri: India
147. Senoi (Semai): Malaysia 173. Tulu : India
148. Senoi (Semang) : Malaysia 174. Turkish
149. Shan: Burma 175. Turkoman :
Turkmenistdn,'Iraq
150. Sindhi: India, Phkistcin 176. Urdu: India, Pdkistcin

151. Sinhalese (Sinhala) : Sri Lanka
 152. Sundanese (Sunda) : Indonesia
 153. Tagalog (Filipino) : Philippine Islands
 Philippine Islands
 154. Tagbanwa (Aborlan) : Philippine Islands
177. Vietnam Banar : Vietnam
 178. Vietnamese
 179. Zambal-Botolan:

D. AUSTRALASIA

1. Aneityum: Aneityunz Islands, New Hebrides
 21. Langa Langa : Solonion Islands
2. Areare: Solomon Islands
 22. Lifou (Lifu) : Loyalty Islands
3. Baining (Kuanua) : New Britain Islands, New Hebrides
 23. 1Maenge: New Ireland
- Bismarck Archipelago
 24. Makura: Tongoa Island,
4. Bambatana: Solomon Islands
 25. Malaita: Lau: Solomon Islands
- Island, New Hebrides
 26. Malekula: Malekula
5. Binandere : Papua and New Guinea
 27. Mandar : Tabar Islands, Bismarck Archipelago
6. Bingjabim: New Guinea
 28. Manus: Admiralty Islands
7. Bugotu: Santa Isabel, Solomon Islands
 29. Maori (New Zealand) : New Zealand
8. Chamorro : Mariana Islands
 30. Maori (Rarotongan) : Cook Islands
9. Ellice: Ellice Islands
 31. Mar6: Loyalty Islands
10. Erakor (Ngunu) : New Hebrides
 32. Marquesas : Marquesas Islands
11. Fataleka: Solon?on Islands
 33. Marshallese (Ebon) :
12. Fijian
 34. Motu : Papua and New Guinea
- Marshall Islands
 35. Mussau : New Ireland
13. Ghari (Vaturanga) : Guadalcanal
 36. Nalik: New Ireland
- Guinea
 37. Niue (Niuean): Niue'
14. Gilbertese : Gilbert Islands
 38. OuvCan: Ouvia Island
15. Guadalcanal : Solonion Islands
 39. Palauan (Palau): Palau Islands
16. Hawaiian
 40. Petats : Petats Island,
- Island, Cook Islands
 52. Samoan
17. Houailou (Wailu) : New Caledonia
 53. Sepik: Papua and New Guinea
- Loyalty Islands
 54. Tahitian : Society
18. Kusaie (Kusaie) : Caroline Islands, Caroline Islands
19. Kwara'ae (Mwala) : Solomon Islands
20. Kwat (Panaras) : New Ireland, Solonion Islands
41. Pidgin (New Hebrides) : New Hebrides
42. Pidgin (Papuan) : Papua and New Guinea
43. Pidgin (Samoan) : Samoa

Islands

44. Pidgin (Solomon Islands) : Solonlon Islands	55. Tanglamet : New Ireland
56. Tallria : Tanna Island, New Hebrides	
45. Police/Motu: Papua and New Guinea	57. Tasiboko (Lengo): Guudalcanal
46. Ponapean (Ponape): Ponape Island, Caroline Islands	58. Tigak (Omo) : Neiv Solonlon Islands
59. Tikopian : Tikopia Island, Solonlon Islands	
47. Ponkrihouen: New Caledonia Islands	60. Tokelauan : Tokelau Islands
48. Reef Island : Reej'Island, Solonzon Islands	61. Tongan : Tonga Islands
49. Rennelese (Rennel, Mungava, Mo-Ava): Rennell Island, Solomon Islands	62. Tongoan : New Hebrides
50. Rotuman (Rotuma): Rotuma Island, Gilbert and Ellice Islands	63. To'obaita : Solomon Islands
64. Torau : Solonlon Islands	65. Trukese: Truk Islalzds, Caroline Islands
51. Roviana: New Georgian Archipelago, New Guinea	66. Yabem (Jabim) : Papuaand Solonlon Islands
67. Yapese: Yap Islands, Caroline Islands	

E . EUROPE

1. Albanian	29. Luxembourgish
2. Alsatian	30. Maltese
3. Basque (French) :Pyrenees : Central	31. Mordva (Mordvin, Mordoff) Russia
4. Basque (Spanish/Vasco): Spain	32. Nordsamiska (Northern Lapp)
5. Bulgarian	33. ~orwe~ian/Landsm51 (Nynorsk)
6. Catalan: Andorra, Balearic Islands, Spain	34. Norwegian/RiksmBl
7. Corsican	35. Piedmontese : Piednuont, Italy
8. Croatian : Yugoslavia Northwestern	36. Polish
9. Czech	37. Portuguese
10. Danish	38. Romansch (Sursilvan): Switzerland
11. Dutch	39. Romany: (by Gipsies)
12. Dutch Frisian (Friesisch) : Friesland	40. Rumanian
13. English	41. Russian
14. Erse (Irish Gaelic)	42. Scots (Scottish Gaelic)
15. Estonian	43. Serbian
16. Faroese (Faroe) : Faroe Islands	44. Serbo-Croat : Yugoslavia
17. Finnish	
18. Flemish : Belgiunz	

19. French	45. Slovak : Czechoslovakia
20. German	46. Slovene (Slovenian):
Yugoslavia	
21. Greek	47. Spanish
22. Greenlandic	48. Swedish
23. Hungarian	49. Sydsamiska (Southern
Lapp)	
24. Icelandic	50. Syrjaani (Ziryen):
Russia	
25. Italian (Roman)	51. Ukrainian
26. Latvian (Lettish)	52. Welsh (Cymraeg)
27. Lithuanian	53. White Russian
(Byelorussian)	
28. Lulesamiska (Lule Lapp)	54. Yiddish
- THE B A H A ' ~ W O R L D

F. INVENTED LANGUAGES

1. Esperanto	2. Interlingua

BahB'i literature for the blind and partially-sighted is available in various languages and scripts.

G . T O T A L BY CONTINENTS

Africa
The Americas
Asia
Australasia
Europe
Invented languages

B A H ~ . B ' I ~ B L I O G R A P H Y 717

7. T H E S H O R T OBLIGATORY PRAYER I N TWO -HUNDRED AND NINETY-FIVE LANGUAGES

ABOVE is the original Arabic and its translation into English of one of the prayers

revealed by Baha'u'llih and prescribed for fulfilment of the daily obligatory prayer. It is

known as the Short Obligatory Prayer, and when used is recited once in twenty-four

hours, at noon.

Following are translations of this prayer in 293 additional languages, dialects or

scripts listed according to the continents to which those languages are indigenous. Included are some recent translations which are not reflected in the preceding statistical listing.

Africa 87; The Americas 63 ;Asia 76; Australasia 24; Europe 42; Invented 2;

Braille 1 ;

Total 295.

B A H A ' ~ B I B L I O G R A P H Y

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DOUALA (Can~eroonRepublic)

Nou dB bou so dB bo hou

houkgna houi mC

Ne mbon, A Loba lam, na o weki mba o bia

dC C non houin lin gbC gan b6

ka non sous sous

oa na o numea oa mabongo. N'embi nin ngedi,
non.

hoy6nou m6 houin d6 sous

onola wolea lam na onola ngina ngo, onola tue

am na oriola mbwari mongo. Loba dipepe di

FULA (Nigeria)

titi buka oa, musungedi o ndutu, nu dongamen

Mohal berde di labbinta ha dir berde an

na momens.

Allah an, a kesuna kala ku mi wadata dir

herde an, wala wadowo bo sai an mo hisin-

EJAGHAM (Cameroon Republic, Nigeria)

tammi. Der berde ma di

labbinde a usatan ko

NjimC ntiesC Atta Obasi, br6 WCh oturtme

dume ha berde am, ya an mo

yidiyam hedi

sCndingWah nanyub6Wah.

labbinde mango1 ma, a

holliyam gidol ma, de

MCh nwoh otti kah njgimC nyih, kah ogong

ni an on timitorde ku'a yidi.

Defte war01 ma

ohomCna kah ikonm Effah, kah okpagk ohomC

di vonnatako waddi beldum ha

dir berde an,

nah kah effonome Obah.

anmo timminta be bo yokkowo

do yukkol.

Kpeh Obasi ettat chang brCh WCh, nyoh

anyanganC Kpekpe nah NfonCh arringeh

FULA TORODO (Nigeria)

Bejih EbCh.

Mi sedi, Ala, a'tagi lang mi andu mi julane.

Mijabi heh wasude dole ang de heh mountinare

EMBUN (KIBUNDA) (Zaire)

ma, heh wasude am heh kebal ma ang.

Mwenzem, me lengyuy : Nze oweng me ongir

Wode Ala godo sina mada,

walo wo fowu

eyu, ongir eboyi, La16 owu kapah, me ngy eyu

darani do hore mung. (O'do

julde foti halade

obets onze, ngol anze, ompur ome, obwel onze.

nyarol ma wo nyarolma.)

Nze mur kabC fan, kadzC Nzem asa nC Nze,

Nze okolume bar engots, Nze oye kabewang.

GOUN (Dahomey)

EWE (EFE) (Ghana, Togo)

Yin we yi kpajlk, oklu

non ton, dB da na do

yon in bo na do sin. Yin wl6 to wenin nou db ma

Medi dase, 0 nye Mawu, be Ew3m be manya
 db gan tchC kpo houhlon to we kpo wa mon
 Wb eye masub3 wo. Medi dase le yeyiyi sia me
 non gni gni tche po add koun to we kpo.
 le nye gusEman3~ukple Wo ganyenye guti, le
 Y&d6 kpo non w6 gni ji w6 y6 wC, y&mC non
 nye hia kple wb kesinmuwo guti.
 de m6 son ahou fikssa me, y&dC kg gni nou da
 Mawua deke megali wu Wo o, Kpeddegut3
 h~ na dB wC.
 le Xaxame. Amesi li daa !

F A N T (Ghana)

~

HAUSA (Ghanian dialect) (Ghana)

0 , m'Ewuradze, midzi dase de 3wo ab3 me de Ya ubangiji Allah, na
 shaiax, Bai ne ka
 munhu Wo na monsom Wo. Midzi dase sesei haliceni, don in san ka,
 in kuma bautata maka.
 de mennyi aho3dzen biara na 3wodze Eye Yanzu, na ta66ata 6ahi da
 wani iko sai kai ne
 Otumfo, midzi hia neminemi na 3wo Eye me iko, kuma ni bawanka ne,
 gare ka, nike
 /

~dzefo.

rokon arziki.

Ewuradze, obiara nnyi h3 kg wo ho, shaw Ba6u wani a6in bauta, sai
 Kai Allah, me
 mu 3boafo,3wo a 3woara Etse W'ase. ceton rayuka, kuma kai ne
 wadataccen Sarki.

FON (Cameroon Republic, Dahomey)
 (Chad, Niger,

HAUSA (Nigerian dialect)

Ijeri no Mahu ch6, dp y8wi: dami do gbkmk Nigeria)
 bo wa tu. Na shaida, Ya Allah na
 cewa ka halicce ne

Mahu ch6 unt d6 tC nou houC d8 houi w6 domin in yi maka sujada. Ina
 furci a wannan
 sC mi d6 b6 m6 b6 ni na d6 tun hou6 b6 na non lokacin cewa ni mara iko ne
 ta wajen ikon ka
 sin hou6. Unt dB gbC gni nou trouC w6 d6 hon domin patara ta ta wurin
 yalwarka. Babu wani
 lonhon lon che s6 nou dB a gna ch6 kpo do Allah sai kai domin ka yi
 taimako cikin wahala.

dokou mi ton kpo.

Kai da kake mai riko.

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T H E B A H . & ' ~ W O R L D

ZHOA(Botswana)

Wo, Mpeme ndu esongeri

ane atei chi ndu

MS ce, *iIm g; 1

~ f-ea3-5 m~~

~ be, "1 m~e t ~ i .
 n Ine mii ct '5 'u' kE n Ine St E6.G-Sli "1. Md
 qhiic; ki Ihe'e h5 ki, ki 'Am Si kt- Igb'oa k'i KIKUYU(Kenya)
 'Au-'Sf k t "I S i kt- 11'6, ki 'Am 3 ki- Igb'oa ki Ndi muira Ngai ati
 niwanyumbire niguu
 Ilki'a q&kO'O S? kt-jtia ngumenye na ngugocage
 wee Mwathani Ngai.
 yi lgbqoa O k h i hB y:l lhbB k; Ninjui kahinda-ini gaka ni
 wa unini wakwa
 hari Wee na uthini wakwa ni undu wa utonga
 8 "1, Ki- Inhi OX'bE, 1l.A ki lbi&.
 waku.
 Gutiri Ngai ungi thengia Niwe hari uteithio
 JOLA (Upper West Africa) waku mathina-ini na
 Uhoti Waku.
 Fetan fet, aw Atty Jamet, mate aw tepan min
 emanji de pop ne kobe. Kabajati oum sembe
 KILUBA (Zafre)
 ku fetanfet nyemi momay, de sambaye yourley
 yamakaye, kabajatiyoum waff de fu bajafoley Nakwabija, 6 Leza
 wami, wampangile
 famakafu. mwanda wa kukuyuka ne
 kukutota. Pa kifuko
 Bajut Atty Jamet ake a wujumi aw, aranbay kino, nssama kyakanwa
 kyami, kukulombola
 nawu de bu gall aw akum fange. bunkomo-nkomo bobé,
 kulandapala kwami,
 ne buipeta bobé.
 I Kutupu Leza mukwabo enka abe, wita-
 JOLOF (WOLOF) (Gambia, Sknkgal) banga mu bya malwa,
 kudi yewa ukulupie
 Sedenane, Yow Suma Yalla, neh dangama mudi aye mwine.
 sos ngirr hamla teh jamu la. sedena chi jamano
 ji chi suma nyaka katan ak chi sa magai, chi
 KILUWA (Zaire)
 suma mbadola ak suma am-am.
 Benen Yalla amut ku moye you, ndimbal gi Nakumbula ha mesu matshu
 akhima eni ayi
 chi musiba ki dul danu. Nzambi wonguhangidi mu
 sambu die kukwizika ni kukufukimina. Kikitsudi eki. nezika eni
 ami nidiku ni ngolu, Ayi Nzambi Pungu, ami
 KALANGA BOTSWANA (Botswana) nidi musuyi, Ayi
 mvwama.
 Ndo pa malebeswa, mu Ndizmu, kuti Nzambi Pungu mweka
 kadiku, Ayi wokutmakandi eta kuti ndi mu zibe ne ku Mu
 susadisanga mu yigonsa, Ayi Fumu wodifuka.
 shingila. Ndo tendeka mu tjibaka i tjetji, kuti

shaya masimba kwangu ne simba Lenyu,
 KIMANIANGA (Zake)
 Bushayi gwangu ne fumwa Yenyu. A kunamwe
 Ndzimu kuzhe Kwenyu. Ntjidzi mu magwadzi, Ntele kimbangi, 6
 Nzambi ami, i Ngeye wa
 ntjili muli Moga. mvangampasi vo yakuzaya
 ye kuzitisanga mpe.
 Ye buabu, ngieti zaya vo lebakana kuami i
 lulendo luaku, bumputu buami i kimvuama
 KANURI (Chad, Niger, Nigeria) kiaku.
 Wuye shadangqna, Ya Ala, nyiga notqga Kakuena Nzambi ya nkaka
 ko, ye mu
 abattega gar0 wuga alakkarnro. Wuye sa allan ntangu a mpasi Ngeye
 wusadisanga, kadi Ngeye
 tabatkqskqna nem duno banyiga duno nqmgaro wena mu Ngeye kibeni.
 nqm denyiganqm qwowanqm garo.
 Nyilan nguron Ala gade ba, banama yim
 KIMBUNDU (Angola)
 banna'be, kqndqga kqla nqmbelan kargam.
 Ngabana umbangi uami u Nzambi iami,
 mukonda ei&ua ngi bange pala ku kuijia ni
 KENYANG (Cameroon Republic) kukubeza.
 Ntei ntisC o ta Mandem, be me kewoke Wb, Ngadifisala mu
 kitangana kiki o kubuila
 ndu berings Wo ne besepti Wo, ntei ntise tete kuami ne kutena kug,
 uadiama uami ni unne, ndu bepab ebah ne betang Ebe, ndu nchep vuama
 us. Kanaku Nzambi iengi kikale Eie
 eya ne kefor Eke, Mandem achek apu ane acha ngo, u Mubuludi bu i
 bidi, u Lenda-dig lenda.
 KIMPIN/KIPINDI (Zaire) KONDE (NYAKYUSA-NGONDE)
 (Malawi,
 Kierek, 2 NzEm ami, Nze le mandoen umuin Tanzania)
 mukukuyebanga ti mukukufukiminanga. Tan Nilikumanya, wako Nungu wangu,
 doni
 alik, ekis bum01 ba mi ti bungol ba Nze, busui undingumba nikumanye
 nikupambedye Wako.
 ba mi ti bunvam ba Nze. Kukitene, lo kufuyini Niku-kumanyia kwa wakati hau,
 kudidimanga
 ti Nzkm ambEn, kaka Nze mbwes Nzkm, u kwangu na chakulula Chako, na
 umasikini
 useresa band mu bigonz, u uzing a mumpil e wangu na uhumu Wako.
 nziBn mbwes. Apali Nungu junji ni Wako,
 Wakupwazela
 Mu-mauvilo Muwikala Umwene wa uti.
 KINANDE (Zaiie)
 Indi kyimisho, 0 Nyamuhanga waghe KONGO (KIKONGO KITUBA) (Angola,
 Ngoko wanyihangika okwikuminya n'okwik- Congo Republic, Zaiie)

wanza n'olwanzo lunene Ngaminya okon- Ngienina mbangi, o Nzambi
ame, vo wandambi'eno ovolo vwaghe n'ovutoki vwaghu vanga mu kuzaya ye
mu kufukamena. Yisun-
Ovusama vwaghe n'ovungi vwaghu. garnena mu ntangu yayi kiwayi
kiame ye
Sihali wundi Nyamuhanga oyuti'iwe Oyuk- kimfumu kiaku, ki sukami kiame
ye kimvuama
asavula omonavi, oyuliho okwiye musa. kiaku.
Ngeye mosi kaka i Nzambi, Ngeye wusa-
KINTANDU (Zafre) disanga muna sumbula, Ngeye
wuzinganga
O Nzambi ame, ngina mbangi bonso muna Ngeye masi.
unganga mu kuzaya ye mu kuzitisa. Yi kuzeyi
bungangi mu ngolo zaku ye bumolo bumunu,
KUANJAMA (KUANYAMA) (Southwest
mu kimvuama kiaku ye kimputu kiamu. Ga
Africa)
nkatu Mfumu nkaka bonso Ngeye, Yu ukunkatula mu kigonsa, Mfumu yani mosi
ukiganga. Ondi sisi, Kalunga kange, no ku tia ove ua
sitange ndi ku sive, ndi ku linjongamene. Oha
KINYARWANDA (Rwanda,ZaiZe) ndi, hokolola, pe fimbo eli,
mo ku hena enono
kuange ndelene mo lu enono Doje, moluhepo
Ndemera Mungu wanjye, ko wandemeye lange no mo luo upuna Uoje.
kukumanya no kugusenga. Muli aka kanya, Kapena nande Okalunga va
mue ndelene
nemeye amagara make yanjye n'ubushobozi Ove, Omukuafi, uopoupatekedi,
Ou mu Ove
Bwawe, ubukene bwanjye n'ubukungu Bwawe. Muene.
Ntayind'Imana ibaho itali wowe, Umufasha
mu byago, Ubaho kubwe wenyine.
!KWI (Botswana)
KISONGE (Zaire) Tse xo sa khe khoa Ilha,
1IKama kha khi di
Nankumina shi, Obe Yaya Efile Mukulu ngi be, kha tsae qxo khe a ts'ao ta
tsa a kha, ta tsa
bampangile bua kukuiuka na kukuuma. Kano tsaoama kha. Khe khoa dtkum n
lngi Ikam,
kapindji nambuella bobofule buande na bu- khi kha tsaa sa tsa kha khedi
se he, khi kha 1x0
kome buobe, bulanda buande na bulolo buobe. m xa tsa kha khobe se he.
Takui mungi Efile bu Obe ni nya, anka Obe IIKama hka lku be ha be tsa
Ikwi 'e, xwe
apasana ku masaku, Obe namene shi mukit- kxam tsa se 'ua, qx'oe kha tsa
lkwidi s kha.
shibue na mungi.
LINGALA (Congo Republic, Zaii.e)

KIZOMBO (Angola, Zaiie)

Nazali nzeneneke, o Nzambe

wa ngai, 'ta

E Nzambi 'ama, nsidi 'e kimbangi vo Ngeye okeli ngai mpo nayeba Yo mpe
natondo Yo;

wa mpanga mukuzaya ye kukunda. Ewau nakondima bebe na bolembo bwa
ngai mpe

ntambuluidi 'e nbovok 'ama ye ngolo zaku, bokasi bwa Yo, na bobola bwa
ngai mpe

kimputu kiama ye kimvuama kiaku. bokumi bwa Yo.

Kavena Nzambi 'e nkaka ko vo ka Ngeye ko, Nzambe mosusu lokola Yo azali
te, ozali

Ona unanga usadisi muna sumbula, Ona oyo akosalisa otango ya mpasi,
oyo akotikala

unanga muna Yani kibeni. seYemoko.

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

LOGO (Zaiie)

Kosi Nzambi mukwau china

yeyi hohu, ona

0 Djuka, miba ta ma ami nizo mpe amia- wakulaiia mu malwa, ona wahaya
nyaka kudi

kumbamelizo. Andro konidi, mali mivo eyi aweni.

amitada ma ngufwa yo, ami ngufu lavu lavu

ama tiza mpe ami mosoro. LUO (Kenya, Uganda)

Djuka azia yo paka mi, api mondia alunguli Ai Lubanga, aye ni In icweya
me ngeno I11 ki

ta mabi a, api adrile ise. me woro In. Anyutu kombedi ni
tekona pe

ento diti tye, ni an lacan In lalonyo.

LOKELE (Zaiie)

Pe tye dok Lubanga mukene

kono In,

Lakony ican, dok Ikwo giri keni.

0 Mungu wami, isosns mbo okelimi eoka

iluweke la iinelek'As. Iswimela nda eye mbileye bowandu wami la bofoka w'AE;

iuw'ami la MAKHUWA (Mozambique, Swaziland)

lifoka lias.

Kinniwerelani namona, Kho

Mulukwaka,

A n g o ~ n sMungu wasi sakoloko AE, OYO wera wi Nyuwo Mokipatusha wi
miyo Nyuwo

atosungaka nda mbile ya tale, oyo ayali laya Kosuweleni ni wokokhorani.

Kinnilapa mwa

laya.

chuhu yela ethu yohiwereya

mene ikuru sanyu,

muthonyero aka ni muhakhwanya.

LUBUKUSU (LUHYIA) (Kenya)

Khavovo Muluku Mukina

opwaha Nyuwo,

okikhunela mu sawopiha yowo onikhala Mwa

Esendi ne bung'ali, 0 , Wele wase, sikila Ewe

yowo Mekhaiye.

wanonga khumanye ne khu khusikamila Ewe.

Nga ndola luno luri, khu mani kase kamakekhe

khu bunyali Bwowo, khu butambi bwase, MALAGASY (Malagasy Republic)

khu buhinda Bwowo. Toviko, Andriamanitro 6 ,

fa Ianao no

Saliho Wele okundi nokhali Ewe, Omuyeti namorona ahy, mba hahalala

Anao sy ho tia

mubutinyu, Oliyo yeng'ene. Anao. Tsaroako amin' izao

fotoana izao ny

fahalemeko miolotra amin'ny herinao, sy ny

LUGANDA (Uganda) fahantrako mailoloana ny

harenao. Tsy misy

Andriamanitra afa-tsy Ianao, dia Ilay miaro

Nina obujjulizi, Ai Katonda wange, nti amin'ny loza, Ilay misy tokoa

amin'ny mahawantonda okukumanya n'okukusinja. Nkak- Andriamanitra

Azy.

kasa mu kiseera kin0 obutesobola bwange,

n'olwobuyinza bwo, mu bwaavu bwange, ne

MANDINKA (MANDINGO) (Gambia, Sene'-

mu bugagga bwo. gal, Guinea)

Tewali Katonda mulala okugyako, Ggwe,

Omuyambi mu kabi, Eyemalirira. N'sedeya, n'mari ko I'ye

n'da le ke I'long

aning ka I'batu.

N'sonta n'na sembeng tang ya la aning I'te

LUNDA (CILUNDA) (Zambia)

la bungba ya, N'fua re ya anina I'la bana ya.

Eyi Nzambi yami, eyi inkeni wankefieli

kulonda nikiwluki kulonda nikulombeleli.

AIa kotenp. -

- mang soto fo I'te. 13dembari la,

I'rneng ye 13fangtarandi.

Nacheseke, hampinji yinu, ha kubula inovu

jami, mukulema kweyi muwuzweni wami MASHI(Zaii.e)

muku heta kweyi.

Kosi Nzambi ji kwawu ji cheiiku china eyi Neci Yagirwa Nnamahanga,

manyirire oku

hau. Eyi inkwashi inhembu wayuma yejima. wandemire mpu nkumanye na

nkuharamye.

Bunola nyemire obuzamba bwani n'obuhashe

bwawe, obukenyi bwani n'obugale bwawe.

LUNDAINDEMBO (Zai2e) W&neNnamahanga nta wundi, we

burhabale

Nidi kambaji keyi 0 Nzambi yami, netu yeyi omu mbaka, we Nnamubaho.

wanlefieli mulofia wakukwiluka n,i kuku

hameka. Nashimuni chalala lelu dinu kuzeya MASHINGOLI(S~~~~~)

kwami ni iiovu jeyi, uzweiii wami ni kuheta NA SHAHIDHI MNUNGU YUANGU
KAMA

kweyi. WEYE KUNUMBA NI KUMAGNE NA
IBADHA

B A H ~ BIBLIOGRAPHY

' ~ 723

Y A K 0 N A SH AHIDHI KAMA JERO KUA NGAMBAI(NGAMBA~E)(C~~~)

UZIVU N A NGUVUZAKO N A BILLA NGUVU

NA GUDURA YAKO NA UFAGHIRI UANGU Ei Allah lem, mam'too jee

naige tarke, I ya

N A UTAGIRI UAKO HAKUNA MNUNGU ram kam geri lem mba kam mosso

kul noin'g

MTUHU ILIA NI UEYE N A HUKUMU Y A K 0 lem.

UEYE. Mayan missi noin'g basine,

ma m'to nje rem

I too jC singa mon'g, ma m'to nj6 ndoo I too

MASSA (Chad) nj6 nC kinga.

Allah I ya ge kari ba, I ya too jB la ge dojC lo

Nan wi touanou nan sama souloukna Launa I ya too deou doroi.

vanou nang la nou, Bnan wangou grivangou.

Wili ni nan wala toutga vanou ti denota

vangou, haouta vanou nan tia tangou. NGONDE (CHIKHONDE) (Malawi)

Lau mara meidi kouta kan nangou samara

Nguyagha nketi wako, E! Kyala wangu,

ma soua meidi.

ukuti walimbelile une ukuti ngumanye, nukukwiputa yuyuwe. Ngwitikisya akabalilo
aka,

MAURITIAN CREOLE (Mauritius Island) nensita maka, kangu Mmaka

ghako amaku-

M~ tkmoigne, Ban Die, qui to fine rnoi lumba, mbutolwe bwangu na mbukabi

Bwako.

pour conne toi et adore toi. Mo confess6 Akayako Kyala uyungi loli

yuyuwe popapo,

maintenant mo impuissance divan to puissance We ntuli mbutolwe, Uliko

kubumi wi Mwene.

et mo pauvretB divan to richesse.

Na pena Bne late Bon DiB qui toi, celui qui

aide dans danger et exist6 par li meme. NYAMWEZI (Tanzania)

Ndisanizya, Guku Mulungu wane ati wambumba kigele nkumanye na kukwisenga

B'eb'e.

MENDE (Liberia, Sierra Leone)

Ndizumilizya, henaha ku vugayiwa nguzu

Selimc~la a nge. 0 nya Yewai kc Bia mia Bi kwane na kuvusondo wako,

kubapina wane na

nya gbat~nika3 ngi Bi g33 ngi yaa a hss Bi ma. kuvusavi wake,

Nyaa gayema kiahuna, ks kpaya gbi ii nYa WE, Mulungu ungi

sumbwa B'eb'e

leke Bia kpaya Maha Wai a Bie; nya wakisa mumaluduko na wa kuhola
kuhanya.
vsdingcIe, ks leke Bia Kpatsi gbi i Bi yeya.
Ngewt, weka gbi ii na aa wie kia Bi na.
Bia mia Ba gbc~mu ma kpunds gbi hu. Bia NYANJA (CHINYANJA) (Malawi,
Zambia)
yakpe mia Ndsuvi i Bi hu kunafa va.
Ndicitila umboni, 0 Ambuye, Mulungu
wanga, kuti munandilenga kuziwa Inu ndi
MINA (POPO/GE) (Dahomey, Niger, Togo) kukondani Inu. Ndibvomela
panthawi ino
Mougni dassC, o gnC Mawu, odom be kulefuka kwanga ndi kukula kwa
rnphamvu
madjessigne eye massomony6. Mougnan OuB- zanu, kusauka kwanga ndi
kulemela kwanu.
1ebB kea apC hounsini mado, Coudo apo Kulibenso Mulungu wina koma
Inu nokha
hounsini dodo apB aya coudo opo tchikpokpo. Muchinjilizi, Mwini zonse.
Noud6kp6 mougbadk ouwo, am6 kB hona
na ameo be afocoumC am6kel6 tdokesia.
'NDONGA (OCHINDONGA) (Southwest
Africa)
NDEBELE (SINDEBELE) (Rhodesia) Gena okutumbulwa lumwe
mootundi Omi-
Ngiyafakasa, 0 Nkulunkuly wami, ukuthi longo mbali na ne, Omutenya.
wangidala ukuthingikwazi, njalo ngikukhonze. Ongame otandi hempulula
Kalunga Kandje,
Ngiyafakaza kathesinje, ngingelamandla kuwe kutya ongoye wa shiti ndje ndi
ku tseye ngame
OMkhulu, ebumpofini bami lekunotheni ndi ku longele nokukugalikana.
Otandi hemkwakho. pulula mpaka
uunjengwi wandje moonkondo
Akakho omunye UNkulunkulu ngaphandle dhoye noluhepo lwandje mUuyamba
woye.
kwakho. UnguMgcini eziNgozini UNgo- Kakuna Kalunga gulwe ponto
yoye, Ongoy
Ncedayo. Omukwathi muudhigu, Ongoye
Omuyapuki.
724 T H E BAHA'
PEDI (Northern Transvaal) SARA NGAMA (SAR) (Chad)
Xore e rapelwe xa tee ka moraxo za masome Me guer go Allah yam, Kad yi
rsm Kad
a mabedi le mentso e mene ya di Iri, Xoba m'gukrio m'doi o. M'guer go
rotam, tam ri wa
mosexare o moxolo. togoum goto ngang Yai o,
nd6 yam o i yan
Ke nea bohlatse, 0 Modimo waka, xobane kingu6 Yai.

O mpopile xore ke xo tsebe, Ke xo o khunamele. Allah krang ki toi goto,
 Yi nguC korjiko kem
 Ke ineela mo nakong e, bofokodi byaka yah ki madjal guetio, Yi
 kba tel roi yi Allah.
 maatleng a Xaxo, bohumanexing byaka
 Khumong ya Xaxo. Xaxo Modimo e mong xa
 SHONA (Mozambique, Rhodesia, Transvaal)
 e se Wena. Mothusi melekong, Wena E o tiileng.
 Ndinopupura, 0 Mwari wangu, kuti makandisika kuti ndimuzivei nokukunamatai.
 Ndine
 PHIKAHNI (Mozambique) umboo panguva ino, mukushaya
 simba kwan-
 Ndzi maha a fakazi, oh Xikuembu xa n~ina. gu nesimba Renyu, kuurombo hwangu
 nekuup-
 LeSuaku hambu leSui u ndzi Wumbeke aku ku fumi Hwenyu.
 tiva ni kuku khizamela. Ndzi maha fakazi hi Hakuna mumwe Mwari kunze
 Kwenyu
 xikhathi xai Suobui. Agomeni la mina, mintan- Muhatsiri mumatambudziko,
 Uyo asingade
 wini yaWena.Aussiwaninila mina awumpfund- rubatsiro.
 zini la wena.
 Akuna Xikuembu xinwana handlhe ka wena SHUA (~otswana)
 mumpfunu wa tinkarhato ni nwinhi Wamintamu.
 Tse hu sere o k6 ta kd, ti TBra to, tsa ta 'a se
 nya aha, ti tsa 'a '5 na tsa 'a hyaii ma tia. Ta ke
 E (kama n // 'au, ta ci o /hoatsa kari lhoa ta ye o
 RONGA (SHIRONGA) (Mozambique, Swazi- (hoatsa I' ai lhoa.
 land) TGra ka ny: e h: 5 tsam se,
 Th6 ke hu 'a
 Ni hamba bumboni Oh! Sikwembu i'anga. kwhra kwe, /kdise hk'oE kwe.
 Legaku nambi leli uni bumbiki akuku tiba niku
 ku nkhisamela, ni yents'a bumboni hi nkama SOMALI (Somalia)
 wa 50% agomeni danga ami ntanwini yaku,
 Waxaan marag ka ahay, Eebbow, inaad ii
 abusiwanini bya nga abu pfundini byaku.
 abuurtay aqoonsigaaga iyo caabudidaada.
 Akuna Sikwembu iimbe handle kwaku,
 Waxaan hadderba marag ka ahay tabarmupfunu wa ntikarato nwinyi wamintamu.
 darridayda iyo karitaankaaga, cayrnimadayda
 iyo hodanimadaada.
 RUNYORO RUTORO (Uganda) Eebbow, Ilaah kale majiro
 adiga mooyee,
 dhibkabixiye, weligijire.
 Nimpayo obukaiso, Ai Ruhanga wange, ngu
 niwe wampangire nkuranye kandi nkumanye,
 nindanga omukasumi kanu, mu bugara bwange SUKUMA (Tanzania)
 kandi mu buguuda bwawe. Nalinzunya, Bebe Mulugu

wane, giki

Busaho Ruhanga ondi, Kwihaho iwe wenka, ukanisumba nakumane Bebe na kukulemilija.

Omukonyezi omukabi, Anyakwomeera. Dmzunya ung'wi ikanza ili, ubusunduhazu

bone na kunzu jako, mubihabi bone na usabi boko Bebe.

SANG0 (SANGHO) (Central African Re-Hatiho Mulugu ugi hambunu Bebe Nduhu public)

Ng'wambilija wa Mayaga, Uyokikalaga Mu-Mbi y6kk tkmoin, 0 Nzapa ti mbi, biani Mo weyi Ng'wenikili.

sala mbi, si mbi lingbi ti hinga Mo, ti vuro Mo, mbi fa sioni ti mbi na ngoi so na gbkli: Mo, passi timbinandoy6 ti Mo.

SUTHO (SESOTHO) (Lesotho)

Mbkni Nzapa nd6 ay6kk pCpC, gui Mo oko Ke paki, U Molimo oa ka, Uena U mpopet-

Mo Jo ti bata ajo na ya ti ngangou, Mo yCkk seng hore ke be le tseho ea Hau, 'me ke U

lakouk lakouk. khumamele.

B A H A ' ~ B I B L I O G R A P H Y 725

Kea itlhatlhoba, motsotsong ona, ho hlokeng Kakuenamuidi-Mukulumukuabo bu Wewe,

matla hoaka ho Ea matla 'ohle, bofumeng M-Muambuluishi wa mu Dikenga, Nyeye udi

ba ka ho earuileng tsohle. wikalaku anu Yeye-Nkayende.

Ha ho Molimo o mong hape haese Uena, Mothusi litlokotsing, Ea iphelisang-ka-Boeena.

TSWANA (CHUANAISETSWANA) (

~ o t -

swana)

SWAHILI (East and Central Africa) Ke supa bopaki, 0 MODimo wa me, gore ke

Wena yo 0 ntlhodileng go Go itse le go G O Nashuhudia, Ewe Mungu Wangu, kwamba direla. Ke paka, mo motsotsong o', bokowa Wewe Umeniumba mimi kukujua Wewe na ba me go matleng a Gago, khumanego ya me kukuabudu Wewe. Nahakikisha, katika wakati go khumong ya Gago.

huu, juu ya unyonge wangu na uwezo Wako, Ga gona ope o mongwe Modimo ga ese juu ya umasikini wangu na utajiri Wako.

Wena, Mothusi mo Botlhokong, Motshidi ka Hakuna Mungu mwingine ila Wewe, Msaada Esi ba Gagwe.

katika Mashaka, Aliyepo-Mwenyewe.

THEMNE (TEMNE) (Sierra Leone)
(Malawi)

I s3g maseri OKuru kami, mun3r~po b ~ m p a
wane, kuti muli

mi tak tara mu; yi kabatho mu rama lompi. I kundilenga ine kuti ndimumanyani
imwe, na

lans ka al3k3 aae. I teba aysths mi kA mun31) kumusopani imwe. Nkupanikizga
panyengo

kaba a f m : ka a m 3 n ~mami yi m u n ~ qka rayola iyi, kwambula nkongono
kwane na kwa

ramu. Ukuru ul3m 3yi yss3 thambe mun31).Ka nkongono zinu zikuru, ku wukavu wane
na

mar mi ka masibo, mun3g I yi gboru takbatho. kuwusambazi Winu.

Kulive Ciuta munyakhe kweni ndinwe pera,

TIGRINYA (Eritrea)

Muvwiri muvisuzgo, Mul'io

bamoyo Mwekha.

9 h ~ h f i e ! h d h r n 0 l hiPhfiOlr

h ~ n d m C 0'l WAhC hMi: :: TwIIASHANTI (Ghana, Togo)

W3b3saa mpaes yi daa awia nnsndu mmienu

hfld h 9 1 ' ~ h h h : h l 5 T e l fie& ne dmko ntam.

PSI: A h l f e l Yfltlil h L j t f t :: "Ome Nyame, medi adansee ss Woab3 me
ss

menhu Wo na mensom Wo. Medi adanses

f l u fin0 L4h: fl7dh CkhR)I? seesei ss menni aho3den biara na Wo des Woys
)fIC: OAh h\$4fi 4hl :: Otumfo3, medi hia buroburo na Ways cdefo3.

Onyame foror:, biara nni h3 ka Wo ho, 3haw

TONGA (CHITONGA) (Zambia)

mu Boaf03, Wo na wote Wo ho

ne Was?."

Ndime kamboni mwami Leza wangu, kuti

wakandilengelakuti nkuzibealimwinkukombe.

!xO (Botswana)

Ndazumina cino ciindi kuti ndimuteteete web0

N I e Ku-Je, ma Il'ha ka

g Ilkqon li te: jnga

ndiwe singuzu, mebo ndimucete pele web0

ndi lnga i- Iga. Ma Il'ha

cen kona /T'a: t e : (nga

ulimuvubi.

ih Il'ha ka kona li te:

Inga, m ll'hf~ cen la

Kunyina umbi \Leza zunze kwako ndiwe

t'hani lui te: /ngaih J/'haka

la t'hani (I'alite:

mugwasyi mumapenzi esu, ulapona muku-

Inga.

yanda kwako.

Ku-\$e te'e nll'a ka le !

'an ti, ah'a: kan lgttbi

uhi :, ah'a: lngoa ka tam.

TSHILUBA (Zai're)

Ndi njadika, Wewe Mvidi-Mukulu wanyi,

ne wakamfuta bua kukumania ne bua kuku-

tendelela. Ndi njadika mu tshitupa tshihi emu,

XOSA (!XHOSA) (Botswana)

Ndiyangqina 0 Thixo warn

ukuba unbufuba buanyi ne bukole Buebe, bupele didalele ukuba
 ndikwazi ndikunqule. Ngako
 buanyi ne bubanji Buebe. oko ndiyangqinisisa ngalo
 eli thuba ngokunga-

726 THE B A H A ' ~ W O R L D

binamandla kwam, nobungangamsha Bakho, hundo a bolo lo lungu yo,
 Kuko nala na a gala
 ngobuglwempu bam, nangobutyebi Bakho. nitiko.
 Akukho Thixo ngaphandle kwakho Oluncedo
 emngciphekweni Ozimele ngokukokwakhe. ZULU (~ ~ ~ of south ~ b ~ l
 fi ~ i ~ ~)

Ngi yafakaza, Nkulunkulu wami ukuthi
 ungidalele ukuba ngi kwazi nokuba ngi Ku
 ZANDE (Sudan, ZaiZe) konze. Ngi ya qinisa, kulo
 mzuzu, ukuthi angi
 Mi ni gamu bolo, ai Mboli, wa ma vungule namandla wena u namandla
 onke, nokuthi
 tipa hinolo, tipa hilisolo. Mi idi, ti ku logbo le ngimpofu mina u cebile
 Wena.
 gimi nangala na gamu ngulu, gimi lungu na Amukho omnye u
 Nkulunkulu ngaphandle
 gamu hiliso. Kwakho, U wu Msizi e
 ngozini, U zimele ngo
 Meinongo kula Mboli balo 'te, Kuko na Kwakho.

T H E A M E R I C A S

AGUARUNA (Peru) ARAWAK (N. Gciyana,
 Surinam)

WIRJAF ETSEGNUNUK, MINA APUJU, EME- A baa bekotoi gia ka de Wathinathie hie wa
 MATJITI W A I T U K T U S A M N A J A T U A W A I T A N
 maritana da de dei thien bia be nang da
 DUWI.

sika da-ka-ke-wa gowe babong. Tataa-go da-
 WfTJAI CHICHAGKAGTINUK YA BAISH-
 mOng ka sjoko dja r o w , bee wa abo-na,
 KAM, AME SENCHIJUM SUGUSBWA DUWI
 YABAIK A GKAN PUJAJAI. matho damoeneka dja ko mahto baboewa
 TIKICHIKAMEAIBAUKATSAWAI, ISHAMA- djako. Abathie go sabona, Adajaali bie rong
 INUMVAIJATMAINUK, AMEKETNIE PUJUT kie, bie rong kie boeroewata na ma da de
 SUKAGTINMEX. damoeneka loko de bie rong kie.

ALEUT (Cyrillic script) (Alaska, Aleutian Is.) ARHUACO (Panama)

', Matuni gukui naji Ghalaghwasha ma
 HMHHA a w a a p w y a ~ K naghwama C L ma natunanamighzeja(y
 adorarte)

NZ. A r h E I 2 THMZ

matuni gukwa ghaika gwasu nituku, ma
 THI-la

ARAThAkIXZ KAt-OXL HMMNA
ghamamekwa ya daznada nashi dazna ghawia,
K a M r n ~ n ~ aAnt , racbMa M- ayzc nadaki ya Ghalaghwasha
yonagholija
+&Hi5 C 4 N q Z T W ~ H & ~ ~ C ~ H ~ niashi H - yonghwapa.
~ A ~ XAKATAK~KHHZ
E K~MXZ
K A MMtIWA A W ~ N ~ X Z aHhH7r ATHABASCAN (Ft. Yukon
dialect) (Alaska,
N HA KWW~FHCT~C~K~KHH B
Canada)
KAtOXz S ~ K ~ C ~ H A H Z I * Osi vittekueichanchyo,
netitinihsha, Nit tsut.
Kititihchya tenitenitutula Kenjit, kuikit sidhatsei choog. Tzut-nilcueinidhut.
Sut tei,
Kkuea ei tzut. Sinersitkwichachyo, nitsi,
nichile Kitinichi. Nekhe, vittekwichanchyo
Koolikkua, nunrzi, kookontrhi. Tei, kwutsut
thitihndul. Kokwadhun.
APACHE (United States)
Bik'eguindan ne na sha; Biliieguindan nibika' ATHABASCAN (Kutchin dialect)
(Alaska)
nshin2ti, negusli, ashi ni clii itedishdlii binka. Set kekwadhut nitsut
kthutkikhechya kenjit
Dakugu adishdi, shi shin dzileyaedi. Ndi ni sidhantsei kkashudei. Ako nun
nuttie kooli.
dzileguli, shi te'nsijne, aku ndi yat'a diyj diKe She suttei kkwa Ako
nitkwikhele kooli. Ako
niZ shi jash. Na'shi duhan kat'd biliegu dahin- she kettun tesichya ako nekhe
kekwadhut
dada, dandina nikegu dahinda, naicliudanne. kooli kkwa. Nunrsi kukootri tei.
Kwutsut
Ha'a duguzhuda a agut'egu dandi nik'eguinda. trikhendul kindhun.
BAHA'I BIBLIOGRAPHY 727
AYMARA (Bolivia,Peru) CHAHUANCO (CHIRIGUANO)
(Bolivia)
Nayaj unjtua, Dios tatay, Jumau lurista Che aicua ma che Tumpa, de
che apoaba
nayaru jumar uiithaiiataqui yupaychaiia- rocua baera jare romboete
baera. Che aicua ma
taquimpi. Nayaj unjtua anchichaj chamama, aiia ve che chepuer6a coba
jar6 depuere, che
nayanja unjasiractua jan chamanit uca, Nayaj cheparabete jare. De
denbaeyecou. Baetij imru
unjtua anchichaj juman utjatama nayanstijan Tumpama Degiii ba, Poromborij
icabibaepeba,
utjataja. jare iyeu guiiiio oicoba.

Janiu yaka Diosanacasti ujquiti juma
sapaquitahua, jumahua yanaptirita taque jan
hualinacana, jumahua utjta juma pachpata. CHEROKEE (Unitedstates)

BAURE (Bolivia)

Di reshitou, to vekiyir, piti kem shokovi
DB EhEI2 hEJl I&? h DPPIZT. DB 8:1:fhEE0HIT,
h a Cfhee BhEb. DS DYBiT. h A V 0 T G I.11 BhEb.
kesko vichipti ash vekiyichip. Di reshrou
t 6 S p,lJpg.AY hSf CltAC;:
nerekike, doka nas6 rejen ash piti aserokon, di DS oSyEbSm hSiT DS hAAyT.
pohour (o povor o pubor) ash piti k6tiron. h.4 Ctrr DfSSfd;c:
Do kat kap6np6u ponshohue piti. Piti as
inkorobi ash chapchovi doka kansBrpou tikuer
ti. CHIPPEWA (Woodlands dialect)

(Canada,

United States)

BRIBRI (Costa Rica)

Neen dibaindaun

kikaindamowin 0 neend

YERUR BEBIKETSU BERO YE SIBU ECUEKY Gitche Manitou, tchi keen ge
gezhetod neend

BETUYEYU EDIRIRSU EBIKETSU YE WAS- tchiway kikaindjigay keen
gahyay tchiway

CHEN Y YERURETA YE QUE DIRIRCHETA, aunamiaytahwah keen, Neen
megiway debaud-

BERCHE TAIE YE SIORARA BE BURU TAIE ER jimowin, tchigayi m ~ h n d a
n ningopassang-

KIO QUE SIBU SCATU BE IMEKE YISCATU waubiwin, tchiway neen
kawween gashkiyay-

YE1 SKIMENE ISURUETA IERBI IBUBRABA
wisiwin gahyay tchiway ke mashkauwisiwin,
IEBUSCO IBUBRABA.

tchiway neend kitimaugisiwin gahyay tchiway
ke dauniwin. Eemahgay kauwsen bahkaun

CARIB (MORENO/GARIFUNA) (Belize, Gitche Manitou, anishaydask
keen, wido-

Nicaragua, Honduras, Venezuela) kaugaywin pindje

bapinisiwaugan, tebinahway

Au pu'uneauwa. 0 Lloso ktrrtt, amoro aupidanisiwin yegibimadis.

puascanenpo amoro mana adupu'ustooome

erome oseguachooome. Au pu'uneauwa co'ollene Bropo, au piorksmaba Brome amoro
ttt CHOCO (CHOCOE) (Colombian) (Colombia)

paripiin, au poreauwa Brome amoro ttt cabal- Mi marchi, en bera, ma
criabua ma criama

lero. tachi afuni. mi marchi empera

muen, quema

Lla'aba Lloso amu batttman abiiioscopore, quinupineabua mu trua, paratani

quinu emabapune llapioptnta adasta, amantoto asequera patabarabia.
 tachi sese audubua, care
 tu cuguentarttmue. facia pea bodota tachi sese
 ituba bua.

CARIB (Galibi dialect) (French Guiana)

AOU SOUGOUCA TAMOUCHI, TWUE GAS- (CHOCOE) (Panamanian)
 (Panama)

CHOC~

SER 0 OIR OIR A YOU OUCOUTOMER MEN- Miiira testigua tayhi
 Ancore bedea devena

GAR 0 SE OIRTOMER. biiia odavera injasita biii
 cavavai carea y biii

AOU SOUGOUCA ET LOU MELO, AOU careatriabaya.

PALIPEOIR A YOU ABOROT MENGAR QUAD-

~ u testigua

i ~ enda fuerza nee

~ nahua

AMADOR A YOU OIR BOROT RICHEMINS.

A MOEIR OU R TE LA PAS'MENT TAMOUCHI

buimina buira necua biiimina, pobre biiimina

A OIR LA NO COLAT DANDER DA A YOU y buira nejoma iri biiimina,

Dayhi Ancorera

~ANPAMANOLANT, MANCOLOT c O M 0 M I N - ababuiiri bui umera neea,

Tayhi care bavarira

POENT OA ASSEQUERO. porque buiabira pueabiri joma

mana biiibera.

728 T H E B A H A ' ~ W O R L D

CREOLE (D U ~ C (SRANANG

~) TONGO) 5r 7nc, 8 d~ L ,JQC d

(Surinam) A L f l L A - d ~ J r J n C b

f L c -

Mie e kotoigie-o mie Gado-datie Joe C bc<' A b r p i)J

~ > n

mekie mie foe sabie en aanbedjie Joe. Mie e QLa b r r b ADc AbcJ - 3 1

kotoigie na tapoe na momenti diesie, mie

zwatjie en Joe maktie, mie potiefasie e n Joe ESKIMO (Keewatin) (Canada)

goedoe. No wang tra Gado no de lekie Joe,

na Helpiemaqg ini notoe, na Wang-Die-De-

Na-Hing-Srevie.

CREOLE (Haitian) (Haiti)

Moin temoin, 0 mon Dieu, que ou Cree um pou

moin reconnait ou, pou moin Adore ou, moin

gin conscience ya de impuissance moin avec

pouvoir, grandeur ou et richesse ou tou. ESKIMO (Kobuk dialect)

(Alaska)

Pa gin lot bon Dieu cancou ou, ce ou qui Ookauheieah, aungayootmang,
 eilvich einiksecouri nan tout mauvais moment ce Ou qui taheima
 eilichoheilotin sooli.pikhaheitcplotin.
 fort passe tout. Ookauheieach ahkoovuk
 syaktoiliah sungeepnune; nohleiliah oomalholiknune. Autlamik
 CUNA (KUNA) (Colombia, Panama) aungayotachuke ahvatipcoon,
 ekahyokti nuwaynami, engmik pityi.
 Be nuga an nudakedi, Be an Baba, Pe pinsadi
 anudakkgala. Pe purba anualicigwa, perguinanmala an bendake. Pe purba anse
 FLATHEAD (CHEYENNE) (Unitedstates)
 ogiaegala, neitirpimakar abdaibugua. Pe do Quin Kolinstuten, lu ti1
 Anawee U ko
 di napiraguad tule tumad, percuable per car- kolintwhu lu que ks soohum U
 que ks putenem.
 madi. Ku yes konkonstinum yetilwha
 lu ye ti1 eas
 s.hopt U jasyoyit, U ye ti1 eas konquint U jas
 DIEGUENO (KuM-Y~Y)(UnitedStates) s.koyoleewhu.
 Nei mat-5-k6ndp, 0 Myhi, Ne5-pdw Tat suewet wes olkosheetums
 oopen es
 we-dw Whiz kch-pie WhE. ~ e mat-e-ken6p
 i olkosheetwhu lu es yapastenee. Lu ta epl
 nei-p&l sph-miuw ~ y h qugw-tie,
 i ti-pdl chinaks Kolinstuten, e.chimish Anawee.
 ~ h y nned wu quan-a-wikh quaw-tie.
 N E mg-eye
 ~ n t i mkch t5-pa mguw ~ y h i GUAJIRA(Colombia, Venezuela)
 shyn, M y h i nfi-ik ~ k m b en ~ dwfi M&-lie
 Tatuja auch, pi8 Maleiwaa, piain ainjin taya
 me-tdy-ydm, Yike nB ~ i t c h - ~ ~ ~ h S w .
 zupula terrajuin pi8 ma aijachin tapula pi8
 Tatuja auch jolucho, marchin taya ma piainja
 ESKIMO (Barren Lands) (Canada) katchin, mulieshtaya rjuma
 piainja washirin.
 Uvanga qauyititsivunga tapsuma Gutip Nojoish wan6 maleiwa makaika
 pi& ja makai
 sanala ursimamanga imminik qauyimaqupluni jumuin ekai mojuin mukuwaipa,'
 chi ekai
 tugsiavigiqublunilu. Tukisititsivungalu mana- numuinwa.
 mit pitguniqanginimnik tapsuma pitguniqananganut, akslunimnutlu aksluinirnut.
 GUARANI (Argentina,Brazil, Paraguay)
 Asingnik Gutitaqangilaq igvit kisiuit, ikayuqta.uyargiaqaniptinit ilingnit
 ayugaqangitu- She aikua'a she TupB, Nde she jap6 hagiie,
 mit. roikua'a hagua, haro Tupa'itu
 hagiia.
 Aikua'a avei koaga, la she kangy ha, ha Nde,
 ESKIMO (Eastern Arctic Syllabics) (Canada) Nde mbaretLha, Ha she Mboriahu,

ha Nd,
 Nde riko ha.
 >+DL, JnLc, 5ccPLAL bD- Ndai pori
 ambu7Cishagiia,Randegara, Nde
 PLLibdan DCs- l2 Q ~ D d l iioite pytyvohara roimC va'i
 javC, Nde iioite
 D ~ D - Lac P5c) L b C L f a f ~ , reiko Nde jeheve.
 B A H A ' ~B I B L
 GUAY Mf (Panama) tami iilmengen,
 iiiche weshachegen. Ngelai ka
 Ti es gade, Oh Niibii tigiie! MaguCs ti miga Nganechen Eimi maten,
 kellukelu kuiiin men,
 ni ttiba Madrugai gade ti-e. But8 tigiiC es kishu mogelnieulu.
 matarkde. Ti-e gade meguare. Ti til brai
 matii cribida. Ti tabre riqueza mahii6 biita. MATACO (Argentina,
 Bolivia, Paraguay)
 NfibC~mtida iiacarr.
 Ohap okalethtayajwo, oka Dios, Ta Am ta
 Mabe itibC ma ara dB migaga ma ara ni noba
 enekno yamlek otajwueth amej wet ochaame.
 bidiga.
 Ohap okelethtayajwo hapet atana ta tek
 okajiiayaj ihi wet Am akajnayaj, hap opatht-
 HAIDA (Alaska, Canada) seyaj wet Am
 aniyatyaj.
 Hlaa, weiyat suus uu dii dung Tl'aahlaany; Tsi tek iche eth Dios
 thamet Am, o-eth ta
 eihi uu saa dungeng dii guudengaan. Uhl Ichote ta owitay
 ihinya, o-eth Tek latunjwuagiisluu wy'aat tlii dii zaagaas k'an uu, is siis
 ihi.
 dii k'ungisgdygaas k'ang tlii dung iitlaa gadaas.
 Dung sq&n nuueitl dung klaaiidunggung. MAYA (Lowlands)
 (Mexico)
 - -
 Dung kil Eihi ging gets sqwaagu saang.
 Ten ilk, oh, in Jajal-Dios, tech dzaen yolal
 in kajoltquech yolal kulquech. Ten ilae ti
 JICAQUE (Honduras) junzutaj, minaan in
 muk, tech6 yan a muk,
 i 0 Dios Mand! An timnon ni na maya, otzilen; teche ayiklech
 yetel yacunail. Minaan
 si suanda was ten iga. Po qui noi es sun. Dios, u laak Jajal-Dios,
 chen tech, tech ca antaj can
 te qua la ti way, na polra monse sa a ti qui Dios anac baa1 kaz, cu
 cuxtal chen leti.
 pa ha li cum. Pan u hay Dios, in oy le Dios, un
 ving baten Dios. MAYA/QUICHE

(GuatemalaZa)

In xin wi16, oh nu Dios, chi ri at xinaq'uisaj

LOUCHEUX (Alaska, Canada)

rech quin weta'maj

awach y quin lok'ok'ej

Sit ve tte kwut cha chyoo nya le sen dei ako

awach Weta'am quin ri

camic ri' na c'o ta ri

nit tsut ki le ti chya choog. Kwe tha zit te let ti

nu chok'ab y ru,

nimal ak'ij ri at, ri nu meba'li

nja. Sit tei kkwa, kwit zit nun nit chi tei, sit
at.

in ri ak'inomal ri

ne rsil kwit cha chyoo kwi zit. Ako nit kwit

Maj jun chi Dios

xew ri at, at ri cat tob pa ri

chilee chi zyoo kkwa nun zi.

jun c'ax, y ri ca

c'aslic chi rilic rib.

Vitte kwit cha chyoo kouko nyoo, kwut tsut

tri chi ili.

MICMAC (Canada)

Oeligtjitjito, 0 NISGAM, Gil gisiitepotjit

MACHIGUENGA (Peru)

gisi nenolin a

gepmitemlin. Oelnimito, enge

Naro noncamantaqueteria, Aparioshi, cami-

asma, nin mnagbtim ag

Gil migignbtim,

ctitaqeria Viro pitomidakena narunocama

nineolegeagnin ag Gil

milsotim. Mo eimog

taqueri narotaqui noneaquitbmbira y nunga-

piloei Nisgam pasig

Gil tan Apognimasoti

magitaqukmbira Viro.PineaquCnarioca maicca

metoegigtog ag Gil

laptjoei.

teranagabe pagabeaquena teranonsanmaite

Viro pashe.

MOHAWK (Canada, Unitedstates)

Mameri pashiniacparioshi payoyabisaquiviro irirori ymectacutaqueri

notsaroganaque,

Wa-geh-ni-wha-gwa-risi, Ook Niyo, Neh Ihse

iriori ictimira por irirori.

da-ka-dis-son ne

a-gon-yen-dC-rih-hok ta-non

dk-gon-non-wha-ra-don-sek.wa-geh-ri-wha-nirot, nook-non-wa,

ji-niah-teh-geh-suts-teh ta-

MAPUCHE (Argentina, Chile)

non Ihse,

ji-ni-seh-sots-tens-seh-ro-waneh, ji-

Ngillatun raiigiii antii men.

ni-wa-ki-den ta-non

ji-ni-sah-gwe-nya-tsa-ro-

Iiiche waldagun, Eimi Nganechen, Eimi

wa-nen. Ihya-gonega oya

ne niyo nCok Ihse,

tremiimen tami kimafiel tafiigillatuael. Iiiche

ne-gah-yeh-na-wa-tsCrB neh-yo-da-ri-hok, newalda~unfeula tami newegen, ifiche

yafuiigelin; ihse sa-ri-wha-gwa-noh.

MOSKITO (MISKITO) (Honduras, Nicara-

k'erika eska cha, emagga

jarhoajpka erJga

gua) kanikua uetarhijka,
 emarjga jarhajka mentku
 Won la1 kat praiska : i s i najkiru no nema
 jarhoataka.
 Yang witnisna 0 God man yangra paskatma
 man kaikaia bara man mayunaia. Yang nan PAPIAMENTO (Spanish
 Creole) (Aruba,
 witnisna naha pyua sip apia kapri bara man Bonaire, Cura~ao)
 karnikamra; yang umpira lakasna bara man
 ailalka. Mi ta doena testimonio,
 o mi DIOS, coe Bo
 Bahara God apusa man bamansma. Help a cria mi pa mi concoe Bo y
 pa mi adora Bo.
 Patra, ba mita witin Selp rayasa. Mi ta testigo na e momento
 aki di mi flaqueza y
 di Bo poder, di mi pobreza y di Bo rikeza.
 No tin ningun otro DIOS, sino Bo, e auxilio
 MOTILON (Colombia, Venezuela) den Peliger, Esun coe ta
 subsisti di su mes.
 Aue cut& Papachi yupune, amo sanuta
 tacomena centopo yopone, aue cut& amicha
 yarsna i muquepe, aue camisique i amo PUKINA (Bolivia)
 apenyontaca. Wertre Yooz distike
 amchuaweke pachamke
 Guaneque conipa Papachi, cumarco Papachi paj zapa, amkin Mayziz zapa,
 anzchiruktra tee
 agiieyabo a'n'tace anipape guaneque yontaca. urake, wuer am azizaricha,
 wer anachullchica,
 amke thapa chulltakchichmcha, mazek yakha
 MOTILON/YUKPA (Colombia, Venezuela) Yooz zallzzie, yanapt'icha
 anawalinakista,
 amzestra personkistra.
 Aunene, 01 Ctimoco, ottncat auytne dope
 oyenepe, aapera ayampo auya tbcshinco.
 Aunene, jearketku, yoitpai auvia, amor- QUECHUA (Bolivian)
 (Bolivia)
 cotipshin, aumerejera'yi amori mavarejaapera Nocca ricuni Diusniy,
 Wiraccocha ccan
 ma. jatarichihuanqui
 rejsinasuypaj y munacundloco mak ambroco olmak, Cttmoco
 asuypaj; nocca ricuni cunanpacha, juchuy
 tocshinco, blok oy6merucan6 cup8tu6coy0, cascaita, jatun
 cascaikita, huajcha cascaita,
 toapanoperam. kapaj cascaikita.
 Mana huaj Dius Wiraccocha canchu ccan
 NAVAJO (Unitedstates) kikin, sajrapa yanapaj
 ccan raicu ccansapa.

Diyin Shitaa' Niniljni shil beehozin 6i alhinahodiilzjih biniighC ashijnlaa
 Bad06 Niji' QUECHUA (Ecuadorian) (Ecuador)
 sodiizin do. T'aa k'ad bee haszii', haala shich'v
 nahwii'na a\$doo Ni t'6iya Nidziil, te'C'i Ruca dius tistigu cani
 iucaman viiiachishshidaah ndahkai aadoo Ni t'6iya t'aa altsoni cangui
 Canman sirvingapa alabaringapa. Tis-
 Ni holo. tigu cani cay ratuta
 iuca, mana ushay cani,
 T'aa Ni t'eiya Alaadi Diyin nili haala Canmi tucuy ushay Cangui,
 iuca pubri cani
 nihich'i' nahwiilna'igii t'aa' iinilisin, Hoo1'- Quiquin chari cangui Mana
 Tianpash shug
 gag66 HonilQ. Dius ashta yali hurmana
 huraspi yanapangui
 Canmandallatami causangui.

O T O M ~(Mexico)

Terouxukua jurhiatijua: QUECHUA (Peruvian) (Peru)
 Ji testigueska, oh juchiti tata diosi, eskarini Noqan yachani, D osniy,
 qampaq kanat'u kueraska parakini mitini ka k'eri arnbe waskayquita
 recsinaypaq, yupaychanaypac.
 arhinguini. Ji testigueska ia iasi, juchiti Yachanitaqui kunan
 pachapi, nana atiyiniyoq
 jukaparhakueri ka chiti uirjapikueri para qqaskayta, qampaq jatun
 atiyiniyoq kaskayta,
 iamindu arnbe uni, juchiti komu jaqgueri ka no waqcha kaskayt, kcapaq
 cayniquita.
 ma jatsikuarhikueri ka chiti kanikua jakapar- Manan joc Diosniy kanchu
 qanmanta
 hakueri jimbokari iamindu ambe jatsiska. astawan nana
 allinkunamanta yanapaqniykun,
 No jarhasti materu tata diosi erjga sanderu qqanllan Diosniy kausanqui
 qqanllamanta.

B A H A ' ~BIBLIOGRAPHY

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SALISH (Puget Sound dialect) (United States) Yasu tata a. De-aygue
 de-quiran cuantuchii
 mbia chii. Tendam fiandeiiti taua de-aygue ch86

w

7astdildxw Ead, Saq -- - dxw?al chaura nyebe eirache6 rache-equia
 d6jera
 si7ab, dabad

w

k i t(u)&shuyuc dxw7al k i gwadsas(h)ay- denin-gue Dios-ra.
 d u b 2 d . gWal ?askwadicut kwi gWadsiiwit De-aygue che6 dea-catura.
 dxw7al dagWI7. lacut Ead 7al ti3a7 7al ti x Wi7
 gWadsqWiGW 71 t(i) adsgwa? g s q w i h w ,dxw7al
 SUMO (Honduras, Nicaragua)

tiva(7) dsas?u~ababdxwil ?i t(i) adsgwa?

Matu nakkat prernias :

?i+qah. xWi7 kwi balali? S a q &b dxw7al Yang witninis yang

Papahnki yang yamus

dagwi7, dxwskwaxwaxw Val s ~ a k i l , kwi ?a naman yang matilik- man kul makulnini.

ckwaqid ?asvista.

Akaminit yang witninis yang

sip awas sai

yangki man paun makaupak sipki, yang

minikun yangkat man yankli mankat.

SAULTEAUX (Canada, UnitedStates)

Papahn ukdiska man waliki, patkaupa ilk

Gee Kayne dah mah zon, Ke shay Manito, maiataman, witin silp sanka litki.

che ke kayne ne me nan, Shegwah che mah wim

we to nan, Che mean e go e ze yan. Che ke kayne

ne me nan ke kaye da ma zon ke zong e ze win TACANA (Bolivia)

she quah neen aye pee chee nay sou e ze yan, He marda mi que testigo,

oh mia dada

shegwa ka a pe chee we note e ze yun. She gwah Diushu, mia dada ve peitia

Diushu eshenapa

neen a p e chee ke tee mak e ze anne.

puji. He marda mi que

testigo ye orashu mi

Keen aye ta go ka Manito win, ka we che que poder mi que impotencia, que ma puri que

tas so win, Apee saig e ze an, kah ke kay kah ah ma mi que riqueza. Hay ma ve

pia Diush6, mi

ya yin.

dabai ejejefia, mi dabai

Diushu ejejeiia.

SHOSHONE (UnitedStates)

TEWA (Santa Clara Pueblo)

(UnitedStates)

NEH 0 0 - K O 0 TI SOOM BADUGH UPEH

Naa o toh ne (Nave Taa jo sii) (Hay ti) UU

SOOK DA-MEH UH NO-MEH NIP-H ~ M E H

Ti Te PAA Na wi TAAE UU He-ta wi Jo sii

DA-MEH SOOM BA-DO-H KHANDO-H ~ M E H

DA-MEH OIYOS NA-NEH SHOON-DI KHAN- a mi tee (naa o TUUNI) (Naa bo) Navi Ka

DOH. NEH UGI-I SOOKA DA-GWATS, NEH WI-H bi ni gati He taUUVE(Kaa-in ga ta)NaveCHE

GA HEENA MA-BA-NI-WI-H UNEH WI-H DA- Biin in gata He ta uuvi CHE IN GATA wiaa wi

MEH GOO-PANDH, WI-HU DA-MEH DIH TIH

na aan pi wi Taa jo sii UU TAH;

KHA GA

HAUNC ~ M E HWI-HU DA-MEH OYOI-DEH- TE Di Khun WO DATE Wi boh gi moi.

WHUP. ~ N E HWI-HU DA-MEH UPEH GA-

DEAS 0 0 - A H NEESH DA-MEH UPEH BI-H

ONEH. WI-DU DA-MEH BOONIH UPEH, DA- TLINGIT (Alaska, Canada)

MEH DELI-MA-21-DH DIH TIH DA-MEH N A XAT YEEKAXNEEK AX DIKEE ANKOW
Y O O
KHANC OIYO-GOOS HE-INH GOO-PAS NANA- XATYEEKLEEYETK EE KASAKOOWOO EE YA
s o o - w o o GINDH. SCHKAKAWK. XAT YEEKAXNEEK YA
YEE-
DAT KLETH XAT OOTSEEN KA YEE KLITH-
SEENA, KA XAT KANISHKEEDEI, KA YEE
SIOUX (UnitedStates) ANKAW.
Wakan Tonka mitawa slol ceye na ceyo WE EE CHEEKLEINAK DIKEE ANKAW
YEE
onihau kta ca maya gage. SITEE KA YEE YEDASHEE. KA
CHEEWEAH-
Mahon ke sni na neye ni waski, onma si he na SKEEDANEK.
naye nejınca, lel owape hin el epin kte.
Okokipe na ni som onyanki yapi, Wakan TOBA (Argentina)
Tonka ni some towa wi sin.
AQem naq'tananeq, oh Yalamxiit' ~ i o s ye
,
'am apem ad'onataq savotaique da 'am savat'-
SIR ION^ (Bolivia) ton qataq' shioqden.
Saq'taxan vetoigui nagui
EBii aba ch66 dau ch6C. Sa dau abatu ch66, da iqaulaxa qataq' da
ad'amxaq', Qachoqyic
ima-ch% chiiian Sande imachCB chian Sande. qataq' da ad'sallxi.
732 T H E B A H A ' ~ W O R L D
Qaica ca Iya Dios napacaleq' 'am, Rimaye emporitoorico. Cabe intok
Dios, ju Ileaniame,
detaunaxan da souqapoigui ca Ichic, Rimaye enpo jibapo be chiibo
jiapsa.
qaica ca iben'a.
YARURO (Venezuela)
TRINITARIO (MOXOS) (Bolivia)
Dademene kone. Dademene kone kodB uni
Nutı nechoyore, oh Viya, piti pepyakno'i optea. Men6 cua ja no re
derr6r dabaicreine.
tayC'B nimotviraviyre ene njiruchviyre. Necho- Dabaicreine cua jAmene
dBrrEr. ~ a i c r udkrcr
e
v6yre t6 fuiti naripu tahina ntumayvina. Ene uchercre. Guardemercre
gua~nerene cherepiti tumevijch'i, nuti p6vrCno 6ne piti ricovi'i.
guimerenene, ABme vBi optkdi kanCmedi
Nahina ponena Viya' pkevorichu piti, optaedi. Optaedi da jua di chi
cua.
p'ayudachvokowi tB' to vyatahibono, Bma Optaedi da diu di que
juing.
makC-vorichu kjowrikowri.

ZAPOTECA (Mexico)

Y A Q U (Mexico)

~

NAQUE TESTIGU SHIOSE, YEB LU BAS LA

Lutacateco :

N A H R E TE GUMBE, C H AN E

L AZ SE YEBLU.

Inapoone testico in Dios, enpoone yoturiac
GU,

paqukne enchitallane. Paquete enchiwatane.

Inapone testico en lautipo, caemo beki jume
ni rak ne nu re che

in uteim caen utean bequi impovea poovetana
shteb tis.

NAKQUE TESTIGU NAH SHTEN YEL

BIH'N, SHTEN YEL NAZAK.

Ruti steh dad loh yeb lu,

ca-yac nadzin, ni nabahn

ASIA

AGUSANON (AGUSAN) (Philippine Islands)

mananabang sa tanan

capiligrohan cag ang

Ako motindog nga saksi, oh akong Dios, nga

mainantuson.

Ikaw nagbuhat kaniko para magkila kanimo
hasta magsimba kanimo. Ako mosaksi ini do-
Islands)

ANTIQUERO (Philippine

on, sa ako pagka wa do-oy gahum, sa akong
Guino-o co, nga icao

May pag testigo aco, 0

pagkapobre, hasta sa ako bahandi. Wa nay lain
mag quilala

ang nag himo canacon para

iban Dios kondiIkaw, ang panabang sa kalisud,
atubang mo. Nag

canimo, cag mag amp0 sa

ang nagkaugalingon nangabuhi.

testigo aco sa sining

momento, sa acon caluya

cag sa imong ca cusog, sa acon ca pobrehon

cag sa imong manggad.

AKLAN (Philippine Islands)

Wara ron it iba nga Dios con indi icao,

May pagtestigo aco, 0 Guino-o, nga Icao ro

mananabang sa tanan

capilogrohan cag ang

nag him0 cacon para magquilala kimo cag mag

mainantoson.

amp0 sa atubang mo. Nagtestigo aco sa sining

momento, sa acon buya cag sa imong ng ca

cusog, sa acon ca pobrehon cag imong mangad.

ARABIC

Owa lon it ibang imong Dios con indi Icao,

Seep. 717.

ARMENIAN

B A H A ' ~B I B L I O G R A P H Y

ASSAMESE (Northeast India)

BAGOBO-GUIANGAN (Philippine Islands)
Islands)

BAHASA BADJAO (Philippine

Monna 0 nama ko, ngo poggali no ogo para

Aku makasaksi, Ya Tuha ku,

dah bay	
kohaddon asta nikko. Mallo-o kloni mismo	hinang aku ni kattoo-nan maka
ni duwaahan.	
ngo hago lomilomit nikko keng kollos, ngo	Aku nulay ma kadjapan iti ni
kalunaan maka	
ogo keng kaayo-ayo, hikko keng malikoddo	ni karniskinan ku maka
dayan.	
anda ottad ngo nama, hikko na eng kotawang	Mahananiya saddi Tuhan
suga siga nabang	
neng hirap eng boy-yottow neng naw-wo mo.	ma kalaatan Kaulluman.

BENGALI (Bangladesh)

BHOJPURI (India)

t \$mWI M g l Ba m? f~a k r t t+\$
mbuh

s r r i h e t ~ ~ t ~ ~ q ~ w t d ~ r a supaya ngundah ~ a waku~ empuan akam
serta lalu

nyembah akam. Aku besaksi ndug iti seh,

t~ gs 8if W,FI 7575 n;it f?; rs Bwfa ~ t ; i f minan semoa pengurang kuasa aku
ndug semoa

wr mat B s7w wv rs flaw a ~ jtr~q i pengagah akam, serta dingan pinyiranta aku
~ T Wwfa B m a 47a ~1912

rs 313 m q dengan pingiraja akam.

8? 819797 W v I

Anyap tanpa da bekun masu

akam, pinulung

masa susah, pinulung adup.

nhn h 6ty h t;ut \$E s.rsrnr 353 I

g\$t a m d m B ar7-1-r arr mf3-ii-r

BILAAN (Philippine Islands)

BICOL (BIKOLANO). (Philippine

. -- Islands) Fnanglut go 0 Duwata na ge i ftabo deg na

Nagpapatotoo ako, Q Dios ko, na linalang mimo deg agmade ge na
mangamfo de ge.

Mo ako na mamidbid Ika asin sambahon Ika. Gade go de kagkahon ani de
klande gnagan go,

Nagpapatotoo ako, sa oras na ini, sa pagka dai dee de akgaganam de
kblasok go na dee de

ko nin kapangyarihan asin sa Saimong Kusog, kalgadom. Lande dame Duwata
ko la,lohge de

sa sakuyang kadukhaan asin sa Saimong lande sen kafyem na
tabongam di kat sato de

kayamanan. gami.

Dai nin ibang Dios iundi Ika, an Tabang sa

Peligro, an Mismong Nagdadanay.

734

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

BUKIDNON (Philippine Islands)

BURMESE (Burma)

Testigosan ko, 0 Magbabaya ko, ha iyan ka q c a 9 E a
~ o q ~ q 3S : ~ E C I S C J & . ~ ~ + ~ :
nigtul-tul kanak ho pagkilala imo daw pagn ~ \$ y hca ~s,&.\$?
c c 5m sm3,q\$ m&\$.sm5~3:
simba imo. Matun-an ko ha laus taini ha gutloa ha hura ko agkabaloy daw sa
gahum no, sa (o 4 ;o E: sm 5 y 3 \$\$
~ qb\$ dcu \$ II LU 3 m 3 m-3
ka pobre ko da sa Bahandi no.
3 0 6 ~ 3 mb&cm5CF %@&: gE.agEaf ahQr
Hura un lain ha Magbabaya; kodi Ynaka,
magbubulig ho Katalagman; nagkinaugalin- r m 5 q 9 E: I
mb\$. 5 f a E: 6: d: 6:
gun-ho Pagpanginabuhi.
96. s p e d b60 c 9 q 9 : b&: ? q & : I 0 5 3 jJ

CAMBODIAN (KHMER) (Khmer Republic)
n i ~ ~ q ~ : ~"Bi ~ ei H~ gi n r q l n~n:rrpmstlt\$8
i~i ricljql
~w
I

q1ni~~ng1atti1mp:~i 7 ~ a t n r u t s : q e e ~ ~ d m r ~ i t a j i "u
r u h j ~ l a
I I

m~iiiutiudlo:sg rni~nkn~ahii ., H a m r s i s ~ t l j ~ i i l ~
u h .Ij p : ~ ~
r L f i i ~ L ~ : ~ I ~ ~ ~ r I t x ~ : " ' 0 ~ " i n n 1 8 ~ ~ n s ~ t I ~ ~ u ~ r _
l m ~ t s j ~ r
L K : H ; c I ~ ~ F W ~ ~ ~ I : ~ ; R U ~ L I ~ U : I ~ : ~ P N R ~ ~ ~ I c ~ I E ~ * I

CEBUANO (CEBUANO/VISAYAN) (Philip- CHHATTISGARHI (India)
pine Islands)
t 917 YWTT, af<=q 917 wrg ~ F f~ T q\$=s
Saksihan ko, 0 Diyos ko, nga Ikaw mao
ang naglalang kanako sa pag-ila Kanimog ug 4ar mrit a h r sfear3 a r f a
~a 3 7 a77 qar
pagsimba Kanimog. Matud-an ko niining "t "rrfa~1 4 a qm 8 3Ta qTqa zlq f* qfT rn
gutloa, sa akong kawalay mahimo ug sa Imong 3~ mzha'f 7;; \$ afg- ;aT a i m i s
r ~ grnq I 8
whom, sa akong kakabus ug sa Imong 3 ~ ~3a ~ q\$q d ~ W 3T gq7
EFT I?iv
bahandi.
Wala nay laibg Diyos kondili Ikaw, ang
&~ 7 VT~ 3vm~445 B I cmq
tabang sa katalagman, ang Nagkinaugalin- 33T 5" rn *T zhT Bzha
mT crnq
gong-Pagkinabuhi. afci;a mi J ~ Tf q m ~gma I

CHINESE (Hokkien dialect)

736 THE B A H ~ W

' O

~ RLD

CUYUNIN (Philippine Islands)

GONDI (India)

Naga testigo aco Dios co nga ica0 ang may ~

qtdcr ssr0 wz fq

\$. ww;r-szrr ~a i l ;g<

buat canaquen, nga kilala ta cao ig ing guegueg- s15ii srril; srsar\$T; 3~ Fr

dqrqr z;jrt7 vzeiis I

man. Naga testigo aco sa mga oras nga dia ?TI 6 r avsr~mrii ar;r

fiiqr q3 ~ n s f w s s;at;r,

Dios co nga inde sarang macacomparar ang qq ftq-qr ~ s ; ig ~3)m

g;r 771 ~ & qq1-s I

aqueng keseg sa-canim0ig ang aqueng calised

sa imong manggad. Icac0 lamang ang Dios, ig f a v anr?s 5 ~ Y 7 ~T

f &, ~ fsw8 ?\$

ica0 lamang ang sarang macabawi canamen sa q;r fssrs smsrx

.r>s\$sr\$s !

~I'I;C?,

tanang cacorian.

GUJARATI (India)

'\$ wa flj q,.\$ WPL tl&, P (13

&aursl aru aa oy yon bPsl a' w 3 a a

GADDUNG (GADDANG) (Philippine Is- p a Wa wa a8

aq,-

lands)

Pacuruhuan co, 0 Dios co, se'~inaratunacta

1 , ya r6fia 3 a8

quesi maamuan ta Ca e .idayadayo ta Ca. a4*1'~dad(IOU aun ru(&

a,= (UP(

Taddanggan cu, sitoya ya quinacafec e ya wwa1wzyi4*la

5'

pacapanguam, ya diyariyat co e ya quinamayamannu.

Awan a corhuan a Dios nu baccan a Icca, GURMUKHI (India)

na Acquisasalacan si Quetagagacan, na Acquitaronan.

3 Ga' B F ~ Iii2 rrln~a! H''kn am 4 azlal

i:s ai fa 2 G f ; h xerl ?ma d~ 3 fa?

3; uslzi 2 - 3d yal I H'' mR ~ii'

R Rm

mlqa aaa ~ lfqi i n 6 mq m a w 5, ; i

?fagal w3 wl 3' I \$2 faaf p n 24

~ flma aa?' I

\$ jlaw133nb ma fhs 2:I

GARHWALI (India)

\$ stat W ~ TI Tstat p ?a T ~t;s~t q a f~
aysi aysi?a r s d ~Tisflair %I+ WJT ?sFTi T ~ T
57n \$6ms a-r sR T rib .ua \$if\$ f%
s h ? & ji f e r h qd Avs, q r J T ?sat & zhaq
zw anit ays? Tar qmn. ma, atat \$;hailh
a f ~ AwG, ~ J pT s ~ ?m .ra%Ti%cass m\$ I ?rl*
*T WJT ;i?iii?.VTV;l Zra, ~rl?f 7 ?~ 9118, 291
89-wat-in a a r s ~m I

HEBREW

,9315~

,13395 377yR

B A H A ' ~B I B 1

HILIGAYNON (Philippine Islands)

Berak Tuhan peu

chan lebah Pai, Tulung

Nagasaksi ako, 0 Guino-o ko, nga guina-
yang Henjan Belak.

keleng Bahayak,

him0 Mo ako agud makakilala Icao cag
makahalad sa Imo. Naga pamatu-od ako sa
subong nga ti-on sang akon kakabus cag sa
Imo gahum, ang akon kapobre, cag sa Imo
sabagai saksi, 0

JAKUN (Malaysia)

H'ma mBna-ngongkan dirik

nga mangaranon.

Tuhan h'ma, bahawak Ajeh

t6lah mgnjadikan

Wala iban' nga Guino-o kondi Icao ang
sEmayang

h'ma ontok mBngBnoo Ajeh dan

bulig sa katalagman ang mabinuhaton.
masa ka, akan

Ajeh. H'ma naik saksi, pada

kBMhoman h'ma dan kudrat Ajeh, padah
k6papaan h'ma dan k6kayaan Ajeh.

HINDI (India)

HBmpak Tuhan lain daripada

Ajeh, MBnu-

\$ + s ~! F ~ T R ~f Z" h lung

~ Tg ~% ~ @ ~ ~3 dalam

~ kChElaka, Yang BErdirik SBndirik.

36 3 m~t? f i q q3 9%z r w fm 8 I

? ~ w ; F T J J R % T T T ~ ;?ism\$

~ T ~ ~ ~ ;G l ~ q

JAPANESE (in two scripts)

\$, 3 cfiz \$;.ltc q w 3 q 8, ?i

~isrF\$asn

~ * ' x ~ T ~ \$ ~ I

IBAN (DYAK) (Indonesia, Malaysia)

Aku nyadi saksi ka Petara Aku, Nuan udah

ngaga awak ka aku nemu Nuan sereta lalu

nyembah Nuan. Aku besaksi ka diatu, gena

samoa pengurang kuasa aku, ka samoa pengering Nuan, sereta enggau penyeranta

aku

enggau pengeraja Nuan.

Nadai bisi Petara kalimpah ari Nuan, Penulong leboh Tusah, Penulong Diri.

ILOCANO (ILOKANO) (Philippine Islands)

Ipanecnecco, 0 Dios ko, a Sica ti namarsua

caniac nga umammo Kenca ken mangidaydayaw Kenca. Panecnecac, iti daytoy a canito,

ti kinacapuyco ken awan bilegco ken ti

kinabilegmo, ti kinapanglawco ken ti kinabacnangmo.

Awan ti sabali a Dios no di Sica laeng, ti

Catulong iti tiempo ti peggad, ti puon ken

gubbuayan dagiti isu-amin.

JAHAI (Malaysia)

Yek tanggongkan ley sa-bagai saksi, Mei

Tuhan yek, Pai yei menjadik-kan yek ney

gelong yek kenej Pai dan bersembahyang Pai.

Yek luek saksi bahawa peryam ta'ah, ok leme

yek dan ok et et Pai maken basat yek dan Kayak

Pai.

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

KALINGGA (Philippine Islands)

KALINGGA-APAYAO (Philippine

Islands)

Sacan y testigo 0 Diosco nga Sicaw y
din

Apo Kabunian, inuman ko un Sika

namaravvu ta niacan tape nu ammuattaca anna nangwa kan Sakon tan matagammuak
kan

dayawattaca. Testguaccu ta sangaw y cawaccu mapadayawak Sika. Testigoak
sinsaton, maid

tu awa-awayya anna y dactal nga pacawayyam; kabkaboolak kan Sika, kamas dan!

Bilongno,

ta quinapobre anna ta quinaricum.

kinakapus ko kan kina Babalin

no.

Awatta tanacuan nga Dios nu ari laman

Maid udom si apowok no adi Sika,

Katu-

Sicsicaw; y Cabbag ta tiempo na ziga anna

lungan di makasapul, Sika din

Mannakabalin.

Mangyawa ta ngamin nga mawmawag.

KANNADA (KANARESE) (India)

dcaa, daddoJn! w;Sc mg, p%;Js eodaw zb35

etmQk;e~wij5 id\$\$ a!;\$pdeoJa; a& e)~bPiJ,F Q l k

woe3b; ak add, PC& %,eaaod. C B ~ \$ -pen A ~ O~3~j~q-h

\$t\$. 8% d a d d a damad deadn .a#. &cd~rar(d,gd,

dDz&~?aF!

KASHMIRI

KAYAN (Sarawak)

AKUI NAH ITUNG TAKSI KA', O TUHAN,
IKA'. KERAI NIH AKUI BARA LEMA KUI
BEH DENG SENG AK KATALAU LA'AN MEH
NYEKANG AKUI, ALENG TE' MURIP NYE-
LIMAN.

B A H A ' ~ B I B I

KHALKA (MONGOLIAN) (Mongolia)

T 3 ~ r 3 pTa! T a ~ a ~ a i 61x6

i r 6onrocoa

Hb 6m TaHbIr M3A3X 6a X Y H J (~ T ~ ~ X H ~ H

Tenee KIM r3~rmiir613 r3psn3be. EH o ~ o o

n M H H H ~ s a ~ a n r u i i r Tam1

, LAOTIAN (Laos)

s a a a n ~ a j i r6a

y r a i i r ~ y r M H H ~ 6, a ~ n r b 1 r Y H H ~ r s p s n s b e. ".*

u * Y.. u r r

t e w s ; ; r d u c ? i e r w s ; ;] r ~ u w : o r u i m ; ; c d u r a r ' l n a 1] e r

~

T a ~ a a c e e p T 3 ~ r 3 p G a j i x r Y j i , T a 6 3 p x

~ O B J I O H ~ H ~ B O T O P

~ H A a H A a a a B p a n ~ y c W S U I ; ; I r r a : G w s : . ~ 7] ; s ; J @ s : ~

r r a : r C ~ s u ; q ~ u s ; ;] 5 a ~ o 1

6 a i i H a B a a . T a e e p e e a m 3 y y r s T 3 ~ ~ 3 , ~ p & " W Y ~ ~ ~ ~ & ~ R S ~ U ~

F I ~ ~ I ~ U ~ ~ Q ~ ; ~ M S : ~ ~ ~ ~ ~ : ~ W ~

KIM.

" L i - 1

u r u e s ~ ~ s : e] n ~ a : n a a r ~ ? n i u ~ u 2 ~] m s : s] n

- * h " * -

; ~ u s : ~ r d u c ? r ~] s u u s n ? l n ~ s ; ; r d u r l r w s ; ;] o ~ a ,

h

KOREAN ~] l & ~

~ ~ j a u r r n ~ a ~ ~ r ~ ~ ~ ~ 1 ~ l ~ ' l 2 & ' r l ~ r ~ & u j R n O s 1 ~ ,

4 ; (-12] 6 t L Z , 4 7 1 + ~ > % \ % L + L] , % L + ? j n ; ;

0 1 % & E % x] q k t \$ + 9 2 & t \$ + 8 ~ 1 4

- & - r 3 2

= A

~ I , d x I % L + o l ~ j - . ~ 1 % 0 1 f Q o i l i 2

" 1 T q % , i l g y o] 7 & q C T \ 4 + . 1 1) x j O]

~

MALAY (Malaya)

7 \ ; L \$ L 3 & t \$ O] + % \ . A I L x]) 7 t o I z - - Q Saya

m g n a n g g o n g k a n d i r i s a - b a g a i s a k s i , Y a

n i l t l 0 0) . 4 6 1

Tuhan saya, bahawa Kamu tglah m6njadikan

GI. saya untok

m6ng6nal Kamu dan bErs6mbahy-
91 \$011 A-1 E Q I F A ~1 Z-'1" 4]2 . 3 81 A] ang Kamu. Saya naik saksi,
pada b6ntar ini,
k 0]*14] ~ 1 % 6 t L L d 6 l ~ ~ ~ A + L + O J akan
L I . k616mahan saya dan kudrat Kamu,
kapada kgmiskinan saya dan kgkayaan Kamu.
KOUMANI (India) Tiada Tuhan
lain daripada Kamu, PEnolong
dalam Bahaya, Yang BErdiri SBndiri.
% -1, 8 6 aTff 3TTrSTT-94TTqUT %%,
Jr2m1 9 T f8% *?r TSTT fl,9 48 HT* I
MALAYALAM (India)
3 Y ~ Re r m ~ah^. 313c 1 S f 7 f z 3, njvr
JrT\$mw'& \$TI %f?B T S4~9 ~ 9 T V799
m I

KUI (KHONDI) (India)
UGaq ! QqGQ, QloGa, Q0661 Q?
.91
, @lOG 46' 11
\$21~ 1 061
51sG a ~ a i saq QQI @1g ae, CQQQ I a136160 MANGYAN PULA
(Philippine Islands)
QQIQ @ISI s l q dOal QIQ @ldl Q?IQI~, @QI a l q q aOal
Kangko patuhuyan gid, 0 kangko Pangi-
QlQl QQI Q l g ? I ~ GQQ
I I noong Dios, ako gid kanmo binu' at hampay
QGQQIQI ass a q l Q 6 8 4 ca3 asslw,I- .e kawo ay kilalanon kag sambahon.
Kangko
aqlQl R , Q 6 ~ 1 9 aaiatqBIaIQIQ
l QIQI PIQ a 8 I ~ patuhuyan inda pag udas sa kanme on man
may kapangyarihan kag sa kanmo pakusog sa
LAMBADI (India) kangko pagkurian kag sa
kanmo pag mangarangon.
~ @ C O F351 ~36851 u.5 AD 5 0 8 ~ 3 s On man may Panginoong Dios no
kontay
dd 3 3.5 S q 5\$- &OS. Q ~) o \$P K D 5dJ>
~ kawo lamang ti umawat sa tanan nga palad kag
sa on man may katabuha.
&,5P e P n & st 55OSb &9is5 &H d5: 9Q
&&a 31&dmd5 3~ LP 0-6 3- ~ 3 5 9
MANOBO (Philippine Islands)
-
\$ 8 SXd. t~ d5! 8 5 3 P ~ WwO
'bd3b
Bannalan ko na kaddin nad Langagan na id
P ~ T . o ~ 8%-

& 8 63,-
6 ~ 3 6W. B ~ 3 ~ b -&&i baballanedosiak amid killa kikaw owayd simba
740 THE B A H A ' ~W O R L D

kikaw. Kaddin nad pangintowan kaungkay MARWARI (India, Pbkistdn)
edda kaddin wara sadda tat kikawn katussan g \$mW! Q 8ru- 2ij ,.....

,fqgTq 3
oway edda kikawn katussan tat kaddin
kapobrian oway tat kikawn kayamanan.
5sT38 XqT mTaa l f , ;IT;B~~ fqqi 8:, ri
q saa Z~TT ihg \$ fq 8 ~ T ~ T Lx T-ih q qd-
Warad as-san manama gawas kikaw, eddad
tabang ta kahimpan, oway naantay ta salili rin.
mkasra 8: Fi T T ? ~% d 7 q ~ \$ ETT?
5 8: mr
ri 37s 5 V ' T 3 FFTSIY 8: I
8t w ~ ~ q4 ri ;f;i\$ ~ ~ ;hi77si ; ~ r
?rsr?;ri w ri arimi zriq ?B e:
~ T ~ T I ~I

MARATHI (MAITHILI) (India)

\$ fpBCr ! ?J?T NEPALI (NEPALESE) (Nepal, Sikkim)

9 m ~ m ?a ~ f ~
% f * \$ \$TT \$ \$BT ! q FTTM?f~~f~ fa*
a.* '* 6 ' nr\$
g(iit
fqa, sra wf;r fa* X ~ T xd;rr
' 6
*qr * R* q@
f+i3 i
~2%
jiqa
fii m ~ w 8, fa4 d-
+i
T~";FTT
m ! rif m ~8 srfiia~r~ a s ~ i gr faa? a i ww
g ~?iifi.m ~rir
~TT*

ST,
g
T F ~ I q~
a~

TihTZit. 37, am 9 . 3 2, ~ 'r a q i
~ faq? I

ORIYA (India)

zllaaq QRQI a16 6 WaaPQ @alas1 a16 6Rl6Q ?\$ QQQ9;

PANGASINAN (Philippine Islands)
(India, Pakistan)

PUNJABI (Persian script)

Ipasuutko 0 Diosko, a sikay amalsar siak,
ya umapta er sika lan mangiday dayew er sika.
Ipasuutko ed sayan lamlamang, su inkakapuyko tan anggapuy nayarian ko, su
inkabiskegmo. Su inkapobrek tan inkayaman Mo.
Anggapo~arem a Dios no agsika labat.
Su katulungay tiempo su pangkamalian. Su
singeg tanpanlapuan su saray amin.

PUNJABI (Gurmukhi script) (India, Pbkistan)

3 \$2 R F ii2 ~ msea ! w': f e ~ am 4 a r ~ 1 ~ ' i RAJASTHANI (India)

?sl a i fa f- - ~ E T I 4 @NE 43 3 fa? q r x ~qrq-ipr

\$gm fiji i q f i

2; urloi d \$a? 2x1 aai I HZ. ui?

us'iqla aaal ~i fz ic' f f i a a ~w3 naq RHaw 3, F %i~\$t

?fan1 nki 2 U A % I 32

q d , 9~x2 ~tYT g ~hf

~ R F f i z a ;n'f I

3 jl a m G ,a ~ R 3'1 U 8 3 4; q - 7 ~ft;st

'F I w w % SETV

~ M T i qTfi qmc qrfl. \$

SAMAL BAHASA (Philipphe Islands)

Adu makasaksi, Ya Tuhan ku, dah bay

918 WIT \$ q 7 4 ~ m a% i I q ~ ihinang aku ni katoonan maka ni
duwaahan.

Aku nulai ma kadjapan iti ni kalunaan maka

fqqT wqT.T i*T a I ni kamiskinan ku maka dayah

Mahananiya

sakki Tuhan Suga Siga nabang ma kalaatan

e'uR qv TT* iUT 9'1 q i

~ j l I kaulluman,

SAMARERO (SAMAR-LEYTE~WARAY-

WARAY) (Philippine Islands) SEN01 (S ~ M A I(Malaysia)

)

Testigos ako Nimo, Dios namon, nga Ikaw Eng mgnanggonkan bErok ng sabagai
saksi,

an naghimo ha acon para kilal-on ka ngan Ya Tuhan eng, ajeh-lah Jun tglah

pFrjadikan ha

tuuron. Natuod ako hini yana nga oras nga eng untok ha pannei ha-Jun ru ha

sEmbahyang

waray aco gahom ug ha imo gahom, ha acon ha-Jun. Eng pErhut saksi, ku-ma

sEadeh, ha

kawarayan ug ha imo carjcohan. kElEmahan eng ru ha kgkuasaan Jun,

ru ha

Waray na iba nga Dios con diri Ikaw, mana- nahajap eng ru ha kEnayak Jun.

racop han maka-luluoy, ug mga waray na Walah Tuhan asik ju pad& Jun,

Jun PEnolok

paglaom.

kate Bahaya, yang dEr Chukup Jun

SEndiri.

SINDHI (GHAIBI AWAZ) (India, Prikistrin)

35;-;,.t~iQ55LubIk,:

J,s ..(

+I*, ~u b F h . j J ++w?. bfb- GW*

<+.I p + 3 c U)., cS?*!*!. d

F 4 4) H) \$.-jk +3?# F = \$ b

+@T

+P8-?.

sly -3c r h l s)kr. =++J

\$hi>

5 @T ,~SJ&. d+ \$9 u+ - 8 1

.

e T&d ,L. IS'\+ Ci.9 'p434.

SINHALESE (SINHALA) (India, Sri Lanka)

a3Gd G C , ~ & I , aa a ~ d ~ o@G&LI

d a6 WZ&O~S, I%6~aPodd

addm6 %a8 aa am&d aa az%am aa aJ& G&. 3 3 ~d

%dedP& ~ S U I adod (~d&bP, a30d qe366m3 & ~ d~ a m a ~ c ~

d

o"zi3e;a, o8 ~&oaoaoa\$\$ 863 mde338 G&.

742

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

TAGALOG (FILIPINO) (Philippine Islands)

3 ~0-5

2 ,?J 322 p a g \$,yj~ & \$@--a)

Ako ay sumasaksi, 0 Diyos ko, na ako ay

d % . v P e d 5 d % \$ 6 893

A v%CS

Iyong nilikha upang Ikaw ay kilalanin at

sambahin. Aking pinatutunayan, sa mga san-

8 ~ ,!I \$

30 3 6

~9 & &cao& 3 doag

daling ito, and aking kawalan ng kapangyarihan at ang Iyonglakas, sa aking

karukhaan Sp&&*

at and Iyong kayamanan.

8 r (add \$005

v ~ o @3 +~ ~ ~

Walang ibang Panginoong Diyos maliban sa

Iyo, ang Siyang Tumutulong sa lahat ng

a d 2Chd63~03 SO X)ag

d 2 ~

panganib at ang Walang Kawakasan.

a03559 T ~ B .

TAGBANWA (ABORLAN) (Philippine IS-

TEMIAR(M~~~~~)

- ,
lands)

Yeeq menanggongkan diri yeeq-deh re saksi,

Taksi ako; 0 Dios ko nga pianak manan mo

0 Tuhan yeeq, naq

Haaq-top menteqelkan

ako nga sumonod Kanimo baw ikaw e nag

yeeq untok neh-neh

Haaq wab bekembahyang

buat kanaum. Natandaan ko kayte nga yon

Haaq, Yeeq naik

saksi, ma-mentar-deh, akan

kiarotan ko nga sabap, kanimo baw kat

teq bersil yeeq wab

bersil Haaq, kapada

Kakorongan ko daasi kat ka doonan ko baw

kemiskinan yeeq wab

kekayaan Haaq.

yan Kadoonan mo.

Hoi Tuhan yang moi

num Haaq, Pembeseh

Uga nay bakun ng Dios ekaw lamang, nga

dallam Bahaya, yang

Ehtet tet tenaq.

mananabang et Kakorean baw K a gayonan

et usa baw usa.

TEMUAN (Malaysia)

TAMIL (India, Malaysia, Sri Lanka)

Akuk menanggongkan dighik

sabagai saksi,

Yak Tuhan-Kuk, bahawak-lah Ong, telah

naiT e ~ q C m , pLtcsh .qpJis a,@

menjadikan akuk untok mengenal dan memuu@svgpj 0ramQa m & & u u a n ~ +

p ~jiki Ong. Akuk nait saksi, padak waketu nin,

@,Ji m&up&(g mr@m e a i @ . @j akan kelemah akuk dan kekuasak Ong,

kemiskinan akuk dan kekayak Ong.

fi@rncb, b7& u~\)&m\$~p~@~(i 6LkpC61

Nyap adak Tuhan melainkan Ong,Pelindong

au&a\lancoip,k, SI aio cuanenuripjLi, k i p % dalam Bahaya, yang Bedighik

Sendighik.

61~&6~66@ ~ L 6 *.pP?&&.

mrLf@uLb

gqubpi esrui, mu zgtuunsm

THAI (Thailand)

psr &am&\$ p 3 ~ a v gr~ u n ~ d i & .

lo 4 i l i r

s i w ~ : i ~ J u n i niiwia"lslorJuwu~ui7

w~:DJ~ I ~ w ~ J w ~ J ~ ~ \$ w ~ \$ I ~ ~ "lltTEI6

~w~EuJ~'

TAU SUG (MORO JOLOANO) (Philippine

P 1 5 5 b ~ ? f I J ~ ~ I d U I S I ~ : ~ ~ W L \$ I ~ L ~ U ~ ~ ~ ~ W ' W U I M

Islands)

Aku, in saksi, 0 Allah, ikaw in nagpapanjari

a~o%nnnnIiR~&

dilaiuslo~~~wr\$~o~nb"~n'~~~o~

C I

kaku, umingat kaimu iban magsumba kaimu. ws:uJn

~on~iu~au.lru~sliwi'ili~~~~on~~u~";&

Sapahan ku ha way kung ku iban ha gaus mu ha
kamiskin ku iban ha dayamu.

Wayruun dugaing Tuhan hambuuk-buuk da
ikaw, tabang ha kasusahan, in way nagpapanjari.

TIRURAY (Philippine Islands)

TELUGU (India)

Ge-tindego ko

Tulus si be-em me'y le-me-

L i ~ it*. 933 ,!I f i e 0 3 nimbag ge begen inok ge-tuwa
ku be-em brab

ge-tlatu-o ko be-em. Ge-safa-a ku bene'y enda

3eu5P6.89 3 5 ~Wlod-38 e ke-ataga ku brab

ati'y barakat Mu-we, e

B A H A ' ~B I B L I O G R A P H Y 743

ke-meskina ku-we brab keungangen mu-we. d m ~ q a o ~s3&

. mpn' eh)zjdganLda&at,

Enda e se-giyo Tulus we-e ~ e - k msa-en, e k

Temabang ngo enok u-wen ni kamarasayan,
e Turun.

, TURKISH

TULU (India)

ILhi! Senin, beni,

Seni tanimak ve Sana

dedd ! &a36 3aO3~3mu'. tapmak iqin yaratmig olduguna
gahadet ederim.

Su anda kendi aczime ve Senin Kuvvetine;

d J ~ 3 rkoLd\$3' d'%o" 03n3' 'k kendi zaafima ve Senin

iktidarina ve kendi

mo'iJao3~ ? "" !Ddsd~ ' ~ 3 ' wdd' fakirliğime ve senin

zenginliğine taniklik edi-

'3,&~01. yorum. Miiheymin ve

Kayyum Illh ancak

60'%0&t 3ido'. 60' bhdab' dm& Sen sin.

AUSTRALASIA

BAINING (KUANUA) (New Britain Island,

Ekau tui maoki ile temi

nei, iloku gaegae ki

Bismarck Archipelago)

lou puleaga, loku mativa

ki lou kalasia.

Ngo tes nas, aingo gu Kalau. Sa na rong na Tie kau tui fuai kile Atua
etasi, kole pule

nge ivengo taran inge dilotu. Ai langit ingo tualuga mo mafimafi.

koir kunga kurot dap ai nge di di kurot. Aingo Eina saofaki tatou mei

le fakasala, mo

di ama ralak ka na ngo dap a inge di ama hurong tuutamaki kesekese ole
malama.

bara ka na nge. Ai re Varivat ki di koir a nga

Kalau dokop sokop nge. Katat naramut na
mara ma guvengirong, kosaki koir memar
Islands)

GILBERTESE (Gilbert

varung dokop sokop e Lalau.

Atuau, I kaotia ma te

koaua ba KO a tia ni

karikai ba N na ataiko, N na tangiriko ao N

CHAMORRO (Mariana Islands)

na noboiko. Ao I kaotia n

te tai aei ba boni

moan te m'aaka Ngkoe ao ngai boni moan te

Mandeklara yo', si Us'us-hu, na un fatinos

mangori. Moan te korakora Ngkoe ao ngai

yo' ya para bai hu tungo' Hao yan para bai hu

boni moan te kainnano. Bon akea te Atua

adora Hao. Tumestitigu yo' pago' na Momentemanna ba ti Ngkoo ae KOmaiu i bon

Iroum

to, ni tai nina' sina-hu yan ma acompara gi

ao te Tia Buokiira.

fuetsa-mu, i pobla-hu yan i Abundasia-mu

Taya mas ke guaiya na Yu'us i a'ayuda gi

pelegro i todo i tiempo layana na Yu'us.

HAWAIIAN

K E HI'] NEI A U I KA'U HOIKE, E K U U AKUA,

FIJIAN

U A HANA MA1 OE, IA'U E

IKE IA OE A E HOO-

Au sa qai kila, 0 i Kemuni na noqu Kalou, ni

MANA IA OE. KE HOIKE NEI A U

, 1 KEIA

sa i Kemuni ga Koni a vakatuburi au mai me'u

MANAWA, I KO'U PALUPALU A

I KOU IKAICA

kilai Kemuni ka dau masu vei Kemuni. Au sa

I KO'U ILJHUNE A I KOU

WAIWAI. AOLE H E

A K U A E A'E 0 OE WALE NO, KE KOKUA 1 K A

kila tu e na gauna oqo ni'u sa ka malumalumu

MANAWA POINNO, KE KOKUA 0 KEIA K I N 0

wale Koni sa kaukauwa KO i Kemuni, ni'u sa

N O U N A POMAIKA'I.

ligalala Koni sa vutuniyau KO i Kemuni.

Sa sega tale ni dua na Kalou au kila sa i

Kemuni duadua ga, 0 i Kemuni Koni sa

KUSAIE (East Caroline

Islands)

Dauveivukei e na Gauna ni Leqa, 0 i Kemuni

Nga fwakak, 0 God luk Kom oreyla nga

na Kalou Bula Vakai Koya ga.

in ete kom a in alu nu Sum, Nga fwakak

ingena ke munas luk a ke ku Lorn, nu ke

FUTUNA (Futuna Island, New Hebrides)

sukasrup luk a ke kasrup

Lom.

Ekau tui maoki loku Atua, Iia ke faka tupu

Mangin God Sayom, mwe

kasre kut in pal

au ke kau iloa ma atolasio ki lou agai.

in fosrgna, a ma ku in

sifwana.

MALAITAILAU (Solomon Islands)
Loyalty Islands)

Nau ku fa mamana oe, a God nau, na o,
uje up nya me
haungai nau, uria kua haitamamu, ma kua
hnathuu og6 mC
foa hatamu. Nau ku f i t ~ m uasi kada na,
hnyi hnyimakan
kua alua makeso la nau gi, i fafo na rigita la oe,
hnathu me anyik
na siofa la nau i fafo na i n i t ~ oe,
a e langi lau thedruoc me hnam hna tren.
ta God, teeni oe na, na fufa kada ana ta'a la,
at a6 hana j6
m a a totofiri.
hnyi hwetr a6 gan,
uthibi at a6 tibentenge.

OUVEAN (Ouve'a Island,

Oge me haihnathuu, Khonglo,
oge mCh6 ka oganou. Me hai
haio monu hnyi tra6m ang
Ebe ke Khong a6 ucu mou,
unyi hia, m6 hC ka hum ota

MALEKULA (Malekula Island, New He-
Islands)
brides)

PALAU (West Caroline

Akmui el medengei, 0 Dios erngak, el kmo
Inu nurai weritun, o Atua suk, ga nik kuloli kau a milebak el mome
dengelkau e mengull
inu re borong wosi nik ko re bosrove nik. er Kau. Makuuchais er
chelechal time el kirel
Inu nurai weritun leligen wolok re inu sete nu a elitechetuk ma klisichem,
ma elebulek, ma
teter ko teterin som, re jorok ejki ko re jorom chiltetem.
elep. Ngdiak a ngodech el
Dios ngkmal di kau el
Atua san ejki ko nik, ku metmet kem re nanu tang. El mesiou ra chelebuul
edingar el mo
ga marsej, nik ga kumaur tetajer. cherechar.

PIDGIN (New Hebrides) (New Hebrides)

MAORI (New Zealand) (New Zealand)

ME KAREM WITNES 0 GOD BLONG ME SE

E te Atua, kei te m6hio ra n6u taku whaka-
PREI

YU MEKEM ME BLONG SAVE YU MO

pono me te whakakorbria an6 i a koe. E
MI SAVE

LONG YU. LONG SMOL TAIM IA

whakapuake ana ahau i tEnei wii i taku ngoi-
BLONG MI

TALEM TRU LONG WIK PAOA

koire ki t6u haka, i taku pbharatangi ki tbu
MO TI
oranga.

LONG STRONG PAOA BLONG YU,

TALEM SE MI KAT NATING BE

YU YU KAT

E te Atua kiihori atu hoki te Atua i tua atu i a PLANT1 SAMTING.

koe, ko koe an6 te aroha i rot0 i te pburi ora I NO KAT NARA FALA GOD

BE YU: YU HELP

TRABOL MO YU YU SAVE STAP OLTAIM YU

ana hoki te tangata.

WAN NO MO.

MAORI (Rarotongan) (Cook Islands)
New Guinea)

PIDGIN (Papuan) (Papua and

KOau te kite E taku Atua e Naau au i anga
nau long Yu yet

0 God bilong mi. Mi tokaut

mai kia kite ia Koe e kia akamori ia Koe. Te
nap long save long

i bin wokim mi beambai mi

akapapu nei au i teia nei i toku puapingakore
long Yu. Nau tasol mi

Yu na mi nap long preia

e i Toou ririnui, ki toku putaua e ki Toou ki e
na Yu i strong moa.

tokaut, olsem mi no strong

manganui. Kare atu e Atua ke mari ra ko Koe
rabis pinis na Yi i

Na mi tokaut tu olsem mi

anake, te Tauturu i rot0 i te tuatau o te kino,
te Tauturu o te oraanga.

holim olgeta samting.

I no gat narapela God.

Yu tasol i stap. Na Yu

i halivim 01 long taim bagarap i laik kisim 01

naYu tasol i lukautim Yu yet.

MARE (Loyalty Islands)

PONAPE (PONAPEAN) (Caroline

Kolo ca Madrarungo, inu ci asesekoni, ko
Islands)

hnei Buango hna puli nu thu bane carajewe
Koht, me Komwi me

I wia kadehdeh, Oh ai

du Buango, ne ahmani Buango, inu ci waamilu

ketin kapikiedahr en esei

Komwi oh en kaundu Buango ri gula hawa ome, wenore kogo ke

dok ohng

Komwi. I patohwanehr, ni ansou

inu ri tadawaien 'ore nene ni Buango, ka deko

kiset, me ngehi me leut oh

Komwi memanaman,

ace ke inu ri tadawaien 'ore aca ace ni Buango,

oh sohte ahi mehkot ah

Omwi te mehkaros.

ka deko se Makaze, ka Buango so 'ore thu

Sohte pi1 emen Koht pwe

Komwih te, me

thakui nu ri tadan 'ore tango, ne Buango 'ore

Sawasepen ansoun apwal, oh

Koamoaur

ci wien kani Buango ko.

Poatpapoat.

ROTUMAN (ROTUMA) (Rotuma Island,

iakani nuparian u roaiu

o rahak napauian, ik

Gilbert andEllice Islands)

iatam askasik iau iatos

takaku.

Gou aier'ak 'otou 'Aitu, ne 'Ae ta fup'qkim

Iarumanig katimun tika

matou ik pusin ama,
gou la 'inea 'Ae. Gou aier'ak 'e ao pau hete'is, ik nakasiru ia nian raha
narahain, ik pusin ama.
ne gou 'af'af ka 'Ae ne'ne', gou keia ka ' ~ 'ese
koroa. TONGAN (ToltgaIslands)
Kat 'es 'Ait hoi'akit ra, ' ~ 'esea
e Gagaja, ne Lotu Ho'ata. KO e fakamo'oni au 'e hoku
asoa gou 'e ao noanoft. 'Ait se 'es B'ofige. 'Otua, kuo Ke ngaohi au,
ke u 'ilo koe mo u
hu kiate koe, 'Oku ou faka-mo'oni'i, 'i he
momeniti ni ki hoku vaivai pea ki Ho'o Milohi,
SAMOAN ki hoku masiva pea ki
Ho'o Koloa 'ia. 'Oku
Lo'u Atua e, ou temolimauatu, na faie, e Lau 'ikai ha toe 'Otua kehe ka
ko Koe, ko e tokoni
Afio a'u ina ia ou iloa Oe ma tapuai atu ia te 'i he tu'utamaki, ko e
mo' ui pB fate Koe.
Oe. Ou te tautino atu i lenei itula, lo'u augavale
ma Lou malos, d lo'u mativa i le ma Lou TRUKESE (RUK) (East
CarolineIslands)
tamaoaiga.
E leai lava se tasi Atua na o Oe, o le Fesoa- Ua puaratta, 0 ai Kot,
pun En ka fori inisi
soani i Puapuaga, o le Puna-o-le-Ola. pun upwe sile En o fel
ngeni En. Ua puer
nganuk non ei atun pun ngang use fakkun
tufich nge En ka atufichi ai, ua osupuang nge
TAHITIAN (Society Islands) En ka apiseki ai.
Ese wor eman Kot pun En chok. Ewe
Te ite nei au e ta 'u Atua e ua hamani Oe
ia'u Note iteraa ia e te haamuriraa atu hoi ia Tufich Ion feiengau, 0
Ewe-unusan Anuwor.
Oe.
Te ite nei hoi au na rot0 i teie nei taime i to'u VAHO (New Caledonia)
nei paruparu I mua i to Oe na Puai Hope, e, GotchognlhCrBnBmC
Gn'hon Yova. Gn'hon
to'u nei veve i mua i te rahi 0 ta Oe na Tao'a. ro wBra mB gorow6 atchB
wB Gn'hon. Gn'hon
Aore roa e Atua d atu maori r&o Oe ana'e, tai go mB nouC ka Gn'hon.
ArBgn'h w6hn
Oia tei hi'o aroha mai i tae i te mau taime ati, gn'hin gn'hrk gn'hiri,
ka, iken, mon w6hn gn'hi
Oia tei tupu mai mai tor0 mai ia'Na iho. i go mB oumo wChn: go
tchognYhBrBnBm6
Gn'hon venviirii ton ra. Gn'hon bo tonhenran
nohu ta vi patou, mon na ta ko7hen mC vin-
TANNA (Tanna Island, New Hebrides) nirB.

Iau iakani nuparian, o rahak Iarumanig,	Gn'hon tai, Gn'hon
Yova, aya kon, tdha	
in namol iau iakarun ik iakafaki kamik. Iau	mon ari koa.

EUROPE

ALBANIAN

Es g6t ken Gott iisser

dBr, dem BeschBtzer,

Deshmoj o Zot, i em Perendi! qe ti me ke dem ewich seiende.

krijue mue per me te njoftun tye dhe per me

te adhurie tye. Deshmoj kete qeshtje ne BASQUE (French)

(Pyrenees)

dobsinen t'ime dhe ne fuqine tate, ne vobeksine Seguratzendut oi n6rB

Jainkoa egin na zula

t'eme dhe ne pasunine Tate, S'ka tjeter Pe- zu ezagutuzeko Bta

adoratuzeko. Seguratrendi per vec se teje, Mbrues, i vet-gjendun!

zendut orai nere ahalgabbtasuna Bta zurB

podBria nBrB bkhartasuna Bta zurB ontasuna.

ALSATIAN

Esta bertze Jainkok zu

bBsik, bera iraun dena

GurC lagintza galbitdetan.

Isch bezei, o min Gott, dass dii mish erschafft

h b h , disch ze erkenne un anzebette.

Isch bezei Cn dem Aiiebleck mini Schwasche BASQUE

(~panish/Vasco)(Spain)

un dini Macht, mini Armut un din Rischdum. Ene Jainko hori, Zu

ezagutzeko eta adorat-

746

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

zeko egin nauzula sinesten dut. Une honetan	DUTCH FRISIAN (FRIESISCH)
(Frieslmd)	

banaiz neure botererik ezaren lekuko, zure	Ik tsjfigje, o myn God,
dat Jo my skepen	

ahalmenarena, bai eta neure pobrezia eta zure	hawwe om Jo te kennen en
to aanbidden. Ik	

aberastasunarena.	bitsjiigje op dit pas myn

machteleazens en Jou

Ez dago Zu baino beste jainkorik, arriskuan	macht, myn earmoede en Jou
rykdom.	

laguntzen duena, bere baitan bizi dena.	Der is gjin oare God as

Jo, de Helper yn

need, de Troch-Himsels-Bisteande.

CATALAN (Andorra, Balearic Islands,

Spain)

ENGLISH

Soc testimoni, ioh Deu meu! que tu m'has	Seep. 717.

creat per a conbixer-te i adorar-te. Soc testimoni en aquest moment, de la meva

impotencia ERSE (IRISH GAELIC)

i del Teu poder, de la meva pobresa i de la

Tugaim fianaise, a Dhia, gur chruthaigh tu

Teva riquesa.

mC chun thu a aithint agus a adhradh. Dearb-

No existeix altre DCu, mCs que Tu, el que

Ajuda en el Perill, el que substitueix per Si haim san am seo mo
neamhkifeacht agus do

Neart, mo bhochtaineacht agus do Shaibhreas.

Mateix.

Nil Dia ar bith eile ann ach tu, an Cuntoir i
mBaol, an FCinChothaitheach.

CORSICAN

So testimone, u me Diu, chi mi hai fattu per ESTONIAN

conocedi e per amarti Digu, da stu momentu

Tunnistan, oh my Jumal, et Sa oled mind

a me debuleza e a to forza, a me poereza e a to
loonud Sind tundma ja teenima. Sel hetkel

richeza.

tunnistan oma jBuetust ja Sinu Vagevust,

Un ce altro Diu chi tu, l'auido in u periculu,

minu vaesust ja Sinu rikkust.

quellu chi 6,per ellu stessu.

Pole muud Jumalat kui Sina, Abi hadas,

Iseolev.

CZECH

DosvEdEuji, 6 Pane, mi?j Boie, i e jsi mne FAROESE (FAROE) (Faroe
Islands)

stvofil, abych t& poznal a tebe zboifioval. Eg asanni, Gud min, at

tu skapaBi meg ti1 at

PfiznavAm se v tCto chvili ke sv6 slabosti a k kenna teg og tilbidja teg.

tvC moci, je sv6 chudobg a k tvCmu bohatstvi. Sanneliga kenni eg, i

hesu letu, mitt hjalpar-

Neni Boha mimo tebe, ochrance a samotr- loysi og tina meg, mitt

fatiekdemi og titt

vajiciho ! veldi.

Eingin annar Gud er ti1 uttan t6, bert t6

DANISH hialpur i vanda, bert tu

ert um alt annai) fer.

Jeg bevidner, o min Gud,.at du har skabt mig,

for at jeg skal kende og tilbede dig. Jeg vidner i FINNISH

denne stund om min afmagt og din styrke, om Todistan, oi Jumalani,

etta olet luonut minut

min armod og din rigdom. tuntemaan sinut ja

palvelemaan sinua. Tuon

Der er ingen anden Gud end dig, hjaelpen i julki talla hetkella oman

voimattomuuteni ja

farens stund, deri eneridende. sinun voimasi, oman

koyhyiteni ja sinun

rikkautesi. Ei ole mitaan nuuta Jumalaa kuin

DUTCH sina, apu hadassa,
 itsestaan oleva.
 Ik getuig, o mijn God, dat Gij mij hebt geschapen om U te kennen en te
 aanbidden. Ik FRENCH
 betuig op dit ogenblik mijn machteloosheid en Je suis tkmoin, 6 mon
 Dieu, que Tu m'as
 Uw macht, mijn armoede en Uw rijkdom. crCC pour Te connaitre et
 pour T'adorer.
 Er is geen ander God dan Gij, de Helper J'atteste en cet instant mon
 impw'ssance et
 in nood, de Bij-Zich-Bestaande. Ton pouvoir, ma pauvret6
 et Ta richesse.
 B A H A ' ~ B I B L I O G R A P H Y 747
 11 n'est pas d'autre Dieu que Toi, Celui qui ITALIAN(ROMAN)
 secourt dans le pbril, Celui qui subsiste par 1, faccio
 testimonianza, mio ~ i ~ T ~ ,
 Lui-mCme. mi hai creato per
 conoscerTi e adorarTi.
 I o attest0 in questo momento la mia debo-
 GERMAN lezza e la Tua potenza, la
 mia povertk e la Tua
 ricchezza.
 Ich bezeuge, o mein Gott : Du hast mich
 Nonv,baltro all,infuoridi Te, I,Aiutoriel
 erschaffen, Dich zu erkennen und Dich anzupericolo, Colui Esiste da Sk,
 beten. Ich bezeuge in diesem Augenblick meine
 Ohnmacht u n d - ~ e i n e Macht, meine Armut
 und Deinen Reichtum. LULESAMISKA (LULE LAPP)
 Es ist kein anderer Gott ausser Dir, dem M5n vattau vihtenastemau,
 Jupmelam, tan
 Helfer in Gefahr, dem Selbstbestehenden. pirra, aht T i n Iah
 sjiunjetam mu, vai rnin
 tiptiu Tu ja rihkitalau Tunji. M i n tiptistau
 talle ietjam famotisvuotau ja Tu famov, mu
 GREEK hadjovuotau ja Tu
 pintavuotau.
 Map~upGb , O E MOW,
 ~ 6 ~ pi: 1 8qplobpyqcr~~ ylh I Iah ietja Jupmel k i Tin, viehkke vata aiken
 vh Zf btvayvwpi~wx a i v& Zi: ha~pabw.'ETI~E- kuhti lah ietjanat.
 I
 Pa~Gvwa i r ~ j Tv ~ UV T I Y ~ ~ ~ V j dr6uvapiav
 v vow
 p-rrpb~u-rjv iuxirv Zov, ~ f i v-rr~viavyou y-rrpbv
 LUXEMBOURGISH
 o ~ b v-rrhoG~ovEou. Atv ir-rrhp~tjrhho~ O E ~ S
 ~ X T ~bt-rrb
 S &a, ~ b Poq9b

v u ~ b vxiv8uvov, Esh bezeien, 0 me? God, dass Dfi mCch
 -rbv A i r ~ o a u v ~ ~ o q ~ o . erschaffen heust Dech ze
 erkennen an Dech
 unzeibeden. Esh bezeien an dessem Ableck
 meng SchwbchhBt an Deng Macht, meng
 GREENLANDIC Armut an Dein Reichtom.
 Upernarsauvunga, Gfitiga 2, Ivdlit pingor- Et gBt ken anere God
 ausser Dier, dem
 tikangma ilisariniasagavkit patldorfiginiasa- Hellefer a Gefolir, den
 darch sech selwer
 gavkitdlo. beste't.
 Miinakorpiak navsuerpunga piginaunikiningnut ivdlitdlo pissaunekarnernut,
 pitsiining- NORDSAMISKA (NORTHERN LAPP)
 nut ivdlitdlo pissiijunernut.
 M i n addan duoda';tusa, Ibmilan, dan ala,
 Avdlamik Gutikingilak Ivdlit kisivit, navia- atte D i n l z t siv'dnidan
 mu, vai rmin divdan
 nartune ikiortek, tamanut sapigakangitsok. Du ja gibmirdan Du. M i n
 duodagtan dB1
 ieEEan haeddjovuoda ja Du famo, ieEi:an
 HUNGARIAN gefudaga ja Du
 rig'gudaga.
 Oh Uram, oh Istenem! Tanusiga vagyok Ii l z t ieia Ibmil g i
 Din, vsek'ki hzdi
 annak, hogy Te teremtettbl engem, hogy aigis, guttelaet
 iei-aldad.
 megismerjelek Cs imadjalak. Beismerem a jelen
 pillanatban gyengesbgemet 6s a Te Hatalmadat, NORWEGIANILANDSMAL
 (NYORSK)
 szegCnysCgemet 6s a Te Gazdagsagodat. ~g vitnar, 0 min Gud,
 at Du har skapa meg
 Rajtad kiviil nincs mas Isten csak Te, a sg at eg kan kjenna Deg
 og tilbe Deg. Eg vitnar
 ~ d e l m e z oaz
 , onmagaban ~Ctez6. i denne stund om mi makteslsyse og Din
 styrke, om min fattingdom og Din rikdom.
 ICELANDIC Der er ingen annan Gud
 enn Deg, Hjelparen
 i fare, den Evig Sjolvstiande.
 ~g ber pess vitni, 0 GuB minn, a8 Du hefir
 skapaa mig ti1 pess a3 Pekkja Dig og tilbiaja
 Dig. E~ staafesti a 'pessu augnabliki, vanmatt NORWEGIAN/RIKSMAL
 minn og matt Dinn, fatrekt mina og aualega Jeg bevitner, o rmin
 Gud, at Du har skapt meg
 Dina. for at jeg kan kjenne Deg
 og tilbe Deg. Jeg
 Enginn er GuB nema Du, Hjalpin i Nauaum, vitner i denne stund om min

maktesl0shet og
hinn Eilifi. Din styrke, om min
fattigdom og Din rikdom.
Der er ingen annen Gud enn Deg, Hjelperen
i fare, den Selvbestgende.

PIEDMONTESE (Piedmont, Northwestern
Italy)

Mi faso testimoniansa, b Nosgnor, che Ti SCOTS (SCOTTISH GAELIC)
'T l'has creame per conbssTe e adoreTe. Mi Tha mi toirt fianuis, 0
mo Thighearna, gun
diciaro ant cost moment mia debolessa e T6a do chruthaich Thu mi gu
eblas a chur ort agus
potensa, mia pdverta e T6a richessa. gu aoradh a dheanamh
Dhuit. Tha mi ag
A j'e gnun autr Signor che Ti, l'agiut ant el aideachadh, aig an Am seo, mo
laigse f hin agus
pericol, Col ch'a esist dasperchikl. Do chumhachdsa, mo ainnis
agus T'ionmhaissa.

POLISH

Chan' eil Dia eile ann

ach Thu, ar Cbm-

Swiadczg, 0 Panie, Boze moj, izei mnie hnuidh ri Bm gabhaidh, an
Uile-bheb.

stworzyl, azebym znal Cig i wielbil. Swiadczg

w tej chwili mojej slaboici a Twojej mocy, memu SERBO-CROAT (Yugoslavia)

ubbstwu a Twemu bogactwu. Nie ma Boga

Ispovedam se, o Gospode, Boie moj ! Ti si

pr6cz Ciebie, Obroncy, Samoistnego.

stvorio mene da spoznam i oboiavam Tebe.

Ispovedam u trenutku ovom slabost moju a

PORTUGUESE

mod Tvoju, siromagtvo moje

a bogatstvo

Dou testemunho, 6 meu Deus, de que tu me

Tvoje. Nema drugog Boga sem

Tebe, Svescriaste para eu te conhecer e adorar.

paSavajudi

Samopostojedi!

Confesso n6ste momento, minha incapacidade e teu poder, minha pobreza e tua

SLOVENE (SLOVENIAN) (Yugoslavia)

riqueza.

NZo ha outro Deus alCm de ti, o amparo no

Priznavam, o moj Bog, da si

me ustvaril, da

perigo, o que existe por si proprio.

Te spoznavam in molim.

Priznavam v tem

trenutku svojo gibkost in Tvojo moE, svojo

revgEino in Tvoje bogastvo.

ROMANSCH (SURSILVAN) (Italy, Swit-

Ni Boga razen Tebe, ZaiCitnika, VeEnozerland)

bivajoEega.

Eau fatsch testimoniaunza, o mieu Dieu, (Moli se opoldne!)
cha Tii am hest creb per At recugnuoscher e per
At adorer.

Eau attest in quaist momaint mia deblezza e SPANISH
Tia potenza, mia poverted e Tia ricchezza. Soy testigo, oh mi Dios,
de que Tu me has

I nu do iingiin Dieu oter co Te, quel chi giida creado para conocerte y
adorarte. Atestiguo en
nel priewel, quel chi exista in Se stess. este momento mi impotencia
y Tu poder, mi
pobreza y Tu riqueza.

RUMANIAN No hay otro Dios mas
que Tu, el Que

Stau mgrturie. 0 Stgpbne, pentru a Te Ayuda en el Peligro, el Que
Subsiste por Si

cunoagte gi a Te slgvi. Mgrturisesc in clipa Mismo.

aceasta slgbiciunea mea gi Puterea Ta, s5rBcia
mea gi Imbelgugarea Ta. Nu e alt Dumnezeu SWEDISH

d e d t Tine, Cel Ocrotitor, Cel de Sine Stgtgtor!

Jag bar vittnesbord om, 0 , min Gud, att

Du har skapat mig for att l b a kanna Dig och

RUSSIAN for att tillbedja Dig. Jag betygar i

detta ogon-

2 CBHAeTenbCTByIo, 0 M O E~ o x ~ , YTO blick min svaghet och Din styrka, min
fattig-

T ~ COTBOPHJI

I MeHSI, ~ ~ 0 6 II 1 II03Han dom och Din rikedom.

Te6x M noKnoHxnca Te6e. 5I non-rsep- Det finnes ingen annan Gud utom

Du,

mnam B 3 ~ yMIIHYTY cBoe 6 e c c ~ n ~Ile Hjalpen i farans stund, den i sig
sjalv Varande.

B A H A ' ~B I B L I O G R A P H Y

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SYDSAMISKA (SOUTHERN LAPP)

WELSH (CYMRAEG)

Manne vitt'enusteb, 0 muv Jubmbele, dan

Tystiaf, 0 fy Nuw,

mai Ti a'm creaist i'th

bijre, atte Dadne manneb leah Sugniedamme,

adnabod ac i'th

addoli. Tystiaf, y funud hon,

juktie manne dabdeb Dadneb jih rukkedalleb

i'm gwendid fy hun

ac i'th nerth Dithau, i'm

Dadneb. Manne dabdesteb dalie jei'ene

tlodi i ac i'th

gyfoeth Di. Nid oes Dduw arall

vieiiesvuodeb jih Duv famuob, jei'ene giehvies-

ond Tydi, y

Cynorthwywr mewn Perygl, yr

vuodeb jih Duv boidnaavuodeb.

Hunanfodolwr. '

Ij leah jeaiah JubmCele guh Dadne, gutt'e

leah viekkie viran ajgien, gutt'e leah jei'esisnie

irruomienie.

UKRAINIAN

(BYELORUSSIAN)

€ CB~~~K 00Mil%

M , EoXe, IQO T H MeHe

WHITE RUSSIAN

CbBeAYy, 0 E o x a , KIT0 T ~ MIIHe

I

COTBOPEIB Ha Te, 1 ~ 0 6 R n i s ~ a s (n a)Te6e cTBapb19, xa6 a n a s ~

a j 4 r a 6 e i 4 a 6 e cnai noxnaaaac~(nack.) To6i. II c ~ i B~gig

~ y Biy. C b ~ b B R p ~ a9Kr3TYK) J xBiJlky Maw

X B H ~ H Hnp0

~ MOW c n a 6 i c ~ bi TBOK) c m y , 6 e 3 ~ a I I a ~ o X ~ a c b T iJ

b Tsam M O ~Mam ,

IlpO MOK) B ~ O T ~ Ci TTBOG

~ ~ ~ ~ T C T B O . 960racb1~bi Tsam s e n i ~ .

H e ~ ai ~ r u o r oEora, JIMrue TEI,H o ~ i - H a ~ ia~ r u a r aEora, anpaYa

QaGe, &a-

YHHK B HeWaCTK), C ~ M O ~ Y T H M ~

naMomua jr 6an3e, C a ~

a i c ~ y m s b r .

INVENTED LANGUAGES

ESPERANTO

INTERLINGUA

Mi atestas, ho Sinjoro, mia Dio, ke Vi kreis

So testimonia, o mie

Deo, que tu me ha

min, por ke mi konu jak adoru Vin. Mi atestas

create, pro Te

cognoscer e adorar. So testiti-momente pri mia senforteco kaj pri Via

monia in iste instante a mie debilitate e a Tie

Potenco, pri mia malriteco kaj pri Via Riteco.

potentia, a mie

paupertate e a Tie ricchessa.

Ne ekzistas alia Dio krom, Vi, la Defendamo,

No existe altere

Deo salvo Tu, le adjutor en

la Mem-Ekzistanto.

periculo, le in se

mesmo-existente.

BRAILLE

Facsimile of the Short Obligatory Prayer in Braille (English),Grade 11,

courtesy of Bahd'i Service for

the Blind, a committee of the National Spiritual Assembly of the Bahd'is of the United States.

A Bahd'i exhibition and literature display was mounted aboard the Santis, seen here moored at

Landestag Burkliplatz, Zurich; M a y , 1969.

B A H A ' ~B I B L I O G R A P H Y

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8. MAJOR WORKS AND PARTIAL LIST OF

L A N G U A G E S I N W H I C H T H E Y A R E A V A I L A B L E

RidvSn 1973

1 -Arabic

3-French

5- Persian

7-Spanish

2-English

4- German

6 -Portuguese

A. WORKS OF BAHÁ'U'LLAH

Epistle to the Son of the Wolf: 2,3,4,5 Prayers and Meditations by Bahá'u'llih (Compilation): 1, 2,4,5
(Compilation) : 2,3,4,7 The Proclamation of Bahá'u'llah (Compilation):
The Hidden Words: 1,2,3,4,5,6,7 2,3,4,6,7
~itcib-i-iq6n(The Book of Certitude) : 1,2,3,4, The Seven Valleys and the Four Valleys: 2, 3,4,
5,6,7 5,7

B. WORKS OF 'ABDU'L-BAHA

Foundations of World Unity:2,7 Tablets of the Divine Plan : 1,2,3,4,
Paris Talks: 1, 2, 3,4,5, 7 The Talks of 'Abdu'l-Bahá in America and
The Secret of Divine Civilization: 2,3,4,5 Europe, vols. I , 11: 1,5
Some Answered Questions: 1,2,3,4,5,6,7 A Traveller's Narrative : 1,2,5
Tablet to the Central Organization for a Durable Willand Testament:1,2,3,4,5,6,7
Peace, The Hague : 1,2,4,5 Memorials of the Faithful: 2,5

C. WORKS COMPILED FROM THE WRITINGS OF BAHÁ'U'LLAH, THE B~ AND B 'ABDU'L-BAHA

Bahá'i Prayers: 1,2,3,4,5,6,7 A New Way of Life (What it means to be a
The Bahá'i Revelation : 2,6 Bahá'i Youth): 2,6
Bahá'i World Faith:2,3 The Pattern of Bahá'i life:
2,3,4,6,
The Divine Art of Living: 2,3,4,7 The Reality of Man : 2,7

D. WORKS OF SHOGHIEFFENDI

The Advent of Divine Justice: 2,3,4,6,7 Compilations from his Writings
The Dispensation of Bahá'u'llah: 1,2,3,4,5,6,7 ~ ~ h d ' Lt i the ~ World
~ l Centre:
~ ~ 2,5 1 ~ ~ ~ ~
God Passes By:2,3,4,5,6,7 Principles of Bahá'i Administration : (U.K.): 2,3,
The Promised Day is Come: 2,3,4,5,6,7 4,6,7
752 THE BAHÁ' ~ WORLD

A selection of Bahá'i literature in some of the 589 languages in which it is available.

Bahá'i exhibition and literature display, Basel, Switzerland; May, 1969.

9. A S E L E C T I O N O F I N T R O D U C T O R Y A N D
E X P O S I T O R Y W O R K S

A. GENERAL

BALYUZI, H. M.

Baha'u'llih : 2,6

The BLib: 2

'Abdu'l-Baha: 2

~itdb-i-ighn: 7

Edward Granville Browne and the Bahh'i

Prometido: 7

Faith: 2

BLOMFIELD, LADY

The Chosen Highway : 2,4

India: 2

COBB, STANWOOD

Security for a Failing World: 2,3,5,6

ESSLEMONT, J. E.

Bahci'u'llah and the New Era: 1, 2, 3, 4, 5, 6,
7

2,4,6,7

FAI~L,M~RZAABU'L

2,3,5,7

~ a h r i ' i ~ r o o f 1,2

s:

SABET, HUSCHMAND

FAIZ~,GLORIA

Himmel: 4

The Baha'i Faith : 2, 4, 7

Fire on the Mountain Top : 2

FATHEAZAM, HUSHMAND

2,3,4,6,7

The New Garden: 2,3,6,7

: 2,3

GAIL, MARZIEH

The Sheltering Branch : 2

GIACHERY, UGO

Kings: 2

Shoghi Effendi-Recollections:2

GROSSMANN, HERMANN

and Revelation: 2

Der Baha'i urld die Bahri'i-Gemeinschaft: 4

HOFMAN, DAVID

: 2,3,4,6,7

Commentary on the Will and Testament of

Gospel: 2,3

'Abdu'l-Bahb: 2

MAXWELL, MAY

An Early Pilgrimage: 2

MEHRABKHANI, R.

Transcerldenciadel

La Aurora del Dia

Noches Navidenas: 7

NAKHJAVANI, VIOLETTE

Amatu'l-Bahci Visits

PAVON, RAUL

La Voz de Dios: 7

RABBAN~,RUH~YYIH

The Good Message : 2

PrescriptionforLiving:

The Priceless Pearl:

Der Gespaltene

SEARS, WILLIAM

Release the Sun : 2,6

Thief in the Night:

The Wine of Astonishment

The Flame: 2

(with Robert Quigley)

The Prisoner and the

SHOOK, GLENN

Mysticism, Science

TOWNSHEND, GEORGE

Christ andBahd'u'lldh

The Heart of the

The Mission of

Bahri'u'llcih and Other Literary

The Renewal of Civilization : 2,3,6,7

HOLLEY, HORACE

Ages: 1,2,3

Religion for Mankind: 2

IVES, HOWARD COLBY

2,7

Portals to Freedom: 2,3,4,5,7

7

MARTINEZ, EMILIO EGEA

La Gran Promesa : 7

(Translated by Shoghi

Effendi) : 1,2,3,4,5,7

Pieces: 2,7

The Promise of All

WOOLSON, GAYLE

Divinia Sin fonia :

Rumbo Hacia el Futuro :

ZARAND~, NAB~L-I-

The Dawn-Breakers

(Note: Baha'i Publishing Trusts and National Spiritual Assemblies throughout the world constantly issue pamphlets and leaflets on various aspects of the Teachings.)

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

B. FOR CHILDREN

CHRISTIAN, ROBERTA K.

A Bahri'i Child's ABC: 2,3,4

Dawn-Breakers": 1,2,3,4,7

HOFMAN, DAVID

God and His Messengers: 2,3,4,7

World: 2,3

LINDSTROM, JANET

(Compilation) :

The Kingdoms of God: 2,3,4

MEHRABI, JACQUELINE

(Prayers): 2, 7

Stories for Children: 2,3,

MEYER, ZOE

Stories from GThe

TRUE, MARGUERITE

Living Today for Tomorrow's

Bahri'i Prayers for Children

2,4,6,7

Compilation: O God Guide Me

C. PERIODICALS

World Order Magazine: 2

Published by the National Spiritual Assem-

Spiritual Assembly of the Baha'is of the United States.

BahB'is of Australia.

Editorial Office: 201 1 Yale Station

285, Mona Vale

New Haven, Connecticut

06520, U.S.A.

La Pensée Bahd'ie : 3

Published by the National Spiritual Assem-

Spiritual Assembly of the Baha'is of Switzerland.

Baha'is of Germany.

Editorial Office: P.O. Box 175

Stuttgart-Zuffenhausen

Herald of the South : 2

Published by the National

bly of the

Editorial Office: P.O. Box

New South Wales 2103

Australia

BahLi'i Briefe : 4

Published by the National

bly of the

Editorial Office: 7

1260 Nyon, Switzerland

Friesenstrasse 26, Germany

(Note: There are, in addition, numbers of domestic organs, issued by National Spiritual Assemblies or their Committees, for use by the Baha'i communities.)

D. INTERNATIONAL RECORD

The Baha'i World, vols. I-xv(1925-1973):2

ORIENTAL TERMS

I. TRANSLITERATION OF ORIENTAL WORDS

FREQUENTLY USED IN BAHAI LITERATURE

'Aba	'Aziz	Farrak-Baai	'Iraqi
Abadih		Fars	'Iraq-i-'Ajam
'Abbas	Bab	Farsab	Isfihan
'Abdu'l-Baha	Babi	Fath-'Ali	'Iaqabad
'Abdu'l-Hamid	Babu'l-Bab	Firdaws	Ihraqkt
'Abdu'l-Husayn	Baglildad	Firdawsi	Iatihard
'Abdu'llah	Bahi		Islam
Abha	Baha'i	Ganjih	Islamic
Abu'l-Fadl	BahB'u'llah	Gilin	Ismk'iliyyih
'Adasiyyih	Bahiyyih	Gul	Istaribkd
Aain	Bahji	Gulistan	'Izzat
~fiirbayjan	Balu&istin	Gurgin	
Afnan	Bandar-'Abbas		Jalal
A&san	Baqir	Habib	Jamidiyu'l-Avval
'Ahd	Baqiyyatu'llah	Hadith	Jamal
Ahmad	Barfuru	Hadrat	Jamal-i-Mubarak
Ahsa'i	Basrih	Hiji	Jamal-i-Qidam
Ahvaz	Batum	Haji Mirza Aqasi	Jasb
Akbar	Bayan	Hajj	Jubbih
'Akka	Bayt	Hamadan	
'Ala'	Big	Haram	Ka'bih
'Ali	Birjand	Hasan	Kad-KJudA
'Ali-Muhammad	Biaarkt	Haydar-'Ali	Kalintar
Allah-u-Abha	Bismi'llah	Haykal	Kalimat
Alvkh	Buaara	Haziratu'l-Quds	Kamal
Alvah-i-Salatin	Burlijird	Hijaz	Karand
Amatu'l-Baha	Buaihr	Hijrat	Karbila
Amin	Buaru'i	~immat-Abad	Kahan
Amir	Bukriyyih	Hujjat	Kahkul
Amir-Nizam		Husayn	Kawmu's-Sa'ayidih
Amru'llah		Huvaydar	Kawaar
Amul		KBzim	
Anzali	DalB'il-i-Sab'ih	Ibrahim	Kazimayn
Aqa	Diru&ih	il	Khalkhal
Aqdas	Dawlat-Ab6d	'Ilm	Khan
-			
'Arabistan	aabih	Imam	maniqayn

AsmB'	Duzdab	Imam-Jum'ih	Khayli a d b
-			
'Ava&iq		Imam-ZAdih	-
Khurasan			
Ayadi	Fara'id	iqan	Khuy
-			
Azal	Faran	Iran	Kirman
'Azamat	Farmin	'Iraq	Kirmanhah
756	THE B A H ~W		
'O~ RLD			
Kitab-i-'Ahd	Mujtahid	Qurban	Sultan
Kitib-i-Aqdas	Mulk	Qurratu'l-'Ayn	sultan-~bkd
Kitab-i-Asmi'	Mulla		
Sultanu'a-SuhadB'			
Kitab-i-Badi'	Munirih	Rafsinjin	Sunni
~itab-i-fqan	Mustafa	Rahim	Suratu'l-Haykal
Kulah	Musta&Aa	Rahman	Slirih
Kurdistin	Muzaffari'd-Din	Rahmat	Suriy-i-Damm
Ra'is	Siiriy-i-musn		
LihijQn	Nabil	Ramadan	Suriy-i-Ra'is
Lar	Nabil-i-A'zam	Raat	Sliriy-i-Sabr
Lawh	Najaf	RawhQni	
Luristin	~ajaf- bid	Ridvan	Tabarsi
Naqidin	Ruhu'llkh	Tabriz	
Madrisih	Nasir		Tahirih
Mahbubu'h-auhada	Nasiri'd-Din	Sabzivar	Tajalliyat
Mahd-i-'Ulya	Navvab	Sadratu'l-Muntahk	Tikur
Mkh-Ku	Naw-Ruz	Sabibu'z-Zaman	Taqi
Mahmud	Nayriz	Sahifatu'l-Haramayn	Tarazat
Malayir	Niaapur	Sa'id	Tarbiyat
Man-Yuzhiruhu'llih	Nuqtih	Salsabil	Taakand
Maqim	N6r	Samarqand	Tawhid
Mari&ih		Sangsar	aurayya
Marhaba	Pahlavi	SQri	Tihr an
Marv	Paran	Saysan	Tuman
Masa'il		-	
Sha'ban	Turkistkn		
Maahad	Qadi	&ah	
Ma&iyyat	Qadiyan	-	
Shahid	'Ulamk		
Ma&riqu'l-Aakar	Qahqahih	aahmirzad	Urumiyyih
Masjid	Qi'im	aahrlid	'UthmBn
Maydan	Qijar	aaraf	
Mazindaran	Qalyin	aari'ah	Vahid
Mihdi	Qamsar	&ay&	Vali
Mihrab	Qasr-i-airin	Says-Tabarsi	Vali-'Ahd

Milan	Qawl	aayau'l-Islam	Varqa
Mi'raj	Q ~ Y Y U ~	ai'ih	Vazir (also
Vizir)			
Mirza	Qayyumu'l-Asma'	-	
Shiraz			
Miakin-Qalam	Qazvin	Shushtar	
Ya-BahB'u'l-Abha			
Mu'aadhin	Qiblih	Simnan	YahyL
Mufti	Qli&Bn	Sistan	Yazd
Muhammad	Quddus	Siyah-ma1	
Muhammad-'Ali	Qudrat	Siyyid	Zanjan
Muhammarih	Qum	S6fi	Zarand
Muharram	Qur'an	Sulaymkn	
Zaynu'l-Muqarrabin			
ORIENTAL TERMS			

2. GUIDE TO TRANSLITERATION AND PRONUNCIATION OF THE PERSIAN ALPHABET

a...asin

account 1 i . . . as (e) in

best

u . . . as (0) in

short

aw . . . as in

mown

a...asin

arm I i . . . as (ee) in

meet

B . . . as (00) in

moon

The "i" added to the name of a town signifies "belonging to." Thus a i r a z i means native of

-

Shiraz.

3. NOTES ON THE PRONUNCIATION OF PERSIAN WORDS

The emphasis in Persian words is more or less and the second syllable to rhyme with on.

evenly distributed, each syllable being equally Americans are apt to pronounce short "a" plus

stressed as in French. For example, do not say "r" like the verb form are; this is a mistake;

Tabriz or Tabarsi; stay as long on one syllable "ar" should be pronounced as in the word

as on the next; Tabriz; Tabarsi. (While there hurry--cf. Tarbiyat.

are many exceptions to this rule, it is the most The same differen-
 tiation should be observed
 generally correct method of treating the ques- in the case of long and
 short "i" and long and
 tion of stress.) short "u". As the guide to
 the transliteration
 A frequent mistake is the failure to distin- indicates, short "i" is like
 "e" in best, and long
 guish between broad and flat "a's." This differ- "i" like "ee" in meet; for
 example, IbrAhim is
 entiation makes the language especially musical pronounced Eb-raheem;
 Islam is Ess-lahm.
 and should be observed : in the word AfnBn, for Short "u" being like "ow
 in short, and long "u"
 example, pronounce the first "a" as in account, like "oo" in moon, the
 following would be

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

pronounced : Quddus-Qod-dooss ; Bdrfuru& In the case of double
 letters pronounce each
 -Bar-foroosh. separately: 'Ab-bb.
 Pronounce "aw" to rhyme with low, or The character transliterated
 (') represents a
 mown ; Naw-Ruz is Now-Rooz. pause; it is not unlike the
 initial sound made in
 The following consonants may be pro- pronouncing such a word as
 every. The word
 nounced like z :& z, z, d. Baha'i is phonetically as
 follows: "a" as in
 The following consonants may be pro- account; "k" as in hall; ('),
 pause; "i" as ee
 nounced like ss: a,s, s. in meet.
 Zh is pronounced like the "s" in pleasure.
 - The character transliterated
 (') may also be
 a is pronounced like "ch" in Scottish loch or treated as a pause.
 German nacht. Do not pronounce it as "k". N.B. As Persian often
 indicates no vowel
 Westerners often experience difficulty pro- sounds and as its
 pronunciation differs in
 nouncing "&" and "q"; a guttural French "r" different localities
 throughout Persia and the
 will serve here; otherwise use hard "g" as in Near East as well as among
 individuals in any
 good. given locality, a uniform
 system of translitera-
 H and h, approximately like the English tion such as the above, which is

in use by Baha'i
 aspirate "h", should never be dropped. Tihran communities all over the
 world, is indispensable
 is Teh-ron; madrisih is mad-res-seh; Mihrab to the student.
 is Meh-rob.

-

Miadkin-Qalam("musk-scented pen"), described by 'Abdu'l-Bahh as "the leading
 calligrapher
 of Persia" who "enjoyed a special position among the court ministers of Tihran"
 and who served
 both Baha'u'llah and 'Abdu'l-Baha in 'Akk.

ORIENTAL TERMS

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4. DEFINITIONS OF SOME OF THE ORIENTAL

Ab : Father by Mirza 'Ali-	Bab: "Gate". Title assumed
Aba, Abu, Abi : Father of. declaration of His	Muhammad, after the
'Aba: Cloak or mantle. 1844 A.D.	Mission in Biraz in May,
'Abdu'l-Baha: Servant of Baha.	Babi: Follower of the Bab.
Abha : Most Glorious. the Gate". Title of	Babu'l-Bab: "The Gate of
A&Bn : Muslim call to prayer. Letter of the Living.	Mulla Husayn, the first
Adib : literally "the learned".	Badi' : literally "the wonderful".
Afnan: literally "twigs". Denotes the relations of the Bab.	Baha: "Glory", "splendour", which BahB'u'llah (Mirza Husayn-'Ali) is
A d s a n : literally "branches". Denotes sons the Badi'calendar.	designated. First month of
and male descendants of Baha'u'llah. Bahi'u'llah.	Baha'i: Follower of
A.H.: "Anno Hejirae". Year of Muhammad's of the Most	Baha'u'l-Abha: "The Glory
migration from Mecca to Medina, and the beginning of the Muslim era.	Glorious". Baha'u'llah: "The Glory of
'Ahd : Covenant. Tihran, Persia,	God". Title of Mirza Husayn-'Ali; born
Ahsanu'l-Qisas: One of the commentaries on Bahji, Palestine,	Nov. 12, 1817; ascended
the Qur'an revealed by the Bab, on the Shrih of Joseph, translated by Tahirih.	(now Israel) May 29, 1892. Bahji: literally "delight".

Denotes that part of
Akbar: "Greater", "greatest". (See "Kabir".) the Plain of 'Akka
(Israel) where the Shrine
A'la : "The Most Exalted One", a title of the Bib. and the Mansion of
Baha'u'llah are situated.
'AlB': "Loftiness". Nineteenth month of the Bani-Hashim: The family from
which Muham-
Badi' calendar. mad was descended.
'Ali: The first Imam, the rightful successor of Baqiyyatu'llah: "Remnant of
God"; title ap-
Muhammad; also the fourth Caliph. plied both to the Bkb and to
Baha'u'llih.
Allah : "God". Bayin: "Exposition",
"explanation". Title
Allah-u-Abha: "God is All-Glorious". The given by the Bab to His
Revelation, and to
Greatest Name, adopted during the period of two of His Writings, one in
Persian the other
Baha'u'llah's exile in Adrianople as a greet- in Arabic.
ing among Baha'is.l Baytu'l-'Adl-i-A'zam: The
Universal House of
Allah-u-Akbar: "God is the Most Great". Justice.
Superseded by "Allah-u-Abha" during the Big: Honorary title: lower
title t h a n a n .
Adrianople period. Biharit : literally
"Glad-tidings". Title of one
Al-Madinah: The city to which Muhammad of the Tablets of
BahB'u'llih.
migrated. (See "A.H.") Caravansary (also
"caravanserai", "caravan-
Amin : literally "the trusted". Trustee. sera") : An inn for
caravans.
Amir: "Prince", "ruler", "commander", Daruhih : "High constable".
"governor". Dawlih: "State", "government".
A ~ B : "Master". Title given by BahB'u'llah to Dhi'b: "The Wolf", &ay&
Muhammad-
'Abdu'l-Baha. Also "Mister" when preced- Baqir.
ing a name. B i k r : "Remembrance",
"commemoration",
Aqdas : "The Most Holy". "mention"; praise or
glorification of God;
Asma': "Names". Ninth month of the Badi' recital of His Names;
religious exercise or
calendar. ceremony; (plural a a k a r)
.
Ay yam : (See Ha). El-Abha: "The Most
Glorious".

A'zam: "The greatest". Farman: "Order", "command",
 "royal de-
 'Azamat: "Grandeur". Fourth month of the cree".
 Badi' calendar. Farrash: "Footman", "lictor",
 "attendant".

1GodPassesBy,p.176. 2ibid.,p.18. Farria-Ba&i : The
 head-farrash.

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F a r s a u : Unit of measurement. Approximately fqbn: literally
 "certitude". The title of BahB'u'-

three miles or five kilometres. 11ah's Epistle to one of
 the uncles of the Bab

Fatva: Sentence or judgement by Muslim mufti. Ishriqat: literally
 "splendours". Title of one of

-

G h u ~ : "Branch". Son or male descendant of the Tablets of
 BahB'u'llah.

Baha'u'llah. Israfil: The Angel whose
 function is to sound

Ha, (Days of): Ayyam-i-Ha. The Intercalary the trumpet on the Day
 of Judgement. , - -

Days, so named by Baha'u'llih in the Book 'Izzat: "Might". Tenth month
 of the Badi'

of Aqdas, where He also ordained that they calendar.
 should immediately precede the month of Jahiliyyih: The dark age of
 ignorance among

'Ali', i.e. the month of fasting which closes the Arabs before the
 appearance of Muhamthe Baha'i year. Every fourth year the num- mad.
 ber of the Intercalary Days is raised from four Jalal: "Glory". Second month
 of the Badi'

to five. calendar.

Hadith: Tradition. The whole body of the Jamal: "Beauty". Third
 month of the Badi'

sacred tradition of the Muslims is called the calendar.

hadia. (Plural ahad&.) Jamal-i-Mubarak: literally
 "the Blessed Beau-

Hadrat: literally "threshold". Courtesy title ty", applied to
 Baha'u'llah.

sometimes translated as "His Holiness". Jamal-i-Qidam: literally "the
 Ancient Beauty",

Hkji: A Muslim who has performed the pil- applied to Baha'u'llih.
 grimage to Mecca. Jihad : Holy war, as

specified in Qur'an.

Haram-i-Aqdas: The Most Holy Sanctuary, a Jinab: Courtesy title
 sometimes translated

designation given by the Guardian to the "His Honour".

north-western quadrant of the garden surrounding the Shrine of Baha'u'llah. Jubbih: An outer coat.
Ka'bih: Ancient shrine at Mecca. Now recognized as the most holy shrine of Islam.
Haziratu'l-Quds: "The Sacred Fold", official title designating headquarters of Bahá'í administrative activity. Kabir: literally "great".
Kad-i-Buda: Chief of a ward or parish in a town; headman of a village.
Hijrat (also "Hijra", "Hegira"): literally "migration". The basis of Islamic chronology. The date of Muhammad's migration from Mecca to Medina. Kalantar: "Mayor".
Kalim: "One who discourses".
Kalimu'llah: "One Who converses with God".
Howdah: A litter carried by a camel, mule, or horse or elephant for travelling purposes. Title given to Moses in the Islamic dispensation.
Huququ'llah: "Right of God"; payment by Seventh month of the Badi' calendar. Kalimat: "Words".
believers instituted in the Kitab-i-Aqdas. calendar.
Husayniyyih: Place where martyrdom of Eighth month of the Badí calendar.
Husayn is mourned, or where Muslim passion plays may be presented. Designation Karbala'i: A Muslim who has performed the pilgrimage to Karbala.
given by a title to Bahá'u'llah's Most Great House in Baghdad, forcibly occupied whence all the other rivers derive their source.
Kawar: A river in Paradise, by them.
Ibn: "Son". Kbadimu'llah: "Servant of God", title of
11: "Clan". ~ i r z ~ a q a
'ilmi: "Knowledge". Twelfth month of the year = an: "Prince", "lord", "nobleman", "chief-
Badi' calendar. tain".
Im-Bm: Title of the twelve Shi'ah successors of Muhammad. Also applied to Muslim religious leaders. Khan: similar to a
Khidr: literally "The Green One".
a u t b i h: Sermon delivered on Fridays at noon
Imam-Jum'ih: Chief of the mullas, who recites the Friday prayers for the sovereign. in Islamic religion.
Kitab: "Book".
Imam-Zadih: Descendant of an Imam or his "The Most Holy shrine. Kitab-i-Aqdas: literally
Book". Title of

Baha'u'llah's Book of Laws.

Insha'allah : "If God wills it".

God Passes By, p. 115.

O R I E N T A, L T E R M S

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Kulah: The Persian lambskin hat worn by
"Governor".

Muti~arrif :

government employees and civilians.

Nabil:"Learned", "noble".

Madrisih: "Seminary", "school", "religious
applied to the

Naw-Ruz: "New Day". Name

college".

Bahi'i New Year's Day;

according to the

Man-Yuzhiruhu'll~h: "He Whom God will
day on which the sun

Persian calendar the

makemanifest". The title given by the Bab to
the Promised One.

enters Aries,

Nuqtih: "Point".

Marhaba : "Bravo ! Well done !"

Nur: "Light". Fifth

month of the Badi'

Masa'il: "Questions". Fifteenth month of the

calendar.

Badi' calendar.

Pahlavan: "Athlete",

"champion"; term ap-

Maahadi: A Muslim who has performed the
muscular men.

plied to brave and

pilgrimage to Mashhad.

Pasha: Honorary title

formerly given to officers

Mashiyyat: "Will". Eleventh month of the
Turkey.

of high rank in

Badi' calendar.

P i h k i h : "Present",

"tip", "douceur".

Mashriqu'l-Aakar: literally "the dawning
criminal and ecclesiastiplace of the praise of God". Title designating
cal.

Qadi: "Judge"; civil,

Baha'i Houses of Worship.

Qa'im: "He Who shall

arise". Title designating

Masjid: Mosque; Muslim place of worship.
Islam.

the Promised One of

Maydin : A square or open place.
smoking through water.

Qalyan : A pipe for

Mihdi: Title of the Manifestation expected by
Fourteenth month of the

Qawl: "Speech".

Islam.

Bad? calendar.

Mihrab : The principal place in a mosque where
Adoration"; prayer-directhe imim prays with his face turned towards
tion toward which the faithful turn in prayer.

Qiblih: "Point of

Mecca.

The Most Holy Tomb of

Baha'u'llah at

Mi'raj : "Ascent". Used with reference to
and Qiblih of the Baha'i

Bahji is "the Heart

Muhammad's ascension to heaven.

world".l

Mirza: A contraction of "Amir-ZBdih", meaning son of Amir. When affixed to a name it signifies prince; when prefixed, simply mister. Thirteenth month of the Badi' calendar. Mibkin-Qalam: literally "the musk-scented" that which ought to be read". The Book revealed by Muhammad. calligraphist. Rabb-i-A'15: "Exalted Lord". One of the designations of the Bab. M u ' a a i n : The one who sounds the A a i n , the Muslim call to prayer. Rahmat: "Mercy". Sixth month of the Bad? Mufti: Expounder of Muslim law; gives a fatva or sentence on a point of religious "head". Lawh-i-Ra'is, a calendar. jurisprudence. Ra'is : "'resident", Tablet addressed to the Prime Minister of Turkey by Muharram: First month of the Muslim year, Bahi'u'llih. Ridvan: "Paradise"; also the first ten days of which are observed by the name of the - custodian of Paradise. Shi'ahs as part of their mourning period for The holiest and most significant of all the Imams. The tenth day, ' ~ s h u r a ' , is the Baha'i festivals commemoday of themartyrdom of Husayn. rating Baha'u'llah's Declaration of His Mission to His Mulk: "Dominion". Eighteenth month of the companions in 1863, a twelve-day period Badi' calendar. beginning on April 21st and celebrated Mujtahid: Muslim doctor-of-law. Most of the mujtahids of Persia have received their Sadratu'l-Muntaha: The Divine Lote Tree; the Tree beyond which diplomas from the most eminent jurists of there is no passing. Karbila and Najaf. Sadr-i-A'zam : "Prime Minister". Mulla : Muslim priest. Skhibu'z-Zaman: "Lord of the Age" ; one of the titles of the Musta&ath: "He Who is invoked"; the promised Qi'im. numerical value of which has been assigned Salam: "Peace", "salutation". Muslim greetby the Bab as the limit of the time fixed for

ing. Word used to end a thesis.

the advent of the promised Manifestation. Ibid., pp. 110,277

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Salsabil: A fountain of Paradise. Surih: Name of the chapters of the Qur'an.

Samandar : literally "the phoenix". Suriy-i-Muluk: "Surih of Kings"; Tablet re-

~ a r k a r - ~ q literally

a: "The Honourable Master", applied to 'Abdu'l-Baha. vealed by Baha'u'llah in Adrianople.

for Tihirin. Ta: Letter "T", standing

- "King", especially of Persia.

Shah: Taj: literally "crown";

tall felt headdress

-

Shah-Bahram: World Saviour and Promised adopted by BahB'u'llah

in 1863, on the day

One of the Zoroastrians. Fulfilled by of His departure from His

Most Holy House.

BahB'u'llah. Tajalliyat: literally

"effulgences". Title of one

&ahid: "Martyr". Plural of martyr is of the Tablets of

Baha'u'llah.

"&uhadii". Takyih: Religious

establishment: usual place

-

Sharaf: "Honour". Sixteenth month of the of observance of the

martyrdom of Imam

Badi' calendar. Husayn.

Shari'ah,

- &ari6at : Muslim canonical law. The Tarazat: literally

"ornaments". Title of one of

law. the Tablets of

BahB'u'llah.

Shaykh: Venerable old man; man of authority; Tuman : Unit of Iranian

currency.

elder, chief, professor, superior of a dervish 'Ulama: Plural of "one who

knows"; "learnorder, etc. ed", "a

scholar".

a a y a i : School founded by Shayu-Ahmad- 'Urvatu'l-Vuaqi:

literally "the strongest

i-Ahsa'i. Among his doctrines, in addition to handle"; symbolic of the

Faith of God.

the imminent dual Advent, was that the Vahid: 1. A "unity" or

section of the Bayan.

Prophet Muhammad's material body did not The Persian Bayan

consists of nine Vahids of	
ascend on the night of the Mi'raj.	nineteen chapters each,
except the last, which	
&ayUuyl-Islam: Head of religious court, ap-	has only ten chapters.
2. The eighteen Letters	
pointed to every large city by the Shah.	of the Living
(constituting the Bab's first	
-	
Shi'ah, &i'ih, Shi'ite: Party (of 'Ali). Partisan	disciples) and the Bab
Himself. 3. Each cycle	
of 'Ali and of his descendants as the sole	of nineteen years in the
Badi' calendar. The	
lawful "Vicars of the Prophet". The a i ' a h s	word, signifying unity,
symbolizes the unity	
reject the first three Caliphs, believing that	of God. The numerical
values of the letters	
the successorship in Islam belonged right-	of this word total
nineteen.	
fully to 'Ali (first Imam and fourth Caliph)	Vahid : "Unique".
and to his descendants by divine right.	Vali: "Governor".
Originally, the successorship was the vital	Vali: "Guardian".
point of difference, and Islam was divided	Vali-'Ahd: "Heir to the
throne".	
because Muhammad's (albeit verbal) ap-	Varaqiy-i-'Ulyi: literally
"the Most Exalted	
pointment of 'Ali was disregarded.	Leaf", applied to
Baha'iyyih (Bahiiyyih)	
Sirat: literally "bridge" or "path"; denotes the	Khanum, sister of
'Abdu'l-Baha.l	
religion of God.	Varqa: literally "the
dove".	
Siyah-QB1: Black Pit in Tihraan where, in	Vilayat :
"Guardianship".	
August 1852, Baha'u'llah was chained in the	Waqf: Muslim endowments; in
Persia, the	
darkness three flights of stairs underground,	landed property of the
expected Imam.	
with son.\e 150 thieves and assassins. Here	"White Path" : Symbolizes
the religion of God.	
He receked the first intimations of His world	Y i : "0"-.e.g., Ya
Baha'u'l-Abha (0 Thou the	
Mission. Holiest place in Persia's capital.	Glory of the Most
Glorious!)	
Siiyyid: Descendant of the Prophet Muham-	Zadih: "Son".
mad.	Zawra: "Black mountain"; the
land of Rayy.	
Sufi : Mystics or mystical doctrine in Islam.	Zaynu'l-Muqarrabin:

literally "the Ornament
 Sultan: "Sovereignty". Seventeenth month of of the favoured".
 the Badi' calendar. Zamzam: Sacred well within
 the precincts of
 Sunni, Sunnite: From "Sunna" (the Way or the Great Mosque at
 Mecca. Though salty,
 Practice of the Prophet, as reported in the its water is much
 esteemed for pious uses,
 hadfa.) By far the largest sect of Islam, this such as ablutions, and
 drinking after a fast.
 includes the four so-called orthodox sects:
 The Bahci'i World, vol. v, p. 205 "Genealogy of Bahi'-
 Hanbalites, Hanafites. Malikites, Shafiites. u'llah".
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The fist and last verses o f Bahd'u'llbh's The Hidden Words (Arabic) arranged
 and written in
 three diflerent styles of'calligraphy by Midkin-Qalam.
 PART SIX

LITERARY AND MUSICAL WORKS

ESSAYS A N D R E V I E W S

I . T H R E E M O M E N T O U S Y E A R S O F T H E

H E R O I C A G E - 1868-1870

AT this particular juncture in the history of was now secluded within the
 walls of a barracks
 the Formative Age of the Faith, when the fol- designated by Him as the
 "Most Great Prilowers of Bahi'u'llah in most parts of the world son".
 have, under the unerring guidance of the Uni- The Cause He revealed,
 however, had by then
 versa1 House of Justice, embarked upon exten- been well established in the
 land of His birth.
 sive programmes of proclamation designed to His followers after years of
 misfortune and
 bring the Faith out of obscurity into the notice uncertainty were
 reinvigorated, their faith
 of the generality of mankind, it is most appro- strengthened and their souls
 galvanized.
 priate that we turn our hearts and souls to the At the time of
 Baha'u'llah's arrival in the
 events of a century ago when the King of prison city of 'Akka, well
 nigh six years had
 Kings was issuing the remainder of His majestic elapsed since the Most Great
 Festival had been
 summons to the kings and rulers of the world ushered in through
 Baha'u'llah's declaration in
 from the prison of 'Akka. the Garden of Ridvan, when

the whole crea-

In the summer of 1868, through the intrigues of purification" tion was "immersed in the sea

of the Persian Ambassador in Turkey and the and the splendours of the light of His countenance of ' ~ l Pasha,

i Grand Vizir of the tenance broke upon the world.

Sultan (of Turkey), Bahá'u'llah was imprisoned. The Cause of God had by then witnessed a

soned in the barracks of 'Akka and confined to prodigious outpouring of divine Revelation for

a small room which looked desolate and de- five years in Adrianople, culminating in the

pressing. This room, the interior of which historic proclamation of His Message in that

today is kept in good condition and is visited land. The Suriy-i-Mulilk (Surih of the Kings)

by innumerable pilgrims from all the world had been revealed in a language of authority

over, was, in the days of Bahá'u'llah, uninhabited and power; through it the clarion call of a

table and dilapidated. He Himself mentions in mighty King had been sounded and His claims

a Tablet that its floor was covered with thick fully asserted.

dust, and what plaster remained on the ceiling The Tablet described by Him as "the rum was often falling down. bling" of His

proclamation, addressed to

A number of officials, ill disposed, hateful, Nasiri'd-Din &ah of Persia, had been read unaccommodating, were commissioned vealed though not yet delivered.

to guard and isolate Him from the outside His first Tablet to

Napoleon III, in which the

world. Thus Bahá'u'llah, the Supreme Manifestation of God-He at Whose advent "the sincerity of that monarch concerning His state of God-He at Whose advent "the ment in defence of the oppressed among the

hearts of the entire company" of God's "Messengers and Prophets were proved", "Whose Turks was tested, had been

senders and Prophets were proved", "Whose received. The Suriy-i-Ra'is (Arabic), in which

presence" Moses "hath longed to attain", for ' ~ l Pasha

i had been severely rebuked, and

"Whose love" the spirit of Jesus "ascended to about which Bahá'u'llah had testified that from

heaven", "the beauty of Whose countenance" the moment of its revelation "until the pre-

Muhammad "had yearned to behold", and "for sent day, neither hath the world been tran-

Whose sake" the Bab had "sacrificed" Him- quilled, nor have the

hearts of its people been
 self-the Bearer of such a mighty Revelation, at rest," had been revealed
 and the prophecies
 fallen into the hands of a perverse generation, it contained had been noted
 with awe and
 being wronged and afflicted with calamities, wonder.
 Now in 'Akka, though confined to a cell and years later when passages from
 this very Tabcut off from the body of the believers, the out- let, depicting
 the rigours and hardships of the
 pourings of Bahi'u'llah's Revelation did not Most Great Prison, were
 chanted in the vicinity
 cease. The ocean of His utterance continued to of Baha'u'llah's Most Holy
 Tomb, in the presurge, and the "Tongue of Grandeur" spoke sence of
 over two thousand of His followers
 with authority and might. The Pen of the Most gathered from every corner
 of the world to com-
 High directed its warnings and exhortations memorate the centenary of
 the arrival in 'Akka
 first to His immediate persecutors and then to of the One Whom the world
 had wronged.
 some of the more outstanding monarchs of the
 world at that time.

THE TABLET OF FU'AD

Another Tablet of great significance, the
 BAHÁ'U'LLAH WARNS 'A L ~PASHA Tablet of Fu'ad, was revealed
 in 1869, soon after
 Soon after His confinement in the prison the premature death in Nice, France,
 of
 barracks in 1868, Bahi'u'llah addressed ano- Fu'ad P a h a , the foreign
 minister of the
 ther Tablet of tremendous importance to ' ~ l i Sultan and a faithful
 accomplice of the Prime
 Pa&&, who had been an implacable enemy and Minister in bringing about the exile
 of BahaYu'-
 the prime instigator of His banishment to the llah to 'Akka. It was revealed in
 honour of one
 prison of 'Akka, and who previously had been of BahB'u'llah's most devoted
 apostles,
 addressed by Him as Ra'is (i.e. Chief). &ay& Kazim Samandar
 (father of the late
 In this second Tablet (Persian), known as the Hand of the Cause of God
 Tarazu'llah Saman-
 Lawh-i-Ra'is, Baha'u'llah recounts with much dari). The following passage from
 it contains
 tenderness and resignation the hardships and the clear prediction of the
 downfall of ' ~ l i
 sufferings to which He and His companions P a h a and the Sultan himself: "Soon

will We
had been subjected on their arrival in 'Akki; dismiss the one who was like unto
him (i.e.
describes very movingly the cruelties perpe- 'Ali Paha), and will lay hold on
their Chief
trated by the guards in the prison; reminds the (i.e. the Sultan) who ruleth
the land, and I,
Grand Vizir that the Manifestations of God in verily, am the Almighty, the
~ll-compelling."
every age had suffered at the hands of the un- Soon after the revelation of the
Tablet, 'Ali
godly; narrates a story for him of His own P a h a was dismissed from his post,
and two
childhood, portraying in a dramatic way the years later he died.
instability and futility of this earthly life; coun- In those days the
believers in Persia often
sels him not to rely on his pomp and glory as referred to Baha'u'llah's newly
revealed Tabthey would come to an end soon; reveals to him lets to the kings
and rulers of the world, and
the greatness of this Revelation; points out his many non-BahB'is made their
acceptance of
impotence to quench the fire of the Cause of the Faith conditional upon the
fulfilment of
God; admonishes him for the iniquities he had the warnings they contained.
perpetrated; emphatically warns him that
God's chastisement would assail him from
every direction and confusion overtake his M ~ R Z
AABU'L-FADL'S SEARCH
peoples and government; and affirms that the FOR TRUTH
wrath of God had so surrounded him that he A notable example is
the case of Mirza
would never be able to repent or make amends. Abu'l-Fadl, the greatest of
Baha'i scholars. He
On this last point Mirza Aqa Jan, Baha'u'- was renowned for his knowledge and
learning
11ah's amanuensis, asked Baha'u'llah what among the divines of IslBm, and was
the head of
would happen if 'Ali Pasha changed his attitude the Theological College in
Tihran. His first
and truly repented. Baha'u'llah's emphatic re- contact with the Faith was
through meeting a
sponse was that whatever had been revealed blacksmith who was a Baha'i at his
shop in the
in the Lawh-i-Ra'is would inevitably be ful- outskirts of Tihran. Never before
had Mirza
filled, and if the whole world were to join to- Abu'l-Fad1 been so humiliated
as on this

gether in order to change one word of that occasion, when, with all his knowledge, he was

Tablet they would be impotent to do so. utterly confounded by the amazing force of the

A majestic contrast took place one hundred argument of this illiterate BahB'i.

The black-

ESSAYS AND REVIEWS

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smith immediately reported this whole episode his humility and self-effacement, 'Ali-Kuli

to a BahB'i friend, 'Abdu'l-Karim, who, al- m a n , a well-known and learned Baha'i who

though he did not belong to the learned class, was commissioned by 'Abdu'l-Baha to serve

pursued Mirza Abu'l-Fadl and eventually Mirza Abu'l-Fadl in America and act as his

succeeded in bringing him to his house to dis- interpreter, has described him so well in these

cuss the Faith.

few lines: "If I had never

seen 'Abdu'l-Baha

At this meeting, and subsequent ones, and Shoghi Effendi, I would consider Mirza

Mirza Abu'l-Fadl, confronted with some Abu'l-Fadl the greatest being I ever laid eyes

simple Bahi'is who were not of his calibre, on."

found himself over and over again incapable of

refuting the clear proofs and arguments put

THE DOWNFALL OF A

MONARCH

forward by his uneducated Baha'i teachers. He

AND A POPE

marvelled at these men who answered his

Let us turn our thoughts

again to Baha'u'-

difficult and abstruse questions so simply and 11ih. Though captive in the

hands of His eneso brilliantly. From there on he visited more mies and cut off from the outside world, the

often the house of 'Abdu'l-Karim. He read Supreme Pen wrote many more Tablets in the

many of the Writings of Baha'u'llah and met prison of 'Akka. In the year 1869

two impormany learned Bahi'is, but his immense know- tant Tablets were revealed and delivered; one

ledge was a barrier and a veil.

addressed to Napoleon 111, in

which Baha'u'-

One day in 1876 he met Haji Muhammad llah explicitly foretells his extinction; the other

IsmB'il, surnamed Anis. Mirza Abu'l-Fadl was to Pope Pius IX. Within almost a year's time

handed the original copy of this Surih in the Napoleon, the most powerful monarch of his

very handwriting of Mirza Aqa Jan, BahB'u'- time in Europe, was driven into

exile and
 11ah's amanuensis; the Tablet wherein Baha'u'- suffered an ignominious death,
 while in the
 llah foretells that Adrianople will pass out of same year the supreme Pontiff's
 temporal
 the Sultan's hand and that confusion will over- powers which had existed for
 many centuries,
 take his kingdom. He was also given the Tablet were seized frc,,rn him and his
 vast dominion
 of Fu'id, in which the downfall of the Sultan is was reduced to the tiny
 Vatican State.
 clearly prophesied. Upon seeing these two Parallel with these events
 and indeed, ever
 Tablets Mirza Abu'l-Fadl made his acceptance since Bahi'u'llah had been sent to
 the prison
 of the Faith conditional upon the fulfilment of of 'Akka, the believers in
 Persia were desthese prophecies. perately
 trying to establish contact with Him.
 His Baha'i friends pursued him no longer. A Many travelled on foot all the way,
 but could
 few months passed and the news of the assassi- not gain admittance to that
 city. The officials
 nation of Sultan 'Abdu'l-'Aziz reached Tihran. had taken many precautions in
 order to pre-
 On hearing the news Abu'l-.Fadl became very vent the Baha'is from entering. The
 few Azalis,
 agitated. His soul was yearning for confir- headed by the notorious Siyyid
 Muhammad
 mation of the truth of this Cause, and yet his Isfahani, who is described by
 the beloved
 heart was not touched by the light of faith. He Guardian as the "embodiment of
 wickedness",
 sat the whole night, read some Tablets of were housed in a certain room
 overlooking the
 BahB'u'llah, and prayed with absolute sin- landgate. One of their functions was
 to watch
 cerity until his eyes were opened and he knew for any Baha'i who might wish to
 enter the city
 the truth of the Cause of God. At the hour of and to inform the guards. This
 they did with
 dawn he went to the house of that faithful great zeal and enthusiasm. Many
 believers, even
 friend 'Abdu'l-Karim, and when the door was though they had disguised
 themselves, were
 opened he kissed the threshold of that house recognized by these men and were
 not allowed
 and prostrated himself at the feet of the man to enter.

who, through perseverance and love, had given Every day a party
 consisting of a small numhim the gift of the Faith and led him to the ber of
 Baha'u'llah's companions, including
 truth. 'Abdu'l-Bahi, was allowed out
 of the barracks
 It is no exaggeration to say that among the in order to purchase food and other
 necessities
 apostles of Baha'u'llhli there was no one who in the markets of 'Akki. The
 first time that the
 surpassed Mirza Abu'l-Fadl in his knowledge, people of 'Akki took notice of
 'Abdu'l-BahL

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THE BAH A ' ~WORLD

was in a butcher's shop. While waiting to be munity of the Most Great
 Name and its exalted
 served He noticed that a Christian and a Founder, from Whom they
 were so cruelly cut
 Muslim were discussing their faiths, but the off. Letters from the
 believers began to pour in,
 Muslim was being defeated. Thereupon, and Tablets were sent out.
 This process, which
 'Abdu'l-Baha simply and eloquently proved called for acts of
 sacrifice and heroism on the
 the authenticity and truth of Islam for the part of the many believers
 who risked their
 Christian. The news of this spread and warmed lives in order to maintain
 a two-way comthe hearts of many people of 'Akka towards munication
 channel, continued throughout
 the Master; this was the beginning of His im- Baha'u'llih's life. Men
 like &ay& Salman,
 mense popularity among the inhabitants of that honoured by the
 appellation of "the Messenger
 city. of the Merciful", who in
 previous years had
 During these daily visits, the people of 'Akka carried Baha'u'llah's Tablets
 from 'Iraq and
 came in touch with the person of 'Abdu'l-Baha. Adrianople, continued in
 this arduous task,
 They felt His genuine love and compassion and travelling on foot between
 'Akka and Persia,
 were attracted to His magnetic personality. and, in the utmost
 poverty, eating mostly
 Gradually their fear and animosity towards bread and onions for
 sustenance. This great
 BahL'u'llah and His followers were removed, hero of the Cause, though
 illiterate, stands out
 and many became sympathetic to the Faith and among the disciples of

Baha'u'llah as one of the
its Founder. Some of these people who were spiritual giants of this
Dispensation.
attracted to the Faith tried, at times to help the
believers, who were refused entry, by lowering
ropes and pulling the believers up over the walls BAD1'-THE HANDFUL O F
DUST
of the city-attempts which however were About a year after
BahB'u'llah's arrival in
foiled by the guards. 'Akka, a young Persian,
aged seventeen, by the
The first two believers who managed to get name of Aqa Buzurg, disguised
himself as an
into the city were Haji &ah Muhammad and Arab and entered the city.
Although his father,
Haji Abu'l-Hasan, both from the province of a survivor of the upheaval
of &ay& Tabarsi,
Yazd. The former was the first Trustee of had been a devoted Baha'i,
Aqi Buzurg had
Bahi'u'llah, and was martyred. The latter, shown no interest in the
Faith until he met
known also as Haji Amin who succeeded him, Nabil in the city of
Nifiapur, in northeast
lived to an old age and continued to be the Persia, and was converted.
He then decided to
Trustee of the Huququ'llih during the ministry go and attain the presence
of BahB'u'llah.
of 'Abdu'l-Baha and part of that of the Guar- Upon his arrival in the
city of 'Akka in
dian. The dominatingfactor in the lives of these 1869 he began to roam
around until he came
two heroes of the Faith was a passionate love to a mosque where he saw a
few Persians and
for Baha'u'llah. In order to enter the city they recognized the Master
among them. He wrote
bought some camels and disguised themselves a note, in which he
declared his faith, and hanas Arabs. No one recognized them as Baha'is,
ded it to 'Abdu'l-Baha, Who greeted himwarm and they were allowed in.
ly and took him along with the party straight
In the city they met 'Abdu'l-Bahk, and the to the barracks, where he was
ushered into the
news of their arrival was conveyed to BahB'u'- presence of BahB'u'llkh.
11ah. Arrangements were made for them to In a Tablet Mirza Aqa
Jan mentions that
meet Baha'u'llah in the public bath, but with Aqa Buzurg was summoned
twice to meet
the strict instructions that they show no signs Baha'u'llah alone. It was

in the course of these
of recognition or emotion. However, on be- momentous audiences that
the hands of Bah'u-
holding the face of his Beloved, Hiji Amin was Ilah created a new being
and bestowed upon
so overwhelmed that his body began to tremble. him the title of Badi'
(i.e. wonderful). For more
He fell to the ground and hit his head on a than two years Bah'u'llah
had been waiting
stone, was badly injured, and was hurriedly for a devoted soul
to arise and deliver His
carried out by his friend. Tablet to Na'iri'd-Din & ah
of Persia. While in
The arrival in 'Akka of these two souls, and Adrianople He had written
some passages on
a few others who managed to get in afterwards, the cover of the Tablet,
anticipating that the
established a vital link between the Com- Almighty would cause one
of His servants to

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arise, detach himself from all earthly things, 'Akka, read it, and again
knelt with his forehead on his heart with the ornament of courage head to
the ground. The rays of ecstasy and the
and strength, take the Tablet, walk all the way signs of gladness and joy
appeared on his face.
to the capital of Persia, hand it in the manner "I asked him if I could
read the Tablet also.
described by Him to the King, and in the end be He replied, 'There is no
time'. I knew it was a
prepared to give his life, if necessary, with confidential matter. But
what it was I had no
great joy and thankfulness. "We took a hand- idea-I could not imagine
such a mission.
ful of dust," is Baha'u'llah's own testimony re- "I mentioned that we
had better go to Haifa,
ferring to Badi', "mixed it with the waters of in order that, as
instructed, I might give him
might and power and breathed into it the some money. He declined to
go with me, but
spirit of assurance." suggested that I could go
alone and bring it to
In a Tablet revealed in honour of the father him.
of Badi', who was also martyred a few years "When I returned, in
spite of much searching,
later, the Pen of the Most High, in great detail, I could not find him. He
had gone. . . We had
portrays the manner in which this new creation no news of him until we

heard of his martyrdom
 came into being. He describes that when the
 that the case contained
 appointed time had arrived the Tongue of
 to the &ah, and the
 Grandeur uttered "one word" which caused
 Tablet containing the
 his whole being to tremble, and that were it not
 martyrdom of the one
 for God's protection he would have been
 steadfastness and
 dumbfounded. Then the Hand of Omnipotence began creating the new creation, and
 has written the following
 "breathed into him the spirit of might and
 believer who met
 power". So great had been the infusion of this
 Persia and travelled with
 might, as attested by BahL'u'llah, that, single
 and alone, Badi' could have conquered all that
 happy and smiling, patient,
 is on earth and in heaven. BahL'u'llah men-
 humble. All that we knew
 tions that when this new creation came into
 the presence of
 being, Badi' had smiled in His presence and
 returning to his
 manifested such steadfastness that the Con-
 Many a time he could be
 course on high was deeply moved and up-
 a hundred steps,
 lifted.

leaving the road in
 either direction, turning his
 In the same Tablet, referring to the loftiness
 with his forehead
 of the station of Badi', He states that no Tablet
 heard saying, 'O
 can convey its significance nor any pen des-
 through Thy justice,
 cribe its glory. Badi' left the Most Great Prison
 unto me through
 and went to Haifa. Baha'u'llah entrusted
 the strength for its
 Haji &ah Muhammad Amin (His Trustee)
 with a small case and a Tablet to be delivered
 on foot all the way to
 into the hands of Badi' at Haifa. The following

in Tihiran. Then I knew
 the Tablet of Bahh'u'llah
 sealed envelope, a holy
 glad tidings of the future
 who was the essence of
 strength."
 The same chronicler
 account given by a certain
 Badi' on his way to
 him for some distance.
 "... he was very
 thankful, gentle, and
 was that he had attained
 Bahi'u'llah and was now
 home in a u r a s a n .
 seen to have walked about

God! Do not take back,
 what Thou hast vouchsafed
 Thy bounty, and grant me
 protection.' "
 Thus Badi' travelled
 Tihiran and did not meet

with anyone there.

is the story as recounted by this Trustee to an
that the King was
eminent BahL'i historian.

residence. He made his

"I was given a small case and was instructed
the top of the hill

to hand it to Badi' at Haifa together with some
palace at Niyavaran.

money. I did not know anything about the
days, looking through

contents of the case. I met him at Haifa and
same man dressed in

gave him the glad tidings that he had been
same position on the hill.

honoured with a trust . . . we left the town and
find out who he was and

walked up Mount Carmel where I handed him
the case. He took it into his hands, kissed it, and
he had a letter from a

kneled with his forehead to the ground; he also
for the &ah and must

took the sealed envelope, walked twenty to
him. After searching him

thirty paces away from me, sat down facing
King.

Only those who are well versed in the history
self-sacrifice had

of Persia in the nineteenth century can appse-
throughout that couniciate the immense dangers which faced an

The Message of the BBb, the accounts of His
ordinary person like Badi' wishing to meet a
transforming power of His

palace official, let alone the King. For at that
to every corner of

time the King enjoyed absolute power and was
its reverberations had

surrounded by ruthless officials who would put
world. And yet, as

to the sword anyone who would dare to utter
not until this momenone word, or raise a finger, against the esta-

Tablet was delivered to the King had the

blished institutions of that oppressive regime.
or the claims of its

The loud voice of the "herald" who announced
and teachings, been

to the public in the streets the approach of the

On arrival he discovered

staying at his summer

way to that area and sat on

overlooking the &ah's

The King on successive

his binoculars, saw the

white, sitting in the

He ordered his men to

what he wanted.

Badi' told them that

very important personage

hand it personally to

they brought him to the

heroes, whose devotion and

lit a. great conflagration

which faced an try.

martyrdom, and the

Cause had already reached

that land; and from there

echoed to the Western

attested by BaM'u'llBh,

against the esta- tous

nature of the Cause of God

Founder, or its principles

clearly enunciated to

those who held the reins
 King's carriage, shouting, "Everyone die! of power in their hands.
 Everyone go blind!" would strike terror into In the annals of the
 Faith, Badi' stands out
 the hearts of the citizens who, with eyes cast among the first heroic
 souls to arise for the
 to the ground, stood motionless and still as their proclamation of the Cause
 of Bahi'u'llah. He
 King and his men passed by. joyously sacrificed
 himself in His path.
 Being invested by Baha'u'llah with tremen- This sacrifice was not in
 vain. The Cause of
 dous powers, this young man of seventeen, BahB'u'llah-which, from
 the time of its inassured and confident, stood straight as an ception,
 had been suppressed; whose adherents
 arrow, face to face with the King. Calmly and in the land of its birth
 had been so cruelly
 courteoukly he handed him the Tablet and in a persecuted and at times
 mowed down in thouldoud voice called out the celebrated Arabic sands;
 whose very name, as anticipated by
 phrase: "O King! I have come to thee from Nasiri'd-Din &ah and the
 divines of Persia,
 Sheba with a weighty message." was to have been
 obliterated from the pages of
 The King sent the Tablet to the divines of history-has, in spite of much
 opposition,
 Tihran and commanded them to write an tremendously expanded
 during the last hunanswer to Baha'u'llah. Finding themselves in- dred
 years. Its light has been systematically
 capable of doing so, they evaded the issue and diffused to all the
 continents of the world.
 put forward some excuses which displeased the The army of its pioneers
 and teachers, re-
 King immensely. cruited from every race,
 class and colour, pro-
 Badi'was arrested, and brutally tortured. His claiming to mankind the
 advent of the Lord of
 endurance and fortitude amazed the execu- Hosts, has encircled the
 globe. The rising intioner and other officials. They took a photo-
 stitutions of its divinely guided Administragraph of him as he sat in front of
 a brazier con- tive Order have been established, and within its
 taining hot bars of iron with which he was World Centre, in the
 vicinity of its Holy
 branded. Eventually his head was beaten to a Shrines, the crowning
 Edifice of that same
 pulp and his body thrown into a pit. This was Order (The Universal House
 of Justice)-the

July 1870. only refuge for the
 world's tottering civilization
 For three years after the martyrdom of -has been majestically
 erected.
 Badi'. Bahi'u'llah referred in His Tablets to his This glorious
 unfoldment of the Cause in the
 steadfastness and sacrifice, extolled his sta- Formative Age and its
 future sovereignty in the
 tion, and bestowed upon him the title "Pride Golden Age are the direct
 consequences, on the
 of Martyrs" one hand, of the
 outpourings of BahB'u'llah's
 Revelation and, on the other, of the mysterious
 power generated by the sacrifice of countless
 THE TABLET TO THE SHAH martyrs, whose precious blood
 has flowed in
 For over two decades the people of Persia great profusion during the
 Heroic Age of the
 had witnessed memorable acts of heroism per- Faith.
 formed by a small band of God-intoxicated
 ESSAYS A N D R E V I E W S

2. THE SPIRITUAL REVOLUTION

G L O B A L revolution is the dominant fact of man and society that will in
 time transform
 life in our age. Throughout the world men are human existence:
 rebelling against the dead weight of the past. testify that no sooner
 had the First Wordpro-
 Typically, the challenge to traditional insti- ceeded, through the potency of
 Thy will and purifications and insists On the pose, out of
 His mouth . . . than the whole creation
 need for changes which reach the very was revolutionized, and all
 that are in the heavens
 of the social order. Typically, too, it manifests and all that are on earth
 we've stirred to the
 an increasing readiness to resort to force to depths. ~ h that
 ~ word the ~ realities
 ~ of ~ all h
 achieve such changes. created things were shaken,
 were divided, se-
 The origin of this vast upheaval has been the painted, scattered, combined and
 reunited, dissubject of unending academic and public dis- closing, in both the
 contingent world and *he
 cussion. In seeking a phenO- heavenly kingdom, entities
 of a new creation. . .
 menon which clearly goes far beyond demands
 Baha'u'llah's declaration of His Mission was

for specific political, social and economic
 rejected by the rulers of society to whom He
 reforms, social scientists have felt compelled
 addressed it in the latter half of the nineteenth
 to formulate a new vocabulary. They depict
 century. Humanity was therefore left to struggle
 the crisis as a "cultural" revolution, a challenge
 with those forces of which He had spoken, but
 to the "quality" of modern life, a search for
 left to do so in a context not of search for glo-
 "relevancy" and "authenticity". However such terminology may be, it remains
 attachment to
 gestive such terminology may be, it remains
 national, racial, cultural, class or political
 tragically inadequate to grasp the reality of
 human experience in the second half of the twentieth century. The fruit is the world
 we live in. There
 twentieth century. It is apparent that we in fact are not on earth today a
 social system which can
 are witnessing a massive revulsion on the part of man to be said to serve man's needs.
 There is none in
 which human identity does not seem endangered against ways of life that, in
 their nature and their goal, are seen as anti-life. In so far as there is none
 which appears to possess
 real moral authority. This is as true of socialistic
 sweeping and profound a reaction violence is
 incidental. The essential revolution advances societies as it is of
 capitalistic ones, as true of
 quietly, often for a time unnoticed, in the hearts of cultures based on Christian
 values as it is of
 of millions of people who spiritually "drop out" those founded on Islam or
 Buddhism.
 of a world they have found meaningless. The In briefly tracing the
 course of mankind's
 routine tasks may or may not be done; laws struggle over the past
 century, Shoghi Effendi,
 may be obeyed or flouted; but the roots of the Guardian of
 Baha'u'llah's Message, under faith-without which no society can long en-
 dure-a further characteristic of the resulting
 dure-have been severed. crisis :
 This is the first thing that can with confidence Every System, short of the
 unification of the
 be said about the revolution of our times; it is human race, has been tried,
 repeatedly tried,
 in essence spiritual. and been found wanting.
 Wars again and again
 The first voice to make this statement, a century have been fought, and

conferences without
 tury ago, was that of Bahi'u'llah, Founder of number have met and deliberated.
 Treaties,
 the Baha'i Faith. In announcing Himself to be pacts and covenants have been
 paillstakingly
 the Messenger of God awaited by all the world's negotiated, concluded and
 revised. Systems of
 religions, Bahi'u'llih declared the unification government have been patiently
 tested, have
 of mankind in one people and one universal been continually recast and
 superseded. ECO-
 social order to be the Will of God in this age. nomic plans of reconstruction
 have been care-
 He asserted that the revelation of this divine * BahB'u'llAh, Bahci'i World
 Faith: Selected Writings of
 Bahci'u'llah and 'Abdri'l-Bahd, 2nd ed. (Wilmette,
 purpose had set in motion forces within both 111, : Bahgi Publishing T
 ~ L I1956),
 ~ ~ , p. 93.
 fully devised, and meticulously executed. And their action, however
 unsparing in their zeal
 yet crisis has succeeded crisis, and the rapidity and devotion to its cause.
 No scheme which the
 with which a perilously unstable world is de- calculations of the highest
 statesmanship may
 clining has been correspondingly accelerated. yet devise; no doctrine
 which the most distin-
 A yawning gulf threatens to involve in one guished exponents of
 economic theory may
 common disaster both the satisfied and dis- hope to advance; no
 principle which the most
 satisfied nations, democracies and dictator- ardent of moralists may
 strive to inculcate, can
 ships, capitalists and wage-earners, Europeans provide, in the last
 resort, adequate foundations
 and Asiatics, Jew and Gentile, white and upon which the future of a
 distracted world can
 c01oured.l be built.2
 The second feature of the revolution is that For Baha'is, recognition
 that the process of
 it is universal. social breakdown is
 irreversible is both a great
 The elements of society most keenly sensi- burden and a real benefit. An
 incalculably large
 tive to the crisis are the underprivileged, the part of the suffering of our
 times is the result of
 youth and the minorities. Unlike those who men's struggle somehow to avoid the

realization
are deeply involved in the existing order, they pressed on them by their own
experience. Only
do not have the emotional commitment to the with the greatest reluctance do we
let go our
status quo which past habits or considerable illusions. The greatest of modern
illusions is
personal investment bring. In their eyes pre- that man can save himself. No one
can be said
sent-day civilization stands or falls on its own to have dispassionately
examined the record of
record. In a technological age that. record is the past several decades who
still retains this
coldly exposed for all to read. The evidence is belief. The process is
irreversible because it is
now overwhelming that Western civilization a part of nature itself:
like its older counterparts in other areas of the All created things'
['Abdu'l-Bahi³ has said] are
world has failed the test of such an examina- expressions of the affinity and
cohesion of elation. That is to say, its values have been largely mentary
substances, and non-existence is the
rejected by the people on whom those values absence of their attraction
and agreement. Various
must depend for their survival. One may or may elements clnite harmoniozlsly in
conlposition but
not feel that the examination has been ade- when these elements become
discordant, repelquate or fair. What demands attention is the ling eacly other,
decomposition and non-existence
almost deafening verdict expressed in the r e ~ u l t . ~
spreading apathy and withdrawal of our times. Shoghi Effendi relates
this basic principle of
We are being told that present-day civilization, existence to the institutional
and social life
morally speaking, is not one in which human of mankind :
beings can live and grow. If long-cherished ideals
and time-honoured
This fact throws into sharp relief a third fea- institutions, if certain social
assumptions and
ture of the modern crisis which is implicit in religious formulae have ceased
to promote the
what has already been said: the revolution is welfare of the generality of
mankind, if they
entirely out of man's control. no longer minister to the
needs of a con-
Nor is there any prospect that it can in some tinually evolving humanity, let
them be swept
way be brought under human control. The away and relegated to the limbo of

obsolescent

history of the hundred years since Baha'u'llah and forgotten doctrines. Why should these, in

declared His Mission provides whatever evidence is needed to support Shoghi Effendi's and decay, be exempt from the law of change

deterioration

judgement that : that must needs overtake

every human institution?

Humanity . . . has, alas, strayed too far and t ~ t i o n ? ~

suffered too great a decline to be redeemed The most important thing about the revolution through the unaided efforts of the best among men is its direction. Humanity has been despoiled by recognized rulers and statesmen-however

ibid., pp. 33-34.

'Abdu'l-Baha was the Son and appointed Successor

disinterested in their motives, however concerted of Bahá'u'lláh.

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'Abdu'l-Baha, Foundations of World Unity: Compiled

Shoghi Effendi, The World Order of Bahá'u'lláh, rev. from Addresses and Tablets of 'Abdu'l-Baha (Wilmette,

ed. (Wilmette, Ill.: Bahá'i Publishing Trust, 1955), Ill. : Bahá'i

Publishing Trust, 1945), p. 20.

p. 190.

Shoghi Effendi, The

World Order of Bahá'u'lláh, p. 42.

ESSAYS AND REVIEWS

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cribed as "evolution become conscious of

Bahá'u'lláh's

Community has now passed

itself". For nearly six thousand years our the first critical

century of its evolution. In the world was the private preserve of a small

ruling contrast to the deepening disorder of the world

class. Now, almost overnight, in the wake of the around it, its

original unity remains unbroken,

universal Revelation of God promised in all as both its

expansion and diversification rapidly

the sacred scriptures of the past, people everywhere accelerate.

'Abdu'l-Baha's vision of world

where are awakening to the possibilities of unity emerging

from worldwide revolution in human life. Something that can truly be called

begins to take on form and substance:

humanity is being born.

In the contingent

world there are many collec-

One thing is lacking. "The tive centres which are

conducive to association

mankind," Shoghi Effendi states, "is groaning, and unity between

the children of men. For

is dying to be led to unity. . . . The achievement, example,

patriotism is a collective
 ment of such a unity involves the building of a nationalism is a
 collective centre; identity of
 society fit for human beings to live in. That is interests is a
 collective centre; political alliwhere the revolution is going. However long
 ance is a collective centye; the union of ideals is a
 and the process, mankind is collective centre,
 and theprosperity ofthe world
 the a 'Om- of humanity is dependent upon the
 organization
 munity. and promotion of
 the collective centres. Never-
 BahB'is believe that the "nucleus" and "pattheless, all the above institutions
 are in reality,
 tern" that already as the the nlatter and not
 the substance, accidental and
 result of a hundred years of work by the spirit not
 eternal-tenlporary and not everlasting.
 of ~ a h a ' u ' l l a h .Slowly,
 ~ over the past century, With the appearance of great revolutions
 and
 as the BahL'i teachings have been carried to all upheavals,
 these collective centres are swept
 parts of the world, people of every and away. But the
 Collective Centre ofthe Kingdom,
 national origin have embraced them. As they the
 institutions and ~ i path-
 ~ i ~ ~
 have have to give these ings, is the
 Eternal Collective Centre. It estabteachings effect not only in their personal
 lives, lishes between the E~~~and the
 but also in their social relationships. West, organizes the
 oneness of the world of
 Bahi'u'llah's conception of organic com- humanity, and destroys
 the foundation of
 munity has been summed up in these words: diferenCeS.4
 In the h ~ m a nbody, every cell, every organ, From the
 foregoing it will be apparent why
 every nerve has its part to play. When all do those who have
 recognized Bah&'u'llkh regard
 so the body is healthy, vigorous, radiant, the well-beaten
 path of political action not
 ready for made upon it. No merely as
 pointless, but as wasteful of urgently
 lives apart the needed resources. That is not to denigrate the
 whether in serving it or receiving from it. This motivation of
 others. relates solely to the

is . . . supremely true of the body of the BahB'i
 priorities imposed by recognition
 world community, for this body is already an
 M~~~~~to our age and of the
 organism, united in its aspirations, unified in
 to ~ i ~ in. words
 its methods, seeking assistance and confir-
 of shoghi ~ r ~: ~ d i
 mation from the same Source, and illumined
 with the conscious knowledge of its unity . . .
 must face is the fact that
 The BahB'i world community, growing like
 disintegrating so rapidly that moral
 issues which were clear a half century ago are
 a healthy new body, develops new cells, new
 now hopelessly confused and. . . mixed up with
 organs, new functions and powers as it presses
 on to its maturity, when every soul, living for
 interests. That is why the
 BahB'is must turn all their forces into the chanthe Cause of God, will receive
 from that Cause,
 health, assurance and the overflowing boun-
 the BahB'i Cause and its
 administration. They can neither change nor
 ties of Baha'u'llah which are diffused through
 help the world in any other way at present. If
 His divinely ordained order.³
 ibid., p. 201. ibid., p. 144,
 they become involved in the issues the govern-
 The Universal House of Just~ce, Wellspring of Gui-
 are struggling over, they
 dance (Wilmette, Ill.: Bahi'i Publishing Trust, 1969),
 pp. 37-38. 'Abdu'l-Bahi,
 Bahri'i WorldFaith, p. 419.
 will be lost. But if they build up the BahB'i
 best beloved of all things
 pattern they can offer it as a remedy when all
 turn not away therefrom
 else has fai1ed.l i f thou. desirest Me.
 . . By its aid thou shalt see
 with thine own eyes and not through the eyes of
 That pattern itself includes service to the
 others, and shalt know of thine own knowledge
 material as well as the spiritual needs of manandnot through the knowledge o f
 thy neighbo~~r.~
 kind. From whatever background an individual
 may enter the Baha'i Cause, recognition of
 inescapable
 of God's
 Mission entrusted
 written on behalf
 What we Baha'is
 society is
 battling political
 nel of building up
 ments of the world
 0 Son of Spirit! The
 in My sight is Justice;
 This central moral

attribute Baha'u'llah sets in
 Baha'u'llah must inevitably and intensely shar- the context of
 community growth: The purpose
 pen his social conscience. So it is that around of justice is the
 appearance of unity among men.⁴
 the world Baha'is are found working in a wide Intimately related
 to justice in building
 range of non-partisan humanitarian pro- healthy social
 relationships is love. Going begammes. So it is, too, that Baha'i youth are
 yond "the golden rule" of past revelations,
 encouraged to pursue educational goals that BahB'u'llah teaches
 that the creation of a human community that
 will fit them to contribute practically to the re- community that
 incarnates the principle of
 lief of human suffering and want. Collectively unity in diversity
 requires that men learn
 the BahB'i community itself devotes great literally to prefer
 others to themselves. We do
 energy to serving the aims of the United Na- this when we focus on
 the good qualities of our
 tions and its subsidiary bodies. What the BahB'i fellowmen, and, as
 individuals, resolutely overteachings deny is that political action of a na-
 look those qualities we do not admire. The effect
 tional or other partisan nature holds answers is to nourish the
 desirable attributes which are
 for problems which are in their very essence noticed and praised,
 just as the effect of cenuniversal. In the spreading public disillu-
 sure and coldness is to blight individual sense
 sionment with politically oriented agencies, of self-worth and
 inhibit spiritual growth.
 Baha'is see a reflection of this fact of twentieth- Detachment becomes
 another moral attricentury life.
 bute of prime importance in such a context.
 The challenge which Baha'u'llah places be- Freed from the ascetic
 connotations of the past,
 fore the individual who recognizes Him, is to detachment serves a
 vital function in such
 work for the realization of a new pattern of areas as the process of
 consultation on which
 human life. As men of all backgrounds have Baha'i institutional
 life entirely depends.
 responded in ever increasing numbers, the Attachment to the self
 includes attachment to
 implications of the challenge to the individual ideas which are "mine",
 to the ego which can
 have steadily become clearer. Shoghi Effendi, it be bruised, to the
 desire for one's own wishes to

is reported, has explained : be accepted. The central principle of consultation, however, is the struggle of the group to . . . the object of life to a BahB'i is to promote find a collective mind, through which the spirit the oneness of mankind. The whole object of of Baha'u'llah can communicate with them. our lives is bound up with the lives of all human As in all other areas of moral effort; the group beings ; not a personal salvation we are seeking, reacts upon the individual by requiring a conbut a universal one. . . Our aim is to produce a scious effort at detachment, until this becomes world civilization which will in turn react on a habit. the character of the individual. It is, in a way, Moreover, it is only by living in a comthe inverse of Christianity, which started with munity that an individual can discover and the individual unit and through it reached out gradually eradicate the universal disease of preto the conglomerate life of men.= judice. The more one works with people of The pursuit of such an objective requires a varying backgrounds, the more he finds his transformation in the individual's order of prejudices are groundless. This includes not moral priorities that is as revolutionary as any mere racial differences, but the much-discussed other aspect of the modern condition. Bahi'u'llah, The Hidden Words,,trans.Shoghi Effendi The human virtue to which BahB'u'llih as- (Wilmette, Ill.: Eahb'i Publish~ngTrust, 1954), pp. 3-4. signs the highest place is justice. He says: Shoghi Effendi, The Advent of Divine Justice, rev. ed. (Wilmette, Ill.: Bahi'i Publishing Trust, 1969), p. 23. U.S. Bahd'iNews, No. 241, March, 1951, p. 14. Cited Eahb'u'llBh, Bahd'i World Faith, p. 1 8 5 , See also in Wellspring of Guidance, p. 135. Shoghi Effendi, The World Order of Bahri'u'llih, U.S. Baha'iNews, No. 231, May, 1950,p. 6. pp. 41-42. ESSAYS A N D R E V I E W S 777 "generation gap" between the ideals of youth has its own integrity and its own processes of and those of the adult, the vast differences be- organic growth, and those who would serve it tween the "haves" and the "have-nots", the can do so

only in harmony with this divinely
 division between the well-educated and the ordained
 pattern.
 illiterate, the discrimination against women,
 O friends! Be not careless of the virtues with
 and the host of other forms which this age-old
 which ye have been endowed, neither beneglectful
 enemy of social order assumes.
 of your high destiny. . . Beware lest the powers
 Honesty is a moral quality which assumes
 of the earth alarm you, or the might of the nations
 new significance in the deliberate attempt to
 weaken you, or the tumult of the people of disbuild an organically united
 society. Man today
 cord deter you, or the exponents of earthly glory
 lives in a hypocritical society wherein each persadden you. . . This Day a door
 is open wider than
 son tends to develop a mask to hide his own
 both heaven and earth. The eye of the mercy of
 feelings. We also tend to say those things which
 Him Who is the Desire of the worlds is turned
 we think will please our listeners (and sometowards all men. An act, however
 injnitesimal,
 thing else when we are away from them). This is, when
 viewed in the mirror o f the knowledge of
 has become so much a pattern that we some- Cod,
 mightier than a mountain. . . One righteous
 times even learn to hide our true feelings from
 act is endowed with a potency that can so eleourselves, because we seek
 acceptance and feel
 vate the dust as to cause it to pass beyond the
 that we must conform to the generally accepted heaven of
 heavens. It can tear every bond asunpoint of view. The whole basis of BahB'i
 con- der, and hath the power to restore the force that
 sultation is quite opposite to this. ". . . at the
 hath spent itself and vanished.
 very root of the Cause lies the principle of the
 undoubted right of the individual to self- The form of
 the global society toward which
 expression. . ." Truthfulness is the jounation of mankind is
 being impelled must match these
 all the virtues oj' the world of humanity. With- ideals; must
 indeed arise from the same divine
 out truthfulness, progress and success in all the impulse. The
 age-old issue of authority in the
 worlds of God are impossible for a sou1.l organization
 of human affairs must find a solu-

Similarly, the Baha'i teachings strongly cen- tion which not
only unites the diverse peoples of the world,
sure certain moral weaknesses which, in the the world,
but protects and nurtures their inpast, have been viewed somewhat complai-
dividual capacity.
santly by almost all religious systems. Back- The
uniqueness of the Revelation of Baha'u'-
biting, for example, BahB'u'llah tells us, llah lies in
its response to this challenge.
"quencheth the light of the heart, and extin- Fundamental
to its teachings is the assertion
guisheth the life of the soul". that the "age
of human maturity" has dawned,
Justice, love, detachment, honesty, free- and that mankind
is capable of responding to
dom from prejudice and backbiting-these are divine order
in its social life. The central
a few of the spiritual qualities which Baha'ul- thrust of
BahB'u'llah's mission, therefore, was
llah has redefined and emphasized as the focus the
establishment of His "Covenant". Through
for the individual's inner battle. In laying par- this
Covenant, for the first time in history, a
ticular stress on these and other human attri- Manifestation
of God has Himself founded the
butes which directly serve the development of institutions
for the organization of the comcommunity life, therefore, BahB'u'llfih has
munity life of those who recognize Him. Accreated a new system
of moral priorities. The ting on His assurance,
democratically elected
ethical standards which man has inherited from Baha'i
Spiritual Assemblies have been formed
past religions and cultures do not necessarily at both local
and national levels. In all their
contribute equally, or in some cases at all, to essentials
these institutions are faithful rethe emergence of a universal civilization
which flections of the Will of God as revealed in the
represents the long-awaited establishment of comprehensive
written statements of His Mesthe Kingdom of God on earth. That Kingdom
senger. Today they form one organically uni-
Shoehi Efendi. Bahd'i Administration. rev. ed. (Wil-
tedgdmministrative system embracing the whole
pet&, Ill. : Baha'i Publishing Trust, 1968), p. 63 j and
Abdu'l-Baha, Bahd'i WorldFaith, p. 384. earth.
Baha'u'llah. Gleariin~sfrom the Writinas o f Bahri'u'-
Ildh, trans. 'shoghi gffindi, rev. ed. (~ i l m e t t e Ill.:
, Bahalu'llah cited by Shoghi Effendi in The Advent of

Baha'i Publishing Trust, 1952), p. 265.

Justice, p p . 63,69,65,20.

In 1963, on the hundredth anniversary of
revival in the ever-changing

Baha'u'llah's declaration of His Mission, the
not only as a further

crowning unit of His embryonic World Order
progressive Revelations,

was successfully raised. In April of that year
culmination of one of a series

elected representatives of BahB'u'llah's fol-
prophetic cycles, but rather as

lowers in every part of the globe gathered at
highest stage in the stupenthe Baha'i World Centre on the slopes of Mount

dous evolution of man's collective life on this

Carmel in the Holy Land. There they carried
emergence of a world community,

out the first democratic worldwide election in
world citizenship, the

history.lThe international administrative body
civilization and culture. . . 2

born that day had been conceived a century
earlier by Baha'u'llah. It assumed the name

given it by Him: "The Universal House of
REVOLUTION TO

Justice".

COMMUNITY

With the emergence of this central organ of
suficeth all things above all

BahB'u'llah's Cause, the social model He con-
in the heavens or in the earth

ceived a century ago stands essentially com-
Verily, He is in Himself, the

plete. Separated entirely from the arena of
Sustainer, the O m n i p ~ t e n t . ~

political dispute it seeks to demonstrate con-
BAHA'U'LLAH: (Jesus) said: 'Come ye after Me,

clusively the truth its members have discovered,
and I will make you to become fishers of men'.

that mankind can learn to live as one human
In this day, however, We say: 'Come ye after

family. As yet it represents no more than the
Me, that W e may make you to heconie quick-

"first shaping" of the community that will
eners of mankind.' Verily, God loveth those who

gradually be built by the growing numbers of
are working in His path in groups, jor they are

Divine

another spiritual

fortunes of mankind,

stage in a chain of

nor even as the

of recurrent

marking the last and

highest stage in the stupenthe Baha'i World Centre on the slopes of Mount

planet. The

the consciousness of

founding of a world

THROUGH

THE BAB: Say, God

things, and nothing

but God suficeth.

Knower, the

people of every background who are entering it.
a solid foundation. *

To His House of Justice Bahá'u'lláh has assigned a wide range of discretion in adapting 'ABDUL-BAHA: Consider ye that He says 'in the institutions and ordinances of this community, united and bound together . . . with submission to the exigencies of an "ever-advancing civilization". The essential pattern however has divine moralities, beautiful actions, spiritual qualities. . . When been set, and its viability clearly demonstrated. angelic power, will the holy souls, through the arise to show forth these Far ahead lies the ultimate objective of celestial Baha'u'llah's coming, the establishment of the harmony, each of characteristics, establishing a band of global society toward which the universal revolution of our times is resistlessly impelling all as one thousand persons. . . mankind. The present generation of Baha'u'- God! Strive to attain to this 0 ye friends of 11ah's followers will not see the attainment of high and sublime station and show forth such a brightness in these this goal. What they know is that it is attainable; days that its radiance may that their individual and collective efforts appear from the eternal horizons. This is the real foundation of the bring it daily nearer; and that in this lies the Cause of God; this is the real meaning of life. essence of the divine doctrine. . . 5

SHOGHI EFFENDI: "Who else can be the blissful The Revelation of Bahá'u'lláh, whose supreme if not the community of the Most Great Name, mission is none other but the achievement of whose world-embracing, continually consolidates this organic and spiritual unity of the whole dating activities constitute the one integrating body of nations, should, if we be faithful to its process in a world whose institutions, secular as implications, be regarded as signaling through well as religious, are for the most part, discontinue the coming of age of the entire human solving? . . .

race. It should be viewed not merely as yet Shoghi Effendi, The World Order of Bahá'u'lláh, p.

All National Spiritual Assembly members participated in the election of the Universal House of Justice, 167 Apiayer of the Bib. whether in person or by mailed ballot. See The Bahá'í * Bahá'u'lláh, cited

by Shoghi Effendi in The Promised World, vol. xrv, pp. 425-439 for a report of the first Day is Come, (Wilmette, Ill. : Bahi'i Publishing Trust, international BahL'i convention for the election of 1961), p. 110; and Bahd'i WorldFaith, p. 401.

the Universal House of Justice. 'Abdu'l-Bahi, Bahd'i World Faith, pp. 401-402.

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"Conscious of their high calling, confident will of themselves fulfill the glorious mission of in the society-building power which their Faith Bahi'u'llah. Far otherwise. . . Far deeper and possesses, they press forward, undeterred and more fundamental was their [the Bab's, undismayed, in their efforts to fashion and per- Baha'u'llah's, 'Abdu'l-Baha's and Shoghi fect the necessary instruments wherein the Effendi's] vision, penetrating to the very purembryonic World Order of BahB'u'llAh can pose of human life. . . . 'The principle of the onemature and develop. It is this building process, ness of mankind', [the Guardian] writes, slow and unobtrusive, to which the life of the 'implies an organic change in the structure of world-wide Baha'i Community is wholly con- present-day society, a change such as the world secreted, that constitutes the one hope of a has not yet experienced.' . . . stricken society ."I "Dearly loved friends, this is the theme we must pursue in our efforts to deepen in the THE UNIVERSAL HOUSE OF JUSTICE: "We should Cause. What is Baha'u'llah's purpose for the constantly be on our guard lest the glitter and human race? For what ends did He submit to tinsel of an affluent society should lead us to the appalling cruelties and indignities heaped think that such superficial adjustments . . . as upon Him? What does He mean by a 'new race an extension to all members of the human race of men'? What are the profound changes which of the benefits of a high standard of living, of He will bring about ?"2 education, medical care, technical knowledge-

' Shoghi Effendi, T11e World Order of Bahd'u'llah, pp. The Universal House of Justice, Wellspring of Gui- 194-195. dance,pp. 113-114.

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

THE Writings of 'Abdu'l-Bahk are the fruit of more than half a century of prolific labour in the religions of the from His early twenties to the seventy-eighth literal-minded zeal to aver the and final year of His life. Their full volume is as Holy Writ, devotees of trayet unknown; and much remains to be done in ditional religions have often insisted on the gathering, analyzing, and collating His literary very lexical and synlegacy. tactic form of that Writ. This view not only His Writings consist of personal correspon- particular and dence, general tablets, tablets on specific but it also attempts themes, books, prayers, poems, public talks, writings from the body of and recorded conversations. Approximately they were written. It four-fifths of 'Abdu'l-Bahb's Writings are in with absolute linguistic Persian; the rest-with the exception of a very Those who uphold this small number of prayers and letters inTurkish- of any comparison and are in Arabic. 'Abdu'l-Baha was both fluent and their unwarranted eloquent in these three languages. Transcrip- they completely miss the tions of His extemporaneous speeches are often originality of holy books indistinguishable from His Writings. In a cul- perceived in the light of trature that placed a high premium on rhetoric ditions in their languages. By ignoring the 'Abdu'l-Baha was recognized by friend and conceptual methods, culfoe, Arab and Persian, as a paragon of dis- tural associations-in short by denying the tinctive style and eloquence. reduce rather than

has traditiollally posed rise to baseless dogma in past. In their authenticity of their divine authorship of the reduces God to the use of different human tongues, to isolate religious the language in which equates divine origin and literary originality. view tend to be resentful precedence, and through notion of originality often striking literary that can only be literary traditions, 'Abdu'l-Bahb's two vigorous and highly

It is the intent of this article to touch upon true appreciation of holy scriptures. overview of 'Abdu'l-Baha's Writings in various primary languages have developed literary traguage and style is inherently limited, as it must

ditions with more than a thousand years of life.
 be attempted across twin barriers of culture Only the briefest mention
 of facets of these
 and tongue; the attempt at categorization is traditions that are
 germane to the Writings of
 necessarily arbitrary and is meant to serve only 'Abdu'l-Baha is possible
 here. Since most of
 as a catalogue. Obviously any number of cri- 'Abdu'l-Baha's Writings
 are in Persian, the
 teria, such as chronological, thematic and lin- main focus here is on
 Persian literary tradiguistic, can provide different sets of categories.
 tions. But so many of these are shared with
 Furthermore, some works cited as examples of Arabic-indeed in many
 cases they are refleccertain categories could easily be put under
 tions of Arabic norms in Persian-that the
 others. observations will
 generally be true of the
 'Abdu'l-Baha was, of course, not a prophet Arabic literary traditions
 as well.
 and at no time claimed to have received direct For nearly a thousand
 years since the forrevelation from God. But the Centre of the
 mulation and the crystallization of classical
 Covenant of BahB'u'llah, and the appointed criteria in Arabic and
 Persian literature there
 Interpreter of His Revelation, 'Abdu'l-Baha, has existed a
 preoccupation with and a primacy
 Baha'is believe, was divinely inspired and of form. Needless to say,
 tightly metered and
 guided. His Writings, therefore, constitute for fully rhymed poetry, as
 the most formal of
 the Baha'is at once a part and an interpre- literary arts, has been
 the master art form for
 tation of their Scriptures. the Arabs and the
 Persians. Prose writers from
 The question of divinely inspired language their aesthetically
 inferior position have at-
 See "BahB'iBibliography", p. 705. tempted to ennoble their
 work with qualities
 ESSAYS A ND REVIEWS 78 1
 of poetry, evolving a technique known as saj'. paragraph is made of a
 series of related cultural
 It introduces the basic poetic ingredients of images of admittance to
 court, proffering of
 rhyme and rhythm into prose without actually the cup of favour, and
 granting of the ceretransforming it into equal-footed lines. A monial
 bejewelled robe: all evoke the ceremony
 symmetry of expression is achieved by use of of a royal audience and the

bestowal of high
lexical devices such as synonyms, antonyms, rank-traditionally an
occasion of pomp, pride
and homonyms giving prose an architectural and vanity. By this
dramatic inversion of imaplasticity and rendering it memorable. This
ges, 'Abdu'l-Baha has underlined the nobility
style of writing in Persian reached its apex of servi tude and humility.
during the thirteenth century A.D. and de- This use of artistic
form for the expression of
clined rapidly thereafter. By the end of the meanings and purpose is a
hallmark of 'Abdu'leighteenth century it had reached a nadir of Baha's
Writings. To cultivate an appreciation
artificial verbosity and lost its power to com- of the poetic qualities of
His Writings is to
municate. enhance one's understanding
of His meaning.

The style of 'Abdu'l-Baha is the outward It must be admitted that the
same qualities
mode of His inspiration and expression. The place an enormous burden on
the translator;
animus is the Revelation of Baha'u'llah. The and much can be lost in
inadequate hands. Forclay is the Persian language with its charac-
tunately, Shoghi Effendi, particularly in his
teristics. The mystery of His person forms it . translations of some of
'Abdu'l-Baha's prayinto a unique style. It is distinctive, unmistak- ers, has
left us a true standard.

ably personal, and therefore original. Yet it is The foregoing should
not lead the reader to
in the purest mould of literary tradition. It is infer that the style of
'Abdu'l-Baha. although

a new flowering of saj'. 'Abdu'l-Baha has at all times recognizable
and personal, is unbreathed new life into a familiar form; but by varying.
His subjects, ranging from philosoharmonizing form and content He has ba-
phical treatises to meditative poems, are exnished contrived artifice.
pressed in language appropriate to them. Be-

In the Writings of 'Abdu'l-Baha form is an fore proceeding to the
differentiation of the
approach to the content. He makes use of various categories of
'Abdu'l-Baha's Writings
poetic imagery and of a vast range of rhetorical it might be helpful to
clarify the traditional term
and literary devices such as metaphors, similes, Tablet (lawh) which is
applied to the majority
symbols, allegories, alliterations, assonances, of His Works. It designates
all His Writings
and dissonances, not in order to draw a veil that are addressed to
specific individuals or

around the subject, but to expand the reader's groups. As such it is applied to everything from mind by refraction of the same reality through His personal correspondence to such fundadifferent planes of perception, cognition and mental documents as the Tablets of the Divine intuition. This is the difference between sterile Plan and the Will and Testament of 'Abdu'lformality and organic integrity of form in a Buha. truly creative sense. I . For purposes of analysis 'Abdu'l-BahB's

Two brief examples may illustrate this har- Writings can be divided into twelve groups of mony of form and content in the Writings of which personal correspondence (Tablets to individuals) constitutes by 'Abdu'l-Baha. First is the phrase "the Sun of far the largest seg- ment, despite the undoubted Reality" which occurs frequently in His Wri- of this precious heritage fact that a portion has been irretrievably lost, and a portion remains tings both as a metaphor and a symbol for the hands. 'Abdu'l-Baha's Revelation of Baha'u'llah. There is mutual illumination of the concrete and the abstract of Persian epistolary letters are masterpieces here-at once self-evident, life-giving, and per- genre. They are marked vasive. But it also can remind us of creatures by directness, intimacy, warmth, love, humour, that avoid the sun. How often 'Abdu'l-Bahi forbearance, and a myriad other qualities that reveal the exemplary referred to the Sun of Reality dawning over perfection of His pergatherings of bats! The other example is the sonality .'Abdu'l-Baha addresses everyone as an imagery evoked in His own Tablet of Visita- equal in the service of Baha'u'llah. His letters

tion: ". . . Give me to drink from the chalice of often open with an invocation of the quality of selflessness; with its robe clothe me. . ." The faith of the recipient rather than his name or identity -epithets such as "O the Firm One in prayers of 'Abdu'l-Baha are nzunbjbt. Approxithe Covenant", "OLover of the BlessedBeauty".

mately one half of these are in Persian and the other in Arabic, with a (Later when the Persians were required by law very few in Turkish. The term munhjdt has to adopt family names, many Baha'is chose as a history in Persian surnames words of address from the Tablets of literature beginning with m w a j i h 'Abdu'llah-

'Abdu'l-Baha to themselves or to their fathers.) of the eleventh century

In subject matter, 'Abdu'l-Baha's letters range from responses to the personal and ephemeral communion with God. requests of His correspondents to profound of view these brief evoelaborations, elucidations and interpretations cative compositions bear only the slightest of the BahB'i Revelation. But mostly they are the munbjbt of BahB'u'-concerned with direction and exhortation of which, although called the friends to spread the Teachings. clearly a literary inno-

11. Tablets of specific topical or thematic sig-creations in the Persian and nificance addressed to individuals are perhaps chief distinguishing best exemplified by the Tablet to Professor Auguste Fore1,l which is in fact a philosophical of the Holy by means treatise written by 'Abdu'l-Baha in September, 1921, in answer to questions put to Him by the 'Abdu'l-Bahk, particularly, noted Swiss psychologist. measure of poetic qua-

III. Tablets addressed to Bahb'i communities lities. Some actually include fragments or lines in various parts of the world chronicle 'Abdu'l-which are indistinguishable Baha's loving and vigorous leadership of the whole prayer. The Cause of Baha'u'llah and its propagation from natural imagery reveal a a handful of countries in the Near and the The musicality of Middle East to some thirty-five countries in limitations of lanevery continent on the globe. The most impor- guage. Poetry is made to serve the ultimate goal tant in this group are undoubtedly the series of murmur of syllables and the Tablets of the Divine Plan, written at the intensity of some of close of the first World War. especially those that

i-Ansari, a Sufi mystic

A.D. The mun4jat of

epigrammatic forms of

From a literary point

generic resemblance to

llah and 'Abdu'l-Baha,

by the same name, are

vation and original

Arabic languages. Their

quality is the sustained

sion of man's experience

of poetic language.

The prayers of

partake in the fullest

of metrical verse

from the texture of the

purity and sanctity of

state of cosmic harmony.

some of them transcends

of rising above "the

sounds". The emotional

'Abdu'l-Baha's prayers,

recall the sufferings of and separation from

IV. Among the Tablets written to world groups

Baha'u'llah is unrivalled.

or congresses, the best known is the Tablet sent

in 1919 to the Central Organization for a

special occasions such

Durable Peace at the Hague.'

Assemblies, or env. The Will and Testament of 'Abdu'l-Baha is a barking

on teaching trips, focus upon overunique document, written in three parts, that

coming of self and reliance upon confirmations

constitutes the charter³ of the BahB'i Admini-

strative Order. Although undated, it is clear

Visitation, virtually all written

from its contents that the first part was written

for commemoration

in 1906¹⁷ during the most perilous and yet

martyrs of the Faith,

most prolific period of His life.

when visiting their graves.

vr. The next category is that of prayers. The

written in the final years of

Arabic and Persian languages distinguish be-

are another testimony

tween what is translated in English as prayer

faithfulness to the

(munhjb) and obligatory prayer (jalbt). The

sacrificed themselves for

The text of this Tablet appears on page 37.

See D. 29 for text.

"The Charter which called into being, outlined the

are few in number,

features and set in motion the processes of, this

(rhymed couplet) form.

Administrative Order is none other than the Will and

Testament of 'Abdu'l-Baha, His greatest legacy t o

form-universally associated

posterity, the brightest emanation of His mind and

the mightiest instrument forged to insure the con-

masterpiece of the

tinuity of the three ages which constitute the com-

Rumi-and His love for

ponent parts of His Father's Dispensation." Shoghi

Effendi, Godpasses By, p. 325, Wilmette ed.

further evinced by frequent

ESSAYS A ND REVIEWS

quotations of lines from the latter's works in

Persia. But the

VII. Prayers written for

as meetings of Spiritual

from God.

VIII. Tablets of

in Arabic, are primarily

of individual heroes and

and are to be chanted

The majority were

'Abdu'l-Baha's life and

of His abiding love and

memory of those who

the Cause of God.

IX. 'Abdu'l-Baha:s poems

and mostly in 1natJnavi

His love for this

with the great spiritual

thirteenth century poet

Rumi's poetry are

783

formers and modernists in

His Writings. significance of The
 Secret of Divine Civilization. Books and treatises, of which 'Abdu'l-Baha
 tion is not merely that it represents the earliest
 left three, are The Secret of Divine Civilization, and the only coherent
 scheme for the modernization of Persia. We have come to recognize
 Civilization); A Traveller's Narrative, written as the fatal flaw of
 nearly all reformist ideas and
 about 1886; and a short volume entitled A modernizing efforts of
 the last hundred years
 Treatise on Politics, written in 1893. The first (not only in Persia but
 in many parts of the
 two have been translated into English. The world), a naive
 imitation of effects without
 latter, available only in Persian, may be con- grasping the
 sidered a sequel in subject and purpose to forms unrelated to their
 underlying values.
 The Secret of Divine Civilization. The funda- Everything in
 'Abdu'l-Baha's proposals is
 mental theme is the generative force of religion firmly based upon the
 validity and potency of
 and the degenerative role of priestly power in divine guidance. It is
 not westernization of the
 human affairs. The first book is addressed to East that He advocates.
 He has as much to say
 the Persian nation as a whole; the second is to the spiritually
 impoverished societies of the
 directed to the Baha'i community in that land. West as to the people of
 Persia. Through a re-
 Their import obviously transcends the his- vivification of the
 spiritual and moral potentialities of man 'Abdu'l-Baha seeks to create
 writing, but they also constitute significant new institutions and
 viable political forms-to
 documents within that context. lay the foundation of a
 truly divine civilization.
 The Secret of Divine Civilization, parti- A Traveller's Narrative,
 cularly, occupies a pre-eminent historical po- the episode of the Bab,
 sition among the literature of modernization seeker and the curious.
 It presents a brief and
 in Persia. Seen in the light of the unfolding dispassionate account of
 that portentous dis-
 Bahá'í Revelation, it is, of course, 'Abdu'l- pensation in a simple and
 moving narrative

BahB's elaboration of the principles enunciated style. Like The Secret of
 Divine Civilization, this book was published
 by Baha'u'llah in His Tablets to the rulers of anonymously. It may be
 the earth. But read in the light of modern ana- another indication of
 'Abdu'l-Baha's humilytical literature on the nature and problems of lity
 before BahB'u'llah that He did not place His name on the two books
 modernization, it is a unique document of He wrote for the
 He wrote for the public beyond the Baha'i
 equally profound implications. In it 'Abdu'l- community during
 community during the lifetime of His
 Baha presents a coherent programme for the Father. He also wished to
 regeneration of Persian society. The programme emphasize, as He points
 out in The Secret of Divine Civilization, that
 is predicated on universal education and era- He had no expeditious of ignorance and fanaticism. It calls tation of
 He had no expeditious of ignorance and fanaticism. It calls tation of
 personal gain from His efforts. for responsibility and participation of the XI. 'Abdu'l-BahB's
 discourses are extensive transcriptions of His
 people in government through a represen- utterances on various
 utterances on various topics. The two major
 tative assembly. It seeks to safeguard their examples of the genre
 examples of the genre are Some Answered
 rights and liberties through codification of laws Questions and Memorials
 Questions and Memorials of the Faithful. The
 and institutionalization of justice. It argues for generic affinity of these two
 generic affinity of these two works is, however,
 the humane benefits of modern science and strictly formal; for in subtechnology. It condemns militarism and under-
 strictly formal; for in subtechnology. It condemns militarism and under-
 ject matter they are widely different. The final written versions of both
 scores the immorality of heavy expenditures were examined by
 were examined by 'Abdu'l-Baha and approved
 for armaments. It promulgates a more equi- for publication.
 for publication. Some Answered
 table sharing of the wealth of the nation. Questions is a compilation
 Questions is a compilation of the table talks of
 Of the long list of indictments that could be brought against the one hundred and twenty- to questions put to Him
 brought against the one hundred and twenty- by Laura Clifford Barney on spiritual
 by Laura Clifford Barney on spiritual
 five years of Qajir misrule of Persia, few could tenets of the Baha'i Faith
 tenets of the Baha'i Faith and on the Baha'i
 be as damaging as their neglect of this blueprint understanding of some
 understanding of some Christian beliefs. The
 in 1875. Not until nearly twenty years later do conversations, their

some of these ideas appear piecemeal and recording, editing, and authentication occurred unrelated in the writings of other so-called re- in the difficult years immediately preceding

784 THE BAHÁ'Í WORLD

'Abdu'l-Baha's relative freedom in 1908. The pite the peculiarities of time and place, it should compilation was first published in 1907. not take the reader long to recognize a gallery Memorials of the Faithful, which has only of timeless and universal human types in this lately (1971) been translated into English, is a book. compendium of 'Abdu'l-Bahá's remembrances The spoken language of 'Abdu'l-Baha is of some seventy early believers, spoken to figurative and almost indistinguishable from gatherings of Baha'is in Haifa during the early His written style. He makes use of a rich fund of literary devices-rhymed phrases, symmetrical forms, 'Abdu'l-Baha's permission for their publication was granted in 1915 but due to the strictures of wartime the book was not published sounding contrived and artificial, are naturally matched to the subject until 1924 when it was again authorized by matter: the essence of Shoghi Effendi. faithfulness. With concrete images He describes The outward form of Memorials of the cribes spiritual states and psychic levels of Faithful is a collection of brief biographical consciousness, as if to assert the primacy and sketches. Its title in the original, Ta'kiratu'l- reality of the realm of spirit. Should the reader Vafri, places it in a Persian literary tradition experience difficulty with the style, let him some nine centuries old. It brings to mind the savour it slowly, allowing the unfamiliar language to create its own spirit and breathe life of the twelfth century mystic poet 'Attar. The into its allusions. Let the words of 'Abdu'l-Baha spiritual and cultural impulses that have given trace in his mind the shape of the valley of love rise to the literary form of tadhkirih have little and faithfulness.

to do with the particular, the personal and the self-effacing way 'Abdu'l-Baha ephemeral aspects of human life. It is the Himself in this quality of soul, the attributes of spirit, the in the lives of these quintessential humanity and the reflection of with His own. In the divine in man that is the focus here. these passages we have some thrilling glimpses

The root word &ikr in the title means of that essence of humanity and humility that prayerful men tion-reverent remembrance. It was 'Abdu'l-Baha. implies that it is not the biographer nor the XII. Next to His personal correspondence, talks reader who memorializes a human life, but comprise the largest segment of 'Abdu'l-Baha's rather the quality of that life which has earned recorded words. One may distinguish between immemorial lustre and sheds light on all who talks given to Baha'is and addresses to the remember that quality. Quite literally this book general public, such as societies, groups, uniis a remembrance of vafri-faithfulness-not versities and congregations. Generally they just memories of individual lives, but remem- have the same literary marks and rhetorical brance of that essential quality which was the patterns that are characteristic of 'Abdu'lanimating force of all those lives.

Baha's Writings.

The people whose "lives" are depicted here This vast body of Writing, boundless in its all share one thing in common. They are pro- wisdom, consummate in form, generous and pelled by their love for Baha'u'llah. So great is loving in spirit and rich in significance, is this magnetic force in their lives that they 'Abdu'l-Baha's literary legacy, a legacy that, literally travel vast distances and overcome like His own prayer, rises "above words and every barrier to be with Him. Some of them letters" and transcends "the murmur of sylarrive virtually with their dying breath, to ex- lables and sounds". It is the reality of 'Abdu'lpire happily after having seen the face of their Baha so far as we the grateful readers are Beloved; some die on the arduous path. Des- capable of perceiving.

II

VERSE

Tu nous avais promis de revenir,
 Et moi j 'ai cru en ta promesse,
 binIch.=
 Et je t'attends et je te cherche:
 Tu nous avais promis de revenir.
 das 'Wort' im Chor !
 Tu avais dit : "Jereviendrai"
 Comme un voleur, la nuit tombée;
 Ouvre ton cœur et tiens loi pr&t".
 des 'Freundes' Hand ?
 Et moi j 'ai cru en ta promesse,
 Et je t'attends et je te cherche.
 zum Lebensfluß,
 Tu avais dit: "En ce temps-là,
 La faim, la guerre et la misère
 Seront les hôtes de la terre ;
 Les hommes trembleront de peur
 Schwert.
 Et l'angoisse habitera leur cœur".
 in 1 Augenblick
 Les oiseaux ont quitté le ciel ;
 Les fleurs des champs se sont fanées.;
 Nos pauvres cœurs nus, assoiffés,
 T lancent un vibrant appel :
 Il est grand temps que tu reviennes
 Si tu veux qu'on se souvienne.
 Helga Ahinedzadeh (Germany)
 Tu nous avais promis de revenir;
 Moi, je t'attends, moi, je te cherche,
 Car moi, j'ai cru en ta promesse.

 Toi qui nous avais promis:
 "Sous ma bannière vous serez unis
 l'Humain,
 Et ce sera le paradis ;
 Un seul berger, un seul troupeau,
 Et le loup ami de l'agneau".
 Citadelle pour l'infortune,
 Et moi j'ai cru en ta promesse:
 Je t'appelais et je te cherchais,
 Bahi'u'llah!
 Et jamais je ne te voyais.
 Mais maintenant, je sais
 Que tu es là,
 Depuis cent ans déjà
 Bahi'u'llah !
 Et c'était toi qui m'attendais.

Ich bin der 'Weg'!
 Der 'Freund'

 Ich bin das 'Tor'!
 Vielstimmig tönt

 Kennst du den 'Weg',
 und leitet dich

 Dann fürchte nichts;
 Sie leiten dich

 an einen Steg
 kaum haarsbreit
 und scharfer als ein

 Ihn überquert

 des Reinen Sinn ;
 erreicht das Tor,
 gewinnt den Blick
 ins Mittagslicht-
 Bah'u'llah.

 Bouclier de

 Abri pour l'exalté,
 Joie de Bahk'u'llih!

 Lumière de ma pensée,
 L'Interprète de

 Centre du Covenant,
 Mystère de Dieu,
 Prunelle des Yeux de

M. Lajbille (Belgium) Serviteur de Dieu,
Honneur pour les yeux,
L'Exemple de BahA'u'llah!

Amour et respect indescriptibles,
De celui qui englobe mon cceur,
Et son nom est 'Abdu'l-Bahi.

Ivre de votre presense,
But de mon espkrance,
Recours a mes souffrances!
M. M. Hielscher (Switzerlaizd)
Christus Muhammad Bab

786 T H E B A H A ' ~ W O R L D

Les Martyrs	El Siglo Divino
Aves-vous entendu la douce et bonne	. . . Paraque todos
digatzque el Siglo	
Nouvelle de l'humanitC ?	X X es el Siglo de las
lucés, que el Siglo	
C'ttait en Perse, il y avait longtemps,	X X es el Siglo de la
Paz U~ziversal. ('Abdu'l-Baha)	
Deux provhtts se sont manifestts.	
Le leBab, et ses vingt millemartyrs,	Siglo
Veinte deluces!	
Ont donntleurs vies pour notre bonheur.	te
llamaranentonces	
Le second, Baha'u'llah, emprisonnt et banni,	10s
hombres de unfuturo	
Accepta toutes les douleurs pour notre bonheur.	lejano en
su cantar;	
Des gens hostiles les traitttrent mal.	siglo de
ciencias y artes	
Ces prophtttes, qu'ont-ils dit et proclamt ?	en que
guerras cesaron	
Retenez-vous qu'ils sont les promis de tous les Bges ?	y se
escuch6la dulce	
Des milliers d'annCes, l'on souhaitait leur venue.	melodia
de la paz.	
Quand ils vinrent, ils furent perstcutts et	
emprisonnes.	Siglo
Veinte! tu gloria	
Lui, le Bab, Annonciateur de la venue du	sera
imperecedera,	
Sauveur suprkme, Baha'u'llah, s'etait vu fusillt	viviras
enlas mentes	
Et du Skjour dela Paix (Bagdad) dans le jardin de	toda
unaeternidad;	

RidvBn, bajo una
 sola, grande
 Bahit'u'llihs'eleva du milieu des ennemis y Divina
 bandera,
 Et proclama sonmessage. Il disait : marchara
 hacia adelante
 Lapaix del'humanitt dtpend de soriunitt. todala
 humanidad.
 De saprison d'Akkale Sauveur et l'Educateur
 Supr&mede l'humanitt, Siglo
 Veinte grandioso
 Nous enseignait et ordonnait toutes les regles. en que
 murieron guerras
 Avez-vous entendu maintenant la douce et bonne y la
 gloria Divina
 Nouvelle ? ilumina
 tierra.
 Voyezpour notre paix et notre bonheur, Te
 cantaran de entonces
 Combien d'hommes se sacrifitrent ! nuestras
 generaciones,
 Soyons pour notre gtneration et pour le uniendo
 con sus voces
 Royaume d'AbhB, des martyrs et des disciples todos sus
 corazones.
 En propageant la nouvelle de la merveilleuse Foi.
 Kondo Adalnou Zaroumeye (Niger) En tus almas tranquilas
 ya no habran mas tinieblas,
 pues las brisas Divinas
 disiparanlas nieblas.
 Los cardos seranrosas,
 las hierbas margaritas,
 se aspirara un ambiente
 de fragancia exquisita.
 Y ha de cumplirse entonces
 la antigua profecia,
 de apartar de 10s pueblos
 las sombras de la guerra;
 y viviendo felices
 Enfants de Dieu, ouvrezvos yeux! aspid, lobo
 y oveja,
 Plus de nuages ne couvrent les cieux. "comolo es
 enelcielo
 Enfants de Dieu, eoutez! asi sera
 enla tierra."
 Voyez! L'on a proclamelaPaix.

Ne l'avez-vous pas lue dans la Thora ?
 Alberto Carbo Medina (Ecuador)
 Ce temps n'est-il pas dit dans la Bible qu'il sera ?
 Quant avous ceux du Coran,
 Annonct, n'est-il pas par les Imams ?

Enfants de Dieu, l'heure est venue, Die Menschheit Soyez de ceux qu'il ont dû reconnaître. noch das Leid, Enfants de Dieu, c'est votre chance Menschheit selber schafft. Soyez de ceux qui pensent. Machtkampf, Haß und Streit Dieu l'avait promis à Abraham, die Kraft, Cela ne bouleverse-t-ils pas votre Bme ? Tun gegeben. Enfants de Dieu, faites attention! dem Wahn, Bouleverse est la citation. Welt kann leben, Y. Olivari (Canada)	Unendlich groß ist das sich die Durch Kriege, vernichtet ständig sie die ihr zu bess'ern Sie muß erwachen von daß von Gewalt die wie ihr die Macht'genangetan.

VERSE

Der Mensch als göttlich hoher Funken, der aus dem Staube angefaßt, und schon so oft zurückgesunken, nell'infinito, ist doch als Schöpfungsziel - gedacht - ! e nel mio silenzio ~ ieine Schöpfung nur kann sein, im Universum eine Macht, speranze ist auch die Menschheit nur allein .. als Einheit dieser Welt gedacht. Mi giunge il ritmo della morte Aus der Vielfalt, aus dem Leben dolcissima. wachse groß der Glaubensgeist, daß der Wille und das Streben innocenza all'amore. nach der Einheit Liebe heist ! Neuer Streit bedeutet Ende, neuer Geist bringt Stück für Stück dissolte, es ist, lugubre tutta	Si rivela l'arcano : era un momento. . . esser vissuta un uragano una tempesta di un battito d'ala . in una melodia Avevo dedicato l'anima Neve grandine gelo tanto flagello tutto

der welt die grone ~eitenwende, ogni suono un
affanno,
ihr Gerechtigkeit und Gluck! ogni musica una
spada.

Bernhard Notz (Germany) Avevo paura della bellezza
chiudevo gli occhi
per non vedere, non sentire,
fuggivol'umanita.

Senza speranza !

Als Er von uns geschieden, Gottes Wort, I1 Vatesublime
das neue Menschen schafft und neue Zeiten, dona la certezza
weit klaffte da verwaistes Hier zumDort. che apparteniamo
all'amore
So rief Er Dich, um unseren Weg zu leiten. per sempre.

Maria Bertoni (V~rlcania),Italy
Dein Wesen ist dem Seinenso vermählt from Ti ~ n n
d e r ;un segno, come la rugindn,
als mildes Licht von Seinem ewigen Glanze, pp. 113-
1 15. Reprinted by permission.
dass Du, der Meister, vonIhm auserwahlt,
ein Weiser warst fur alle, fur das Ganze,

Wie war' die Welt geworden ohneDich?

Du lebst in uns, D u bist uns nieentschwunden. As sky to the hawk's wing be
DeinVorbild, menschvollendet, koniglich, O Life, for me!
ist heilig unserem Innersten verbunden. Space yielding space and
height compelling height,
To poiseand free

An Deinem Beispiel ringen wir uns frei . The ardor of my flight.
Von Deinen Lippen trinken wir die Lehren. Give me the sky
Durch Deine Liebe und durch Dein Verzeih Of the hawk's wing, Life!
erahnen wir des Himmels reine Spharen. And does a voice reply:
To the hawk's wing. . . to the hawk's wing,
Wie danken wir, die wir vonDank beschwert, Sky.
erfiillt, erhoben und emporgerissen?-
Horace Holley

O Freunde, lasst uns Seiner Liebe wert
das Leben leben, das wir von Ihm wissen!

Aclelhert Miilschlegel (Germany)

The Nine-pointed Star1

Stablestars, variablestarshydrogen-into-helium

Ti mander6 un segno, come la rugiada . . . fusions,
radiations, spectral fires.

Mentre IeggoBaha'u'llah And the Nine-pointed
Star,
dalla segreta sunstar in the
constellation

Robert Hayden
in un accordo0 (Reprinted from World Order
magazine. Copyright 01974
come armonie by the National Spiritual
Assembly o f the Bahi'is o f the
traessi da un sogno. United States.)
788 THE B A H . ~ W
' ~ O R L D

Flowing down the deathly cheek of morning,	Back to the God they
serve,	
Unchecked, unstaunched,	His loving gift
returned into His care.	
The sweet pure rain of God's forgiving grace	
Falls freely,	And all the while,
the tear-stained earth	
Cleansing the guilty mind,	Soaks up the Holy
tears	
Blessing the struggling, new-born soul,	And pretty painted
homes,	
Healing and annealing	And gently rocking
boats,	
The scars of terror-stricken night	The new-washed walls,
The roofs and roads and cars,	
No more alone.	The jewel-laden leaves
Beside me on Fort Regent's heights	And daisies at our
feet	
Reflect His glory.	
Mary Connell (England)	

Glimpses of 'Abdu'l-BahA

Adapted from the Diary of Juliet Thompson

by Roger White

"No word of mine would suffice to express how instantly the revelation of 'Abdu'l-Bah's hopes, expectations and purpose . . . electrified the minds and hearts of those who were privileged to hear Him, who were made the recipients of His inestimable blessings . . . I can never hope to interpret adequately the feelings that surged within those heroic hearts as they sat at their Master's feet . . . I can never pay sufficient tribute to that spirit of unyielding determination which the impact of a magnetic personality and the spell of a mighty utterance kindled in the entire company of those returning pilgrims, these consecrated heralds of the Covenant of God. . ."(Shoghi Effendi)

'AKKA': July, 1909

We drive along a wide white beach.	Streets so narrow
that our wheels	
Sea waves curl about our carriage wheels,	graze buildings on
either side-	
Camels approach on the sand,	streets sometimes
bridged by houses	
cloaked Bedouins attending.	meeting in an archway
their second stories.	

Palm trees in a long, long line Pervading us,
and in the distance domes and flat roofs, a sense of the
divine joy toward which we travel,
dazzling white. here in the Holy
City, the New Jerusalem.

Walls. Before us, suddenly,
a broad expanse:
Walls within walls. a garden,
Menacing walls. the seawall,
Tall, prison-like, chalk-white houses, the sea,
leaning together, rising toward a rift of sky, and then the Master's
door.
slits of barred windows set here and there Too soon we have
arrived,
in their forbidding fronts. too suddenly, and
unprepared.
VERSE

He bursts upon us like the sun light glinting in His
silver hair.
with His joyous greeting: The metallic voices break
off.
Welcome! Welcome! The shadowed eyes lift and follow,
lighted for a moment with wonder.
His effulgence strikes me blind! His presence is an
affirmation.
Are you well? Are you happy? stirring them to recall their lost
vision
I cannot speak. of a higher world and
their own beauty.
The eloquent assertion of His silence!
He takes my hand in His- His magnetic power!
in His so mysterious hand- His holy sweetness!
delicately-made, steely-strong,
currents of life streaming from it: At a country inn I see Him
Your heart, your spirit, speak to Me. in a half-circle of children,
I hear. I know. girdled with children, festooned with
them,
Do not think your services are waist-deep in children with violets to
sell,
unknown to Me. I have seen. the small ones, themselves a bouquet,
I have been with you. pressing about Him, waving the purple
clusters,
I know them all. their faces raised with grave
astonishment,
For these you are accepted His own a benediction as He bends
in the Kingdom. to buy their blooms, buy all their

blooms,
 My services! Their pitiful smallness! drawing from His pocket
 handfuls of francs,
 And my lack of love! giving to each child
 bountifully.
 Pierced by shame I cry : They beg for more.
 "Forgive my failures !" "Don't let them impose!"
 Besure of this. Besure of this. At the edge of the swaying crescent,
 anew comer, the smallest,
 My knees yield; my heart draws me down to His feet. stares up in awe,
 timid as a fawn:
 Later, my eyes upon His white-robed Figure,
 I listen as He dictates Tablets, To this little
 one I have not given.. .
 see Him pace about a room grown suddenly too
 small.
 - - .. .
 -- --
 And the Master gave.
 A force born of the energy of God restless, uncontainable--
 On the road back, suddenly, spectacularly,
 spills from Him. a waterfall,
 The earth cannot contain Him, rolling from a great height.
 nor yet the universe. scattering diamonds as it
 froths down a
 When He pauses by the window I sense His spirit, black precipice.
 free as the Essence Itself, Full of excitement He
 hurries forward, alone,
 brooding over regions far distant, to sit in silence at the very
 edge,
 looking deep into hearts the swirling water far
 below.
 at the uttermost ends of the earth, I see Him in profile,
 consoling their secret sorrows, kingly against the cascade,
 answering the whispers of far-off minds. intense rapture on His
 upturned face,
 Often in His leonine pacing and my tears flow.
 He gives me a long, grave glance. After a time, smiling:
 And once He smiles at me. If I come to
 America, will you
 He smiles at me! invite Me to
 see such waterfalls ?

 THONON-LES-BAINS, LAKE GENEVA: I promise Niagara !
 August, 1911 "But surely, my Lord,
 Your coming to America does not depend

A great white hotel, set amid oleander, upon my invitation!"
 flanked by mountains overhung with clouds. M y
 invitation to America will be
 Beyond the green terrace and marble balustrade, the unity of
 the believers!
 the lake.
 In the halls and through the grounds A heavenly day of
 charming informality,
 the artificial, dull-eyed people taking tea,
 stroll and chatter. He talking gaily or
 tenderly,
 Silently, taking little notice of
 me.
 majestically, But in spite of this I
 glimpse something vaster
 unrecognized but not unfelt, than before,
 He passes among them, feel a new awareness of
 His unearthly power,
 the cream robe billowing, His divine sweetness.
 790 T H E B A H A ' ~ W O R L D
 Coming upon Him as He stands talking with a Into each palm, as
 He clasps it,
 friend, He presses His little gift
 of silver the sweetness of His love, just a symbol
 and the price of a bed.
 that celestial radiance, None is shelterless
 this night
 again bring tears : and many find a
 shelter in his heart;
 If He never gave me so much as a word, I see it in their
 faces,
 if He never glanced my way, and in His face bent
 to theirs.
 just to see that sweetness shining before me,
 I would follow Him on my knees, We drive up Broadway,
 aglitter with electric signs.
 crawling behind Him in the dust forever! He speaks of them,
 smiling, much amused.
 "It is marvelous to be driving
 through all this light
 N E W Y O R K: by the side of the
 Light of lights."
 April 11, 1912
 This is only the beginning. We will
 April 1st! Oh day of days! be
 together in all the worlds of God.
 I awaken before daybreak with a singing heart, You

cannot realize here what that means.	
the moon's waning sliver	You
cannot imagine it. You can form	
framed low in my windowpane.	no
conception here in thiselemental	
I hastento thepier.	world
of what it is to be with M e in	
The morning is crystalclear, sparkling.	the
Eternal Worlds.	
I have a sense of its being Easter-of lilies,	
almost seen, bloomingat my feet.	
A mist settles over the harbour but at last,	
at last, I see aphantomship,	N E W YORK:
an epoch-making ship,	June 5
coming closer, closer, ever more substantial,	
tillit swims into thelight, a solid thing.	I am to paint His
portrait!	
He sends His love andasks us to disperse-	Surprise, dismay,
fear, joy, gratitude, flood me.	
we are all to meet at four.	He sits before mein a
dark corner,	
Obedience is overruled by love: three of us	His black
'abameltinginto the background.	
conceal ourselves and wait.	I quail.
Stepping into thelimousine,	
the Master turns and smiles at us !	1 want
you topaint M y servitude	
Three frozen statues dissolvein that bestowal,	to God.
no love-born child-prank ever so rewarded.	Only theHoly Spirit
could do so, no human hand.	
Oh the coming of that Presence!	"Pray for me, or
Iamlost.	
Themighty commotion of it!	I implore You,
inspireme!"	
The heartsalmost suffocate withjoy and the eyes	
burn with tears at the stir of that step!	I
willpray, andas you aredoing	
Our skyscrapers had delighted Him:	this
only for the sake of God,	
The Minarets of the West!	you will be inspired.
What divineirony!	Fear falls away.
It is as though another sees throughmy eyes,	
works through my hand.	
N E W YORK:	Rapture takes
possession of me.	
April 19	My handis directedin a
sort of furious precision.	

The points, the planes in that matchless face
 Heshines in white and ivory, are so clear
 His face a lighted lamp my hand cannot keep
 pace with the clarity
 illumining the Bowery Mission: of my vision.
 Tonight I am very happy Freely, in ecstasy, I paint as I
 never have before.
 for I have come here to meet My friends. In half an hour
 the foundation is perfect.
 I consider you My relatives,
 My companions, and I am your Once, bidding Him rest, I find I
 cannot paint comrade. . . what I see is too
 sacred, too formidable.
 He sits still as a statue, eyes closed,
 A sodden and grimy procession infinite peace on
 that chiseled face,
 streams down the aisle, a God-like calm and
 grandeur in His erect head.
 perhaps three hundred men in single file- Suddenly, with a great
 flash, like lightning,
 derelicts, failures, broken forms, blurred faces- He opens His eyes.
 and here 'The Servant' receiving each outcast The room seems to
 rock
 as His beloved child. like a storm-tossed
 ship
 Promulgation of Universal Peace!, vol. I, p. 30. in the power released!
 WESTENGLEWOOD: as one
 family . . . This is My hope
 June 29 that you may
 become successful in
 this high calling, so that like
 A luminescent summer day-
 brilliant lamps you may cast light
 green countryside, and He our host. upon this
 world of lunacy and
 The Unity Feast has ended and the darkness quicken
 and stir the body of existence
 settles in, gently smudging the outline like unto
 a spirit of life.
 of the mighty trees. This is
 eternal glory.
 Many of us linger, unable to wrench ourselves away This is
 eternal happiness.
 Cricket songs-the scent of grass- This is
 immortal life.
 a breathless expectancy in the soft, warm air. This is
 heavenly attainment.

He sits in a chair on the top step of the porch, This is
 being created in the image
 some of us surrounding Him.
 and likeness of God. . . I
 Below, dotting the lawn, on either side of the path,
 sit others, the light summer skirts of the women I sit opposite Him at
 a little distance,
 spread out on the grass, weeping quietly.
 lighted tapers in their hands. At each parting I was left
 with the hope of
 In the dark, in their filmy dresses, another meeting, and now
 my question must be
 they become great pale moths, answered or I shall have
 no peace.
 and the burning tips of the tapers, "Will I see You again, my
 Lord?"
 flickering fireflies. This is my
 hope.
 Knowing our thirst, He speaks to us again, "But still You
 don't tell me, my Lord.
 words of consuming tenderness. Not knowing, I feel
 hopeless."
 Rising, He starts down the path, still talking,
 passing between the weightless, dim figures You must not
 feel hopeless.
 with their lighted candles, Only that.
 talking, still talking, till He reaches the road. That is all He said to me.
 He turns and we no longer see Him.
 Even then His words float back to us, It is death to leave the
 ship.
 the liquid Persian, I remain on the pier, in
 the grey light,
 and the beautiful, quivering translation, with the impervious,
 stolid pigeons
 the sound and the echo hovering and drifting, and the anguished gulls.
 an exquisite note almost unbearably held: Tears blur my eyes.
 Through them I see the Master
 Peace be with you. I will pray for you. in the midst of the throng.
 Oh that voice that speaks out of His invisibility, waving a patient hand to
 us.
 when He has passed beyond our sight!
 May I always remember. It waves and waves-
 May I always remember and hear that voice! that beautiful patient
 hand till the Figure is lost to sight.

NEW YORK:
 MEMORIAM

December 9, 1956 IN

December 5

DEPLORE LOSS MUCH LOVED GREATLY ADMIRE

The last morning,

JULIET THOMPSON

OUTSTANDING EXEMPLARY

I stand at His door, my brimming eyes

HANDMAID ABDULBAHA. OVER

HALF CENTURY

fastened upon that divine Figure

RECORD MANIFOLD

MERITORIOUS SERVICES

as He moves about the room.

EMBRACING CONCLUDING

YEARS HEROIC

Taking my hand, He consoles me:

OPENING DECADES FORMATIVE

AGE BAHAI

Remember, I am with you always.

DISPENSATION WON HER ENVIABLE POSITION

Bahd'u'llah will be with you always

GLORIOUS COMPANY TRIUMPHANT DISCIPLES

BELOVED MASTER ABHA KINGDOM. ADVISE HOLD

MEMORIAL GATHERING MASHRIQULADHKAR PAY

And then the ship, and His last spoken message,

BEFITTING TRIBUTE

IMPERISHABLE MEMORY ONE

the Master pacing the crowded cabin

SO WHOLLY CONSECRATED

FAITH BAHAUULLAH

filled with flowers

FIRE SUCH CONSUMING

DEVOTION CENTRE HIS

and broken-hearted friends :

COVENANT. SHOGHI

. . . your efforts must be lofty.

Exert yourselves with heart and soul

The Bahd'i World,

vol. xI, p. 862.

so that perchance through your efforts

the light of universal peace may

shine. . . that all men may become

Promulgation of Universal Peace, vol,

11. pp. 465-7.

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

A Pilgrim's Song

Sweetest to my ears is the Name of my Lord

when I myself speak it;

My Lord has many names, and one is greatest;

But for my heart's complaint I would take singing scissors to it

and spell out with my life Y a Baha'u'l-Abha.

Within my forehead is a silver sliver that addresses the Qiblih;

When I press my head on the stone before

~ my Lord the vain is fierce

but the heat of my longing there soon melts and softens it ;

My Lord is merciful: this shaft turns sweet as honey

and runs into my eyes.

Then I say, as bidden, "O Thou Glory of the All-Glorious !"

for it is the most this tongue could attain to.

methinks these holy syllables pain the ether with their presence
and weal¹ whisper them, as bidden, in our hearts where they are hidden.

His ravenlocks have brushed my cheek in a dream; it turned scarlet
and I woke in a fever searching my couch for the silver comb
but I found it not, and He left to visit other lovers,
and when I returned to my dreams, they were full of that which would perish.

Once, in longing, I approached the Sacred Threshold and,
without uttering my Lord's Name, thrust my arm through the scented veil;
it came back scorched and shrivelled, and I lost my reason
and since that vision¹ have not used it except to hold this pen.

If He wills, will¹ take leave of self to take up again this search;
I am athirst, and though fast rivers run close I would drink
only from Bahá's cup.

One drop of His nectar would suffice me for an eternity,
but one drop of my blood shed in His path would do the same.

. . . thus the Master of the House hath appeared within His home.
Come out into a field of light and snow and the sky is the Shrine's dome;
and the patterns of the earth make a perfect and wondrously ancient carpet
on which we are all kneeling at the Threshold.

I want to repeat over and over my Lord's Names
and let them have their effect upon my soul ;
I want to repeat to all around me His Most Great Name,
and watch the world shatter like glass before the trumpet blast.

Valerie Berteig (Canada)

Lines from a Battlefield

Ponder awhile. Hast thou ever heard that friend and foe should abide in one
heart ? Cast out
then the stranger, that the Friend may enter H i s home . . . Bahá'u'lláh, The
Hidden Words,
No. 26, from the Persian.

"The Hidden Words is a love-song. It has for its background the romance of all
the ages the Love of God and Man, of the Creator and His creatures . . . Alas !
in the proud illusion

of his separateness, man has forgotten whence he came, and what he is, and
whither he

moves. He has turned away from his True Beloved and given his heart to a
stranger and an

enemy. . . For man, by his constitution, has an ego, a lower self within. . .

The quelling of

this ego. . . is indeed the essential task that confronts the aspiring soul."

George Townshend

(Those named are outstanding Baha'is, now deceased, some designated as martyrs.

The accolades, for
the most part, are taken from their obituaries.)

VERSE

Come, let me fete you, beloved foe,
for I tire of this old-born war.
It would shorten did I not so ruinously adore
each endearing stratagem your consummate cunning devises;
your enamouring intransigence enchants me,
your very implacability, an aphrodisiac.
In this moment when fatigue calls truce
let me say it: If I loved you less
I should not plot your end
as we embrace.

Clasped to your bosom I gauge it for my blade's dark use.
Beware the honey posset and my proffered kiss!
Caressing your unloosed hair I plait a noose
and with a traitor's hand I stroke your face.
May it be said I loved my enemy
but sought the Friend.

In these graceless hours
when faith strains feebly against the unbelieving night
I am alienated from angels and celestial concerns,
unmoved by the testimony of flowers.
Locked in a grief so ancient as to have no name,
in this dimming light,
even magnificencemenaces, estranging me from excellence,
trivializing my pitiable trophies-minor virtues garnered in a sweeter timemy
nurtured imperfections not so epically egregious
as to embarrass the seraphim ruefully yawning at their mention;
nor will my shame, as once I thought,
topple the cities, arrest the sun's climb.
What assault on heaven guarantees attention?
Inured to the banality of pain
and the ordinariness of suffering (sanctified or plain!)
it is joy that is remembered.
Ahwell, not every day can witness anallabasis
and I, a sorry soldier, camp in ruins,
speak from weariness of battle far prolonged.
From shining names on scattered tombs
I fashionapean; to vanquish dread, invoke the victors:
Breakwell/Brittingham/Blomfield/Benke/Bolles/Baker/Barney/Bailey/
Backwell/Bourgeois/Bosch/
(Do I presume?
I swear aradiant rank appears,
assuring as sunlight,
familiar as bread!) Dunn/Dole/Dodge/

sterling Esslemont ! rare Wilhelm!
 unrivalled Townshend of the silver pen!
 imbibers of the scarlet cup, Badi' !
 shield of the Cause, Samandari!
 brilliant Keith! immortal Lua! steadfast Thornton!
 courageous Marion! incomparable Martha! constant Juliet!
 noble Louis of the golden heart!
 selfless Sutherland!
 Durante Viera, ebony prince!
 Johanna Schubarth!
 Conquerors of continents, movers of hearts,
 they are a legion stretching to horizon's end,
 champions of the Peerless,
 the darlings of the Friend.

A beachhead beckons. I read auguries of triumph
 in my campfire's dwindling plumes.
 Remove the garland, still thy love,
 It is dawn: the engagement resumes.

Roger White

III

MUSIC

MUSIC

BOTSCHAFT AN DIE WELT

Gesprach und Gebet

Richtrud Saenger 'Abdu'l- aha

A MESSAGE FOR THE WORLD

Conversation and Prayer

GERMANY

Bernhard Notz Op. 27

Poco adagio

-

- -

A

Sing-

I I

stimmen

r. - r r w - -

I -

In ruhiger Deklamation

Quietly

I I

K. Sag, mir Fremd-ling,

Ch. Tell me stran -ger

I

wie nennt sich
what do they

Klavier

I -

m.

I

3iE * I

I

dei - ne Re - 6 : i i - on?

I - call your r e - li - gion?

M. 0 frag mich nicht,

Solo. 0 don't ask me

wir sind doch

for we are

796 THE B A H A ' ~ W O R L D

VS - ter Krieg und Re - l i - gi - on,

I- learned of war and Re - l i - gion,

stets ~ a m ~ E t d a s ,

ir

the fight for that

Oras uns die Via - ter

whichour fa-thers gave

to us. Solo. Speak not of war, my child, for God gives us
o n - l y his-

f marcato -

1 - - - ~ i e - - 'be. Bes-ser kei- ne Re-li-gion,

als Krie - ge!

MUSIC 797

be - ten fu un-serm ein - - - zi - gen Gott:

Gebet

Prayer

798 THE B A H ~ W

' O

~ RLD

east come t o - g e - ther, that all the be - ings of this world u -

ei - nes 0 - ze-ans, r ei - nes Bau-mes,

are found in the sea, - of one tree

MUSIC

molto esmr.

und wie die Strah - - - len

ei - ner Son - ne! Wahr-lich, du b z d e r Geand like the rays

of one sun.- Tru- l~ Thou art the All-
THE B A H ~ W
' O
~ RLD

ITA NGBA NA PEKO PEPE
CENTRAL AFRICAN REPUBLIC

en langue Sango
musique et parolas de M. Gbagueue Robert

I - ta ngba n a p i - ko p i - pi. Ga na
B a - hi'u'- l l i h .

Lo y 6 - k i t a Con-sol-a-teur

-

Ga na Ba-h2u'-llih. Ba-hPu!llih s o a t e - ne:

I 1

I I

, I

I I I

,I I

I

I

,

1 I , , I

I

I

I I

w

I

Ir' r 1 f 1 f 1 t 1 u I

d

Gloire ti Ba-ba Nza-pa. Ba-h2u'-llih so a t & - n6: Gloire ti Ba-ba
Nza- pa.

I g a n a g b d t i Lo. I g a n a g b i t i Lo.

Lo g a ti fa na 8 kouï,

f i - n e te-ne t i Nza-pa. Lo g a ti f a n a i k o u i ,

fi -n e t6-n6 ti Nza-pa.

French Translation of
of
"Ita Ngba Na Peko Pepe"
Pepe"

Frkre ne reste pas derriere
rest behind

Viens a BahB'u'llBh.

English Translation

"Zta Ngba Na Peko

Brother, don't

Come to

BahB'u'llfih.

I1 est le vrai Consolateur
Comforter

Viens a Baha'u'llth.

BahB'u'llah.

BahB'u'llBh veut dire:

means :

La Gloire de Dieu.
God.

Bahh'u'llah veut dire:

means:

La Gloire de Dieu.
God.

He is the True

Come to

BahB'u'llfih

The Glory of

BahB'u'llah

The Glory of

Allons sous Son ombre.

under His Shadow,

Allons sous Son ombre.

under His Shadow.

11 est venu pour nous enseigner tous
teach us all

La nouvelle Parole de Dieu.
of God.

I1 est venu pour nous enseigner tous
teach us all

La Nouvelle Parole de Dieu.
of God.

MUSIC

CHE B A H A ' I

(I am a Baha'i)

Rhythm: Paraguayan Polka

PARAGUAY

Lyrics in the Indian language, Guarani

Music and words written by

Youth Group, Instituto Bah'i

Let us gather

Let us gather

He has come to

The new Word

He has come to

The new Word

CHORUS

1. Ya gua - ta - ke n i lo mi - t 5 O i - m e . Tu - p i iia-nde r a
' a - r6-

To Chorus

2. Ya - jha pai - t i - ke n i lo mi- ti- Ya giie - ra - j h i
ha-nde ra-pi - ch&

To Chorus

- Jha chu-pe-kue-ra ya jhe-chu-ki- I - po- r i jha la iia-nde ra-pd.-

BRAZIL

Jose Carlos Carreiro

Dou tes- te - m u n - ho Oh meu De - u s De q
u e Tu m e c r i -

-

Con- fes - so, n6s - to mo - men - to Min- h a in - ca - p a -
ci - d a - de-e

Teu po - d e r Min - ha in - di - g6n - c i a e tu -
a r i - que - za

-

N i o h i ou - tro deus a - l6m di ii. 0 a m -
p a - r o no p e -

ri - go 0 que sub - sis - te Por Si
Pr6p - rio.

BAHA'U'LLAH W 3 K S L t BAYAA
GHANA

by the Baha'is of Amanfro
village, in the G a language

1. A1 - l i h - u, Ab - hi WJ ks 1~ Ba - y a a
A1 - lkh - u; Ab -

hi w3 k s 1 s Ba - y a a Kc On-yie ess he
dz3 1s ko

yss mii, KE O n - yie ess he dz3 1s ko
YEE mii.

1 Allah'u'Abha ws k s 1s Bayaa. 3 'Abdu'l-Baha ws k s
1s Bayaa.

Allah'u'Abhi w3 k s 1s Bayaa. 'Abdu'l-Baha ws k~ 1s
Bayaa.

K E Onyie ess he dzs Is ko y s s mii. K E onyie ess he dz3
1s ko YEE mii.

K E Onyie ess he dzs Is ko ~ E mii.

E K E onyie ess he dz3 1s ko YEE mii.

2 Bahi'u'llih ws k s Is Bayaa.

BahB'u'llah ws k s le Bayaa.

K E onyie ess he d z Is

~ ko y s s mii.

Chorus: K E onyie ess he dzs 1s ko YEE mii

K E onyie ess he dzs 1s ko y s s mii. (Sing 4 times)

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

TIME FOR LAUGHING

A Song for Children

CANADA

Words and music by Karin Ferguson

Andante moderato

Time for laugh - in' not for cry - in' Time for Truth
and no more

ly - ing-

Time for God, He's got His Eye on you and mew-

- He tells us clear - ly, so lkt us hear
Him, He loves us

V

say - ing, He says He's an - swered all our pray -
ing, the Prince of

-

Name now- is it Mo - ses? Is it A -
bra-ham? or

- His New Name is now BA - HA-'U'-LLAH
Fol- low Him! BA-

HA-'U'-LLAH Time for God He's got His Eye on you
and me.-

Two P R A Y E R S O F T H E B A B I N G I L B E R T I S L A N D S

"Is there any Remover of difficulties"

and "Say God sufficeth all things . . ."

GILBERT & ELLICE ISLANDS

Music by Ienraoi

Fast

Ti te A - kua k e iai ae-e ko - na
ni ka - na - koi kan-gaa-

nga T i a - ton - g a ae-e kan - gai
E na ne- boa - k i te A - tu -

a Bon te A - t u - a n g a i - a
ao a o - m a - t a ni ka-

b a - ne bon A - na to - ro
a - ke a b a - ne n-i - ra na-

n o n A - n a tae -
ka T i a - ton - g a ae-e k a n -

g a i te A - tu - a bo - ni- mwio
- ko - ni baai ni k a - ba - ne

A-ke-a_i k a - r a - w a ke i aon
t e a - ba ae-e ko - n a-n

an - ga baai na - ko
m a bon ti Ngai - a

Man-gaca ae bo - ni Ngai - a-I - rou - na

te T i a A - tai - bai-

t e T i a Buo- k i - ra ao A - na
bai t e Maa - ka.

THE BAH A' ~WORLD

SUPPLICATION A DIEU

HAITI

Musique et Paroles: Pierre And

Arrangement : Jay Corre

Moderato

-

1. T u nous en-vois, Ba - hi-'u'- l l i h , qui vient pour r
e - v i - vi-fier l e

mon - de. Tout ce \$1 dit, nous
l'ac - cep - ton,

REFRAIN

E

ckst ton m e s - s a - ger pour cette nou - velle a1 - liance. 0
n o t - r e Dieu,

0 n o t - r e Seig-neur, re - lie les hommes p a r t a chain - e
d'a-mour.

T u con-nais tout, tu es 1'In-form-6, aie donc pit-ib pour
les hom - mes.

I1 Donne nous la Paix et 1'UnitC
trop souffert

I V Le genre humain a

Reunis nous dans la grande fraternit6
l'heure de la vraie d6livrance

Maintenant c'est

Les divisions dans les nations
en g6ntral

Pour tous les hommes

Ne peuvent pas donner la vCritable paix.
d'un seul et mbme Dieu.

Qui sont les enfants

(Refrain:) 0 notre Dieu, 0 notre etc.
Dieu, 0 notre etc.

(Refrain:) 0 notre

I11 La foi BahB'ie c'est ce qui convient
seul Troupeau

V Un seul Berger, un

Pour ce temps si terriblement bouleversC
0 Dieu Pere CrCateur

C'est ton grand dCsir

Le grande message qu'elle prkconise
N'est autre que L'Unite du genre humain.
accomplira cette prophCtie.

Baha'u'llah Ton Envoy6
C'est lui qui

(Refrain:) 0 notre Dieu, 0 notre etc.
Dieu, 0 notre etc.

(Refrain:) 0 notre

VI Unis nos cœurs, O Dieu d'amour
Unis nous sous la tente de l'Unité
Aie donc pitié de nos malheurs
Sois donc tris compatissant de nos souffrances.
(Retain:) O notre Dieu, O notre etc.

MUSIC

DEPI DEPI 1844

(CrCole)

HAITI

Musique et Paroles: Serge Janvier

Arrangement: Jay Corre

1. Nous j o i n nan toute d - c r i - ture sainte,
- @_u grand- d - po - que

pou

. . .

vi - ni,- 6 - poque v o - l o n - t6 Bon Dieu
p r o - p h e t sou l a

REFRAIN

t e r r e tan cou nan c i e l . De - p i de-pi
dix-huit cent q u a - r a n t - q u a t r e ,

Bib p r d - c u r - s e u r Ba - h i - ' u ' - l l i h .
Di - - d - poque l a

com - men - c6,- tout moun vin- col - & sous
fo oua Qui

(Segue)

I1 Qui Baha'u'llkh reli toute moun
Nan li pa gain prejog6 ni division
Vini oua connin qui moun li y6
Oua re16 citoyens du monde.
(Refrain:) Depi depi etc.

111 Toute prophet ta rimin oui: jou ca
Toute prophet a p pri6 pou oui: jou ca
Jou qui pat jam exist6
Jou p'eternel amen.
(Refrain:) Depi depi etc.

THE HIDDEN WORDS OF B A H A ' U ' L L A H

UNITED STATES

No.

34 (Persian)

Walter Maurice Wininsky

Adagio molto sostenuto

S

With the hands of lov - ing

II 0 Dwell-ers of My Par - a - dise! With the hands of
lov - ing

ar - den of-

A

T

ar - den of-

B

-

1 - par - a-dise The young tree of Four love- and-
friend-ship,

our love and- friend-shi

B

MUSIC

809

11 and have wa-tered it with g o o d - l y shares of My
ten-der grace;

and have wa- t with good - l y s ten - der
grace;

B

m 11 now that the hour of its fruit-ing is come. strive that it may be oro-
tect - ed.

fruit-ing is come,

810

THE B A H . ~ W

' ~O R L D

11 con-sumed flame of de-sire and pas
- sion.-

11 not con-sumed the flame of de-sire and p a
s - sion.-

11 be not con-sumed withthe flame of de-sire and o a
s - sion.-

' And be not eon-surned withthe flame o f d e - s i r e and p a
s - sion.-

* Tenors may sing 8va or divided \$ up and \$2 down, o r just basses and sopranos
sing this passage.

t ~ h closedLn'

e sound comes on the first beat of the final measure and is held for 2
very slow beats.

MUSIC

JANGU ("COME!")

(song in Luganda)

UGANDA

John Tidhomu

Kampala, Uganda

1. J L ~ - ' gu, e - no-o -wu-li - r e bin-gi eb - y a Ba - h i - 'u' -
llih. A].-

2.A-ma-wu-li-re A - malun-gi a - ga B a - h i - 'u' - 1 1 P h .
e-ya-

3. Fe - na tu - yim-be- n e - s a n -y u ku - ba Ba - hi-'u'-llih-a-
ze. A1 -

lah - 'u' Ab - h i , Ba - h i - 'u'- llih! Ya Ba - h&-'u'l Ab - h i !
s u - b i - z i b w a a - z e m u n -s i a - l e - s e ' e m - i - r e m - b e .
lah 'u' Ab- h i , Ba - h i - 'uJ- llih! Ya Ba - hi-'u'l Ab - h i !

- lah 'u' Ab - h i , A1 - lah 'u' Ab - h i ! A1 - lah 'u' Ab - h i ! A1 -
lah 'u' Ab - hi!

an' - g u , e - no-o - wu-li - r e bin - g i eb - y a Ba - h i - 'u' - l l i h

.

A - m a - w u - l i - r e a - m a l u n - g i a - g a B a - h i - 'u' - l l i h .

Fe - na tu - yim - be- n e - s a n - y u ku - ba Ba - hi-'u'-llih-a -
ze.

Translation:

Verse 1 :

Come, let me tell you of One called "BahB'u'll&h"

Verse 2 :

Good news about Baha'u'llah! The Promised One
has come to the world to bring Peace!

Verse 3 :

Let us sing with happiness because Baha'u'llah
has come!

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

PEACE WILL SHINE

IRELAND

Paul Hanrahan and John Brown

"

1. Though the wars bring tears to those near and f a r to - night
I wish-

-

- you would not weep. For as sure a s the
sun drowns the

morn-ing star with light Peace- will shun its sleep.
S o watch you

from the moun-tain tops of hope Far from the val-leys

of des-
 those who could not care. P e a c e will
 shine. Peace-
 - - will shine. P e a c e will shine-
 on us all.

2 If the trials that you face fill your heart and soul with fear,
 I wish you would not weep.
 For the winds that toss the sea of life have longer yet to blow,
 They should help to gather us and grow.

3 If you wonder why we sing with such hopes of great joy,
 When there is every reason to cry,
 The signs are very clear, something great is in the air,
 We know it is the Promise of our time.

MU SIC 813

THE HIDDEN WORDS OF BAHA'U'LLAH
 UNITED STATES

No. 20 (Arabic)
 Piano (for rehearsal only) Music and Choral
 Arrangement: Jay Corre

Andante

I 0- Son of ~pir-it! M y claim on thee is great,
 it can-not be for
 I got - ien. M~ grace io thee is plent- e - ous, it
 can - not be

I I I I
 I 4eil - kd M~ love i a s made in thee its hhrne, it
 can - not be con -

814 THE B A H A ' ~W O R L D

THE HIDDEN WORDS OF BAHA'U'LLAH
 UNITED STATES No. 12 (Persian)

Music: Jay Corre

Largo
 MUSIC

AMA BAHA'I
 (These are the Baha'is)
 MOZAMBIQUE

Rudolfo Duna

1.Yi-wo la - w@-ma Ba-hi - 'i yi - wo l a - w a
 Yi-wo l a .

w c A - m a B a - h i - 'i yi - wo l a - w a , Yi -wo l a - w c A - m a B a

w o l a - w a , Y i - w o l a - w a - A - m a B a - h i - ' i y i - w o l a
- w a .

816 THE BAHÁ'Í WORLD

4'

En

h

diabs nto B i b ato-ny-aga-a-rem BE Ba - h

i - 'u' - l l i h a - tu N -

do SE klJ 00 YE S E . B O ~n\$ pem ne ssi

N - do s s k\$ oo y s sE

A

cr- -

I

I

4 + '

L

II

I

I

d

-

I

d

I

I

I

I 1

d

r

-

d

I

BolJJ af5 g ak3.3 En - diabs nto B i b

ato-ny-agca-rem BE Ba -

hi-'u'-llah a - tu33 r En-diabs nto B i b ato-ny-agcarem BE Ba -

hi-'u'-llih a -t u ~ s

MUSIC

WILL YOU GIVE YOUR LIFE?

UNITED STATES

Music: Joan Lincoln

Words : Joan Lincoln and John Cook

with reverence

- Will you give your life to Ba - h i - 'u' -

11

- - Will you give your earth-ly- pos-ses - sions your world-ly-
de-sires, give your

to Ba- ha - 'u'- llih?-
'u'- llih-

to B a -h i -

to Ba- ha - 'u' - llah

to Ba - h i - 'u' - llih-

- to Ba - h i - 'u' - l l i h ?

2 Yes I'll give my life to Baha'u'llah 3 Will you give your heart to
Baha'u'llah?

Yes I'll give my life to Baha'u'llih Will you give your heart to
Bah'i'u'llah?

Yes I'll give my earthly possessions, Will you be a flame of fire, a
river of life,

my worldly desires, Give your life to Bahi'u'llih?

Give my life to BahB'u'll&h.

4 Yes I'll give my heart to Baha'u'llah

Yes I'll give my heart to Baha'u'llah

Yes I'll be a flame of fire, a river of life,

Give my heart to Baha'u'llah.

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

ABAPROFETI BAICA NICULUNICULU

(Listen to the Prophets)

SWAZILAND

Patrick Masuku

O - k u - ku-

bi- li

O k - we s i - tha-thu

-

Kwa-lan - d e - l a

O - ku- ku-

2 Bass: Kwa shunyayelwa

Bass : Kwa shunyayelwa

All: Ama Juda nguyee Jesu.

All: Ama ~heshi'yanguye uBab.

Bass: Kwa shunyayelwa

Bass : Namhla

All: Ama Ar~tbanguye uMohamede.

All: Umhlaba wonke UBaha'u'llAh.

Repeat.

0 DIO MIO DIO

Preghiera di Baha'u'llBhper baritono e pianoforte

ITALY

Music by

Alfredo Speranza

,

Moderato molto (.) = 56-60)

Piano

I mi- o Di-o, A-dor-na la mi - a tes - ta

con la c o -

820

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

to ad libitum

1- ditut-ti i do-ni e di tut - te le mu- ni - fi - cen - ze.

I- 0 Di-o, 0 mi-o Di-o,

MUSIC

SEARCH

(SEVEN VALLEYS)

(from "Children of Time"-The New World Order)

UNITED STATES

Music and Lyrics:

Warren Kime, B.M.T.

Slowly - Gentle Rock

Piano

simile

~ i k ea man with no eyes who dis -
child who dis - cov - ers that

I cov - e r s he needs no eyes to see
is the fath - e r o - ver me

i

822

THE B A H . ~ W

' ~ O R L D

Like a man with no eyes who can
Like a child who's much old er than

. ' ~ b m a i 7 ~ h 7 s u s 4 simile "ELrmai7 ~ b 7 s u s 4
ELrmai7

I see. Like a me.

1- Stand in s i - lence as the old world dies

MUSIC

823

. , Ebmai7 simile

per - fume of glad - ness that each new-born ba - by seems to
sun - shine of learn - ing that lights ev - 'ry cor- ner of
your

I wear There's a
scent of the

--- Leav-ing the clouds of il-

new in the air. ~ i k the

e

lu - sion be - hind,

. , simile

I - far be - hind, far be - hind, far

be - hind.

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

MASTER TEACHER

UGANDA

, ,, CHORUS

- -

Mas - ter T'each- kr, you know, Mas- ter Teach-er,
you care,

- -

Mas - ter

~ e a c h - k r , i o u un - der - stand the things we

You are our

Mas - ter,- You a r e our Teach - er, Come,
let us learn from

"

you.- 1. Be- neath a n a n - g r y s k y that
shows no shade but

grey! A thou-sand sha-dows run wild
a-cross the day.

Come stand a - mong us and show us your way, Mas-ter
Teach-er.-

— The Baha'i World: Volume 15 (1968-1973) (Used by permission of the curator)