The Baha'i World: Volume 17 (1976-1979)

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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 Baha'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 Baha'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 Baha'i Faith, who directed the compilation of
the successive volumes from I to XII covering the years 1925 to 1954. The first volume,
known as Baha'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 to
1950 and 1950 to 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 Baha'ls, 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. Volumes XIV, XV and XVI covered the years 1963 to 1968, 1968 to
1973 and 1973 to 1976 respectively.
This volume, XVII, relating to the years 1976 to 1979, records the centenary
observation in the Holy Land in June 1977 of the termination of Baha'u'llah's
confinement in the prison-city of 'Akka; progress made towards restoration of the
House of 'Abdu'llah Pasha and towards construction of the permanent Seat of the

Universal House of Justice; the holding in the Holy Land in May 1978 of the fourth
International Convention; the laying of the cornerstones for Baha'i Houses of Worship
in India and Samoa; the holding of eight International Teaching Conferences; the
initiation in December 1977 of the first Baha'i full-time radio station in the world at
Otavalo, Ecuador; the successful completion of the Five Year Plan launched at Ri<;lvan
1974; the announcement in December 1978 of the inauguration at Ri<;lvan 1979 of a
Seven Year global teaching plan constituting yet another stage in the unfoldment of
'Abdu'l-Baha's Divine Plan, and the resumption in Iran on a scale unprecedented in
recent history of persecutions and hardships directed against the Persian Baha'i community and the holy places of the Faith.

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INTRODUCTION

AIMS AND PURPOSES OF THE
BAHA'I FAITH

DAVID HOFMAN

RELIGION has two objectives, the regeneration of men and the advancement of mankind. All men have been created to carry forward an ever advancing civilization proclaims Baha'u'llah, and The purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves.

These aims of religion, universal and eternal, nevertheless have been conditioned to the capacities of each age or dispensation and the social orders within generally definable times and areas . Judaism, for instance, attained its peak under Solomon and was confined, before the dispersion, to the Near East; Zoroastrianism remained Persian until the Arab conquest and the settlement of a remnant in Western India; Christianity became the religion of European civilization; the building of the nation state undertaken by Islam remained a Muslim experiment until feudal Europe learned the lesson and its city states gave way

establish once for all the machinery that can best incarnate this funkind. All men have been created to carry fordamental principle of its life.' 1

Religion sees the course of history as an organic process, moving towards the full realization of all the potentialities implanted in man . The vicissitudes, the great advances, the hiatuses it regards as the natural unfoldment of that process just as the succession of bud, leaf, flower and fruit is the natural unfoldment in the life of a tree; or infancy, childhood, youth and maturity in that of a man. Indeed, Baha'i scripgreat religions of the past have developed their ture explains, the process is the same. The sun is the effective agent in the organic life of the earth; religion in that of humanity. The Sun of Truth is the Word of God upon which depends the education ofthose who are endowed with the power of understanding and of utterance. 2 The creative Word, revealed in each stage of human progress by a Manifestation of God, and conditioned to the requirements of the time, is the effective agent in the long, single process of humanity's development from infancy to World Order.

This truth is enshrined in all revealed religion although it needs the illumination of Baha'u'llah's revelation to enable men to perceive it. 'The first picture presented in the Bible is that of human unity in its simplest form; that of a single family. The last picture is that of a unity manifold and universal in which all kindreds and tongues and peoples and nations are gathered into one and unified in the enjoyment of a common worship, a common happiness, a common glory.

'The great problem which, according to the

1 Shoghi Effendi, Guardian of the Baha'i Faith, The Unfoldment of World Civilization.

2 BaM'u'llah, Daryay-i-Danim.

Bible, confronts the human race in its progression of mankind which must turn again to God and recognize His purpose . The two aims of religion are, therefore, interacting and interdependent.

to and adopted the more advanced order. It has remained for the Baha'i religion to declare and promote the cause of world order-the sine qua non of its existence-and to disclose the concomitant unities of religion, of mankind and of historical purpose. 'Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of

Such a world-shaking transformation cannot be brought about by any movement of reform, however disinterested, nor by any unaided human effort. Modern man has turned away from God, and bereft of

is that of advancing from the barest, baldest unity through a long experience of multiplying diversities till ultimately a balance between the two principles is struck, poise is gained and the two forces of variety and unity are blended in a multiple, highly developed world fellowship, the perfection of whose union was hardly suggested in the primitive simplicity of early

his traditional sancman."

This spiritual view of evolution is the constant theme of religion. Each revelation refers to the past, looks forward to the future and concentrates upon the immediate need for spiritual regeneration and enlightenment. The Prophet evokes in human hearts a sacrificial love which transcends self-interest and causes the early believers to dedicate themselves entirely to the practice and diffusion of the new religion, embodied in the message . As it spreads it works like leaven in society, reforming its morals, uplifting its vicess of human evolution-the coming of age of in social action .

'World history at its core and in its essence is the story of the spiritual evolution of mankind. From this all other activities of man proceed and round it all other activities revolve.' 2

Unlike the revelations of the past, the Baha'i revelation releases not only the creative Word necessary to the renewal of spiritual vitality in the human spirit, but embodies that divine energy in an administrative order capable of bringing within its shade all the diversified specified goals. These teachehnic groups and myriad types of the human ing plans to which the Baha'is eagerly devote

tions, has inevitably wrecked his old order which, in truth, is lamentably inadequate to modern conditions and is not susceptible of repair. Soon, is Baha'u'llah's prophetic view of our day, will the present-day order be rolled up, and a new one spread out in its stead. Likewise, The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective.

The current aim of aims and purposes of the Baha'i Faith, is the promotion of the next stage in the organic prosion and promoting a greater diffusion of love the human race . The achievement of this maturity will be attested by the unification of mankind and the federation of the world in a single, all-embracing world society of human brotherhood. But great objectives are reached by dedicated pursuit of the preliminary and intermediate stages of the task, without ever losing sight of the ultimate goal, and this has been and is now the occupation of the Baha'i world community-the completion within specified times of

race, who may find within its wide embrace a full, happy and purposeful life. Baha'i activity of that world commutherefore is directed not only, as in the past, to the spreading of the Word, but to the establishment of the fabric of that Order which, enshrined within the creative Word itself, becomes the chief instrument for the further great objective, condiffusion and social application of the Divine servative of the community's resources, Message. This World Order, which the Baha'i Faith exists to establish, is none other than that long-promised Kingdom in which peace, justice and brotherhood shall prevail universally and 'the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.' 3 The establishment of this World Order is dependent upon the regenera-

their lives do far more than simply increase the size and consolidation of the world community. They are devised and launched by the head of the Faith- the Guardian and now the Universal House of Justice-and are therefore conceived from a global view, directed to the immediate needs of the development of each part according to its stage of growth but with due regard for the needs of the whole, fostering intensively the unity, the international co-operation, the diversification of the ethnic, religious and social backgrounds of its increasing membership and developing new resources for the next step forward .

It should be noted that none of these plans is isolated in aim or conception but all are directed towards the implementation of three great charters, enshrined in Baha'i sacred Writings, which authorize and guide the expansion of the Faith and the development of its institutions. In past Dispensations the command to 'spread the Gospel' has been general and implementing these three charters and it is incontrovertibly apparent that never in any preceding Dispensation has the command to spread the Word of God been given, in the sacred text, such

George Townshend, The Heart of the Gospel , 1939.
ibid.
Habakkuk 2: 14.

explicit guidance and detailed
unspecified. It was the inspired guidance of the objectives.
beloved Guardian of the Baha'i Faith which As the Faith of
Baha'u'llah increases in size
disclosed to a spiritually delighted and grateful and influence other
aims and objectives
community yet another of the unique features become apparent and
possible of pursuit. The
of this Dispensation in the specific guidance relationship with
agencies, institutions and
given in these three charters for the implemen- authorities of the
non-Baha'i world becomes
tation of this eternal command. an important
consideration once the commu-
Baha'u'llah's Tablet of Carmel is the charter nity emerges from
obscurity, and has led to
for the development of the Baha'i World public relations
programmes and the develop-
Centre in the twin cities of 'Akka and Haifa, ment of closer
association with the United
the site of its most sacred Shrines-the tombs Nations. The Baha'i
International Community
of the twin Prophets and of' Abdu'l-Baha, the is accredited as a
non-governmental agency
Centre of the Covenant-its monuments and with consultative
status to the United Nations
gardens, and of its 'world-shaking, world- Economic and Social
Council (ECOSOC) and
embracing, world-directing administrative in various ways to
other agencies of the United
institutions'. 1 Nations. The
fostering of this relationship has
The Will and Testament of 'Abdu'l-Baha is been the goal of all
international plans so far,
the charter for the development of the adminis- and is visualized as
a continuing process. There
trative order of the Faith. In this majestic are other objectives
related to the special
document, the child of 'that mystic intercourse characteristics of
Baha'i life which become
between Him Who communicated the generat- more and more
important as the Faith grows
ing influence of His divine Purpose and the and engages greater
and greater public atten-
One Who was its vehicle and chosen recip- tion. They affect
Baha'i individuals, comient,'2 are delineated the structure of the
munities and institutions alike. These objecadministrative order, its modus

operandi, its main institutions, the chain of authority, the standards of conduct and source of guidance and the position of every believer vis-a-vis the Covenant. It has been well called the 'Charter of the New World Order of Baha'u'llah'.

The Tablets of the Divine Plan, a series of fourteen letters written by' Abdu'l-Baha to the believers of the United States and Canada, and urged upon the believsome addressed to the entire company of ers, but the Guardian of the Faith in an essay believers in the North American continent and written in 1938 addressed to the believers in others to those in named geographical areas of the United States and Canada laid great stress that continent, constitute the charter for teach- upon the 'spiritual prerequisites ... which coning the Faith throughout the world. 'Abdu'l- stitute the bedrock on which ... all teaching Baha names the places, the people to whom plans ... must ultimately rest ... ' 3 He writes of teachers must go, the conditions under which ' . . . a high sense of moral rectitude in their they must travel and settle and He reveals sev- social and administrative activities, absolute eral prayers for those who undertake this all- chastity in their individual lives, and complete important task. freedom from prejudice in their dealings with

All the international plans of the Faith peoples of a different race, class, creed or collaunched so far have set specific goals aimed at our.'4 In his expansion of this theme he Shoghi Effendi, The Spiritual Potencies of That Consedeclared that 'This rectitude of conduct, with crated Spot . Shoghi Effendi, The Advent of Divine Justice .

Shoghi Effendi, The Dispensation of Baha'u'l/ah. 'ibid.

its implications of justice, equity, truthfulness, intensely dynamic and highly responsible body

The standards of conduct enjoined by the Prophet are invariably different from and sometimes diametrically opposed to the generally accepted ones of His day. High standards of conduct are, throughout Baha'i scripture, constantly upheld

to those which relate to special Baha'i practices.

honesty, fairmindedness, reliability, and trustworthiness, must distinguish every phase of the Baha'f community, which constitutes the suslife of the Baha'i community." ' A chaste and holy life must be made the controlling principle in the behaviour and conduct of all Baha'is, both in their social relationships with the members of their own community, and in their contacts with the world at large.' 2 'It requires total abstinence from all alcoholic drinks, from opium, and from similar habit-forming drugs. It condemns the prostitution of art and of literature, the practices of nudism and of compassionate marriage, infidelity in marital relationships, and all manner of promiscuity, of easy familiarity , and of sexual vices.' 3 'As to modern society is disinteracial prejudice, the corrosion of which, for bitten into the fibre , and attacked the whole social structure of American society, it should be regarded as constituting the most vital and challenging issue confronting the Baha'i community [of that country] at the present stage of its evolution.'4

The regeneration of men-the first objective of religion mentioned in this essay-is there-

taining pillar, and the sole instrument for the election in every community, of that Universal House whose very name and title, as ordained by Baha'u'llah, symbolizes that rectitude of conduct which is its highest mission to safeguard and enforce.' 6

The attitudes deriving from such standards, and from all the varied teachings of Baha'u'llah, must pervade all Baha'i communities and imbue them with distinctive characteristics which can be recognized, amid the welter of opposing or mutually uninterested groups and factions into which grating, as easily as the features of an indivell nigh a century, has vidual in a crowd.

Those special Baha'f practices which will inevitably characterize the Baha'i community, are the regular observances of its Holy Days and Festivals, the abstention from work on nine such days during the year, the observances by all members of the community of the annual fast , of the laws governing marriage and divorce, of daily prayer, of the invariable pracfore seen as the prime objective of the Bah a'i

tice of consultation in all affairs of life, and
Faith. Membership in the Faith is drawn from particularly by the regular observance of the
that society which permits and indulges itself in Nineteen Day Feast. The habitual practice of
all those corrupt, immoral and prejudiced such laws and ordinances is an objective puractivities which Baha'is are required to
sued by all Baha'fs and Baha'i families.
renounce, and since the Faith is steadily but It is seen that the aims and purposes of the
persistently growing in numbers there is reason Baha'i Faith may be stated as the raising up of a
to hope that slowly but surely a regeneration world-wide community recruited from every
will take place. race , nation ,
colour, religious and social back-
Further, these Baha'f standards of conduct ground known on the planet, inspired, united
are not for individuals alone. They must be the and regenerated by the spiritual teachings and
hallmark of Baha'i institutions and com- love of Baha'u'llah, dedicated to the building
munities. 'Such a rectitude of conduct,' wrote of that New World Order which 'may well be
the Guardian, 'must manifest itself, with ever- regarded a~ the brightest emanation' 7 of His
increasing potency , in every verdict which the mind and is none other than the long hoped for,
elected representatives of the Baha'i commu- Christ-promised Kingdom of God on earth. To
nity, in whatever capacity they may find them- prepare men for the gifts of that Kingselves, may be called upon to pronounce. It
dom-peace , brotherhood , spirituality-and
must be constantly reflected in the business to raise its very fabric in the world , are the
dealings of all its members, in their domestic immediate and long-time objectives of the
lives, in all manner of employment, and in any Baha'i Faith.
service they may , in the future , render their The energies of the Baha'is therefore, in
government or people.' 5 'It must be made the pursuance of these aims, flow in three major
hallmark of that numerically small , yet channels:
individual spiritual development,
Shoghi Effendi , Th e Advent of Divine Justice.
l ibid. ibid.
3 ibi d. ' ibid. , ibid. Shoghi Effendi

, God Passes By , p. 213 .

conveying the message of Baha'u'llah to others, and developing the pattern of world society embodied in the Baha'i administrative order. All these activities derive from the sacred text and it is the unique feature of the Baha'i revelation that whereas the first two are common to all revealed religions it is only Baha'u'llah Who creates the institutions and its dedicated promotreveals the laws, delineates the social order and establishes the principles of the civilization to which His revelation will give rise. Neither Moses nor Christ, MuJ:iammad, Buddha, Zoroaster or Krishna did this, although They all foretold that it would be done by Him Who would take the government upon His shoulders and establish the Kingdom in peace and righteousness.

None of the traditional motives operates to create the Baha'i community, neither former associations, political or economic identity of interest, racial or patriotic grouping. Only the recognition and love of Baha'u'llah brings into close relatedness and co-operative action people from every human background, of all types of character and personality, divergent and diversified interest. Through their brotherhood

conserved to the service of human welfare by the agencies of Baha'u'llah's World Order will result in the proliferation of new arts and sciences, new social and economic relationships, new educational methods and a general accession of well-being and felicity. The vision of the Baha'i Faith, though glorious, is a practical one, and the number of its dedicated promoters grows with increasing speed. It is summarized in the following words by the Guardian of the Baha'i Faith in his essay The Unfoldment of World Civilization:

'The unity of the human race, as envisaged by Baha'u'Ilah, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to

hood in Baha'u'llah the old crystallized forms of human divisiveness to which they formerly belonged, whether of class, race, religion, occupation, temperament or degree of civilization lose their rigidity and eventually disintegrate. The growing Baha'i community on the other hand is essentially based on love, is a brotherhood, a family, each member delighting in the diversity of its membership, welcoming the former pariah or outcast as a new flower elements constitutin the garden, each as proud of his humanity as was ever the former chauvinist of his country. Within such a community the sun of Baha'u'llah's revelation can evoke new morals, new restrictions, and funcattitudes, new conventions, new hopes and visions, all enshrined within the text of the revelation itself and which provide the spiritual atmosphere and distinctive culture of the new day. Such a community, as it grows, becomes more and more a true social order, providing a soil to human life, a climate for its best development , an arena for the practice of its highest aspirations, and a beacon light to federated nations as an auxilattract and guide the disillusioned, spiritually impoverished, frenetic and frustrated peoples of the earth.

regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an intern ational Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legisgrate. The growing Baha'i community on the lature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compu lsory and final verdict in all and any disputes that may arise between the various ing this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and vitioning with marvellous swiftness and perfect regularity . A world metropolis will act as the nerve centre of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen frbm among the existing languages and will be taught in the schools of all the iary to their mother tongue. A world script, a world literature, a uniform and universal sysof the earth.
tem of currency, of weights and measures, will

The energies of this new culture, guided and intercourse and under-

standing among the nations and races of man- will be consecrated to
kind. In such a world society, science and relig- the range of human
ion, the two most potent forces in human life, development, to the
will be reconciled, will co-operate , and will productivity of mankind, to the
harmoniously develop. The press will, under to the extension of
such a system, while giving full scope to the the raising of the stanexpression of the diversified views and convic-
dard of physical health, to the sharpening and
tions of mankind, cease to be mischievously refinement of the human
brain, to the exploitamanipulated by vested interests, whether pri- of the unused and unsuspected resources
vate or public, and will be liberated from the prolongation of human
influence of contending governments and peo- furtherance of any other agency
ples. The economic resources of the world will intellectual, the moral ,
be organized, its sources of raw materials will and spiritual life of the
entire human race.
be tapped and fully utilized, its markets will be 'A world federal
system, ruling the whole
co-ordinated and developed, and the distribu- unchallengeable authority
tion of its products will be equitably regulated. over its unimaginably vast
resources, blending
'National rivalries, hatred, and intrigues will and embodying the ideals of
both the East and
cease , and racial animosity and prejudice will the West, liberated from
the curse of war and
be replaced by racial amity, understanding and its miseries, and bent on
the exploitation of all
co-operation. The causes of religious strife will the available sources of
energy on the surface
be permanently removed, economic barriers of the planet, a system in
which Force is made
and restrictions will be completely abolished, the servant of Justice,
whose life is sustained by
and the inordinate distinction between classes its universal recognition

of one God and by its
will be obliterated. Destitution on the one allegiance to one common Revelation -such
hand, and gross accumulation of ownership on is the goal towards which humanity, impelled
the other, will disappear. The enormous by the unifying forces of life, is moving .'
energy dissipated and wasted on war, whether

PART ONE

THE BAHA'I REVELATION
I
EXCERPTS FROM
THE BAHA'I SACRED WRITINGS

1. BAHA'U'LLAH

Excerpts from Tablets of Baha'u'llah revealed after the Kitab-i-Aqdas 1

ALL glory be to this Day , the Day in which exalted Spot than We made reply: 'Render
the fragrances of mercy have been wafted over thanks unto Thy Lord , 0 Carmel. The fire of
all created things, a Day so blest that past ages thy separation from Me was fast consuming
and centuries can never hope to rival it, a Day thee , when the ocean of My presence surged
in which the countenance of the Ancient of before thy face, cheering thine eyes and those
Days hath turned towards His holy seat. of all creation, and filling with delight all things
Thereupon the voices of all created things, and visible and invisible . Rejoice, for God hath in
beyond them those of the Concourse on High , this Day established upon thee His throne,
were heard calling aloud: 'Haste thee, 0 Car- hath made thee the dawning-place of His signs
mel, for lo, the light of the countenance of God, and the dayspring of the evidences of His Revethe Ruler of the Kingdom of Names and
lation. Well is it with him that circleth around
Fashioner of the heavens, hath been lifted thee , that proclaimeth the revelation of thy
upon thee.' glory, and recounteth that which the bounty of
Seized with transports of joy, and raising the Lord thy God hath showered upon thee.
high her voice, she thus exclaimed: 'May my Seize thou the Chalice of Immortality in the
life be a sacrifice to Thee, inasmuch as Thou name of thy Lord, the

All-Glorious, and give
hast fixed Thy gaze upon me, hast bestowed thanks unto Him,
inasmuch as He, in token of
upon me Thy bounty, and hast directed His mercy unto thee,
hath turned thy sorrow
towards me Thy steps. Separation from Thee , into gladness, and
transmuted thy grief into
0 Thou Source of everlasting life, hath well blissful joy. He,
verily, loveth the spot which
nigh consumed me, and my remoteness from had been made the seat
of His throne, which
Thy presence hath burned away my soul. All His footsteps have
trodden, which hath been
praise be to Thee for having enabled me to honoured by His
presence, from which He
hearken to Thy call, for having honoured me raised His call, and
upon which He shed His
with Thy footsteps, and for having quickened tears.
my soul through the vitalizing fragrance of Thy 'Call out to Zion, 0
Carmel, and announce
Day and the shrilling voice of Thy Pen, a voice the joyful tidings: He
that was hidden from
Thou didst ordain as Thy trumpet-call amidst mortal eyes is come!
His all-conquering
Thy people. And when the hour at which Thy sovereignty is
manifest; His all-encompassing
resistless Faith was to be made manifest did splendour is revealed.
Beware lest thou hesistrike, Thou didst breathe a breath of Thy spirit
tate or halt. Hasten forth and circumambulate
into Thy Pen, and lo, the entire creation shook the City of God that
hath descended from
to its very foundations, unveiling to mankind heaven, the celestial
Kaaba round which have
such mysteries as lay hidden within the circled in adoration
the favoured of God, the
treasuries of Him Who is the Possessor of all pure in heart, and the
company of the most
created things.' exalted angels. Oh, how
I long to announce
No sooner had her voice reached that most unto every spot on the
surface of the earth, and
Baha'i World Centre, Haifa, 1978. to carry to each one of its
cities, the glad-tidings

of this Revelation-a Revelation to which the are the exponents of power
and the daysprings

heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: "Unto God, the Lord of Lords, belong the kingdoms of earth and heaven." Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee , and will manifest the people of Baha who have been mentioned in the Book of Names.'

Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name , the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth.

of glory, to enforce His laws and ordinances.

He is in truth the Omnipotent, the All-Powerful, He Who is wont to answer the call of me n.

Praise and glory beseem the Lord of Names and the Creator of the heavens, He, the waves of Whose ocean of Revelation surge before the eyes of the peoples of the world. The Day-Star of His Cause shineth through every veil and standeth beyond the reach of negation. Neither the ascendancy of the oppressor nor the tyranny of the wicked hath been able to thwart His Purpose. How glorified is His sovereignty, how exalted His dominion!

Great God! Although His signs have encompassed the world and His proofs and testimonies are shining forth and manifest as the light, yet the ignorant appear heedless, nay rather, rebellious. Would that they had been content with opposition. But at all times they are plotting to cut down the sacred Lote-Tree. Since the dawn of this Revelation the embodiments of selfishness have, by resorting to cruelty and oppression, striven to extinguish

In former religions such ordinances as holy war, destruction of books, the ban on associa-

tion and companionship with other peoples or
on reading certain books had been laid down
and affirmed according to the exigencies of the
time; however, in this mighty Revelation, in
this momentous Announcement, the manifold
bestowals and favours of God have over-
shadowed all men, and from the horizon of the
Will of the Ever-Abiding Lord, His infallible
decree hath prescribed that which We have set
forth ...

Greatest Name

We yield praise unto God-hallowed and
glorified be He-for whatsoever He hath
graciously revealed in this blessed, this glorious
and incomparable Day. Indeed if everyone on
earth were endowed with a myriad tongues and
were to continually praise God and magnify
His Name to the end that knoweth no end,
their thanksgiving would not prove adequate
for even one of the gracious favours We have
mentioned in this Tablet. Unto this beareth
witness every man of wisdom and discernment,
of understanding and knowledge.

We earnestly beseech God-exalted be His
glory-to aid the rulers and sovereigns , who

the Light of divine
manifestation. But God,
having stayed their hands,
through His sovereign
authority and protected
it through the power of
His might until earth
and heaven were illumined
by its radiance and
brightness. Praise be unto
Him under all condi-
tions.
Glory be unto Thee , 0
Lord of the world and
Desire of the nations, 0
Thou Who hast
become manifest in the

whereby the pearls of wisdom
and utterance
have appeared from the
shells of the great sea
of Thy knowledge, and the
heavens of divine
revelation have been
adorned with the light of
the appearance of the Sun
of Thy countenance.
I beg of Thee, by that
Word through which
Thy proof was perfected
among Thy creatures
and Thy testimony was
fulfilled among Thy
servants to strengthen Thy
people in that
whereby the face of the
Cause will radiate in
Thy dominion, the
standards of Thy power will
be planted among Thy
servants, and the ban-
ners of Thy guidance will be
raised throughout
Thy dominions.

0 my Lord! Thou beholdest them clinging to

It beseemeth you to fix your

gaze under all
the rope of Thy grace and holding fast unto the
hem of the mantle of Thy beneficence. Ordain
for them that which may draw them nearer
unto Thee , and withhold them from all else
save Thee. I beg of Thee, 0 Thou King of
existence and Protector of the seen and the
unseen, to make whosoever ariseth to serve
Thy Cause as a sea moving by Thy desire, as
one ablaze with the fire of Thy Sacred Tree,
shining from the horizon of the heaven of Thy
knowledge of thy neighwill. Verily Thou art the mighty One Whom
neither the power of all the world nor the
strength of nations can weaken. There is no
God but Thee, the One, the Incomparable, the
Protector, the Self-Subsistent.

conditions upon justice and fairness. In the Hidden Words this exalted utterance hath been revealed from Our Most August Pen: 'O Son of Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the bour. Ponder this in thy heart; how it behoveth thee to tie. Verily justice is My gift to thee and the sign of My loving kindness. Set it then before thine eyes.'

They that are just and fair-minded in their judgement occupy a sublime station and hold an exalted rank. The light of piety and uprightness shineth resplendent from these souls. We earnestly hope that the peoples and countries of the world may not be deprived of the splenples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. Blessed are such as hold fast to the cord of kindliness and tender mercy and are free from animosity and hatred.

They that are endued with sincerity and faithfulness should associate with all the peodours of these two luminaries . God testifieth that there is none other God but Him and that He Who hath appeared is the Hidden Mystery, the Treasured Symbol, the

Most Great Book for all peoples, and the
This Wronged One exhorteth the peoples of
Heaven of bounty for the whole world. He is
the world to observe tolerance and righteousthe Most Mighty Sign amongst men and the
ness, which are two lights amidst the darkness
Dayspring of the most august attributes in the
of the world and two educators for the
realm of creation. Through Him hath appeared
edification of mankind. Happy are they who
that which had been hidden from time
have attained thereto and woe betide the heedimmemorial and been veiled from the eyes of
less.
men. He is the One Whose Manifestation was
announced by the heavenly Scriptures, in
former times and more recently. Whoso acknowledgeth belief in Him and in His signs and
A good character is, verily, the best mantle testimonies hath in truth acknowledged that
for men from God. With it He adorneth the which the Tongue of Grandeur uttered ere the
temples of His loved ones. By My life! The light creation of earth and heaven and the revelation
of a good character surpasseth the light of the of the Kingdom of Names. Through Him the
sun and the radiance thereof. Whoso attaineth ocean of knowledge hath surged amidst manunto it is accounted as a jewel among men. The kind and the river of divine wisdom hath
glory and the upliftment of the world must gushed out at the behest of God, the Lord of
needs depend upon it. A goodly character is a Days.
means whereby men are guided to the Straight Well is it with the man of discernment who
Path and are led to the Great Announcement. hath recognized and perceived the Truth, and
Well is it with him who is adorned with the the one possessed of a hearing ear who hath
saintly attributes and character of the Con- hearkened unto His sweet Voice, and the hand
course on High. that hath received His Book with such resolve

as is born of God, the Lord of this world and of twin principles. Exalted is the Lord of Wisdom,
the next, and the earnest wayfarer who hath the Possessor of Great

Bounty.
hastened unto His glorious Horizon, and the
one endued with strength whom neither the
overpowering might of the rulers, nor the
tumult raised by the leaders of religion hath
The light of men is justice. Quench it not
been able to shake. And woe betide him who
with the contrary winds of oppression and
hath rejected the grace of God and His bounty,
tyranny. The purpose of justice is the appearand hath denied His tender mercy
and authorance of unity among men. The ocean of divine
ity; such a man is indeed reckoned with those
wisdom surgeth within this exalted word, while
who have throughout eternity repudiated the
the books of the world cannot contain its inner
testimony of God and His proof.
significance. Were mankind to be adorned with
Great is the blessedness of him who hath in
this raiment, they would behold the day-star of
this Day cast away the things current amongst
the utterance, 'On that day God will satisfy
men and hath clung unto that which is ordained
everyone out of His abundance,' 1 shining resby God, the Lord of Names and the
Fashioner
plendent above the horizon of the world.
of all created things, He Who is come from the
Appreciate ye the value of this utterance; it is a
heaven of eternity through the power of the
noble fruit that the Tree of the Pen of Glory
Most Great Name, invested with so invincible
hath yielded. Happy is the man that giveth ear
an authority that all the powers of the earth are
unto it and observeth its precepts. Verily I say,
unable to withstand Him. Unto this beareth
whatever is sent down from the heaven of the
witness the Mother Book, calling from the
Will of God is the means for the establishment
Most Sublime Station.
of order in the world and the instrument for
promoting unity and fellowship among its peoples. Thus hath the Tongue of this
Wronged
One spoken from His Most Great Prison.
Above all else , the grea test gift and the most
wondrous blessing hath ever been and will continue to be wisdom. It is man's
unfailing protec- 0 ye men of wisdom among nations! Shut
tor. It aideth him and strengtheneth him. Wis- your eyes to
estrangement, then fix your gaze

dom is God's emissary and the revealer of His Name the Omniscient. Through it the loftiness of man's station is made manifest and evident. It is all-knowi ng and the foremost teacher in the schoo l of existence. It is the guide and is invested with high distinction. Thanks to its educating influence earthly beings have become imbued with a gem-like spirit which outshineth the heavens. In the city of justice it is the unrivalled Speaker Who, in the year nine, illumined the world with the joyful tidings of this Revelation. And it was this peerless Source of wisdom that at the beginning of the founda- tion of the world ascended the stair of inner meaning and when enthroned upon the pulpit of utterance, through the operation of the divine Will , proclaimed two words. The first heralded the promise of reward, while the second voiced the ominous warning of punish- ment. The promise gave rise to hope and the warning begat fear. Thus th e basis of world order hath been firmly established upon these

upon unity. Cleave tenaciously unto that which will lead to the wellbeing and tranquillity of all mankind. This span of earth is but one home- land and one habitation. It behoveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony. In the estimation of the people of Baha man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom , and not in his nationality or rank.

0 people of the earth! Appreciate the value of this heavenly word. Indeed it may be likened unto a sh ip for the ocean of knowledge and a shining luminary for the realm of perception.

In all matters moderation is desirable. If a thing is carried to excess, it will prove a source of evil. Consider the civilization of the West,

1 cf. Qur' an 4: 129.

how it hath agitated and alarmed the peoples of the world. An infernal engine hath been devised, and hath proved so cruel a weapon of destruction that its like none hath ever witnessed or heard. The purging of such deeplyrooted and overwhelming corruptions cannot

Being. God grant that all men may turn unto the treasuries latent within their own beings.

be effected unless the peoples of the world bewailing its plight, and unite in pursuit of one common aim and embrace one universal faith . Incline your ears to the Call of this Wronged One and adhere firmly to the Lesser Peace.

Strange and astonishing things exist in the earth but they are hidden from the minds and understanding of men. These things are capable of changing the whole atmosphere of the earth and their contamination would prove lethal. Great God! We have observed an amazing thing. Lightning or a force similar to it is controlled by an operator and moveth at his command. Immeasurably exalted is the Lord of Power Who hath laid bare that which He purposed through the potency of His weighty and invincible command .

We enjoin upon them that are the emblems of His names and attributes to firmly adhere to that which hath been set forth in this Most Great Revelation , not to allow themselves to become the cause of strife , and, until the end that knoweth no end , to keep their eyes directed towards the dayspring of pruthese resplendent words which have been Incline your hearts to the counsels given

Justice is in this day bewailing its plight, and Equity groaneth beneath the yoke of oppresembrace one universal faith . Incline your ears sion. The thick clouds of tyranny have darkunto the Call of this Wronged One and adhere ened the face of the earth , and enveloped its firmly to the Lesser Peace. peoples. Through the movement of Our Pen of glory We have , at the bidding of the omnipotent Ordainer, breathed a new life into every human frame , and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration.

This is the most great, the most joyful tidings imparted by the Pen of this Wronged One to mankind. Wherefore fear ye, 0 My beloved ones? Who is it that can dismay you?

A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is moulded . The mere act of your gathering together is enough to scatter the forces of these vain and worthless people. Strife and conflict befit the beasts of the wild. It was through the grace of God and with the aid of seemly words and praiseworthy deeds that the unsheathed swords of the Babi community were returned to their scabbards.

Indeed through the power of good words, the righteous have always succeeded in winning command over the meads of the hearts of men.

Say , 0 ye loved ones! Do not forsake them dence .

recorded in this Tablet. Strife leads to bloodshed and provokes commotion amongst people. Hearken ye unto the Voice of this Wronged One and deviate not therefrom. Were anyone to ponder in his heart that which hath, in this Revelation, streamed forth from the Pen of Glory, he would be assured that whatever this Wronged One hath affirmed He hath had no intention of establishing any position or distinction for Himself. The purpose hath rather been to attract the souls , through the sublimity of His words, unto the summit of transcendent glory and to endow them with the capacity of perceiving that which will purge and purify the peoples of the world from the strife and dissension which religious differences provoke. Unto this bear witness My heart, My Pen, My inner and My outer

by the Most Exalted Pen and beware lest your hands or tongues cause harm unto anyone among mankind.

It is incumbent upon every man , in this Day , to hold fast unto whatsoever will promote the interests, and exalt the station , of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared-and Our Word is the truth-: 'Consort with the followers of all religions in a spirit of friendliness and fellowship.' Whatsoever hath led the children

of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been contending peoples and kinnullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the power over a ll things.

fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the dreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath

education of the whole human race. The high-
est essence and most perfect expression of
whatsoever the peoples of old have either said
or written hath , through this most potent Reve-
lation, been sent down from the heaven of the
Will of the All-Possessing, the Ever-Abiding
God . Of old it hath been revealed: ' Love of
one's country is an element of the Faith of
God.' The Tongue of Grandeur hath, however,
in the day of His manifestation proclaimed: 'It
is not his to boast who loveth his country, but it
revealed and vouchis his who loveth the world.' Through the
power released by these exalted words He hath
whole earth is illumilent a fresh impulse and set a new direction to
nated with the resplendent glory of God's
the birds of men's hearts, and hath obliterated
every trace of restriction and limitation from
God's holy Book.
This Wronged One hath forbidden the peo-
ple of God to engage in contention or conflict
and hath ex horted them to righteous deeds and
was made the recippraiseworthy character. In this day the hosts
that can ensure the victory of the Cause are
those of goodly conduct and saintly character.
Blessed are they who firmly adhere unto them
and woe betide such as turn away therefrom.

All praise be to the
one true God-exalted
be His glory-inasmuch as
He hath , through
the Pen of the Most High
, unlocked the doors
of men's hearts. Every
verse which this Pen
hath revealed is a bright
and shining portal that
discloseth the glories of
a saintly and pious life ,
of pure and stainless
deeds. The summons and
the message which We gave
were never
intended to reach one
land or one people only .
Mankind in its entirety
must firmly adhere to
whatsoever hath been
safed
unto it. Then and only then will it attain
unto true liberty. The
Revelation. In the year
sixty He Who heralded
the light of Divine
Guidance-may all creation
be sacrificed unto
Him-arose to announce a
fresh revelation of the
Divine Spirit and was
followed, twenty years
later, by Him through
Whose coming the world
ient of
this promised glory, this wondrous
favour. Behold how the
generality of mankind
hath been endued with the
capacity to hearken
unto God's most exalted
Word-the Word
upon which must depend
the gathering

together and spiritual resurrection of all men.

0 people of God! I admon ish you to observe courtesy . For above all else it is the prince of virtues. Well is it with him who is illumined with the light of courtesy and is attired with the vesture of uprightness . Whoso is endued with courtesy hath indeed attained a sublime station. It is hoped that this Wronged One and everyone e lse may be enabled to acquire it, hold fast unto it, observe it, and fix our gaze upon it. This is a binding command which hath streamed forth from the Pen of the Most Great Name.

This is the day when the gems of constancy pre-eminent characthat lie hid in the mine of men's inner selves should be made manifest. 0 people of Justice! Be as brilliant as the light and as splendid as the

Incline your hearts, 0 people of God , unto the counse ls of your true, your incomparable Friend. The Word of God may be likened unto a sap lin g, whose roots have been impl anted in the hearts of men. It is in cumbent upon you to foster its growth through the living waters of wisdom , of sanctified and holy words, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond .

0 ye that dwell on earth! The distinguishing feature that marketh the ter of this Supreme Revelation consisteth in that We have , on the one hand , blotted out from the pages of God's holy Book whatsoever

hath been the cause of strife, of malice and mischief amongst the children of men, and prerequisites of concord, of understanding, of complete and enduring unity. Well is it with them that keep My statutes.

Time and again We have admonished Our beloved ones to avoid, nay to flee from, any- thing whatsoever from which the odour of mis- chief can be detected. The world is in great

under His rule, and He is the supreme Ruler, the Ordainer, the All-Knowing, the Allhave, on the other, laid down the essential Informed.

We have enjoined upon all mankind to establish the Lesser Peace-the surest of all means for the protection of humanity. The sovereigns of the world

should, with one
turmoil, and the minds of its people are in a accord, hold fast
thereunto, for this is the
state of utter confusion. We entreat the supreme instrument that
can ensure the se-
Almighty that He may graciously illuminate curity and welfare of all
peoples and nations.
them with the glory of His justice, and enable They, verily, are the
manifestations of the
them to discover that which will be profitable power of God and the
daysprings of His
unto them at all times and under all conditions. authority. We beseech the
Almighty that He
He, verily is the All-Possessing, the Most High. may graciously assist them
in that which is conducive to the well-being of their subjects. A full
explanation regarding this matter hath been
previously set forth by the Pen of Glory; well is
it with them that act accordingly.
0 thou who hast fixed thy gaze upon the
Dawning-Place of the Cause of God! Know
thou for a certainty that the Will of God is not
limited by the standards of the people, and
God doth not tread in their ways. Rather is it It is incumbent upon
everyone to observe
incumbent upon everyone to firmly adhere to God's holy commandments,
inasmuch as they
God's straight Path. Were He to pronounce the are the wellspring of life
unto the world. The
right to be the left or the south to be the north, heaven of divine wisdom is
illumined with the
He speaketh the truth and there is no doubt of two luminaries of
consultation and compassion
it. Verily He is to be praised in His acts and to and the canopy of world
order is upraised upon
be obeyed in His behests. He hath no associate the two pillars of reward
and punishment.
in His judgement nor any helper in His
sovereignty. He doeth whatsoever He willeth
and ordaineth whatsoever He pleaseth. Know
thou moreover that all else besides Him have
been created through the potency of a word In this Revelation the
hosts that can render it
from His presence , while of themselves they victorious are the hosts
of praiseworthy deeds
have no motion nor stillness, except at His and upright character. The
leader and combidding and by His leave . mander of
these hosts hath ever been the fear

0 thou who soarest in the atmosphere of love and fellowship and hast fixed thy gaze upon the light of the countenance of thy Lord, the King of creation! Render thanks unto God, inasmuch as He hath unravelled for thee that which was hidden and enshrined in His knowledge so that everyone may become aware that within His realm of supreme infallibility He hath not taken a partner nor a counsellor unto Himself. He is in truth the Dayspring of divine precepts and commandments and the Fountainhead of knowledge and wisdom , while all effort to banish ignorelse besides Him are but His subjects and from the earth. Be united in counsel , be

of God, a fear that encompasseth all things and reigneth over all things.

0 peoples of the world! Forsake all evil , hold fast that which is good. Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men. He that riseth to serve My Cause should manifest My wisdom , and bend every ance

one in thought . Let each morn be better than its eve and each morrow richer than its yesterday. Man 's merit lieth in service and virtue and not in the pageantry of wealth and riches. Take heed that your words be purged from idle fancies and worldly desires and your deeds be cleansed from craftiness and suspicion. Dissipate not the wealth of your precious lives in the pursuit of evil and corrupt affection, nor let your endeavours be spent in promoting your personal interest. Be generous in your days of plenty, and be patient in the hour of loss. Adversity is followed by success and rejoicings follow woe . Guard against idleness and sloth,

heart to the Beloved One , and sever himself from all else but Him , and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord , the All-Praised , and forget aught else beside Him .

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace , inasmuch as in His Hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and

and cling unto that which profiteth mankind, whether young or old, whether high or low.

Beware lest ye sow tares of dissension among men or plant thorns of doubt in pure and Gracious, the Allradiant hearts.

0 ye beloved of the Lord! Commit not that which defileth the limpid steam of love or de- God , and steadfaststroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity His Lord , and to renand rancour. Take pride not in love for your- selves but in love for your fellow-creatures.

Glory not in love for your country but in love for all mankind. Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened. Abase not the station of the learned in Baha and belittle not the rank of safety is to observe sisuch rulers as administer justice amidst you.

Set your reliance on the army of justice, put on the armour of wisdom, let your adorning be forgiveness and mercy and that which cheereth the hearts of the well-favoured of God.

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.

The essence of wisdom is the fear of God, the

stand as witness before Him.

The essence of understanding is to testify to one's poverty, and submit to the Will of the Lord, the Sovereign, the Powerful.

The source of courage and power is the promotion of the Word of ness in His love.

The essence of charity is for the servant to recount the blessings of His Lord , and to renand rancour. Take pride not in love for your- der thanks unto Him at all times and under all conditions.

The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.

The essence of true lence, to look at the end of things and to renounce the world.

The beginning of magnanimity is when man expendeth his wealth on himself, on his family and on the poor among his brethren in his Faith.

The source of all good is trust in God , sub- mission unto His command, and contentment with His holy will and pleasure.

The source of all evil is for man to turn away from his Lord and set his

heart on things
dread of His scourge and punishment, and the ungodly.
apprehension of His justice and decree. The most burning fire is
to question the signs
The essence of religion is to testify unto that of God, to dispute idly that
which He hath
which the Lord hath revealed, and follow that revealed, to deny Him and
carry one's self
which He hath ordained in His mighty Book. proudly before Him .
The source of all glory is acceptance of what- The source of all learning
is the knowledge
soever the Lord hath bestowed, and content- of God, exalted be His
Glory , and this cannot
ment with that which God hath ordained. be attained save through
the knowledge of His
The essence of love is for man to turn his Divine Manifestation.

The essence of abasement is to pass out from posure. Were the earth to
attain this station
under the shadow of the Merciful and seek the and be illumined with its
light it could then be
shelter of the Evil One. truly said of it: 'Thou
shall see in it no hollows
The source of error is to disbelieve in the or rising hills .' '
One true God , rely upon aught else but Him,
a nd flee from His Decree.
True loss is for him whose days have been
spent in utter ignorance of his self.
The essence of all that We have revealed for The Great Being, wishing
to reveal the prethee is Justice, is for man to free himself from
requisites of the peace and tranquillity of the
idle fancy and imitation , discern with the eye of world and the advancement
of its peoples , hath
oneness His glorious handiwork, a nd look into written: The time must
come when the imperaall things with a searching eye. tive
necessity for the holding of a vast, an all-
Thus have We instructed thee , manifested embracing assemblage of men
will be univerunto thee Words of Wisdom , that thou mayest sally
realized . The rulers and kings of the earth
be thankful unto the Lord , thy God , and glory must needs attend it,
and, participating in its
the rein amidst all peoples. deliberations , must
consider such ways and
means as will lay the foundations of the world's
Great Peace amongst men. Such a peace
demandeth that the Great Powers should

resolve, for the sake of the tranquillity of the
Man is the supre me Ta lisma n. Lack of a peoples of the earth, to be fully reconciled
proper education hath , howeve r, deprived him among themselves. Should any king take up
of that which he do th inhere ntl y possess. arms against another, all should unitedly arise
Through a word proceeding o ut of the mouth and prevent him. If this be done, the nations of
of God he was ca ll ed into bein g; by one word the world will no longer
require any armamore he was guided to recognize the Source of ments, except for the purpose of preserving the
his ed ucatio n; by ye t a nother wo rd his station security of their realms and of maintaining
and destiny were safeguarded. The Great internal order within their territories. This will
Being saith: Regard man as a mine rich in gems ensure the peace and composure of every
of inestimable value . Education ca n, alone, people, government and nation. We fain would
cause it to reveal its treasures, a nd enable hope that the kings and rulers of the earth, the
mankind to benefit therefrom. If any man were mirrors of the gracious and almighty name of
to meditate on that which the Scriptures, sent God, may attain unto this station , and shield
down from the heaven of God's holy Will , have mankind from the onslaught of tyranny.
revealed , he would readily recognize that their
purpose is that all men shall be regarded as one
soul, so that the seal bearing the words 'The
Kingdom shall be God's' may be stamped on
every heart, and the light of Divine bounty, of The Great Being saith:
The man of congrace, and mercy may envelop all mankind. summate learning and the sage endowed with
The One true God , exalted be His glory, hath penetrating wisdom are the two eyes to the
wished nothing for Himself. The allegiance of body of mankind. God willing, the earth shall
mankind profiteth Him not, neither doth its never be deprived of these two greatest gifts.
perversity harm Him. The Bird of the Realm of That which hath been set forth and will be
Utterance voiceth continually this call: 'All revealed in the future is but a token of this
things have I willed for thee, and thee, too, for Servant's ardent desire to dedicate Himself to

thine own sake.' If the learned and worldly-
wise men of this age were to allow mankind to
inhale the fragrance of fellowship and love,
every understanding heart would apprehend
the meaning of true liberty, and discover the
secret of undisturbed peace and absolute com-

1 Qur'an 20: 106.

The Mansion of Bahjf where Baha'u'llah spent the last twelve years of His life. Here the distinguished orientalist, Prof £. G. Browne of Cambridge, was granted his four successive interviews with Baha'u'lldh, during the five days he was His guest; 15-20 April 1890.

the world . The Great Being sai th: In this glori-
ous Day whatever will purge yo u from corrup-
tion and will lead yo u towards peace and com-
posure , is indeed the Straight Path.

Please God, the peoples of the world may be
led , as the result of the high e ndeavours
exerted by their rulers and the wise and learned
a mongst me n, to recognize their best interests.

How long will humanity persist in its wayward-
ness? How long will injustice continue? How
long is chaos and confusion to reign amongst
men? How long will discord agitate the face of
society?

This humble servant is filled with wonder,

convulsions and chaos can now be discerned,
inasmuch as the prevailing order appea reth to
be lamentably defective. I beseech God,
exa lted be His glory,
that He may graciously
awaken the peoples of the earth , may grant
that the end of their conduct may be profitable
unto them, and aid them to accomplish that
which beseemeth their station.

Were man to appreciate the greatness of his
station and the loftiness of his destiny he would
manifest naught save goodly character, pure
deeds, and a seemly and praiseworthy conduct.

If the learned and wise men of goodwill were to
impart guidance unto the people, the whole

inas much as all men are endowed with the capacity to see and hear, yet we find them deprived of the privilege of usi ng these facul - ties . This servant hath been prompted to pen these lines by virtue of the tender love he cherisheth for thee. The winds of despair are , blowing from every direction, and the strife that divideth and afflicteth the human race is daily increasing. The signs of impending

earth would be regarded as one country. Verily this is the undoubted truth. This servant appealeth to every diligent and enterprising soul to exert his utmost endeavour and arise to rehabi li tate the conditions in all regions and to quicken the dead with the living waters of wisalas, dom and utterance, by virtue of the love he cherisheth for God, the One, the Peerless, the Almighty, the Beneficent.

No man of wisdom can demonstrate his effulgent splendour shone forth upon the mirknowledge save by means of words. This ror of love than the blessed word 'I am the showeth the significance of the Word as is Best-Beloved' was reflected therein. It is an affirmed in al l the Scriptures, whether of ocean inexhaustible in riches, comprehending former times or more recently. For it is through all things. Every thing which can be perceived its potency and animating spirit that the people is but an emanation therefrom. High, of the world have attained so eminent a posi- immeasurably high is this sublime station, in tion. Moreover words and utterances should be whose shadow moveth the essence of loftiness both impressive and penetrating. However, no and splendour, wrapt in praise and adoration . word will be infused with these two qualities Methinks people's sense of taste hath, alas unless it be uttered wholly for the sake of God been sorely affected by the fever of negligence and with due regard unto the exigencies of the and folly, for they are found to be wholly occasion and the people. unconscious and deprived of the sweetness of

The Great Being saith: Human utterance is His utterance. How regrettable indeed. that an essence which aspireth to exert its influence man should debar himself from the fruits of the and needeth moderation. As to its influence, tree of wisdom while his

days and hours pass
this is conditional upon refinement which in swiftly away . Please God,
the hand of divine
turn is dependent upon hearts which are power may safeguard all
mankind and direct
detached and pure. As to its moderation, this their steps towards the
horizon of true underhath to be combined with tact and wisdom as
standing.
prescribed in the Holy Scriptures and Tablets. Verily our Lord of Mercy
is the Helper, the
Every word is endowed with a spirit, there- Knowing, the Wise.
fore the speaker or expounder should carefully
deliver his words at the appropriate time and
place, for the impression which each word
maketh is clearly evident and perceptible. The Although the Realm of
Glory hath none of
Great Being saith: One word may be likened the vanities of the world,
yet within the treasunto fire, another unto light, and the influence ury of
trust and resignation We have
which both exert is manifest in the world. bequeathed to Our heirs an
excellent and
Therefore an enlightened man of wisdom priceless heritage. Earthly
treasures We have
should primarily speak with words as mild as not bequeathed, nor have We
added such cares
milk, that the children of men may be nurtured as they entail. By God! In
earthly riches fear is
and edified thereby and may attain the ultimate hidden and peril is
concealed. Consider ye and
goal of human existence which is the station of call to mind that which the
All-Merciful hath
true understanding and nobility. And likewise revealed in the Qur'an: 'Woe
betide every
He saith: One word is like unto springtime slanderer and defamer, him
that layeth up
causing the tender saplings of the rose-garden riches and counteth them.' 1
Fleeting are the
of knowledge to become verdant and flourish- riches of the world; all
that perisheth and
ing, while another word is even as a deadly changeth is not, and hath
never been, worthy of
poison. It behoveth a prudent man of wisdom attention, except to a
recognized measure.
to speak with utmost leniency and forbearance The aim of this Wronged
One in sustaining
so that the sweetness of his words may induce woes and tribulations, in
revealing the Holy

everyone to attain that which befitteth man's station.

0 friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its

that which will elevate your station. Hold fast to the fear of God and firmly adhere to what is right. Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men. Lofty is the station of man! Not long ago this exalted Word streamed forth from the treasury of Our Pen of Glory: Great and blessed is this Day-the Day in which all that lay latent in man hath been and will be made manifest. Lofty is the station of man, were he to hold fast

Verses and in demonstrating proofs hath been naught but to quench the flame of hate and enmity, that the horizon of the hearts of men may be illumined with the light of concord and attain real peace and tranquillity. From the dawning-place of the divine Tablet the day-star of this utterance shineth resplendent, and it behoveth everyone to fix his gaze upon it: We exhort you, 0 peoples of the world, to observe

1

Qur'an 104:1-2.

Him with the splendour of His confirmation.

Verily He is the All-Knowing, the All-Wise.

Blessed is the wayfarer who hath recognized the Desired One, and the seeker who hath heeded the Call of Him Who is the intended Aim of all mankind, and the learned one who hath believed in God, the Help in Peril , the Self-Subsisting.

How vast the number of the learned who have turned aside from the way of God and

how numerous the men devoid of learning who
to righteousness and truth and to remain firm
have apprehended the truth and hastened unto
and steadfast in the Cause . In the eyes of the
Him , saying, 'Praised be Thou, 0 Lord of all
All-Mercifu l a true man appeareth even as a
things, vis ible and invisible.'
firmament; its sun and moon are his sight and
By the righteousness of God! The world's
hearing, and his shining and resplendent
horizon is resplendent with the light of the
character its stars. His is the loftiest station,
Most Great Luminary , yet the genera lity of
and his influence educateth the world of being .
mankind perceive it not. Verily He Who is the
Every receptive soul who hath in this Day
Sovereign Truth moveth before the eyes of all
inhaled the fragrance of His garment and hath,
men . Unto this beareth witness the One Who is
with a pure heart, set his face towards the allproclaiming in the midmost heart
of the world ,
glorious Horizon is reckoned among the peo-
'In truth no God is there but Me, Omnipotent
ple of Baha in the Crimson Book. Grasp ye, in
over all things, whether of the past or the
My Name, the chalice of My loving-kindness,
future.'
drink then your fill in My glorious and won-
Great is the blessedness of the believer who
drous remembrance.
hath directed himself towards Him and hath
0 ye that dwell on earth! The religion of God
gained admittance into His presence, and woe
is for love and unity; make it not the cause of
betide every disbeliever who hath turned away
enmity or dissension. In the eyes of men of
from God and followed the wayward and the
insight and the beholders of the Most Sublime
outcast.
Vision , whatsoever are the effective means for
safeguarding and promoting the happiness and
welfare of the children of men hath already
been revealed by the Pen of Glory. But the
foolish ones of the earth , being nurtured in evil Man is like unto a
tree. If he be adorned with
passions and desires, have remained heedless fruit, he hath been and
will ever be worthy of

of the consummate wisdom of Him Who is, in praise and commendation.
Otherwise a fruittruth , the All- Wise, while their words and less tree
is but fit for fire . The fru its of the
deeds are prompted by idle fancies and vain human tree are exquisite,
highly desired and
imaginings. dearly cherished. Among
them are upright
0 ye the loved ones and the trustees of God! character, virtuous deeds and
a goodly utter-
Kings are the manifestations of the power, and ance. The springtime for
earthly trees occurthe daysprings of the might and riches, of God. reth
once every year, while the one for human
Pray ye on their behalf. He hath invested them trees appeareth in the D
ays of God-exalted
with the rulership of the earth and hath singled be His glory. Were the
trees of men 's lives to be
out the hearts of men as His Own domain. adorned in this divine
Springtime with the
Conflict and contention are categorically fruits that have been
mentioned, the efful gence
forbidden in His Book. This is a decree of God of the light of Justice
wou ld, of a certainty,
in this Most Great Revelation. It is divinely illumine all the dwellers
of the earth a nd
preserved from annulment and is invested by everyone would abide in
tranquill ity and con-

tentment beneath the sheltering shadow of carry them away to the place
ordained for
Him Who is the Objeci of all mankind. The them. Ignorant did they
arrive, ignorant did
Water for these trees is the living water of the they linger and ignorant did
they retire to their
sacred Words uttered by the Beloved of the abodes.
world. In one instant are such trees planted and The world is continually
proclaiming these
in the next their branches shall, through the words: Beware, I am
evanescent, and so are all
outpourings of the showers of divine mercy, my outward appearances and
colours. Take ye
have reached the skies. A dried-up tree, how- heed of the changes and
chances contrived
ever, hath never been nor will be worthy of any within me and be ye roused
from your slumber.
mention. Nevertheless there is no
discerning eye to see,
Happy is the faithful one who is attired with nor is there a hearing ear to

hearken.
the vesture of high endeavour and hath arisen In this Day the inner ear exclaimeth and
to serve this Cause. Such a soul hath truly saith: Indeed well is it with me, today is my day,
attained the desired Goal and hath inasmuch as the Voice of God is calling aloud.
apprehended the Object for which it hath been And the essence of vision crieth out: Blessed
created . But a myriad times alas for the way- am I, this is my day, for the Ancient Beauty is
ward who are like unto dried-up leaves fallen shining resplendent from the most exalted
upon the dust. Ere long mortal blasts shall Horizon.

2. THE BAB

Excerp1s from Selections from the Writings of the Bab'

SAY, verily God hath caused all created 0 concourse of light! By the righteousness of
things to enter beneath the shade of the tree of God, We speak not according to selfish desire,
affirmation, except those who are endowed nor hath a single letter of this Book been
with the facu lty of und erstanding. Theirs is the revealed save by the leave of God, the
choice either to believe in God their Lord, and Sovereign Truth. Fear ye God and entertain no
put their whole trust in Him, or to shut them- doubts regarding His Cause, for verily, the
selves out from Him and refuse to believe with Mystery of this Gate is shrouded in the mystic
certitude in His sign s. These two groups sail utterances of His Writ and hath been written
upon two seas: the sea of affirmation and the beyond the impenetrable veil of concealment
sea of negation . by the hand of God, the Lord of the visible and
They that truly believe in God and in His the invisible.
signs, and who in every Dispensation faithfully Indeed God hath created everywhere
obey that which hath been revealed in the around this Gate oceans of divine e lixir, tinged
Book-such are indeed the ones whom God crimson with the essence of existence and vitalhath created from the fruits of the Paradise of
ized through the animating power of the

His good-pleasure, and who are of the blissful. desired fruit; and for them God hath provided
But they who turn away from God and His Arks of ruby, tender, crimson -coloured,
sign s in each Dispensation, those are the ones wherein none shall sail but the people of Bahii,
who sai l upon the sea of negation. by the leave of God , the Most Exalted; and
God hath, through the potency of His verily He is the All-Glorious, the All-Wise.
behest, ordained for Himself the task of ensuring the asce ndancy of the sea of affirmation and
of bringing to naught the sea of negation
through the power of His might. He is in truth
potent over all things.
Verily it is incumbent upon you to recognize Rid thou thyself of all attachments to aught
your Lord at the time of His manifestation, that except God , enrich thyself in God by dispenshaply ye may not enter into negation, and that,
ing with all e lse besides Him, and recite this
ere a prophet is raised by God, ye may find prayer:
yourselves secure ly establ ished upon the sea of Say: God sufficeth all things above all
affirmation. For if a prophet cometh to you things, and nothing in the heavens or in
from God and ye fail to walk in His Way, God the earth or in whatever lieth between
will, thereupon, transform yo ur light into fire. them but God, thy Lord, sufficeth. Verily,
Take heed then that perchance ye may, He is in Himself the
Knower, the Susthrough the grace of God and His signs, be tainer, the Omnipotent.
e nabled to redeem your souls. Regard not the all-sufficing power of God as
an idle fancy. It is that genuine faith which thou
cherishest for the Manifestation of God in
every Dispensation. It is such faith which
By My glory! I will make the infidels to taste, sufficeth above all the things that exist on the
with the hands of My power, retributions earth, whereas no created thing on earth
unknown of any one except Me, and will waft besides faith would suffice thee. If thou art not
over the faithful those musk-scented breaths a believer, the Tree of
divine Truth would conwhich I have nursed in the midmost heart of
demn thee to extinction. If thou art a believer,
My throne; and verily the knowledge of God thy faith sha ll be

sufficient for thee above all
embraceth all things. things that exist on
earth, even though thou
' Baha'i World Centre , Haifa , I 976. possess nothing.
THE BAHA'f REVELATION 23

Entrance from an adjoining dwelling which gives access to the courtyard of the House of the
Bab in Shira z.

Courtyard of the House of the Bab in Shiraz, showing the orange tree and reflecting pool and,
on the left, a well.
24 THE BAHA'i WORLD

View of the garden in the courtyard of the House of the Bab in Sh{raz. On 1he righl is seen 1he
entrance from an adjoining dwelling.

Upperchamberof1he House ofthe Bab where He announced His Mission lo Mulla f:lusayn in
1844.
THE BAHA'I REVELATION 25
0 people of the Qur'an! Ye are as nothing I am aware, 0 Lord, that my trespasses
unless ye submit unto the Remembrance of have covered my face with shame in Thy pres-
God and unto this Book. Ifye follow the Cause ence , and have burdened my back before Thee,
of God, We will forgive you your sins, and if ye have intervened between me
and Thy beauturn aside from Our command, We will, in teous countenance, have compassed me from
truth, condemn your souls in Our Book, unto every direction and have hindered me on all
the Most Great Fire . We, verily , do not deal sides from gaining access unto the revelations
unjustly with men, even to the extent ofa speck of T hy celestial power.
on a date-stone. 0 Lord! If Thou
forgivest me not, who is
there then to grant pardon , and if Thou hast no
mercy upon me, who is capable of showing
compassion? Glory be unto Thee, Thou didst
create me when I was non-existent and Thou
didst nourish me while I was devoid of any
0 my God! There is no one but Thee to allay understanding. Praise be unto
Thee , every evithe anguish of my soul, and Thou art my high- dence of bounty proceedeth from Thee and
est asp irat ion, 0 my God . My heart is wedded every token of grace emanateth from the

to none save Th'e e and such as Thou dost love. I solemnly declare that my life and death are both for Thee. Verily Thou art incomparable and hast no partner.

0 my Lord! I beg Thee to forgive me for shutting myself out from Thee. By Thy glory and majesty, I have failed to befittingly recognize Thee and to worship Thee, while Thou dost make Thyself known unto me and callest me to remembrance as beseemeth Thy station. Grievous woe would betide me, 0 my Lord, wert Thou to take hold of me by reason of my which bear no relamisdeeds and trespasses. No helper do I know unto Thee, 0 Thou Who art the Lord of other than Thee. No refuge do I have to flee to save Thee. None among Thy creatures can dare to intercede with Thyself without Thy leave. I hold fast to Thy love before Thy court, and, according to Thy bidding, I earnestly pray unto Thee as befitteth Thy glory. I beg Thee to heed my call as Thou hast promised me. Verily Thou art God; no God is there but Thee. Alone and unaided, Thou art independent of all created things. Neither can the devotion of Thy lovers profit Thee, nor the evil doings of the faithless harm Thee. Verily Thou art my God, He Who will never fail in His promise.

0 my God! I beseech Thee by the evidences of Thy favour , to let me draw nigh to the sublime heights of Thy holy presence, and protect

I beg Thee to forgive me , 0 my Lord, for every mention but the mention of Thee, and for every praise but the praise of Thee, and for every delight but delight in Thy nearness, and for every pleasure but the pleasure of communion with Thee, and for every joy but the joy of Thy love and of Thy good-pleasure, and for all things pertaining unto me tionship of lords, He Who provideth the means and unlocketh the doors.

0 God our Lord! Protect us through Thy grace from whatsoever may be repugnant unto Thee and vouchsafe unto us that which well beseemeth Thee. Give us more out of Thy bounty and bless us. Pardon us for the things we have done and wash away our sins and forgive us with Thy gracious forgiveness. Verily Thou art the Most Exalted, the Self-Subsisting.

Thy loving providence hath encompassed all created things in the heavens and on the earth,

me from inclining myself toward the subtle and Thy forgiveness hath surpassed the whole
allusions of aught else but Thee. Guide my creation. Thine is sovereignty; in Thy hand are
steps, 0 my God, unto that which is acceptable the Kingdoms of Creation and Revelation; in
and pleasing to Thee. Shield me, through Thy Thy right hand Thou holdest all created things
might, from the fury of Thy wrath and chas- and within Thy grasp are
the assigned meastisement, and hold me back from entering ures of forgiveness. Thou forgivest whomhabitations not desired by Thee.
soever among Thy servants Thou pleasest.

Verily Thou art the Ever-Forgiving, the All- It is seemly that the servant· should, after
Loving. Nothing whatsoever escapeth Thy each prayer, supplicate God to bestow mercy
knowledge, and naught is there which is hidden and forgiveness upon his parents. Thereupon
from Thee. God's call will be raised:
'Thousand upon
0 God our Lord! Protect us through the thousand of what thou hast asked for thy parpotency of Thy might, enable us to enter Thy ents shall be thy recompense!' Blessed is he
wondrous surging ocean, and grant us that who remembereth his parents
when communwhich well befitteth Thee . ing with God.
There is, verily, no God but Him,
Thou art the Sovereign Ruler, the Mighty the Mighty, the Well-Beloved.
Doer, the Exalted, the All-loving.

Glory be unto Thee, 0 God . How can I
Vouchsafe unto me, 0 my God, the full make mention of Thee while Thou art
measure of Thy love and Thy good-pleasure, sanctified from the praise of all mankind.
and through the attractions of Thy resplendent Magnified be Thy Name, 0 God, Thou art the
light enrapture our hearts, 0 Thou Who art the King, the Etenial Truth; Thou knowest what is
Supreme Evidence and the All-Glorified. Send in the heavens and on the earth , and unto Thee
down upon me, as a token of Thy grace, Thy must all return. Thou hast sent down Thy
vitalizing breezes, throughout the day-time divinely-ordained Revelation according to a
and in the night season, 0 Lord of bounty. clear measure. Praised art Thou , 0 Lord! At

No deed have I done, 0 my God, to merit Thy behest Thou dost render victorious whombeholding Thy face, and I know of a certainty soever Thou wiliest, through the hosts of that were I to live as long as the world lasts I heaven and earth and whatsoever existeth would fa il to accomplish any deed such as to between them. Thou art the Sovereign, the deserve this favour , inasmuch as the station of Eternal Truth, the Lord of invincible might. a servant shall ever fall short of access to Thy Glorified art Thou, 0 Lord, Thou forgivest holy precincts, unless Thy bounty should reach at all times the sins of such among Thy servants me and Thy tender mercy pervade me and Thy as implore Thy pardon. Wash away my sins and loving-kindness encompass me. the sins of those who seek Thy forgiveness at dawn, who pray to Thee in the day-time and in the night season, who yearn after naught save God, who offer up whatsoever God hath graciously bestowed upon them, who celebrate Thy I beg Thy forgiveness, 0 my God, and praise at morn and eventide, and who are not implore pardon after the manner Thou wishest remiss in their duties. Thy servants to direct themselves to Thee. I beg of Thee to wash away our sins as befitteth Thy Lordship, and to forgive me, my parents, and those who in Thy estimation have entered the abode of Thy love in a manner which is Verily I am Thy servant, 0 my God, and Thy worthy of Thy transcendent sovereignty and poor one and Thy suppliant and Thy wretched well beseemeth the glory of Thy celestial creature. I have arrived at Thy gate, seeking power. Thy shelter. I have found no contentment save 0 my God! Thou hast inspired my soul to in Thy love, no exultation except in Thy offer its supplication to Thee, and but for Thee, remembrance, no eagerness but in obedience I would not call upon Thee. Lauded and to Thee, no joy save in Thy nearness, and no glorified art Thou; I yield Thee praise inas- tranquillity except in reunion with Thee, notmuch as Thou didst reveal Thyself unto me, withstanding that I am conscious that all creand I beg Thee to forgive me, since I have ated things are debarred from Thy sublime fallen short in my duty to know Thee and have Essence and the entire

creation is denied
failed to walk in the path of Thy love. access to Thine inmost Being. Whenever I

attempt to approach Thee, I perceive nothing in myself but the tokens of Thy grace and behold naught in my being but the revelations of Thy loving-kindness. How can one who is but Thy creature seek reunion with Thee and attain unto Thy presence, whereas no created thing can ever be associated with Thee, nor can aught comprehend Thee? How is it possible for a lowly se rvant to recognize Thee and to extol Thy praise , notwithstanding that Thou hast destined for him the revelations of Thy dominion and the wondrous testimonies of Thy sovereignty? Thus every created thing beareth witness that it is debarred from the sanctuary of Thy presence by reason of the limitations imposed upon its inner reality. It is undisputed, however, that the influence of Thine attraction hath everlastingly been inherent in the realities of Thy handiwork, although that which beseemeth the hallowed court of Thy providence is exalted beyond the attainment of the entire creation. This indicateth, 0 my God, my utter powerlessness to praise Thee and revealeth my utmost impotence in yielding

Glory be to Thee, 0 God! Thou art the God Who hath existed before all things, Who will exist after all things and will last beyond all things. Thou art the God Who knoweth all things, and is supreme over all things . Thou art the God Who dealeth mercifully with all things, Who judgeth between all things and Whose vision embraceth all things. Thou art God my Lord, Thou art aware of my position, Thou dost witness my inner and outer being.

Grant Thy forgiveness unto me and unto the believers who responded to T hy Call. Be Thou my sufficing helper against the mischief of whosoever may desire to inflict sorrow upon me or wish me ill. Verily Tho u art the Lord of all created things. Thou dost suffice everyone, while no one can be self-sufficient without Thee.

0 Lord! Thou art the Remover of every anguish and the Dispeller of every affl iction.

thanks unto Thee; and how much more to
attain the recognition of Thy divine unity or to
succeed in reaching the clear tokens of Thy
praise, Thy sanctity and Thy glory . Nay, by Thy
might, I yearn for naught but Thine Own Self
and seek no one other than Thee.

Thou art He Who banisheth every sorrow and
setteth free every slave , the Redeemer of every
soul. 0 Lord! Grant deliverance through Thy
mercy and reckon me among such servants of
Thine as have gained salvation .

0 Lord! Unto Thee I repair for refuge and
toward all Thy signs I set my heart.
0 Lord! Whether travelling or at home, and
in my occupation or in my work, I place my
whole trust in Thee.
Grant me then Thy sufficing help so as to
0 my God, 0 my Lord, 0 my Master! I beg
Thee to forg ive me for seeking any pleasure
save Thy love, or any comfort except Thy
nearness, or any delight besides Thy good-
pleasure, or any existence other than commun-
ion with Thee.

make me independent of all things, 0 Thou
Who art unsurpassed in Thy mercy!
Bestow upon me my portion, 0 Lord, as
Thou pleasest, and cause me to be satisfied
with whatsoever Thou hast ordained for me .
Thine is the absolute
authority to command.

3. 'ABDU'L-BAHA

Excerpts from Selections from the Writings of 'Abdu'l-Baha 1

0 peo ples of the world! The Sun of Truth
hath rise n to illumine the whole earth, a nd to
spiritualize the community of ma n. Laudable
are the res ults and the fruits thereof, abunda nt
the hol y evidences deriving from this grace.
This is mercy unalloyed and purest bounty; it is
light for the world and all its peoples; it is

0 ye dear friends! T he world is at war and
the huma n race is in travail and mortal combat.
T he dark night of hate hat h taken over, and th e
light of good faith is blotted out. The peoples
and kindreds of the ea rth have sharpened th eir
claws, and are hu rling themselves one again st
the other. It is

the very fo undatio n of the
harmony and fellowship, and love and solidar-
being destro yed . It is
ity ; indee d it is compassion and unit y, and the
useho lds that are vagrant and
end of fo re ignness; it is the being at one , in
every year seeth thousands
complete dignity and freedom , with all on
hum an beings weltering in
earth.
dusty battlefields. The te nts
The B lessed Beauty saith: 'Ye are all the
down. The generals practi se
fruits of one tree , the leaves of one branch. '
, boasting of the blood they
Thus hath He likened this world of be ing to a
with the next in inciting to
single tree, and all its peopl es to the leaves
this sword ,' saith one of them,
thereof, and the blossoms and fruits. It is need-
people!' A nd another: ' I toppled
ful for the bough to blossom, a nd leaf a nd fruit
und! ' And ye t anot her: 'I
to fl o urish, and upon the interco nn ection of all
government down!' On such thin gs
parts of the world-tree , dependeth the flourish-
themselves, in such do they glory!
ing of leaf and blossom , and the sweetness of
Love-righteousness-these are everywhere
the fruit.
For this reaso n must a ll huma n beings pow-
e rfully sustai n one another and seek for ever-
Blessed Beauty is summonlasting life; and for this reason must the lovers
in g mankind to safety and love, to amity and
of God in this contingent world become the
me rcies a nd the blessings se nt fo rth by that
clement King of the see n and unseen realms.
Let them purify the ir sight a nd behold all
hum ankind as leaves and blosso ms and fruits of
the tree of being. Let the m at a ll times concern
and show ye this way to the

human race that is
being destro yed . It is
thousands of ho
useho lds that are vagrant and
dispossessed , and
every year seeth thousands
upon th ousa nds of
hum an beings weltering in
their life-blood on
dusty battlefields. The te nts
of life and joy are
down. The generals practi se
their ge nera lship
, boasting of the blood they
shed, competing one
with the next in inciting to
violence . ' With
this sword ,' saith one of them,
'I beheaded a
people!' A nd another: ' I toppled
a nation to the gro
und! ' And ye t anot her: 'I
brought a
government down!' On such thin gs
do men pride
themselves, in such do they glory!
censured , while
despised are ha rmony , and
devotion to the truth.
The Faith of the
in g mankind to safety and love, to amity and
peace; it hath
raised up its tabernacle on the
heights of the earth
, and directeth its call to all
nations. Wherefore
, 0 ye who are God's lov-
ers, know ye the
value of thi s precious Faith ,
obey its teachings,
walk in this road that is
drawn straig ht,
and show ye this way to the

themselves with doing a kindly thing for one of
their fe ll ows. offering to someone love, consid-
era tion , tho ughtful help. Let th e m see no o ne
as the ir e ne my , or as wishing the m ill , but think
of all hum a nkind as their friend s; regarding the
alie n as a n intimate, the stran ger as a compan-
ion, stayin g free of prejudice, drawing no lin es .
In this day, the one favo ured at the
Threshold of the Lord is he who ha ndeth ro un d
the cup of fa ithfulness; who bestoweth, even
upon his e nemies, the jewe l of bounty, and
lendeth, eve n to his fa lle n oppressor, a he lping
hand ; it is he who will , eve n to th e fiercest of his
foes , be a loving friend. These a re th e Teach-
ings of the Blessed Beauty , these the co un sels
of the Most Great Na me .
Baha'i Wo rld Ce ntre , Haifa, 197 8.

people. Lift up yo
ur vo ices and sing o ut the
song of the Kingdom.
Spread far a nd wide the
precepts a nd
counsels of th e loving Lord, so
that this world will
change into another world,
and this darksome
earth will be fl ooded with
light, and the dead
body of mankind will arise
and li ve; so th at
eve ry soul will ask fo r imm o r-
tality , through the ho
ly breaths of God.
Soon will yo ur
swiftly-passing days be over,
and the fame and
riches , the comforts, the joys
provided by this
rubbish-heap, the world, will
be gone without a
trace. Summo n ye, the~, the
people to God, and
invite hum a nity to follow
the exa mple of the
Co mpany o n high. Be ye
loving fathers to
the orph an, and a refuge to the
helpless, and a
treasury for the poor, and a cure
for the ailin g. Be ye
the he lpers of eve ry victim

Service to the friends
is service to the Kingtaged. Think ye at all times of rendering some
of God , and consideration shown to the
service to every member of the human race.
dom
poor is one of the
greatest teachings of God.
Pay ye no heed to aversion and rejection, to
disdain, hostility , injustice: act ye in the opposite way. Be ye sincerely
kind, not in appearance only. Let each one of God's loved ones
centre his attention on this: to be the Lord's
mercy to man; to be the Lord's grace . Let him

O
ye illumined loved ones and ye handmaids
of the Merciful! At a
time when the sombre
night of ignorance , of

neglect of the divine
do some good to every person whose path he world, of being veiled
from God , had overcrosseth, and be of some benefit to him. Let spread
the earth , a bright morning dawned and
him improve the character of each and all , and a rising light lit up the
eastern sky. Then rose
reorient the minds of men. In this way, the light the Sun of Truth and the
splendours of the
of divine guidance wi ll shine forth , and the Kingdom were shed over
east and west. Those
blessings of God will cradle all mankind: for who had eyes to see
rejoiced at the glad tidings
love is light, no matter in what abode it dwell- and cried out: 'O
blessed, blessed are we! ', and
eth; and hate is darkness, no matter where it they witnessed the inner
reality of all things,
may make its nest. 0 friends of God! That the and uncovered the
mysteries of the Kingdom.
hidden Mystery may stand revealed, and the Delivered then from their
fancies and their
secret essence of all things may be disc losed , doubts, they beheld the
light of truth, and so
strive ye to banish that darkness for ever and exhilarated did they
become from draining the
ever. cha lice of God's love,
that they utterly forgot
the world and their own selves. Dancing for joy
they hastened to the place of their own martyrdom and there, where men die for
love, they
Aung away their heads and hearts.
But those with unseeing eyes were
astonished at this tumult, and they cried ,
0 ye peoples of the Kingdom! How many a 'Where is the light?' and
again, 'We see no
soul expended all its span of life in worship, light! We see no rising
sun! Here is no truth.
endured the mortification of the Aesh , longed This is but fantasy and
nothing more. ' Bat-like
to gain an entry into the Kingdom, and yet they Aed into the
underground dark , and there,
failed, while ye, with neither toil nor pain nor to their way of thinking,
they found a measure
self-denial, have won the prize and entered in. of security and peace.
It is even as in the time of the Messiah , when This, however, is but
the beginning of the
the Pharisees and the pious were left without a dawn , and the heat of
the rising Orb of Truth is

portion , while Peter, John and Andrew, given
neither to pious worship nor ascetic practice ,
won the day. Wherefore , thank ye God for
setting upon your heads the crown of glory
everlasting, for granting unto you this
immeasurable grace.

The time hath come when as a thank-
offering for this bestowa l, ye should grow in
fa ith and constancy as day followeth day , and
should draw ever nearer to the Lord , your
God, becom ing magnetized to such a degree,
and so aAame, that your holy melodies in praise
of the Beloved will reach upward to the Com-
pany on high; and that each one of you , even as
a nightingale in this rose garden of God, will
glorify the Lord of Hosts, and become the
teacher of all who dwell on earth.

not yet at the fullness of its power. Once the sun hath mounted to high noon, its fires will burn so hot as to stir even the creeping things beneath the earth; and although it is not for them to behold the light, yet will they all be set in frenzied motion by the impact of the heat.

Wherefore , 0 ye beloved of God , offer up thanks that ye have, in the day of the dawning, turned your faces unto the Light of the World and beheld its splendours. Ye have received a share of the light of truth , ye have enjoyed a portion of those blessings that endure forever; and therefore, as a returning of thanks for this bounty , rest ye not for a moment , sit ye not si lent , carry to men's ears the glad tidings of the Kingdom, spread far and wide the Word of God.

Act in accordance with the counsels of the
Lord: that is, rise up in such wise, and with such
qualities, as to endow the body of this world
with a living soul, and to bring this young child,
humanity , to the stage of adulthood. So far as
ye are able , ignite a candle of love in every

come out of Nazareth? The second sign is that He shall rule with a rod of iron, that is, He must act with the sword, but this Messiah has not even a wooden staff. Another of the conditions and signs is this: He must sit upon the throne of David and establish David's sovereignty. Now,

meeting, and with tenderness rejoice and cheer
ye every heart. Care for the stranger as for one
of your own; show to alien souls the same
loving kindness ye bestow upon your faithful
friends. Should any come to blows with you,
seek to be friends with him; should any stab
you to the heart, be ye a healing salve unto his
sores; should any taunt and mock at you , meet
him with love. Should any heap his blame upon
you , praise ye him; should he offer you a
dead ly poison, give him the choicest honey in
exchange; and should he threaten your life ,
grant him a remedy that will heal him ever-
more. Should he be pain itself, be ye his
medicine; should he be thorns, be ye his roses
and sweet herbs. Perchance such ways and
drink from one founwords from you will make
turn bright at last; will make this dusty earth
turn heavenly, this devilish prison place
become a royal palace of the Lord-so that war
and strife will pass and be no more , and love
and trust will pitch their tents on the summits of
the world. Such is the essence of God's admo-
nitions; such in sum are the teachings for the

far from being enthroned, this man has not
even a mat to sit on. Another of the conditions
is this: the promulgation of all the laws of the
Torah; yet this man has abrogated these laws,
and has even broken the sabbath day, although
it is the clear text of the Torah that whosoever
layeth claim to prophethood and revealeth
miracles and breaketh the sabbath day, must
be put to death. Another of the signs is this,
that in His reign justice will be so advanced that
righteousness and well-doing will extend from
the human even to the animal world-the
snake and the mouse will share one hole, and
the eagle and the partridge one nest, the lion
and the gazelle shall dwell in one pasture, and
the wolf and the kid shall
this darksome world
tain. Yet now, injustice and tyranny have
waxed so great in his time that they have
crucified him! Another of the conditions is this,
that in the days of the Messiah the Jews will
prosper and triumph over all the peoples of the
world , but now they are living in the utmost
abasement and servitude in the empire of the
Romans. Then how can this be the Messiah

Dispensation of Baba. promised in the Torah?'
In this wise did they object to that Sun of
Truth , although that Spirit of God was indeed
the One promised in the Torah. But as they did
not understand the meaning of these signs,
When Christ appeared, twenty centuries they crucified the Word of
God. Now the
ago, although the Jews were eagerly awaiting Baha'fs hold that the
recorded signs did come
His Coming, and prayed every day, with tears, to pass in the
Manifestation of Christ, although
saying: 'O God, hasten the Revelation of the not in the sense which
the Jews understood, the
Messiah ,' yet when the Sun of Truth dawned, description in the Torah
being allegorical. For
they denied Him and rose against Him with the instance, among the signs
is that of sovereignty.
greatest enmity, and eventually crucified that For Baha'fs say that the
sovereignty of Christ
divine Spirit, the Word of God, and named was a heavenly, divine,
everlasting sover-
Him Beelzebub, the evil one, as is recorded in eignty, not a Napoleonic
sovereignty that vanthe Gospel. The reason for this was that they
isheth in a short time. For well nigh two
said: 'The Revelation of Christ, according to thousand years this
sovereignty of Christ hath
the clear text of the Torah, will be attested by been established, and
until now it endureth,
certain signs, and so long as these signs have and to all eternity that
Holy Being will be
not appeared, whoso layeth claim to be a Mes- exalted upon an
everlasting throne.
siah is an impostor. Among these signs is this, In like manner all the
other signs have been
that the Messiah should come from an made manifest, but the
Jews did not underunknown place , yet we all know this man's stand .
Although nearly twenty centuries have
house in Nazareth, and can any good thing elapsed since Christ
appeared with divine

splendour, yet the Jews are still awaiting the proved superior to the
men, and surpassed the
coming of the Messiah and regard themselves famous of the earth.
as true and Christ as false. The House of Justice,
however, according to
the explicit text of the Law of God, is confined
to men; this for a wisdom of the Lord God's,

which will ere long be made manifest as clearly
0 leaf upon the Tree of Life! The Tree of as the sun at high noon.
Life, of which mention is made in the Bible, is As to you, 0 ye other handmaids who are
Baha'u'llah, and the daughters of the Kingdom enamoured of the heavenly fragrances,
are the leaves upon that blessed Tree. Then arrange ye holy gatherings, and found ye
thank thou God that thou hast become related Spiritual Assemblies, for these are the basis for
to that Tree, and that thou art flourishing, ten- spreading the sweet savours of God, exalting
der and fresh. His Word, uplifting the lamp of His grace,
The gates of the Kingdom are opened wide, promulgating His religion and promoting His
and every favoured soul is seated at the ban- Teachings, and what bounty is there greater
quet table of the Lord, receiving his portion of than this? These Spiritual Assemblies are
that heavenly feast. Praised be God, thou too aided by the Spirit of God. Their defender is
art present at this table, taking thy share of the ' Abdu'l-Baha'. Over them He spreadeth His
bountiful food of heaven. Thou art serving the wings. What bounty is there greater than this?
Kingdom, and art well acquainted with the These Spiritual Assemblies are shining lamps
sweet savours of the Abha Paradise. and heavenly gardens, from which the fra-
Then strive thou with all thy might to guide grances of holiness are
diffused over all regthe people , and eat thou of the bread that hath ions, and the lights of knowledge are shed
come down from heaven. For this is the mean- abroad over all created things. From them the
ing of Christ's words: 'I am the living bread spirit of life streameth in every direction. They ,
which came down from heaven ... he that indeed, are the potent sources of the progress
eateth of this bread shall live forever." of man, at all times and under all conditions .
What bounty is there greater than this?

0 handmaid of God, who tremblest even as a
fresh and tender branch in the winds of the love The prime requisites for them that take
of God! I have read thy letter, which telleth of counsel together are

purity of motive, radiance
thine abundant love, thine intense devotion, of spirit, detachment from all else save God,
and of thy being occupied with the remem- attraction to His Divine Fragrances, humility
brance of thy Lord. and lowliness amongst His loved ones, pa-
Depend thou upon God. Forsake thine own tience and long-suffering in difficulties and serwill and cling to His, set aside thine own desires vitude to His exalted Threshold . Should they
and lay hold of His, that thou mayest become be graciously aided to acquire these attributes,
an example, holy, spiritual, and of the King- victory from the unseen Kingdom of Baha
dom, unto His handmaids. shall be vouchsafed to them.
Know thou, 0 handmaid, that in the sight of
Baha, women are accounted the same as men,
and God hath created all humankind in His
own image , and after His own likeness. That is, The members thereof must take counsel
men and women alike are the revealers of His together in such wise that
no occasion for illnames and attributes , and from the spiritual feeling or discord may arise. This can be
viewpoint there is no difference between them. attained when every member expresseth with
Whosoever draweth nearer to God, that one is absolute freedom his own opinion and setteth
the most favoured, whether man or woman. forth his argument. Should anyone oppose, he
How many a handmaid, ardent and devoted, must on no account feel
hurt for not until mathath, within the sheltering shade of Baha, ters are fully discussed can the right way be
'John 6:51, 58. ' Of a Spiritual A ssembly
.

revealed. The shining spark of truth cometh Baha'i world wherein distinction of colour
forth only after the clash of differing opinions . findeth no place , but where hearts only are
If after discussion, a decision be carried considered.
Praise be to God , the hearts of the
unanimously well and good; but if, the Lord friends are united and linked together, whether
forbid , differences of opinion should arise, a they be from the east or the west, from north or

majority of voices must prevail. from south,
whether they be German, French,
Japanese , American, and whether they pertain
to the white , the black , the red , the yellow or
Yo u have asked as to the feast in every the brown race.
Variations of colour, of land
Bah[1'i month. This feast is held to foster com- and of race
are of no importance in the Baha'i
rad eship a nd love , to call God to mind and Faith; on the
contrary, Baha'i unity oversupplicate Him with contrite hearts, and to
cometh them all and doeth away with all these
encourage benevolent pursuits. fancies and
imaginations.
That is, the friends should there dwell upon
God and glorify Him , read the prayers and holy
ve rse s, and treat one another with the utmost
affection and love. 0 thou who
hast an illumined heart! Thou
art even as the pupil of the eye, the very
wellspring of the light , for God's love hath cast
As to the Nineteen Day Feast, it rejoiceth its rays upon
thine inmost being and thou hast
mind and heart. lf this feast be held in the turned thy
face toward the Kingdom of thy
prope r fashion, the friends will , once in nine- Lord.
teen da ys, find themselves spiritually restored , Intense is
the hatred , in America, between
and endued with a power that is not of this black and
white, but my hope is that the power
wo rld. of the Kingdom
will bind these two in friendship , and serve them as a healing balm.
Let them look not upon a man's colour but
0 bird that singeth sweetly of the Abha upon his heart.
If the heart be filled with light,
Beauty! In this new and wondrous dispensa- that man is
nigh unto the threshold of his
tion the veils of superstition have been torn Lord; but if
not, that man is careless of his
asunder a nd the prejudices of eastern peoples Lord, be he
white or be he black.
sta nd conde mned. Among certain nations of
the E ast, music was considered reprehensible,
but in this new age the Manifest Light hath , in
His ho ly Tablets, specifically proclaimed that 0 thou dear
handmaid of God! Thy letter
music, sung or played , is spiritual food for soul hath been
received , and its contents were

and heart. noted.
The musician's art is among those arts Marriage,
among the mass of the people, is a
worthy of the highest praise, and it moveth the physical bond
, and this union can on ly be temhearts of all who grieve . Wherefore, 0 thou
porary, since it is foredoomed to a physical
Sh ahnaz, 1 play and sing out the holy words of separation at
the close.
Go d with wondrous tones in the gatherings of Among the
people of Baha , however, marthe friends , that the listener may be freed from
riage must be a union of the body and of the
chains of care and sorrow , and his soul may spirit as well
, for here both husband and wife
leap for joy and humble itself in prayer to the are aglow with
the same wine, both are
rea lm of Glory. enamoured of
the same matchless Face, both
live and move through the same spirit, both are
illumined by the same glory. This connection
Strive with heart and soul in order to bring between them is
a spiritual one, hence it is a
about union and harmony among the white and bond that will
abide forever. Likewise do they
the black and prove thereby the unity of the enjoy strong
and lasting ties in the physical
' Sh ahnaz, the name given to the recipient of this Tablet, is
world as well, for if the marriage is based both
also the name of a musical mode. on the spirit
and the body, that union is a true

one, hence it will endure . If, however, the bond 0 handm a ids of
the Lord! The spiritual
is physical and nothing more, it is sure to be asse mblage that ye
established in that
only temporary, and must inexorably end in illumined city is most
propitious . Ye have
separation. made great strides ;
ye have surpassed the
When, therefore, the people of Baha under- others, have arise n to
serve the Holy
take to marry, the union must be a true rela- Threshold, and have
won heavenly bestowals.
tionship, a spiritua l coming together as well as Now with all spiritual
zeal must ye gather in
a physical one, so that throughout every phase that enlightened
assemblage and recite the
of life, and in all the worlds of God, their union Holy Writings and

engage in remembering the
will endure; for this real oneness is a gleaming Lord . Set ye forth
His arguments and proofs.
out of the love of God. Work ye for the
guidance of the women in that
In the same way, when any souls grow to be land, teach the young
girls and the children, so
true believers, they will attain a spiritual relation- that the mothers may
educate their little ones
ship with one another, and show forth a ten- from their earliest
days, thoroughly train them,
derness which is not of this world. They will, all rear them to have a
goodly character and good
of them, become elated from a draught of morals, guide them to
all the virt ues of humandivine love, and that union of theirs, that con-
kind, prevent the development of any
nection, will also abide forever. Souls, that is, behaviour that would
be worthy of blame , and
who will consign their own selves to oblivion, foster them in the
embrace of Baha'i educastrip from .themselves the defects of human-
tion. Thus shall these tender infants be nurkind, and unchain themselves from
human tured at the breast of the knowledge of God
bondage, will beyond any doubt be illumined and His love. Thus
shall they grow and flourish,
with the heavenly splendours of oneness, and and be taught
righteousness and the dignity of
will all attain unto real union in the world that humankind, resolution
and the will to strive
dieth not. and to endure. Thus
shall they learn perseverance in all things, the will to advance, high
mindedness and high resolve, chastity and purity of life .
Thus shall they be enabled to carry to a successful
As for the question regarding marriage conclusion whatsoever
they undertake.
under the Law of God: first thou must choose
one who is pleasing to thee , and then the matter is subject to the consent of
father and Let the mothers consider that whatever conmother.
Before thou makest thy choice , they cerneth the education of
children is of the first
have no right to interfere. importance. Let them
put forth every effort in
this regard, for when the bough is green and
tender it will grow in whatever way ye train it.
Therefore is it incumbent upon the mothers to
Baha'i marriage is the commitment of the rear their little ones
even as a gardener tendeth
two parties one to the other, and their mutual his young plants. Let

them strive by day and by
attachment of mind and heart. Each must, night to establish within their children faith and
however, exercise the utmost care to become certitude, the fear of God, the love of the
thoroughly acquainted with the character of Beloved of the worlds, and all good qualities
the other, that the binding covenant between and traits. Whensoever a mother seeth that her
them may be a tie that will endure forever. child hath done well, let her praise and applaud
Their purpose must be this: to become loving him and cheer his heart; and if the slightest
companions and comrades and at one with undesirable trait should manifest itself, let her
each other for time and eternity ... . counsel the child and punish him, and use
The true marriage of Baha'is is this, that means based on reason, even a slight verbal
husband and wife should be united both physi- chastisement should this be necessary. It is not,
cally and spiritually, that they may ever however, permissible to strike a child, or vilify
improve the spiritual life of each other, and him, for the child's character will be totally
may enjoy everlasting unity throughout all the perverted if he be subjected to blows or verbal
worlds of God. This is Baha'i marriage. abuse.

'Abdu'l-Baha
Photograph taken in 1912 during 'Abdu'l-Bahti's visit to the United States.

As to the difference between that material Baha'i young people, each and all, are known
civilization now prevailing, and the divine civil- throughout the world for their intellectual
ization which will be one of the benefits to attainments . There is no question but that they
derive from the House of Justice, it is this: will exert all their efforts, their energies, their
material civi lization, through the power of sense of pride, to acquire the sciences and arts.
punitive and retaliatory laws, restraineth the
people from criminal acts; and notwithstanding this, while laws to retaliate against and
punish a man are continually proliferating, as 0 Friends of the Pure

and Omnipotent God!
ye can see, no laws exist to reward him . In all
the cities of Europe and America, vast build-
ings have been erected to serve as jails for the
criminals .
Divine civilization, however, so traineth
every member of society that no one, with the
exception of a negligible few, will undertake to
commit a crime. There is thus a great differ-
ence between the prevention of crime through
measures that are violent and retaliatory, and
pendence of spirit. First must the stream bed be
and spiritualizing them, that without any fear
of punishment or vengeance to come, they will
shun all criminal acts. They will, indeed, look
upon the very commission of a crime as a great
disgrace and in itself the harshest of punish-
ments. They will become enamoured of human
perfections, and will consecrate their lives to
whatever will bring light to the world and will
further those qualities which are acceptable at
the Holy Threshold of God.
See then how wide is the difference between
material civilization and divine. With force and
punishments, material civilization seeketh to
restrain the people from mischief, from inflict-
which come from God

To be pure and holy in all things is an attribute of the consecrated soul and a necessary characteristic of the unenslaved mind. The best of perfections is immaculacy and the freeing of oneself from every defect . Once the individual is, in every respect, cleansed and purified, then will he become a focal centre reflecting the Manifest Light.
First in a human being's way of life must be purity, then freshness , cleanliness, and indeso training the people, and enlightening them, cleansed, then may the sweet river waters be led into it. Chaste eyes enjoy the beatific vision of the Lord and know what this encounter meaneth; a pure sense inhaleth the fragrances that blow from the rose gardens of His grace; a burnished heart will mirror forth the comely face of truth.
This is why, in Holy Scriptures, the counsels of heaven are likened to water, even as the Qur'an saith: 'And pure water send We down from Heaven,' 1 and the Gospel: 'Except a man be baptized of water and of the spirit, he cannot enter into the Kingdom of God.' 2 Thus is it clear that the Teachings

ing harm on society and committing crimes. But in a divine civilization, the individual is so conditioned that with no fear of punishment, he shunneth the perpetration of crimes, seeth the crime itself as the severest of torments, and with alacrity and joy, setteth himself to acquiring the virtues of humankind, to furthering human progress, and to spreading light across the world.

It is incumbent upon Baha'i children to surpass other children in the acquisition of sciences and arts, for they have been cradled in the grace of God. Whatever other children learn in a year, let Baha'i children learn in a month . The heart of 'Abdu'l-Bahli longeth, in its love, to find that so, see how they move the heart. A wondrous melody is wings for the spirit, and maketh the soul to tremble for joy. The purport is that physical cleanliness doth also exert its effect upon the human soul.

are heavenly outpourings of grace; they are rain-showers of divine mercy, and they cleanse the human heart.

My meaning is this, that in every aspect of life, purity and holiness, cleanliness and refinement, exalt the human condition and further the development of man's inner reality.

Even in the physical realm, cleanliness will conduce to spirituality, as the Holy Writings clearly state. And although bodily cleanliness is a physical thing, it hath, nevertheless, a powerful influence on the life of the spirit. It is ·e ven as a voice wondrously sweet, or a melody played: although sounds are but vibrations in the air which affect the ear's auditory nerve, and these vibrations are but chance phenomena carried along through the air, even

1 Qur'an 25: 50.

2 cf. John 3:5.

'Abdu'l-Baha
Photograph of'Abdu'/-Bahd taken during His visit to Philadelphia, Pennsylvania; 1912.

Text, but their avoidance is necessary to purity , cleanliness , the preservation of health, and freedom from addiction.

Among these latter is smoking tobacco, which is dirty , smelly ,

offensive-an evil habit,
Observe how pleasing is cleanliness in the and one the harmfulness of which gradually
sight of God, and how specifically it is empha- becometh apparent to all . Every qualified
sized in the Holy Books of the Prophets; for the physician hath ruled-and this hath also been
Scriptures forbid the eating or the use of any proven by tests-that one of the components
unclean thing. Some of these prohibitions were of tobacco is a deadly poison, and that the
absolute, and binding upon a ll , and whoso smoker is vulnerable to many and various distransgressed the give n law was abhorred of
eases. This is why smok ing hath been plainly
God and anathematized by the believers. Such , set forth as repugnant from the standpo int of
for example, were things categorically forbid - hygiene.
den , the perpetration of which was accounted a The Bab , at the outset of His mission ,
most grievous sin, among them actions so explicitly prohibited tobacco , and the friends
loathsome that it is shameful even to speak one and all abandoned its use. But since those
their name. were times when
dissimulation was permitted ,
But there are other forbidden things which and every individual who abstained from
do not cause immediate harm , and the injuri- smoking was exposed to harassment, abuse
ous effects of which are only gradually pro- and even death-the friends , in order not to
duced: such acts are also repugnant to the advertise their beliefs, would smoke . Later on ,
Lord , and blameworthy in His sight, and repel- the Book of Aqdas was revealed, and since
le nt. The abso lute un lawfu lness of these, how- smoking tobacco was not specifically forbidden
ever, hath not been expressly set forth in the there, the believers did not give it up. The

B lessed B eauty, however, always expressed O Divin e Providence ! Bestow Tho u in all
re pugnance fo r it, and altho ugh, in the earl y thin gs puri ty and cleanl iness upon th e peop le
days, the re were reasons why He wo uld smo ke of B aha. Gra nt that they be freed fro m all
a little tobacco, in time He complete ly defi le me nt, and re

leased from a ll addictions.
re no unced it, and those sanctifi e d souls who Save the m fro m commi tting any re pugnant act,
fo llowed H im in all things also aba ndoned its un bind th em fro m th e chain s of eve ry evil
use. habit, that th ey may live pure and fr ee, who le-
My mea ni ng is that in the sigh t of God , so me and cleanly, wo rth y to serve at T hy Sasmo kin g tobacco is de precate d , abho rre nt, cred Thres hold and fit to be related to th eir
fi lthy in the extreme; and, albeit by degrees, Lo rd. D eliver the m fro m intox icating drin ks
highl y injurious to health. It is a lso a waste of and tobacco , save them , rescue the m, fro m thi s
money and time, and make th the user a prey to opium that bringet h o n mad ness, suffe r the m
a noxio us addi ctio n. To th ose who stand firm in to enj oy the sweet savo urs of ho liness, that
the Cove nant, this habit is therefo re censured they may drink deep of the mystic cup of
both by reason and experience, and re no unc- heavenl y love and know the ra pture of be ing
in g it will b ring relief a nd peace of mind to all draw n eve r closer un to the Rea lm of the A llme n. Furthermore , this will make it possible to G lo ri ous. Fo r it is even as T ho u has t said: 'A ll
have a fresh mo uth and unstaine d fin ge rs, and that tho u hast in thy ce ll a r will not appease th e
hair th at is free of a fo ul and repell ent sme ll. thirst of my love-bring me, 0 cup-bea re r, of
O n receipt of this missive , the friends will the wine of the spirit a cup full as the sea !'
sure ly, by whatever mea ns and even over a 0 ye, God's loved ones! Experie nce hat h
period of time, fo rsake th is pe rn icious hab it. show n how greatl y the re no un cing of smokin g,
Such is my hope . of intoxicatin g drink , and of opium , co ndu ce th
As to opium , it is fo ul and accursed . God to health a nd vigo ur, to the ex pansio n and
protect us fro m the punishme nt He inflicteth kee nn ess of the mi nd and to bodil y strengt h.
on the use r. Acco rd ing to the explicit Text of There is today a peop le 2 who strictly avo id
the Most Ho ly Boo k, it is for bi dd en, and its use tobacco, in tox icating liquor and opium . T his
is utterl y co nde mne d. Reaso n showeth th at peo ple is fa r and away supe ri or to the others ,

smo kin g o pium is a kind of insa nity, and fo r stre ngth and physica l courage, fo r hea lth,
ex pe rience attesteth that the user is complete ly beauty a nd co meliness. A single o ne of their
cut off fro m the huma n kingdo m. May God men ca n sta nd up to ten me n of anothe r tri be.
protect all against the perpetrati on of an act so T hi s hath proved true of th e entire peo ple : th at
hideo us as this, an act which laye th in ruins th e is, membe r fo r member, each ind ivid ua l of thi s
ve ry fo undatio n of what it is to be hum an, and community is in every respect superior to the
whi ch ca useth the user to be di spossessed fo r in dividuals of other communities .
ever and eve r. Fo r opium fas teneth o n the soul , Make ye the n a might y effo rt, tha t the purity
so that the user's conscience die th , his mind is and sa ncti ty which , above all e lse, a re
blo tted away, his perceptio ns are eroded . It cherished by ' Abd u'l-Baha, shall disti nguish
turneth the livi ng into the dead. It quencheth the peo ple of Ba ha;
that in eve ry kin d of exce lthe na tu ra l heat. No greater harm can be co n- le nce the peo pl e of God sha ll surpass a ll o th er
ce ived th a n that which o pium inflicte th. Fortu- human be ings; th at bo th outwardl y and
nate are they who never even speak the name in wa rdl y they shall prove supe ri o r to the res t;
of it; the n thin k how wretched is t he user. that fo r purity, immaculacy, refi ne men t, and
0 ye lovers of God! I n this, the cycle of the preservation of health, they shall be leaders
A lmighty God, vio le nce and fo rce , constra int in the va nguard of those who know . A nd that
a nd oppressio n, are o ne and a ll co nde mned. It by their freedom fro m e nslave ment, th e ir
is, howeve r, mandato ry that the use of opium knowledge, the ir self-co ntro l, they sha ll be fi rst
be preve nted by any means whatsoever, that a mong the pure, the free and the wise .
percha nce th e hu man race may be de li ve red
fro m thi s most powerful of pl ag ues . A nd
o therwise, woe and misery to whoso fall eth T here are two ways of healing sickness, masho rt of his duty to hi s Lord . 1
te rial means and spiritual means. The first is by
cf. Qur'an 39:57. ' The Sik hs.

the treatment of physicians; the second consis- answer to a previous letter, that feelings of
teth in prayers offered by the spiritual o nes to affection were being established between thy-
God and in turning to Him . Both means shou ld self and the friends.
be used and practised. One must see in every hum an being on ly that
Illnesses which occur by reason of physical which is worthy of praise. When this is done,
causes should be treated by doctors with medi- one can be a friend to the whole human race. If,
cal remedies ; those which are due to spiritu al however, we look at people from the standcauses disappear through spiritual means. point of their faults, then being a friend to them
Thus an illness caused by affliction, fear, nerv- is a formidable task.
ous impressions, will be healed more effec- It happened one day in the time of
tive ly by spiritual rather than by physical Christ-may the life of the world be a sacrifice
treatment. Hence, both kinds of treatment unto Him-that He passed by the dead body of
shou ld be followed; they are not contradictory . a dog, a carcass reeking, hideous, the limbs
Therefore thou shouldst also accept physical rotting away. One of those present said: 'How
remedies inasmuch as these too have come foul its stench!' And another said: 'How sickfrom the mercy and favour of God, Who hath ening! How loathsome!' To be brief, each one
revealed and made manifest med ical science so of them had something to add to the list.
that His servants may profit from this kind of But then Christ Himself spoke, and He told
treatment a lso. Thou shouldst give equal atten- them: 'Look at that dog's teeth! How gleami ng
tion to spiritu al treatments, for they produce white!'
marvellous effects . The Messiah' s sin-coverin g gaze did not for a
Now, if thou wishest to know the true moment dwell upon the repulsiveness of that
remedy which will heal man from all sickness carrion. The one element of that dead dog's
and will give him the hea lth of the divine king- carcass which was not abomination was the
dom, know that it is the precepts and teachings teeth: and Jesus looked upon their brightness.
of God. Focus thine attention upon them . Thus is it incumbent

upon us, when we direct
our gaze toward other people , to see where
they excel, not where they fail.
Praise be to God , thy goal is to promote the
0 lover of humankind! Thy letter hath been well-being of humankind and to help the souls
received, and it telleth, God be praised, of thy to overcome their fau lts. This good intention
health and well-being. It appea reth , from thine will produce laudable results.

As to thy question, doth every soul without and hardships, then his nature will recoil and
exception achieve life everlasting? Know thou he will desire the eternal realm-a realm which
that immortality belongeth to those souls in is sanctified from all afflictions and calamities.
whom hath been breathed the spirit of life from Such is the case with the man who is wise. He
God. All save these are lifeless-they are the shall never drink from a cup which is at the end
dead, even as Christ hath explained in the distasteful, but, on the contrary, he will seek
Gospel text. He whose eyes the Lord hath the cup of pure and limpid water. He will not
opened will see the souls of men in the stations taste of the honey that is mixed with poison.
they will occupy after their release from the Praise thou God, that thou hast been tried
body. He will find the living ones thriving and hast experienced such a test. Be patient
within the precincts of their Lord , and the dead and grateful. Turn thy
face to the divine Kingsunk down in the lowest abyss of perdition. dom and strive that thou mayest acquire merci-
Know thou that every soul is fashioned after ful characteristics, mayest become illumined
the nature of God , each being pure and holy at and acquire the attributes of the Kingdom and
his birth. Afterwards, however, the individuals of the Lord. Endeavour to become indifferent
will vary according to what they acquire of to the pleasures of this world and to its comfort,
virtues or vices in this world. Although all exis- to remain firm and steadfast in the Covenant
tent beings are in their very nature created in and to promulgate the Cause of God .
ranks or degrees, for capacities are various, This is the cause of

the exaltation of man, the
nevertheless every individual is born holy and cause of his glory and of his salvation.
pure, and only thereafter may he become defiled.
And further, although the degrees of being are various, yet all are good. Observe the human body, its limbs, its members, the eye , the ear, the organs of smell, of taste, the hands, the fingernails. Notwithstanding the differences among all these parts, each one within the limitations of its own being participateth in a coherent whole. If one of them faileth it must be healed, and should no remedy avail, that part must be removed.

Those souls that, in this day, enter the divine kingdom and attain everlasting life, although materially dwelling on earth, yet in reality soar in the realm of heaven . Their bodies may linger on earth but their spirits travel in the immensity of space. For as thoughts widen and become illumined, they acquire the power of flight and transport man to the kingdom of God.

The teacher, when teaching, must be himself fully enkindled, so that his utterance, like unto a flame of fire, may exert influence and consume the veil of self and passion. He must also be utterly humble and lowly so that others may be edified, and be totally

Follow thou the way of thy Lord, and say not that which the ears cannot bear to hear, for such speech is like luscious food given to small children. However palatable , rare and rich the food may be, it cannot be assimilated by the digestive organs of a suckling child. Therefore unto every one who hath a right, let his settled measure be given.

'Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it.' Such is the consummate wisdom to be observed in thy purkingdom and attain everlasting life, although suits. Be not oblivious thereof, if thou wishest to be a man of action under all conditions. First diagnose the disease and identify the malady, then prescribe the remedy, for such is the persity of space. For as thoughts widen and fect method of the skilful physician.

0 thou servant of God! Do not grieve at the afflictions and calamities that have befallen thee. All calamities and afflictions have been

self-effaced and evacreated for man so that he may spurn this mor-
nescent so that he may teach with the melody
tal world-a world to which he is much of the Concourse on high-otherwise his
attached. When he experienceth severe trials teaching will have no effect.

'Abdu'l-Baha
Phowgraph taken in Paris; 19 I I .

Whoso reciteth this prayer with lowlin ess and fervour will bring gladness and joy to the heart ofthis Servant; it will be even as meeting Him face to face.
He is the All-Glorious!

0 God, my God! Lowly and tearful , I raise me to be selfless at the heavenly entrance of
my suppliant hands to Thee and cover my face Thy ga te , and aid me to be detached from all
in the dust of that Threshold of Thine, exalted things within Thy holy precincts. Lord! Give
above the knowledge of the learned , and the me to drink from the chalice of selflessness;
praise of all th at glorify Thee. Graciously look with its robe clothe me, a nd in its ocean
upon Thy servant, humble and lowly at Thy immerse me. Make me as dust in the pathway
door, with the glances of the eye of Thy mercy, of Thy loved ones, and grant that I may offer up
and immerse him in the Ocean of Thine eternal rny soul for the earth ennobled by the footsteps
grace. of Thy chosen ones in Thy path, 0 Lord of
Lord! He is a poor and lowly se rvant of Glory in the Highest.
Thine, enthralled and imploring Thee, captive With this prayer doth Thy servant call Thee,
in Thy hand, praying fervently to Thee, trust- at dawntide and in the night-season . Fulfil his
ing in Thee, in tears before Thy face, calling to heart's desire, 0 Lord! Illumine his heart,
Thee and beseeching Thee, saying: gladden his bosom, kindle his light, that he may
0 Lord, my God! Give me Thy grace to serve Thy Cause and Thy serva nts .
serve Thy loved ones, strengthen me in my Thou art the Bestower, the Pitiful, the Most
servitude to Thee, illumine my brow with the Bountiful, the Gracious,

the Merciful, the
light of adoration in Thy court of holiness, and Compassionate.
of prayer to Thy Kingdom of grandeur. Help

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II

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

A WIDER LOY AL TY

Excerpts concerning the oneness of mankind from Call to the Nations 1

MYSTERIOUSLY, slowly, a nd resist- ephemeral manifestations of returning proslessly God accompli shes His design, though the perity which at times appear to be capable of sight that meets our eyes in this day be the checking the disruptive influence of the chronic spectacle of a world hopelessly entangled in its ills affl icting the institutions of a decaying age . own meshes, utterly careless of the Voice T he sign s of the times are too numerous and which, for a century, has been callin g it to God, compelling to all ow him to mistake their and miserably subservient to the siren voices character or to belittle their significance. He which are atte mpting to lure it into the vast can, if he be fair in his judgement, recognize in abyss. the chain of events which proclaim on the one God's purpose is none other than to usher in , hand the irresistible march of the institutions in ways He alone can bring abo ut, and the full directly associated with the Revelation ofBaha'- significance of which He alone can fat hom, the u'llah and

foreshadow on the other the down-
Great, the Golden Age of a long-divided, a fa ll of those
powers and principalities that ha ve
long-afflicted humanity. Its present state, either ignored or
opposed it-he can recognize
indeed even its immediate future, is dark, dis- in them a ll
evidences of the operation of God's
tressingly dark. Its distant future, however, is a ll-pervasive Will,
the shaping of His perfectly
rad iant, gloriously radiant-so radiant that no ordered and world-e
mb racing Plan .. . .
eye can visualize it.

The Revelation of Baha' u' llah , whose sup-
T he contrast between the accumulating evi- reme mission is none
other but the achievedences of steady consolidation that accompany
ment of this organic and spiritua l unity of the
the rise of the Admi nistrative Order of the whole body of
nations, should, if we be fa ithful
Faith of God, and the forces of disintegration to its implications,
be regarded as signa lizing
which batter at the fabric of a travailing society, through its advent
the coming of age of the
is as clear as it is arresting. Both within and entire human race.
It should be viewed not
outside the Baha'i world the signs and tokens merely as ye t
another spiritual revival in the
which , in a mysterious manner, are heralding everchanging
fortunes of mankind , not only as
the birth of that World Order, the establish- a further stage in a
chain of progressive Revelament of which must signalize the Golden Age
tions, no r even as the culmination of one of a
of the Cause of God, are growing and multiply- series of recurrent
prophetic cycles, but rather
ing day by day. No fair-mi nded observer can as marking the last
a nd highest stage in the
any longer fail to discern them. He can not be stupendous evolution
of man's collective life
misled by the painful slowness characterizing on this pla net. The
emergence of a world comthe unfoldment of the civilization which the
munity, the consciousness of world citizenship,
followers of Baha' u'llah are labouring to the founding of a
world civilization and culestablish. Nor can he be deluded by the
ture- all of which must synchronize with the
'Baha'i World Centre, Haifa, 1977. initial stages in
the unfoldment of the Golden

Age of the Baha'i Era-should, by their very ve nture to asse
rt, would the ve ry act of devising
nature, be rega rded, as far as this pla ne tary life the mach inery
required for the political and
is co ncerned, as the furthermo st limits in th e eco nomic
unificatio n of th e world- a principle
organ ization of huma n society, though ma n, as that has been
increasingly advoca ted in rece nt
an individual, will, nay must indeed as a result times-provide in
itself the antidote against
of such a consummation , continue indefinite ly the poison that is
steadily und e rminin g the vigto progress a nd develop .
our of organ ized peo ples and nation s.
T ha t mystic, all-pervasive, ye t in definab le What e lse, mi ght
we not confide ntl y affirm ,
change, which we associate with th e stage of but the unrese rved
acce ptance of the Divine
mat urity inevita ble in the life of the individual Programme e nunci a
ted, with such simplicity
a nd the deve lopment of the fruit mu st, if we and force as fa r
back as sixty years ago, 1 by
wou ld correctly apprehend th e utte rances of Baha' u' ll a h , e
mbodyi ng in its esse ntia ls God's
Baha' u' ll a h, have its co unterpart in the evo lu- divine ly appo
inted sche me fo r the unifica ti o n
tio n of th e orga nization of huma n society. A of mankin d in this
age, co upled with a n
simi la r stage must sooner or later be a tt ain ed in in domitab le co
nvi cti o n in th e unfailin g effic acy
the co ll ective life of ma nkind , producing a n of each and all of
its provisio ns, is eventua ll y
eve n more striking phenomenon in world re la- capab le of wit
hstandin g the forces of intern al
ti ons, a nd e nd owing th e whole hum a n race disintegrat ion
which , if unch ecked, must nee ds
with such potentialit ies of well-being as shall continue to eat
into th e vitals of a despairing
provide, throughout th e succeeding ages, the society. It is tow
a rds this goa l-the goa l of a
ch ief incentive required for th e eve ntual new Wor ld Orde r,
D ivine in origin , a llfu lfilme nt of its high destiny ....
e mbracin g in scope, equita ble in principle,
challenging in its fe a tures- that a harassed
humanity mu st stri ve.
To claim to have grasped a ll the implicat ions
Hum a nity, whether viewed in th e light of of Ba ha' u' ll a h's
prodigious scheme for

ma n's ind ivid ual cond uct o r in th e ex istin g rela- world-wide human solida rity, or to have
tionships betwee n orga ni zed communities a nd fatho med its import , wo ul d be presumptuous
natio ns, has, alas, strayed too far a nd suffe red on the pa rt of eve n th e declared supporters of
to o grea t a decline to be redeem ed throu gh the His Faith. To a ttempt to visualize it in all its
un aided efforts of the best among its recognized possibiliti es, to estima te its future be nefits, to
rul e rs a nd states men-howeve r disinte rested picture its glory, wou ld be pre mature a t eve n so
th e ir motives, howeve r conce rted their act io n, adva nced a stage in the evo lution of mankind.
howeve r un sparing in their zea l a nd devotion All we can reasonably venture to attempt is
to its ca use. No scheme whi ch th e calcu la tion s to strive to obtain a glim pse of the first streaks
of th e hi ghest statesma nship ma y ye t devise ; no of the promised D awn that must, in the fullness
doctrine wh ich the most distin g uished expo- of time, chase away the gloom that has encirne nts of eco nomic th eo ry may ho pe to
cled hum a nity. A ll we ca n do is to point out, in
adv a nce; no princip le which th e most a rde nt of their broadest o utlines, what appear to us to be
mora li sts may strive to in cul cate, ca n provide, the guiding principles underlying the World
in th e last reso rt, adeq ua te fo und a tion s upo n Order of Ba ha' u' ll a h ....
whi ch the fut ure of a distracted world can be built.
No a ppea l for mutu a l to lera nce wh ich th e worldly-wise might ra ise , however compe lling .. . Is it not a fac t-and this is the centra l
and insiste nt, can calm its passio ns o r he lp idea I des ire to e mphas ize- th a t th e fundarestore its vigo ur. Nor would a ny ge ne ral
me ntal cause of this world unrest is attrib utsche me of me re orga ni zed inte rn ation a l co- a ble, not so much to the conseq uences of what
ope ra ti o n, in whatever sphere of hum a n activ- must sooner or late r come to be regarded as a
it y, howeve r in ge nious in conceptio n , or exten- transitory dis location in the affairs of a consive in scope , succeed in re movi ng th e root
tinually cha nging world , but rather to th e fa ilcause of the ev il th a t has so rud e ly upset th e ure of th ose into whose ha nds the immedi ate
equilibrium o f p resent-day society. Not eve n , I

Written in 1931.

Entrance of the Bahli'(International Archives building on Mount Carmel. The columns chosen by Shoghi Effendi are a copy of the noblest ever erected in the Ionic order, those ofthe temple of Athena Nike. The exterior of the building was completed in 1957.

destinies of peoples and nations have been committed, to adjust their systems of economic and political institutions to the imperative needs of a rapidly evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability on every recalcitrant member of the comright the signs of the times, to rid themselves monwealth; a World Parliament whose memonce for all of their preconceived ideas and bers shall be elected by the people in their fettering creeds, and to reshape the machinery respective countries and whose election shall of their respective governments according to be confirmed by their respective governments; those standards that are implicit in Baha'- and a Supreme Tribunal whose judgement will u'llah's supreme declaration of the Oneness of have a binding effect even in such cases where Mankind-the chief and distinguishing feature the parties concerned did not voluntarily agree of the Faith He proclaimed? For the principle to submit their case to its consideration. A of the Oneness of Mankind, the corner-stone world community in which all economic barof Baha'u'llah 's world-embracing dominion, riers will have been permanently demolished implies nothing more nor less than the and the interdependence of Capital and enforcement of His scheme for the unification Labour definitely recognized; in which the of the world-the scheme to which we have clamour of religious fanaticism and strife will already referred. 'In every Dispensation,' have been forever stilled; in which the flame of

- impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority of the world's recognized leaders to read

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

How pathetic indeed are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Baha'u'llah, or perish. At so critical an hour in the history of civilization it behoves the leaders of all the nations of the world, great and small, whether in the East or the West, whether victors or vanquished, to give heed to the clarion call of Baha'u'llah and, thoroughly imbued with a sense of world solidarity, the sine qua non of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician , has prescribed for an ail ing humanity . ... Some form of a world super-state must be evolved, in whose favour all the

racial animosity will have been finally extinguished; in which a single code of international law- the product of the considered judgement of the world's federated representatives-shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship-such indeed appears, in its broadest outline, the Order anticipated by Baha'u'llah, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

'The Tabernacle of Unity,' Baha'u'llah proclaims in His message to all mankind, 'has been raised; regard ye not one another as strangers . .. . Of one tree are all ye the fruit and of one bough the leaves . ... The world is but one country and mankind its citizens . ... Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind.'

Let there be no misgivings as to the animating purpose of the world-wide Law of Baha'u'llah. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate

mate allegiances, nor can it undermine essennations of the world will have willingly ceded tial loyalties. Its purpose is neither to stifle the every claim to make war, certain rights to flame of a sane and intelligent patriotism in

men's hearts, nor to abolish the system of nature of those essential relationships that national autonomy so essential if the evils of must bind all the states and nations as members excessive centralization are to be avoided. It of one human family. It does not constitute does not ignore, nor does it attempt to sup- merely the enunciation of an ideal, but stands press, the diversity of ethnical origins, of cli- inseparably associated with an institution ademate, of history, of language and tradition, of quate to embody its truth, demonstrate its vathought and habit , that differentiate the peo- lidity, and perpetuate its influence. It implies ples and nations of the world. It calls for a an organic change in the structure of presentwider loyalty , for a larger aspiration than any day society, a change such as the world has not that has animated the human race. It insists yet experienced. It constitutes a challenge, at upon the subordination of natio nal impulses once bold and universal , to outworn shiband interests to the imperative claims of a boleths of national creeds-creeds that have unified world. It repudiates excessive central- had their day and which must, in the ordinary ization on one hand, and disclaims all attempts course of events as shaped and controlled by at uniformity on the other. Its watchword is Providence, give way to a new gospel, fundaunity in diversity .... mentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world-a world organically unified in all the

The call of Baha' u'llah is primarily directed essential aspects of its life, its political machinagain st all forms of provincialism , all ery, its spiritual aspiration, its trade and ins ul arities and prejudices . If long-cherished finance, its script and language, and yet infinite ideals and time-honoured institutions, if cer- in the diversity of the national characteristics of tain socia l assumptions and religious formulae its federated units . have ceased to promote the welfare of the gen- It represents the consummation of hum an erality of mankind, if they no longer minister to evolution-an evolution

that has had its earthe needs of a continually evolving humanity, liest beginnings in the birth of family life, its
let them be swept away and relegated to the subsequent development in the achievement of
limbo of obsolescent and forgotten doctrines. tribal solidarity, leading in turn to the constitu-
Why should these, in a world subject to the tion of the city-state, and expanding later into
immutable law of change and decay , be exempt the institution of independent and sovereign
from the deterioration that must needs over- nations.
take every human institution? For legal stan - The principle of the Oneness of Mankind, as
dards, political and economic theories are sole- proclaimed by Baha'u'llah, carries with it no
ly designed to safeguard the interests of more and no less than a solemn assertion that
humanity as a whole, and not humanity to be attainment to this final stage in this stupendous
crucified for the preservation of the integrity of evolution is not only necessary but inevitable ,
any particular law or doctrine. that its realization is fast approaching, and that
Let there be no mistake. The principle of the nothing short of a power that is born of God
Oneness of Mankin d-the pivot round which can succeed in establishing it. .. .
all the teachings of Baha'u'll a h revolve-is no Who knows that for so exalted a conception
mere outburst of ignorant emotionalism or an to take shape a suffering more intense than any
expression of vague and pious hope. Its appeal it has yet experienced will have to be inflicted
is not to be merely identified with a reawaken- upon hum anity? Co uld anything less than the
ing of the spirit of brotherhood and good-will fire of a civil war with all its violence and vicisamong men, nor does it aim solely at the foster- situdes-a war that nearly rent the great
ing of harmonious co-operation among indi- American Republic-have welded the states,
vidual peoples and nations. Its implications are not only into a Union of independent units , but
deeper, its claims greater than any which the into a Nation, in spite of all the ethnic differ-
Prophets of old were allowed to advance. Its ences that characterized its component parts?
message is applicable not only to the indi- That so fundamental a

revolution, involving
vidual, but concerns itself primarily with the such far-reaching changes in the structure of

society, can be achieved through the ordinary compared with such expressions of pious hope
processes of diplomacy and education seems as have been uttered in the past. His is not
highly improbable. We have but to turn our merely a call which He raised, alone and
gaze to humanity's blood-stai ned history to unaided, in the face of the
relentless and comrealize that nothing short of intense mental as bined opposition of two of the most powerful
well as physical agony has been able to precipi- Oriental potentates of His day-while Himself
tate those epoch-making changes that consti- an exile and prisoner in their hands. It implies
tute the greatest landmarks in the history of at o nce a warning and a promise- a warning
human civilization. that in it lies the sole means for the salvation of
Great and far-reaching as have been those a greatly suffering world, a promise that its
changes in the past, they cannot appear, when realization is at hand.
viewed in their proper pe rspecti ve, except as Uttered at a time when its possibility had not
subsidiary adjustments preluding that trans- yet been seriously envisaged in any part of the
formation of unparalleled majesty and scope world, it has, by virtue of that celestial potency
which humanity is in this age bound to which the Spirit of Baha'u'llah has breathed
undergo. That the forces of a world catas- into it, come at last to be regarded, by an
trophe can alone precipitate such a new phase increasing number of thoughtful men, not only
of human thought is, alas, becoming increas- as an approaching possibility, but as the necesingly apparent. That nothing short of the fire of sary outcome of the forces now operating in the
a severe ordeal, unparalleled in its intensity, world.
can fuse a nd weld the discordant entities that Surely the world, contracted and transconstitute the elements of present-day civiliza- formed into a single highly complex organism
tion, into the integral components of the world by the marvellous progress achieved in the
commonwealth of the future, is a truth which realm of physical science,

by the world-wide
future events will increasingly demonstrate. expansion of commerce and industry, and
The prophetic voice of Baha'u'llah warning, struggling, under the pressure of world
in the concluding passages of The Hidden economic forces, amidst the pitfalls of a
Words, the peoples of the world that an materialistic civilization, stands in dire need of
unforeseen calamity is following them and that a restatement of the Truth underlying all the
grievous retribution awaiteth them throws Revelations of the past in a language suited to
indeed a lurid light upon the immediate for- its essential requirements. And what voice
tunes of sorrowing humanity. Nothing but a other than that of Baha'
u'llah-the Mouthfiery ordeal, out of which humanity will piece of
God for this age- is capable of effectemerge, chastened and prepared, can succeed ing a transformation of society as radical as that
in implanting that sense of responsibility which which He has already accomplished in the
the leaders of a new-born age must arise to hearts of those men and women, so diversified
shoulder. and seemingly
irreconcilable, who constitute
I would again direct yo ur atte ntion to those the body of His declared followers throughout
ominous words of Baha'u'llah which I have the world?
already quoted: 'A nd when the appointed hour That such a mighty
conception is fast budis come, there shall suddenly appea r that which ding out in the minds of men, that voices are
shall cause the limbs of mankind to quake.' . .. being raised in its
support, that its salient features must fast crystallize in the consciousness of those who are in authority, few indeed can
doubt. That its modest beginnings have already
taken shape in the world-wide Administration
One word more in conclusion. The procla- with which the adherents of the Faith of Ba ha' -
mation of the Oneness of Mankind-the head u'llah stand associated only those whose hearts
corner-stone of Baha'u'llah's all-embracing are tainted by prejudice
can fail to perdominion- can under no circumstances be ceive . ...

PART TWO

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

I

THE CENTENARY OF THE TERMINATION OF BAHA'U'LLAH'S CONFINEMENT IN 'AKKA

1. THE SIGNIFICANCE OF BAHA'U'LLAH'S INCARCERATION IN 'AKKA

Excerpts from God Passes By, by Shoghi Effendi

THE arrival of Baha' u'llah in 'A kka marks the opening of the last phase of His forty-year long ministry, the final stage , and indeed the climax, of the banishment in which the whole of that ministry was spent. A banishment that had, at first, brought Him to the immediate vicinity of the strongholds of Shi' ah orthodoxy and into contact with its outstanding expo- nents, and which, at a later period, had carried Him to the capital of the Ottoman empire, and led Him to address His epoch-making pro- nouncements to the Sultan, to his ministers and to the ecclesiastical leaders of Sunnf Islam, had now been instrumental in landing Him upon the shores of the Holy Land-the Land prom- ised by God to Abraham, sanctified by the Revelation of Moses, honored by the lives and labors of the Hebrew patriarchs, judges, kings and prophets, revered as the cradie of Chris- tianity, and as the place where Zoroaster, according to 'Abdu'l-Baha's testimony, had had been actually prophesied 'through the tongue of the Prophets two or three thousand years before. ' God, 'faithful to His promise,' had, 'to some of the Prophets' 'revealed and given the good news that the "Lord of Hosts should be manifested in the Holy Land.'" Isaiah had, in this connection, announced in his Book: 'Get thee up into the high mountain, 0 Zion that bringest good tidings; lift up thy voice with strength, 0 Jerusalem, that bringest good tidings. Lift it up, be not afraid; say unto the cities of Judah: " Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him.'" David, in his Psalms, had predicted: 'Lift up your heads, 0 ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory.' 'Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep

silence.' Amos had, likewise,
'held converse with some of the Prophets of foretold His coming:
'The Lord will roar from
Israel,' and associated by Islam with the Apos- Zion , and utter His
voice from Jerusalem; and
tle's night-journey, through the seven heavens, the habitations of
the shepherds shall mourn,
to the throne of the Almighty. Within the and the top of Carmel
shall wither.'
confines of this holy and enviable country, 'the 'Akka, itself,
flanked by the 'glory of Lebanest of all the Prophets of God,' 'the Va le of
non,' and lying in full view of the 'sp lendor of
God's unsearchable Decree, the snow-white Carmel,' at the foot
of the hills which enclose
Spot, the Land of unfading splendor' was the the home of Jesus
Christ Himself, had been
Exile of Bag!!dad, of Constantinople and described by David as
'the Strong City,' desig-
Adrianople condemned to spend no less than a nated by Hosea as 'a
door ofhope,' and alluded
third of the allotted span of His life, and over to by Ezekiel as 'the
gate that looketh towards
half of the total period of His Mission. 'It is the East,' whereunto
'the glory of the God of
difficult,' declares 'Abdu'l-Baha, 'to under- Israel came from the
way of the East,' His voice
stand how Bahti'u'lltih could have been obliged 'like a noise of many
waters.' To it the Arabian
to leave Persia, and to pitch His tent in this Holy Prophet had referred
as 'a city in Syria to which
Land, but for the persecution of His enemies, God hath shown His
special mercy,' situated
His banishment and exile.' 'betwixt two
mountains ... in the middle of a
Indeed such a consummation, He assures us, meadow,' 'by the shore
of the sea . .. suspended

beneath the Throne,' 'white, whose whiteness is of water within its
gates; was flea-infested,
pleasing unto God.' 'Blessed the man,' He, damp and honey-combed
with gloomy, filthy
moreover, as confirmed by Baha'u'llah, had and tortuous lanes.
'According to what they
declared, 'that hath visited 'Akkd, and blessed say,' the Supreme Pen has
recorded in the
he that hath visited the visitor of 'Akkd.' Fur- LawJ:i-i-Sultan, 'it is

the most desolate of the
thermore, 'He that raiseth therein the call to cities of the world, the most unsightly of them in
prayer, his voice will be lifted up unto Paradise.' appearance, the most detestable in climate, and
And again: 'The poor of 'Akkd are the kings of the foulest in water. It is as though it were the
Paradise and the princes thereof A month in metropolis ofthe owl.' So putrid was its air that,
'Akkd is better than a thousand years else- according to a proverb, a bird when flying over
where.' Moreover, in a remarkable tradition, it would drop dead.
... which is recognized as an authentic utter- Explicit orders had been issued by the Sultan
ance of MuJ:iammad, .. . this significant predic- and his ministers to subject the exiles, who
tion has been made: 'All of them (the compan- were accused of having grievously erred and
ions of the Qa'im) shall be slain except One led others far astray, to the strictest
Who shall reach the plain of 'Akkd, the confinement. Hopes were confidently expres-
Banquet-Hall of God.' sed that the sentence of life-long imprisonment
Baha'u'llah Himself, as attested by Nabfl in pronounced against them would lead to their
his narrative, had, as far back as the first years eventual extermination. The farman of Sultan
of His banishment to Adrianople, alluded to 'Abdu'l-' Aziz, dated the fifth of Rabf'u'ththat same city in His LawJ:i-i-SayyaJ:i, designat- Thanf 1285 A.H. (July 26, 1868), not only
ing it as the 'Vale of Nabfl,' the word Nabfl condemned them to perpetual banishment, but
being equal in numerical value to that of stipulated their strict incarceration , and for-
'Akka. 'Upon Our arrival,' that Tablet had bade them to associate either with each other
predicted, 'We were welcomed with banners of or with the local inhabitants. The text of the
light, whereupon the Voice ofthe Spirit cried out farman itself was read publicly, soon after the
saying: "Soon will all that dwell on earth be arrival of the exiles, in the principal mosque of
enlisted under these banners."' the city as a warning to the population . .. .
The banishment, lasting no less than Having, after a miserable voyage, disemtwenty-four years, to which two Oriental

barked at 'Akka, all the exiles, men, women
despots had, in their implacable enmity and and children, were, under
the eyes of a curious
short-sightedness, combined to condemn and callous population
that had assembled at
Baha'u'llah, will go down in history as a period the port to behold the
'God of the Persians,'
which witnessed a miraculous and truly conducted to the army
barracks, where they
revolutionizing change in the circumstances were locked in, and
sentinels detailed to guard
attending the life and activities of the Exile them. 'The first night,'
Baha'u'llah testifies in
Himself, will be chiefly remembered for the the LawJ:i-i-Ra'is, 'all
were deprived of either
widespread recrudescence of persecution, food or drink ... They
even begged for water,
intermittent but singularly cruel, throughout and were refused.' So
filthy and brackish was
His native country and the simultaneous the water in the pool of
the courtyard that no
increase in the number of His followers, and, one could drink it.
Three loaves of black and
lastly, for an enormous extension in the range salty bread were
assigned to each, which they
and volume of His writings .... were later permitted to
exchange, when
'Akka, the ancient Ptolemais, the St. Jean escorted by guards to the
market, for two of
d' Acre of the Crusaders, that had successfully better quality .
Subsequently they were allowed
defied the siege of Napoleon, had sunk, under a mere pittance as
substitute for the allotted
the Turks, to the level of a penal colony to dole of bread. All fell
sick, except two, shortly
which murderers, highway robbers and politi- after their arrival.
Malaria, dysentery, comcal agitators were consigned from all parts
bined with the sultry heat, added to their misof the Turkish empire. It was
girt about by a eries. Three succumbed, among them two
double system of ramparts; was inhabited by a brothers, who died the
same night, 'locked,' as
people whom Baha'u'ullah stigmatized as 'the testified by Baha'u'Uah,
'in each other's arms.'
generation of vipers'; was devoid of any source The carpet used by Him
He gave to be sold in

Two views of'Akka, described by David as 'the Strong City,' designated by Hosea as 'a door of
hope,' alluded co by Ezekiel as the place whereunto 'the glory of the God of Israel came from
the way of the East,' and referred to by Muf:iammad as being 'by the shore of the sea ...
suspended beneath the Throne,' 'whose whiteness is pleasing unto God.'

order to provide for their winding-sheets and burial. The paltry sum obtained after it had been auctioned was delivered to the guards, who had refused to bury them without first being paid the necessary expenses. Later, it was learned that, unwashed and unshrouded, they had buried them, without coffins, in the clothes they wore, though, as affirmed by Baha'u'llah, they were given twice the amount required for their burial. 'None,' He Himself has written, 'knoweth what befell Us, except God, the Almighty, the All-Knowing . .. From the foundation of the world until the present day a cruelty such as this hath neither been seen nor heard of' 'He hath, during the greater part of His life,' He, referring to Himself, has, moreover, recorded, 'been sore-tried in the clutches of His enemies. His sufferings have now reached their culmination in this afflictive

Nor was this the full measure of the afflictions endured by the Prisoner of 'Akka and His fellow-exiles. Four months after this tragic event a mobilization of Turkish troops necessitated the removal of Baha'u'llah and all who bore Him company from the barracks. He and His family were accordingly assigned the house of Malik, in the western quarter of the city, whence, after a brief stay of three months, they were moved by the authorities to the house of Khavvam which faced it , and from which, after a few months, they were again obliged to take up new quarters in the house of Rabi'ih, being finally transferred, four months later, to the house of 'Udf Khammar, which was so insufficient to their needs that in one of its rooms no less than thirteen persons of both sexes had to accommodate themselves. Some of the companions had to take up their resi-

Prison, into which His oppressors have so
unjustly thrown Him.'

The few pilgrims who, despite the ban that
had been so rigidly imposed, managed to reach
the gates of the Prison-some of whom had
journeyed the entire distance from Persi a on
foot-had to content themselves with a fleeting
glimpse of the face of the Prisoner, as they
stood, beyond the second moat, facing the
window of His Prison. The very few who suc-
ceeded in penetrating into the city had, to their
great distress, to retrace their steps without
even beholding His countenance ....

To the galling weight of these tribulations
was now added the bitter grief of a sudden
tragedy-the premature loss of the noble, the
pious Mirza Mihdf, the Purest Branch ,
'Abdu'l-Baha's twenty-two year old brother,
an amanuensis of Baha'u'llah and a companion
of His exile from the days when, as a child, he
was brought from Tihriin to Ba_gbdad to join
his Father after His return from Sulay-
maniyyih. He was pacing the roof of the bar-
racks in the twilight, one evening, wrapped in
his customary devotions, when he fell through

dence in other houses, while the remainder were consigned to a caravanserai named the Khiin-i-' Aviimfd . Their strict confinement had hardly been mitigated, and the guards who had kept watch over them been dismissed, when an internal crisis , which had been brewing in the midst of the community, was brought to a sudden and catastrophic climax .... Though [Baha' u'lliih] Himself had stringently forbidden His followers . . . any retaliatory acts against their tormentors . . . seven of the companions clandestinely sought out and slew three of their persecutors ...

The consternation that seized an already oppressed community was indescribable.

Baha'u'llah's indignation knew no bounds.

'Were We,' He thus voices His emotions, in a Tablet revealed shortly after this act had been committed, 'to make mention of what befell Us, the heavens would be rent asunder and the mountains would crumble.'

'My captivity,' He wrote on another occasion, 'cannot harm Me. That which can harm Me is the conduct of those who love Me, who claim to be related to Me, and

the unguarded skylight onto a wooden crate, standing on the floor beneath , which pierced his ribs, and caused, twenty-two hours later, his death, on the 23rd of Rabf'u'l-Avval 1287 A.H. (June 23, 1870). His dying supplication was that his life might be accepted as a ransom for those who were prevented from attaining the presence of their Beloved . .. .

yet perpetrate what causeth My heart and My pen to groan.' And again: 'My captivity can bring on Me no shame. Nay, by My life, it conferreth on Me glory. That which can make Me ashamed is the conduct of such of My folto a grieving Father lowers as profess to love Me, yet in fact follow the Evil One.'

He was dictating His Tablets to His amanuensis when the governor, at the head of

Bahti'u'lltih's banishment to 'Akkti extended over a period of twenty-four years, from 31 August 1868 to 29May1892. This view, looking north-west, shows the Most Great Prison on the right and the citadel on the left. Jn June 1877 Bahti'u'lltih took up residence in Mazra 'ih ending His confinement within the walls of the prison city.

his troops, with drawn swords, surrounded His house . The entire populace, as well as the military authorities, were in a state of great agitation. The shouts and clamor of the people could be heard on all sides. Baha'u'llah was peremptorily summoned to the Governorate, interrogated, kept in custody the first night, with one of His sons, in a chamber in the Khan-i-Shavirdf, transferred for the following two nights to better quarters in that neighborhood , and allowed only after the lapse of

place?' When interrogated, He was asked to state His name and that of the country from which He came. 'It is more manifest than the sun,' He answered. The same question was put to Him again, to which He gave the following reply: '/deem it not proper to mention it. Refer lo thefarmtin ofthe government which is in your possession.' Once agai n they, with marked deference , reiterated their request, whereupon Baha'u'llah spoke with majesty and power these words: 'My name is

Bahti'u'lltih (Light of
seventy hours to regain His home. ' Abdu'l- God), and My country is
Nur (Light). Be ye
Baha was thrown into prison and chained apprized of it.' Turning
then, to the Mufti, He
during the first night, after which He was addressed him words of
veiled rebuke, after
permitted to join His Father. Twenty-five which He spoke to the
entire gathering, in such
of the companions were cast into another vehement and exalted
language that none
prison and shackled, all of whom, except those made bold to answer Him.
Having quoted
responsible for that odious deed , whose verses from the
Suriy-i-Muluk, He , afterwards,
imprisonment lasted several years, were, afte r arose and left the
gathering. The Governor,
six days, moved to the Khan-i-Shavirdf, soon after, sent word that
He was at liberty to
and there placed, for six months, under return to His home , and
apologized for what
confinement. had occurred.
'Is it proper,' the Commandant of the city, A population, already
ill-disposed towards
turning to Baha'u'llah , after He had arrived at the exiles, was, after
such an incident, fired
the Governorate, boldly inquired , ' that some with uncontrollahle
animosity for all those who
of your followers should act in such a manner?' bore the name of the Faith
which those exiles
'If one ofyour soldiers,' was the swift rejoinder, professed. The charges of
impiety, atheism,
'were to commit a reprehensible act, would you terrorism and heresy were
openly and without
be held responsible, and be punished in his restraint flung into their
faces. 'Abbud, who

A partial view of the sea wall and fortifications of'Akka.
lived next door to Baha'u'llah, reinforced the was now setting in, a
reaction with which the
partition that separated his house from the period of Baha'u'llah's
banishment to 'Akka
dwelling of his now much-feared and suspected will ever remain
indissolubly associated.
Neighbor. Even the children of the imprisoned Such was the devotion
gradually kindled in

exiles, whenever they ventured to show themselves in the streets during those days, would be pursued, vilified and pelted with stones.

The cup of Baha'u'llah's tribulations was now filled to overflowing. A situation, greatly humiliating, full of anxieties and even perilous, His presence withcontinued to face the exiles, until the time, set by an inscrutable Will, at which the tide of misery and abasement began to ebb, signalizing a transformation in the fortunes of the Faith even more conspicuous than the revolutionary change effected during the latter years of Baha'u'llah's sojourn in Baghdad.

The gradual recognition by all elements of the population of Baha' u'llah 's complete innocence; the slow penetration of the true spirit of His teachings through the hard crust of their indifference and bigotry; the substitution of the sagacious and humane governor, AJ:imad Big Tawfiq, for one whose mind had been hopelessly poisoned against the Faith and its followers; the unremitting labors of 'Abdu'l-Baha, now in the full flower of His manhood, Who, through His contacts with the rank and file of the population, was increasingly demonstration of the heart of that governor, through his associaselves in the streets during those days, would tion with 'Abdu'l-Baha, and later through his perusal of the literature of the Faith, which mischief-makers, in the hope of angering him, had submitted for his consideration, that he invariably refused to enter out first removing his shoes, as a token of his respect for Him. It was even bruited about that his favoured counselors were those very exiles who were the followers of the Prisoner in his custody. His own son he was wont to send to 'Abdu'l-Baha for instruction and enlightenment. It was on the occasion of a long-sought audience with Baha'u'llah that, in response to a request for permission to render Him some service, the suggestion was made to him to restore the aqueduct which for thirty years had been allowed to fall into disuse-a suggestion which he immediately arose to carry out. To the inflow of pilgrims, ... he offered scarcely any opposition, though the text of the imperial farman forbade their admission into the city.

Mu~tafa .Qiya Pasha, who became governor a few years later, had even gone so far as to intimate that his Prisoner was free to pass

strating His capacity to act as the shield of His Father; the providential dismissal of the officials who had been instrumental in prolonging the confinement of the innocent companions-all paved the way for the reaction that through its gates whenever He pleased, a suggestion which Baha'u'llah declined. Even the Mufti of 'Akka, Shaykh MaJ:imud, a man notorious for his bigotry, had been converted to the Faith, and, fired by his newborn

THE COMMEMORATION OF HISTORIC ANNIVERSARIES
57

Baha'u'llah's incarceration in the prison of'Akka, Nab{[attests, extended from 31 August 1868to13 October 1870, a period oftwo years, two months and five days. After nine years He was permitted to move beyond the walls of the city. On the left, above, is seen the entrance to Baha'u' /!ah' s room in the prison; below is a view of its interior.

enthusiasm, made a compilation of the MuJ:iammadan traditions related to' Akka. Nor were the occasionally unsympathetic governors, despatched to that city, able, despite the arbitrary power they wielded, to check the outbreak of an epidemic forces which were carrying the Author of the Faith towards His virtual emancipation and the ultimate accomplishment of His purpose. Men of letters, and even ' ulamas residing in Syria, were moved, as the years rolled by, to voice their recognition of Baha'u ' llah's rising greatness and power. 'Aziz Pasha, who, in Adrianople, had evinced a profound attachment to 'Abdu'l-Baha, and had in the mean-

mar, on the construction of which so much wealth had been lavished , while Bahii'u'llah lay imprisoned in the barracks, and which its owner had precipitately abandoned with his family owing to the disease , was rented and later purchased for Him-a dwelling-place which He characterized as the 'lofty mansion,' the spot which 'God hath ordained as the most sublime vision of mankind.' ...

The drastic farman of Sultan 'Abdu' l-'Aziz, though officially unrepealed, had by now become a dead letter. Though Baha'u'llah was still nominally a prisoner, 'the doors of majesty

time been promoted to the rank of Vali, twice in the words of visited' Akka for the express purpose of paying his respects to Baha'u'llah, and to renew his friendship with One Whom he had learned to admire and revere.

Though Baha'u'llah Himself practically never granted personal interviews, as He had been used to do in Ba~dad , yet such was the influence He now wielded that the inhabitants openly asserted that the noticeable improvement in the climate and water of their city was directly attributable to His continued presence in their midst. The very designations by which they chose to refer to him, such as the 'august leader,' and 'his highness' bespoke the reverence with which He inspired them. On one occasion, a European general who, together with the governor, was granted an audience by Him, was so impressed that he ' remained kneeling on the ground near the door.' Shaykh 'Aliy-i-Miri, the Mufti of' Akka, had even, at the suggestion of' Abdu'l-Baha, to plead insistently that He might permit the termination of His nine-year confinement within the walls of the prison-city, before He would consent to

Palestine,' He moreover has written, 'envied His influence and power. Governors and muti~arrifs, generals and local officials, would humbly request the honor of attaining His presence-a request to which He seldom acceded.'

It was in that same mansion that the distinguished Orientalist, Prof. E . G. Browne of Cambridge, was granted his four successive interviews with Baha'u'llah, during the five days he was His guest at Bahji (April 15-20, 1890), interviews immortalized by the Exile's historic declaration that 'these fruitless strifes, these ruinous wars shall pass away and the "Most Great Peace" shall come.' ...

In that same year Baha'u'llah's tent, the 'Tabernacle of Glory,' was raised on Mt. Carmel, 'the Hill of God and His Vineyard,' the home of Elijah, extolled by Isaiah as the 'mountain of the Lord,' to which 'all nations shall flow.' Four times He visited Haifa, His last visit being no less than three months long .

In the course of one of these visits, when His tent was pitched in the

vicinity of the Carmelite
leave its gates. The garden ofNa'mayn, a small Monastery, He, the 'Lord of the Vineyard,'
island, situated in the middle of a river to the revealed the Tablet of Carmel, remarkable for
east of the city, honored with the appellation of its allusions and prophecies. On another occa-
Ric;lviin, and designated by Him the 'New sion He pointed out Himself to 'Abdu'l-Baha,
Jerusalem' and 'Our Verdant Isle,' had, as He stood on the slopes of that mountain, the
together with the residence of 'Abdu'llah site which was to serve as the permanent
Pasha,-rented and prepared for Him by resting-place of the Bab, and on which a
'Abdu'l-Baha, and situated a few miles north befitting mausoleum was later to be erected .
of 'Akka- become by now the favorite ... 'Su/fan 'Abdu'l-'A z fz,' Baha'u'llah is
retreats of One Who, for almost a decade, had reported by one of His fellow-exiles to have
not set foot beyond the city walls, and Whose stated, 'banished Us to this country in the greatsole exercise had been to pace, in monotonous
est abasement, and since his object was to derepetition, the floor of His bed-chamber. stroy Us and humble Us, whenever the means of
Two years later the palace of '0di Kham- glory and ease presented themselves, We did not

Many of Baha'u'llah's companions were, for a time, consigned to a caravansarai in 'Akka
named the Khan-i- 'A vam(d (Inn of the Pillars), a structure built in 1785. The Baha'(s lived
mostly in the western and southern wings on the top floor. One of the rooms was occupied by
'Abdu'l-Baha. The caravansarai became the first Bahri'(pilgrim house of the Holy Land.

reject them .' 'Now, praise be to God,' He, embrace, seem to fall into three distinct
moreover, as reported by Nabfl in his narra- categories. The first comprises those writings
tive, once remarked, 'it has reached the point which constitute the sequel to the proclamawhen all the people of these regions are mani- tion of His mission in Adrianople. The second
festing their submissiveness unto Us.' ... includes the laws and ordinances of His Dis-

'His enemies,' 'Abdu' l-Baha, referring to this same theme, has written, 'intended that His imprisonment should completely destroy and annihilate the blessed Cause, but this prison was, in reality, of the greatest assistance, and became the means of its development. ' '. .. This illustrious Being,' He, moreover has affirmed, 'uplifted His Cause in the Most Great Prison. From this Prison His light was shed abroad; His fame conquered the world, and the proclamation of His glory reached the East and the West.' 'His light at first had been a star; now it became a mighty sun. ' 'Until our time,' He, morever has affirmed, 'no such thing has ever occurred.' Little wonder that, in view of so remarkable a reversal in the circumstances attending the twenty-four years of His banishment to 'Akka, Baha'u'llah Himself should have penned these weighty words: 'The Almighty . .. hath transformed this Prison-House into the Most Exalted Paradise, the Heaven of Heavens.' ... The writings of Baha'u'llah during this period, as we survey the vast field which they were commanded, yet

pensation, which, for the most part, have been recorded in the Kitab-i-Aqdas, His Most Holy Book. To the third must be assigned those Tablets which partly enunciate and partly reaffirm the fundamental tenets and principles underlying that Dispensation.

The Proclamation of His Mission had been, as already observed, directed particularly to the kings of the earth, who, by virtue of the power and authority they wielded, were vested with a peculiar and inescapable responsibility for the destinies of their subjects. It was to these kings, as well as to the world's religious leaders, who exercised a no less pervasive influence on the mass of their followers, that the Prisoner of 'Akka directed His appeals, warnings, and exhortations during the first years of His incarceration in that city. ' Upon Our arrival at this Prison, ' He Himself affirms, 'We purposed to transmit to the kings the messages of their Lord, the Mighty, the All-Praised. Though We have transmitted to them, in several Tablets, that which We

We do it once again, as a token of God's grace.' the prison-fortress of 'Akka. Kings and
To the kings of the earth, both in the East emperors, severally and collectively; the chief
and in the West, both Christian and Muslim, magistrates of the Republics of the American
who had already been collectively admonished continent; ministers and ambassadors; the
and warned in the Suriy-i-Muluk revealed in Sovereign Pontiff himself; the Vicar of the
Adrianople, and had been so vehemently Prophet of Islam; the royal Trustee of the
summoned by the Bab, in the opening chapter Kingdom of the Hidden Imam; the monarchs
of the Qayyumu'l-Asma', on the very night of of Christendom, its patriarchs, archbishops,
the Declaration of His Mission, Baha' u'llah, bishops, priests and monks; the recognized
during the darkest days of His confinement in leaders of both the Sunni and Shi' ah sacerdotal
'Akka, addressed some of the noblest passages orders; the high priests of the Zoroastrian
of His Most Holy Book . In these passages He religion; the philosophers, the ecclesiastical
called upon them to take fast hold of the' Most leaders, the wise men and the inhabitants of
Great Law'; proclaimed Himself to be 'the Constantinople-that proud seat of both the
King of Kings' and 'the Desire of all Nations'; Sultanate and the Caliphate;
the entire comdeclared them to be His 'vassals' and 'emblems pany of the professed adherents of the Zoroasof His sovereignty'; disclaimed any intention of trian, the Jewish, the Christian and Muslim
laying hands on their kingdoms; bade them Faiths; the people of the Bayan; the wise men
forsake their palaces, and hasten to gain admit- of the world, its men of letters, its poets, its
tance into His Kingdom; extolled the king who mystics, its tradesmen, the elected representawould arise to aid His Cause as 'the very eye of tives of its peoples; His own countrymen-all
mankind'; and finally arraigned them for the have , at one time or another, in books, Episthings which had befallen Him at their tles, and Tablets, been brought directly within
hands .... the purview of the
exhortations, the warnings,
Such in sum are the salient features of the the appeals, the declarations and the
concluding utterances of that historic Procla- prophecies which constitute

the theme of His
mation, the opening notes of which were momentous summons to the
leaders of mansounded during the latter part of Baha' u'llah's kind-a summons
which stands unparalleled in
banishment to Adrianople, and which closed the annals of any previous
religion, and to
during the early years of His incarceration in which the messages directed
by the Prophet of

The Mansion of Bahj(, construcred by 'Ud(Khammar circa 1870, was characterized
by
Bah<i'u'//lih as the 'lofty mansion,' the spot which 'God hath ordained as the
most sublime
vision of mankind.' Bahj(literally means 'Delight.'

The Shrine of the Bab on Mount Carmel, the site of which Bahti'u'lltih pointed
out to
'Abdu'l-Bahti during the course of one of His visits to Haifa.

Islam to some of the rulers among His contem- will embrace the entire
planet, may well be
poraries alone offer a faint resemblance. regarded as the brightest
emanation of the
'Never since the beginning of the world,' mind of Baha ' u'llah, as the
Mother Book of
Baha'u'llah Himself affirms, 'hath the Message His Dispensation, and the
Charter of His New
been so openly proclaimed.' ... World Order.
Unique and stupendous as was this Procla- Revealed soon after
Baha'u'llah had been
mation, it proved to be but a prelude to a still transferred to the house of
'Udf Khammar
mightier revelation of the creative power of its (circa 1873) , at a time
when He was still
Author, and to what may well rank as the most encompassed by the
tribulations that had
signal act of His ministry-the promulgation of afflicted Him, through the
acts committed by
the Kitab-i-Aqdas. Alluded to in the Kitab-i- His enemies and the
professed adherents of
iqan; the principal repository of that Law His Faith, this Book, this
treasury enshrining
which the Prophet Isaiah had anticipated, and the priceless gems of His
Revelation, stands
which the writer of the Apocalypse had out, by virtue of the
principles it inculcates, the

described as the 'new heaven' and the 'new earth,' as 'the Tabernacle of Cod,' as the 'Holy City,' as the 'Bride,' the ' New Jerusalem com- unique and incompaing down from Cod,' this 'Most Holy Book,' among the world's sacred Scriptures .... whose provisions must remain inviolate for no future world civilizaless than a thousand years, and whose system its Author-at once the Judge, the Law-

giver, the Unifier and Redeemer of man- kind-announces to the kings of the earth the promulgation of the 'Most Great Law'; pro- nounces them to be His vassals; proclaims Himself the ' King of Kings'; disclaims any intention of laying hands on their kingdoms ; reserves for Himself the right to 'seize and pos- sess the hearts of men'; warns the world's ecclesiastical leaders not to weigh the God' with such standards as are current a mongst them; and affirms that the Book itself is the 'Unerring Balance' established amongst men . In it He formally ordains the institution of the 'House of Justice, ' defines its functions, fixes its revenues, and designates its members as the 'Men of Justice,' the 'Deputies of God,' the 'Trustees of the All-Merciful,' alludes to the future Center of His Covenant, and invests

administrative institutions it ordains and the function with which it invests the appointed Successor of its Author, rable

In this Charter of the tion

ishment of subsidiary ordinances designed to supplement the provisions of His Most Holy Book. These were recorded in unnumbered Tablets, which He continued to reveal until the last days of His earthly life, among which the 'Ishraqat' (Splendors), the 'Bisharat' (Glad Tidings), the 'Tarazat' (Ornaments), the 'Tajalliyat' (Effulgences) , the 'Kalimat-i Firdawsfyyih' (Words of Paradise) , the 'Law!)-i-Aqdas' (Most Holy Tablet), the 'Law!)-i-Dunya' (Tablet of the World), the ' Law!)-i-Maqsud' (Tablet of Maqsud), are the most noteworthy. These Tablets-mighty and indefatigable pen-must final effusions of His rank among the choicest fruits which His mind has yielded, and mark the consummation of His forty -year-long ministry . ..

Nor should a review of the outstanding fea -

Him with the right of interpreti ng His holy tures of Baha' u'llah 's writings during the latter
Writ; anticipates by implication the institution part of His banishment to ' Akka fail to include
of Guardianship; bears witness to the a reference to the Law!)-i-J:Iikmat (Tablet of
revolutionizing effect of His World Order; Wisdom), in which He sets forth the fundaenunci ates the doctrine of the 'Most Great mentals of true philosophy, or to the Tablet of
infallibility' of the Manifestation of God; Visitation revealed in honor of the Imam
asserts th is infallibility to be the inherent and J:Iusayn, whose praises He celebrates in glowexclusive right of the Prophet; and rules out the ing language; or to the 'Questions and Anpossibi lity of the appearance of another Man- swers' which elucidates the laws and ordiifes tation ere the lapse of at least one thousand nances of the Kitab-i-Aqdas; or to the 'Law!)-
years . ... i-Burhan' (Tablet of the Proof) in which the
The laws and ordinances that constitute the acts perpetrated by Shaykh Mu!)ammadmajor theme of this Book, Baha'u'llah, Baqir, surnamed 'Dhi'b' (Wolf), and Mfr
moreover , has specifically characterized as 'the Mu!)ammad-l;lusayn, the Imam-Jum' ih of
breath of life unto all created things,' as 'the I~fahan, surnamed' Raqsha' (She-Serpent) , are
mightiest stronghold,' as the 'fruits' of H is severely condemned; or to the Law!)-i-Karmil
' Tree,' as 'the highest means for the main- (Tablet of Carmel) in which the Author
tenance of order in the world and the security of significantly makes mention of 'the City of God
its peoples,' as 'the lamps of His wisdom and that hath descended from heaven,' and
loving-providence,' as 'the sweet smelling savor prophesies that 'erelong will God sail His Ark'
of His garment,' as the 'keys' of His 'm ercy' to upon that mountain , and 'will manifest the peo-
His creatures. 'This Book,' He Himself ple of Ba ha.' Finally, mention must be made of
testifies, 'is a heaven which We have adorned His Epistle to Shaykh Mu!)ammad-Taqf, surwith the stars of Our commandments and pro- named 'Ibn-i-Dhi' b' (Son of the Wolf) , the last
hibitions.' . .. outstanding Tablet revealed by the pen of
The formulation by Baha'u ' llah , in His Baha'u'llah, in which He calls upon that
Kitab- i- Aqdas, of the fundam ental laws of His rapacious priest to repent

of his acts, quotes
Dispensation was fo llowed, as His Mission some of the most characteristic and celebrated
drew to a close, by the enunciation of certain passages of His own writings, and adduces
precepts and principles which lie at the very proofs establishing the validity of His Cause .
core of His Faith, by the reaffirmation of truths With this book , revealed about one year
He had previously procl aimed, by the elabora- prior to His ascension, the prodigious
tion and elucid ation of some of the laws He had achievement as author of a hundred volumes,
a lready laid dow n, by the revelation of further repositories of the priceless pearls of His Reveprophecies and warni ngs, and by the establ-
lation, may be said to have practically termi-

nated- volumes replete with unnumbered and humanitarian spheres of human activity.
exhortations, revolutionizing principles, ' We, verily,' wrote Baha'u'llah, surveying, in
world-shaping laws and ordinances, dire warn- the evening of His life, from His Most Great
ings and portentous prophecies, with soul- Prison, the entire range of this vast and weighty
uplifting prayers and meditations, illuminating Revelation , 'have not fallen short of Our duty to
commentaries and interpretations, impas- exhort men, and to deliver that whereunto I was
sioned discourses and homilies, all inter- bidden by God, the Almighty, the All-Praised.'
spersed with either addresses or references to 'Is there any excuse,' He further has stated, 'left
kings, to emperors and to ministers, of both the for any one in this Revelation? No, by God, the
East and the West, to ecclesiastics of divers Lord of th e Mighty Throne! My signs have
denominations, and to leaders in the intellec- encompassed the earth, and my power
tual, political, literary, mystical, commercial enveloped all mankind.'

2. EXCERPT FROM THE MESSAGE OF THE UNIVERSAL HOUSE OF JUSTICE TO THE ANNUAL CONVENTIONS OF ALL NATIONAL SPIRITUAL ASSEMBLIES

IN EARLY DAYS OF JUNE 1877 BAHA'U 'LLAH LEFT CITY ' AKKA AND TOOK UP RESIDENCE IN
MAZRA'IH. TO MARK CENTENARY THIS TERMINATION CONFINEMENT ANCIENT BEAUTY

WITHIN WALLS PRISON CITY WE CALL UPON HIS FOLLOWERS ALL LANDS DEVOTE NINE-TEEN DAY FEAST OF NOR COMMEMORATION HISTORIC EVENT, REDEDICATING THEM-SELVES URGENT TASKS BEFORE THEM, SO THAT PENT-UP ENERGIES HIS PRECIOUS FAITH MAY BE RELEASED TO REACH EVER GREATER NUMBER SEEKING SOULS IN EVER WIDER CIRCLE THEIR FELLOW MEN.

(24 March 1977)

Aerial view of Mazra 'ih where Bahd'u'llah lived for two years, from June 1877 to September
1879. In the foreground may be seen recently developed gardens and plantings of citrus and
ornamental trees; April 1979.

3. THE COMMEMORATION AT THE WORLD CENTRE OF THE CENTENARY OF THE TERMINATION OF BAHA'U'LLAH'S CONFINEMENT IN 'AKKA

'The remembrance of God and His praise, and the glory of God and His splendour, rest
upon Thee, 0 Thou who art His Beauty! I bear witness that the eye of creation hath never
gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath
an ocean oftribulations. At one time Thou wast in chains and fetters; at another Thou wast
threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all
men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the
All-Wise.'
BAHA'u'LLAH

In the early afternoon of Saturday, 11 June 1977 the pilgrims and the friends serving at the
World Centre made their way to Mazra'ih to visit the Mansion which' Abdu'l-Baha had rented a
century ago for the use of Baha'u'llah, His first residence after leaving the prison-city of' Akka.
While there, each was privileged to visit and offer prayers in the very room occupied by the
Blessed Beauty; later they repaired to the gardens at Bahjf.
Meanwhile the Hands of the Cause present in the Holy Land, the members of the Universal
House of Justice and the Counsellor members of the International Teaching Centre were paying
their respects to the memory of Baha'u'llah at the House of' Ab bud in' Akka and at the Garden of
Ric;lvan. The rooms Baha'u'llah had occupied were visited and prayers of

thanksgiving for His
release from confinement were offered in these Holy Places. They then journeyed north to
Mazra'ih for prayers at that Holy Spot, and afterwards joined the other friends in the J:Iaram-i-
Aqdas at Bahjf for the formal programme of the commemoration of this great event in the history
of the Heroic Age of the Cause.
Prayers were recited; 'Abdu'l-Baha's account of the end of Baha'u'llah's confinement and
Shoghi Effendi's narrative from God Passes By were read; and finally, just as the sun was casting
its last light over the Mediterranean, the friends made their way in the utmost reverence to the
Most Holy Shrine for the chanting of the Tablet of Visitation.

Hands of the Cause, the members of the Universal House ofJustice and Counsellor members
of the International Teaching Centre, photographed at the House of'Abbud in 'Akka where
they gathered on 1 I June 1977 to commemorate the centenary of the termination of
Baha'u' llah' s confinement in the prison city. Amatu' I-Bahri Rul]fyyih Khdnum is seen seated
in the centre of the first row.

PART THREE

INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES 1976-1979

I
THE FIRST VISIT BY A BAHA'I REIGNING MONARCH TO THE RESTING PLACE OF SHOGHI EFFENDI

Cablegram of the Universal House of Justice to all National Spiritual Assemblies,
dated 10 October 1976

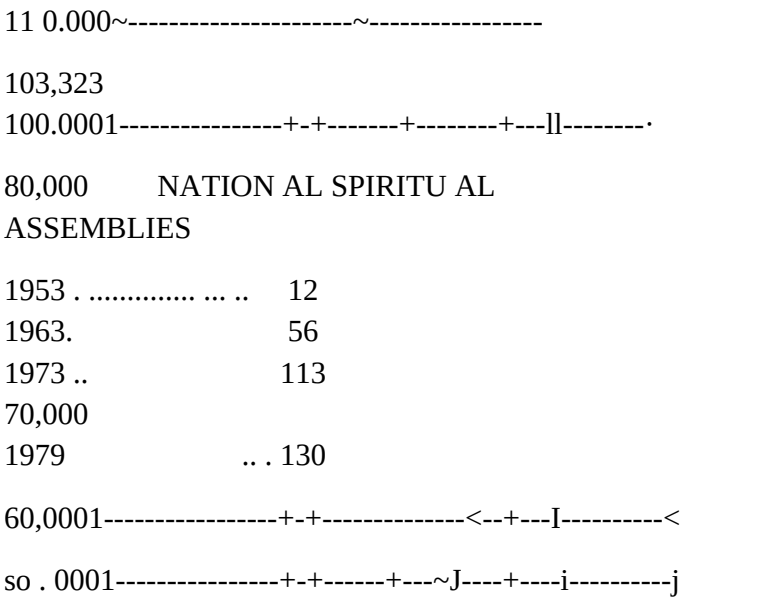
WITH FEELINGS IMMENSE ELATION ANNOUNCE BAHAI COMMUNITIES ALL CONTINENTS JOYFUL NEWS FIRST VISIT BY BAHAI REIGNING MONARCH TO RESTING PLACE BELOVED SHOGHI EFFENDI WELL NIGH NINETEEN YEARS FOLLOWING HIS PASSING STOP HIS HIGHNESS MALIETOA TANUMAFILI II OF WESTERN SAMOA COURSE HIS RECENT VISIT LONDON ATTAINED THIS INESTIMABLE BOUNTY STOP HIS HIGHNESS ACCOMPANIED BY SMALL DELEGATION FRIENDS HEADED BY HANDCAUSE GIACHERY INCLUDING HANDS CAUSE KHADEM VARQA AND FIVE' MEMBERS NATIONAL ASSEMBLY UNITED KINGDOM PROCEEDED CEMETERY PARTICIPATED DEEPLY MOVING HIGHLY DIGNIFIED VISITA-

TION RESTING PLACE SIGN GOD ON EARTH WHOSE LIFELONG HEROIC LABOURS ACHIEVED WORLDWIDE SPREAD GLORIOUS CAUSE BAHAULLAH STOP FOLLOWING PRAYERS DEVOTIONS AND EXPRESSIONS APPRECIATION GRATITUDE BY HIS HIGHNESS HE MET WITH RADIANT SPIRIT LARGE GATHERING BELIEVERS ASSEMBLED PRECINCTS GRAVE TO WELCOME HIM AND TO WHOM HE CONVEYED GREETINGS HIS FELLOW SAMOAN BAHAIS AND HIS HOPE GROWTH FAITH FROM STRENGTH TO STRENGTH ALL OVER WORLD STOP IN HOLY LAND SYNCHRONIZING WITH THESE EVENTS HANDS CAUSE OTHER MEMBERS INTERN A TJONAL TEACHING CENTRE JOINED MEMBERS HOUSE JUSTICE SPECIAL VISIT BAHJI WHERE FERVENT PRAYERS WERE OFFERED SACRED THRESHOLD MOST HOLY SHRINE JN THANKSGIVING HIGHLY SIGNIFICANT DEVELOPMENT WHICH REPRESENTS PRELUDE TO FULFILMENT LONG CHERISHED DESIRE ABDUL-BAHA AND SHOGHI EFFENDI WITNESS PILGRIM KINGS PAY THEIR HUMBLE TRIBUTE AT HOLY SHRINES FOUNDERS OUR FAITH IN SPIRITUAL HEART PLANET STOP FERVENTLY PRAYING THIS JOYOUS NEWS WILL STRENGTHEN RESOLVE SUPPORTERS MOST GREAT NAME EVERY LAND REDOUBLE THEIR EFFORTS TO FORGE AHEAD HOWEVER ARDUOUS THE TASKS HOWEVER SEEMINGLY INSURMOUNTABLE THE OBSTACLES UNTIL EVERY GOAL WORLDWIDE PLAN IS SPEEDILY AND FULLY CONSUMMATED.

UNIVERSAL HOUSE OF JUSTICE

His Highness Malietoa Tanumafili II of Western Samoa; the Hands of the Cause Ugo
Giachery, Dhikrul!ah Khadem and 'Alf Muf:tammad Varqa; representatives of the National
Sp iritual Assembly of the United Kingdom and others of the delegation who visited the resting
place of Shoghi Effendi on 12 September 1976.
Later information confirms that there were six. The visit took place on 12 September 1976.

THE GROWTH OF THE BAHA'i FAITH
1953-1979



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TEN-Y EA R CR USADE NI N E-YEAR PLAN
FIVE-YEAR PLA N
1 953- 1 963 1964-1973
19 74- 197 9
II
THE FIVE YEAR INTERNATIONAL
TEACHING PLAN 1974-1979

1. THE COMPLETION OF THE FIVE YEAR INTERNATIONAL TEACHING PLAN

IN its Naw-Ruz message to the Baha'fs of the world the Universal Ho use of Justice stated: 'The teaching victories in that Plan have been truly prodigious; the points of li ght, those localities where the Promised One is recognized, have increased from sixty-nine thousand five hundred to over ninety-six thousand; 1 the number of Local Spiritual Assemb lies has grown from seventee n thousand to over twenty-five thousand; 1 e ighteen new National Spiritua l Assemblies have been formed.

'Beyond the expansion of the community, vi tal as it is, the Five Year Plan wit nessed great progress in the spiritual development of the friends, the growing maturity and wisdom of Local and National Asse mblies, and in the degree to which Baha'i communities e mbody the distinguishing characteristics of Baha'i life and att ract, by their unity , their steadfast ness, their radiance and good reputation, the interest and eventual wholehearted support of their fe llow citizens. This is the magnet which will attract the masses to the Cause of God, and the leaven that will transform human society.'

In that sa me message the House of Justice pointed out that during the first two yea rs of the newly-launched Seven Year Plan efforts should be exerted by Natio nal Spiritual Asse mblies ' to attai n, where circumstances permit, any goals that may have had to remain un accomplished at the e nd of the Five Year Plan.'

This rep ort of the achieveme nts of the Five Year Plan, both at the World Ce ntre and throughout the Baha'i world , has been compiled by the Department of Statistics at the World Centre.

2. THE WORLD CENTRE

I. Continued Collation and Classification of the Sacred Texts

The original Tablets of Baha' u' ll ah a nd of ' Abd u'l-B aha, and 12,076 letters of Shoghi 'Abdu'l-B a ha, to gethe r with the o ri gin al letters of Shoghi Effe ndi, now at the World Centre number so me 13 ,629 , of which nearly 3,335 are Tablets of Baha'u 'llah, 7,198 Tablets of 'Abd u'l-B aha , and 3,096 lette rs of Shoghi Effendi. Moreover, authenticated copies from the Writings of th e Faith availab le at the World Ce ntre, for which no o riginals have yet been received, numbe r 6,390 Tablets of Baha' u' ll ah, 16,632 Ta blets talling some 48 ,727 documents. These documents ha ve bee n studied and important passages from them have been extracted and classified . During the period under review, nine major compilations have been prepared an d circulated to Nation al Sp iritua l Asse mblies .

At 20 April 1979, the total number of localities is 103,323 and the number of Loca l Spiritual Assembl ies is 25,5 11.

2. The Preparation and Publication of Author-ized Translations of Three Compilations of Scripture:

(a) Tablets of B a ha' u' llah revealed after Baha, published in D ece mber 1978 in both cased a nd paper editions, contains passages translated by the G uardian and translations or retranslations made by Marzieh Gail or a

Selections from the Writings of 'A bdu'lthe Bab

(c) Selections from the works of

passages translated by Shoghi Effendi and quoted in his various works a re included in the compilation which was published in December 1976.

Kitab-i-Aqdas

(b) Prayers and extracts fr o m the Writings

'Abd u' l-Ba ha
committee at the World Centre appointed by
Tab lets of Baha'u'llcih revealed after the the House of Justice.
Kitcib-i-Aqdas was publi shed in June 1978. In 1977 the Universal House of Justice felt
The Universa l House of Justice appo inted its moved to call for the production of a compila-
Research Department to prepare the compila- tion of the writings of
Shoghi Effendi. Pubtio n, and Mr. Habib Taherzadeh , with the lished under the title Ca ll to the Nations, the
assistance of a committee at the World Centre , compilat ion was avai lab le for distribution in
was res ponsible for the translation of those August of th at yea r, in cased and paper ed i-
Tablets and passages from Tablets not trans- tions.
lated by Shoghi Effendi. Three volumes of the international record,
Selections from the Writings of the Bab, the The Baha'i World, published
under the supermost comprehensive selection of His Writings vision of the Universal House of Justice , were
yet produced in English, was also compiled by produced in the period under review, vol. XIV
th e R esearch Department and translated by (1963-1968) in February 1975 , vol. XV
Mr. Habib Taherzadeh with the ass istance of a (1968-1973) in August 1976 and vol. XVI
co mmittee at th e World Centre . A number of (1973-1976) in February 1979.

Three volumes of Sacred Text produced Three volumes of The Baha'i World (XIV,
under the supervision of the Universal XV and XVI) produced under the supervi-
House of Justice during the Five Year Plan. sion ofthe Universal House ofJustice during
A selection of the writings of Shoghi Effendi the Five Year Plan.
was also published under the title Call to the Nations.

Arrival offirst shipment of marble at the site of the Permanent Seat of the Universal House of
Justice; 28 December 1976. Commencement of the excavation was announced on 17 June
1975.

3. Initiation of the Construction of the Building

on Mount Carmel to Serve as the Seat of the Universal House of Justice

T his project, which ranks as the greatest single undertaking of the Five Year Plan , was initiated in February 197 4 with the acceptance of the design conceived by I:Iusayn Amfoat, who was named as architect for the building. A site office was established in the old Archives Building, and a Baha'i resident engineer was chosen by the architect to supervise on his behalf the construction of the building. Excavation of earth and stone amounting to over 65,000 cubic metres began in June 1975. In April 1976 a contract was signed with a firm in Italy, for the supply of over 3.000 tons of Pentelicon marble from Greece, to be carved and dressed in Italy at a cost of approximately six million dollars. This includes fac ing materia l for the exterior of the building and fifty-eight flut ed columns with Corinthian capitals.

In December 1976 the first shipment of finished marble was delivered to the building site. The major plans of the building were supplied by the architect in October 1976, and were submitted with specifications to a number of local contractin g firms for bids. A general contract was signed in January 1977, and he entered into a contract to be responsible for the reinforced concrete construction as well as to do the general supervision and coordination of the sub-contractors for the mechanical, e lectrica l and finishing works. Excavations for the foundations cominitiated in February 197 4 with the acceptance of the design conceived by I:Iusayn Amfoat, who was named as architect for the building. A site office was established in the old Archives Building, and a Baha'i resident engineer was chosen by the architect to supervise on his behalf the construction of the building. Excavation of earth and stone amounting to over 65,000 cubic metres began in June 1975. In April 1976 a contract was signed with a firm in Italy, for the supply of over 3.000 tons of Pentelicon marble from Greece, to be carved and dressed in Italy at a cost of approximately six million dollars. This includes fac ing materia l for the exterior of the building and fifty-eight flut ed columns with Corinthian capitals.

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At March 1978 construction had reached the level of the floor immediately above the council chamber, with related mechanical, e lectrical and finishing work well under way.

Over 2,200 tons of fin ished carved marble had already been delivered to the site. A contract had been signed with a French firm to install the marble on the building after the completion of the concrete shell.

Participants in the International Convention at the construction site for a ceremony in which a casket containing Dust from the Shrines of the Bab and Baha'u'llah was placed by Amatu'l-Baha Rul:if yyi h Khanum in a small niche which had been prepared in the building, high above the main entrance.

At April 1979 exterior concrete construction had been completed except for the enclosing tablature, main staircase, and the annex to the lower basement. The placing

of all marble
contractor residing in Haifa was chosen in cladding on the main structure and erection of

all columns and capitals has been completed and the placing of the entablature marble has commenced. Interior finishing work has begun and fabrication of doors and windows in Italian walnut as well as the plaster elements for cor- beautification of the garnices, mouldings and domed ceilings is pro- ceeding at suppliers' factories in Italy.

Retaining walls for the terraces behind the main building have been designed and drilling for , and placing, rock anchors to retain the the J:laram-iupper terraces has begun. It is foreseen that these terraces will be landscaped as a fitting background for the Seat of the Universal House of Justice. Plans for a separate building which will house the air-conditioning and heat- ing equipment, the electrical transformers and main control panels, as well as a parking garage for 44 cars, both to be built into the slope of Mount Carmel, earth-covered and landscaped, have now been finalized and work on these auxiliary buildings should commence shortly.

It is intended that the utilities building men- tioned above will also service the other build- ings to be built on the Arc.

It is hoped that the interior finishing of the

4. Further Extension and Beautification of the Gardens and Lands Surrounding the Holy Places

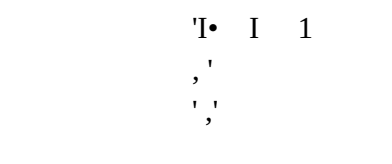
The extension and beautification of the gar- dens surrounding the Holy Places has been one of the World Centre goals in both the Nine and Five Year Plans, and it has been constantly pursued.

Two new gardens outside Aqdas and north of the Collins gate are in the initial stages of development: one immediately adjacent to the little house of the beloved Guardian which he used when planning and creating the gardens of the J:Iaram-i-Aqdas, and the other on the opposite side of the path leading to the northern gate of the property.

In Haifa, the informal gardens on the upper slopes of the mountain facing the Shrine of the Bab have been further extended and beautified.

The pastoral setting of Mazra'ih has been beautified through the planting of a flower garden on the eastern side of the Mansion and the creation of an extensive

orchard of various
Seat, the terrace walls and the auxiliary build- kinds of citrus trees, an avocado grove and
ings will all be completed by Ric;lvan 1980. other decorative fruit trees. A pathway divid-



Aerial view of the Shrine of Bahti'u'llah at Bahji illustrating the development of the gardens
surrounding it. In the foreground may be seen the new plantings in the areas on either side of
the long drive from the northern entrance to the Collins gate; April 1979.

ing the orchard has been bordered with ticipated in thirty-four
United Nations conferaraucaria trees, and the fences defining the ences,
congresses, and seminars, in seventyland blaze with plantings of colourful
bougain- two regular sessions of the Economic and
villaea. Social Council or its
commissions , committees
and other associated or related bodies, and in
the special session of the United Nations Gen-

5. Continued Strengthening of the Relationship

eral Assembly devoted to disarmament. About
between the Baha'i International Commun- fifty statements, pamphlets, or reports were
ity and the United Nations
prepared and presented to the United Nations
The Baha'i International Community has between 197 4 and 1979. The following are
continued to furnish pertinent information on some of the conferences and other meetings
the Baha'i Faith to various permanent delega- sponsored by the United Nations in which the
tions to the United Nations, particularly to Baha'i International Community participated:
those of countries in which official recognition
of the Faith was being sought, and found many -Regional Consultation for Asia and the
opportunities to explain to the delegates, as Far East on the Integration of Women in
well as to members of the United Nations Sec- Development with Special
Reference to Popuretariat, how its interest in the goals of the lation

Factors; Bangkok, Thailand; 13-17
May 1974.
- Regional Seminar for Africa on the Integration of Women in Development with Special Reference to Population Factors; Addis Ababa, Ethiopia; 3-7 June 1974.
-Seminar on the Promotion and Protection of the Human Rights of National, Ethnic and Other Minorities; Ohrid, Yugoslavia; 25 June-8 July 1974.
- World Population Conference; Bucharest, Rumania; 19-30 August 1974.
-Interregional Seminar on National Machinery to Accelerate the Integration of Women in Development and to Eliminate Dismunity was able to point to the way of life crimination on Grounds of Sex; Ottawa, Canada; 4-17 September 1974.
- World Food Conference; Rome, Italy; 6-16 November 1974.
-Regional Seminar for Latin America on the Integration of Women in Development with Special Reference to Population Factors; Caracas, Venezuela; 28 April-2 May 1975.
-Regional Conference of Non-Governmental Organizations organized by the Office of Public Information of the United Nations in Cooperation with the Economic and Social

United Nations Charter was rooted in the Baha'i teachings, principles and laws , and how these present a lasting solution of the world's problems. In fact, through a series of public meetings and mailings of key statements, in addition to a widely circulated article on the Baha'i Faith and its activities at the United Nations appearing in the United Nations Secretariat News, some 10,000 members of the United Nations Secretariat, the United Nations Missions, and non-governmental organizations associated with the United Nations heard directly about the Faith.

Increasingly the Baha'i International Community was able to point to the way of life evolving in Baha'i communities aro und the world as an embodiment of the Baha'i teachings .

Since 1974 the Baha'i International Community added to its existing consultative status with the United Nations Economic and Social Council (ECOSOC), and its association with the United Nations Department of Public Information , two new relationships-an association with the United Nations Environment Programme (UNEP) , with headquarters

in Nairobi, begun in 1974 which resulted in the Commission for Asia and the Pacific; Bangappointment of al'! accredited representative in kok, Thailand; 27-29 May 1975.
Nairobi to serve as liaison with UNEP; and, on -Regional Preparatory Conference on
8 March 1976, consultative status with the Human Settlements for Asia, the Pacific, and
United Nations Children's Fund (UNICEF), Western Asia; Tihran, fran; 14-19 June 1975.
an affiliation which promises to offer many - World Conference of the International
opportunities for closer ties between the Baha'i Women's Year; Mexico City, Mexico; 19
world community and the United Nations. June-2 July 1975 .
The Baha'i International Community par- - Regional Preparatory Conference on

United Nations Seminar on Participation of Women in Development, Kathmandu, Nepal;
15-22 February 1977. Counsellor Zena Sorabjee (centre), and Dr. Penelope Walker (right),
represented the Bah{/{ International Community.

Human Settlements for Africa; Cairo , Egypt; - United Nations Conference on
21-26 June 1975. Desertification; Nairobi ,
Kenya; 29 August-9
-Latin American Regional Preparatory September 1977.
Conference for Habitat: the United Nations -Regional Conference on the Implementa-
Conference on Human Settlements; Caracas, tion of National, Regional, and World Plans of
Venezuela; 30 June-4 July 1975. Action for the Integration of Women in
-Fifth United Nations Congress on the Development; Nouakchott, Mauritania; 27
Prevention of Crime and Treatment of September- 2 October 1977.
Offenders; Geneva, Switzerland; 1-15 Sep- - World Conference to Combat Racism and
tember 1975 . Racial Discrimination; Geneva, Switzerland;
-Seminar on the Participation of Women in 14-25 August 1978.
Econom ic, Social and Political Development: - United Nations Conference on Technical
Obstacles that Hinder their Integration; Cooperation among Developing Countries;

Buenos Aires, Argentina; 22-30 March 1976.
- Th ird Conference of the Econom ic Commission for Europe on Urban and Regional Research; Warsaw , Poland; 5-13 May 1976.
-Habitat: United Nations Conference on Human Settlements; Vancouver, Canada; 31 May-11June1976.
-Regional Seminar on Participation of Women in Political, Economic, and Socia l Development with Specia l Emphasis on Machinery to Accelerate the Integration of Women in Development; Kathmandu, Nepa l; 15-22 February 1977.
- United Nations Water Conference; Mar del Plata, Argentin a; 14-25 March 1977.
Buenos Aires, Argentina; 30 August-1 2 September 1978.
-International Conference on Primary Health Care; Alma Ata, U.S.S.R.; 6-1 2 September 1978.
-Seminar on National and Local Institutions for the Promotion and Protection of Human Rights; Geneva, Switzerland; 18-29 September 1978.
A detailed report of the act1v1t1es of the Baha'i International Commun ity appears in Part Three, section V, subsections 1 and 2 of this volume.

6. Constant Efforts to Protect the Faith from Persecution and to Free It from the Restraints Imposed by Religious Orthodoxy

Arab Boycott

Early in February 1975, through a misunderstanding as to the true nature and purpose of the Faith of Baha'u'llah, the Arab Boycott Office at its meeting in Cairo announced that the Baha'i Faith had been established and Baha'i work was quietly pursued. In other areas, however, which included upon Baha'i actlVltles. The Baha'is became free in principle to resume their activities, but provincial and local officials had discretionary powers which required the Baha'is to obtain from the Ministry of the Interior specifi c confirmation of the lifting of the ban before permitting the resumption of Baha'i activities. In provinces where the local authorities did not object, Local Spiritual Assemblies were replaced on its black list. The decision of the Arab Boycott Office was subsequently modified.

ified to state that only the businesses of individual Baha'is and companies owned by them would be boycotted.

A statement was immediately released during the same month, through the Baha'i International Community in New York, explaining the position of the Faith on politics and the historical reasons why the World Centre of the Faith is in the Holy Land. It is hoped that these explanations have been helpful, and that the authorities in all Arab lands will increasingly appreciate the Teachings of our Faith which lay such stress on non-involvement in subversive activities and on loyalty and obedience to government.

Algeria

The Faith remains banned in Algeria , and no Baha'i institu tions exist there.

Burundi

The Faith was recognized in Burundi in the concluding months of the Nine Year Plan. In 1974 a reversal was experienced in the fortunes of the Faith in that country when the Egyptian charge d'affaires made inaccurate statements about the Faith to the newly-appointed Minister of Justice of Burundi, recommending that he seek authority from the Bujumbura itself, the activities of the friends continued to be restr icted. When approached, the Minister of the Interior promised that the requested permission would soon be issued.

We are glad to report that this was done, and normal Baha'i activities have been resumed in that country.

Congo

With the exception offive religious organizations, all other religious minorities, including the Baha'i Faith, were banned in this country during February 1978. Dr. 'Aziz Navidi is cursently in Brazzaville endeavouring to have the ban removed from the Baha'is, whose activities can in no way constitute a threat to the security of the State.

Egypt

Ever since the Decree of the former President of the United Arab Republic in 1960 banning all Baha'i activities, the friends in Egypt have been subjected to a series of interconrogations, arrests, imprisonments and fines, as well as abuse in the mass media of the country.

During the period under review , evidences of adverse as well as favourab le developments have been witnessed . On the one hand, after the Arab Boycott Office, at its meeting in Cairo during February 197 5,

resolved to blacklist the
President to repeal the former decree. This was
obtained, and the new decision was announced
on the radio and released as a news item in a
semi-official bulletin . The same bulletin also
published a harshly abusive article vilifying the
Faith as a dangerous political movement, the
text of the article being provided by the staff of
the Egyptian Embassy in Burundi.

At the request of the Universal House of
Justice and through the able intervention of
Dr. 'Aziz Na vi di, several representations were
made to the Government. In 1975 the Presi-
dent withdrew the ban that had been placed

Baha'is in Arab lands, the
Supreme Constituotional
Court of Egypt was summarily convened
and announced its dec ision that the 1960
Decree of President Nasser banning all Baha'i
activities in Egypt was entirely constitutional,
and therefore the application of the Baha'is for
annulment of the Decree was dismissed. On
the other hand, four other cases, long pending
before the local courts, either have been drop-
ped or are being allowed to reach their statu-
tory period of limitation and thus set aside ,
although the major court case against the
Baha'is, which was opened in Tanta, is still

unresolved. Efforts have repeatedly been
made, so far through appeals to President
Sadat and to several Ministers of State, to
explain the position of the Baha'is and to
request that the 1960 Decree be repealed , or at
least that its effect on the Baha'is be lessened ,
despite prior subso that the the civil rights of the believers, as
law-abiding citizens of the country , may be
restored and protected. It is hoped that the
rebuild these struca uthorities will soon realize the true aims and
purposes ofthe Faith and be sympathetic to the

preparation for the implementation of a town
planning scheme. Steps were taken immedi-
ately to register with the authorities the indigenous nation of the Baha'is that two of their most holy places in Shiraz had been unjustly and peremptorily demolished, mission to the authorities for protection of these properties. It is hoped that it will be possible in the future to tures on the same sites and with much of the original material , including exquisite fittings

appeals of the friends . and ornamentation which
fortunately have
been salvaged through the devoted efforts of
Indonesia
the local believers.
Although the ban imposed upon Baha' i
In June 1977, ne ar Gurgan, one of the
activity in Indonesia remains in force, it prodevoted friends, Mr. Ruhu'llah
Taymurfhibits only the operation of administrative
Muqaddam , was cruelly martyred, and his sisinstitutions; teaching has
continued quietly on
ter seriously injured. A court case was opened
an indiv idual basis and Baha'i publications in
aga inst the perpetrators, and the National
Indonesian languages have steadily increased .
Assembly hoped that the sense of justice of the
A number of enthusiastic and zealous new
authorities would not allow such an odious act
believers of Muslim background , knowledgeto remain unpunished.
able in the Qur'an and in Arabic literature ,
On 15 December 1978 , a cabled message
have entered the Faith; several are members of
was sent to ninety-three National Spiritual
prominent fam ilies. Fanatical elements reacted
Assemblies advising that the friends in Iran
unfavourably and, at their instigation , ten of
and most of the Holy Places in Tihran and
the new be lievers were condemned to five
Shiraz were in great peril, that homes were
years' imprisonment. While confined, they
being burned and looted, and that some of the
became much loved by other prisoners as well
Baha'fs were threatened with death and /or
as by their jailers. Some were sent to distant
forcibly made to recant their Faith. The
islands and were pleased that, by this forced
National Assemblies were requested to cable
move, the Message of God was carried to new
appeals to the Prime Minister of Iran expresplaces. Most of them have now been
released,
sing their concern and asking him to take
having completed their prison terms.
measures to safeguard the lives of the Baha'fs
Three believers from Indonesia embarked
and protect the Baha 'i Holy Places . Subseupon an interna tional
travel-teaching trip to
quent reports indicated that the persecutions

New Caledonia, where a large number of Indonesians reside , and this project was highly successful.

At the present time the friends are hoping that the authorities will recognize the position of the Baha'fs and will remove the restrictions imposed upon the operation of Baha'i administrative activities.

The Faith is still unrecognized in the land of its birth , and fanatical elements continue to instigate severe attacks against Baha'fs and their properties. In November 1975, the house of the maternal uncle of the Bab and the adjacent house where the Bab was born were destroyed on the pretext that the sites and the adjoining area had to be cleared of buildings in

were increasing ; that a total of 200 houses in Shiraz were burned; that famil ies were driven from their homes and threats made to their lives. Some of the Baha'fs were beaten , and, tragically, so me lost their lives. At one time 700 Baha'fs were homeless and their means of livelihood destroyed , and therefore a special fund was established to aid our stricken brethren in Iran.

The wave of persecutions continues, and the beloved friends and Holy Places in the Cradle of the Faith are still in great danger. Armed men of the revolutionary committees have confiscated documents, and seized and occupied the House of the Bab in Shiraz, the Sfyah-Chal , the Houses of Baha' u'llah in Tihran and Takur, the Houses of Quddus and

Hujjat, as well as many Local I:Ia'.?iratu'l-Quds. The Nawnahalan Company, which has been in operation for about sixty years, is likewise occupied , its accounts fro zen and its operations stopped. The National Spiritual Assembly of Iran has frequently appealed to the new authorities after the change of government, but

to ten years, and Baha'i properties, as well as properties of individual believers, were confiscated.

In July 197 5, a parti al amnesty reducing the terms of imprisonment by fifteen per cent was granted on the occasion of one of 'Iraq 's national events, to all

those in 'Iraqi prisons,
the results are still unknown.

'Iraq

In May 1970, the 'Iraqi Government issued a Decree disbanding all Baha'i institutions and banning all Baha'i activities. The attempts of the local friends to explain the Baha'i position to the authorities were of no avail. For nearly three years, although the authorities carefully watched the conduct of the Baha'is, nothing apparently gave cause for interference in their personal lives and the imposition of fresh restrictions.

In mid-December 1973, an incident occurred which sparked a fire of persecution and adversity in whose flames many of the dedicated Baha'is of 'Iraq were engulfed, and whose future course seems unpredictable. A teenage Shi'ih Muslim girl learned of the Faith from one of her Baha'i classmates and, with her older sister, became seriously interested in the teachings. When the Baha'i Faith was referred to during a discussion of religion in class in one of the Government schools in Ba~dad, the girl rose to her feet in defence of the Cause. When

including the Baha'is. The friends incarcerated are still in custody, although some improvement is reported in the conditions under which they are being held.

In December 1977, all properties belonging to individual believers were returned to them , but Baha'i properties and funds were turned over to the Ministry of the Interior for disposal.

During the period under review, several attempts have been made and are still under way to clear away any misunderstanding the authorities may have acquired abo ut the Faith.

It is hoped that the Government of 'Iraq will be assured of the innocence of the Baha'is, and will appreciate the true position of the Faith in its recognition of the divine origin of Islam and its injunction upon the believers to be loyal to government and to avoid any involvement in political or subversive activity.

Jordan

The National Spiritual Assembly here , in protracted negotiations with the authorities has clearly set forth the independent character of the laws and ordinances of the Faith and the

questioned by the teacher, she announced her belief in Baha'u'llah, an assertion which created a stir in the class. The students spoke of the incident the same day to their parents, among whom was the Minister of Education, who, the following day, ordered an investigation to be made, himself went to the school, dismissed the headm as ter, and, following the intervention of the Minister of the Interior, ordered the arrest of the girl and three Baha'i girls studying at that school. A chain of arrests, totalling almost fifty , followed in the course of the next few months. The trial began on 4 March 197 4 and, although the hearings of the court were postponed several times, its verdict exonerated the Baha'is. Dissatisfied with the verdict, the Revolutionary Council ordered the case of the Baha'is reopened in a military court. Twenty-nine Baha'is, both men and women, were eventually sentenced by this court to terms varying from life imprisonment to terms varying from life imprisonment

need for the believers to register themselves and their children as Baha'is, and for their institutions to conduct the Baha'i marriage ceremony.

Kampuchea (Cambodia)

Owing to the political situation here, all Baha'i activities had to be suspended, and there is no contact with the friends.

Laos

The uncertain political situation in Laos has brought pressure upon the friends, and upon the pioneers in particular, who as foreigners are conspicuous; all but two have been forced to leave the country. Activities of the urban Baha'is do not seem to be restricted, and the borders remain open to travellers, but comcase of the Baha'is reopened in a military munications between the Baha'is in rural areas court. Twenty-nine Baha'is, both men and and those in the city are restricted. In Vienwomen, were eventually sentenced by this tiane, the Baha'is have sustained their court to terms varying from life imprisonment activities, and are conducting children's classes

on a regular basis. A local J::Ia?iratu'l-Quds is presently being constructed adjoining the Temple site.

which had been banned, the Baha'is evinced exemplary steadfastness and constancy.

Upon the request of the authorities, a list of all Baha'i properties in the country was made

It is hoped that the authorities, who are now

reviewing the application of the Baha'is to be regarded as a religious community , will give a favourable response.

Mali

Although recognition of the Faith had been granted in Mali, the authorities decided in May 1976 to impose restrictions on Baha'i activities and suspended the decree of recognition. Dr. 'Aziz Navidi is in contact with the authorities to dispel the misgivings of high government officials about the Faith, and it is anticipated that, once again, the Faith will be recognized.

Uganda

In September 1977 , twenty-seven religious organizations were banned in this country. Among them was the Baha'i Faith . The National Spiritual Assembly and all the Local Assemblies had to suspend all their activities, while in the capital the resident Hand of the Ca use and other representatives of the Faith met with government officials to determine the extent of the implications of this ban . Although abused in many localities by their fellow-countrymen for belonging to a Faith and subm itted to them.

The recent change in the Ugandan government bids fair to allow the Baha'is to resume their activities in the heart of Africa.

Vietnam

After the change of government, the National Spiritual Assembly was functioning for some time, though in a very limited way.

However, this situation was short-lived. The authorities soon detained two members of the National Spiritual Assembly, confiscated the National J::Ia?iratu'l-Quds and changed it into an orphanage, and prevented the functioning of the Baha'i Administration. Appeals have been made to the authorities through the Baha'i International Community and other channels. It is hoped that these appeals will bring forth favourable results and that the beloved friends in Vietnam will again obtain their freedom of worship, a freedom which is guaranteed in the Vietnamese Constitution.

There are other countries where the Faith is restricted , but about which it is unwise to report.

7. The Holding of Eight International Teaching Conferences-From July 1976 to February

1977

These eight International Teaching Conferences were attended by a total of approximately 15,000 believers from all parts of the world.

Place and Date	The Hand of the Cause of God representing the Universal House of Justice	Number Attending
Helsinki, Finland 5- 8 July 1976	Ugo Giachery	950
Anchorage, Alaska 23-25 July 1976	H. Collis Featherstone	1,005
Paris, France 3 - 6 August 1976	Amatu'l-Baha Ruf:i.[yyih Khdnum	5,700
Nairobi, Kenya 15-17 Oct. 1976	William Sears	1,363
Hong Kong 27-30 Nov. 1976	'Alf-Akbar Furutan	506
Auckland, N. Z. 19-22 Jan. 1977	Abu'l-Qasim Faiz(	1,195
Bahia, Brazil 27-30 Jan . 1977	Enoch Olinga	1,300
Merida, Mexico 4 - 6 Feb. 1977	Paul Haney	2,000 plus

During the Helsinki Conference Dr. Giachery paid a courtesy call on Mr. T. Aura, the Mayor of Helsinki .

The Governor of Alaska sent a message of greeting to the Anchorage Conference which was read on his behalf by Lieutenant-Governor Lowell Thomas, Jr.

Mr. Kurt Waldheim, Secretary-General of

Justice by the National Spiritual Assembly of the Baha'is of the United Kingdom.

House of'Abdu'llah Pasha

The announcement by the Universal House of Justice of the acquisition of the House of ' Abdu'llah Pasha , in which 'Abdu'l-Baha lived for twelve years, was made on 14 January

the United Nations, sent a message to the Paris Conference which was read on his behalf by Governor of 'Akka Mr. Luc Van Bellinghen , Director of the United Nations Information Centre in Paris; this was the first occasion on which the United Nations through a high-ranking officer sent a message of goodwill to an international Baha'i conference.

The Hon. N. W. Munoko, the Minister for Works, addressed the Nairobi Conference.

The Auckland Conference was opened by His Excellency the Right Hon. Robert D. Muldoon, Prime Minister of New Zealand , and Sir Dove-Myer Robinson , the Mayor of Auckland.

His Excellency Roberto Santos, Gove rnor of the State of Bahia, opened that Conference.

The Hon . Dr. Francisco Luna Kan, Governor of Yucatan, himself a Mayan , opened the Merida Conference.

As the Baha'i world entered the second half of the Five Year Plan, these Conferences provided an opportunity for examination of its achievements and appraisal of its unaccomplished tasks.

1975. The purchase of this House, which derives its name from the who completed the House during the early decades of the last century, is a supplementary achievement of the Five Year Plan.

In September 1977 , the Universal House of Justice approved the plans for restoration preconference. pared by Mr. Ric;lvanu'llah Ashraf, a young Persian Baha'i architect, and the actual work was started in December 1977 by a team of Persian Baha'is with experience of reconstructing certain of the Holy Places in friin. Certain aspects of the project have been contracted and the work is progressing.

Preservation and Microfilming of Documents

Preservation of the Sacred Texts involves protecting them from acids from within as well as without the paper, and from the more usual deterioration factors .

Accordingly, extensive tests of the acidity of the Tablets and of their surroundings were made and the decision taken to remove them from the translucent and transparent folders and albums, which had developed dangerous acidity, and to place

A pictorial report of these Conferences appears elsewhere in this volume.

8. Supplementary Achievements

Protection of the Resting-Place of Shoghi Effendi

A further supplementary accomplishment during the first half of the Five Year Plan was announced by the Universal House of Justice in its cablegram of 5 February 197 5 to all National Spiritual Assemblies:

ANNOUNCE PURCHASE STRIP LAND GREAT NORTHERN LONDON CEMETERY FACING BELOVED GUARDIAN'S RESTING-PLACE ENSURING PROTECTION SACRED PLOT. PRAYERS GRATITUDE OFFERED DIVINE THRESHOLD.

The negotiations for this purchase were conducted on behalf of the Universal House of

INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES 83

At present, the letters received by the Guardian and already microfilmed are being transferred to acid-free storage. Other material will be treated when adequate storage space becomes available.

them in acid-free folders within acid-free storage boxes in which air could circulate freely.

All available Tablets have been transferred, after microfilming, and are being stored in dehumidified rooms. In all, some 10,500 documents from the Central Figures are now in acid-free storage. Additional Tablets still being received are placed in acid-free storage even before microfilming.

More than 2,000 of the Guardian's original letters having postscripts in his own hand have been similarly preserved, as well as his cables and draft manuscripts of his general letters and books.

Other historical documents similarly treated include handwritten manuscripts of several of Baha'u'llah's books, Nabfl's original notes, receipts written by 'Abdu'l-Baha, autographed photographs, notes by early amanuenses, copies of Tablets, and examples of calligraphy.

These letters have been indexed for Universal House of Justice retrieval on microfilm. The Master Subject Index and its related Names Index used for this purpose have been designed to provide a unified

indexing system for use
Microfilming of all available originals or ver- throughout the World Centre
when all materified copies of the Tablets of the Central Fig- ial is on microfilm .
ures of the Faith has been completed. Letters and papers
received by ' Abdu'l-
Great progress has been made with Baha are in process of being filmed.
microfilming of the letters of the beloved Filming of letters
received by the Guardian
Guardian. As all such items arrive at the World is proceeding.
Centre they will be microfilmed. Available All original film rolls are stored in a
documents associated with the history of the maximum-security depository and a copy of
Faith are also on film. each roll has been stored
in a depository in
Microfilming of the permanent letters and each of five different countries of the world for
statements of the Universal House of Justice is safekeeping.
up to date, and more than fourteen years of

A Baha'i worker prepares to read microfilmed documents. The preservation and microfilming
of historical material is a continuing concern of the Baha'i World Centre.

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The House of'Abdu'l-Bahli in 'A kka, which was His official residence from 1897 to 1908, was acquired in 1975. The building, known locally as
the house of'Abdu'llah Pasha, was the birthplace of Shoghi Effendi. Restoration of the house began in December 1977.

3. SUMMARY OF NATIONAL GOALS AND

ACCOMPLISHMENTS

1. National Spiritual Assemblies which were to make Plans to Accommodate the International Conferences of 1976/1977

Each of the National Spiritual Assemblies which served as host had a major and decisive role in making these Conferences successful. A detailed summary appears in section 7 under 'World Centre Goals'. See also the pictorial report, 'Arise!', elsewhere in this volume.

In addition , many countries held 'Satellite' teaching conferences or summer or winter schools before or after the International Conferences, which were attended by many of those travelling to attend the latter. These 'Satellite' events included two summer schools, an International Youth Conference, twenty-three National Teaching Conferences and one Regional Teaching Conference in Africa; four summer schools, one Native Council, and six-teen National Teaching Conferences in the Americas; one winter school and ten National Teaching Conferences in Asia and the Pacific; one summer school and seven National Teach-

approved a design prepared by Farfburz ~ahba , who has been retained as architect for this Temple . Working drawings are being prepared by Mr. ~ahba and the structural engineers in England.

On 27 February 1979 a cable was received stating that the necessary permit for the construction of the House of Worship had been issued by the authorities and that excavation of the area had begun.

A fuller report appears in Part Four, section V of this volume.

Samoa

In November 1975 , the National Spiritual Assembly of Samoa purchased a twelve-acre lot at an elevation of 1,800 feet, overlooking the city of Apia and not far from Vailima, the official residence of His Highness Malietoa Tanumafili II. His Highness visited the land and was delighted with its location . Most of the city of Apia can be seen from the site, and when the Temple has been erected it should be clearly visible from a wide area below.

ing Conferences in Australasia; and ten summer schools, two winter schools, and fifteen National Teaching Conferences in Europe.

2. Countries where the Construction of Mashriqu'l-Adhkars is to be Initiated

India

During the Ten Year Crusade, twenty-two acres of land in New Delhi were acquired for the Mashriqu'I-Adhkar, but this property was requisitioned by the Government for a green belt area. After several years of constant negotiation by the National Assembly, and upon viewing the beautiful design for the Temple, the Government agreed to release the entire twenty-two acres, as reported on 1 Feb-
concurrently. Sixruary 1978.

On the occasion of the All-Asia Baha'f Women's Conference in New Delhi , and at a special ceremony on 17 October 1977 at the Temple site , the Hand of the Cause Amatu'l-Baha RuJ:ifyyih Khanum laid the foundation stone for this important edifice.

The Universal House of Justice has

Mr. I:Iusayn Amanat was appointed as architect for the Temple at Ri<;ivan 1978. His design was submitted to the Universal House of Justice in September of that year and to His Highness Malietoa Tanumafili II shortly thereafter. When the design had been approved, plans were made for the laying of the foundation stone. This ceremony took place on the Temple site on 27 January 1979 with His Highness laying the stone. Amatu'l-Baha RuJ:ifyyih Khanum , the representative of the Universal House of Justice, participated by placing in a niche in the stone a small casket of dust from the Most Holy Shrine. More than 500 Baha'fs attended the ceremony and the Conference which was held concurrently. Sixteen national communities from all parts of the Pacific area were represented.

In February 1979 an additional one acre of land was acquired adjacent to the Temple site to the east to provide an approach to the Temple from the main road.

A fuller report appears in Part Four, section V of this volume.

iran

blies of Equatorial Guinea, Indonesia, and

Preliminary steps were to be adopted to pave the way for the eventual construction of the Mawriqu'l-Adhkar in Tihran, circumstances permitting.

Although difficulties have prevented the Baha'is in that country from actively engaging in this important project, a special committee has completed all drawings and details for the construction. The plans have been checked and made ready by an engineering firm in the United Kingdom, thus enabling immediate initiation of construction when circumstances permit.

3. National Spiritual Assemblies to be Established

In 1974 the number of National Spiritual Assemblies was 115

The Five Year Plan goal was to form 16

Thus calling for a total of 131

Total National Spiritual Assemblies , Ric;lvan 1979 130

GOALS ACHIEVED

Central and East Africa
Goal Achieved

1. Burundi 1978

Western Africa
Goal Achieved

Nepal had to be disbanded; and those of Mali and Somalia, which were goals of the Plan, could not be formed. However, it has been possible to form in 1977 and 1978 the National Spiritual Assemblies of the Marshall Islands and the Mariana Islands, respectively, and in the latter year two new National Spiritual Assemblies in the zone of Western Asia, making a total of eighteen National Spiritual Assemblies.

4. National Spiritual Assemblies to be Incorporated

FIVE YEAR PLAN

INCORPORATION

GOALS

Central and East Africa
Goal Achieved

Ethiopia In Process

Southern Africa
Goal Achieved

Reunion
Goal Achieved

South and West Africa
Goal Achieved

The Gambia
Goal Achieved

Mali Circumstances Permitting

Mauritania
Circumstances Permitting

Senegal
Goal Achieved

Sierra Leone
In Process

Upper Volta
Goal Achieved

2. Mauritania 1978 Central America
3. Niger 1975 French Antilles
Goal Achieved
4 . Senegal 1975 South America
5. Sierra Leone 1975 Surinam and
6. Togo 1975 French Guiana
Goal Achieved
7. Upper Volta 1977 North-eastern Asia
Central America Mariana Islands
Goal Achieved
8. French Antilles 1977 South-eastern Asia
Nonh America Hong Kong
Goal Achieved
9. The Bahamas 1978 Nepa!2
Circumstances Permitting
South America Singapore
Goal Achieved
10. Surinam and French Guiana 1977 Western Asia
Western Asia Turkey
Circumstances Permitting
11. Jordan 1975 Auslralasia
Australasia New Hebrides
Goal Achieved
12. The New Hebrides 1977 Europe
Europe Austria
Circumstances Permitting
13. Cyprus 1978 Cyprus
In Process
14. Greece 1977 Portugal
Goal Achieved
SUPPLEMENTARY ACHIEVEMENTS
SUPPLEMENTARY ACHIEVEMENTS American Samoa
Guyana
In the course of the Plan , because of local Caroline Islands
Nicaragua
circumstances, the National Spiritual Assem- Central African
1 First established in 1969, dissolved in 1972; re-established Empire
Tuvalu
1978. Goal achieved but
recognition withdrawn in 1975.
INTERNATIONAL SURVEY OF CURRENT BAHA'f ACTIVITIES
87
5. Baha'i Publishing Trusts to be Formed when they are taken into
account approximately fifty of the language achievements rep-
In 1974 the number of Baha'i Publishing
resent supplemental language achievements of
Trusts was 16

The Five Year Plan goal was to form an the Plan not covered by any goal. Ten additional languages were reported 'in process' and additional 6 no reports have yet reached the World Centre Thus calling for a total of 22 concerning progress in respect of eight of the Present number of Baha'i Publishing named language goals. Trusts 23 Because the purpose of these language goals TRUSTS ESTABLISHED PRIOR TO THE was to increase the availability of Baha'i litera- FIVE YEAR PLAN ture to friends and seekers, we have counted as Argentina Netherlands 'Publication ' circulation through newsletters Belgium Pakistan or mimeographed sheets, as well as publication Brazil Spain in book form. We have also listed languages Germany Sweden reported available on tape , as the specific goal India Taiwan was assigned to many countries of supplying Iran Uganda prayers and short excerpts from the Holy Texts Italy United Kingdom on tape for the friends to memorize in their Near East United States own languages.

A detailed list of language and literature TO BE FORMED DURING THE FIVE achievements of the Five Year Plan appears in YEAR PLAN the bibliographic section of this volume, Part Australia Achieved October 197 5 Six, section II , subsections 6 to 9. Fiji Islands Achieved March 1975 Japan Achieved June 1975 7. Properties to be Acquired Korea Achieved February 1976 A. National lja;iratu'l-Quds Malaysia Achieved February 1976 FIVE YEAR PLAN GOALS ASSIGNED Philippine Islands Achieved April 1979 Central and East Africa SUPPLEMENTARY ACHIEVEMENT Burundi In Process Norway Achieved February 1976 Somalia Circumstances

Permitting
Western Africa
6. Languages into which Baha'i Literature is to
Equatorial Guinea Circumstances
be Translated and Published and Those in
which Additional Publications are to be
Permitting
Mali Achieved
made
Mauritania Achieved
(See also ' Publication & Dissemination of
Niger Achieved
Baha'i Literature,' section 4 of 'S ummary of
Senegal Achieved
Accomplishments in Other Areas'.)
Sierra Leone Achieved
Named Goal s Achieved
Togo Achieved
Africa 42 137 Upper Volta
Achieved
Americas 15 76 Central America
Asia 38 62 Barbados
Achieved
Australasia 4 42 French Antilles
Achieved
Europe 30 40 North America
Invented Bahamas
Achieved
Languages 1 South America
129 358 Surinam Achieved
In addition to the languages named as goals, North-eastern Asia
many countries were assigned to translate and Eastern Carolina Is.
publish or record on tape Baha'i literature in (Ponape)
In Process
unspecified local languages used in their coun- Mariana Is.
tries. These are not shown in the table above; (Guam)
Achieved

Marshall ls. North-eastern Asia
(Majuro) Achieved Eastern Caroline ls.
Western Caro line Is. (Ponape)
Achieved
(Yap) In Process Mariana Is.
South-eastern Asia (Guam)
Achieved
Hong Kong Achieved Marshall ls .

Western Asia (Majuro)
Achieved
Jordan Achieved Western Caroline Is.
Australasia (Yap) In
Process
New Hebrides Achieved South Central Asia
New Zealand Bangladesh
Achieved
Cook Is. In Process South-eastern Asia
Europe Hong Kong
Achieved
Cyprus Achieved Australasia
Greece Achieved New Hebrides
(Efate) Achieved
SUPPLEMENTARY ACHIEVEMENTS New Zealand
French Guiana Puerto Rico Cook Is.
Achieved
The Gambia Tonga In
Process
Europe
B. National Temple Sites Cyprus
Achieved
Greece Achieved
FIVE YEAR PLAN GOALS ASSIGNED
Central and East Africa SUPPLEMENTARY ACHIEVEMENTS
Burundi In Process Burma
Soma lia Circumstances
Permitting
Zaire Achieved C. National Endowments
Southern Africa
Seychelles Achieved FIVE YEAR PLAN GOALS ASSIGNED
Western Africa Central and East Africa
Chad In Process Burundi In
Process
Equatorial Guinea Circumstances Somalia
Achieved
Permitting Zaire Achieved
Gambia, The Achieved Southern Africa
Mali Achieved Seychelles
Achieved
Mauritania Achieved Western Africa
Niger Circumstances Equatorial Guinea
Circumstances
Permitting Permitting
Nigeria Achieved Gambia, The
Achieved
Senegal Achieved Mali

Achieved
Sierra Leone Achieved Mauritania
Achieved
Togo Achieved Niger
Achieved
Upper Volta Achieved Senegal
Achieved
Central America Sierra Leone
Achieved
Barbados Achieved Togo
Achieved
French Upper Volta In
Process
Antilles In Process Central America
Puerto Rico Achieved Barbados In
Process
North America French Antilles In
Process
Bahamas Achieved Puerto Rico
Achieved
South America North America
Surinam Achieved Bahamas
Achieved

South America F. Local lfa'{.iratu'l-Quds
Surinam Achieved
Goal Achieved

Nonh-eastern Asia Africa
799 998
Eastern Caroline ls. Americas
294 258
(Truk) Achieved Asia 140
152
Mariana ls. Australasia
52 58
(Guam) Achieved Europe 6
11
Marshall Is.
1,291 1,477
(Majuro) Achieved G. Local Endowments
Western Caroline Is.
Goal Achieved
(Yap) In Process Africa 1,195
1,211
South Central Asia Americas

354 370
Bangladesh Achieved Asia
47 110
South-eastern Asia Australasia
0 1
Singapore Achieved Europe
2 3
Western Asia
1,598 1,695
Jordan Achieved H. Specific Property Goals
A ustra/asia At least one local
I:Ia~fratu'l-Quds in each
New Hebrides Province:
(Efate) Achieved Costa Rica Achieved
in 4 of 7
New Zealand
Provinces
Cook Is. Achieved Korea Goal
postponed
Papua New Guinea Achieved At least one local I:Ia~fratu
' l-Quds on each of 5
Tonga In Process named islands:
Europe Hawaiian Is.
Achieved on 2 of 5
Cyprus Achieved named
islands
Greece Achieved At least one local I:Ia~fratu
' l-Quds on each of 3
SUPPLEMENTARY ACHIEVEMENTS named and 2 other major
islands:
Philippine Is. Achieved on 3 named
Nigeria
islands;
4 completed and in
D. Summer Schools use.
FIVE YEAR PLAN GOALS ASSIGNED At least one local
I:Ia~fratu'l-Quds in each of 4
named regions:
Central and East Africa United Kingdom Achieved in
3 of 4
Ethiopia Achieved
regions; 1 region has 2
North-eastern Asia At least one local Endowment
in each Prov-
Hawaiian Islands In Process ince:
South-eastern Asia Costa Rica
Achieved in 4 of 7

Burma Achieved
Provinces
SUPPLEMENTARY ACHIEVEMENTS 8. Local Incorporations to be Achieved
Guatemala Zambia
Goal Achieved
Malaysia Africa
78
Americas 892 906
E. District lfa'{.iratu'l-Quds and Institutes Asia 874
733
Australasia 139 130
Goal Achieved
Europe 183 252
Africa 73 51
2,088 2,099
Americas 14 13 • While no Local Spiritual Assembly incorporation goals
Asia 73 69 were assigned to Africa as Five Year Plan goals, the
Australasia 0 0 following African countries were asked to continue
efforts towards completion of unfulfilled local incorpora-
Europe 1 1 tion goals of the Nine Year Plan. (The achievements
161 134 shown have been included in the total shown above.)

Goal Achieved as pioneers. A special assignment to iran was
Central African
Empire 3 1
to send thirty-four pioneers "with special ca-
Ghana 10 4 pacity and training in the establishment and
Kenya 50 1 conducting of classes for Baha'i children to
Malawi 5
Nigeria IO twenty-one countries in Africa; by 1975,
Swaziland 5 5 twenty-nine such pioneers were reported to
Zambia 11 11 have reached their posts.
95 23

9. Inter-Assembly Collaboration Projects INTERNATIONAL TRAVELLING

TEACHERS

At the outset of the Plan in 1974, ninety-eight National Spiritual Assemblies were assigned to receive assistance through 444 projects assigned to eighty-one National Spiritual Assemblies; and, as new National Spiritual Assemblies were formed during the course of the Plan, additional projects were assigned.

These projects included such efforts as acquisition of properties; provision of literature; teaching and consolidation projects , including teaching of minorities ; supplying pioneers and travelling teachers, including pioneers specializing in training of children's teachers; teaching conferences; opening of new territories; establishment of first Local Spiritual Assemblies, and re-establishing lost Assembor More Believers from Local Comlies in goal countries.

In a few instances, due to local circumstances , only token assistance was possible; in most cases the collaboration extended was substantial and effective. For example , inter-Assembly collaboration made possible the purchase of twenty-two National f:la~fratu ' l-Quds and twenty-six Temple sites during the

	Number Sent
AFRICA	More than 200
THE AMERICAS	More than 3,200
ASIA	More than 800
AUSTRALASIA	More than 300
EUROPE	More than 500
	More than 5,000

	Number Received
AFRICA	More than 700
THE AMERICAS	More than 1,700
ASIA	More than 900
AUSTRALASIA	More than 400
EUROPE	More than 1,300
	More than 5,000

10. Miscellaneous Untabulated Goals

A. National Spiritual Assemblies to Select One Number of Believers from Local Communities, and to Train Them to Help in Deepening Their Fellow Believers and in Consolidating Their Local Communities

This goal was assigned to fifty-two National Spiritual Assemblies; 102 National Spiritual Assemblies report various approaches to fulfilling it. Some have interpreted the goal

Plan, and 2,605 pioneers and more than 5,000 travelling teachers left their homes during the course of the Five Year Plan to serve the Faith women or youth; sumin other countries. These latter achievements mer school programs; youth and women's conare detailed below.

ferences; and, especially, teacher-training institutes. One National Spiritual Assembly in particular chose to focus on this goal, considering it the key to fulfillment of all other goals, and developed an extensive program which included visiting localities, training teachers, training a deepening cadre, and the establishment of twenty-seven five-week courses in various subjects, after which participants were expected to return to their homes to share what they had learned before being permitted to enroll for further courses. This program has had great success, resulting not only in increased expansion, but also in deepening, consolidation, and strengthening of Baha'i family and community life .

PIONEERS	Number	Sent From
AFRICA	57	17 countries of
THE AMERICAS	1,050	22 countries of
ASIA	1.189	18 countries of
AUSTRALASIA	78	7 countries of
EUROPE	--11.!.	!l countries of
2,605	81 countries	

Number	Received By	
AFRICA	521	41 countries
THE AMERICAS	728	37 countries
ASIA	729	34 countries
AUSTRALASIA	163	10 countries
EUROPE	464	_l!! countries
2,605	140 countries	

Of special interest among the pioneer goals were several requiring native believers to arise

In addition , Continental Boards of Counselors, by training Auxiliary Board members and by encouraging the appointment and training of assistants to the Auxiliary Boards, have localities in Guatemala, and from Panama embarked on a three-nation travel-teaching trip. The National Spiritual Assemblies of Benin, the Solomon

Islands, and the South
assisted hundreds of believers on each conti- West Pacific Ocean have reported the first
nent to play a major role in strengthening the native women elected to their National
administrative institutions of the Faith and in Spiritual Assemblies.
stimulating the friends to greater achievements More than 1,000 Baha'i women from all
in all fields of Baha'i activity. over Asia, with observers and speakers from
Europe and America , gathered in New Delhi ,
B. National Spiritual Assemblies which are to India, 13-16 October 1977, for the Asian
Organize Baha'i Activities for Women Baha'i Women's Conference. The presence of
Although this goal was originally assigned to the Hand of the Cause Amatu'l-Baha Ru~iyyih
only eighty National Spiritual Assemblies, Khanum as the most distinguished guest and
activities toward its achievement have been principal speaker was a source of great joy and
reported by 115 National Assemblies in many happiness for the
believers. Before the Conparts of the world. Baha'i activities by and for ference opened and while it was in progress,
women have included greater participation in a Ru~fyyih Khanum met five ministers of the
wide range of endeavours to further the prog- Government of India,
which served to strengthress of the Cause: women's conferences; fam- en cordial and personal relationships with
ily life conferences; classes in child care, read- these high dignitaries. The Conference
ing, nutrition and hygiene, arts and crafts; and received wide coverage in the news media in
many others. Particularly significant has been a India, and many of the
participants also travelgreat increase in regular children's classes,
led to other parts of the country in a postmany of them taught by women's
groups, and conference teaching plan.
the formation of women's teaching teams. Another significant international women 's
Some of these latter have visited islands in the conference was the West African Baha'i
New Hebrides following a women's conference Women's Conference held in Monrovia 28-31
there, spent four months opening new December 1978, on the theme of 'Spiritual

BAHAl
WOMEN·s
' , CONFERENCE

Asian Baha'i Women's Conference, New Delhi, India; 13-16 October 1977. The photograph
shows a few of the more than 1,000 representatives who attended. The Hand of the Cause
Amatu'l-Baha Ruf:iiyyih Khanum is seen seated in the centre.

Education of Women: Foundation for a New Human Society'. It was attended by 150 women from fourteen different countries, and opened by the Liberian Minister of Information and a woman Senator. Again, extensive radio, television and press coverage brought the Faith to the attention of thousands of Liberians from every stratum of society.

Many smaller local, regional, national and international conferences took place, and it was especially significant that in many of the developing countries, where such behavior on the part of men is almost unknown, the Baha'i women would prepare the food and care for the children in order to enable their wives to participate in the conference sessions.

See 'Survey of Activities of Baha'i Women in the Five Year Plan ,' Part Three, section IV, subsection 4 of this volume.

in western Europe and Australasia, many opportunities to gain radio and TV time have been seized upon. In the United States the Jeff Reynolds' Show, Fireside Playhouse, and Divine Art of Living (Spanish) radio series have been widely used, as well as radio specials and series of public service announcements. In India the government has authorized announcements of Baha'i events and festivals. Radio Sri Lanka has repeatedly broadcast a series of programs prepared in India, and mini-dramas from Japan have been widely utilized. In total, some thirty-five countries have reported radio programming for varied lengths of time, not including the scattered reports from every corner of the world of radio and television interviews of Baha'i travelling teachers, of spot announcements of Baha'i activities, etc. In St. Martin, French Antilles, TV programs have

almost continuously been on the air since 197 5.

C. National Spiritual Assemblies which are Specifically Called upon to Expand the use of Radio and/or Television

Thirty-nine National Spiritual Assemblies were assigned the specific task of expanding the use of radio and television for proclamation and teaching of the Faith. Developments have been impressive , notably in Latin America.

Audio recording studios have been established in some twenty-one countries. A centre for distribution of radio scripts, tapes and information-Centro para lntercambio Radiof6nico Baha'i de America Latina (CIR-BAL)-was established in E l Salvador and is now based in Trinidad; it publishes a periodic news bulletin entitled Ondas Baha'fs. Three international radio and television conferences have been held, and radio-television workshops and seminars have been conducted in many countries in Latin America, from which derived the booklet Transmit Thy Knowledge on Baha'i radio methods. Extensive radio programs have been in use in Ecuador, Peru, Paraguay, Bolivia and the French Antill es, and there are intermittent but continuing radio

The first Baha'i radio station, Radio Baha'i, of Cajas and Otavalo, Ecuador, began regular broadcasting in December 1977, and it is hoped a shortwave unit will be added shortly at Lake Cuicocha.

In Canada a weekly cablevision telecast entitled Baha'f News was under way for many months in the Toronto area, the videotapes being used in other Canadian cities. In the United States videotapes were produced and used for a highly successful training program for Local Assembly members . The National Spiritual Assembly of Hawaii , collaborating with the Hand of the Cause William Sears, in 1975 completed thirteen color TV programs entitled The New World; the series was telecast several times in Hawaii, in Alaska and the United States, and individual videotapes have had wide usage. The Green Light Expedition film has been extensively shown on TV channels in many parts of the world. The crisis in Persia has brought extraordinary opportunities for proclamation of the Faith by television and radio in the western countries.

A fuller report appears

in the survey appearprograms in Puerto Rico, Jamaica, Belize, Trinidad and Tobago , Guyana , the Leeward and Virgin Islands, Colombia , Liberia and other countries. In Africa the Central African Empire holds the record with its more than three years of twice-weekly radio broadcasts; earlier it was able to produce many TV programs. In Samoa, Hawaii, A laska and Canada,

ing in Part Three, section IV, subsection 5 of this volume.

D. National Spiritual Assemblies which are Specifically Called upon to hold National Teaching Conferences

The holding of annual National Teaching Conferences was a goal assigned to eighty

The third annual Baha'(Children's Conference of Guyana, Georgetown, Guyana; March 1977. More than 1, 100 national and regional teaching conferences were held throughout the Baha'(world during the Five Year Plan in addition to numerous children's conferences.

National Spiritual Assemblies. Reports ~y 117 National Assemblies indicate that more than 1,100 National and Regional Teaching Conferences were held during the course of the Five Year Plan.

The spiritual stimulus imparted at such conferences has impelled the believers to greater efforts to achieve the goals of the Plan. Many countries have held conferences twice each year, or added a series of regional conferences and deepening institutes for further enrichment and development of the distinctive character of Baha'i life.

correspondence courses in four languages;

India reports about 1,000 new believers enrolled annually through correspondence courses in nine languages.

F. National Spiritual Assemblies Called upon to Increasingly Teach and Enrol People from Specific Minorities and Other Groups

Enrolment of minorities has been extensive in many parts of the world, whether or not specifically assigned as a goal. Examples include Pygmies in Zaire , African refugees in Portugal, Poles in Switzerland, and Cypriots in the United Kingdom, Koreans in Samoa ,

E. National Spiritual Assemblies which are to Develop and Conduct Correspondence Courses

Development of correspondence courses for teaching and deepening was a goal assigned to fifteen National Spiritual Assemblies; they are also in use in a number of other countries, some of which have been using them for many years.

During the Five Year Plan thirty-seven National Spiritual Assemblies have reported on the use of correspondence courses for teaching and/or deepening, for children , youth , adults and families. Seven countries in Latin America are making good use of a variety of courses, including some for literacy training.

Pakistan is using a correspondence course for youth; Italy has courses for parents and children. Malaysia and the Philippines each report enrolments to the future of the Faith is the report received that Yugoslavs of A lbanian background, who enrolled in th e Faith in Luxembourg, have returned to Yugoslavia, so me for holidays and some to live. Their homes in Yugoslavia lie near the border with Albania, which is still a virgin territory for the Faith.

Also among the fundamentally importa nt

H. Miscellaneous

Chinese and ' Bush Pagans' in the Solomons, as well as native tribes in many countries. Especially successful in reaching many different minorities in their countries have been Australia, Benin, Chad, the Cameroon Republic, Guyana, Surinam and French Guiana, and Venezuela . Members of several minorities have been enrolled in Afghanistan.

Chile has enrolled nine members of the vanishing Alacaluf tribe at the southernmost tip of South America; Fiji reports mass e nrolm ents in areas of large populations from India, of both Sikh and Hindu backgrounds. Several Latin American countries are reaching remote areas through extensive use of radio programming in Quechua and Guajira.

An example of the great value of such minordren. ity enrolments to the future of the Faith is the

The practice has been stimulated in Samoa by the early morning devotional radio broadcasts sponsored by the Faith. Early morning prayers are also broadcast by Radio Baha'i Ecuador and some other nationa l comwhich is still a virgin territory for the Faith. munities.

achievements of the Five Year Plan has been the increasing participation in all as pects of the work of the Cause by native believers around th e world . Increasingly they are being elected to adm inistrative bodies; arising as travel- pioneers, both internationall y a nd on the homefront; represen ting the Faith in proclam ation efforts; contributing in cash, kind and effort to the Funds of the Faith and to the achieve ment of property goals; and fulfilling unsung but necessary committee work, translation work, organization of conferences, and the like . Their efforts and accomplishments have brought great joy to the Universal House of Justice, and give great promise for the futur e of the Faith in their countries.

In all , 168 minorities are listed as enro ll ed in Fa ith (iran)

Africa during the Plan, seventy-seven in the Americas, sixty-two in Asia , sixty-seven in Australasia, and fifteen in E urope, for a total of 389 .

G. Encourage the Friends to Gather for Early Morning Prayers in Their Local Communities in Localities Where Such Gatherings Would Fit into the Pattern of the

a. Transfer of the remains of members of the Holy Family of the Bab (assigned to iran)

Special circumstances prevailing in the countries of the Middle East have held up the purte achers a nd suit of this goa l.

b. Acquire Ho ly Sites in !ran and 'Iraq (iran)

Altho ugh the fo rtress Chihrfq came into the possession of the National Spiritual Assembly of Iran in 1972, the necessary legal procedures and documents were completed during the Five Year Plan.

The title deed fo r that portion of the fort ress of Mah-Ku which served as the Bab's prison has been obtain ed, and this Ho ly Place is now owned by the Baha'i Faith.

c. Establish an Institute of Higher Studies ofthe Fa ith (iran)

Th is project was inaugurated at Ric;lvan 1975. Its purpose is to prepare a number of selected believers to pursue adva nced and detailed studies about the history , teachings and principles of the Faith and its relationship with other religions and va rious schoo ls of philosophy and thought. It is intended to be a n Institute for both study

and research. Accord-
Friends' Lives ing to a previous report,
the Writings in Persian, Arabic and E ngli sh are being studied in
This goa l was assigned to seventy-two
Nationa l Spiritual Assemblies: thirty-six in this Institute, and
there are five instructors and
twenty stude nts. It is hoped that this nucleus
Africa, thirtee n in the A mericas, eight in
will grow in to a very useful Institute which will
Australasia and the Pacific, and fifteen in Asia .
meet the needs of th e Faith in the years to
In all , eighty-eight National Spiritu al
come .
Asse mblies have reported community ga therings for early morning prayers.
Reports d. With a view to attracting great numbers to the
received indicate increasing frequency of this Cause, develop
intensive teaching and conin spiring and unifying practice in increasing
solidation plans in at least three of the States
numbers of local communities, including some visited by
'Abdu'l-Bahd (United States)
in Europe and in other countries which had not In response to the
call to develop intensive
been assigned this goa l. Some gatherings are teaching and consol
idation pl a ns in at least
sporadic, but the most usual frequency seems three of the States
visited by' Abdu' l-Baha durto be weekly, although some communities
ing His stay in the United States, the National
re port daily gatherings. In additio n to loca l Spiritual Assembly of
that country selected
meetings, some co untries report regular meet- California , praised
by the Master for its natural
ings at the National I;Ia~fratu'l-Quds or Tem- splendours and about
which He expressed the
ple sites. hope that it would
'earn an ideal similarity with
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Maori and Polynesian Baha'(s of New Zealand ga 1hered at the Orakei Marae Meeting House; January, 1979. The Hand of the Cause Amatu'l-Baha Ruf:ifyyih Khdnum is seen in the centre holding an infant.

'o

Ul

the Holy Land'; Illinois, the first place in America where the Name of Baha' u'llah was publicly mentioned , and where 'Abdu'l-Baha site where today stands the holiest House of Worship in the Baha'i world; and New York, whose great metropolis the Master bestowed the title 'City of the Covenant', for it was there that He explained for the first time in the West the implications of His unique office as Centre of the Covenant of Baha'u'llah.

To the friends in these three States, the

development of this School at Panchgani, as follows:

1. A multi-purpose building was inauguplaced the foundation stone on the lakefront rated at Naw-ruz 1978.
2. Land has been acquired and approval given by the House of Justice on 2 Februon ary 1979 to establish a diploma course for training teachers at the pre-primary level in the near future.
3. A Rural Development Project, financed by an individual and designed to improve the standard of living

of the people in
National Spiritual Assembly gave a high por- villages near the New Era School, was
tion of the numerical goals assigned to the established, and plans are being made in
American Baha'i community-twenty-one per consultation with the donor to further
cent of the 7,000 localities to be raised, thirty expand this project into the appropriate
per cent of the 1,400 Local Spiritual Assem- technology and cottage industries area of
blies to be formed, and forty per cent of the rural development.
Assembly incorporations to be achieved. 4. Children of pioneers from other areas,
e. Assume a major role in promoting the spread particularly the Arabian countries, were
of the Faith in the Far East (Japan) provided with the opportunity to attend
Nine travelling teachers from Japan visited this School.
several areas in Korea during the months of A fuller report appears in Part Three, sec-
December 1975 and January 1976. tion IV, subsections 6 and 7 of this volume.
f Greatly intensify the teaching work along the
Black Sea coast (Turkey) Rabbani School
There are now at least five Local Spiritual This School was re-established in July 1977,
Assemblies and five groups along the Black and is designed to be vocational in atmosphere
Sea coast and the route ofBaha'u'llah's travels . with emphasis placed on agricultural sciences
useful to village development. An academic
g. Develop the New Era and Rabbani Schools
and Baha'i curriculum has been developed ,
and increase the number of village tutorial
poultry and fishery operations have begun, and
schools (India)
extensive landscaping and construction of new
New Era School facilities are planned so that an eventual
Great strides have been made in the enrolment of 300 students will be realized.

Some students of the Ideal Baha'i Primary School, Dharmanager, North Tripura, India, with
the rickshaw which transports them to their classes.

Some students of the Bahti'(Primary School, Tadung, Gangtock, Sikkim. Counsellor Shirin Boman is seen in the centre, back row, with two members of the staff

Tutorial Schools

The development of tutorial schools has played a great role in the teaching and consolidation activities of the Baha'i communities in India. At present there are forty-nine such schools in operation in that country.

h. Develop the Baha'i Education Trust recently established (Iran)

This Trust was established in 197 4. Its purpose is to provide earmarked capital, the interest of which is to be used in providing scholarships to deserving students, enabling them to pursue their studies in goal countries. The amount of capital in this Trust has been gradually increasing, and it is hoped that in the near future there will be sufficient funds to satisfactorily carry out the purpose for which the Trust was created.

institutions ofhigher learning (Canada)

There are two tutorial schools operating in different parts of the country, both of which have brought prestige to the Faith in that land.

Commission published World Religions: A Handbook for Teachers, a work compiled by the SHAP Working Party on World Religions in Education. This book, in large format, contains six full pages under 'The Baha'i Faith', comprising an excellent statement prepared by the National Spiritual Assembly and a list of Baha'i literature categorized as Primary Sources-the Sacred Writings and works of the Guardian; Secondary Sources-histories, lives of the Founders, exegesis; and Periodicals and Leaflets. It is available to all teachers in the United Kingdom and at present some 500 copies have been taken up. The Baha'i friends are calling it to the attention of teachers in their localities.

k. Cultivate opportunities for courses on the Faith in Canadian

Baha'i schools (Sikkim)

The National Spiritual Assembly of Canada formed the Canadian Association for Studies on the Baha'i Faith as the principal instrumen-

There is also a school located in the capital city of Gangtok, which has become very popular and is considered one of the best schools in Sikkim. At present, this school has around 300 students.

j. Study and implement as far as possible the use in schools and colleges of specially prepared textbooks on the Faith (United Kingdom)

This goal, although a continuing one with no finality, has got away to a good start and may certainly be counted as accomplished for the Five Year Plan . The National Spiritual Assembly is represented on a number of government and other agencies dealing with the problem of religious education in schools, and in December 1976 the Community Relations

tality for meeting this goal. Four national annual meetings of the Association have been held, six bilingual Bulletins have been circulated, and five popular volumes of Baha'i Studies have been issued.

The Association has announced the forthcoming publication of a new work, under the auspices of the Universite de Montreal , designed to provide an authoritative textbook for studies on the Baha'i Faith in universities and colleges; the book will appear in both French and English. Significant progress has been made in introducing formal prebly sentations of the Faith in Canadian instituand tions of higher learning.

See also the report appearing in Part Three, section IV, subsection 3 of this volume .

4. SUMMARY OF OTHER ACCOMPLISHMENTS

1. Increase the Number of Believers, Local Spiritual Assemblies and Localities where Bahli'is Reside

A major objective of the Five Year Plan was to achieve a 'vast and widespread expansion of the Baha'i community'. The following tables show the extent to which this goal was achieved.

The number of believers increased by 43 per cent worldwide from June 1974, at the beginning of the Plan, to April 1979.

Increase	In crease
Africa 53%	Australasi a 117%
The Americas 27 %	Europe

25%
Asia 44%
Local Spiritual Assemblies increased during the same period by 79 per cent, from a total of 14,228
to 25 ,511.

	June 1974	April 1979	ln crease
Africa	4,113	5,376	31%
The Americas	3,193	5,752	80%
Asia	6,265	13,163	110%
Australasia	278	583	110%
Europe	379	637	68%

The number of localities increased during the same period by 67 per cent, from 61,815 to
103,323.

	June 1974	April 1979	Increase
Africa	13,363	26,111	95%
The Americas	15 ,835	22,577	43%
Asia	29 ,198	49,794	71%
Australasia	1,445	2,376	64%
Europe	1,974	2,465	25%

Many National Spiritual Assemblies were specifically called upon to 'grea tly increase the number of believers' from all strata of society.

A comparison of the figures shown in the tables of thi.s report with the first reports received at the beginning of the Five Year Plan show that sixty-three National Spiritual Assemblies have at least doubled the number of Local Spiritual Assemblies in the territories under their jurisdiction and many of these have achieved much larger increases: one National Spiritual Assembly has achieved a nine-fold increase,

Spiritual Assemblies in Europe have at least doubled the number of Local Spiritual Assemblies. In addition, thirty-six National Assemblies have achieved increases of double or more in the number of localities, several by as much as five-fold. Twenty-seven National Spiritual Assemblies have increased the number of believers under their jurisdiction by double or more. Nineteen National Spiritual Assemblies have at least doubled their numbers in all three sets of statistics: eleven in Africa, three in the

Americas, two in Asia, two
one a seven-fold increase, one a six-fold in Australasia, and one in Europe (Cyprus).
increase, five have quintupled, six quadrupled, The greatest growth of all has been in Upper
eight tripled, seventeen achieved a two-and- Volta, which has multiplied the number of its
a-half-fold increase, and twenty-four have Local Spiritual Assemblies by nine times, the
doubled the numbers of Local Spiritual number of its localities by twelve times, and the
Assemblies under their jurisdiction. Of these, number of believers by more than eighteen
all but three of the National Spiritual Assem- times. The National Spiritual Assembly of the
blies in Africa, half of the National Spiritual Hawaiian Islands entered the Plan with Local
Assemblies in the Americas and more than Spiritual Assemblies in every possible locality;
one-third of the National Assemblies of Asia, during the Plan Singapore also reached the
all but two of the National Spiritual Assemblies maximum number of Local Spiritual Assemin Australasia, and two of the National blies possible within its area of jurisdiction.

INTERNATIONAL SURVEY OF CURRENT BAHA'i ACTIVITIES 99

BAHA'fS IN THE GENERAL

POPULATION

The following percentages have been calculated using the number of believers reported to the World Centre as of 20 April 1979 in each country's final Five Year Plan report, and the most recent population statistics avai lable to the Statistics Department. Where no report of number of believers was sent, the last availab le figure has been used. Ten countries or territories, as listed below, have a Baha'i population exceeding one per cent of the genera l

Partially Achieved: Austria, 8 of 9 Provinces; Guatemala, 19 of 22 Departments; Netherlands, 10 of 11 Provinces; Philippine Islands , 49 of 74 Provinces; Sweden, 21 of 24 Lan

-Establish a Local Spiritual Assembly in the capital city of each Province:

Partially Achieved: Costa Rica, 6 of 7 Provinces

-Establish at least 4 Local Spiritual Assemblies in Cantons previously without any:

Achieved: Switzerland

population. In addition, Alaska shows more than 0.99 per cent and Bolivia 0.95 per cent.

Gi lbert Islands & Tuvalu 8.77%
Sikkim 2.98%
Marshall Is. 2.58%
Solomon Is. 2.05 o/o
Belize 2.03%
Tonga 1.86%
Falkland Is. 1.37%
Caroline Is. 1.37%
Samoa 1.20%
Swaziland 1.03 o/o
Ecuador 1 in Galapagos Islands

2. Strive to have the Baha'i Community represented broadly across the geographical areas of national jurisdiction

SPECIFIC TEACHING GOALS

-Establish at least 10 Local Spiritual Assemblies in each Province:

Achieved: Zaire

Partially Achieved: Kenya, 6 of 7 Provinces

-Establish at least 4 Local Spiritual Assemblies in each State:

Partially Achieved: Germany, 9 of 11 States

-Establish Local Spiritual Assemblies in tribal areas:

National Assembly Specific Goal Achieved

Australia 3 in aboriginal areas 7
Botswana 3 in Bushman areas 8 +
U nited States 25 on Indian Reservations 31
Zaire 5 amo ng Pygmies 21+

-Establish Local Spiritual Assemblies in specified places:

National Assembly Specific Goal Achieved

Denmark 1 in Bornholm 1 group
Finland 1 in Lappland 1
France 6 in named areas 2
Spain 1 each in 5 named areas 4
Venezuela 4 on Isla Margarita 4
1 each on Aruba & Bona ire 1

-Establish groups in towns and major villages visited by Baha'u'llah (Turkey):

Partially Achieved: 5 Local Spiritual Assemblies and 5 groups established among

18 towns and villages
- Establish at least 2 Local Spiritual Assemblies in each major ad ministrative unit of the country:
Achieved: United Kingdom
Partially Achieved:
Mauritius, 175 of 237
Achieved: Belize and Jamaica
Partially Achieved: Colombia, 31 of 32
-Establish from one to three localities in each administrative units
Province, Department, County or other
-Establish at least one Local Spiritual Assembly in each major administrative unit of the country:
Achieved: Argentina, Belgium, Central African Empire, Chile, Ecuador, Fiji, Mexico, Nicaragua, Nigeria, Paraguay, Peru, Singapore, United Kingdom, Uruguay, Venezuela, Rwanda
-Open all localities:
Achieved: United Kingdom
Partially Achieved:
localities
national administrative unit:
Achieved: Argentina, Bolivia, Chile, Rwanda. Uganda reported achievement in 1977 before disruption of local conditions.
No recent report has been received.
Partially Achieved: Denmark, 10 of 14 Counties; France, 53 of 96 Departments; Norway, 18of19 Counties

'Erena Roe', a 40-foot catamaran built in Kiribati and Tuvalu for use in teaching the Bahd'{ Faith throughout the islands. The vessel, launched in April 1977, was named for Elena and Roy Fernie, Knights of Bahd'u'llah for the Gilbert Islands. Jn the foreground are seen John Thurston (left) and Terimwi Tonga (right) who operate the vessel.

-Open all populated islands to the Faith:
Achieved: Mariana Islands; Tonga; Marshall Islands
Partially Achieved: Caroline Islands, 35 of 43 islands; Solomon Islands reports efforts, but no specific report has been received; Samoa has not reported.
report that the number of believers in Tuvalu is more than doubled. Switzerland opened four specified Cantons, two of which now have more than fifteen localities.
3. Provide for the efficient and rapid dissemination of news and messages
-Raise number of major islands opened to the Faith to 9:
During the course of the

Five Year Plan,
Achieved: Fiji Islands, with 11 reported publication of various kinds of newsletters and
opened bulletins increased from 149
published by
-Many National Spiritual Assemblies were ninety-three National Spiritual Assemblies in
requested to open or increase the number of 1974 to 176 published by 101 National
localities in a variety of tribal, minority, or Spiritual Assemblies in 1979. These include
other specified areas. Among achievements special bulletins for women, children and
reported are these: youth, as well as multiple
editions in more than
Chad established several new localities in one language of the country. Some National
northern and desert region tribal areas. Spiritual Assemblies also
report publication of
Kenya established the Faith on at least Nineteen Day Feast letters or newsletters,
two islands in Lake Victoria. sometimes including readings
prepared for the
Norway established a Local Assembly in Feast, in four or five languages.
the Lofoten Islands and increased their In addition, some National Spiritual
localities to 40 , including Spitzbergen. Assemblies have been able to disseminate
India reports the establishment of many news of meetings, elections, special visitors,
new localities and increased teaching and the like through the use of
spot announceactivities in 11 specified areas. ments on local or national radio stations. A full
Papua New Guinea increased the level of report of the use of radio and television during
teaching activity in the Highlands of New the Five Year Plan is included elsewhere in this
Guinea. There are now 22 Assemblies and report.
135 localities in the area. See also Part Three, section
IV, subsection 5
The Gilbert Islands (Kiribati) and Tuvalu of this volume.
INTERNATIONAL SURVEY OF CURRENT BAHA'f ACTIVITIES
101
4. Increase the Publication and Dissemination Some National Spiritual Assemblies are also
of Baha'i Literature beginning to prepare materials
for literacy

training, in such languages as Guajiro
During the course of the Five Year Plan,
(Ecuador) and Sidamigna (Ethiopia).
literature has been published in more than 185
A detailed listing of language accomplishlanguages, approximately thirty of them for the
ments will be found in the bibliographic section
first time, including the production of such
of this volume.
materials as pamphlets and books for use in
Where necessary, National Spiritual
teaching activities, in deepening and in chil-
Assemblies were assisted from the Literature
dren's classes; selected prayers and short selec-
Subvention Fund for the purchase or publications for memorization, and scholarly works
tion of essential literature and its distribuand compilations of the Sacred Texts. The
tion-often at prices below cost-to reinforce
World Centre library reports that it has a total
their teaching, consolidation, and deepening
inventory of 1,380 titles in 279 languages other
objectives.
than English, of which 937 titles in 135 languages were received at the World Centre dur-
5. Baha'i Communities at present dependent
ing the Five Year Plan.
on outside help to aim at becoming financi-
In addition, translations have been made but
ally self-supporting
not yet published in more than 150 languages,
of which at least sixty are first translations in In 197 4, 64 per cent of all National Spiritual
that language . Translations into nearly sixty Assemblies received all or part of their
languages have been recorded on tape in pre- national budgets from international Baha'i
paration for dissemination in areas where funds (74 of 115 National Spiritual Assemmany of the friends cannot read, or in lan- blies). By the 1978-9 budget year, this figure
guages which as yet have no writing system. was reduced to 52 per cent of all National

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A handsome edition of Baha'u'llah's Kitab-i-fqan, translated from Shoghi

Effendi's English
into Xhosa by Robert Mazibuko, was produced by the National Spiritual Assembly of South
and West Africa in the closing months of the Five Year Plan. More than 900 titles, in 135
languages, were received at the World Centre during the Plan.

In Africa, twenty-eight National Spiritual Assemblies report extension teaching by Local Spiritual Assemblies, including over 200 Local Assemblies in Kenya, and fifty or more in South and West Africa.

In the Americas, twenty-one National Spiritual Assemblies report such extension teaching, including more than thirty Local Spiritual Assemblies in Brazil, twenty-seven in Ecuador, and twenty-five in Honduras.

In Asia, such extension teaching is reported by sixteen National Spiritual Assemblies, including 139 Local Spiritual Assemblies in Korea .

In Australasia, nine of ten National Spiritual Assemblies report extension teaching goals adopted, including all Local Spiritual Assemblies in Australia and fifteen in the Solomon Islands.

In Europe, ten National Spiritual Assemblies report extension teaching by Local Assemblies under their jurisdiction, including twelve Local Spiritual Assemblies in Switzerilluminated Baha'f prayer for unity. Dr. land .

Ahmadi was a principal speaker at the dedication on 15 April 1979 of a new interdenominational church at Lobamba, Swazi-

His Majesty Sobhuza II, King of Swaziland, accepts from Dr. M. Ahmadi of lnin an

7. Foster cordial relations with people of promland. More than 10,000 people attended the inence and those in authority.

event, sponsored by His Majesty as one

Seize opportunites to increase the recognimeans of encouraging unity among the tion of the Faith through the incorporation of people in his country.

Spiritual Assemblies and the recognition of Baha'i Marriage Certificates and of Baha'i Spiritual Assemblies (66 of 126 National Holy Days Spiritual Assemblies).

To assist National Spiritual Assemblies

The boundary between

these two types of activity is not clear-cut, and many activities reported from around the world involve both 'fostering cordial relations' and various kinds of recognition, both legal and otherwise, some of which result directly from these efforts.

Meetings of various kinds with the authorities, and with prominent persons in other fields, which have been reported to the World Centre, range from meetings with village chiefs, sometimes to obtain permission for teaching in their localities, to meetings by travelling international dignitaries of the Faith with ruling sovereigns, other heads of government, and members of their immediate families. Innumerable interviews are reported from almost every national community, and they are increasing rapidly as the Faith comes more and more to public notice. Only the highlights can be reported here.

whose goals required funds exceeding their resources, the Universal House of Justice allocated special amounts to facilitate construction of J:la'.?iratu' l- Quds, to finance special teaching projects, and for use in subvention of literature and audio-visual materials. In addition, through inter-Assembly collaboration assignments, eighty-one National Spiritual Assemblies provided financial assistance to their sister Assemblies throughout the world for major achievements of the Plan .

6. Extension teaching goals to be adopted by or assigned to an increasing number of Local Spiritual Assemblies

Reports received indicate increasing understanding throughout the Baha'i world of the importance of such extension teaching goals.

Local Spiritual Assemblies

Of particular interest in this regard is the systematic five-phase program organized in Australia, in each phase of which groups contact certain types of authorities, the press, and other influential persons at national, regional and local levels. The response to these interviews has generally been very favourable, with such remarks reported as 'Our country needs these principles', and invitations to share them as widely as possible.

Legal incorporations, both national and local, have been reported elsewhere in this report. Tax exemption has been granted to the Faith during the Plan in Kenya, India, Fiji, New Zealand, Madagascar, Argentina, Costa Rica, and Malaysia, and an import licence was granted to the Faith in Ghana. In the Sudan, permission has been granted to the National Spiritual Assembly to appoint a representative for dealing with the courts in matters of Baha'i inheritance. Recognition of the Baha'i marriage ceremony as fulfilling legal marriage requirements has been achieved in Belize, Denmark, Italy, Scotland, and New Hebrides.

In Canada the Baha'i Shrine in Montreal has received official government designation as a Sanctuaire, and in the United States the Baha'i House of Worship has been entered in the official Register of Historic Sites. In Pakistan, Turkey, and the Solomon Islands the Faith has been recognized as a separate minority religion; in Turkey, Baha'ls may have their Faith listed in their identity cards; and in the Solomons, the Faith was listed as a separate entry in the 1977 national census. Baha'i Holy Days have been gazetted in Malaysia, and in Tonga the National Spiritual Assembly has been certified as a permanent member of the Hospital Board of Visitors-a certification limited to the heads of various faiths. Baha'i symbols have been registered as official trademarks in the Cameroons , the Central African Empire, and in Iceland.

An increasing number of individual Baha'is

Mrs . Dorothy Francis, a Salteaux Indian Bahd'{, was awarded the Order of Canada in April 1978 for her services to Canadian Indians and her efforts to preserve their culture.

Association); Leo Reano Memorial Award (National Education Association)

Canada

Mrs. Dorothy Francis: Order of Canada (for services to Canadian Indians)

El Salvador

Baha'i Community of El Salvador: United Nations Peace Medal

Papua New Guinea

Mrs. El ti Kunak: British Empire Medal (for work with women's clubs)

United Kingdom

Mr. Bernard Leach: Companion of Honour

Mr. Norman Bailey: Commander of the Order of the British Empire

around the world are receiving official honours from national and local governments and professional organizations, in recognition of their outstanding contributions in many fields.

Among those which have been reported to the World Centre are included the following:

Alaska
Mr. Raymond Hudson: Willard Bowman Award for Human Rights (Alaska Education Associates , World

Dr. Richard St. Barbe Baker: Order of the British Empire (for lifelong service to the cause of conservation)

United States
Mr. Robert Hayden: Appointed Consultant in Poetry to the Library of Congress

Dr. Dorothy Nelson: Pax Orbis Ex Jure Medallion Award (Centre Peace Through Law Centre)

In a few instances, authorities are beginning to turn to the institutions of the Faith-for example, in Zaire the National Spiritual Assembly, among other bodies, was invited to comment on proposed changes in the educational system.

Especially interesting is the number of educational institutions which have granted permission and even invited the Baha'is to offer regular classes on the Baha'i Faith, at elementary, high school, and university levels.

Reports have been received from Jamaica, where the official curriculum calls upon students in government high schools and teacher-training colleges to investigate the Faith; from Nigeria, where the Faith has been added to the curriculum of the Department for Religious Studies at the University of Ife; and from the

has figured in symposia at universities in Canada and Sweden.

Germany: Dr. Udo Schaefer's The Light Shineth in Darkness (George Ronald, Pubcomment on proposed changes in the educa- lisher) was enthusiastically reviewed in Choice, a publication of the Association of College and Research Libraries (a division of the American Library Association) as an 'exceptionally informative ... well expressed, scholarly preregular classes on the Baha'i Faith, at elemen- sentation' of the Baha'i Faith and recomtary, high school, and university mended as 'a valuable holding for a wide range of libraries.'

United States: Mr. John Huddleston's This Earth is But One Country (Baha'i Publishing Trust of the United Kingdom) was selected by Choice magazine as one of the outstanding academic books of 1979. The reviewer found it to be 'an unsurpassed ...

presentation of the
United States, where credit courses on the Faith for general adult reading ... a superbly
Faith have been offered at prestigious Prince- written account.' Choice is published monthly
ton University. Similar reports have also been and reaches 'virtually every
two-year, fourreceived from the Gilbert Islands, New Zea- year and university academic library in the
land, the Seychelles, Swaziland, Tanzania, and United States and Canada, as well as many
Tonga. Special studies and theses on the Faith foreign subscribers and non-academic lihave been accepted by six universities in vari- braries.'

Mr. Eric Bowes (centre), while Mrs. Bowes lo9ks on, receives congratulations from the Hon.
David Tonkin, Opposition Leader of Australia's Parliament, on the dedication of a library
named in honour of Mr. Bowes, at Urrbrae Agricultural High School near Adelaide. Mr.
Bowes, for years a member of the National Spiritual Assembly of Australia, and now an
Auxiliary Board member, served the school for over 30 years. He was cited for his energy,
devotion and humility.

8. Special Achievements travel teachers from Sweden.

LIECHTENSTEIN: 'We joyfully announce
Reported July 1977
the declaration of the first native Liechtenstein (The opening of Lithuania to the Faith was a
Baha'i, Miss Edith Sprenger .. .' goal assigned to Sweden.)
Reported by the National Spiritual FIJI: ' ... the village elders visited the Confer-
Assembly of Switzerland, 4 July 1974 ence and, during a formal Fijian ceremony,
CHILE: 'We are very happy to announce that announced that, following a village meeting,
in June, one of our pioneers ... travelled to the Baha'i Faith was to be included as one of
Port Eden . . . in the extreme south of the official permitted religions on the island.
Chile .... This is the only place where there The elders were aware of the Baha'i teachings
are Alacalufe Indians, a tribe that has been and were very happy with the tremendous

driven into isolation and near extinction, and interest being shown in the Faith by the villaout of the 25 persons of this race who are left, gers. A momentous event.' nine became Baha'is .. .'

Reported August 1977

Reported September 1974 ECUADOR: 'During a travel-teaching trip (Enrolment ofthis tribe and translation oflitera- last fall, two believers from Ecuador estabture into their language were goals assigned to lished the first two Local Spiritual Assemblies Chile.) in the Galapagos Islands, a small archipelago off the western coast of South America and a

ALASKA: 'Happy report Local Spiritual possession of Ecuador. Several other localities Assembly formed in Barro~, northernmost vil- were also opened to the Faith during their lage in Alaska.' stay.'

Reported 13January1976 Reported 25 March 1978

MALAYSIA: 'Grateful Blessed Beauty com- INDIA: 'Happy inform all villages Dang tnbal pleted goals Assemblies total 404 localities district have Local Assemblies, numbering 1,600 I:Ia'.?fratu'l-Quds East Malaysia ex- 312.' ceeded, few West, two finalized three in

Reported 16 May 1978

process, new believers during six months 4,000, 'Happy inform progress since Ric;lvan over consultation Hands Counsellors launching new 65,000 believers, over 2,500 localities includfive months plan , submitting international ing 161 Assemblies ... .' travel-teaching possibilities, beseeching

Reported 6 December 1978

prayers. Deepest love.' ZAIRE: 'A total of 1,528 Baha'is from 206

Reported 18 November 1976

different Local Assembly areas attended a (This National Spiritual Assembly was the first Regional Teaching Conference held 23-25 to report completion of all Five Year Plan December in Kivu Province ... One delegagoals.) tion of over a dozen Baha'fs walked to the

SWEDEN: Sweden reports the opening of Conference from their home village, a journey Lithuania to the Faith by the declaration of a of 14 days in each direction.' Lithuanian believer through the efforts of

Reported 28 January 1979

5. EXP ANSI ON AND CONSOLIDATION OF THE BAHA'I FAITH INCLUDING THE PERIOD OF THE FIVE YEAR PLAN

INFORMATION STATISTICAL AND COMPARATIVE

	Ri{lvtin 1973	Ri(ivtin 1979
Countries, significant territories and islands where the Ba ha'i Faith is established	335	360
National Spiritual Assemblies	113	130
Incorporated National Spiritual Assemb lies	90	106
Nationa l I:J a'.?iratu' l- Quds (headquarters of national Baha'i administrative activity)	112	129
National Endowments	104	156
Baha'i Temples (Mafil}riqu ' l- Adhkar)	5	5
Sites for fut ure Ba ha'i Temples	98	123
Baha'i P ublishing Trusts	15	23
Languages into which Baha'i li terature has been translated	530	640
Indigenous tribes, races, and e thnic groups represented in the Baha'i Faith (estimated)	1,607	1,8 20
Countries recognizing Baha'i Holy Days	64	64 1
Countries recognizing Baha'i marriage	40	40 1
Locali ties where Baha'is reside	69,541	103 ,323
Isolate d centres or groups	52,133	77,812
Local Spiritua l Assembl ies	17,037	25,511
Incorporated Local Spiritual Assemblies	1,556	2,099

A. AFRICA

	Ri(ivtin 1973	Ri(ivtin 1979
Countries, significant territories and islands where the Baha'i Faith is established		

66 70
National Spiritual Assemblies . . . .
30 37
Incorporated National Spiritual Assemblies .. . .
25 31
National I:Ja'.?iratu'l-Quds (headquarters of national
Baha'i admin istrative activity) . .. .
31 35
Nationa l Endowments ....
29 40
Baha'i Temples (Mafil}riqu'l-Adhkar) .. . .
1 1
Sites for future Baha'i Temples . . ..
26 32
Baha'i Publishing Trusts . . ..
1 1
Lang uages into wh ich Baha'i literature has been translated ....
.... 160
212
Indigeno us tribes, races and ethnic gro ups represented
in the Baha'i Faith ....
1,012 1,120
Countries recognizing Baha'i Holy Days ....
11 11 1
Countries recogni zing Baha'i marriage . . ..
7 71
Localities where Baha'is reside . . ..
15 ,245 26,111
Isolated centres or groups ... . ·. . .. .
10,047 20,735
Local Spiritual Assemblies ....
4,990 5,376
Incorporated Local Spiritual Assemblies . . ..
142
C urrentl y under review.
' In view of the events in a few countries in Africa during the period under
review, such as Uganda and the Congo Rep ublic,
a nd the uncertainty created by these difficulties for the followers of the
Faith, exact figure s for this entry are not avai lable.
INTERNATIONAL SURVEY OF CURRENT BAHA'i ACTIVITIES
107
B. THE AMERICAS

Rit;lvan 1973 Rit;ivan 1979
Countries, significant territories and islands where the
Baha'i Faith is established 97
100

National Spiritual Assemblies 30
33
Incorporated National Spiritual Assemblies 29
30
National I:Ia?iratu' l-Quds (headquarters of national
Baha'i administrative activity) 29
34
National Endowments 28
31
Baha'i Temples (Mashriqu'l-Adhkar) 2
2
Sites for future Baha'i Temples 26
30
Baha'i Publishing Trusts 3
3
Languages into which Baha'i literature has been translated .. ..
. .. . 91 123
Indigenous tribes, races and ethnic groups represented
in the Baha'i Faith 234
275
Countries recognizing Baha'f Holy Days 23
23 1
Countries recognizing Baha'i marriage 10
10 1
Localities where Baha'is reside 15,860
22,577
Isolated centres or groups 12,548
16,8 25
Local Spiritu al Assemblies 3,234
5,752
Incorporated Local Spiritual Assembli es 522
906

c. ASIA
Rit;ivan 1973 Rit;lvan 1979
Countries, significant territories and islands where the
Baha'i Faith is established 70
75
National Spiritual Assemblies 25
27
Incorporated National Spiritual Assemblies 13
15
National I:Ia?fratu'l-Quds (headquarters of national
Baha'i administrative activity) 25
26
National Endowments 22
53

Baha'i Temples (Mashriqu'l-Adhkar) ..... .
Sites for future Baha'i Temples 21
26
Baha'i Publishing Trusts 5
9
Languages into wh ich Baha'i literature has been translated . .. .
.... 160 171
Indigenous tribes, races and ethnic groups represented
in the Baha'i Faith 261
300
Countries recognizing Baha'i Holy Days ....
10 10 1
Countries recognizing Baha'i marriage ....
9 91
Localities where Baha'is reside 34
,892 49 ,597
Isolated centres or groups 28,816
36,511
Local Spiritual Assemblies 8,029
13,086
Incorporated Local Spiritual Assemblies ....
689 712

Currently under review.

D. AUSTRALASIA AND THE PACIFIC ISLANDS
Rit;lvan 1973 Rifivan 1979
Countries, significant territories and islands where the
Baha'i Faith is established 33
40
National Spiritual Assemblies ....
11 14
Incorporated National Spiritual Assemblies . ...
9 14
National I:Ia~ratu'l-Quds (headquarters of national
Baha'i administrative activity) 10
15
National Endowments ....
8 13
Baha'i Temples (Mashriqu'l-Adhkar) . . . .
1 1
Sites for future Baha'i Temples . ...
9 12
Baha'i Publishing Trusts .. . .
2
Languages into which Baha'i literature has been translated .. . .
.... 66 77

Indigenous tribes, races and ethnic groups represented in the Baha'i Faith 78 108

Countries recognizing Baha'i Holy Days 10 10 1

Countries recognizing Baha'i marriage 10 10 1

Localities where Baha'is reside 1,456 2,573

Isolated centres or groups 1,049 1,913

Local Spiritual Assemblies 379 660

Incorporated Local Spiritual Assemblies 76 151

E. EUROPE

Riff van 1973 Riff van 1979

Countries, significant territories and islands where the Baha'i Faith is established 69 75

National Spiritual Assemblies .. ..
17 19

Incorporated National Spiritual Assemblies . .. .
15 16

National I:Ia~fratu'l-Quds (headquarters of national Baha'i administrative activity) 17 19

National Endowments ... .
17 19

Baha'i Temples (Mashriqu'l-Adhkar) ....
1 1

Sites for future Baha'i Temples .. . .
16 18

Baha'i Publishing Trusts .. . .
6 8

Languages into which Baha'i literature has been translated 53 57

Indigenous tribes, races and ethnic groups represented in the Baha'i Faith 22 22

Countries recognizing Baha'i Holy Days . . . .
10 10 1

Countries recognizing Baha'i marriage ... .
4 41

Localities where Baha'is reside . ...
2,088 2,465

Isolated centres or groups ....
1,673 1,828
Local Spiritual Assemblies .. ..
405 637
Incorporated Local Spiritual Assemblies . .. .
127 252

Currently under re view.

III

EIGHT INTERNATIONAL TEACHING CONFERENCES

1. ARISE!-A PICTORIAL REPORT 1

The urgent need for Baha'(s to arise to teach the Cause of Bahd'u'llah was th e theme of the eight international teaching conferences called by the Universal House of Justice. The acrostic 'A rise-Reach-lndividual-Souls-Everywhere' provides the title of this report. More than 14,500 Bahd'fs from all parts of the world attended the conferences.

The purposes of the conferences, as stated by the Universal House of Justice, were to familiarize the Baha'[s with the general progress of the Five Year Plan, to bring to their attention what remained to be achieved and to present the Baha'i world community with opportunities for proclamation and teaching which would lend impetus to the progress of the Plan.

Eight Hands of the Cause were chosen to represent the Universal House of Justice at these conferences. In view of the association of her distinguished mother, May Maxwell, with the very early history of the Faith in Paris, it was particularly fitting that Amatu'l-Bahd Rufifyyih Khanum was the representative at the conference in that city.

Dr. Ugo Giachery was the representative in Helsinki.

Adapted from a programme for slides and filmstrip prepared under the direction of the Audio-Vis ual Department of the Baha'i World Centre and released through the International Bahii'f Audio-Visual Centre, Victor, New York . Copyright © 1977 National Spiritual Assembly of the Bahii'fs of the United States.

At Hong Kong the representative was 'AU-Akbar Furutan.

Paul Haney and Enoch Olinga attended the Bahia and Merida conferences. Mr. Haney was the representative at Merida and Mr. Olinga at Bahia.

William Sears represented the Universal House of Justice at the conference held in Nairobi.

Collis Featherstone was the representative at Anchorage ...

... and at Auckland, Abu'l-Qasim Faizi, seen here with some of the youth, was the representative of the Universal House of Justice.

Most members of the Continental Boards of Counsellors attended one or more of the conferences. Seen here is Yan Kee Leong, a member of the Continental Board of Counsellors in South-east Asia, who was present at the Hong Kong conference.

There were many long-time pioneers at the various conferences, including Zylpha Mapp and Claire Cung, shown here at Nairobi.

There were also young pioneers including Hakan and Mas Britt Cullsberg, who pioneered from Sweden to Chad.

There were distinguished Bahti'{s who have achieved world recognition in their chosen fields, including 'the man of the trees', Dr. Richard St. Barbe Baker, seen here in attendance at the Nairobi conference . ..

. . . and the renowned artisl John Birks 'Dizzy' Gillespie who performed at the Helsinki conference and made a video tape which was played later on Finnish television.

Representatives of many races and tribes

came from all over the world to attend these great assemblages. Seen here are Navajo and Oneida Indians from North America who attended the Helsinki conference.

To the various conferences were drawn Maya Indians from the Yucatan . ..

.. . Indians from the Altiplano of Bolivia . ..

. .. tribesmen from Swaziland ...

. . . Chinese believers from South-east Asia.

. .. and Eskimo Baha'[s from Alaska.

Large numbers of those attending the conferences came from iriin, the cradle of the Baha'[Faith. The Paris conference held during the first week of August 1976 attracted an attendance of 6,230 Baha'fs and was the largest international conference since the World Congress held in 1963 in London to commemorate the formal assumption by Baha'u'llah of His Prophetic Office one hundred years earlier and the victorious consummation of the Ten Year Crusade.

During the first week of July 1976 Baha'fs from many nations gathered in Finlandia Hall in Helsinki for the first of two Arctic conferences.

The Hand of the Cause Dr. Ugo Giachery presented Mayor Teuvo Aura of Helsinki with an inscribed copy of The Baha'i World. Mayor Aura cordially welcomed the Baha'fs to Helsinki.

Dr. Giachery was interviewed by a radio reporter and the programme was aired throughout Finland. The conference was reported and publicized, as well, in the press and national magazines. Shown here are some of the Bahti'[s who were present at the conference.

On the morning of 6 July the conference was

formally opened and Dr. Giachery read the message of the Universal House of Justice in which the Baha'fs were reminded that the northern regions of the world had been alluded to by Bahti'u'lldh in the Kitab-i-Aqdas, the 'mother book' of the Baha'i revelation ...

. .. and their names recorded in the Tablets of the Divine Plan by 'Abdu'l-Baha, Who, in one of His other Tablets, supplicated God to raise up sanctified, pure and spiritual souls in the countries of the West and the territories of the North, and make them signs of (Divine) guidance ...

The first of many speakers was Adib Taherzadeh of the Continental Board of Counsellors in Europe who spoke about the devotion and self-sacrifice of some of the early teachers of the Faith. The faith that animated these heroes animates the present-day followers of Bahti'u'lltih who truly love Him, he said.

Dr. and Mrs. Giachery paid a visit to the children's classes during the conference. The visit was a source of immense mutual happiness. A concert was provided by Rouhanieh Golmohammadi, a soprano of exquisite voice, who presented prayers of Bahti'u'llah set to music by her gifted accompanist, Mr. Lasse Thoresen . On another occasion the North Star singing group performed.

Three weeks later more than 1,000 Bahti'{s assembled in the second Arctic conference which was held in Anchorage, Alaska situated almost directly across the North Pole from Helsinki.

The symbol adopted for the conference, consisting of the words 'Alaska Bahti'(' superimposed on a map of Alaska backed by a nine-pointed star, served as the backdrop and also appeared on programmes, posters, folios and flight bags. The theme of the

conference was 'From Strength to Strength'.

The Hand of the Cause Collis Featherstone read the message of the Universal House of Justice which reminded the assembled Bahti'(s that sixty years earlier 'Abdu'l-Bahti had summoned the North American believers to open the remote and inhospitable regions which form the climatic frontiers of the Arctic and the sub-Arctic.

The Hand of the Cause William Sears made it clear that divine bounties and bestowals are the reward of those who arise to serve. Other speakers included the Hand of the Cause John Robarts; Edna True and Velma Sherrill of the Continental Board of Counsellors in North America; and Hideya Suzuki of Japan, a member of the Continental Board of Counsellors in North-east Asia.

On the lighter side there was an abundance of good entertainment including native Indian and Eskimo dancing and songs by the Windflower group and the Jin-ai singers.

England Dan and John Ford Coley, internationally known popular entertainers, also performed and lovely songs were presented by the Shfraz group.

Afterwards, native believers, filled with the happy spirit generated by the conference, convened as the Bahti'(Native Council and expressed their wish to assume responsibility for teaching their own peoples, the Indians and Eskimos.

Paris, a city thrice visited by 'Abdu'l-Bahti, and one rich in memories of the early days of the Faith in the West, was the venue for the third conference.

Early in August 1976 Bahti'{s from all o'ver the world gathered at the official headquarters across the street from the Palais de Congres where the conference sessions were held.

The main auditorium proved not large enough to accommodate the Baha'fs who attended the conference. Arrangements had been made, however, for the believers who could not find seating in the main hall to watch the proceedings over closed-circuit television in adjacent rooms.

Amatu'l-Baha Ruf:ityyih Khtinum held a press conference at Hotel Meridien. Representatives of several newspapers and news services were present.

The conference officially opened on 4 August with the reading, by Amatu'l-Bahti Ruf:iiyyih Khanum, of the message of the Universal House of Justice. The message recalled the visits of'Abdu'l-Baha which 'alone outshine in historical importance anything in the long history of France'. The Secretary-General of the United Nations, Mr. Kurt Waldheim, sent a special message of greeting to the Bahti'ts assembled in Paris. 1

' See p. 140 for text .

At one session members of the National Spiritual Assemblies represented at the conference were asked to come to the platform. A total offifty-five National Spiritual Assemblies-almost half the world total-were represented.

Classes were held each morning for children between the ages of six and twelve and a nursery was provided for younger children.

The Kenyatta Centre in Nairobi was the site of the fourth of the eight conferences; it was held in October 1976.

As the friends assembled they were informed by the Hand of the Cause William Sears that at that very moment the Universal House of Justice was linked with them in prayer at the Holy Shrines.

Mr. Sears then read the message of the

Universal House of Justice which reminded the friends that the privileged continent of Africa, 'rich in cherished associations, has reached its present stage of growth through countless feats of heroism and dedication'.

The Hand of the Cause John Robarts, who returned to African soil to travel and teach after many years of service in the western hemisphere, spoke of the need to develop Baha'{ characteristics in our lives and to demonstrate unity in our communities.

The Hand of the Cause Enoch Oligna and Mrs. Olinga are seen talking with Mrs . Valerie Allen and Miss Loava Carter during an intermission.

As in all conferences, entertainment was provided in abundance. A singing group from Swaziland is seen here.

There are many different colours in Bahci'u'llcih's human flower garden as this view of the friends illustrates.

The fifth conference was held in October 1976 in Hong Kong. Present were Bahci'is from thirty-nine countries. Among those in attendance were three Hands of the Cause and representatives of twenty-one National Spiritual Assemblies.

The Hand of the Cause 'A li-Akbar Furutan read the message of the Universal House of Justice: ' What an imperishable glory has been bestowed upon the people of Asia, the first to be illumined by the rays of God's Faith, the first recipients of His Call and the first promoters of His Cause ...

. .. This great continent contains within its boundaries the heart of the Faith and its Cradle, the lands wherein its Founders toiled and suffered, and not only the great majority of the human race, but the great majority of the followers of Bahci'u' llcih .. . '

The Hand of the Cause Raf:zmatu'llah Muhtijir pointed out that it was especially fitting that this meeting be held in Hong Kong; approximately a century ago Mirza Muf:zammad 'A[{ Afnan, a cousin of the blessed Bab, arrived in Hong Kong, the first Baha'i to reside in China.

Children's classes were held each day and the children presented a programme at one of the conference sessions.

Although it was a relatively small conference it was truly, as one delegate described it, 'a spiritual banquet'.

Prior to the opening of the conference in Auckland in January 1977 the Baha'fs were given a tradional Maori welcome at the Orakei Marae. The Maoris paid homage to God and expressed the belief that the rain which commenced half-way through the ceremony was a good omen, assuring all of God's presence.

The conference was held in the Auckland Town Hall. Between four and five hundred guests attended the public meeting at which the guest speaker was Dr. Peter Khan of the Continental Board of Counsellors in Australasia.

The Prime Minister of New Zealand, the Hon. Robert D. Muldoon (left), welcomed the Bahd'is to his country and expressed his appreciation and respect for the principles of the Faith.

A choir, sixty-strong, charmed the audience with a presentation of excerpts from The Seven Valleys which had been set to music by Mr. Russ Garcia.

The Hand of the Cause Abu'l-Qtisim Faizi, as the representative of the Universal House of Justice, read its message which was addressed to the 'spiritual heirs' of the Hands of the Cause Hyde and Clara Dunn 'who in direct

response to the Tablets of the Divine Plan forsook their home and went to pioneer in Australia .. .'

The Hand of the Cause Collis Featherstone made a stirring call for pioneers. By the end of the conference forty-nine pioneers and fifty -six travelling teachers had arisen.

Teatro Castro Alves was the scene of the seventh conference; it was held in Salvador, Bahia, Brazil during the last week of January 1977. In attendance were 1,300 Bahd'fs representing five continents, thirty-seven countries and seventeen indigenous tribes.

The first session was opened by the Governor of the State of Bahia, Professor Roberto Santos (right), shown here with a delegation of Bahd'(s: Mrs. Margot Worley, Counsellor Mas'ud Khams{, the Hand of the Cause Enoch Olinga, Mrs. Olinga and Mr. Enayatollah Vahdat.

Mr. Olinga read the message of the Universal House of Justice: 'How truly fitting ... that this auspicious conference have its venue in the city of Bahia, singled out for special mention by 'Abdu'l-Bahd in His Tablets of the Divine Plan . . .'

The assembled friends were reminded that Leonora Holsapple Armstrong of the Continental Board of Counsellors in South America had settled in Bahia just two years after the indomitable Martha Root visited many important centres in South America in 1919.

One of the highlights of the conference was the address by the Hand of the Cause Paul Haney who spoke about the spiritual meaning of the erection of the Seat of the Universal House of Justice. Mr. Habib Taherzadeh described the progress made toward its construction.

Mr. Haney and Mr. Olinga participated in the news conference together with Dr. Victor de Araujo, representative of the Bahd'{ International Community at the United Nations. Excellent publicity was obtained, with coverage by nine television and seven radio programmes in addition to articles in the press.

The Bahia conference which brought together in unity people of many nations and races will surely exert a beneficial effect upon the Bahd'is of the great continent of South America.

The conference held in February 1977" in Merida, Yucatan, Mexico was held in an outdoor setting under a canopy in Carta Clara gardens. It was the second largest conference of the series with more than 2,000 in attendance.

Bahd'(s from forty-four countries assembled under the canopy for the opening of the programme.

Among those in attendance were representatives of thirty-two indigenous tribes of North, South and Central America and the Caribbean.

The Hon. Dr. Francisco Luna Kan, Governor of Yucatan, was introduced to the conference by the Hand of the Cause Paul Haney . Dr. Kan, a Mayan, welcomed the Bahti'fs to Merida.

Mr. Haney then read the message of the Universal House of Justice. It said, in part: 'The convening of this conference ... in the capital city of a state that was once an important part of a great Indian empire, provides a unique opportunity to initiate what may well become the widespread reawakening of a people whose ancestors more than 1,200 years ago developed one of the most brilliant pre-Columbian civilizations known to modern

man ...

The Hands of the Cause Enoch Olinga and Raf:zmatu'lltih Muhtijir addressed the conference as did Mrs. Florence V. Mayberry, a member of the International Teaching Centre.

Close by, in a thatched pavilion, a book and audio-visual display was maintained throughout the conference.

More than two hundred Bahti'[s arose to pioneer and to travel and to teach.

Helsinki, Anchorage, Paris, Nairobi, Hong Kong, Auckland, Bahia, Merida-names, places and associations to be cherished in the memories of the thousands who attended these conferences.

How vast is the tabernacle of the Cause of God! Bahti'u'llah has revealed. It hath overshadowed all the peoples and kindreds of the earth, and will, erelong, gather together the whole of mankind beneath its shelter . ..

. . . Thy day of service is now come. Countless Tablets bear the testimony of the bounties vouchsafed unto thee ...

. .. Arise for the triumph of My Cause, and, through the power of thine utterance, subdue the hearts of men.

2. MESSAGES OF THE UNIVERSAL HOUSE OF JUSTICE TO THE EIGHT INTERNATIONAL TEACHING CONFERENCES

A . TO THE INTERNATIONAL TEACHING CONFERENCE IN HELSINKI, FINLAND 5-8 July 1976

WITH eager hearts we hail the convocation of this first of the twin Arctic conferences inaugurating the series of eight international Baha'i conferences to be held during the middle growth was reached with the Nine Year Plan and the convocation of the North Atlantic Conference in Reykjavik, which marked the open

part ing of a new phase in the collaboration between
of the Five Year Plan. The northern regions of the northern communities
on both sides of that
the world were alluded to by Baha'u'llah in the ocean.
Kitab-i-Aqdas, the Mother Book of this Reve- Only thirty-eight years
have passed since
lation. Their names were recorded in the Tab- Viiino Rissanen , the
first Baha'i in Finland,
lets of the Divine Plan by the pen of 'Abdu'l- accepted with radiant
heart the life-giving mes-
Baha, Who, in one of His other Tablets, suppli- sage brought to him by
Josephine Kruka , the
cated God to 'raise up sanctified, pure and 'Mother of Finland' , in
July 1938, and now the
spiritual souls in the countries of the West and city of Helsinki, the seat
of the National
the territories of the North, and make them signs Spiritual Assembly of the
Baha'fs of Finland, is
of His guidance, ensigns of the Concourse on the scene of an
international Baha'i conference
High and angels of the Abhli Kingdom.' These whose deliberations are
focused on the diffulands received the constant attention of Shoghi sion
of the light of God's Faith throughout the
Effendi, who repeatedly urged the friends to entire Arctic and
sub-Arctic regions of the
carry the Faith to their uttermost inhabited world.
areas, and who joyfully announced every
advance of the Baha'fs that established a centre
closer to the North Pole.
Already touched by the morning light of
God's Cause by the nineteen-twenties, the
lands of the North were blessed by visits from
the indomitable Martha Root, whose love
warmed and encouraged the hearts of the
handful of believers then labouring in a few
scattered centres in Scandinavia and illumined
the soul of H6lmfrfour Arnad6ttir, Iceland's
first Baha'i. Bursting into blossom under the
impact of the rays of the second Seven Year
Plan, these communities received a major
impetus from the Ten Year Crusade, of which
the European campaign was launched at the
never-to-be-forgotten conference in Stockholm in 1953, and which established
centres as
far north as Thule in Greenland and Sassen in Mr. Viiin6 Rissanen
(1909-1973), the first
the islands of Spitzbergen. Yet another stage of in Finland to become

a Baha'i.

The followers of the Blessed Perfection Baha'u'llah of increasing numbers of the
gathered in H elsinki must direct their attention Eskimo, Lapp and Gipsy people.s ; and the purto the urgent tasks of the second half of the
suit of the vital and challenging objectives of
Five Year Plan: to the re-opening of Spitz- the Plan beyond the frontiers of their homebergen; the winning of the thirty-four Local lands .
Spiritual Assemblies still to be formed in It is our fervent prayer at the Threshold of
Greenland, Iceland, Norway, Swede n, Baha'u'llah that this conference will produce
Denmark and Finland; the acceleration of the an upsurge of Baha'i activity throughout the
translation and publication of Baha'i litera- northern lands and in the islands of the North
ture; the forging of still closer links of collab- Sea and the Baltic that will outshine every
oration with the Baha' i communities of achievement made in those promising regions,
Alaska, Canada and in the continent of and be an inspiration to your fellow-believers
Europe; the enlistment under the banner of in every country of the world.

B. TO THE INTERNATIONAL TEACHING CONFERENCE IN ANCHORAGE, ALASKA
23-25 July 1976

Sixty years ago 'Abdu'l-Baha summoned the divine rose garden and a heavenly paradise'.
valiant North American believers to open the Iceland, specifically mentioned by 'Abdu'lremote and inhospitable regions which form Baha in the Tablets of the Divine Plan, was
the climatic frontiers of the Arctic and the opened and consolidated, and has, through the
sub-Arctic. The full implementation of His warm response of its inhabitants to the Call of
wish had to be postponed for some years, until , God, undoubtedly become one of the shining
under the leadership of His beloved grandson, beacons of the 'lights of the Most Great Guidwell-grounded administrative bases were estab-ance' in the North.
lished from which Baha'i crusaders could set As a result of these movements and orgaout in conquest of these prized and virgin lands. nized

activities, the call of the Kingdom reached
As early as 1915, however, we see a first 'the ears of the Eskimos',
and the divine spark
wave of itinerant teachers and short-time set- was struck in their
lands. Praise be to God,
tlers directing their steps towards Alaska in an today there are many who
justly belong to the
attempt to open it to the light of Baha'u'llah. rank of heroes from
among that noble race,
This was followed by a second wave of deter- and whose hearts are
burning with His love.
mined pioneers and spiritual conquerors who, Upon the zeal and
endurance of these enkinever since the first Seven Year Plan, demon-
dled believers will depend the early fulfilment
strated their exemplary enthusiasm and caused of the Master's glowing
promises. The teaching
'the breezes of the love of God' to 'perfume the work among the Indians
of the northern lands
nostrils ofthe inhabitants' of that 'vast country' . of the Western
Hemisphere has likewise borne
In Canada, in response to the Master's call , a rich fruit, as tribe upon
tribe has been enlisted
succession of homefront pioneers settled and under the banner of
Baha'u'llah. Whether in
opened the length and breadth of their land, so Alaska's south-eastern
islands and rugged
rich in promise 'whether from a material or mountains, or in
Canada's huge Indian
spiritual standpoint', and whose destiny is to reserves from the west
to the east, many
'become the object ofthe glance of Providence'. Amerindian believers
have arisen to serve the
To the fringes of Greenland North American Cause, and through their
joint efforts, their
and European pioneers brought the light of sacrificial endeavours
and distinctive talents
God's Faith, and provided the means for the they bid fair to
accelerate the dawn of the day
fire of His love to be kindled in that land, in when they will be so
'enlightened that the whole
anticipation of the day when it will become 'a earth will be illumined'.

Many are the goals which now challenge the promised glories of the
future, is a mightier
peoples of the North under the Five Year Plan: effort by every supporter
of the Most Great

encouraging and educating the children and increasingly deepen
stimulating and guiding the youth; a wider par- themselves in the
ticipation of women in Baha'i services; a grea- substance in the path of
ter assumption by the indigenous inhabitants His love, to resolve to
of these regions of responsibilities in the lead- conform their personal
ership and administration of the community; a lives to the high stan-
bolder proclamation of the Faith by radio and dards
television ; and a more far-flung and intensified set in His teachings, and to undertake
campaign of teaching, audaciously conceived more daring tasks however
by National Spiritual Assemblies and their great the sacrifice,
agencies and vigorously executed by Local and more extensive travels
Spiritual Assemblies and individual believers, however .arduous
aiming at a vast increase in the number of the voyage. In this wise
adherents to the Faith from every segment of will they draw nearer to
society, a multiplication of Baha'i administra- the Spirit of Baha'u'llah
tive instututions, and a richer and more diverse and become true and
range of publications in all media. What will set radiant signs of His Most
the seal on the success of the Plan and pave the Great Guidance.
way for the long-awaited and divinely- These are the tasks! This
is the work!
We pray at the Sacred
Threshold that the
Baha'ls of the North may in
the not-too-distant
future transform the Arctic
into that spiritual
rose garden and heavenly
paradise longed and
yearned for by'
Abdu'l-Baha, and that its peoples may be bountifully blessed and lovingly
guided in their selfless
services to promote the
Faith of Baha'u'llah.

c. TO THE INTERNATIONAL TEACHING CONFERENCE IN PARIS
3-6 August 1976

The brilliance of Paris in the story of Euro- which has contributed so
pean civilization bids fair to be renewed with richly to the unfold-
even greater splendour during the Day of the ment of
Lord of Hosts and the establishment of God's American civilization; the fountain-
Kingdom on earth. The annals of Paris in this head of American culture; the mother of Chris-
tendom, and the scene of
the greatest exploits
of the followers of Jesus
Christ', and experienc-

Day have already acquired eternal lustre from ing 'the first stirrings of
that spiritual revoluevents of mightier import, of greater universal tion'
which must culminate in the permanent
significance and more sacred character than establishment throughout
its diversified lands
any which its past history has witnessed. The of the divinely ordained
Order of Baha'u'llah.
visits of 'Abdu'l-Baha, the Centre of God's This first centre was
rapidly reinforced by the
inviolable Covenant, alone outshine in histori- conversion of the first
English believer and of
cal importance anything in the long history of the first Frenchman to
accept the Faith-the
France, and are immortalized in the greatly- distinguished Hippolyte
Dreyfus, whose 'preloved collection of His discourses given in that eminent
role' it was to kindle 'the torch which
capital city. Beyond this, we recall with awe is destined to shed eternal
illumination upon
and pride that it was at 'Abdu'l-Baha's instruc- his native land and its
people'-and by Laura
tion that the illustrious May Maxwell suc- Barney, whose 'imperishable
service' was to
ceeded in establishing in Paris the first Baha'i transmit to posterity Some
Answered Quescentre on the European continent, a continent tions. The
steadfastness and devotion of the
described by Shoghi Effendi as 'the cradle of a Paris Baha'i community
during the dark and
civilization to some of whose beneficent fea- sombre days of the Second
World War earned
tures the Pen of Baha'u'llah has paid significant great praise from the
beloved Guardian of the
tribute; on whose soil both the Greek and Faith, while the recent
signs of widespread and
Roman civilizations were born and flourished; effective teaching work
throughout France

The first Baha'i group of Paris, circa 1902. Standing, left to right: Mlle. Bignardi, Herbert W. Hooper, Florence Robinson, Hippolyte Drefus, Bertha/in Luxow, C. M. Remey, an unidentified believer, Mme. MacKaye, Mme. Bignardi, Mlle. Stephanie Hanvais, Sydney Sprague. Seated, left to right: Miss Edith MacKaye, Miss Holzbecker, Miss Edith Sanderson, Sigurd Russell, Thomas Breakwell, May Ellis Bolles, Mme. Hanel, Miss Marie Watson.

lend wings to the hope that this veteran, far and wide. It is my hope

that this soul-stirring
sorely-tested and steadfast community is about melody of the Abhd Kingdom may also be
to gather the harvest of those potent seeds raised high in Paris, for Paris is tumultuous in
sown and nourished so lovingly by 'Abdu'l- all things. I pray the Almighty that the music and
Baha. singing of the beloved of God will be so loud
It is highly propitious that this city, thrice that the vibrations thereof may cause the limbs
blessed by the presence of the Master, should of Paris to quake. I await very joyful tidings
be the scene of the first international Baha'i from the friends in Paris. Unquestionably the
conference in France and one of the eight divine melody will in the future be raised in that
international conferences to be held around city, but I long that this may happen in these
the world during the Five Year Plan. You are days of the Covenant, and that you will be the
gathered in this historic spot to deliberate on enchanting songsters and the sweet-singing
the fortunes of that Plan, to derive inspiration nightingales of that land.'
from the deeds performed there in the heroic Our hopes are high and we pray at the Saage of our Faith and from your association cred Threshold that from this conference will
together, to rededicate yourselves to the ser- surge throughout Europe a wave of such
vice of Baha'u'llah and to determine each and sacrificial teaching as will impel large numbers
every one, how best you can promote the vic- of its diverse and highly-talented peoples to
tory of the Five Year Plan. We call to your embrace the Faith of God and dedicate themattention 'Abdu'l-Baha's words: selves to the redemption of mankind under the
'The call of Ya Bahd'u'l-Abhd can be heard glorious banner of the Prince of Peace.

D. TO THE INTERNATIONAL TEACHING CONFERENCE IN NAIROBI, KENYA
15-17October1976

The flames of enthusiasm which ignited the hearts of the followers and lovers of the Most Great Name in Helsinki, in Anchorage and in

Paris are now being kindled in a city which occupies a central and envied position at the very cross-roads of the vast African mainland and are destined to illumine its horizons. This conference marking the imminent approach of the mid-way point of the Five Year Plan which coincides with the anniversary of the birth of the Blessed Bab, will no doubt go down in Baha'i history as a further landmark in the irresistible march of events which have characterized the impact of the Faith of God upon that continent.

We recall that in addition to Quddus the only other companion of the Bab on His pilgrimage to Mecca was an Ethiopian , and that he and his wife were intimately associated with Him and His household in Shiraz. During the Ministry of BaM'u'llah a few of His stalwart disciples reached the north-eastern shores of Africa, and under His direct guidance, announced the Mr. Robert Turner, 'disciple of 'Abdu'lglad tidings of the New Day to the people of the Bahti', the first member of the black race in Nile, thus opening to the Faith two countries of the West to embrace the Baha'i Faith.

the African mainland. Soon afterwards, His blessed person approached those shores in the Prior to the conclusion of the first Baha'i cencourse of His exile to the Holy Land. Still later tury the number of countries opened to the He voiced His significant utterance in which Faith had been raised to seven, and the teach-

He.'compared the coloured people to the black ing work among the black race in North pupil of the eye', through which 'the light of the America had entered a new phase of developspirit shineth forth.' Just over six years after His ment through the continuous guidance flowing ascension, the first member of the black race to from the pen of Shoghi Effendi , who himself embrace His Cause in the West, who was des- traversed the African continent twice from tined to become a disciple of 'Abdu'l-Baha, a south to north , and who , in the course of his herald of the Kingdom, and the door through ministry, elevated two members of the black which numberless members of his race were to race to the rank of Hand of the Cause, enter that Kingdom, came on pilgrimage to the appointed three more believers residing in

Holy Land with the first group of Western Africa to that high office, and there raised up
friends who arrived in' Akka to visit the Centre four National Spiritual Assemblies.
of the Covenant. This was followed by a steady At the beginning of the Ten Year Crusade
extension of the teaching work among the the number of countries opened to the Faith
black people of North America, and the open- had reached twenty-four, including those
ing to the Faith , by the end of the Heroic Age, opened under the aegis
of the Two Year Afriof two more countries in Africa, under the can Campaign co-ordinated by the British
watchful care of the Master, Whose three visits National Spiritual Assembly. The Ten Year
to Egypt have blessed the soil of that continent. Plan opened the rest of Africa to the light of

God's Faith, and today we see with joy and and of the spiritual life
of its individual believpride in that vast continent and its neighbour-
ers must gather greater momentum; the founing islands the establishment of four
Boards of dations of its existing Local Spiritual Assem-
Counsellors, thirty-four National Spiritual blies must be more speedily consolidated; the
Assemblies-firm pillars of God's Administra- number of local l:Ja~fratu'l-Quds and of local
tive Order-and over 2,800 Local Spiritual endowments called for in the Plan must be
Assemblies, nuclei of a growing Baha'i society. soon acquired; the Baha'i activities of women
Africa, a privileged continent with a past rich and of youth must be
systematically stimuin cherished associations, has reached its pres- lated; the Baha'i education of the children of
ent stage of growth through countless feats of the believers must
continuously be encourheroism and dedication. Before us unfolds the aged; the basis of the recognition that the
vision of the future. 'Africa', the beloved institutions of the Faith have succeeded in
Guardian assures us in one of the letters writ- obtaining from the authorities must steadily be
ten on his behalf, 'is truly awakening and broadened; mass communication facilities
finding herself, and she undoubtedly has a must be used far more frequently to teach and
great message to give, and a great contribution proclaim the Faith; and the publication and

to make to the advancement of world civilization. To the degree to which her peoples accept Baha'u'llah will they be blessed, strengthened and protected.'

The realization of this glorious destiny requires that the immediate tasks be worthily discharged, and the pressing challenges and urgent requirements of the Five Year Plan be to promote and prowholeheartedly and effectively met and satisfied. As the forces of darkness in that part of the world wax fiercer , and the problems facing its peoples and tribes become more critical, the believers in that continent must evince greater cohesion, scale loftier heights of heroism and self-sacrifice and demonstrate higher standards of concerted effort and harmonious development.

During the brief thirty months separating us from the end of the Plan, Africa must once again distinguish itself among its sister continents through a vast increase in the number of pure-hearted' and 'spirituals believers, its Local Spiritual Assemblies and ally receptive' people of Africa may draw ever its localities opened to the Faith, and by accelerating the process of entry by troops throughout its length and breadth . The dissemination of the essential literature of the Faith must be given much greater importance.

Above all it is imperative that in ever greater measure each individual believer should realize the vital need to subordinate his personal advantages to the over-all welfare of the Cause, to awaken and reinforce his sense of responsibility before God to protect its vital interests at all costs, and to renew his total consecration and dedication to His glorious Faith, so that, himself enkindled with the flames of its holy fire, he may, in concert with his fellow-believers, ignite the light of faith and certitude in the hearts of his family, his tribe, his countrymen and all the peoples of that mighty continent, in preparation for the day when Africa's major contribution to world civilization will become fully consummated.

We fervently pray at the Holy Shrines that these hopes and aspirations may soon come true, and that the ' ituits believers, its Local Spiritual Assemblies and nearer to the spirit of Baha'u'llah, and may become shining examples of self-abnegation, of courage and of love to

the supporters of the
deepening of the faith, of the understanding Most Great Name in every land .
INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES
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E. TO THE INTERNATIONAL TEACHING CONFERENCE IN HONG KONG
27-30 November 1976

With grateful and joyous hearts we extend that continent to the life-giving, all-embracing
our warmest greetings and express our highest Message of Baha'u'llah.
Such plans must prohopes to the followers of Baha'u'llah gathered, vide opportunities for those thousands who in
at this critical point of the Five Year Plan, in recent years have swelled the rank and file, as
this conference on Asia's eastern shore. This well as for those veterans who have, for so
great continent has nourished mighty civiliza- many years, striven in the path of service to the
tions; above its horizons the suns of major Cause. It is through active participation of
Revelations of God have risen; on its soil many more and more new believers in both teaching
of the heroes of this New Age have shed their and administration that the consolidation of
blood and offered their lives in token of their the Baha'i community can best be achieved.
love for Him Who is the Beloved of the World In a continent so richly endowed, so greatly
and the Desire of the Nations. blessed, new generations of Baha'is must con-
What an imperishable glory has been be- tinually be raised up, trained from childhood in
stowed upon the people of Asia, the first to be the school of the love of God, and nurtured
illumined by the rays of God's Faith, the first under the shadow of His Cause. Baha'is in
recipients of His Call and the first promoters of every country must be constantly urged and,
His Cause. Their spiritual capacity is extolled wherever necessary, assisted to pass on to their
and the great role they are destined to play in children as their most cherished legacy, the
the strengthening of the foundation of the New precious Faith they themselves have
World Order of Baha'u'llah unhesitatingly embraced. Those new

generations of Baha'is
affirmed by' Abdu'l-Baha in His Tablets of the Divine Plan .

This great continent contains within its boundaries the heart of the Faith and its Cradle, the lands wherein its Founders toiled and suffered, and not only the great majority of the human race but the great majority of the followers of Baha'u'llah. The potentiality of such a situation cannot be underestimated, nor must the great force latent within so large a proportion of the Army of Light be neglected. They must be mobilized to accelerate the expansion of the beloved Cause, to consolidate its victories, to enhance its prestige and to augment its influence. We appeal to every participant in this historic conference to become conscious of these tremendous but hidden potentialities which, if properly tapped and directed, can hasten the process of the spiritualization of the nations of Asia, the influence of which will extend far beyond the confines of that continent-even to the entire planet.

We eagerly await news that from this conference will surge throughout Asia a wave of vigorous activity devoted to the execution on the

will have a vital role in consolidating the Cause of God on a firm foundation.

The establishment of Local Assemblies as the basic administrative unit of the World Order of Baha'u'llah and as rallying points for the Baha'is of every community should, in accordance with the objectives of the Five Year Plan, be multiplied no matter at what cost of effort and endurance. The process of invigorating the Local Assemblies requires, during the Five Year Plan, the consultation of all the institutions of the Cause.

Publication of literature in many languages as part of a determined campaign to win thousands upon thousands of diverse peoples in all spheres of life must be vigorously pursued. Participation of all believers in supporting the Baha'i funds, the life-blood of the Cause, must be given adequate attention, and the blessings which reward the act of voluntary giving for the promotion of the Faith, no matter how small the amount may be, must be lovingly and wisely explained.

May this conference become a landmark in the process of attracting

vast numbers of the individual, local and national levels of systematic plans designed to attract the great masses of

cedented expansion of the Faith in all the countries of Asia. May it become a source of strength to the supporters of the Most Great Name so that despite the rising tide of trials and upheavals afflicting the world, and whatever forces of opposition may be mounted against

great Chinese race scattered throughout the world. May it be a prelude to the unprethe Cause of God itself, the believers will not waver or become diverted from their course, but be ever more confirmed in their determination to raise the edifice of the Faith of God as the last bastion of hope to a lost and wayward humanity.

F. TO THE INTERNATIONAL TEACHING CONFERENCE IN AUCKLAND, NEW ZEALAND
19-22 January 1977

With hearts full of love and admiration for the followers of the Most Great Name in Australasia we send our warmest greetings to all assembled in this historic gathering in the accomplishments doubtheart of the Antipodes. How great is your place in Baha'i history! How bright are the prospects for the future of the Cause so lovingly nurtured for more than half a century by hundreds of stalwart steadfast believers, spiritual heirs of Hyde and Clara Dunn, who in direct response to the Tablets of the Divine Plan forsook their home and went to pioneer in Australia, and whose names Shoghi Effendi wrote, were 'graven in letters of

and the number of localities where Baha'is reside in this vast oceanic area covering well-nigh one-eighth of the earth's surface is more than 1,800. These less have been a source of great joy to the immortal soul of Shoghi Effendi, whose esteem and affection for the followers of Baha' u'llah labouring for His Cause in the Antipodes was frequently expressed in glowing terms in his letters to the Assemblies and friends in Australasia.

Dear friends , we have now passed the midpoint of the Five Year Plan. You are met in the beautiful city of Auckland to take stock and to

gold' upon his heart. In March 1951, when in the entire Pacific area there was but one National Spiritual Assembly, the beloved Guardian predicted that 'The prizes destined for the heroic warriors, battling for the Cause of Baha'u'llah throughout the Southern Hemisphere, and particularly Australasia, are glorious beyond compare . The assistance to be vouchsafed to them from on high in their struggle for its establishment, its recognition and triumph is ready to be poured forth in astonishing abundance.'

Now, twenty-five years later, the achievements are truly astounding . Begif!ning with the establishment of the National Spiritual Assembly of the Baha'fs of New Zealand at Ric;lvan 1957, the number of National Assemblies has increased elevenfold; the Mashriqu'l-Adhkar of the Antipodes has been erected near Sydney; His Highness Malietoa Tanumafili II of Western Samoa has become the first reigning monarch to embrace the Cause of Baha'u'llah; the number of Local Spiritual Assemblies now stands at over 360;

make plans for attaining the victories which will surely be yours .

The National Spiritual Assemblies of the New Hebrides and of the Marshall Islands are to be raised up next Ric;lvan; plans for the soon-to-be-erected Mashriqu' l- Adhkar of Samoa are in process; but although the goal of establishing Baha'i centres totalling 2,188 is within easy reach, the Local Assembly goals assigned to each national community, totalling 613, need prompt and decisive attention . The divine assistance spoken of by the beloved Guardian in 1951 has ever been available, and is still ' ready to be poured forth in astonishing abundance ' . It is within your power during the coming year to win all assigned teaching goals, leaving the final year of the Plan for consolidation and the winning of supplementary victories.

This will be achieved, not by resting on laurels , but by manifesting those qualities of faith, judgment, vision, loyalty, courage and self-sacrifice which earned the Guardian's praise so frequently in past decades. Let the

John Henry Hyde Dunn and Clara Dunn who established the Bahd'{ Faith in Australia in
1920. Mr. and Mrs. Dunn were appointed Hands of the Cause in 1952.

valiant Australasian Baha'i communities vie once more with their sister communities throughout the world for the palm of victory and maintain their position in the vanguard of the Army of Light.

Pioneers, travelling teachers a nd a fresh outpouring of funds are essential ingredients to the onward march of the Cause throughout Australia, New Zealand and the islands of the South Pacific. Let those who can offer their valued services to the teaching work arise without delay; let those who cannot travel or pioneer deputize those who can go in their stead.

We cherish the highest hopes for the success of your endeavours and it is our constant prayer that Baha'u'llah will shower His richest blessings and confirmations upon you.

G. TO THE INTERNATIONAL TEACHING CONFERENCE IN BAHIA, BRAZIL
27-30 January 1977

With joyous hearts we hail the convocation of this first of the twin Latin American conferences closing the series of eight international Baha'i conferences held during the midway period of the Five Year Plan.

The ringing call of Baha'u'llah in His Most Holy Book to the Rulers of America and the Presidents of the Republics therein was followed after an interval of more than four decades by the revelation of 'Abdu' l-Baha's Tablets of the Divine Plan in which the beloved 'Abdu'l-Baha's beloved hand-

tant cities in South America. Two years later Leonora Holsapple Armstrong, mother of the Baha'ls of Brazil, settled in Bahia. The teaching work in the continent progressed steadily to the point where, in 1937, the beloved Guardian launched his first Seven Year Plan paving the way for the raising in subsequent Plans of the institutions ofBaha'u'llah's Administrative Order in every one of its republics and in its islands. It was in the course of that first Seven Year Plan that

Master stressed the importance of the Republics of the South American Continent.

The first believer to respond to 'Abdu'l-Baha's divine call was that star-servant of the Cause of Baha'u'llah, valiant, indomitable Martha Root, who in 1919 visited many important cities of South America.

How truly fitting, then, that this auspicious conference have its venue in the city of Bahia,

Mrs. Leonora Holsapple Armstrong, mother of the teaching work in South America.

singled out for special mention by 'Abdu'l-Baha in His Tablets of the Divine Plan. And how timely it is at this crucial point in the Five Year Plan that the friends gathered in Bahia from many lands prayerfully consider, and arise to prosecute expeditiously, all measures aimed at achieving glorious victory in all goals of the Plan.

Noteworthy progress has been achieved in many fields of service throughout the South American Baha'i community, particularly in attracting to the Cause large numbers of its indigenous peoples. But myriads of pure-hearted souls have not yet heard the clarion call of Baha'u'llah and hungrily await the spiritual nourishment that only His followers

maid, May Maxwell , in 1940 won a martyr's crown when she laid down her life in Argentina, thereby adding further lustre to the spiritual history of South America.

How truly fitting, then, that this auspicious conference have its venue in the city of Bahia,

accompanied by a continuous programme of translation of the Sacred Text into the major indigenous languages of the continent.

The continental goals for South America of 8,670 centres and 2,293 Local Spiritual Assemblies must be won, and may even be surpassed, for every country must achieve the goals assigned to it.

This calls for the dedicated effort of every National Spiritual Assembly, every Local Spiritual Assembly and indeed every believer. All the divinely ordained instruments of the Administrative Order of Baha'u'llah must now unite in executing a symphony of victory in all the unfinished goals of the Five Year Plan , winning thereby the good-pleasure of the Blessed Beauty.

can give them. Beloved friends, go forward with complete assurance that a continent so rich in spiritual promise, so diverse in its peoples and races, so fertile for the planting of the seeds of Baha'u' llah's Faith will yield a brilliant harvest for all who labour in that Divine Vineyard.

It is our fervent loving prayer at the Sacred Threshold that Baha'u'llah's bountiful confirmations and richest blessings may be showered upon you.

Steps must be taken to attract members of every stratum of society to the divine circle of the Faith through effective proclamation and teaching. Greater utilization of radio broadcasts is necessary, not only to reach all levels of society but also to deepen the believers themselves. The valuable and dynamic services of Baha'i youth must be multiplied in the fields of pioneering and travel teaching. A far wider dissemination of Baha'i literature must be

H. TO THE INTERNATIONAL TEACHING CONFERENCE IN MERIDA , MEXICO
4-6 February 1977

With joyous hearts and eager anticipation we send warmest greetings to you the participants in the last of the eight great international teaching conferences marking the half-way point of the Five Year Plan .

The convening of this conference in the Republic of Mexico , in the capital city of a state that was once an important part of a g;eat Indian empire, provides a unique opportunity to initiate what may well become the widespread reawakening of a people whose ancestors more than 1,200 years ago developed one

Praiseworthy indeed were these achievements but the Baha'i communities of Central America and the West Indies must not be content to rest on these laurels. The beloved Guardian during the last months of his precious life continually urged the friends of Latin America to pursue what he described as 'the paramount task', the teaching work. How much more does that injunction apply today!

In less than thirty months, approximately 900 groups and isolated centres and over 400 Local Spiritual Assemblies must

be added to those
of the most brilliant pre-Columbian civiliza- already existing in the mainland and island
tions known to modern man. These present- nations of Middle America!
day descendants, many of whom have already To accomplish this challenging task, intenembraced the Faith of Baha'u'llah and who sive effort to attract new believers, be they
consider the Yucatan Peninsula and the sea- black, brown , red or white, from all strata of
coast lowlands and rugged spine of mountains society , must be exerted. Hand in hand with
joining North and South America to be their this endeavour, particularly in local comhomeland, are among the very people men- munities, goes the development of the distinctioned by 'Abdu'l-Baha in His Tablets of the tive character of Baha'i life. Prompt attention
Divine Plan as having a great destiny once they must also be given to the acquisition of local
have accepted His Father's Cause . Here too, I:Ia'.?iratu'l-Quds and endowments; and the
and throughout Middle America, are those translation and publication of Baha'i literawhose forefathers came from the Iberian ture, especially in indigenous languages, must
Peninsula, Africa and the Far East linking the be accelerated .
Old with the New World . Dear friends, if at the close of the Five Year
Conscious of 'Abdu'l-Baha's impassioned Plan we are to witness the ensigns of victory
plea to promulgate the oneness of mankind to a lifted high, the wholehearted support of the
spiritually impoverished humanity, a handful followers of Baha'u'llah must be enlisted now
of itinerant Baha'i teachers set forth four and their energies systematically channelled
decades ago, traversed the land bridge con- into areas most in need.
We cherish the hope
necting the two continents of the Western that at this final conference the friends will
Hemisphere and carried the healing Message arise with enthusiasm and determination not
of Baha'u'llah to the Spanish American only to win the remaining goals of the Plan but
Republics. Their dedicated efforts were to carry out Shoghi Effendi's injunction to win
rewarded when, in 1938, the first Local the allegiance of members of the various tribes
Spiritual Assembly in Latin America was of American Indians to

the Cause, thereby hasformed in Mexico City. This initial triumph at tening the period prophesied by the Master
the inception of the first of the teaching plans when the Indian peoples of America would
formulated by Shoghi Effendi spearheaded become a source of spiritual illumination to the
other victories leading to the formation of two, world.
then of four, Regional Spiritual Assemblies; Our hearts, our hopes and our prayers will
and ultimately to the establishment of National be with you during all the days of your deliber-
Spiritual Assemblies in each of the republics of ations. May Baha'u'llah inspire each and every
Latin America and in the islands of the Carib- one of you.
bean.

3. MESSAGE 1 OF MR. KURT WALDHEIM, SECRETARY-GENERAL OF THE UNITED NATIONS, TO THE INTERNATIONAL BAHA'I CONFERENCE, PARIS, 3-6 AUGUST 1976

I AM pleased to have this opportunity to wish environment and employment, the United
the International Baha'i Conference and all Nations must be able to rely on the support of
those participating in it every success in their the peoples of the world, who are the cornerwork. Non-governmental organizations such
stone of its Charter. This implies an important
as yours, by dealing comprehensively with the responsibility for those organizations who, like
major problems confronting the international you, work hard to support the United Nations
community and striving to find solutions which and the principles and objectives laid down in
will serve the interests of all nations, make a the Charter.
very substantial and most important contribu- In recent years the United Nations has
tion to the United Nations and its work. embarked upon an unprecedented collective
We live in a world which is undergoing a endeavour to create global strategies to meet
transformation in its attitude towards finding problems that are beyond the power of any
solutions to the great global challenges of the single nation to resolve. Our task is now to
day. We must strive to ensure, therefore, that implement the

decisions taken at the sixth and seventh special sessions of the General Assembly on the establishment of a new international economic order, as well as at the world conferences on trade and development, environment, population, food, the role of women in society, industrialization and human settlements. In this respect, your own contribution as a non-governmental organization, in consultative status with ECOSOC, is important and I wish you every success in your deliberations.

effective solutions come about, not in anger and anarchy, but through the reasoned and concerted determination of all. Whether the object is to complete the great task of development, to secure respect for the rights and dignity of all men, to halt the disastrous armsrace, to solve such diverse and complex problems as those of food, population, the

'The message was read in English and in French by Mr. Luc Van Bellinghen, Director of the United Nations Information Centre in Paris, at the opening session on August 4.

'

IV

INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES

1976-1979

I. SURVEY BY CONTINENTS BASED ON REPORTS OF THE CONTINENTAL BOARDS OF COUNSELLORS

A. AFRICA

A TOTAL of eight new National Spiritual Assemblies were to be formed in Africa during the Five Year Plan . Niger, Sierra Leone, Togo and Upper West Africa were formed at Ridvan 1975. At Ridvan 1977 Upper Volta was formed with its seat in Ouagadougou, and at Ridvan 1978 Mauritania was formed with its seat in Nouakchott. The National Spiritual Assembly of Burundi, first established in 1969,

During the period 1976 to 1979, which witnessed the closing phase of the global Five Year Plan significant changes took place in Central and East Africa, both within the Faith and in the life of the component nations, which deeply affected the Faith. Many of the countries of Africa have been passing through a period of intense social, political, and economic change with consequent transitions,

was dissolved in 1972 and re-established in 1978.

For the purposes of the work of the Continental Boards of Counsellors the continent of Africa is divided into four zones:

Central and East Africa

Northern Africa

Southern Africa

Western Africa

Central and East Africa

The National Baha'i communities of Central and East Africa can be divided into three general categories: (1) Those where the peoples were spiritually very receptive, where mass teaching began in the village areas some twenty-five years ago, and where such teaching has been sustained to a greater or lesser extent ever since; i.e., Uganda, Zaire, Kenya and Tanzania. (2) Those countries where mass teaching began in later years and has so far developed to a relatively lesser extent: Ethiopia, Rwanda, Central African Republic and Congo. (3) Those places where circumstances within the country have for some years

upheavals and repercussions.

In Uganda, in October 1977, the Amin regime finally banned the activities of the Faith, causing the dissolution of the National Spiritual Assembly and its 1,550 Local Spiritual Assemblies. After almost exactly nineteen months, the ban was lifted in April, 1979. The community has now begun the slow process of emergence, in circumstances still considerably adverse.

In Congo, also, the Faith has been banned since February 1978 by the authority in power, the Assemblies dissolved and the properties confiscated. In both Uganda and Congo these actions against the Faith were part of sweeping moves against all religious communities except a tiny handful of the older, long-established Faiths.

The larger Baha'i communities, some of which had earlier suffered heavy loss of Local Spiritual Assemblies through their inability to consolidate the victories ofthe Nine Year Plan rapidly enough, pulled themselves together towards the close of the Five Year Plan and surged forward again, so that at the end of the

not permitted the necessary freedom for mass teaching: Burundi, Djibouti, Gabon, Somalia and Sudan.

However, the strains and problems which consolidation imposes on large and rapidly growing Baha'i communities in developing countries prevented these communities from fully achieving their vital consolidation goals. At the time this report is being written the national communities are facing the considerable challenge of rescuing their lost Assemblies.

There are certain very positive signs of the over-all advance of the Baha'i community in Central and East Africa. Probably the most significant of these has been the expansion and consolidation of the institution of the Auxiliary Board and the development by the Board members of their use of assistants. This has resulted in a fairly large number of believers working with concern, knowledge and growing experience at the 'grass roots' level of the Cause. A parallel growth in strength has occurred in the Regional Teaching Committees with close collaboration . Although the continuing problem of lapsed Assemblies indicates that there is still

Plan the teaching and property goals for the zone had been substantially exceeded and litand erature and other numerical goals achieved .

cially important matter when the Baha'i Pubsolidation imposes on large and rapidly growlishing Trust of Uganda was forced to cease ing Baha'i communities in developing coun- operations. Likewise the acquisition and erectries prevented these communities from fully tion, in those countries where freedom existed, achieving their vital consolidation goals. At the of numerous local J:l~iratu'l-Quds and time this report is being written the national endowments, has paved the way for improving communities are facing the considerable chal- the life and activities of the local communities. lenge of rescuing their lost Assemblies. It will perhaps be useful here to pinpoint indi-

There are certain very positive signs of the vidually the more outstanding achievements of over-all advance of the Baha'i community in some of the national communities.

Central and East Africa. Probably the most The Burundi Community, despite two significant of these has been the expansion and periods in recent years when official recogniconsolidation of the institution of the Auxiliary tion of the Faith was temporarily withdrawn Board and the development by the Board and the exodus from the country of over 90 per members of their use of assistants. This has cent of the believers (Zalreois refugee Baha'is resulted in a fairly large number of believers returning to their homes), has managed to working with concern, knowledge and growing retain its recognition and to begin now the real experience at the 'grass roots' level of the process of bringing the Burundian people to Cause. A parallel growth in strength has occur- the Faith. The new National Spiritual Assemred in the Regional Teaching Committees with bly was elected in 1978. Although little progwhom the Board members are in close collab- ress could be made in fulfilling the property oration . Although the continuing problem of goals of the Five Year Plan, the translation and lapsed Assemblies indicates that there is still publication of

literature in the Kirundi lanmuch to be done to assist the local com-
guage has been a noteworthy accomplishment.
munities, it is clear that a definite start has been In Central African Republic the Faith has
made in the right direction. continued to make very steady progress. All
Two other aspects of Baha'i activity showed goals of the Five Year Plan were accomplished.
strong development during this three-year As in so many countries
of this zone transporperiod. The first is the translation, publication
tation to and communication with the comand dissemination of much more
literature in munities in the interior are difficult and slow,
the major vernacular languages of each coun- and this has had a quite detrimental effect on
try by the increasingly strong and able National the consolidation and follow-up process.
Literature Committees. This became an espe- Although mass teaching is potentially quite

Conference of Counsellors and Auxiliary Board members.for Central and Easl Africa; 19-24
October 1976. Front row, left to right: Anselme Nkouka, Selemani bin Kimbulu, Paul
Hanbury, Ola Pawlowska, Javon Gutosi. Back Row, left lO righl: Counsellor Hushang
Ahdieh, Counsellor Oloro Epyeru, Festus Shayo, E. Fananapazir, Festus Sunguti, Sadegh
Eghtessadi, Louis Kalombo, H. Khodadad, Counsellor Kolonario Oule, Chowghi Rouhani,
Counsellor Isobel Sabri.

possible, actual progress is relatively less in local communities.
relation to other countries. However, the Tanzania is a land rich in spiritual potential.
believers are growing in maturity and experi- During the closing years of the Five Year Plan
ence. it became clear that the teaching work could
The Ethiopian Baha'i community has long flourish and the community grow in size and
been a shining light in this zone. For some time strength. There had long
been a problem crenow there have been no pioneers whatever in ated by the fact that few pioneers were settled
the country. The Ethiopian believers them- in the interior of the country, but in the past
selves are deep in knowledge and faith, few years this pattern

has been altered and
devoted and sincere in service, mature and there are now very
helpful nuclei of pioneers
capable in experience. They shoulder with living in some of the
provincial capitals.
exemplary zeal and results the entire affairs of Through their help and
that of the Regional
their community, including all of the financial Teaching Committees,
Auxiliary Board memrequirements. Mass teaching areas have been bers
and assistants, the grass roots of the comopened in several parts of the
country and are munity are coming to life . The community
being developed with characteristic wisdom, achieved all of its
teaching, property and literaconsistency and practical common sense.
ture goals. A helpful contribution to this
Despite the recent severe political upheavals accomplishment was made
by the numerous
across the land, the community pursued the Zafreois refugee Baha'is
living along the
Five Year Plan goals to success. shores of Lake
Tanganyika, also by the believ-
In Kenya there has been very reasonable ers on the islands of Lake
Victoria.
progress in some aspects of the Plan: the teach- In Zaire the Faith
continues to grow and
ing goals; acquisition of properties; publication develop with remarkable
speed and ease. The
of vernacu lar literature; the deepening of indi- believers of the Zaire
Community have long
vidual believers. This is a very large commun- shown themselves to be
self-reli ant, indepenity, however, where there is a perennial prob-
dent and capable. Their local community life is
lem of lapsing Assemblies and where there is well developed , with men
, women , youth and
critical need of strengthening at the grass roots . children all taking a
very active part. Many
Opportunities exist for extensive public rela- Local Spiritual
Assemblies have e rected their
tions activities both with the government and own local
.f:la~iratu'l-Quds and there are now,
with the various United Nations Agencies rep- in Kivu Province, sixty
Baha'i schools, includresented there. During the International ing
many primary and some secondary. All
Teaching Conference held in Nairobi in 1976 numerical goals of the
Five Year Plan were
there was good use made of the press, well accomplished and in
some cases surpasradio and television , as well as extensive con- sed. The
acute transportation and communicatact with responsible individuals in this and

tion problems in Zaire make it essential that other fields of public life.

Rwanda is a country whose people have responded very well to the message of Baha'u-'llah. The teaching work has been quite successful and has resulted in entry to the Faith by many family groups; so much so that the chi ld and youth population of the Faith exceeds that of the adu lts. The National Spiritua l Assembly and the pioneers have been exemplary in their efforts for the translation a nd publication of Baha'i literature in the Kinyarwanda language.

Deepening and consolidation is also being accomplished through the active services of the Auxiliary Board members and their assistants.

The property goa ls of the Five Year Plan were accomplished a nd the numerous Baha'i Centres are being of considerable value to the

the Regional Teaching Committees and the Auxiliary Board members in every province be in very clost: and they are. Zaire is a vast country where opporcessful and has resulted in entry to the Faith by tunities for the growth of the Faith at this period are almost limitless.

The crises that have deeply afflicted the Baha'i community in some countries of the zone have served well to stimulate the believers in other places to greater efforts, deeper devotion and more effective service. Though the inevitable opposition is steadily mounting and the problems impeding activity increasing, as living conditions spira l down a nd infl atio n accelerates, the steadfastness of the sincere believers is daily being tested and abundantly demonstra ted .

Northern Africa

The Baha'f communities of the countries bordering the southern shores of the Mediterranean Sea comprise the zone of the Continental Board of Counsellors in Northern Africa.

The circumstances obtaining in some of these

of three to nine months and encouraged the believers to accomplish them. Another tried to encourage universal participation and instil fresh spirit into the body of the believers by organizing Love-and-Fellowship Picnics where the Baha'fs and their friends gathered together and enjoyed a day of social fe llowship and

territories is described under 'Constant Efforts to Protect the Faith from Persecution and to Free it from the Restraints Imposed by Religious Orthodoxy' in the section relating to World Centre goals on pp. 78-81.

Southern Africa

Although day by day, in the period under review, new obstacles seemed to present themselves until the point was reached, midway through the Five Year Plan, when it seemed impossible in the two and-a-half years remaining before its expiry to accomplish the remaining two-thirds of the goals assigned to the believers in Southern Africa, the tide was yet turned, and the Baha'fs with greater force than ever placed their reliance in the power of Baha'u'llah and the infallible guidance of the Universal House of Justice. The doors of guidance and confirmation began to open one after another and restored hope, light, and promise of success to all who were labouring in service to the Faith. Thereafter new victories were witnessed almost every day, causing the believers to rejoice and redouble their efforts until the prayers. Teaching teams were sent out weekends, public holidays and some evenings in many parts of Southern Africa . The idea of teaching in groups was favoured by a few regions and this resulted in outstanding success for those who used the method. It not only increased the number of believers and Local Assemblies but provided vital opportunities for local believers to participate in the actual teaching.

Various National Spiritual Assemblies held unity feasts on a regional basis to encourage community development and to increase teaching activities. 'Each one teach one' was emphasized in one national community, resultin ing in an increase in the number of believers and Local Assemblies. As an aid to developing Local Assemblies, visits of deepened believers were arranged. These visiting teachers, called 'walkers', greatly aided the progress of the Cause in their assigned areas.

There was a significant circulation of both international and national travelling teachers during the period, crowned by the bounty of the visits of three Hands of the Cause of God, Dr. RaJ:imatu'llah

Muhajir, Mr. John Robarts
goals were won. Invigorated by the encour- and Mr. Collis Featherstone whose presence
agement they received from the World Centre lent impetus to the work of the Faith and lifted
of their Faith and the guidance of their the morale of the believers. Programmes of
National Spiritual Assemblies, and aided by one kind and another were arranged for each
the splendid efforts of the Auxiliary Board travelling teacher whose visits to the friends ,
members and their assistants, the friends per- especially in the rural areas, warmed the hearts
formed such outstanding services toward the of the friends and helped advance the work.
accomplishment of the goals that a renewed Southern Africa was blessed not only with
spirit appeared in the body of the believers in a receiving an abundant number of travelling
greater measure than was ever seen before. teachers from Europe, America and Asia but
This spirit manifested itself in countless differ- produced its own travelling teachers as well.
ent forms to further the Cause of God. Malawi, Swaziland, Rhodesia and South
In some localities intensive teaching cam- Africa sent teachers to their neighbouring sispaigns were organized during which Baha'f ter communities. The efforts of the teachers of
youth and others would remain in an area for a African descent were especially successful.
week or two. This method was used with par- The Southern African zone has made conticular success in Reunion. Its use always
siderable progress in consolidation of its comresulted in greater participation by local Baba' - munities, the deepening of individual believers
fs in teaching and giving talks at meeting and and in fostering active participation in adminisconferences. Some regions set short-term goals
trative activities. The deepening of believers is

Friends attending the first Bahd'{ Summer School of Rhodesia; 28 August-I September 1977.

a result of many wonderful and persistent BUILT it! But we have no grass for the roof . . .
efforts made in consolidation programmes by we need help ... '
the various national communities. This has And again, the chairman of a Local Assembeen achieved through the holding of national ,

bly in Lesotho, writing to his National Spiritual regional, and local conferences; study classes, Assembly, states:
and institutes; correspondence courses (which have been a going thing for some time); use of 'We are happy to find this opportunity of writ-
Baha'i cassettes; the showing of Baha'i films; ing this letter to you to inform you about things
regular visits of National Assembly members taking place in our village. It is with deepest
and Auxiliary Board members to the com- sorrow that we Baha'ls of Liphaleng have to
munities and friends; an increase in translation tell you about the death of one member of ours
and the production of Baha'i literature; youth, who died on the 30th December, 1977 and was
women and children' s conferences; and the buried on the 31st.
holding of winter and summer schools. Indeed 'The deceased was a true Baha'i member
the holding of these schools has gradually because even during his last days of illness
caught on and contributes much toward heart- although he was questioned a lot about this
ening the believers not only through the knowl- Faith and was advised to agree to be baptized
edge gained but through the provision of fel- ... he refused, pledging his support to the
lowship in a Baha'i atmosphere. Baha'i Faith until the last day.
It is difficult to measure the quality of 'Thus we also inform you that he was buried by
deepening that has occurred to a lesser or grea- the Baha'i members and only Baha'i prayers
ter degree in various parts of the zone but were said ... He was the first man here to be
perhaps the following two quotations from buried the Baha'i way. His name was Mokete
reports of Assembly secretaries will illustrate Morai.'
the progress that has been made. In a report
Other activities which took place during this from the Local Spiritual Assembly of Chitengu
period and which met with some measure of we find:
success were in the fields of proclamation and
'We are thinking to build our own Centre. We publicity: interviews on the
radio and in televihave already collected stones, we have already sion;
radio programs, especially in Seychelles;

made bricks for the walls, we have already cut down trees for the roof, we have already bought frames for the doors, we have already bought nails for the roof, we have already

materials at various trade and agricultu ral fairs in Seychelles, Botswana, Zambia and Swaziland . In April 1979 during the Easter period the Faith was proclaimed to over 10,000 people at the dedication of the Interdenominational Church in Swaziland. The King, gove rnment officials and many diplomats were also in attendance and heard the message of Baha'u'llah.

This record would be incomplete without the commention of prayers that have been said terth rougho ut the zo ne for the success of the goals. Almost every national community arranged several days when believers especially united in prayer and meditation. Also, many communities in each region began to gather at least one earl y mo rning a week for praye rs . In addition , the Continenta l Board of Counsellors, toward the latter part of the Five Year Plan , requested through the National Assemblies that all believers in their zone recite the Tablet of AQmad on Mondays.

The continental zone of West Africa is comprised of twenty-two countries, islands and territories: Mauritania , Senegal, the Gambia, Guinea-Bissau, the Cape Verde Islands, Guinea, Mali, Sierra Leone, Liberia , Ivory Coast, Upper Volta, Niger, Ghana , Togo, Benin, Nigeria, Chad, Cameroon, Equatorial Guinea, Gabon, Sao Tome and Principe.

When this zone was first created in 1975, the Universal House of Justice spoke of 'the mighty potentialities for growth and expansion in the western regio ns of Africa.' Progress during the ing

Western Africa

holding of United Nations Day programmes in Mauritius, Swaziland, Seychelles and Zambia; and exhibitions of Baha'i books, posters and newspaper articles and advertisements; the

and a foundation is laid upon which, through the infallible guidance of the Universal House of Justice and the love and sacrifices of the present believers, the Faith of Baha'u'llah wi ll be firmly established and will surely go from strength to strength.

these three years clearly indicated the vast possibilities of the region and the receptivity and spirituality of its peoples.

Formation of New National Assemblies

During this period, two new National Spiritual Assemblies joined the twelve existing National Assemblies: the National Spiritual Assembly of the Baha'fs of U pper Volta with its seat in Ouagadougou in 1977 and the National Spiritual Assembly of the Baha'fs of Mauritania with its seat in Nouakchott in 1978.

The Baha'i Faith in Southern Africa during the past three yea rs has made tremendous progress. Not only are there thousands ofBaha' - is everywhere throughout the zone but there are man y silent teache rs in the form of local and national I:Ia?fratu'l-Quds which stand as a living proof of the solidarity and strength of the Faith a nd, indeed, are known as symbols of unity all over the regions. Although we have not achieved the strength toward which we strive, a ve ry humble beginning has been made

Baha'(Booth, Trade Fair, Gaborone, Botswana; July 1976. Mrs. Cynthia Komanyane, Auxiliary Board assistant, served as one of the hostesses for visitors to the booth.

Both national conventions were blessed by the presence of Hands of the Cause of God, sent as special representatives of the Universal House of Justice: Mr. Enoch Olinga to Upper Volta and Dr. 'Alf-MuJ:iammad Varga to Mauritania.

Unfortunately, the National Spiritual Assembly of the Baha'fs of Niger was lost during this same period, when in 197 8 all administrative activities ceased through circumstances beyond our control.

National Assemblies, addressed gatherings of the friends, dedicated local centres, spoke at public meetings and met with Auxiliary Board members and their assistants. He particularly stressed the importance of contacting authorities and people of influence in each country.

The visits of each of these Hands of the Cause furthered the proclamation of the Faith, since radio interviews were often secured for

them and a number of courtesy visits made to officials.

Through the untiring efforts of Dr. 'Azfz N avfdi working under the guidance of the Universal House of Justice, the Faith was officially recognized by the government of Gabon in April 1978.

Inspired by a suggestion from Dr. Muhajir on an earlier visit, many of the National Assemblies in the zone had committed themselves to winning goals by the Nairobi Conference in October 1976. Though only the Ivory Coast was able to achieve its teaching goals by that date, Ric;lvan 1977 saw six more countries, Benin, Chad, the Gambia, Sierra Leone, Togo and Upper Volta not only achieve their teaching goals but adopt supplementary goals. By the end of the Plan almost all of these same countries had nearly doubled the assigned goals and in the case of Chad, more than doubled.

Not every country found such quick and easy success. Cameroon, Ghana, and Nigeria had all lost large numbers of Assemblies in the early years of the Plan and they struggled to regain their original positions before advancing to win the assigned goals. In a number of countries, the teaching work should proceed at a slower

Recognition of the Faith in Gabon

Visits of Hands of the Cause of God

In addition to the presence of Mr. Olinga and Dr. Varga at the inaugural conventions of the Nairobi Conference in October 1976. Though only the Ivory Coast was able to achieve its teaching goals by that date, Ric;lvan 1977 saw six more countries, Benin, Chad, the Gambia, Sierra Leone, Togo and Upper Volta not only achieve their teaching goals but adopt supplementary goals. By the end of the Plan almost all of these same countries had nearly doubled the assigned goals and in the case of Chad, more than doubled.

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Teaching

Already by Ric;lv:l.n 1976 a marvellous momentum toward achieving the teaching goals had been generated.

Visits of Hands of the Cause of God

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pace, and in still
Assemblies to collaborate on border teaching projects and to strive for entry by troops. In addition to consulting with the institutions of the Faith and the friends, Dr. Muhajir travelled in each of these countries, visiting villages and demonstrating how to teach. In January 1978 Dr. Muhajir was again able to visit Cameroon and the openwhere he consulted with the institutions of the Faith and assisted in teaching, deepening and proclamation activities in several localities.

The Hand of the Cause Collis Featherstone accompanied by his wife travelled in West Africa for the first time in January and Febru- Volta, the comary of 1979. Mr. Featherstone visited many localities in Ghana, the Ivory Coast, Nigeria

others, circumstances prevented achievement of the assigned goals.

Throughout these years intensive teaching projects were organized, generally during the long vacation periods and often utilizing youth.

One such project in Togo resulted in the formation of eight new Assemblies and the opening of thirty-three new localities in a six-week period.

Highly receptive areas were found in almost every country of the zone, and in Cameroon, Chad, Ghana, the Gambia, Ivory Coast, Nigeria, Togo and Upper munities moved closer to the stage of entry by troops. This was most evident when in a given area, new believers arose to carry the Faith to nearby villages, and the process again repeated itself. For example, in the Ife and Port Harcourt areas in Nigeria the Faith spread rapidly by this method in a relatively short period of time. In Chad at one point, the growth was so

Conference of Counsellors for Western Africa, members ofthe National Spiritual Assembly of the Cameroon Republic, members of the Auxiliary Board and assistants; Buea, Cameroon; 9 May 1976. Standing on the extreme left is Counsellor H. Ardekanf; fourth from the left, back row, Counsellor Z. Kazemi. Seated on the extreme left is Counsellor Mihd{ Samandari; third from right, Counsellor Thelma Kelghati; on the exteme right, Counsellor Friday Ekpe.

Consolidation

Two important goals of the Plan were to develop the distinctive

character of Baha'i
rapid that from month to month ten new community life and to consolidate the victories
Assemblies would be formed. already won. Efforts were made to fulfil these
During this period the Baha'i community goals, but on the whole, progress was slow and
became more diversified through the entry of much remains to be done.
new tribal groups and was spread more widely The most commonly used method of workthroughout each country . In Nigeria, at least ing with communities was for individual
one Local Assembly was formed in each State. believers to visit nearby villages on a regular
During the last year of the Plan in a number basis. These visits often included general meetof countries, full-time teachers, Auxiliary ings of the friends, meetings with the Local
Board members and assistants were used to Assembly , assisting with children's classes or
insure fulfilment of all the goals. Nineteen Day Feasts, etc. Usually these efforts
The Plan had called for Local Spiritual were co-ordinated by the National Teaching
Assemblies to assume a greater share in the Committee and in the case of Benin, Chad,
teaching work. As such, Local Assemblies Liberia, Nigeria and Togo, by Regional Teachwere assigned extension teaching goals by the ing Committees as well.
National Spiritual Assembly or in the case of In addition to these regular visits, an increasstronger Assemblies spontaneously adopted ing number of regional and local institutes
them. However, the percentage of Assemblies were held, often in collaboration with Auxiliwhich actually carried out a programme of ary Board members. Generally lasting one or
extension teaching remained quite small. two days, these institutes deepened the knowl-
Where efforts were made, the results were edge of the friends and kindled their love for
truly heartening. For example, in February the Faith. During the summer of 1978, a par-
1977 Ghana was so far behind in its goals that ticularly successful series of four regional instithe situation seemed hopeless. The National tutes was held in Ghana as a joint effort of the
Assembly embarked on an intensive teaching National Spiritual Assembly and the Auxiliary
campaign enlisting the help of Local Assem- Board. These institutes were conducted comblies. That Ric;lvan, fourteen new Assemblies pletely in the vernacular and used translations

of the sacred Writings as a basis.

International Travelling Teachers

A number of seven- to nine-day institutes but especially durwere held in Benin, Cameroon, Ghana, Ivory Coast, Togo and Upper Volta where the friends immersed themselves in the Writings of the Faith and emerged with a deep commitment to serve.

Throughout these years, ing the final year of the Plan, a host of international travelling teachers lent invaluable assistance to the teaching and consolidation work in every country of the zone. Many of these teachers were able to stay in the same area for several months, and thus not only open new localities and form new Assemblies, but leave behind functioning Baha'i communities.

Special mention should be made of the marathon voyage of Mohsen and Felicity Enayat, travelling teachers from Canada, who for nearly two years travelled across the length and breadth of West Africa, touching almost every country in the zone. Their love, devotion and humility coupled with their deep knowledge and creative methods of teaching and deepening, made them especially effective wherever they went.

In addition to travelling teachers from abroad, Benin, Cameroon, Chad, the Gambia, Ghana, Ivory Coast, Niger, Senegal, Sierra Leone and Togo, all sent travelling teachers to

On the whole, the condition of Local Spiritual Assemblies remained weak. The efforts of the National Spiritual Assemblies to train at least one believer in every community and of the Auxiliary Board members to train their assistants brought some improvement, but not nearly enough.

There was a slight increase in the number of communities regularly holding Nineteen Day Feasts and Holy Day observances. In Cameroon, Senegal and Niger, the publication and distribution of programmes for the Feasts and Holy Days greatly encouraged the communities to observe these events. Where practised, the gathering of the friends for early morning prayers deeply enriched the spiritual life of the community. Far more vil-

lage than town communities managed to neighboring countries at some point during this
achieve this goal on a regular basis, and where period.
not done on a community basis, often families
adopted the practice of early morning Pioneers
prayers. As always, the
settlement of foreign pioneers
For some years regular summer schools had reinforced the efforts of the friends in every
been held in Liberia, and during this period, land. A number of native believers in
Benin, Ghana, Ivory Coast, Sierra Leone and Cameroon, Chad and Togo also arose as
Togo began holding them as well. homefront pioneers to open new localities and
A new approach to consolidation used with strengthen weak or new areas.
great success in Cameroon was a mobile institute, a Volkswagen bus equipped with litera- Border Teaching
ture, films, etc. and manned by a pioneer. The Many National
Assemblies found great sucmobile institute in this three-year period visited
cess by acting on Dr. Muhajir's suggestion to
literally hundreds of communities. collaborate in teaching along common borders
Another method of deepening were the where the same tribal group lived on both sides
introductory correspondence courses devel- of the border. In the Casamance area of
oped by Chad and Togo. Senegal near the Gambia border, the Gambian
The national bulletins of each country con- friends were able to form a
number of Assemtinued to serve as a major link between the blies among the Jola tribe, thus greatly aiding
National Assembly and local communities. the friends in Senegal to achieve their goals. A
The quality of the national bulletin in Liberia joint Ghana-Togo teaching project among the
should be especially mentioned . In addition, Ewe tribe in the Volta region of Ghana
the National Assembly of Ghana wrote regular resulted in the formation of seven new
Feast letters to the communities sharing news Assemblies and many new localities. Other
and encouraging the friends, and the National border areas between Liberia and Ivory Coast,
Assembly of Nigeria published a bulletin after Ivory Coast and Ghana, Ghana and Upper
each of its meetings informing the friends of Volta, Upper Volta and

Togo, and Cameroon
new decisions, and sharing information. with her neighbors in
Nigeria, Chad and the

Central African Empire, all proved highly appeared in the national paper the Daily
receptive. Times, and in a number of
State papers. A
committee was appointed to systematically use
National Teaching Conferences
the media for the proclamation of the Faith.
The practice of holding annual National
After Dr. Muhajir's visit in 1976 and at his
Teaching Conferences begun early in the Plan
encouragement, the Baha'is of Liberia secured
grew to become a major event in the life of the
a fifteen-minute weekly radio programme
community. The situation of the goals was forcwhich continued throughout the remainder of
ibly brought to the attention of the friends and
the Plan. In addition, the Baha'is regularly
often individual pledges were made to work for
appeared on the devotional closing progachievement of the goals. These conferences
ramme on television. In 1978, the Baha'is of
brought the friends together in love and unity
Cameroon also broadcast for six months a
and generated enthusiasm to work harder for
fifteen-minute weekly English language progthe Plan.
ramme on the Faith.
Usually these conferences were held in the
national I:Ia'.?fratu'l-Quds, but Cameroon made Contact with Authorities
a practice of varying the location in order to Systematic attempts
were made to proclaim
allow maximum participation from various the Faith, its aims,
history and present stature,
areas. to leaders of thought and
government officials
A number of the friends from the zone were in every country, both
nationally and locally.
also able to attend the International Teaching Directed by the National
Assembly itself, and
Conferences in Paris and Nairobi, and a young in Cameroon, by a
committee, this activity
Ghanaian singer, Miss Ranzie Mensah, par- became one of the most
vital in every national

ticipated in the program of the Paris Conference, and travelled to teach in several European countries.

Use of Media

The expanded use of media during this period gave an added boost to the proclamation of the Faith. In Cameroon, Chad, the Gambia, Ghana, Ivory Coast, Liberia, Nigeria, Sierra Leone and Togo.

A number of communities held United Nations Day observances which again aided the proclamation of the Faith. A delegation representing the Baha'i International Comperiodic interviews on radio and television munity attended the Economic Commission and, occasionally, newspaper coverage. In for Africa's Conference on the Integration of addition to the publicity secured by the Hands Women in Development, held in October of the Cause, these teachers were all tremend- 1977 in Nouakchott, Mauritania.
ously successful in attracting coverage: Mr. Andre Bruguiroux, author of La terre n'est International Conferences qu'un seul pays who visited francophone coun- The efforts of the tries in West Africa in 197 8; Dr. Jane Faily, a friends to teach and protclaim the Faith were greatly assisted by a series clinical psychologist who travelled in West of International Youth Conferences sponsored Africa for one year on behalf of the Iranian by the Continental Board of Counsellors in Teaching Training Committee for Africa and collaboration with designated National as a Consultant on Women and Children's Spiritual Assemblies. Held respectively in the affairs in Africa for the Baha'i International Ivory Coast in 1976, Nigeria in 1977, and Community; Dorothy Hansen, a poet and Cameroon in 1978, these former journalist; and Shamsi Sadeghat, conferences, in addition to stimulating the teaching work and Director of a Maternity Clinic and member of deepening the knowledge of

the friends, prothe National Assembly of Trinidad and vided an occasion for the Baha'is of varied
Tobago. racial , national and religious backgrounds to
In Nigeria especially, articles about the Faith experience that unity which is the pivot of our

Some who attended the Women's Conference sponsored by the National Spiritual Assembly of the Bahti'(s of Niger; January 1978.

First Baha'i Summer School of Sierra Leone, held in Magburaka; 27-30 December 1977. In attendance was Counsellor Friday Ekpe (centre, back row) and other Bahti'(s from 12 African communities and two foreign countries.

Baha'i community of Rosso, Mauritania, with their guests; 1977.

Some Baha'fs of Kumba , Cameroon Republic, photographed at their newly-acquired f:/a'r,fratu'l-Quds; May 1977.

The Hand of the Cause Collis Featherstone (back, extreme left), Mrs. Featherstone, and other Bahd'fs who attended the dedication of one of the Regional Centres acquired by the Baha'fs of Ghana during the Plan; 30 January 1979.

Some Bahd'(s of lllie-Etche, River State, Nigeria with their guests, photographed during the visit of a travelling teacher from Ghana, Mrs. D. Hansen (back row); 10 March 1979.

Faith. In all three gatherings, large delegations high-ranking officials were contacted as a
from fran added greatly to the spirit and effec- result of the conference.
tiveness of the conferences. Translation
The conference in Ivory Coast, held 9-11 The expansion of the Faith into new areas
July 1976, attracted nearly 200 participants. necessitated first translations into a number of
Blessed by the presence of the Hand of the tribal languages. In addition the number of

Cause of God Enoch Olinga, the conference resulted in unprecedented publicity for the Faith. On his arrival in Abidjan, Mr. Olinga was interviewed in the VIP lounge of the airport along with Dr. Mihdi Samandari, one of the Counsellors in West Africa, who was representing the Baha'i International Community at a United Nations Economic and Social Council Conference being held in Abidjan at the same time. A number of radio and television interviews were broadcast, and for three successive days, articles appeared in the major newspaper, twice with front page coverage.

Multi-national delegations visited various government officials including a number of ministers. After the conference, many of the participants assisted in teaching projects in the Ivory Coast and nearby countries.

Over 250 Baha'is from nineteen countries, gathered in Enugu, Nigeria from 12-14 August 1977. Inspired by a message of the Universal House of Justice to the conference, the friends consulted on ways and means to achieve the goals of the Plan, shared experiences from their various countries and made

translations of the Writings into existing tribal languages was increased. For example, Chad published a series of prayerbooks in the major tribal languages of the country. Ghana transport along with Dr. Mihdi Samandari, one of lated and Togo published a prayerbook in Ewe. Senegal published a prayerbook in Wolof.

Several countries recorded translations of the sacred Writings on cassettes, and in Niger a series of deepening talks in Hausa and Djerma were recorded. Just prior to the International Youth Conference in Nigeria, a pamphlet was printed in Efik, Hausa, Ibo and Yoruba, to assist with the teaching work.

Though most literature continued to be ordered from publishing trusts abroad, a large quantity of the pamphlet, Basic Facts of the Baha'i Faith was printed in Ca meroon in both French and English for use throughout the zone. Most countries also began developing teaching and deepening materials more suited to their local needs. In Cameroon , a number of deepening booklets on various subjects were prepared along with an introductory booklet to be sent to all new Baha'is.

Chad likewise produced a

number of deepening sheets for use in
individual pledges to assist the work of the their community.
Plan. Again, the conference opened the way The use of audio-visual materials also
for widespread publicity, both newspaper and became more widespread. In addition to the
television. slides, filmstrips and
postcards available from
For Cameroon, the conference held in the International Audio-Visual Centre, new
Yaounde in August 1978 became a turning materials, slide shows, etc. were developed
point for achieving the goals of the Plan. The locally. A young Ghanaian artist developed a
intensive teaching activities both prior to and series of drawings illustrating various aspects
after the conference provided the momentum of Baha'i life.
which carried the country through to victory in Women's Activities
the final year of the Plan. Of the over 380 Prior to the Five Year Plan, few conscious
participants from nineteen countries, a virtual efforts were made to involve women in the
army arose with eighteen offers for interna- activities of the Faith. During the years 1976 to
tional pioneering, five for homefront pioneers, 1979 the numbers of women increased and
and 112 offers for travelling teaching. In women took an increasingly active role in
Cameroon alone, twenty-three teaching teams Baha'i community life. In
five national comwent out from the conference. In addition to munities, Benin, Cameroon, Chad, Liberia,
consecrating their time and efforts, the par- Sierra Leone and Togo, African women were
ticipants made generous contributions in both elected to the National Spiritual Assembly,
cash and kind to be used for the work of the and an increasing number of women served on
Plan in West Africa and in achieving other Local Spiritual Assemblies. African women
international goals. A number of ministers and were sent as travelling teachers from

Cameroon to the Central African Empire, One of the most touch ing moments of the
from Ghana to Togo, and from Togo to Benin, conference came when African women, many

and played an increasingly important role in the teaching work of their own countries. During this period Benin, Ghana, Chad , Ivory Coast, Niger, Sierra Leone , Upper Volta and Upper West Africa, all organized National Women's Conferences. In addition, a number of these same countries plus Cameroon , Nigeria and Togo organized regional and local women's institutes and conferences. These conferences gave Baha'i women the opportunity to learn more about the Faith, its teachings on the equality of men and women and the education of children. In some instances, pracregular institutes were held for the training of tical training was given regarding health care, nutrition, sewing, etc.

Many other countnes, Cameroon, the Gambia, Ghana, Ivory Coast, Liberia, Niger, Nigeria, Togo and Senegal likewise developed lesson plans and conducted training courses. Almost every country at one time or another had a number of children's classes in operation, but it proved difficult to maintain the classes over a regularly reproduced articles, often translalong period of time.

tions of articles by the Hand of the Cause 'Ali-Akbar Furutan concerning such topics as husband and wife

of them from villages, began to speak about what the Baha'i Faith and their participation in the conference meant to them .

Children 's Classes

Progress toward the goal of regularly established children's classes was sporadic a nd uneven . The Baha 'is of Chad achieved outstanding success where by the year 1977 over 2,000 Chadian children, both Baha'i and nonBaha'i, were enrolled in regular classes. A series of twelve lesson plans entitled ' Step by Step' were developed as an aid to teachers and teachers.

Most countries appointed National Women's Committees, so that the goal of increasing the participation of women would receive constant attention. The National Committees in Chad and Niger were especially effective. In Niger, the Home Life Committee regularly reproduced articles, often translalong period of time.

In the last year of the Plan, the training of teachers for children's classes received a helpthe education of children ,

ing hand from the Teacher Training Commitrelations, family life, etc.
Bi-monthly the
tee for Africa in fran. This Committee sent a
friends would gather to discuss the articles, and
number of Persian believers who held teacher
they were also distributed to local communities
training courses and assisted with children's
throughout the country.
classes in Cameroon , Liberia, Ghana, Sierra
In Liberia, a women's page was included in
Leone and Nigeria. Special mention should be
the national bulletin.
made of the extensive travels of Dr. Jane Faily
who assisted with child education in all of the
West African Bahti'{ Women's Conference
above countries and the Ivory Coast and Togo.
These various women's activities in each
A number of countries included children's
country culminated in the West African Baha'i
pages in their national bulletins, and in
Women's Conference held 28-30 December
Cameroon , a quarterly magazine for children,
1978 in Monrovia, Liberia. The President of
Anfs, was published in French and English.
Liberia, the Honorable W. R. Tolbert sent a
message of greeting to the conference which
was officially opened by the Minister of Post
and Telecommunications. A number of other
messages were received including one from
Helva Sipila, Assistant Secretary General of
the United Nations Centre for Social
Development and Humanitarian Affairs.
Extensive coverage was given the conference
by radio, television and the press. For a public
meeting held in conjunction with the confer-
ence, the Minister of Information shared a
platform with Dr. Jane Faily, Consultant for

Youth Activities

Overall , the West
African Baha'i community
is young and youth are
intricately involved in
all aspects of the work of
the Faith. However as
the Plan called for
specific youth activities a
number of developments took
place .
National Youth
Committees were appointed
in Cameroon and Chad; and
in Chad and
Benin, local youth
committees as well. A
number of Local Assemblies,
Accra, Ghana;
Calabar, Nigeria; and Lome,
Togo appointed
local youth committees.

the Baha'i International Community. In increasing numbers youth arose as travel-

Baha'i Children's Class, Chad.

Site of the future Mashriqu'l-Adhktir, Lome, Togo.

Bahti'[Children's Class of Jkot Uba Village, Cross River State, Nigeria, taught by Mr. 0. E. Njang.

ling teachers and homefront pioneers and committed their vacation time for special teaching projects.

University clubs continued to function at the University of Cameroon in Yaounde and the University of Science and Technology at Kumasi, Ghana. In addition, informal youth groups were formed on university campuses in Ivory Coast, Niger, Nigeria, Senegal, Togo and Upper Volta.

Niger continued publication of its excellent youth journal Bad{' and Chad and Cameroon began publishing similar youth bulletins.

In addition to participation in the International Youth Conferences, Chad and a few other countries held National Youth conferences, and Cameroon started the practice of devoting one night of the national convention to a youth conference.

Collaboration of Institutions

Overall, the bonds of love and cooperation between the institutions of the Continental Boards of Counsellors and their Auxiliary Boards and the National Spiritual Assemblies and Local Assemblies grew stronger. The frequency of consultations between the Counselors and National Assemblies greatly increased. Periodic consultations between the Auxiliary Board members and National Teaching Committees for the purpose of planning and sharing information were held in almost every country of the zone. Parallel with the growth of the community, the number of Auxiliary Board members increased from eleven at Ri<;lvan 1976 to forty at Ri<;lvan 1979 and over 250 assistants were appointed.

International Convention

West Africa was blessed to have each
Property Goals National Spiritual
Assembly represented at the
With the exception of the Gambia, which had International Convention in 1978. For Benin,
acquired all of its local centres and endow- Cameroon, Ghana, Togo and Niger, it was the
ments by the end of 1976, property goals first time an indigenous believer had ever set
proved a real challenge to most national com- foot in the Holy Shrines. The accounts and
munities. Lack of experience, inflationary memories of this precious spiritual experience,
costs, difficulties in acquiring land, all combined which were carried back by the participants,
to make progress distressingly slow, and most greatly enriched each community.
goals were achieved only during the last year Overall, these were
years of growing maturof the Plan. ity
for the communities of West Africa. One
The challenge proved well worth the effort evident sign of this maturity was the fact that
for wherever local centres were built, they over half of the National Spiritual Assemblies
became a source of unity and pride for the in the zone became self-supporting during this
community, a symbol of their love and devo- period, and the remaining few greatly reduced
tion to the Faith. Interestingly enough , often the amount of assistance received from abroad.
new communities arose with great enthusiasm African believers increasingly played a leading
to build local centres. For example in the north role in the teaching and administration of the
of Togo after a teaching project in which a Faith. Growing numbers of individual Baha'fs
number of Assemblies were formed and new arose to serve the Faith with devotion, perselocalities opened, six new centres were built in verance and sacrifice. One touching example of
a short period with minimal assistance from the this spirit was shown in Niger, where a number
National Assembly. In southern Upper Volta, of believers had saved enough money to attend
after a similar project, three centres were built, the Paris Conference in 1976, but as Niger was
one completely on the initiative of the friends . far behind in its teaching goals, decided to

The regional centres served to enhance the prestige of the Faith and were successfully used as a site for conferences and institutes.

Among the national properties acquired during this time, Mauritania acquired its temple site and national Centre, Ivory Coast land for a national Centre , Senegal its temple site, Sierra Leone its national endowment and Upper Volta its temple land.

sacrifice their desire and the money, using it to finance a travel-teaching safari throughout the country.

Much remains to be done in all areas. The potential is great, and the corresponding responsibilities are great. However there is a growing awareness among the friends, and faith, that with continued effort our hopes will be realized.

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B. THE AMERICAS

The Five Year Plan called for the formation of one new National Spiritual Assembly in Central, North and South America. At Ric_ivan 1977 the National Spiritual Assembly of the French Antilles came into being, with its seat in Guadeloupe. Surinam and French Guiana formed at Ric_ivan 1977 with its seat in Paramaribo, Surinam; and at Ric_lvan the following year the Bahamas formed their National Assembly with its seat in Nassau. The progress of the Faith in the thirty-three National Spiritual Assemblies whose territories lie within the Americas are assisted by the Continental Boards of Counsellors whose spheres of

organize such activities. Also, three successful international youth conferences took place under the sponsorship of the Continental Board of Counsellors and the respective National Spiritual Assembly: in San Jose, Costa Rica, for the entire zone, in December 1977; in Santa Tecla, El Salvador, for the northern part of Central America and Mexico, in December 1978; and in David , Panama, for the southern part of Central America and Panama, in January 1979.

Three principal objectives of the Five Year Plan are, by their very nature, continuing goals: the preservation and consolidation of

service are divided into three zones, each with its own Board:

Central America

North America

South America

Central America

In the area comprising Panama, Central America, Mexico and the Antilles, the years from 1976 to 1979 witnessed considerable social and political unrest which in some instances disrupted the teaching activities of the Baha'is to a fuller understanding of the administrative order and to increase the number of forced departure of Baha'i pioneers; nevertheless, many thrilling victories were recorded.

Practically all areas with National Spiritual Assemblies established the required number of Local Spiritual Assemblies and opened to the Faith the assigned number of new localities.

Despite heroic efforts during the final year of the Plan it was not possible to acquire all local and regional Centres nor to secure all endowments. Much progress was made, however, in publishing new literature for children, and in training teachers for newly-established classes

past accomplishments; the broad and vast expansion of the Baha'i community; and the development of the distinctive character of Baha'i life, especially in the local communities.

All three were embarked upon throughout the zone with varying degrees of intensity and some success was noted. The training and encouragement of Local Spiritual Assemblies, another aspect of the Five Year Plan which demands constant and continuing attention, was pursued in an effort to assist the Baha'is to achieve a fuller understanding of the Baha'i communities and required the effectively functioning Local Assemblies.

Special events and highlights in the period under review included:

(1) Teams of five believers participated in two successful teaching projects of less than one month each along the north coast of Honduras. As a result of the second project alone, 1,009 people accepted the Faith, nineteen new Local Spiritual Assemblies were elected and thirty-four new localities were opened. The population among whom the projects took place comprises Carib and Mesquite Indians,

for children. Special activities for women, and the increase of their participation in all phases of Baha'i activities, received much attention, and a successful international conference for women was held in El Salvador under the auspices of the Continental Board of Counsellors and the National Spiritual Assembly. In addition , regional and national women's conferences were held in other countries.

Regional and national youth conferences took place in those countries having a National Youth Committee sufficiently developed to

Latins and people of African descent. William Stover, the Auxiliary Board member who was the moving spirit in both projects, wrote: ' I have been using "e ntrance in troops" and " mass conversion " in my reports and that is exactly what we are now engaged in ... we have whole villages which are either all Baha'fs or have a Baha'i population of well over fifty per cent . . . every trip we make we witness more and more Baha'is teaching the Cause and trying to deepen their knowledge of it and abide by its laws.'

(2) In Panama, a continuous proclamation and teaching campaign in areas around the House of Worship resulted in 3,000 people accepting the Faith, approximately 800 of whom embraced it during the years 1976-1979. A large number of believers participated in this activity. Recently a Teaching Centre was established at the House of Worship making possible a programme of continuous consolidation of these new communities. The National Spiritual Assembly reported that classes and other activities are carried on at the Teaching Centre with a considerable economy of human

stige and recognition of the Faith. The director and teachers will be Baha'ls.

(4) Another significant event in the Caribbean zone was the formation at Ri<;lvan 1977 of the first National Spiritual Assembly of the French Antilles comprising the major Frenchspeaking islands, other than Haiti, and includeding Desirade, Guadeloupe, Iles des Saintes, Marie-Galante, Martinique, St. Barthelemy and St. Martin.

(5) In the area under the jurisdiction of the National Spiritual Assembly of the Leeward and Virgin

Islands and the National Spiritual
and financial resources and draw attendance Assembly of
Barbados and the Windward
from the outlying communities. Various youth Islands,
large-scale proclamation, teaching
from these communities serve as teachers in and expansion
has taken place in preparation
regularly-scheduled classes to train adults, for the coming
into being, at some future time,
youth and children. of a National
Spiritual Assembly on each
In December 1978 an inspiring conference major island.
took place attended by Baha'ls from all parts of (6) At
Ri<;lvan 1979 the National Spiritual
the Ame ricas who gathered to study all aspects Assembly of
Mexico-another great republic
of radio and television production and the writ- mentioned by
name in the Tablets of the
ing of scripts . 1 The workshops and lectures Divine
Plan-approved and inaugurated the
were led by Baha'ls who are highly-skilled pro- Jaguar Plan
designed to establish the Faith
fessionals in their various fields. among each of
the sixty-four indigenous
The inauguration of the newly-constructed groups composing
the population. Already
first Regional Teaching Institute of Bocade representatives
of thirty-one groups in Mexico
Soloy in the Guaymi area was attended by have embraced
the Faith.
almost 500 Baha'ls and their friends from all
parts of the country.
(3) In Haiti, one of the two 'black republics' 2 North
America
mentioned by 'Abdu'l-Baha in His Tablets of
the Divine Plrzn , an important event was the
ALASKA
inauguration of construction of the Anis July 1976
brought a glimpse of the Baha'i
Zanuzi School , located at Lilavoix, a short world to Alaska
when more than 1,000 friends
distance from the capital, Port-au-Prince. from twenty-two
countries arrived in Anchor-
According to the National Spiritual Assem- age to atte nd
the International Teaching Conbly's report, this school which is being financed
ference called by the Universal House of Jusby a Baha'i, 'will
house a pre-school class, six tice. Alaskan believers had worked

hard to
elementary grades, and a technical school.
Craft classes, agricultural projects and even-
ing classes for th e local community are being
planned.' A curriculum is being developed
with a view to training children in Baha'i stan-
dards of moral and spiritual conduct, as well as
meeting national academic requirements. In
Haiti, whe re there is much illiteracy and where
government schools are not available, this pro-
ject assumes enormous importance for the pre-

' See 'Expansion of the Use of Radio and Television', p. 92, 215.

In His Tablets of the Divine l'/an, p. 33, 'Abd u' l-Bahii refers to 't he two black republics, Haiti and Santo Domingo'.

arrange the Conference and to utilize the occa-
sion to publicize the Faith throughout the State, but it was the presence of the friends from other countries which provided the crowning touch to the occasion. The Universal House of Justice was represented by the Hand of the Cause of God Collis Featherstone. He was joined by his fellow Hands of the Cause, John Robarts and William Sears.

Immediately following the Conference a Native Council was held to focus on specific aspects of teaching and establishment of the Faith among the A leuts, Eskimos, and Indians of North America.

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Apart from the International Teaching Con-
ference the Hands of the Cause of God John
Robarts, William Sears and 'Ali-Akbar Fun'.i-
tan made individual trips to Alaska. Counsel-
lor Florence Mayberry of the International
Teaching Centre came again to visit Alaska.
The breaths from the World Centre brought by
these friends served to invigorate and inspire

Endeavours, became available just prior to the International Teaching Conference.

The National Spiritual Assembly conducted several 'concept conferences' tliat involved believers from various sections of the State sharing ideas on such individual topics as the Nineteen-Day Feast, youth planning for their futures, family unity, and

child raising. Each
the Alaska friends. year, as part of the Five
Year Plan, a National
The Continental Board of Counsellors in Teaching Conference was held.
In collabora-
North America continued to encourage the tion with the Continental
Counsellors the
individual believers and the institutions of the National Spiritual Assembly
provided seminars
Faith. A regular feature relating to Auxiliary on the art of Baha'i
consultation; and encourboards, inaugurated by the Continental Board aged
the continued translation of Baha'i Writof Counsellors, was published in Alaska
Bahli'f ings into Alaskan native languages. The Alaska
News. It was felt that direct consultation be- Bahti'[News ran a sixteen
part series on
tween the Continental Board of Counsellors 'Opposition and the Power of
the Covenant' .
and the National Spiritual Assembly benefi- The Baha'i Information
Office, ·a National
cially influenced many projects thoughout the Committee, took major steps
in utilization of
State. mass media . A thirty-minute
video tape was
Among activities undertaken by the produced in Pt. Barrow, the
most northern
National Spiritual Assembly one closest to the community in Alaska.
Performances by the
hearts of all Alaskan believers was the publica- singer Karen Gibbs were
sponsored in sevention of the letters written to Alaska by the teen
communities and brought much favorable
beloved Guardian. This book, High publicity to the Faith.

Participants in teaching conference, Martinique, French Antilles, sponsored by the Continental Board of Counsellors for Central America; 20 August 1978. Seen on the extreme left, back
row, is Mr. Hooper Dunbar of the International Teaching Centre. Four members of the
Central American Board of Counsellors attended: Mr. Artemus La~b, fourth from left, back
row; Mr. Alfred Osborne, third from right, back row; Dr. H. Af:zmadfyyih, third from left,
third row; and Mrs. Carmen de Burafato, fourth from left, second row.

Guay mi and Cuna Indian Baha'{s who participated in the satellite teaching conference held at
the Magisterio Panameno Unidas, Panama; 10-13 February 1977.

Participants in the International Bahd'(Youth Conference held in San Jose, Costa Rica; 6-9 January 1978. The conference, sponsored by the Continental Board of Counsellors for Central America and the National Spiritual Assembly of Costa Rica, attracted more than 150 Baha'(youth from every country of Central America and from Puerto Rico, Venezuela and the United States.

The national /jar.fratu'l-Quds of the Bahamas, situated in Nassau.

The National Child Education Committee continued to publish their bulletin, Northern Lights. A 'Dawn Patrol', for youth aged ten to fifteen, sprang up in several towns. These groups inaugurated a variety of activities. Nine-day Institute programmes, so effective in Alaska, were held on several occasions and there were many weekend deepening classes as well as spiritually invigorating Winter and Summer Schools in southern and northern Alaska. Teaching activities included visits to villages, settlement of pioneers, fair booths, public meetings, prayer vigils, advertisements, correspondence with believers in remote areas, trained and organized home teaching teams, travel teachers, and firesides.

It was noted with interest that one resourceful and imaginative Baha'i community in a northern village donated, for the use of travel-

of the State. This was finally completed in the summer of 1978 when visiting teaching teams went to the Pribilof Islands, to Sand Point on the Alaska Peninsula, and to Atka in the Aleutian Islands.

At the heart of all teaching work was the effort put forth by local Spiritual Assemblies.

Large Assemblies, such as Anchorage and Oceanview, made extensive use of the mass media. The Local Spiritual Assembly of Nenana, a small, predominately native community, inspired the entire State with the way it assisted other communities. The National Assembly assigned to some Local Assemblies a 'sister Assembly' with whom projects could be shared and help exchanged. Nenana was able to help the teaching efforts of its sister community at Pt. Barrow and assisted several local Spiritual Assemblies in the

purchase of local
ling teachers, caribou, seal oil, muktuk, sal- Baha'i Centres.
mon, and white fish.
Alaskans assisted the teaching work in
forty-six countries. The sponsoring by Alaska THE BAHAMAS
of a Continental Indigenous Council resulted The acquisition of a
national I:Ia~fratu'l-
in a well-attended Council on the White Swan Quds in Nassau, Bahamas
during the first year
Reservation in the State of Washington. of the Plan and the
election of the first National
Teaching teams supported by Auxiliary Board Spiritual Assembly of the
Bahamas in 1978
members from Alaska were able to assist the fulfilled an important goal
of the Five Year
Canadian friends in their final goals of the Five Plan. A wave of travel
teachers, settlement of
Year Plan. pioneers, and frequent and
long-term visits of
In 1971 Alaska began a systematic effort to the Auxiliary Board member
assigned to sercarry the message of Baha'u'llah to every part vice the
Bahamas were contributing factors. A

national endowment was also acquired during The Continental Board of
Counsellors in
the first two years of the Plan. North America met with the
National Spiritual
When the Universal House of Justice called Assembly in July 1978 to
assist in formulating
for the election of the Nationa l Spiritual plans to win the remainder
of their goals. A
Assembly of the Bahamas by Ric;lvan 1978, the great victory was achieved
when twenty-six
Baha'i Teaching Committee of the Bahamas, radio programs on the
Faith were broadcast
under the direction of the National Spiritual throughout the Islands. By
Ric;lvan 1979 a ll the
Assembly of the United States, redoubled all goals of the Five Year
Plan had been won,
efforts. During this momentous year eleven including the election of
the eighth Local
pioneers were settled; three additional Local Spiritual Assembly, and
the new pillar of the
Spiritual Assemblies were elected, bringing the Universal House of Justice
ended its first year
total to seven; five teaching institutes were in triumph.

held; and twenty-two youth from the United States participated in a teaching project.

BERMUDA

The first National Convention of the Bahamas was held in Nassau on the weekend of 20 May 1978 and was blessed by the presence of the Hand of the Cause William Sears, the representative of the Universal House of Justice. Counsellor Lloyd Gardner and Auxiliary Board member Dr. William Tucker also attended, as well as Mr. Glenford Mitchell who represented the National Spiritual Assembly of the United States. While the delegates were praying at the J:Ia'.?fratu'l-Quds before casting their ballots, the friends attendin g the convention were also praying at the Temple site.

The newly elected National Spiritual Assembly immediately arose to fulfil the request of the Universal House of Justice to open five new islands by going themselves to four and sending travel teachers to the fifth. In addition it sent one of its members to each Baha'i community to conduct an institute on teaching and consultation.

The friends in Bermuda experienced an exciting year in 1976-1977 when the Hand of the Cause Amatu'l-Baha RuJ:llyyih Khanum visited the islands for a period of one hundred days.

The dedication of the local J:Ia'.?iratu'l-Quds occurred in February 1976. The Centre has proven to be a real asset to the proclamation of the Faith. It is located in the busiest part of the island, downtown Hamilton, and presents a lovely appearance. The friends are able to keep the Centre open most of the time, with protion grammes which include children's classes, Holy Day celebrations, teaching and deepening institutes, and other events.

Auxiliary Board members Mrs Katherine McLaughlin and Dr. Adrienne Reeves are providing continuing assistance to the friends. This service, together with support in teaching activities provided by the National Spiritual Assembly of the United States and frequent

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Participants in the first Canadian Bah{l'f Native Council held in Tyendinaga, Ontario; 6-7

November 1976. Mrs . Melba Loft, a Chippewa Indian, who pioneered to Tyendinaga in
1949, is seen seated on the extreme left.
INTERNATIONAL SURVEY OF CU RRENT BAHA'I ACTIVITIE S
163

I.'Ho111111esem/op/!Lrf!l71111/er/t({}true1terlel'kmn11e.
L'Age au cours duquel nous txplo- problftnel humalns Mpend de cette
rions dn ttm:s et des mrrs inconnues &~ d«isive.
est be! et bif'tl revolu. Crpendant, il Une acceptlltioil consciente de la

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au;ourd'hui, puisque nou' devons l'hurnanitE. La vie prrnd tout son sens
etendre nos conq~es au-dell de nee mte dtoouverte qui laisse rn·
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de cette virilt fonda- fKUpltS m unr o:iu:;t ture. Ce sont les Baha'fs.
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son sillon \'unification de rutrimuru:." en savolr un peu plussur
la planete. La solution de l'objet de leur
tousles autres
decouverte.
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Partial view of the Baha'i display and in for- ~~ d~~~~"t~~N-

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mation booth during the 'Symposium of NOM - - - - - - - - - - - - - · - - - - -- - -
Philosophies and Religions,' held at the ADRESSI::: - - - ·
V I LLE ---·--·-·~·-----·- CODF. rt.~TAL_ _ _ __
Windsor Hotel, Montreal, Quebec, 6- 9
April 1978. The booth was arranged by the Local Spiritual Assembly of LaSalle, Quebec, and included a display of Bahli'(literature.

An example of the advertisements placed in Canadian publications which resulted in hundreds of requests from the public for information about the Baha'i Faith.

v1s1ts from travel teachers, inspires the hope that the seventh Local Spiritual Assembly will be established by Ric;lvan 1980 thus providing a good found ation for the election in the future of the first National Spiritual Assembly of Bermuda.

A uxiliary Board members Lauretta King and Fletcher Bennett from A laska. A pproximately sixty Assemblies were formed on Canadian Indian reservatio ns. French Canadian believers played an increasingly important role in the teaching work, and grew in numbers, while in British Columbia the fi rst Sikh Baha'fs were enrolled, adding further to the diversity of the National community.

CANADA

From Ric;lvan 1976 to Ric.Ivan 1979, the Canadian Baha'i community increased steadily in numbers of believers and in the number of diverse people represented. During this period, 138 new Local Spiritual Assemblies were formed and 825 localities opened to the Faith, bringing the total achievement to 315 Local Spiritual Assemblies and 1,675 reinforced by the vislocalities, thus exceeding the m1mmum requirements of the Five Year Plan, under which the number of Assem blies was to be

During 1978 and 1979 especially, Baha'fs all across the vast Dominion launched new and vigorous campaigns of teaching. Collaboration between the institutions was an important key to success. The leadership of the National Spiritual Assembly was ion and encouragement and services of the Hands of the Cause residing in North America, John Robarts, William Sears and Dhikru'llah

raised to 300 and the number of localities where Baha'fs reside to 1,500.

Many of these victories were won by teaching teams which included Indian believers from Alaska, the United States and Canada, and

advanced with the increase of incorporated Assemblies from eighty-six to 168, during the Five Year Plan . Through bold proclamation ics in Canada. More Baha'fs responded to national scale in media across the entire country, the Faith became better known, resulting in hundreds of requests for information about it from members of the public.

Canada's international mission called for the provision of a total of 112 pioneers in all parts of the world. By Ric;lvan 1979 there were 223 pioneers serving in seventy countries on six continents. Many of the pioneers became members of National Spiritual Assemblies, national committees, or Auxiliary Board members in their new homelands.

Travel teachers visited all of the regions assigned. These · included Latin America, Greenland, Africa, Europe and the islands of the Caribbean. In Greenland, Canada gave collaborative support to the National Spiritual Khadem. The Board of Counsellors, their Auxiliary Board members and assistants collaborated closely with the friends in many new and audacious teaching projects.

The recognition of the Faith was furthe r

The Canadian Association for Studies on the Baha'i Faith 1 was further developed to increase contacts with universities and academcampaigns launched for the first time on a national scale in media across the entire country, the Faith became better known, resulting in hundreds of requests for information about it from members of the public.

Following the success of the film 'Invitation' in 1975, which featured interviews with the Hand of the Cause Amatu'l-Baha Rul:llyyih Khanum, the National Spiritual Assembly crepioneers serving in seventy countries on six ated a second successful film entitled 'Retrocontinents. Many of the pioneers became spective', featuring reminiscences of the Hand of the Cause John Robarts.

The institution of the Continental Board of Counsellors was expanded during the 1976- 1979 period through the appointment as Counsellor of Mr. Angus Cowan of Canada.

Two additional Auxiliary Board members were appointed to serve in Canada, raising the total number serving

Canada to thirteen and by
Assembly of Denmark to assist in the acquisi- Ric;lvan 1979 there were approximately 115
tion of a I:Ia?.iratu'l-Quds, the opening of four assistants to the Auxiliary Board members
localities and the establishment of a Local serving in the Dominion.
Spiritual Assembly in the capital city of Nuuk 1
See 'History of the Canadian Association for Studies on
(Godthaab). the Baha'i Faith, p. 197
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Baha'i Children's Class, San Jose, California.
INTERNATIONAL SURVEY OF CURRENT BAHA'f ACTIVITIES
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THE UNITED STATES OF AMERICA The visits of members of the Universal
The period of Ricjvan 1976 to Ricjvan 1979 House of Justice brought inspiration and reaswitnessed significant expansion in the Ameri- surance to the American believers who were
can Baha'i Community. privileged to be in their presence as they
The number of Local Spiritual Assem,blies addressed the friends at the Mother Temple of
showed an increase of eighty-one per cent the West in Wilmette or in other cities where
(from 822 to 1,489); Assemblies on Indian they met with the believers. The American
reservations reflected a nineteen per cent Baha'i Community drew encouragement from
increase (from 12 to 31); localities where Baha' - the enlightening presentations given by Dr.
is reside increased by thirty-three per cent David Ruhe, Mr. H . Borrah Kavelin, Mr.
(from 5,301to7,041); and counties opened to Charles Wolcott, Mr. Hugh Chance, Mr. Amoz
the Faith marked a nine per cent increase Gibson, Mr. Ian Semple and Mr. Hushmand
(from 1,753 to 1,911). Some states witnessed a Fathea'zam.
net increase in Assemblies in excess of one Counsellors Hooper Dunbar, Florence
hundred per cent during the Five Year Plan. Mayberry and 'Aziz Yazdi also illumined the
Enrolments showed a marked increase dur- hearts and brought fresh inspiration from the
ing the final year of the Plan. This activity was World Centre during their brief visits in the

sparked by the presence and dynamic leadership of Counsellor Hidayatu'llah Al)madiyyih day visit of the Hand of the Cause' Ali-Akbar Furutan and Mrs. Furuteaching techniques by the introduction of a tan enriched and enlivened the sessions of varpractical teaching tool, the illustrated and col- ious Baha'i Schools. Also, the third National ourful booklet, The Bahti'(Faith . Supplement- Baha'i Youth Conference was blessed with the ing this concerted effort were the services of presence of the Hands of the Cause 'Ali-Akbar the Auxiliary Board members and their assis- Furt'.ttan, William Sears, and Dhikru'llah tants and the continuing leadership of the Khadem. Each, in turn, addressed the 3,000 National Spiritual Assembly in the directing of Baha'i youth gathered on that occasion. its chief auxiliary teaching agencies. The increase from eighteen to twenty-eight

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Facsimile of the bronze plaque mounted in the display area of foundation hall in the Mother Temple of the West in Wilmette, marking the recognition of the Bahti'(House of Worship as a national historic place by the United States government and its entry in the national Register of Historic Places on 23 May 1978.

in the number of Auxiliary Board members serving in the United States, and the concomitant increase in the number of assistants to Board members, brought significant strength and effectiveness to the services provided under the direction of the Continental Board of Counsellors in North America, in close collaboration with the National Spiritual Assembly.

DELIGHTED ACTION BY FEDERAL AUTHORITIES TO INCLUDE MOTHER TEMPLE OF THE WEST IN NATIONAL REGISTER OF HISTORIC PLACES STOP FRUITION YOUR EFFORTS ON 134TH ANNIVERSARY OF DECLARATION HIS MISSION BY BLESSED BAB OBTAIN THIS SIGNIFICANT RECOGNITION DESERVES WARM COMMENDATIONS AND IS AN OUTSTANDING ACHIEVEMENT.

At Ri<;lvan 1976 during the National Baha'i United States.

With a view to achieving the much desired phase in the development of the teaching programmes, described as ' initiating process entry by troops,' the National Spiritual Assembly staged some twenty-seven conferences entitled 'Each One Teach One', utilizing the compilation of the Universal House of Justice, The Individual and Teaching: Raising the Divine Call. These events were followed by supporting projects and services initiated by the Hands of the Cause William Sears and Dhikru'llah Khadem, in co-operation with the National Spiritual Assembly .

In 1976 an historic occasion was celebrated with the gift from the American Baha'i community to the Cherokee Nation of a statue of Sequoyah by the internationally renowned sculptor and sandpainter, David Villasenor.

The Five Year Plan property goals in the international field were achieved with the acquisition, in the first year of the Plan, of a Indo-Latinoamericana pronational J:Ia~fratu'l-Quds in Nassau, Bahamas; and, in the period under review, of a local J:I~ratu'l-Quds in Bermuda and a district Centre in Fort-de-France, Martinique. In addition, the United States community assisted with the acquisition of Temple sites in Bar- J:Ia~ratu'l-Quds in

Convention, the National Spiritual Assembly celebrated its fiftieth anniversary.

South America

ARGENTINA

Argentina succeeded in establishing fifty-seven Local Spiritual Assemblies by Ri<;lvan 1979, with Baha'fs residing in 252 localities.

The major accomplishment of the Five Year Plan was a vigorous programme of teaching conducted in all twenty-two Provinces of the country and in the Territory of Tierra de! Fuego.

Chile and Uruguay also adopted teaching projects designed to reach all Provinces or Departments. Another important objective was reached in all three countries with the formation of at least one Local Assembly in each major jurisdiction.

Editorial Bahri'{

duced fifteen new books in the period, including the Spanish edition of Epistle to the Son of the Wolf, and issued a considerable number of reprints of existing titles.

A further achievement was the purchase or construction of a local

bados, Togo and Puerto Rico, a local Centre in the Cook Islands and a national J:Ia~ratu'l-Quds in Sierra Leone. Another aspect of the international contribution of the American community involved sending more than 700 pioneers to more than fifty designated countries, plus numerous pioneers to assist in filling goals assigned to other national communities.

Twenty-five years after the opening to the public of the doors of the House of Worship in Wilmette, the United States government announced that the Temple was being entered in the National Register of Historic Places on 23 May 1978, the 134th anniversary of the Declaration of the Bab. The following cable was addressed by the Universal House of Justice to the National Spiritual Assembly:

twelve localities including Cordoba, Mendoza, Rosario, Burzaco, General Roca, Resistencia and Miraflores.

The Argentinian Summer School acquired increasing importance and attracted many vispioneers to more than fifty designated countors from neighbouring countries.

BOLIVIA

Bolivia continued to make firm progress which resulted in an expansion of the Faith in all Departments and Provinces, an increase in the number of believers and the formation of 1,050 Local Assemblies. Effective measures of proclamation of the Faith were undertaken employing the mass media and increased contact was made with government figures and other public officials.

Bahti'{ Centre, San Francisco, California; opened November 1976. San Francisco was one of the first Bahti'{ communities in the United States. New York Bahti'fs also acquired a centre during the Five Year Plan.

'Baha'i Week' proclamation materials, designed by the Bahti'(s of Los Angeles, California. Bahti'(week was observed in November 1977 in that community.

Baha'(exhibit, Dulles International Airport, Washington, D.C.; February 1976. Similar exhibits and dioramas were placed in airports across the United States and in Penn Central Station, New York. The exhibits honour the Bicentennial of the United States.

The period witnessed a marked development in the participation by women in teaching activities both in urban and rural areas.

Another notable accomplishment was the translation and publication of The Hidden Words of Bahti'u'llah in the Quechua language.

The visit of the Hand of the Cause Amatu'l-Baha Rul)iyyih Khanum and members of the extraordinary 'Green Light Expedition'1 to Brazil in 1975 opened many doors for teaching throughout the area. The first Baha'i conference in the Amazon area was inaugurated and dozens of Assemblies and groups were established. An Amazon teaching project was launched along the border between Colombia and Peru, extending from Para to Marco. There were valuable offers of pioneers, travelling teachers, funds and boats for the transportation of teachers. Today in the Amazon area there is a group of teachers who reside on a boat and conduct classes for children and adults.

The Hand of the Cause Enoch Olinga visited Brazil in November 1976 inspiring the friends

National Visual Committee was formed.

Book Fairs were held in various centres and the Publishing Trust, Editora Baha'i-Brasil, enriched its list of titles by publishing translations of Call to the Nations and other works, thanks in large part to the untiring efforts of the Counsellor resident in Brazil, Mrs. Leonora Armstrong, who devotes herself to the task of translating.

BRAZIL

A number of very successful Women's Conferences were held on both the regional and national levels commemorating International Women's Year. An outstanding symposium was held in Vitoria to mark the United Nations International Year of the Child. Baha'i specialists in the education of children participated effectively.

The Teaching Institutes for the north and south of Brazil, under the supervision of members of the Auxiliary Board, are making progress. In Gravatai there is a school for children ranging in age from four to six and government recognition has been obtained for Baha'i Holy Days. The institute in Salvador trains travelling teachers and produces valuable audio-visual material including a book entitled Course for Pioneers which is

offered by the National
with unforgettable addresses, and was cor- Pioneer
Committee.
dially interviewed by the press and on televi- A National
Radio Committee was
sion. The International Conference 2 held in developed in Belo
Horizonte and devotes itself
Salvador, Bahia in January 1977 was a glorious to recording
radio programmes on cassettes. A
experience. Mr. Olinga was the official rep- National Music
Congress was held which
resentative of the Universal House of Justice at heightened
recognition among the friends of
this gathering which attracted 1,300 believers the value of
music in teaching.
including representatives from forty-six The National
Spiritual Assembly appointed
National Spiritual Assemblies and Indian Ba ha' - highly effective
national committees which lent
is from seventeen tribes . Also in attendance a great impetus
to the achievement of various
were the Hands of the Cause Paul Haney and aspects of the
consolidation work including the
Dr. Ral).matu'llah Muhajir and all Counsellors acquisition of
Baha'i Centres which now
from the South American zone. number thirty.
The innovative efforts of the
Teaching conferences and winter and sum- national treasurer
in dramatizing the needs of
mer schools held twice a year prepared the the Fund led to
a series of study classes on the
youth for participation in teaching and deepen- subject and
resulted in a greater understanding
ing activities. One result was the opening to the and maturity on
the part of individuals and
Faith of the islands of Maraj6 and Isla Grande. communities as
they strove to achieve univer-
The creation of 'Baha'i Week' in Sao Paulo sal participation.
resulted in closer relationships being estab- From north to
south the Counsellors give
lished between the Baha'is and various relig- strong
encouragement to the Baha'is in all
ious and cultural organizations. Artistic talents aspects of their
activities and seek to collabowere revealed among the Baha'is and a
rate in every way with the National Spiritual
Assembly in its projects designed to fulfil the
See The Bahti'f World, vol. XVI, pp. 419-448 . goals set for it by

the Universal House of Jus-
See 'Eight International Teaching Conferences', p. 109. tice.

CHILE Baha'u'llah, a Prayer Book, a literacy manual
Great progress was made in Chile during the and other works; the success of a number of
Five Year Plan. It doubled the number of two-week teaching projects which were held
believers and surpassed its goal calling for the throughout the country with a view to proformation of seventy-five Local Assemblies by claiming the
Faith and consolidating the knowlestablishing 133 in the last year of the Plan. edge of believers; and the establishment of a
Baha'is now reside in 325 localities. Chile radio recording studio in Bogota and a recordaccomplished its goal of acquiring nine local ing studio in Cali which produces deepening
J:I~iratu'l-Quds and nineteen endowments, materials on cassettes.
Both studios have promade great strides in teaching among the vided the community with useful materials.
Mapuches and elected seven Local Assemblies This was the first Plan in which Colombia
within the metropolitan area of Santiago, thus was given the goal of sending pioneers abroad.
augmenting the strength of the Baha'is in the At Ric;lvan 1979 Colombia had five pioneers
central zone of the country. Literature in Span- serving in Venezuela; two in the United
ish was enriched through the publication in Republic of Cameroon; two in Costa Rica; and
Chile of Los cielos estan rendidos (The one in the countries of Ecuador, Nicaragua and
Heavens are Cleft Asunder) and Tahirih, Poet- Uruguay. Of the pioneers which Colombia
isa y Martir def Iran (a study of the life of received during the Plan, only seven remained
Tahirih). at Ric;lvan 1979, including two on San Andres
'School Nur' was established in the munici- Island.
pal district of Las Cisternas, within the city of
Santiago. Maintained by a group of self- ECUADOR
sacrificing Baha'i school teachers, this primary Without doubt one of Ecuador's greatest
regular school, which offers two years of sec- blessings has been the establishment of Radio
ondary level training, follows a curriculum that Baha'i, the first Baha'i radio station in the
includes the teaching of religion, a presenta- world, 1 which facilitates

regular communication of progressive revelation and basic Baha'i tion with believers even in the most remote and history. The Baha'is now seek to have the inaccessible areas. On 19 July 1977 the appropriate authorities accord 'School Nur' National Spiritual Assembly was granted perofficial status as a co-operative school within mission to operate a station in Otavalo (frethe Chilean system of education.

quency 1420 KHz). The strategic Mojanda Pass was chosen as the site for the transmitter,

COLOMBIA from which transmission could be made into

Colombia surpassed its goal of 175 Local the valleys of Otavalo and Cayambe. The first Spiritual Assemblies by forming 213 and historic test broadcast was made on 12 October exceeded the 750 localities where Baha'isreside 1977 using a thirty-watt home-built transby achieving 885. There are at least two Local mitter and a single tape recorder. More sophis- Assemblies in each State and forty of these are ticated equipment was installed over the next incorporated. two years enabling transmission with 1,000

Several achievements during the last three watts of power and programming adequate for years of the Five Year Plan deserve special the needs of the region was developed. The mention. Among these are the strength and view was to achieve, by December 1979, solid foundation achieved in the States of Valle broadcasts extending over twelve hours each and Cauca; the constant flow from the National day providing listeners, including 133 Local Audio-Visual Committee and 'Editorial Nur' Spiritual Assemblies, with the life-giving mesof audio-visual and deepening materials which sage of Baha'u'llah as well as programmes for are being used in many countries of Latin cultural enrichment. A second phase of America; the establishment of a tutorial teach- development was the raising of a shortwave ing institute (Rul).i) in Puerto Tejada where facility at a site on Mount Cuicocha which was teachers from all parts of the country were visited by the Hand of the Cause Enoch Olinga prepared in a month-long course; the enrich- in August 1976. The first test broadcast was ment of literature in Guajira through the pub- scheduled for 12 November 1979 (beyond the lication of translations of The Hidden Words of ' See 'Expansion of the Use

of Radio and Television', p. 215.

period covered by this report). The plan is to have Radio Baha'i shortwave serve the entire country, and possibly beyond its borders, and to provide extensive deepening programming. Radio Baha'i AM, it is expected, will continue to serve northern Ecuador with programmes of proclamation and the presentation of introductory and basic outlines of the Baha'i teachings.

The Five Year Plan called for the formation of at least one Local Spiritual Assembly in every County in Ecuador. Several Provinces had not yet been opened to the Faith. The Baha'is of Cuenca in the south began to visit the goal areas regularly. In the north, helped by Radio Baha'i, more and more Indian believers arose to participate. The friends in Esmeraldas on the coast opened up promising new mass teaching areas. The Amazon basin , remote and uncertain, proved to be a tremendous challenge. A few hardy souls made the adventurous journey in precarious boats and even on foot to establish the Faith of Baha'u'llah in the few villages of the area. The teaching in central Ecuador seemed destined to decline and having as its aim the bringing then the Cuenca Summer School has become a popular annual event providing opportunity for deepening and fellowship: In October 1979 the first Summer School for Quechua-speaking believers was held in Cachaco, lmbabura, with promising results.

During the Five Year Plan Baha'i Prayers and The Hidden Words of Baha'u'llah were translated into several local languages. The monumental task of translating into Quechua Baha'u'llah and the New Era was completed by Sra. Clementina de Pavon shortly before her passing.

The Continental Board of Counsellors of South America compiled beautiful recordings of songs with Baha'i themes from all parts of the continent.

The National Spiritual Assembly, in close collaboration with the Counsellors, undertook the distribution of cassettes of the Baha'i recordings through Radio Baha'i.

The third International Quechua Conference, or 'Tantanakuy ', was held in Otavalo in August 1977 ,

perhaps fail. Teaching campaigns were vigorously carried out. Travelling teachers from neighbouring countries came to lend assistance. Members of the Auxiliary Board went to the goal areas and stayed there . Finally, through the combined efforts of all, the wall of defeat crumbled. Results of the formation of Local Assemblies began trickling into the national office during the last months of the Plan. At Ric;lvan 1979 the heartening news was proclaimed: Ecuador had won her goals, electing 315 Local Assemblies, with at least one in every County.

Another major goal was the acquisition of 'Choza', a building built in the nineteen local I:I~fratu'J-Quds. Most of these villagers, though on a larger scale, were secured in the Esmeraldas area where the friends from each community helped to acquire the land and building materials, and then to raise the buildings. Teaching Institutes were constructed in Riobamba, in the central Andean region, and in Esmeraldas, on the northern coast. In the city of Cuenca, in the southern Andes, a regional l:l~fratu'l-Quds was begun.

together of the Quechua-speaking friends of Bolivia, Peru and Ecuador so that they could consult on teaching. Each country speaks a different dialect of Quechua so another goal was to give the friends the opportunity to familiarize themselves with the other dialects and thus more readily understand the Quechua literature published in the three countries. An enormous house the conference was built by the friends in volunteer work groups on the property of the Baha'i Institute named for the Hand of the Cause Amatu'J-Baha Rul)iyyih Khanum. The result was the style of the and both pleasing to the eye and low in cost . For the inauguration of Radio Baha'i a large picture map of the Province was painted and placed as a backdrop for the stage. It gives the impression of viewing the entire Province from afar. The building is crowned with the Greatest Name, placed in the skylight.

Since its construction the 'Choza' has been used for many

activities including the Folk
In July 1977 Ecuador's first Summer School Music Festival
'Nucanchi Tono' (literally, 'our
was held in Cuenca. The sessions served as a music')
sponsored by Radio Baha'i, and a
satellite conference of the International Teach- Children's
Festival. Every Sunday the Baha'fs
ing Conference held in Bahia, Brazil. 1 Since of the area meet
there for morning prayers.
1 See ' Eight International Teaching Conferences', p. 109. The 'Choza' is
also the site of the National

Some participants in the third All-Quechua Conference held in Otavalo, Ecuador; August 1977. Seen standing on the left are Andres Jachakollo and Sabino Ortega, Auxiliary Board members from Bolivia; Mario Le6n (back, centre), a member of the National Spiritual Assembly of Peru; and Rufino Gual<ivisi, standing second from the right, an Auxiliary Board member from Ecuador.

Street poster, Brazil. Thirty of these large posters announced meetings to be held during November 1978. While the posters were on display the Bahti'is of Sao Paulo observed 'Baha'i Week' .

Students of the Baha'i School of La Cisterna, Chile; 1976.

Convention and of the National Teaching Con- south. In the southern
Department Qf Puno,
ference held annually in December. 180 Local Assemblies were
formed. In all, 272
In December 1976 Otavalo was host to the Local Assemblies came into
being, a consider-
International Radio-Television Workshop able increase over the 150
assigned to the
when friends from Central and South America country as a goal. In
addition, Baha'is were
met to discuss the use of mass media in the established as residents
in 924 localities at the
teaching work. end of the period under
review. The goal for
the acquisition of local I:I~ratu'l-Quds was
GUYANA surpassed by two bringing the total to twenty-

The processes of expanding and consolidating the Baha'i community moved forward rapidly during this period. Through their constant efforts the Baha'is of this richly varied society increased their numbers and raised the total of localities where Baha'is reside to fifty-three and 153 respectively, both figures representing achievements far above the assigned goals of the Five Year Plan. Large numbers of believers including youth enthusiastically participated in the annual summer teaching projects, and in addition numerous local youth activities were held as well as an outstanding International Conannual Youth Camp.

A great increase in the number of local children's classes was complemented by the holding of several successful national children's conferences. National teaching conferences and national conferences for women were also held regularly.

There was excellent progress in the work of consolidating Local Assemblies and training them to function effectively. Many of these bodies began contributing regularly to the National Fund thus playing a part in enabling forty-five endowments in the Plan, forty-seven were acquired.

Representatives of various jungle tribes embraced the Faith in the period as a result of teaching activities in their home areas and satotal of Local Spiritual Assemblies and the cred Writings were translated into the various total of localities where Baha'is reside to fifty- tongues spoken by these believers. In March 1978 it was reported that a team of teachers, one of whom purchased a boat named Luz Verde Maiden, were travelling in the Amazon area, introducing the Faith to people in villages along the river system.

'Women's Role in the Progress of Humanity' was the theme of the first ference of Baha'i women in South America held during the last week of December 1977. In attendance were 200 women from twelve countries. The First Lady of Peru, the wife of the President, sent a cordial and significant message to the conference, and good publicity was obtained. The prestige of the Cause was enhanced through the extensive use of radio broadcasting. A considerable increase in the number of Baha'is was recorded as well as a growth in the number of localities where Bah a' - is reside. In Peru, as

well as in Bolivia and
this national community to achieve financial Paraguay, the contribution of the capable and
independence. There were also successful dedicated Baha'i youth was outstanding.
efforts made to expand the use of radio for the
proclamation of the Faith. SURINAM AND FRENCH GUIANA
Teaching act1v1t1es during the year
PARAGUAY
1976-1977 focused on extending geographi-
Paraguay surpassed its goals with the formacally the foundations of the Faith and winning
tion of thirty-seven Local Assemblies, and 114
to its ranks a greater representation of the peolocalities were opened to the
Faith. Extraorple of many races who comprise the populadinary progress was made in the Five Year Plan
tion, in preparation for the formation of the
by the believers of Paraguay who were able to
first National Spiritual Assembly of Surinam
p!,'oclaim the Faith through the use of radio and
and French Guiana at Ric;lvan 1977. 1 The
who succeeded in translating and publishing in
Hand of the Cause Dhikru'ullah Khadem replocal languages a number of sacred Writings
resented the Universal House of Justice at the
including The Hidden Words of Baha'u'llah.
The National Spiritual Assembly of Guyana, Surinam and
PERU French Guiana was formed at Ric;Ivan l
970 with its seat in
Georgetown, Guyana. The seat of the National Spiritual
Substantial progress was noted in various Assembly of Surinam and French Guiana is in Paramaribo,
parts of the country and particularly in the Surinam.

inaugural convention which was held in an Faith and the
individual believers made susatmosphere of joy and excitement.
tained efforts to spread the teachings of Bah a' -
Under the guidance of the newly-elected u'llah throughout every quarter of this nation
National Spiritual Assembly the work of and among the people of different religious
expansion and consolidation was carried for- and racial backgrounds
who comprise its popuward and the friends were inspired to action by
lation. The number of Baha'fs, localities and
their attendance at several national and re- Local Spiritual

Assemblies increased steadily.

gional teaching conferences. Although it is a young community the number of believers increased, localities where Baha'fs reside grew to seventy-six and forty-seven Local Assemblies were formed. The community also achieved financial independence and acquired several properties for local or national use.

Outstanding progress was made in establishing the Faith among the Bush Negroes of the Surinam River area which was visited by the Hand of the Cause Amatu'l-Baha RuJ:ifyyih Khan um and her team of photographers during the Green Light Expedition in 1975. 1 There ·were expressions of thanksgiving at Ric;lvan 1979 that all goals of the Five Year Plan had been achieved.

TRINIDAD AND TOBAGO

During this period the institutions of the Trinidad and Tobago could•celebrate victori-

' See 'The Green Light Expedition of Rul)iyyih Khanum', The Baha'i World, vol. XVI, pp. 419-448.

Baha'fs now reside in 323 localities and there are 138 Local Assemblies.

Several successful national teaching conferences were held, some of which w·ere blessed by the presence of a Hand of the Cause. A number of conferences for children and for women took place; and the youth were stimulated to further service by their attendance at two Youth Camps. Financial independence was also achieved by the community.

Excellent publicity was obtained in radio and television broadcasts with the result that nearly all inhabitants of Trinidad and Tobago are aware of the existence of the Baha'i Faith.

Concerted activity in 1978 and 1979 enabled the community to acquire ten local I:la-?-fratu'l-Quds and ten local endowments.

Thus, at Ric;lvan 1979, the believers of Trinidad and Tobago ous achievement of all goals of the Five Year Plan.

The President of Peru's National Constituent Assembly, Mr. Victor Raul Haya de la Torre, receiving a delegation of Peruvian Baha'is who had requested an opportunity to present the Baha'i concept ofadministration and justice to those charged with drafting a new Constitution.

Bahd'(Children's Class, Ecuador; 1976.

URUGUAY

Thirty-eight Local Assemblies were formed and seventy-nine localities were opened to the Faith during the Five Year Plan. Within the nineteen Departments teaching activities were undertaken and a Local Assembly was established in each.

VENEZUELA

At the end of the Five Year Plan Venezuela had surpassed by seven its assigned goal of 250 Local Spiritual Assemblies and Baha'fs resided in 830 localities. There is at least one Local Assembly in each State. An all-out effort on the part of the entire community during the last months of the Plan brought ultimate victory. Among the achievements of this three-year period there are several deserving of special mention: the fact that all nineteen local }.la~fratu'l-Quds and all but four of the twenty-seven local endowments in Venezuela were secured in the Guajira Indian areas of the State of Zulia during the last year of the Plan; the opening to the Faith of Delta Amacuro (Federal Territory) and the establishment of the first three Local Spiritual Assemblies in this area among the Warao tribe; the broadened expansion of the Faith in the State of Falcon and the formation of five Local Spiritual Assemblies among the very receptive people who live there, many of whom arose to teach others; increased evidence that the Faith has become solidly established among a growing number of youth throughout the country and especially in Eastern Venezuela; and the development in many areas of the country of more deepened communities, demonstrating the effects of a programme of consolidation which had as its hallmark constancy, patience and perseverance.

c. ASIA

Two new National Spiritual Assemblies were formed in Asia as supplementary achievements of the Five Year Plan, the National Spiritual Assembly of the Marshall Islands with its seat in Majuro, at Ric;lvan 1977, and the National Spiritual Assembly of the Mariana

Islands with its seat in Guam, at Ric:Ivan 1978. 1

The National Spiritual Assembly of Jordan, with its seat in Amman, was established at Ric:Ivan 1975, fulfilling a goal of the Five Year Plan.

For the purposes of the functioning of the Continental Boards of Counsellors, Asia is divided into four zones:

North-eastern Asia

South Central Asia

South-eastern Asia

Western Asia

A number of the national communities within these zones function under external difficulties inimical to the Faith. Although this circumstance renders it impossible to report in any detail on the development of the Baha'i community in some of these territories is described under 'Efforts to Protect the Faith from Persecution and to Free it from the Restraints Imposed by Religious Orthodoxy' on pages 78 to 81 of this survey.

been supported by the holding of Summer Schools, Teaching Institutes, conferences, spe cial teaching trips and the efforts of visiting Baha'ls from many parts of the world.

Two effective banquets were held at which awards were presented to two prominent non-Baha'i women in recognition of their ser vice to their community. These provided excellent publicity for the Faith. The award presented on each occasion is named for the Hand of the Cause Agnes Alexander,2 and the event becomes increasingly well known as the Agnes Baldwin Alexander Awards Banquet.

JAPAN

The visits of several of the beloved Hands of the Cause of God provided great impetus to the development of the Baha'i community between 1976 and 1979. The National Teaching Conference in December 1976 was graced by the presence of the Hands of the Cause 'Ali-Akbar Furutan and Dr. Ra9matu'llah Muhajir. Mr. Furutan returned the following year for a second visit. The Japanese communtiy also received encouragement and guidance

North-eastern Asia from the Hand of the Cause
Collis Featherstone who stressed the need for widespread
THE HAWAIIAN ISLANDS proclamation of the
Faith. Mr. Hushmand
The National Spiritual Assembly of the Fathea 'zam of
the Universal House of Justice
Baha'ls of the Hawaiian Islands excelled in the also visited
and discussed with the friends the
area of proclamation of the Faith through the spiritual
aspects of the Baha'i teachings, a topic
creation and use of visual aids, displays, of particular
interest to the Japanese believers.
prize-winning floats, abundant radio coverage The Hand of
the Cause Amatu'l-Baha
and programmes, advertising and television. Ru91yyih Khanum
planned to travel through-
Particularly successful was the television series out Japan to
encourage the friends, but
produced in collaboration with the Hand of the because of
illness she was forced to leave soon
Cause William Sears. This series, and other after arriving
in October 1977. In the same
audio-visual aids, was generously shared with month of the
following year she returned and
other national communities. was joyously
welcomed. During her stay which
Most goals of the Five Year Plan were extended over a
period of two months she
achieved but considerable difficulty was stimulated
activity in each area she visited. All
experienced in acquiring property due to the who met her
were encouraged to arise in serunusual zoning laws obtaining in Hawaii as
vice to the Cause and experienced an increase
well as the great number of large privately- in confidence.
Ru9fyyih Khan um was cordially
owned estates. received by a
large number of prominent indi-
The work of teaching the Faith and con- viduals during
her travels in Japan.
solidating the gains has been constant and has Very
significant to the development of the
Faith in Japan during this period was the
'The National Spiritual Assembly of the North West Pacific
Ocean came into being in 1972 with its seat in Ponape .
appointment, in 1976, of Mr. Hideya Suzuki of
Caroline Islands. The Caroline, Mariana and Marsha ll Hokkaido to the
Continental Board of Co unse l-

Islands came within its jurisdiction. With the forma tion of these two National Spiritual Assemblies at Ri<;lvan 1977 the parent Assembly was renamed the National Spiritual Assembly of the Caroline Islands. See "In Memoriam ', Th e Bah(/ { World , vol. XV, p. 423.

A teaching team from the Philippines came to Japan in 1978 and remained until the end of the Plan. Their devoted and selfless efforts encouraged many of the Japanese friends to join them to achieve the unfulfilled goals of the Plan . During this period and particularly toward the end of the Plan a wave of pioneers and travelling teachers from the United States, Canada, Alaska and Iran co-operated with the Japanese community in winning the goals. One indication of the growth of the Baha'i community in this country is that the National Assembly was able to send travelling teachers to assist other national communities in their teaching work. The gradual strengthening of the Japanese community created conditions which enabled the National Assembly, in 1979, to become financially independent.

A large quantity of Baha'i literature was translated and published in the period under review, thus creating for the Japanese-

Koreans, a large number of whom engage in farming, and therefore the winter months are fruitful for teaching. Assisted and co-ordinated by the Auxiliary Board members, in large part, many teaching trips were undertaken and these served as an extremely effective means of establishing and deepening Local Assemblies as well as drawing people to embrace the Faith.

THE MARIANA, MARSHALL AND CAROLINE ISLANDS

The most significant administrative steps taken during this period were the formation of the National Assemblies of the Marshall Islands in 1977, and of the Marianas in 1978. Their parent body, the National Spiritual Assembly of the North West Pacific Ocean, was renamed the National Assembly of the Caroline Islands.

The Hand of the Cause Collis Featherstone represented the Universal House of Justice at the inaugural convention for the election of the

speaking friends an opportunity to enrich their first National Spiritual
Assembly of the Marunderstanding of the verities of the Faith. shall
Islands. He visited the entire area of the
Marshalls, the Marianas and the Carolines,
KOREA greatly assisting and inspiring the friends.
Stimulated and nurtured by the frequent and At the formation of the
first National
inspiring visits to Korea of the much-loved Spiritual Assembly of the
Marianas, the Hand
Hand of the Cause Dr. Ral).matu'llah Muhajir, of the Cause Dr.
Ral).matu'llah Muhajir was
the Korean community developed well- the representative of the
Universal House of
organized plans for teaching and consolidating, Justice and during the same
Ri<;lvan period he
and achieved most of the goals assigned to attended the National
Convention of the
them in the Five Year Plan. The efforts made Baha'is of the Caroline
Islands.
to acquire one I:Ia'.?iratu'l-Quds in each Prov- In the Marshall Islands
the indigenous
ince unfortunately met with difficulties which believers were largely
responsible for opening
prevented the achievement of this goal, every major island to the
Faith as called for in
although progress m other areas was the Five Year Plan, and the
considerable
significant. number of believers who
arose to serve as
Teaching Institutes, conferences, Summer travelling teachers was
outstanding. One
and Winter Schools and visits from travelling native believer of the
Caroline Islands deputeachers from Japan and the Philippines all tized
others to travel to districts other than his
served to strengthen the fabric of Baha'i com- own in order that they
might spread the mesmunity life. A Women's Institute was held for sage of
Baha'u'llah; his gesture demonstrated
the study of Baha'i education and the Baha'i how the Faith has
eliminated the barriers
family; and classes for children, and youth which have traditionally
existed between disactivities, were particularly emphasized and tricts.
developed. Local believers in the
Mariana Islands by the
Plans were undertaken for a more wide- use of effective teaching
teams doubled the
spread proclamation of the Faith throughout numbers enrolled in the
Cause.

Korea as a result of the visit of the Hand of the Cause Collis Featherstone and although a beginning has been made toward this goal much more remains to be done.

The winter season is not busy for many area where many Baha'fs reside it is easily accessible. The Local Centre situated on Ebeye in the Marshall Islands is very attractive reside nce. Representain appeara nce. It was built with the consent of the gove rnme nt authorities and the traditional lea ders.

TAIWAN

A steady fl ow of travelling teachers and

The friends in the Mariana and Marshall Islands fulfilled all the goals assigned them in the Five Year Plan. A National Centre was acquired in the Marshall Islands and is frequently used. Located in a densely populated goal towns so that many now have a pio neer in tives of the Chakma , Mongh , T uria, Morung and Santa i tribes have embraced the Faith and are deepening their knowledge of its verities in order to teach th eir fe ll ow tribesmen.

Women 's activities have

Participants in the National Teaching Conference held at Kinakopw, Ponape, Caroline Islands; 5-6 November 1977.

The Hand of the Cause Collis Featherstone (extreme right), Counsellor Richard Benson (second from left), members of the Auxiliary Board and their assistants who attended the first National Convention of the Bah<i'[s of the Marshall Islands; April 1977. (Left to right: Juliana Korean, Richard Benson, Ertin Eliu, Virginia Breaks, Betra Laipen, Edwin Pedro, Mr. Featherstone.)

Hawaiian Baha'lfloat, 'Aloha Week' parade, Honolulu; 14October1978. 'One World - One People' was the theme of the float which included a 15-foot statue of King Kamehameha, a globe of the world and the Hawaiian flag. The float was honoured by being chosen to close the parade.

steadily increased
pioneers to Taiwa n had a great effect upon the and Baha'i women are being encouraged to
teaching work. Through the consistent, well- participate more fully in the work of the Faith .
plann ed and devoted efforts of a team of travel- A conference for wome n was he ld in Dacca,
ling teachers made up of Baha'ls from and women took part in the Nation a l Teaching
Malaysia, H ong Kong, the Philippines, and the Conference as well as the Wi nter Schools. Speenthusiastic co-operation of the Baha'ls of cial study classes for wo men were also organ-
Taiwan, all the goals of the Five Year Plan ized. T he correspondence course is conducted
were won. The spirit of sacrifi ce a nd determi- by women.
nation rose to new heights as the end of the A sma ll number of ch ildren's tutorial classes
Plan drew near and in the final three month s of have been started and a re carried on satisfacthe Plan more than seventy people enro lled as torily.
Baha'ls. The Natio nal
Spiritual Assembly of Bang-
An hi storic moment occurred with the first lades h had the distinction of being the first in
mention of the Faith on rad io in Taiwan and the South Central zone to complete its teaching
the use of bus posters to proclaim the Faith was goals . In addition , the Baha'ls of Bangladesh
found to be effective. The appearance of the acquired a Temple site and a national endowposters resulted in almost daily calls from ment.
enquirers seeking information about the Faith.
INDIA
The Faith was brought to the atten tion of gov- One-third of the world's total numberofLocal
ernment officials a nd use was made of news- Spiritual Assemblies and localities where
paper advertisements. A visit from the Hand of Baha'ls reside are to be found in India. During
the Cause Collis Featherstone in the opening the Five Year Plan there was witnessed an upphase of the Plan stimul ated the development su rge of participation by local believers. The
of these means of proclamation. Nation al Spiritu al Asse mbl y and the Continen-
Four regiona l conferences were he ld on the tal Board of Counsellors, in res ponse to the
Covenant, a nd there were other conferences instructio ns of the Universal House of Justice
devoted to o th e r topics. An increased receptiv- to utilize local ma

npower, ap pealed very
ity and inte rest amo ng children a nd youth was strongly fo r pioneers and trave lling teachers,
noted during these years. and those who responded were directed to
Toward th e end of the Plan the Baha'i com- concentrate o n areas of greatest need. T hese
munity of Taiwan was ho no ured by a visit from efforts, combined with those of the friends who
Amatu'l-Baha Rul:llyyih Khanum. Her visit have pio neered to India from abroad, resulte d
deeply affected the community and the spirit of in India's surpassing the goals of the Five Yea r
her service encouraged the friends to move Plan. Although 7,000 Local Assemblies were
forward more rapidly to complete the goals of assigned, a total of 10,377 were formed. Baha'-
the Plan. H er statement that 'consolidation' ls now reside in 34,873 localities, exceeding
may be summed up in two words, 'Go back!', the assigned goal by 4 ,873.
inspired man y of the Baha'ls in Taiwan to Although the work of consolidating the
devote themselves to preserving the goals won . Local Spiritual Assemblies is hampered by
illiteracy in the rural areas a solution is found in confirming and deepening th e village school-
South Central Asia mas te r who is then able to train the local
BANGLADESH believers in administrative practice . The mem-
Systematically and surely the Baha'ls of bers of the Auxiliary Board rendered valuable
Bangladesh have striven to fulfill the goals of service in appointing assistants who through

personal contact or correspondence deepened these go a long way to inspire the believers.
the knowledge of these key believers who were Members of the Santhal and Majhi tribes have
thus ab le to strengthen their own Local accepted the Faith and in some of these States a
Assemblies and in some instances others in State Teaching Committee has been formed.
nearby areas. The East-West Project organized by the

The National Teaching Committee organized regular deepening classes which were held in various centres. In the very centre of mass teaching, in Gwalior and Indore, the classes were held at the Rabbani School and the Faizi Institute, and in the State of Uttar Pradesh , which has the second largest number of Local Assemblies, they were held in the Malhousie Institute. Elsewhere a central village would be the host for such gatherings. The result of these classes was the raising of a cadre of local friends who were ready to serve in any capacity, and the creation of an increased awareness of the significance of the Cause.

The South India Teaching Project-a brainchild of the Hand of the Cause Dr. Ra~matu'llah Muhajir and one which had the blessing of the Universal House of Justice-was the most important project undertaken in the period under review. Collaborating in the scheme were the National Spiritual Assemblies of India and Malaysia. The devotion and sincerity of the Malaysian friends who came to take part inspired enthusiastic support from the local believers. The project set up its base at Sulur in

National Youth Committee in Kera la during the early years of the Five Yea r Plan was a great success. A number of be lievers from the United States of America, the United Kingdom and other countries came to Kerala and joined with the Indian Baha'i youth in promoting the Cause in south India.

Special teaching projects have been organized in most parts of India including the eleven States specifically mentioned a mong the goals of the Five Year Plan.

The period under survey also witnessed unimagined victories in the remote Andaman and Nicobar Islands.

Within a short time after the arrival of devoted pioneers, including a member of the Auxiliary Board , eleven Local Spiritual Assemblies were formed, and despite the distance separating the many islands reports arrived describing the strengthening of Local Assemblies and their wish to become, so far as possible, self-supporting in their activities.

Very recently a conference was held in the capital city of Andaman, Port Blair, which drew the elite and the intellectuals to hear of the Faith.

Another area deserving of special mention is

Tamil Nadu and from there the participants systematically visited all surrounding areas, forming Local Spiritual Assemblies and then moving outward. At the time of writing this report a number of bases have been established and more than 1,000 Local Spiritual Assemblies have been formed.

The success achieved in this project encouraged the National Assembly to inaugurate the East India Project. A lthough conceived on a smaller scale the participants have succeeded in opening to the Faith various States in north-east India and pioneers have settled in Arunachal Pradesh, Tripura, Nagaland, Assam and Meghalaya, areas fortunate enough to have been visited by Dr. Muhajir. In the district of Burdwan almost the total population of two villages have embraced the Faith as a result of the efforts of teachers taking part in the project and the Auxiliary Board member of West Bengal. A number of songs celebrating the three Central Figures of the Faith have been composed and are sung in Bengali and

the tribal district of Dangs which is common to the States of Maharashtra and Gujarat.

Through the combined efforts of friends from Bombay and nearby towns in Maharashtra, this district which consists of 313 villages, has a Local Assembly in each village-the first disblies have been formed.

trict to achieve this distinction . The rate of illiteracy is high in the area and consequently the Faith is taught through songs to some extent, the words of which are memorized and repeated. It is heartwarming to hear the tribal people singing songs of their own composition, accompanying themselves on their unsophisticated instruments. The songs tell the history of the Faith and describe its principles and teachings.

Summer and Winter Schools are regularly held and these make their own valuable contribution to the development of the Cause in this country. The youth take leadership roles in many of these projects either under the National Youth Committee or the Local Youth Committees.

There has been in recent years a breakthrough in the awareness of the media regard-

blies and the National Spiritual Assembly; but due to the efforts

of the administrative commiting the Baha'i Faith. The radio authorities have
tee based in Kathmandu, some progress has
been approached and for the first time have no been made. Several
local administrative comhesitation in mentioning Baha'i events and
mittees have been formed and have been acticelebrations on various
stations throughout the vated and encouraged by the committee based
country. Radio talks prepared in advance for in Kathmandu. Children's classes are being
special Holy Days are now broadcast in the held and deepening conferences were held in
local languages on local stations of All-India some towns attended by friends from nearby
Radio. The press has shown a greater willing- villages. A
bilingual Nineteen Day Feast Newsness to publish Baha'i articles and the believers letter in Nepali and English is distributed and a
have developed an increased recognition of Nepali translation of The Hidden Words of
how to establish good relations with represen- Baha'u'lltih was produced in collaboration
tatives of the media. with the Baha'i Publishing Trust of India. The
The relationship between the various National Administrative Committee achieved
Institutions of the Faith has been one of con- another outstanding success in forming a
stant co-operation and love and harmony, the Baha'i Trust for
the safeguarding of Baha'i proelective and appointive agencies working hand
perties.
in hand toward fulfilment of the goals assigned
SIKKIM
by the Universal House of Justice. Progress of the Cause in the State of Sikkim
More than 1,000 Baha'i women from all is made difficult because of the mountainous
across Asia, with observers and speakers from terrain and during the winter months especially
Europe and America, gathered at Vigyan Bha- many parts are not easily accessible to pioneers
van Auditorium in New Delhi from October who must travel from the plains.
13th to 16th, 1977 for the Asian Baha'i The Baha'i Primary School at Tadong has
Women's Conference. 1 The presence of the acquired a good reputation throughout the
Hand of the Cause Amatu'l-Baha Rul)iyyih State. Recently there has been an increase in

Khanum, the most distinguished guest and the number of pioneers some of whom have
principal speaker for the event, was a source of come to serve at the school. A devoted Baha'i
great joy and happiness to the believers. The who is an
experienced teacher and who forgathering was the occasion for an unpre-
merly served at the New Era School, Panchcedented degree of
publicity through the news gani, is now Principal. Fresh enthusiasm has
media. Interviews appeared in many publica- been infused into the community and several
tions. All-India Radio broadcast the news in deepening conferences have been held under
Malayalam, the language of Kerala, and the joint aegis of the National Spiritual
covered both the opening and conclusion of the Assembly and the Auxiliary Board members.
conference in both domestic and foreign A district
l;la?'.fratu'l-Quds is under construcbroadcasts. The inauguration was also
covered tion at Singtham, the second largest town of
by United Press International for foreign dis- Sikkim. The location is very prominent and the
tribution. The highlight of the conference was existence of the l;la?'.fratu'l-Quds will itself
the laying of the foundation stone of the proclaim the Faith in that region.
Mother Temple of India by Rul)lyyih A successful Himalayan Conference was
Khanum. 2 At the time of this report the work held in May 1977 in Gangtok, Sikkim's capital,
of levelling the land has been completed in fulfilling one of the goals of the Five Year Plan.
preparation for construction of the Present at the gathering were members of the
Mashriqu'l-Adhkar. Continental Board of Counsellors, members of
NEPAL the Auxiliary Board, representatives of the
Due to the present circumstances it has not National Spiritual Assembly of India and other
been possible to elect Local Spiritual Assem- believers from as far away as Ireland, Belgium,
1 The first Asian Women's Conference was held in Malaysia, iran and India. The Governor of
December I 930 . A joint cable was sent to the assembled Sikkim, the Speaker of the Legislative Assemfriends by Shoghi Effendi and the Greatest Holy Leaf.
' See 'The Mother Temple of the Indian Subcontinent', p. bly of Sikkim and

other state ministers and
368. heads of government
departments honoured
INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES
181

Some participants in the Baha'i Summer School, Taiwan; 9-12 July 1976.

Bahti'(s of the Lama tribe who participated in the Winter School, Bangladesh; 1977.

Participants in the third Western Asian Youth Conference held in Lucknow, India; August 1976. Seen are Baha'(s from Thailand, Sikkim, iran, India, Ireland and the United States.

the Baha'fs by attending the inaugural session.
Joint consultation between the representatives of the National Assemblies oflndia and Sikkim resulted in facilitating greater co-operation between the two institutions in fulfilling the goals in that area.

SRI LANKA

The Faith in Sri Lanka experienced steady progress during this period, a notable accomplishment being the settling of pioneers in the Maldive Islands. The fortunate situation geographically of Sri Lanka made it possible for Baha'i travelling teachers from different parts of the world to visit briefly and lend assistance to the work.

The National Youth Committee has held various conferences as well as Summer

where reference is made, under point No. 6, to the efforts that have been made to protect the Faith from persecution and to free it from the restraints imposed by religious orthodoxy. The Faith is not officially banned in Brunei, another country within this zone, but the activities of the Baha'ls there are restricted.

All countries in the zone where the Baha'ls enjoy freedom achieved all the major goals of the Five Year Plan. This required inter-Assembly co-operation and the full support of all the Institutions of the Faith.

Pioneers and travelling teachers, particularly from Malaysia and the Philippines, arose in large numbers to aid the work in this region, as well as in Taiwan, the Pacific Islands and a number of other countries. In many cases

their
Schools. efforts and sacrifices
enabled the goals to be
A correspondence course in the Tamil lan- met. Rural-born Tamil-speaking believers of
guage has been inaugurated by a special com- Malaysia have provided the main thrust in the
mittee and in collaboration with the Baha'i South India Teaching Project. The success of
Publishing Trust of India a large number of these believers and their effectiveness as
Baha'i books have been made available to the teachers illustrates that nothing is impossible
Tamil-speaking people of the country. Transla- to those whose hearts are filled with a love of
tions into Singhalese of a corresponding Baha'u'llah.
number of books is now under way . The achievement of property goals has been
Public lectures were sponsored by the Baha'- due in most instances to a growing desire on the
ls to coincide with various United Nations part of the local friends to
shoulder the finandays with participation by representatives of cial burdens of the Cause.
the United Nations organization. In the field of publication there has been
Deepening classes were conducted regularly great progress. In the past,
translation, reviewin the Baha'i Centres which have been ing and printing were time-consuming and the
acquired in the years under survey. output was limited. The past years have witnes-
The committees appointed by the National sed the publication of a number of books in
Spiritua l Assembly functioned responsibly and Chinese, Tamil and other local languages
the teaching conferences organized on a which have aided the friends in deepening their
national level by these committees evoked understanding of the Faith. The sacrifice made
good response . by the friends who devoted themselves to producing these books which so greatly aid the teaching work must be appreciated.
South-eastern Asia Deepening classes, conferences, Summer and Winter Schools have all contributed to
This zone comprises one of the most densely strengthening the fabric of Baha'i community
populated areas in the world and its population life and increased spiritual maturity.

is representative of diverse cultural and all major religious backgrounds. Owing to various external circumstances the Baha'i com- munities within the zone enjoy freedom in varying degrees. A brief comment about the situation in Kampuchea (Cambodia), Laos, Indonesia and Vietnam will be found under the survey of'World Centre Goals' on pages 80--81, ' See 'Eight International Teaching Conferences', p. 109.

The International Conference in Hong Kong in November 1976, 1 the regional conferences in Port Dickson and Kuching, the conferences in Manila and Bangkok have played a major part in revitalizing the enthusiasm of the believers, releasing in them a spirit that promp- ted them to serve as pioneers and travelling teachers, enabling plans to be formulated for various teaching projects for which the funds were forthcoming.

Participants in a nine-day Spiritual Institute, Malaysia; May 1977.

Participants in World Religion Day meeting, Hong Kong; 21January1978. Left to right: Dr. Paul Clasper, an Anglican clergyman; Mr. Chester Lee, Mr. H. A zizi, members of the National Spiritual Assembly of Hong Kong.

Students and fa culty of th e Rabbani Bahli'f School, Gwalior, India; 1977.

The visits of the Hands of the Cause Amatu'l-Baha Rul)iyyih Khanum , Collis Featherstone, Dr. Ra~matu'llah Muhajir, Abu'l-Qasim Faizi and member of the International Teaching Centre, Mrs . Florence Mayberry, played a decisive role in guiding the National Spiritual Assemblies, the Board of Counsellors and the friends in this zone. Their timely visits broadened our perspective , raised our sometimes sagging spirits, inspired us to an awareness of the loftiness of the Faith, encouraged the launching of realistic projects and plans and generally propelled us to achieve our

goals.

The members of the Auxiliary Board and their assistants contributed a great deal to the successful completion of the Five Year Plan goals. In many countries they were invited to spearhead teaching projects and increasingly as they grow in their understanding of their role and their services command the respect of the communities they serve, they organize training sessions for assistants, supervise their work, and initiate teaching plans . In many countries where local communities are young or weak the presence and work of the Auxiliary Board member is indispensable.

Western Asia

The youth in this region have played a key role in the development of the Cause and many serve effectively on committees. Women in this zone are emerging as a force in the Cause and larger numbers of them have arisen to take an active part in various fields of service. There is growing need for classes devoted to the education of Baha'i children, the systematizing of such classes and the provision of appropriate materials.

Special attention is being paid to the question of teaching Chinese-speaking people with results that appear to be encouraging.

The growing number of believers, the increase in the number of Local Spiritual Assemblies and the proliferation of committees serve to draw attention to a need for improved organization; but in firm belief that

Siyyid Shah Muf:iammad, a Bahti'[of the Lur Tribe of Buyr Af:imad, who at 105 years of age is serving as a pioneer in a village in Luristtin, lrtin.

Western Asia, during the latter part of the Five Year Plan, was repeatedly engulfed in political unrest and upheavals. The events of these tumultuous years remind us of the warnings, prophecies and exhortations of the Founders of the Baha'i Faith, so forcefully called to our attention by Shoghi Effendi in The Promised Day is Come. The calamities and persecutions which, as the result of the turbulence, descended upon the Baha'ls in the cradle of the Faith inevitably caused interruptions and setbacks in the final accomplishment of some of the goals of the Plan.

In spite of political unrest and the consequent interruptions of the steady progress in the impleme[ltation of the Five Year Plan, most of the goals assigned

to the Pakistan
the solution to these problems lies within the Baha'i community were accomplished. These
teachings of Baha'u'llah, a growing number of included the acquisition of properties for local
friends with administrative skills are emerging l::la?-frat'ul-Quds; establishing local endowto meet the need in the communities of this ments; translation of Baha'i literature into sevzone .
eral regional languages; the publication and

distribution of new and important titles by the sive and helpful ro le in the success of these
Baha'i Publishing T rust; holding well-pub- programmes. The Teaching Institute in
licized public meetings; and sponsoring Thataha, the first of its kind in Pakistan , was
conferences and activities aimed at deepening completed and put into operation. The rural
the friends, thus helping them to bring their school established in Tharparker received a
lives into closer conformity with Baha'i teach- special welcome and the support of the local
ings. authorities. Finally there
was the inauguration
Although the total number of localities of the 'New Day' Montessori School in a
where Baha'is reside reached 301 , this was befitting location adjacent to the national
short of the assigned goa l of 350. The number I;Ia~rat'ul-Quds. The school has attracted a
of Local Spiritual Assemblies, however, rose to large number of children from non-Baha'i
177 , greatly exceeding the goa l of 150. The fami lies in Karach i and has already become a
geographical distribution of the new Assem- prestigious institution.
blies was less uniform than planned. In some The community of the Most Great Name in
areas such as Sind there were unexpected vic- Turkey, in the face of the restrictions and
tories while in Baluchistan the number of func- uncertainty caused by the political unrest
tioning Assemblies fe ll below the required redoubled their efforts and won the crown of
number in the Plan. victory. In the course of
the successful comple-
The most promising and appreciated vic- tion of the goals of the Five

Year Plan, they
tories of the Plan occurred in the field of educa- managed to exceed the assigned goals on a
tion . The regular, well-attended and properly number of occasions. They formed thirty-three
managed Summer and Winter Schools drew Local Spiritual Assemblies-one more than
large numbers of friends from far and near ca lled for-and exceeded by twenty-eight the
including participants from other countries in assigned number of localities where Baha'is
Western Asia. The youth played a very deci- reside , bringing the total to 103.

Baha'i Children's Class, Daglanlu Village, Adhirbtiyjan, iran; May 1977. The teacher is Mr.
A. Ashjarf.

In addition to intensified teaching and pro- The sufferings which engulfed the friends in
pagation activities, Baha'i literature in Turkish Iran during the concluding months of the Five
received special attention and was enriched Year Plan galvanized their brethren in the
substantia lly. The Summer School program- neighbouring countries in an unprecedented
mes attracted a significant number of partici- manner and impelled them to rise to new
pants from countries in Western Asia where heights of dedication and service. As the Five
such activities are not yet feasible. The youth Year Plan was drawing to a close the
continued to be active in teaching the Faith and emergence of a new spiritual environment was
in conducting classes. They regularly produced fully evident in the Baha'i communities of
well-prepared periodicals. Western Asia.

o. AUSTRALASIA AND THE PACIFIC ISLANDS

With the formation of the Na tional Spiritual leaving their home in the United States to plant
Assembly of the New Hebrides at Ric,lvan the banner of the Faith in the Pacific. They
1977 , with its seat in Port Vila, a major goal of were affectionately known as Father and
the Five Year Plan was accomplished and the Mother Dunn and later were named Hands of

number of National Assemblies in this zone was raised to ten . The responsibility for the establishment of this new pillar of the Universal House of Justice rested with the National Spiritual Assembly of the South West Pacific Ocean whose territory now comprises New Caledonia and the Loyalty Islands. At Ric,lvan 1979 it was renamed the National Spiritual Assembly of New Caledonia and the Loyalty Islands; its seat is Noumea, New Caledonia.

This vast area of the world occupies a unique place in the community of the Greatest Name . The ready support and encouragement of His Highness Malietoa Tanumafili II of Western Samoa, the first reigning monarch to embrace the Faith of Baha'u'llah, 1 has been a source of joy and inspiration not only to the Baha'is of Samoa but to many who have come to know him.

The Australasian area, mostly covered by the waters of the South Pacific ocean, comprises 2,300 communities scattered among thousands of tiny islands . Its inhabitants are from diverse races, Polynesian , Melanesian , Micronesian, Caucasian and Aborigine, who

the Cause of God. They set out by steamer, stopping at Pago Pago, Eastern Samoa, where they raised the cry Ya Bahci'u'l-Abhci! and offered prayers before continuing on their way to Australia . It was many of their spiritual descendants who answered the call of the Guardian in the World Crusade (1953-1963) and opened to the Faith a number of the islands of the South Pacific. Today the Australasian zone, with its many diversified activities, administers its affairs through ten National Spiritual Assemblies: Papua New Guinea, Australia, Solomon Islands, New Caledonia and Loyalty Islands, New Zealand, New Hebrides, Kiribati and Tuvalu (formerly the Gilbert Islands) , Fiji, Samoa and Tonga. The majority of the members of these Assemblies are people indigenous to the Pacific who have responded to the message of Baha'u'llah with heart and soul and laboured mightily to establish His Faith among their people.

The period from 1976 to 1979 was one of the greatest in the history of the Faith in Australasia in terms of expanding and consolidating its

foundations. By Ric,lvan 1979 the
are becoming increasingly attracted to the National
Assemblies had accomplished almost
Faith. all their
goals. Nine National Assemblies
To the shores of the largest land mass, exceeded locality
goals by almost 400, raising
Australia, in 1919, came two wonderful the total to
2,376 in the zone . Six National
pioneers, Mr. and Mrs. John Henry Hyde Assemblies
exceeded Local Assembly goals,
Dunn,2 who, although advanced in years, bringing the
zonal total to 583 . More than half
responded to the Tablets of the Divine Plan by the countries
of the Baha'i world that have a
See 'First Head of State Embraces the Cause of Baha'- Baha'i population
of one per cent or more are
u'llah', The Baha'i World, vol. XV, p. 180. in Australasia. The
islands of Kiribati and
John Henry Hyde Dunn, see 'In Memoriam', The Baha'f
World, vol. IX , p. 593; Clara Hyde Dunn, ' In Memoriam',
Tuvalu have the highest per capita Baha'i
The Baha'f World , vol. XIII, p. 859. population in the
world, almost nine per cent,

Conference of Auxiliary Board members and their assistants, held in Vavan, Tonga; June
1977.

Participants in Bahti'f Children's Conference, Samoa; April 1977.

an eloquent testimony to the heroism of the
Tanumafili II, is an event that will never be
early pioneers to the area and the sincere and forgotten
in Samoa. The historic and colourful
unprecedented response of the people. The ceremony
was attended by many leading govnumber of believers in Australasia has grown
ernment officials and hundreds of believers
by leaps and bounds. Kiribati and Fiji almost from the
villages together with delegates and
doubled their numbers. By Ri<;tvan 1979 friends
from overseas. Several other islands of
Australasia had an increase of well over one the
Pacific had the privilege of welcoming
hundred per cent. Ru~yyih
Khanum. In New Zealand she spent

The Hands of the Cause who visited the area much of her
time among the Maoris. Throughin this period inspired many victories through
out her extended visit to the Pacific islands she
their love and encouragement, and the devo-
participated in many meetings with the friends,
tion of many local believers, the sacrifices of met
government officials, was interviewed in
the pioneers as well as travelling teachers who the
press, on radio and television, and greatly
laboured in the villages, brought the Five Year aided in
enhancing the prestige of the Faith and
Plan to a glorious conclusion. It is difficult in a its
recognition by island governments. All who
short survey to report the manifold activities in met her
were inspired by her indomitable
detail, but several important events stand out spirit.
as vivid highlights. The
year 1979 also marked the twenty-fifth
The International Teaching Conference anniversary
of the establishment of the Faith in
held in Auckland, New Zealand in January many
islands of the Pacific when the first
1977 1 attracted more than one thousand Baha'- pioneers
answered the call of the beloved
is from all over the Pacific and from other Guardian
in 1953-1954. The celebrations that
parts of the world. The meeting was blessed by took
place in many of the islands commemoratthe presence of the representative of
the Uni- ing this event added greatly to the
proclamaversal House of Justice, the Hand of the Cause
tion of the Faith. The zealous and hardworking
Abu'J-Qasim Faizi, as well as the beloved National
Assembly of Fiji arranged a series of
Hand of the Cause Collis Featherstone. The
well-planned events for the visits of the Hands
Prime Minister of New Zealand, the Hon. R. of the
Cause Amatu'l-Baha Ru~iyyih
Muldoon, attended the opening of the confer- Khanum,
Dr. Ra~matu'llah Muhajir and Collis
ence and gave an inspiring speech praising the
Featherstone; for Dr. Victor de Araujo, the
tenets of the Faith. After the conference, in
representative of the Baha'i International
spite of ill health, Mr. Faizi travelled to many Community
at the United Nations; and others.
islands of the Pacific pouring out his heart in Through
their efforts many government, diplove and encouragement to the believers, par-

lomatic, business and other leading people in
ticipating in many interviews on radio and tele- the
country learned of the Faith and of its aims
vision and being received cordially by highly- and
purposes.
placed government officials. The
two Publishing Trusts in the zone-in
The Hand of the Cause Dr. Ra~matu'llah Fiji and
Australia-were further developed.
Muhajir visited a number of areas including The
Publishing Trust in Fiji began printing litsome of the more remote islands. His
vision erature in a number of island languages.
and inspiration resulted in the friends in many In
1978 and 1979 the Baha'i International
localities undertaking ambitious teaching Community
was invited to send observers to
programmes which, in some areas, Jed to mass the
annual South Pacific Commission Conferconversion.
ences on social and economic development of
The laying of the foundation stone of the Pacific
island nations, attended by high-
Temple in Samoa 2 at the end of January 1979 ranking
officials of Pacific island governments,
by the representative of the Universal House and those
of Australia, the United States,
of Justice, the Hand of the Cause Amatu'l-Baha France,
Great Britain and New Zealand. On
Ru~iyyih Khanum, in a ceremony graced by both
occasions the Baha'i International Comthe presence of His Highness Malietoa
munity was able to present papers on topics
being discussed.
See 'Eight International Teaching Conferences', p. 109.
See 'The First Mafil!riqu'l-Af!hkar of the Pacific Islands', p. A vivid
demonstration of co-operation and
371. assistance
was the movement through the

'The Medina Dawn-Breakers', a Baha'i singing group of New Ireland, Papua New Guinea. Left to right: Wilson Elias; Josephine, Jennifer and Michael Homerang.

Baha'i Youth Conference, Port Vila, New Hebrides.

Participants in programme commemorating the International Year of the Child. The

observance was held on 1 April 1979 in the Baha'i House of Worship, Sydney, Australia. Approximately 500 people attended.

islands of a dedicated group of travelling teachers from Australia, North America, New Zealand, the Philippines, Iran and the Pacific islands. They were of many races and backgrounds, young and old. Particular mention should be made of an American team and one from the Philippines, some members of which Mr. A. K. Forudi of India was responsible for unprecedented victories amongst the Indians in Fiji where his untiring efforts brought great many experienced a considerable increase in the number of believers.

The use of media gathered momentum. There was an increase in articles in the press, continuous radio programmes and a weekly half-hour television programme, later bi-weekly, was established in American Samoa.

Another interesting development was the erection in the islands of almost sixty buildings of Aborigines some of whom embraced the Faith. The use of the House of Worship for special proclamation events also bore results.

This survey would not be complete without mention of the continuing strengthening of the ties between the Board of Counsellors and the National Assemblies. The wholehearted, dedicated and valiant services of a band of some forty-five Auxiliary Board members scattered throughout the zone are recorded with gratitude and appreciation. Without their tireless efforts, close association with local communities and support of the plans of National Assemblies, teaching and consolidation work of the magnitude witnessed in the period would not have been possible. Their equally dedicated and committed assistants grew in number to 300.

The collaboration of the two arms of the Administrative Order grew in dimension, and new formulas and ideas for closer collaboration were developed. The cohesiveness and exemplary co-operation of the two

Institutions was very evident in
for use as local Centres. These were estab- Australia, to
name but one country.
lished primarily through the hard labour, love A signal
victory won through the constant
and sacrifice of village believe rs who prepared efforts of the
National Assembly of New Zeamost of the material from local sources and
land and the patience and fortitude of the local
constructed the buildings. They were aided in believers was
the lifting of government restricthis by individual believers who lovingly
tions imposed on the Faith in the Cook Islands,
financed a portion of the cost of many of these an example of
the assistance of the Concourse
projects. on High which
unfailingly attends the sincere
Australia saw much development when its efforts of the
friends.
Local Assemblies grew by fifty per cent. At Ri<;lvan
1979 the ten National Conven-
Through close collaboration between the tions
throughout the zone celebrated the vic-
Institutions of the Faith, a series of institutes on torious
conclusion of the Five Year Plan firm in
the Covenant and the Local Assembly were their
conviction that the communities of the
conducted throughout the country . There was Australasian
zone could shoulder any future
a great emphasis in every State on the teaching responsibility
placed upon them.

E. EUROPE

Seventeen National Spiritual Assemblies was the
responsibility of the National Spiritual
existed in Europe at the beginning of the Five Assemblies of
Germany and the United King-
Year Plan.' This total was increased by two with dom
respectively.
the formation of the National Spiritual Assem- The years
from 1976 to 1979 covered the
bly of Greece, at Ri<;lvan 1977, with its seat in larger part of
the Five Year Plan and although
Athens, and the formation at Ri<;lvan1978 of considerabl e
planning and preparatory work
the National Spiritual A ssembly of Cyprus had already
been undertaken in Europe by
with its seat in Nicosia. The establishment of Ri<;lva n 1976,
there remained to be done a

National Assemblies in Greece and in Cyprus
Austria, Belgium, Denmark, Finland , Fra nce, Germany,
Iceland, the Republic of Ireland , Italy, Luxembourg, the
Netherlands, Norway, Portugal , Spain , Swede n, Switzer-
land , the United Kingdom.

significant degree of consolidation of the achieve ments recorded in the Nine Year Plan (1964- 1973). The bulk of the goals of the Five Year Plan therefore remained to be won at Ri<;lvan 1976.

Baha'i exhibition and tent, Jokkmokk Winter Market, Sweden. Finnish, Norwegian and Swedish Baha'is participate in arranging the Baha'i exhibit annually. The city of Jokkmokk is north of the Arctic Circle.

Exhibit on 'Six World Religions', sponsored by the Local Spiritual Assembly of Cambridge, England and held in the central library; January 1978. At the request of the Chief Librarian the exhibit was held over for an additional period.

Baha'i information counter, Orebro, Sweden; June 1978.

The pattern of response to the Cause of Baha'u'llah in Europe varies from country to country and is not in every case as heartening as that witnessed in southern Europe and in the Republic of Ireland-due to factors which it is beyond the scope of this report to comment upon-and it was gratifying to note that towards the end of the Plan improved results were observed as a result of patient, devoted and often sacrificial effort. The last year, 1978/1979, was especially encouraging. The genuinely sacrificial homefront pioneering on the part of local believers, and the assistance of pioneers from abroad. Although in many cases national communities had to stretch their manpower to severe limits, it may be said that on the whole the European Baha'i community achieved a greater degree of stability by the end of the Plan.

It is difficult to compare achievements in a continent which comprises nineteen national Baha'i communities in

countries varying in size
National Spiritual Assemblies, not yet having from Iceland (population
224,000) and Luxin each case seized the palm of victory, evinced embourg (355
,000) to the United Kingdom
great resolution and determination as the Plan with a population of approximately fifty-six
drew to a close. Placing themselves firmly million and Western Germany with sixty-one
behind all efforts and projects designed to win million. It is, however, worth noting that the
the goals, they achieved complete success in a total number of Local Assemblies in each of
number of countries. Those countries where the two smallest countries is in fact higher in
total accomplishment was not achieved will proportion to the total population than in any
devote continued efforts to fulfilling the out- of the other European countries.
standing goals during the opening phase of the The National Spiritual Assemblies of
next Plan . The last few months of the Five Year Greece and Cyprus were formed despite the
Plan were charged with a heightened excite- necessity of triumphing over
the difficult condiment as the formation of new Local Assemb- tions obtaining in those countries. Once
lies all across Europe was reported with formed, the National Spiritual Assembly of
increasing rapidity. This broadening of the Greece has built up a strong
community, estabfoundation of the Faith in Europe, so ardently lished Summer and Winter Schools, initiated
longed for, involving an observable increase in conferences and inaugurated youth activities.
the number of believers, came about through Particular problems are posed in Cyprus by

Participants in the first Bahli'(Winter School bf Malta; December 1978. Counsellor Anneliese
Bopp of the Continental Board of Counsellors for Europe is seen in the centre of the second
row.

Participants in the first Bahfi'{ Winter School of Cyprus held in Nicosia; December 1976. The
Hand of the Cause Adelbert Miihlschlegel is seen standing in the centre of the first row; to the
right of him is seen Counsellor Hooper Dunbar of the International Teaching

Centre.

circumstances external to the Faith but some progress has been noted and successful Summer and Winter Schools have attracted good attendance by local Baha'fs and friends abroad.

Two International Teaching Conferences were held in 1976. 1 In July approximately 950 believers gathered in Helsinki, Finland where the Hand of the Cause Dr. Ugo Giachery represented the Universal House of Justice. The following month the Hand of the Cause Amatu'l-Baha RuJ:iiyyih Khanum represented the Universal House of Justice at the conference in Paris where nearly 6,000 believers gathered. Both conferences, but notably the Paris gathering, received wide coverage in the press. Dr. Kurt Waldheim, Secretary General of the United Nations, sent a message which was read to the friends assembled in Paris by Mr. Luc Van Bellinghen, Director of the United Nations Information Centre in that city. This was the first occasion on which the United Nations, through a high-ranking officer, sent a message of goodwill to an international Baha'i conference. 2 The great impetus given to the progress of the work by these conferences was reinforced by a message of the Universal House of Justice to the conference of European Institutions of the Faith held in Langenhain in November 1978. The message was read by the Hand of the Cause Paul Haney , the representative of the Universal House of Justice.

'See 'Eight International Teaching Conferences', p. 109. See p. 140 for text of the message .

A special venture was the holding in June 1977, at the behest of the Universal House of Justice, of two conferences ·specially for the Persian-speaking Baha'is resident in E urope, one held in Germany and one in England. Both were well attended, aroused much enthusiasm and resulted in generous contributions to the teaching funds.

On 12 September 1976 a historic event occurred when His Highness Malietoa Tanumafili II visited the resting place of Shoghi Effendi in the Great Northern London

Cemetery, New Southgate-the first such visit by a reigning monarch.' A small delegation of among the Eurofriends accompanied him, headed by the Hand of the Cause Dr.Ugo Giachery and including the Hands of the Cause Dhikru'llah Khadem and 'Ali-Mul)ammad Varqa and six members of the National Spiritual Assembly of the United Kingdom.

' Seep. 69.

An increasing number of young Baha'i families are now numbered pean Baha'i communities. Special provisions are made for the larger number of children who attend Baha'i functions , and special classes are provided in addition to the regular sessions.

Germany , which has for many years held an annual children's Summer School, has also initiated children's conferences.

2. THE CHALLENGE AND PROMISE OF BAHA'I SCHOLARSHIP

A Statement by the Universal House of Justice

BAH A' f scholarship is of great importance in the development and consolidation of the Baha'i community. Historical research, orientalism and Islamic studies are obvious fields in which Baha'ls can render great service to the Faith; there are many others. Indeed, it is not difficult to visualize the House of Justice, as Baha'u'llah's World Order unfolds , requiring the services of distinguished Baha'i scientists in all fields.

Inevitably a number of problems will confront Baha'i scholars, who will themselves have to discover the solutions, both empirically and subsequent centuries;

of rational investigation, confirmed by actual experience, that true religion, far from being the product solely of human striving after truth, is the fruit of the creative Word of God which, with divine power, transforms human thought and action.

A Baha'i, through this faith in, this 'conscious knowledge' of, the reality of divine Revelation, can distinguish, for instance , between Chrisdevelopment of tianity, which is the divine message given by Jesus of Nazareth, and the Christendom, which is the history of what men did with that message in

otherwise. Nonetheless it may be useful to offer at this early stage of the development of Baha'i scholarship a few thoughts on these matters.

It has become customary in the West to think of science and religion as occupying two distinct-and even opposed-areas of human thought and activity. This dichotomy can be characterized in the pairs of antitheses: faith and reason; value and fact. It is a dichotomy which is foreign to Baha'i thought and should be regarded with suspicion by Baha'i scho lars and imperfect underin every field. The principle of the harmony of standing of it. Thus, Baha'i historians would science and religion means not only that religious teachings should be studied in the light of reason and evidence as well as of faith and inspiration , but also that everything in creation, all aspects of human life and knowledge, should be studied in the light of revelation as well as in that of purely rational investigation. In other words, a Baha'i scholar, when studying a subject, should not lock out of his mind any aspect of truth that is known to him.

It has, for example , become commonplace to regard religion as the product of human striv-

a distinction which has become blurred if not entirely obscured in current Christian theology. A Baha'i scholar conscious of this distincmatters.

tion will not make the mistake of regarding the sayings and beliefs of certain Baha'is at any one time as being the Baha'i Faith. The Baha'i Faith is the Revelation of Baha' u'llah: His Own Words as interpreted by 'Abdu' l-Baha and the Guardian. It is a revelation of such staggering magnitude that no Baha'i at this early stage in Baha'f history can rightly claim to have more than a partial

standing of it. Thus, Baha'i historians would

see the overcoming of early misconceptions held by the Baha'f community, or by parts of the Baha'i community, not as ' developments of the Baha'f Faith'-as a non-Baha'i historian might well regard them-but as growth of that community's understanding of the Baha'i Revelation. In scientific investigation, when searching after the facts of any matter, a Baha'i must, of course, be entirely open-minded, but in his interpretation of the facts and his evaluation of evidence we do not see by what logic he can ignore the truth of

the Baha'i Revelation
ing after truth , as the outcome of certain cli- which he has already accepted; to do so would ,
mates of thought and conditions of society. we feel, be both hypocritical and unscholarly.
This has been taken, by many non-Baha'i think- Undoubtedly the fact that Baha'i scholars of
ers, to the extreme of denying altogether the the history and teachings of the Faith, believe
reality or even the possibility of a specific reve- in the Faith, will be a grave flaw in the eyes of
lation of the Will of God to mankind through a many non-Baha'i academics whose own doghuman Mouthpiece. A Baha'i who has studied matic materialism passes without comment
the Teachings of Baha'u'llah, who has because it is fashionable; but this difficulty is
accepted His claim to be the Manifestation of one that Baha'i scholars share with their fellow
God for this Age, and who has seen His Teach- believers in many fields of human endeavour,
ings at work in his daily life, knows as the result and the Baha'i principle of the harmony of

religion and science compels all Baha'is to pro- should not transgress the bounds of tact and
tect themselves from the prevalent diseases wisdom, and in the words used there should
resulting from the divorce of faith and reason. lie hid the property of milk, so that the chil-
The sundering of science and religion is but dren of the world may be nurtured therewith,
one example of the tendency of the human and attain maturity. We have said in the past
mind (which is necessarily limited in its capac- that one word hath the influence ofspring and
ity) to concentrate on one virtue, one aspect of causeth hearts to become fresh and verdant,
truth, one goal, to the exclusion of others. This while another is like unto blight which
leads, in extreme cases, to fanaticism and the causeth the blossoms and flowers to wither.
distortion of truth, and in all cases to some God grant that authors among the friends will
degree of imbalance and inaccuracy. A scholar write in such a way as would be acceptable to
who is imbued with an understanding of the fair-minded souls, and

not lead to cavilling by
broad teachings of the Faith will always the people.'
remember that being a scholar does not Elsewhere He has written:
exempt him from the primal duties and pur- 'Consort with all men, 0 people of Baha, in a
poses for which all human beings are created. spirit of friendliness and fellowship. If ye be
Not scholars alone, but all men are exhorted to aware of a certain truth, if ye possess a jewel,
seek out and uphold the truth, no matter how of which others are deprived, share it with
uncomfortable it may be. But they are also them in a language of utmost kindliness and
exhorted to be wise in their utterance, to be good will. If it be
accepted, if it fulfil its purtolerant of the views of others, to be courteous pose, your object is attained. If any one
in their behaviour and speech, not to sow the should refuse it, leave him unto himself, and
seeds of doubt in faithful hearts, to look at the beseech God to guide him. Beware lest ye deal
good rather than at the bad, to avoid conflict unkindly with him. A kindly tongue is the
and contention, to be reverent, to be faithful to lodestone of the hearts of men. It is the bread
the Covenant of God, to promote His Faith of the spirit, it
clotheth the words with meanand safeguard its honour, and to educate their ing, it is the fountain of the light of wisdom
fellow-men, giving milk to babes and meat to and understanding ... '
(Gleanings from the
those who are stronger. Writings of
Bahli'u'llah: CXXXII)
Scholarship has a high station in the Baha'i
And again:
teachings, and Baha'i scholars have a great
responsibility to a growing, divinely-guided 'Should any one among you be incapable of
world society. The ascertainment of truth and grasping a certain truth, or be striving to
the acquisition of a fuller understanding of the comprehend it, show forth, when conversing
subjects of their scholarship are worthy and with him, a spirit of extreme kindliness and
high endeavours. But Baha'u'llah has seen fit good will. Help him to see and recognize the
to dwell at some length on the way to offer the truth, without
esteeming yourself to be, in the

fruits of scholarship and expose error:

'Thou hast written that one of the friends hath composed a treatise. This was mentioned in the Holy Presence, and this is what was revealed in response: Great care should be exercised that whatever is written in these days of the One true God say in these days is listened to by the people of the world. It hath been revealed in the Lawf:i-i-ljikmat: "The unbelievers have inclined their ears towards us in order to hear that which might enable them to cavil against God, the Help in Peril, the Self Subsisting." Whatever is written of Baha'u'llfih.

least, superior to him, or to be possessed of greater endowments.' (Gleanings from the Writings of Baha'u'llah: V)

As more and more Baha'fs enter the world of higher learning they will have opportunities of exerting great influence in bringing about in human consciousness and outlook that hardoth not cause dissension, and invite the mony of religion and science which is so great a objection of the people. Whatever the friends principle of their Faith. The distinction desired of Baha'fs Is certainly for by' Abdu'l-Baha for all attainment by Baha'i scholars, who by followbe the exhortations of Baha'u'llah to moderaun ing tion, kindliness, tact and wisdom, may restore us in order to hear that which might enable scholarship to that high station of dignity and them to cavil against God, the Help in Peril, admiration which it formerly held and which is the Self Subsisting." Whatever is written confirmed by the utterances of Baha'u'llfih.

3. THE CANADIAN ASSOCIATION FOR STUDIES ON THE BAHA'I FAITH 1975-1979

AT NA W-ROZ 1974, the Universal House of Justice called upon the Canadian Baha'i community as one of their goals in the Five Year Plan to:

'Cultivate opportunities for formal presentation of the Faith in Canadian universities and other institutions of higher learning.'

In January, 1975, the National Spiritual Assembly which would appoint the member ship of the Executive Committee. This recommendation was approved by the National Spiritual Assembly at their meeting of 21 - 24 February, 1975. The newly appoin.ted Executive Committee met for the first time in May 1975, and during this and subsequent meetings, decided that initially the Association should direct all its

attention to cultivation of
Assembly of the Baha'is of Canada invited opportunities for the formal presentation of
some thirty individuals to a 'policy conference', the Faith at Canadian institutions of higher
a device which the Assembly had frequently learning, as directed by the Universal House of
and successfully used to find a way of meeting Justice.
~arious new challenges. The participants were In the Committee's opinion, the choice of
from various backgrounds and from all parts of the word 'cultivate' encouraged careful atten-
Canada, and were selected because it was felt tion to the preparatory stages of a program
they might contribute effectively to an exami- designed to awaken the Canadian academic
nation of this particular subject. The confer- community to the existence of the Faith, to
ence, which was held at the University of make them aware of its intellectual and
Ottawa, had two distinct functions: (a) consul- spiritual integrity~ and to acquaint them with
tation on the above-mentioned Five Year Plan the quality of the academic resources which it
goal and (b) holding a one-day conference with offers.
scientific, academic and artistic presentations The Committee therefore felt that the
on themes related to or inspired by the Baha'i emphasis during the initial phase of work
Faith and its Writings. A total of five presenta- should be on the development of the Associations related to various scholarly disciplines,
tion's resources; and with this in mind, it was artistic expressions, and the history of the decided to embark upon the objectives of (a)
Baha'i Faith were given. As well, a piece by the increasing membership and contribution in the
Ballet Shayda,' a dance company of Baha'i Baha'i community, (b)
publication of Associaartists, was presented. tion Proceedings and various monographs
The result of the consultation of the policy (Bahli'f Studies), (c) publication of a textbook
conference was a recommendation that the on the Baha'i Faith, as the basis for the
National Spiritual Assembly establish a 'Cana- development of course outlines, (d) convening
dian Association for Studies on the Baha'i annual meetings, and (e) formal presentations

Faith'. The conference believed that such a n association represented a traditional mode of relating to the university system and one which would be most likely to find easy acceptance by the academic community. It would at once relieve the administrative agencies of the Faith of a heavy load of largely extraneous tasks, a nd open up a new field of service for qualified believers. The Association would, in accord-ance with Baha'i administrative principle, take its basic direction from the National

'See The Baha'(World, vol. XVI, p. 696.

Dr. Wm. S. Hatcher, Douglas Martin, 0. D. Rogers; November 1976.

Vol. 2-The Science of Religion, Dr. Wm. S. Hatcher; September 1977; revised edition March 1980.

Vol. 3-The Metaphorical Nature of Physical Reality , Dr. John S. Hatcher; November 1977.

Vol. 4-Three Studies on Baha'i History, Douglas Martin , Jan T . Jasion, Dr. A. M. Ghadirian; December 1978.

Vol. 5-The Baha'i Faith in Russia: Two

of higher learning. The membership of the Association has been increasing steadily, and in a most encouraging trend, many Baha'is from outside Canada have become members. The membership by 1979 had grown to 507.

Thus far, six volumes of Baha'i Studies have been published . The titles of the series are:

Vol. I-Proceedings of th e First Annual Meetance of the Canadian Association for Studies on the Bahli'f Faith, Dr. H. Danesh, Luc Dion, Dr. A. M. Ghadirian,

hundred and fifty . Four regional annual con-ferences are scheduled to be held simulta-neously from 28-30December1979 in Surrey, British Columbia; Saskatoon, Saskatchewan; Bolton, Ontario and Dartmouth, Nova Scotia.

The fifth annual meeting will be held in Ottawa in June 1980 and will be followed immediately by an International Baha'i Conference on Health and Healing.

During the first four years of its existence (1976-1979) the Association has been able to hold the following formal

presentations and
Early Instances, A. A. Lee, Dr. A. M. lectures, details of which are set out in Appen-
Ghadiriaa; January 1979. dix III.
Vol. 6-The Violence-Free Society: A Gift for
Our Children, Dr. H. Danesh; April 1. Five lectures on the topic of Women in the
1979; revised edition October 1979. Baha'i Faith at Laurentian University in
Sudbury, Ontario.
In 1976, the Executive Committee 2. Lectures on the topic of Science and
approached a group of scholars at the Univer- Religion at the
University of New Brunssite de Montreal who were collaborating with
wick and the University of Alberta at
Editions Fides on a series of volumes on major Edmonton.
religions. The aim was to assure that the Faith 3. Two presentations on the topic of Women
was correctly treated in the series. After in the Baha'i Faith at Carleton University,
further consultations, the group agreed to Ottawa.
publish a separate volume in the series on the 4. A presentation on the
topic of the Funcsubject of the Faith under the title La Foi tion of Revelation in Artistic Expression
Baha'ie. Editions Fides also approved the at the Banff Centre School of Fine Arts.
project. The Association sought the advice of
the House of Justice on suitable authors and At the time of preparation of this report,
approached several whom the House nomi- plans have been approved for a non-credit
nated. Eventually, two of these were commis- extension course on the Baha'i Faith at the
sioned and took up the task. The manuscript is University of British
Columbia. Also, negotianow in its final stages preparatory to publica- tions are under way for a similar course at the
tion . The Committee decided to go ahead University of Toronto .
simultaneously with an English language ver- The significance of the activities and work of
sion (The Baha'i Faith), also through a com- the Association was
recognized by the Univermercial publisher. sal House of Justice in a letter of 19 March,
The first and second annual meetings were 1979:
held at Cedar Glen in Bolton, Ontario from 'The Efflorescence of the Canadian Association
2-4 January 1976 and 31 December 1976-2 for Baha'i Studies has been, in the eyes of the

January 1977 respectively, and each was attended by more than one hundred individuals. The third annual meeting took place in Surrey, British Columbia from 30 December 1977-1 January 1978 and the fourth at the Ontario Institute for Studies in Education in Toronto from 26-27 January 1979. This latter meeting was open to the public and had as one of its speakers Professor W. G. Oxtoby, the head of the Department of Religious Studies at the University of Toronto. The attendance at the third and fourth meetings exceeded one

House of Justice, one of the very favourable outcomes of the Five Year Plan and bodes well for the maturation and eminence of the Canadian community.'

The work of the Association was crowned by the following goal given to Canada as part of the Seven Year Plan by the Supreme Body:

' Expand the opportunities for teaching in Canadian institutions of higher learning and further develop the Canadian Association for Studies on the Baha'i Faith.'

APPEND IX I

TERMSOFREFERENCE-
CANADIAN ASSOCIATION FOR STUDIES ON THE BAHA'I FAITH

Name: The Canadian Association for Studies on the Ba ha'i Faith

Membership: Membership is open to all Bah a'is .

Membership fees: Individuals -$15.00
Couples - $25.00
Students -$ 10.00
Senior -$ 10.00
Outside North America -$1 0.00
Canadian Pioneers - free

Executive Committee: The executive committee has full

reference sources, recommendations for credits, etc. Non-credit courses will also be developed for the use of Extension Departments. All such courses will be submitted to the National Assembly for approval before being offered to non-Baha'i institutions. The lecturers will receive the regular fees which universities normally pay (this latter, in order to place the operation on an academic footing, and avoid any suggestion th at it represented merely a public information agency of the Baha'i community);

To encourage university students to work on the Baha'i Faith as

part of their regular academic activities; to collect
responsibility for the direction of the affairs of the Associa- and assess
theses, papers, etc. , which are produced by Baha'i
tion , in line with the consti tution and the directives of the students; to
provide a listing of these resources for the use of
National Spiritual Assembly. The executive committee the Centre
and the Baha'i community;
members are appointed annually by the National Spiritual To
undertake a study of holdings on the Bah a'i Faith at
Assembly. Canadian
university libraries, and provide advice to these
same libraries on available so urce materi als;
Administration: The Association will function on the basis of To serve
as a forum for the sharing of ideas among memguidelines established by the
National Spiritual Assembly, bers and for th e service of the deepening
programs of the
a nd all further steps to establish or amend the constitution Canadian
Baha'i community;
will require the Assembly's approval; To
encourage the production of literature including scho-
Direction of the Association would be through its Execu- larly books on
the Faith, articles, etc. It is intended that such
tive Committee, which will have the responsibility of report- material be
published commercially, so as to stand on the
ing regularl y to the National Spiritual Assembly of the Bah- same footing
with reference materials on other subjects ;
a'is of Canada; To
organize formal conferences for members and other
All financing through fees charged for membership, interested
persons, in addition to the annual meeting of the
revenue from special events, and charges for services per- Association;
formed (sale of literature, training courses, etc.) sup- To
publish th e proceedings of the Association's annual
plemented by a grant from the National Assembly based on meeting;
consultation with the Executive Committee; To
cultivate re lationships with university administrations,
Personnel, eq uipment, materials, and space paid for out of and to acquaint
them with the nature and aims of the Baha'i
the in come of the Association; Faith ;
Co-operation with Baha'i Campus Clubs across the coun- To provide a
schola rship (or scholarships) for Ba ha'i stutry, but no direct administrative
relationship between these dents;
two types of operation. To develop
a bibliography on the Baha'i Faith , and to
keep it updated ;
Objecti ves: To work toward the creation of a 'Canadian
To propose research projects to Baha'i scholars.

Centre fo r Studies on the Baha'i Faith' ;
To establish a lecture bureau to offer qualified Baha'i Co ntact with
Universities: It will be the responsibility of the
lecturers to Canadian universities and other institutions of Association
, on behalf of its members and on behalf of the
higher learning. Such lecturers wi ll be avail able to speak on Canadian
Baha'i community, to undertake all formal conboth the Baha'i Faith itself and
on subjects that fall within tact with universities, colleges, institu tes
of arts and technoltheir own academic disciplines . The Association will estab-
ogy, semin aries, nursing and teachers colleges, etc., as
lish the criteria of lectureship, guide the lecture rs, a nd
institutions. In this connection, a method will have to be
ha ndle all contact with the universities and other institutions developed to
ass ure that Local Spiritual Assemblies are fu lly
to whom their services we re offered; informed,
and are in a position to take appropriate adva n-
To develop formal courses on the Baha'i Faith including tage of the
work of the Association.

Participants in th e annual m eeting ofthe Canadian Association for Studies on the Baha'(Faith
held in Bolton, Ontario; January 1976. Mr. Douglas Martin is seen standing on the extreme
left.

Five publications produced by the Canadian Association for Studies on the Baha'i Faith.

APPENDIX II

MEMBERS OF THE FIRST EXECUTIVE COMMITTEE OF THE CANADIAN ASSOCIATION FOR STUDIES ON THE BAHA'I FAITH:

Hossa in Danesh (ch airm an) Douglas Martin
(secretary)
G le n Eyford Michael Rochester
(treas urer)
William Hatche r 0. Don Rogers
E lizabeth Larin

MEMBERS OF THE EXECUTIVE COMMITTEE OF THE CANADIAN ASSOCIATION FOR STUDIES ON THE BAHA'I FAITH FOR 1979-80:

Louis Brunet Will iam Hatcher
Alan Coupe Douglas Martin
Hossain Danesh (chairman) Peter Morgan
(secretary)
G len Eyford Christine
Zerbinis (treasurer)

Jane Goldstone

APPENDIX III

/ st Annual Conference: Bolton, Ontario; 2-4 January 1976 John Taylor, 'T
he Baha'i Fa ith as an Agent of Social
Don Rogers, 'The Function of Revelation in A rtistic Change'
Expression' Dr. D. Smith, 'The Ba
ha'i Community and the Group
Dr. A . M. Ghadirian, 'A uguste Fore!: His Life and Identity'
Enlightenment' Dr. J. Faily, 'The
Group Phenomenon'
Douglas Martin, 'The Baha'i Faith and Its Critics' Dr. W. Hatcher, '
Healing: Physical and Spiritual'
Dr. W. Hatcher, ' Science a nd Religion' Dr. N. Rasekh, '
Man, Ti me and Space'
Glen Eyford, 'Spiritual Education' Douglas Martin,
'History of Green Acre and Sarah
Michele Danesh, 'Woman' performed by the Ballet Farmer'
Shayda Michele Danesh ,
'Journey' performed by the Ballet
Luc Dion , 'La realite du monde et !'existence de Dieu' Shayda
Dr. H. Danesh, 'Violence and Apathy' Dr. H. Danesh , 'In
Search of a Violence-Free Community'
2nd Annual Conference: Bolton, Ontario; 31 Dec. 1976-2 Dr. J. Hatcher,
'The Metaphorical Nature of Physical
Jan. 1977 Reality'
Dr. P. Morgan, ' A Review of Reshaping of the Intern a- Heidi Lakshman,
'The Covenant of Judaism'
tional Order' William Gossen,
'Recent History and the Future of Ideas,
Dr. G. Eyford, 'The United Nations University' Unitary Science
and Baha'i Philosophy'

3rd A nnual Conference: Surrey, British Columbi a; 30 Dec. Dr. H. D
anesh , ' Emotional Satisfaction and Spiritual
1977-1 Jan . 1978
Enrichment'
Kay Balser, 'Towards a Universal Auxiliary Language' Jim Desson,
'Consider the Flowers of a Garden'
Mr. K. Bloodworth , 'In Search of a New Visual Myth' Dr. W. Hatcher,
'Economics and H uman Values'
Ch ristopher Buck, 'Nazoraean/Ebionaean Christia nity ' Rivann e
Sandler, 'The Poetic Artistry of Qurratu ' I- ' Ay n:
and the Emergence of Historical Theology' A Babl
Heroine'
Alan Coupe, 'Zarathustra and the Baha'i Faith' Akouete

Akakpo-Vidah , ' Pour une etude scientifique de
Dr. H. Danesh, ' Health and Healing' l'apport de
la foi baha'le a la science de !'education'
Ken Goldstone, 'The World Centre of the Baha'i Faith : Jacobe
Philippe, 'D ramatic Arts as a Catalyst for the
An Analysis of the Sacred Landscape' Development of
a Spiritual Civilization'
Richard Heiser, 'The Legal Personality of Baha'i Assem- David Bowie, '
By Their Fruits Ye Shall Know Them'
blies'
Formal Presentations:
A nthony Lee , 'The Rise a nd Fall of the Russian Ba ha'i
Carol Bowie;- T horneloe College, Laurentian U niver-
Community: An Historical Sketch'
sity, Sudbury, O nt. 'Women and Religion-the Baha'i
Jane Nishi-Goldstone, 'A Review of Maitrya-Amitabha
Viewpoint' 29 July 1977
Has Appeared by Jamshed Fozdar'
Laurentian U niversity, Extension class, Espanola
Dr. Anne Schoonmaker, 'Erikson and the Worldwide
Ontario, 6 Feb. 1978
Crisis of Identity'
Laurentian University, Sudbury, 13 June 1978
4th Annual Conference: Toronto, Ontario; 26-27 Jan. 1979 Laurentian
Universi ty , Sault Ste. Marie, 14 June 1978
'W. G. Oxtoby, 'The Participant, the Observer and the Laurentian U
niversity , North Bay, 5 February 1979
Study of Religion' Laurentian U
niversity, Sudbury, 6 February 1979
P. W. Conway, 'The Psychology and Techniques of Trans- Laurentian
University, Sudbury, 7 February 1980
cendence' Dr. H. B. Danesh;
-Simon Fraser University, Dept. of
Dr. H. Danesh , 'The Violence-Free Society: A Gift for Criminology ,
British Columbia, Canada. A presenta-
Our Children' tion based on
The Violence-Free Society: A Gift for Our
Dr. W. Hatcher, 'The Baha'i Concept of Spirituality' Children ,
January 1980.
Dr. P. Mo rgan, 'Values a nd Spiritual Education' T he United
Nations, a joi nt project between the Baha'i
Paul Simpson, ' Folktoys and Their History' International
Community and the Canadian Association for Studies on the Baha'i Faith , a
presentation
I st Regional Conferences
based on The Violence-Free Society: A Gift for Our
Surrey: Children ,

November, L979. Six hundred copies of vol. 6
Ch ristopher Buck , 'The Lost Christianity of Peter' of Baha'i
Studies were distributed.
Celena Benndorf, 'T he Door-to-Door Method: A 'The
Governor's Confe rence on Child Abuse', Reno,
Sociological Study' Nevada, U.S.A .
Keynote speaker and workshop leader,
Herbert Lee , ' Business in a Global Village ' 22-24 April
1980.
Dr. Patrick Conway, 'Tra nscendental Psychology' 'World
Congress on Menta l Health', Salzburg, Austria,
Andrew Pemberton-Pigott , 'M usic as Therapy' a joint
project of the Baha'i International Community
'Joy Marompon , 'Joyo usness in Ed ucation Through and the
Canadian Associati on for Studies on the Baha'i
Music' Faith , Dr.
Danesh, R epresentative, Bah a'i Interna-
Glen Eyford , 'A Search for Community' tion al
Community, 8- 15 July 1979. Five hundred
Caroline Pemberton-Pigott, 'The Purpose of Education' copies of The
Violence-Free Society: A Gift for Our
Robert Wilson, 'The Inmost Self Children were
distributed to all the participants of the
Saskatoon: congress.
Jane Nishi-Goldstone, 'Buddhist Eschatology and the Glen Eyford;-
University of Alberta, Dept. of Religious
Baha'i Faith' Studies,
Edmonton , Alberta, Canada. Two lectures
Dr. G. Hanks, 'St. John the Baptist' February
1977: 'Oneness of Religion' and 'The Social
Peter Rempel and 'Dr. Shigeru Kounosu , ' Is a Science of Teachings of
the Baha'i Fait h' .
Peace Possible?' William
Hatcher;-Mount All ison University, Sackville,
Ron Silver, 'Educati on ' New
Brunswick, Canada. 10 February 1978. 'Science
Helen Marshall, 'Prejudice' and Religion'
and 'Economics and Human Values' .
Acadia U niversity, Wolfville, Nova Scotia, 9 March
Dartmouth:
1977. 'Ethical Concepts'.
Thaya Batdorf, 'The Baha'i Faith and th e Artist'
University of Moncton, New Brunswick, Canada, Feb-
'Dr. A. P. Johnstone, ' Worldwide Development'
ruary 1978. Presentation on the Baha'i Faith to Com-
Bob Donnelly, 'Doris MacKay : a Biographical Sketch of
an E arly Pioneer' parative

Religions class.
Jan Jas ion, 'Mario n Jack'
Saint-Louis-Maillet College, Edmundston, New
Brunswick, January 1978. 'La science de la religion' et
John T. Moore, 'A Theological Consideration of
' Principes spirituels et principes economiques'
Baha' u' llah's Long Obligatory Prayer'
Saint-Louis-Maillet College, Edmundston, New
Dr. Peter Morgan, 'A Study of Baha'i Values'
Brunswick, Canada, Jan uary 1979. 'Valeurs morales et
Bolton: valeurs
technologiques'
Keith C. Jensen, 'The Covenant and the O riginal Position' Concordia
University Montreal, Quebec, Canada, Feb-
Bob Morrison,' A Mayan Manifestation' ruary 1978.
'Science a nd Religion'
Jack McLean , 'St. Paul and the Deification of Jesus' Universite du
Quebec at Trois-Rivieres to a class in
Todd Lawson , 'The Crucifixion and the Qur'an' Political
Economics, Spring, 1978. 'Les principes
Mark Keedwell, 'The Concept of Prophethood in the economiques de
la fo i baha'le'
Baha'i Faith and in Islam' Elizabeth
Kerr-Wilson;-Carleton University, Dept. of
'Velma Andrade, ' An Ethnographic St udy of a Winnipeg Religious
Studies, Ottawa, Ontario, Canada, 28 March
Area Baha'i Group' 1978. 'Women in
the Baha'i Faith'.
George Armogan, 'A Comparison between the Ba ha'i 0. Don Rogers;
-Banff School of Fine Arts, Alberta,
Faith and the Saint Simon Movement' Canada, 26
November 1976. 'The Function of Revela-
' Denotes non-Baha'i participant tion in
Artistic Expression' .

4. SURVEY OF ACTIVITIES OF BAHA'I WOMEN IN THE FIVE YEAR PLAN

RACHEL COLLINS

PARTICULARLY CALL UPON BAHA' I WOMEN WHOSE CAPACITIES IN MANY LANDS STILL LARGELY UNUSED AND WHOSE POTENTIAL FOR SERVICE CA USE SO GREAT TO ARISE AND DEMONSTRATE IMPORTANT PART THEY ARE TO PLAY IN ALL FIELDS SERVICE FAITH.

TH ESE words of the Universal House of ial education. This
education is particularly
Justice from its cabled message of 24 March important when one
considers that the future

1977 enunciated a special challenge to the Baha'i world in the Five Year Plan to bring into reality one of the cardinal principles of the Baha'i Faith: the equality of men and women.

This task was not given to women alone; eighty National Spiritual Assemblies were assigned a specific goal of organizing Baha'i activities for women. The full accomplishment of this goal will touch the lives of all members of the Baha'i community: men, women, and children.

Why did the Universal House of Justice issue this call and set these goals for the first time during the Five Year Plan? The answer to this question is several fold. In singling out for encouragement and development the role of women in the Baha'i community, the House of Justice has set an example for National and Local Spiritual Assemblies, who, according to 'Abdu'l-Baha, 'must give unlimited encouragement to women."

A second reason lies in the obvious discrepancy between the Baha'i standard of the equality of men and women and the status of women in most societies in the world. The Baha'i standard is based on a divine teaching enunciated for the first time in religious history

expansion of the Baha'i Faith is to a large extent dependent upon spiritually-deepened mothers passing along their knowledge and conviction to their children.

What is perhaps the strongest reason for encouraging the participation of women in the work of the Cause was best explained by ' Abdu'l-Baha:

'It is well established in history that where woman has not participated in human affairs the outcomes have never attained a state of completion and perfection.' 4

Thus growth in the level of women's activity in the Baha'i Faith could be viewed as a prerequisite for the success of the Five Year Plan , even as women's full participation in the life of the Cause will be essential to the future growth and expansion of the Faith , to the abolition of war, and the evolution of a world civilization rooted in the divine teachings proclaimed by Baha'u'llah.

The history of the first 135 years of the Baha'i Cause gives ample evidence of the capacity of women for teaching and sacrifice.

Indeed, as

'Abdu'l-Baha in viewing the work of by Baha'u'llah and stressed repeatedly by women during His lifetime pointed out , 'Abdu'l-Baha: ' ... as all are created in the 'among the miracles which distinguish this sacimage and likeness of the one God, there is no red Dispensation is this, that women have distinction as to sex in the estimation of God.' 2 evinced a greater boldness than men when And again, women and men are entitled to enlisted in the ranks of the Faith.' 5 Pre-eminent 'equal rights and prerogatives in all things among early Baha'i heroines is the poetess appertaining to humanity.' 3 As more people whose courage and eloquence were instrumenfrom every possible background and culture tal in proclaiming the independent nature of enter under the shelter of Baha'u'llah's laws the new Revelation. In an age and country and teachings, both women and men must where giving women even the rudiments of grow to an understanding of the spiritual education was considered unnecessary, even potential inherent in women, and the necessity harmful , Tahirih acquired a grasp of Muslim of its development through spiritual and mater- theology extraordinary among men, to say ' Tablets of'Abdu'l-Bahd, vol. II, p. 336. nothing of women. She was one of the first

2 4

The Promulgation of Universal Peace, vol. II , p . 388. ibid . vol. I, p. 129.

l ibid. p . 277. ' The Advent of Divine Justice , p. 57.

eighteen people to recognize the truth of the walks of life , from kings and queens , ministers Bab's mission and taught her new-found Faith and statesmen to private individuals of all through her actions and her poetry with a fer- creeds, color and classes. Crowning her efforts vor that astonished both friends and enemies. was the acceptance of the Faith by Queen From the moment she cast aside her veil at the Marie of Ruma nia on whom she called many conference of Badasht, announcing 'the day on times and whose respect and admiration she which the fetters of the past are burst a- won. sunder', 1 until she proclaimed to her execu- Other women have

continued the work
tioners at her martydom in 1852 , 'You can kill begun by these remarkable teachers, each
me as soon as you like, but you cannot stop the adding her own gifts to the effort to bring the
emancipation of women ', 2 she did not hesitate message of the Baha'i Faith to an everto challenge all people to cast aside the outworn widening and increasingly diversified circle of
traditions that obscure the light of spiritual waiting souls. Very nearly one-half of the
Truth. pioneers who in the Guardian's Ten Year
Tahirih's legacy of courage and spiritual Crusade from 1953 to 1963 earned the title
understanding was passed on to many of the 'Kn ight of Baha' u' llah' by settling in a country
early Baha'f women in the West. Such was the or territory previously unopened to the Baha'i
fervor of women such as Lua Getsinger, enti- Faith have been women. Sometimes alone ,
tled by ' Abdu'l-Baha 'Herald of the Coven- sometimes with family, they settled in such
ant', May Maxwell, Helen Goodall, Ethel far-flung posts as Dutch New Guinea, the
Rosenberg, Agnes Alexander, Marion Jack, Galapagos Islands, Spanish Guinea, and the
and many others, that 'Abdu'l-Baha stated: Nicobar Islands . The same pioneering spirit
'Today the women in the West lead the men in has inspired many women to take up the chalthe service of the Cause, summon the people lenge of international travel teaching for the
under th e shade of the Blessed Perfection, Faith. The efforts of some of these women
and loosen their tongues in eloquent lectures, constitute perhaps the most dramatic examples
delivery of wonderful proofs and the elucida- of women serving the Faith during the Five
tion of new arguments. ' 3 Year Plan.

The travels of Amatu'l-Baha Ruryfyyih

One woman of the East was called upon to Khan um, the widow of the Guardian, throughshoulder a burden unlike that of any other.
out India and Africa during the Nine Year Plan

After the passing of' Abdu'l-Baha in 1921, the are becoming legendary. During the past five
daughter of Baha' u'llah , Bahfyyih Khanum,4 years, she has represented the Baha'i Faith and

the Greatest Holy Leaf, directed the affairs of
the Universal House of Justice throughout the
the Baha'i Cause for many months while
world on many occasions, including the laying
Shoghi Effendi recovered from the deep grief
of the foundation stones of two new Baha'i
which he suffered as a result of the passing of
Houses of Worship , one in India, one in
'Abdu'l-Baha and the shock of knowing him-
Samoa. She has met, challenged, and inspired
self nominated Guardian of the Cause of God .
with her message heads of state and govern-
She alone among the members of the Holy
ment, religious leaders, and men and women in
Family during the time of the Guardian
many other walks of life . But in particular
remained exemplary in the steadfastness of her
Ruryfyyih Khan um has sought out , and encourlove and devotion to the Centre of
the Cause .
aged other Baha'is to seek out for teach ing,
Among the teachers of the Baha'i Faith durthose peoples whose lives have not
been
ing its first century one stands unsurpassed:
tainted by the soul-consuming materialism that
Martha Root. This woman , defying social and
dominates the thinking of so much of the world
material barriers, meager resources, often
today. It was for this reason that she embarked
perilous circumstances and ill-health , jourupon the 'Green Light Expedition'.
5 This
neyed four times around the world, carrying the
five-month journey took her with six others to
message of the new Revelation to people in all
the Amazon river basin to make a film docu-
The Dawn-breakers , p. 296. menting the lives of
numerous Indian and Bush
God Passes By , p. 76.
Star of the West , vol. l , no. 9 , p. 11. Negro tribes in the river
area, demonstrating
' Bah:i'iyyih KMnum. ' See The Bahli'f World,
vol. XVI, p. 419.

Amatu'l-Baha Ru(tfyyih Khanum at the formal welcome accorded during her visit to the Maori
Meeting House (Orakei Marae) near Auckland, New Zealand; January 1979. Seen with her

are Mr. Ephraim Te Paa and Mrs. Ani Pihema.

the tremendous opportunities for teaching the Faith of Baha'u'llah among these peoples, and the urgency of the need for pioneers and teachers to reach them before outside materialistic values rapidly encroaching on their way of life have cut them off from their spiritual roots. The expedition travelled to villages on the Orinoco River in the Amazonas territory deep inside Venezuela, then up the Ventuari River as far as their boat would go.

The second part of the trip involved travel by plane'and canoe into the jungles of the Guiana plateau in Surinam, seeking out the villages of Bush Negroes, resulting in the acceptance of the Faith by a number of villagers and the election of the first Bush Negro Local Spiritual Assembly. Rul]iyyih Khanum with the expedition then visited three cities in the Amazon region of Brazil, meeting the governors of two states, lecturing at universities and schools, and speaking with the Baha'is, exhorting them to arise in service to the Cause. This proclamation was climaxed by the first Baha'i conference of the Amazon region, held in Manaus during Ru!]iyyih Khanum's visit. The expedition then proceeded to the Peruvian Amazon region, where further documentary work was done.

The five-month journey ended high in the Bolivian Andes with the filming of a Baha'i conference graced by the presence of many Bolivian Indian believers, both men and women.

The film of the 'Green Light Expedition' has been and is still being shown around the world,

accomplishing Rul)iyyih Khanum's goal of demonstrating the potential for spiritual victories among villagers in remote areas. It also testifies to Rul)iyyih Khanum's great love for these people , a love which gave her the strength to accomplish what she did, so that she

Mrs. Munsiff's first journey in 1975 took her from Spain and Portugal throughout west and part of central Africa . She visited Baha'i comtmunities in Senegal, the Gambia, Sierra Leone, Liberia, Ivory Coast, Ghana, Togo , Dahomey (now Benin),

Central African
could truthfully say, 'If I at the age of sixty-four Republic, and Chad, then
back home to Engcan undertake such a trip, then surely the land
through France. Throughout her travels,
younger generation of believers can do as she met with government
officials, from heads
much." of state to vill age
chiefs, and addressed public
Rul)iyyih Khanum took the opportunity meetings and gatherings of
Baha'is. Among
many .times during her travels to speak of the the Baha'is she helped
the believers to deepen
important role of women in teaching the Faith. their understanding,
love, and faith in the
At the Asian Baha'i Women 's Conference Revelation of
Baha'u'llah, encouraged the
more than 1,000 Baha'i women from all over pioneers in their work
for the Faith, and, by
Asia heard her outline the state of emergency words and actions, ever
stressed the unity and
in the world that calls for a special effort by all love between divers
peoples that wholehearted
Baha'is to spread the Word of God. She allegiance to the Cause
of God can and must
pointed out that men should actively encour- bring about. In October
1976, Mrs. Munsiff
age and assist their women in service to the headed to the western
hemisphere, visiting
Faith, for if they do not, it will be doubly Guyana, Surinam, French
Guiana, Trinidad
difficult for women to fulfill their respon- and Tobago, Barbados,
the Windward Islands,
sibilities to the Cause. 'One of the failings of the French Antilles,
Puerto Rico, Haiti ,
men in Asia and Africa is that they do not teach Jamaica, and Mexico,
returning to England in
the Faith to their wives, mothers , and sisters,' February 1977. Later
that year, she taught the
she stated. Faith on the European
continent, before leav-
Prominent among women consecrating their ing in October for the
Asian Baha'i Women's
energies and talents to the field of international Conference in India .
From India Mrs. Munsiff
travel teaching during the Five Year Plan was travelled to Australia,
visiting Perth in the west
Mehrangiz Munsiff. Born into the Zoroastrian and Sydney in the east.

Then she embarked on
community of Bombay, Mrs. Munsiff the journey to the
islands of the Pacific which
embraced the Baha'i Faith at an early age , enabled her to finish
encircling the world in
earned the title of Knight of Ba ha'u' llah by service to the Faith.
She visited communities in
pioneering to French Cameroon in 1954, and New Caledonia, the New
Hebrides, the Solhas energetically served the Cause at home in omon
Islands, Fiji , Tonga, Samoa, Tahiti, the
England and abroad for many years. The Five Tuamotu Archipelago, the
Marquesa Islands
Year Plan has seen the fulfilment of her and the Cook Islands .
Mrs . Munsiff completed
lifelong desire to be able to travel teach in all this extraordinary tour
in Hawaii, where she
parts of the world. When the Universal House visited and prayed at
the graves of Martha Root,
of Justice asked her to undertake a journey to her early mentor, and
Agnes Alexander, the
Australasia and the Pacific islands in 1977, she first Baha'i in the
Hawaiian Islands. After rest
wrote in reply, thanking them for granting this and recuperation made
necessary by her arduwish by sending her to the one area of the world ous
efforts, Mrs. Munsiff travelled through
she had not yet visited, saying: Italy, Germany and
Luxembourg, returning to
London in late July 1978. Her final travel
'When I was fourteen I looked after Miss
teaching tour of the Five Year Plan took her
Martha Root during her visit to Bombay and
back to Africa, this time to Ghana, Nigeria,
then traveled with her to Ajmer . . . (She J
Zaire, South Africa, South West Africa, Reunlcvingly told me that she would
pray that I
ion, Mauritius, Madagascar and Kenya.
may teach the Faith all over the world. How
Throughout her travels, Mrs. Munsiffs actions
little one believes in the statements of such
and words attracted considerable attention and
holy souls till they come true!'
coverage from the news media in the countries
Baha'(News (USA), May 1975, v. 52, no. 5, p. 3. she visited. When questioned
about the princi-

Mrs. Menhrangiz Munsiff(last row, second from

the right) with a group of Girl Guides, Santo, Espiritu Santo Island, New Hebrides; 177.

Dr. Jan e Faily (last row, extrem e left) with participants in a Teacher Training In stitute, Elele-Etchi, Nigeria; 1979. Dr. Faily travelled extensively in Africa during the year she spent there as a consultant for the Baha'i lniernational Community.

His Excellency James R. Mancham , President of Seychelles, (left) in cordial interview with Mrs . Lea Nys who is seen describing the route of Baha'u'llah's successive exiles. The visit took place on 11 November 1976.

pies of the Faith , she never lost an opportunity for stressing the significance of Baha'u'llah's Revelation for the progress of humanity in this day. She often spoke about the Baha'i principle of the equality of men and women to Baha 'is in her native Beland to those inquiring about the Faith , and often encouraged the women in communities to arise to travel teach. The dramatic example of Mrs. Munsiffs fearlessness and energy, however, has undoubtedly served more than mere words to inspire both the women and the men she met throughout the world to undertake a fuller service to the Cause of God. Among the Baha'is of French-speaking countries throughout the world , the name of one travel teacher is particularly well-known:

French-speaking areas of the West Indies during the Five Year Plan, once early in 1977 and once in 1978. Mrs . Nys also actively taught the Faith for two months throughout Quebec, Canada in 1977, as well as gium and other French-speaking areas in Europe, whenever she was not engaged in work in other parts of the world . Mrs . Nys's work has been particularly significant as she is among the very first native French speakers to arise to assist in the teaching and deepening of the many spiritually receptive peoples throughout the world for whom French is either the first or second language.

Many other women as well have travelled to the next town, province, country, or halfway

Mrs. Lea Nys. Mrs. Nys was the first Belgian to embrace the Baha'i Faith , and has taught the Faith throughout Europe and the West Indies. Her repeated trips to Haiti, Guadeloupe, and Martinique in particular have been instrumental to the growth of the Baha'i communities there. At the beginning of the Five Year Plan, Mrs. Nys travelled for four months in French-speaking Canada , the West Indies and the United States. In July 1975 she left for Africa, travelling alone for fifteen weeks to over sixty cities and villages in Ghana , Zaire, Burundi, Tanzania , Madagascar, Reunion , Maruritius, the Seychelles and Kenya, by truck, taxi, or any other available vehicle, often on foot in remote areas. She visited officials and chiefs on the national and local levels in every country, and received wide newspaper and radio publicity. She returned to Martinique, Guadeloupe and Haiti in January and February 1976, and then headed west to the Pacific Islands on a round-the-world teaching trip. Although she eventually had to discontinue this trip because of illness, Mrs. Nys was able to visit all of the major French-speaking islands in the Pacific as well as several others, meeting with Baha'is, around the world in service to their Faith . Miss Shamsi Sadeghat, from Trinidad and Tobago, devoted much time to teaching throughout the West Indies, and travelled to the northeast United States as well. Shirin Boman and Zena Sorabjee, both serving on the Continental Board of Counsellors for South Central Asia, have been active throughout Asia, giving spespecial efforts to the needs of Baha'i women. Mrs. Boman travelled as well to the western hemisphere to teach. In some cases, travel teachers from the more developed countries, because they were women, were able to reach women in certain villlages for the first time in less techonologically advanced societies. It is interesting to note too that the first travel teaching team to go from Papua New Guinea to Australia was made up entirely of women, girls and children.

Baha'i women are being recognized by the world outside the Baha'i community as well for their untiring and often sacrificial efforts towards better human understanding. Mrs. El ti Kunak, a Baha'i of Papua New Guinea, received a British Empire medal for her work in establishing women's

clubs throughout the
speaking at public meetings, visiting officials, island of New Ireland in the Bismarck
and giving press and radio interviews. From Archipelago, having been named to the
Tahiti she visited American and Western Queen's Birthday Honours List in June 1975 .
Samoa, where she met His Highness Malietoa Mrs. Kunak and her husband were among the
Tanumafili II, the first Baha'i reigning first Baha'is to enrol in the Faith after the
monarch . From there she went to Fiji, the New Faith was introduced to New Ireland in 1957,
Hebrides, the Loyalty Islands and New and in 1974 she was the first native Papua New
Caledonia. By October Mrs. Nys was Guinean woman to be elected to the National
sufficiently recovered from her illness to return Spiritual Assembly of that country. Although
to Kenya, Mauritius, Reunion, and the Mrs Kunak never went to school, she has
Seychelles. She made two more trips to the travelled extensively to lecture, organize

Participants in National Baha'i Women's Conference held in San Salvador, El Salvador; March 1977. Counsellor Artemus Lamb is seen on the extreme right, back row.

Participants in National Bah{i'{ Women's Conference, Senegal; April 1978.

Participants in first National Baha'i Women's Conference held in Dacca, Bangladesh; January 1977.

women's clubs and represent the women of 'The dearth of speakers available from this
her country as the National President of part of the world who might be attending the
Women's Clubs. She often emphasized that the Conference, to take charge of certain
substrength to fulfill these tasks is derived from her jects, was extraordinary. We had enough
faith in Baha'u'llah, and that His teachings good Baha'i women speakers to cover the
enable women to break the bonds of tradi- subjects but we

should have had a choice
tional life, to stand up straight and strong and from a hundred
speakers, and we didn't have
create a good life for themselves and their chil- it partly because
they weren't coming here
dren. and partly because
the women are not com-
In 1978, Mrs. Dorothy Francis, a Salteaux ing forward enough to
bear this aspect of
Indian and a Baha'i since 1960, was awarded Baha'i service and
there is no earthly reason
the Order of Canada by the Canadian govern- why they should not
... Why are they not
ment for her outstanding services to Canadian coming forward? Why
are they not bearing
Indians in British Columbia and the Prairie this type of burden
of service for the Faith of
provinces. Mrs. Francis founded several Indian Baha'u'llah?"
Friendship Centres, which assist Indians to
Despite the example of numerous early and
adapt to urban life and employment, and
modern-day Baha'i heroines, the potential of
Indian Cultural Clubs, which seek to preserve
women for understanding, enthusiasm, perseand enrich Indian culture and
tradition in
verance and sacrifice is a spiritual resource
Canada. She also helped create the Winnithat has remained virtually untapped in
many
peg Arts and Crafts Centre, through which
national communities. In many of the less
many native Canadians market arts and
developed countries where tradition has
crafts.
confined most women to a subordinate role in
Another Baha'i woman whose work has
all social, political and religious affairs, the
been signally recognized is Dr. Dorothy Nelnumber of women believers enrolled
in the
son, treasurer of the National Spiritual Assem-
Faith remains but a small fraction of the total
bly of the United States and Dean of the Uninumber of Baha'ls. In India, for
example, the
versity of Southern California Law Centre.
secretary of the National Spiritual Assembly in
The Associates of the World Peace Through
1976 estimated that although many outstand-
Law Centre awarded her the Pax Orbis Ex Jure

ing Indian women have performed exceptional
medal for her service as a lawyer in the cause of
service to the Cause in their home country and
world peace.
around the world, only 0.5% of the total
The work of these women and many other
number of registered believers in India were
individuals throughout the world dramatically
women. 2
demonstrates the capacity of Baha'i women to
The major obstacle to the equal participaharmonize the different facets of
their lives, as
tion of women, as with the exemplification of
mothers, as Baha'i teachers and adminisany Baha'i principle, lies in certain
prevailing
trators, as contributors to society through craft
customs and traditions of the divers societies of
and profession, and as the strongest promoters
which the believers are a part; customs and
of the cause of peace in the world. Their
practices to which the Baha'i standards proaccomplishments during the Five Year
Plan
claim a marked and often startling contrast. This
add lustre to the history of the Baha'i women.
contrast exists in both under-developed and
But why are there not yet many more Baha'i
technologically advanced countries. The story
women distinguishing themselves in all fields of
of one Canadian pioneer in the Central African
endeavor, indisputably demonstrating their
Republic illustrates one of the main difficulties
capacity and spiritual gifts to men, women and
in bringing women into the Faith in many
children both within and outside the Baha'i
societies:
community? Amatu'l-Baha Rul).iyyih Khanum
frankly asked this question of more than a 'There are very,
very few women Baha'ls in
thousand women assembled at the largest the Central
African Republic ... I decided
gathering of women during the Five Year Plan, 1
Baha'(News (India), no. 29. Sept.-Dec. 1977, pp. 13- 14.
the Asian Baha'i Women's Conference held in 2
Extract from a report by Counsellor Hooper Dunbar,
New Delhi in October 1977: Bulletin Baha'(
d'Haiti, April 1976, p. 12.

to go out to the fields with them to dig ma n-
ioc. I soon found out why few of them have
time to come at night to listen to us! I went
with three village women and walking a fast
clip, it took us exactly one hour to reach their
daily work. Once there, they spread a nice
sit, but I refused and began to help them dig
and collect the tubers . . . I kept up to them
all day, and when they hoisted great loads of
tubers on their heads, I put as many as I
could in an old cloth and hoisted them on
mine ... We had four declarations from
women! When they arrive home, the y have
to walk sometimes as far as two or three kms.
travelling to and from the Conto get water, and carry it home on their heads
to begin supper. For supper they had to chop
and make peanut butter, and spend an hour
"pillering" the manioc and then cook it all.
They are just too exhausted to come to meet-
ings. Of course, the men of the village are all
fresh . . . because most of their day has been
spent on a straw mat in the shade of a tree.' 1

cases these
conferences were the first region al
or national Baha'i
activity in ·which women
from the more remote
villages participated ,
and often they we re
the first occasion on which
native women arose
to speak publicly. The
largest women 's
conference, the Asian Conferclean cloth on a big pan and motioned me to
ence, was probably the first conference of its
type to take place
anywhere in India. It, like
many of the other
Baha'i conferences around
the world during the
Five Year Plan, provided
an unusual
opportunity for the proclamation of
the Faith, and in
particular its principle of the
equality of men and
women , to leading officials
and to thousands of
others through the news
media. Women
ference often took advantage of their journey
to teach the Faith
to those they met, and many
were able to
initiate or assist organized travel
teaching projects .
Other
international women's conferences
were held in El
Salvador, Peru and Liberia.
More than one
thousand believers from 122
Local Spiritual
Assembly jurisdictions in Zaire
gathered in September 1977 for a women's
In many societies the kinds of activities in
conference in Lueba , Kibundu in the Kivu rewhich women may participate are
narrowly

gion of the country , the largest of nine confercircumscribed by social
convention, and meetences held in that area. In all, over 150 internaings in
which both men and women are present
tional, national and regional Baha'i Women 's
and contribute are unheard of.
Conferences sponsored by the Continental
It is in an effort to develop the potential and
Boards of Counsellors and National Spiritual
engage the participation of all women who
Assemblies were held between 1974 and 1979.
believe in the truth of Baha.'u'llah's mission,
Particularly noteworthy is the fact that many of
and not just those women with education, that
these conferences were held not in large cities but
the Universal House of Justice has called for
in villages and towns in remote areas , the home
the development of women's activities. The
territory of indigenous Baha'ls. Often the trip
road to fulfilling 'Abdu'l-Baha's standard of
to and from the conference was an important
full and equal participation of women in all
step in bringing the Baha'i women together as
affairs is a long and difficult one. Important
sisters. An account of the trip by participants
first steps in this direction were taken by many
in the first Baha'i Women's Conference of
national communities through holding interna-
Malaysia by launches and on foot to Kampong
tional , national and regional women's confer-
Temiang where the conference was held, tells
ences and institutes to educate the believers in
of the friendly spirit as women gathered from
the standards set by Baha'u'llah and 'Abdu'leleven jungle communities:
Baha. These conferences focused attention on
the statements of 'Abdu'l-Baha on women's
'It was a happy journey with news being
role in the progress of humanity, both within
exchanged and the Baha'ls getting to know
the family and outside the home; on the history
each other as the launch proceeded through
of Baha'i women such as the Greatest Holy
the afternoon heat of the equatorial jungle
Leaf, Tahirih, and Martha Root; on the impor-
... eventually we had to take to our feet and
tance of the education of women who are the
walk the last hour of our journey balancing
first trainers of children; and on the vital role of

on tree trunks neatly felled so that one can
women in teaching the Cause of God. In many
step from one to the other-a great deal
' Pulse of the Pioneer , no. 29, January 1979, pp . 14-15. easier than
walking through swampy land
INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES
211

Four participants in the National Teaching Conference held al Umgababa, South Africa; October 1978. Judging entries in the arts and crafts exhibit are (left to right) Mrs. Anisa Cumberbatch, Mrs. Tabitha Tombisa, Mrs. Cecilia Nodada and Miss Dawn Jensen.

Participants in the first International Conference of Baha'i Women of South America held in Lima, Peru; December 1977. More than 200 women from 12 countries attended the conference which had as its theme 'Women's Role in the Progress of Humanity.'

Some participants in the first National Baha'i Children's Conference of Samoa; April 1977. The Hand of the Cause Abu'l-Qasim Faizi was present at this gathering which drew an attendance of approximately 100 children, parents and teachers.
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Some participants in the Asian Baha'i Women's Conference held in New Delhi, India; October
1977. More than 1,000 women from Asia, Europe and America attended. Amatu'l-Baha
Rul;zfyyih Khanum is seen in the centre.

. . . we were tired but so happy to arrive.' 1 ment of entire
families in the Faith, and for
raising up Local Spiritual Assemblies. Often
Baha'i villagers from the Bouake, Man, and
the women examined their local customs and
Danane regions of the Ivory Coast walked dishabits in an effort to bring their lives more
tances up to 400 miles overland to attend the
closely in line with the principles of their Faith
International Baha'i Women's Conference in
and more consonant with their dignity as
Monrovia, Liberia. Village women such as
Baha'i women .

these contributed actively to the success of
Most important perhaps has been the fosterthese conferences throughout the world,
ing of a new spirit among the Baha'i women
speaking often for the first time before large
who participated in the conferences, as their
gatherings and translating addresses into the
perception of their role in the progress of the
native languages. Men as well as women con-
Faith and of humanity in general was transtributed in a variety of ways to making these
formed by learning of 'Abdu'l-Baha's
meetings a success: in many cases the men
revolutionizing statements on the importance
attending the conference prepared the food,
of women to the progress of all humankind. A
washed the dishes, and cared for the children,
Bolivian Indian woman who attended the first
in order to allow the women to concentrate on
International Conference of Baha'i Women in
the discussion of their responsibilities and
South America expressed well this change and
development within the Faith and the imporits effect on her life:
tance of their role as the first educators of the
next generation of Baha'is. Such active and 'I really could
not understand why my huscheerful co-operation and service to the women
band was so anxious to participate in the
by the men is particularly interesting as in most teaching work.
I wanted him to stay home
cases it was offered in marked contrast to social with the
family. Now I understand .. . in the
customs prevailing in the world around them. future we will
go out together for teaching,
The enthusiasm created by these gatherings because I want
to learn more and also want
often resulted in women setting goals for them- to teach my
people this unity, love, and
selves for their own deepening and the deepen- peace.' 2
ing of their families in the essential verities of
the Faith, for the establishment of local classes The exposition of
the Baha'i view on the
for women and children, for teaching the Faith responsibilities and
privileges inherent in
locally and as travel teachers, for the enroll- womanhood has not
been limited to Baha'i
' Baha'f International News Service, no. 76, 17 November Bahd'(
International News Service, no. 91, 15 March 1978,

gatherings. The Baha'i principles of the equality of men and women and the importance of women to the spiritual and material progress of humanity have been clearly enunciated to many national, regional and local government officials around the world through personal interviews and written statements, and to the public at large through newspapers, radio and television. Public meetings, exhibitions and seminars in cities, towns, and universities have explored the subject in greater depth. Particularly significant has been the participation of the Baha'i International Community as a nongovernmental organization in United Nations conferences and seminars on women's participation in development held during and after International Women's Year. At each United Nations conference and seminar the women representing the Baha'i International Community took the opportunity to acquaint delegates of governments and other organizations from around the world with the Baha'i position, submitting statements challenging all people to recognize the spiritual equality of women with men that must be firmly established as the foundation for all other forms of equality, whether legal, social, educational, economic or political. The world-wide Baha'i community's contribution to the United Nations goal of the development of women so that they may more fully contribute to the development of the societies in which they live was clearly stated by Mrs. Shantha Sundram of Malaysia, representing the Baha'i International Community at a United Nations regional seminar:

> Marion Jack (1866-1954) whose courageous exploits in service to the Baha'i Faith inspired Shoghi Effendi to describe her as an 'immortal heroine' and a 'shining example ... to present and future generations.'

> What is inevitably needed, then, in order for the realization of the Baha'i standard of equality of rights and opportunities for both women

seminar for Asia and the Far East in May 1974:

'It is inevitable at this time in the history of the Baha'i world community that there are wide differences in the understanding, as well as the application of these (Baha'i] principle is care and underciples ... Although the problems which different local and national communities face are different, the direction is determined and the growth and achievement already evident ... Man and woman alike are to search independently for truth. In attempting to put this principle into practice, we have found that cultural and religious prejudices are slowly being abandoned, and as women are usually the upholders of tradition in the community, this brings about some important changes in attitude ... The Baha'i International Community, have usually been men , have found it nearly impossible to attract women to meetings to hear about the Faith. Individual women and women in teams who have made a special effort to share the Faith with village women have almost always found these women spiritually receptive. In India and several other

and men is for local Baha'i communities throughout the world to shoulder the responsibility of introducing this principle and bringing it into practice. The Five Year Plan has seen the inception of this in a number of areas.

Perseverance is needed, as is care and understanding, for the fullest expression of this principle must reflect the richness of the diversity of the women and men throughout the world. The most effective teachers of women are undoubtedly other women. In many cultures the only people able to approach women in the more traditional villages, other than members of the immediate family, are women. Because of this, Baha'i teachers, who in these same cultures

1
Statement of Mrs. Shantha Sundram at UN Regional Consultation for Asia and the Far East, Bangkok, 13-17 May 1974, p. 2.

theBahti'i News of Cameroon for the benefit of all the Baha'is in the country.

As more Spiritual Assemblies take up the task of giving 'unlimited encouragement to women', and encouragement to the men to assist the women in their families to participate fully in the life of

the Cause, the foundation will
countries there have been a number of be laid for the
growth of succeeding generainstances of nine women being the first people
tions of deepened and enthusiastic Baha'is. As
in their village to accept the Baha'i Faith and to more women prove
their capacity to contribute
form the first Local Spiritual Assembly. The on the local level ,
they will also be given more
story related by Mrs. Nasrin Fawbush, Auxili- opportunity and
responsibilities for serving on
ary Board member in India, illustrates the pos- the national and
international levels. During
sibilities for teaching among village women: the Five Year Plan
more women, and in particular indigenous women, have been elected
'During the remaining two days as I went to National Spiritual
Assemblies than ever
from house to house, the ladies welcomed before. The first
Papua New Guinean woman,
the Faith as though they were waiting for it. Elti Kunak, was
elected to the National
Fifteen of them accepted the Faith and more Spiritual Assembly of
that country in 1974. In
would have accepted had I stayed longer. 1976 Miss Beatrice
Camara, a member of the
Among them were educated girls of eighteen Temne tribe, was the
first indigenous woman
and married women, old and young. Four elected to the
National Spiritua l Assembly of
ladies whose husbands are working in Sierra Leone. The same
year saw native
Gauhati, Kanpur and Bhagalpur accepted women elected for the
first time to the National
the Cause. All asked for books and pam- Assemblies of the
Solomon Islands and the
phlets to send to their husbands. Now it is the South West Pacific
Ocean. The Baha'is of
ladies who are going to teach their hus- Benin elected the
first native woman to their
bands.'1 National Assembly in
1977. On the international level , a total of seventeen women are
Other people instrumental in bringing knowpresently serving as members of the
Contiledge of the Baha'i Faith to women are Baha'i
nental Boards of Counsellors, and the Internahusbands, brothers and sons. As
was pointed
tional Teaching Centre has two women memout by RuJ:iiyyih Khanum at the Asian
Baha'i
bers: the Hand of the Cause of God Amatu'l-

Women's Conference, not enough has yet been
Baha RuJ:if yyih Khanum and Counsellor Flordone by men in teaching the Baha'i Faith to
ence Mayberry.
their wives . The Local Spiritual Assembly of
Such growth in the participation by women
Tiko, a coastal town in Cameroon, recognized
in all levels of service to the Faith is a necessary
this same difficulty, and addressed a letter to its
step in the fulfillment of' Abdu'l-Baha's words:
community 'as a challenge to the married male
Baha'is whose wives are non-Baha'i' to ' ... the new
age will be an age less masculine
demonstrate the principle of equality of the and more
permeated with the feminine ideals,
sexes and thereby win the wholehearted or to speak
more exactly, will be an age in
allegiance of their wives and children to the which the
masculine and feminine elements of
Faith. This letter was subsequently printed in civilization
will be more properly balanced. ' 2
' BahcJ'(News (India), no. 24, July-August 1976, p. 19. Star of th e West, vol. 9, no. 7, p. 87.

5. SURVEY OF THE EXPANDED USE OF RADIO AND TELEVISION IN THE FIVE YEAR PLAN

As THE twentieth century began to unfold, nine , have begun to use radio in their teaching
the immense progress in the many forms of programmes. And
fortunately for all coninformation transmission evoked fr om ' Abdu' l-
cerned, the goal has caught the vision of indi-
Bah a the observation that ' ... m eans of com- vidual Baha'fs who have, through munificent
munication have multiplied, and th e fi ve conti- gifts, made possible much of the advancement
nents of th e earth have virtually m erged into here reported.
one.' In 1946 Shoghi Effendi encouraged the Many of the events
recorded as achieveuse of radio and television , challenging the ments of the Plan a re truly historic: the first
Baha'i community to action by saying: 'The international Ba ha'i Radio and Television Con-
Baha'is should not always be the last to take up fe rence in 1975 , the first centre for exchange of
new and obviously excellent methods, but radio materials

established in 1976, and the
rather the first, as this agrees with the dynamic first broadcast from the
first Baha'i radio stanature of the Faith which is not only progres- tion
in December 1977 .
sive, but holds within itself the seeds of a new The countries of Latin
America and the
culture and civilization.' By 1969, the Univer- Caribbean were given the
lion's share of goals
sal House of Justice stated that: 'In country in this field, and have
ably achieved them. At
after country the Cause has been featured for both the Bahia and Merida
Conferences in
the first time in modern mass communications January and February 1977
great attention
media . The volume of this call to the people of was given to the
opportunities for use of the
the world is increasing day by day and must so mass media throughout the
hemisphere. Councontinue , penetrating every stratum of society try after
country has taken up the challenge
and the cumulative results have been most
At Naw-Ruz 1974 the House of Justice gratifying.
assigned goals for the use of radio to thirty-nine
countries and of television to twelve countries Ecuador
for procla mation, teaching and deepening of The most notable effort
has been the radio
the believers. The Baha'i world generally was activity in Ecuador,
spurred by the vision of
directed to vigorously pursue 'the proclama- Counsellor Raul Pavon, the
zeal of its National
tion of the Faith , following established plans Spiritual Assembly and
special Radio Comand aiming to use , on an increasing scale, the mission,
and the technical and organizational
facilities of mass communication.' Confirming skills of K. Dean
Stephens. Beginning in March
the significance of this goal, the House of Jus- 1973 with time purchased
on various local
tice in May 1975 issued to National Assemblies radio stations throughout
Ecuador, the
a compilation of references on the use of radio. National Assembly
developed plans for its own
With these directions and impetus the Baha 'i station whose studio was
to be located in the
community the world over set itself to obtain RuJ:!fyyih Khanum Teaching
Institute in
access to the electronic media, an effort which Otavalo. Surmounting great
obstacles in securhas aided in lifting the Faith from obscurity. ing the
allocation of a medium wave frequency

Radio in particular has been widely used as a
means of deepening and teaching the friends , a
wide range of programmes has been devised to
answer specific needs. Of the thirty-nine goal
countries, eleven have been distinguished for
their activities beyond any expectations of the
Plan, while almost all others have met their
commitments. In addition, very many Baha'f
Baha'fs and non-Baha'fs
national communities, other than the thirty-

in early 1977, and thereafter in construction of an effective working studio in the Institute, plus a second studio and uniquely designed transmitter in the hamlet of Cajas above the town, Radio Baha'f had its inaugural broadcast on 12 December 1977 . This first Baha'f educational and cultural radio station, operating at 1,000 watts, reaches over a radius of approximately 50 kilometres.

Site of a new short-wave broadcasting facility for Radio Baha'i, Otavalo, Ecuador. The new facility will expand the radio's signal to all of Ecuador and other areas of South and Central America.

Radio personnel preparing a tap e for broadcas1ing through the facilities of Radio Balui'f, Otavalo, Ecuador.

Silhouette of the antenna and the broadcasting studio, Cajas, from which on 12 December 1977 Radio Baha'i of Ecuador made its inaugural broadcast.

Beginning with a programme consisting
Shortwave broadcastprimarily of local a nd regional music, inter-
to begin on 12 November 1979. Frespersed with Baha'i cunas-selected quota-
quency: 2,340 KHz (120 metre band).
tions, Hidden Words, passages from the Writ-
ings-from the outset the station has broadcast
rural Baha'i populaheavily in Quechua for the predominantly
Indian local population, but without neglecting
Spanish. Steadily diversifying its programmes,
from stations in

reaching into Panama.
ing is

Bolivia

On behalf of its large tion, the National Spiritual Assembly of Bolivia has for some years broadcast in Spanish, Quechua and Aymara

the station now broadcasts dawn prayers in both languages beginning at 4 a.m., has a constantly expanding schedule of Baha'i teaching units, features a local newscast which has been very successful in its 'lost-and-found' service for retrieving children and animals, and is in process of developing programmes in agriculture, health and nutrition, home economics and literacy. It has been invited to be the first station to participate in classroom radio curricula efforts of the National Department of Education. It has always maintained a large schedule of local and national music with intervals of Baha'i messages. The station has sponsored public service events including music festivals for local bands, a children's festival for the International Year of the Child, and a rehabilitative child educational project housed in the institute auxiliary building. It has become the local station of the area, listened to in preference to all others, the Baha'i prayers and songs being learned by children and adults, Baha'i and non-Baha'i alike.

The staff has steadily expanded, and consists of fourteen full-time and part-time workers, most of whom are local Quechua-speaking volunteers teamed with a cadre of devoted

La Paz, Orum, Tarija and Santa Cruz, both during free and purchased time in support of teaching and deepening programmes . In 1976 an operational radio production studio made possible a systematic preparation of continuous programmes. Feasibility surveys have been undertaken in the La Paz, Sucre and Potosi regions to consider possible establishment of a full-time station for the Indian populations within signal range of each centre.

Brazil

A production centre is reported in Salvador, with frequent but sporadic radio broadcasts throughout the country.

Chile

Small production units are functioning in Punta Arenas and Temuco, and much free radio time has been secured, particularly by their musical groups.

Colombia

Three active centres of radio production have been established, in Bogota, Leticia and Cali. The radio building at Riohacha in the Guajira has temporarily been unusable because oflocal disorders, but programmes recognized by the Ministry of Communications continue in the

pioneers . Not only does the staff work at the
Guajiro language.
station, but also undertakes a strong role in the
teaching work in the Cayambe and Otavalo Paraguay
valleys among the many thousands of Indian In 1977- 1978 systematic
national probelievers. The radio takes an increasing gramming was
begun, with a year of national
responsibility for encouraging observances, in proclamation undertaken
through extensive
the region, of Feasts and Holy Days and for time purchased on radio
stations throughout
election of Local Assemblies: 135 at Ricjvan the country, thus achieving
a uniquely effective
1979, up from 90 in 1978. coverage for teaching of
the Faith.
A second International Radio-TV Confer- Peru
ence was held in Ecuador in December 1976 A strong National Radio
Committee has for
attended by thirty-seven Baha'is from ten several years succeeded in
achieving countrycountries. A lso present were two Counsellors wide
decentralized radio efforts which have
and several Auxiliary Board members. been very effective in the
teaching work; a
Scheduled for 1979-1980 is the installation number of radio production
workshops have
of a shortwave broadcast unit at Lake been conducted. The House
of Justice in 1977
Cuicocha, whose programmes will range more called for a feasibility
study of a possible full -
widely than with the medium wave coverage, time radio station in Puno
Province, on the

Participants in National Teaching Conference inaugurating the facilities of
Radio Bahd'(,
Cajas, Ecuado r; A ugust 1978.

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A representative sampling of references to the Baha'i Faith which appeared in
newspapers and
journals between Ri(f,vdn 1976 and Ri(f,vdn 1979.

shores of Lake Titicaca, with extensive coverage Guatemala

of Baha'i communities in both Peru and Bolivia.'

There have been intermittent programmes, and Robert Porter's sound studio has produced Baha'i musical materials. Beginning in April 1978 spot broadcasting, three to six times daily on a radio chain , has taken place. the national I:Ia~fratu'l-Quds.

Honduras

Curai:;ao

This island goal of Venezuela has used radio there have been intermitfor Jong periods, broadcasting in Papiamento, tent programmes from Siguatapeque, reaching English and Dutch.

Guyana

In 1976 Guyana gained ten minutes of free time weekly, on Sundays, on the national radio channel, and has continued with these regular programmes, but has also added paid spots.

The Local Spiritual Assembly of Georgetown for some time has sponsored a ten-minute paid programme every Baha'i Holy Day. Counsellor Peter McLaren and twenty-six other Baha'ls from seven countries attended a Caribbean Radio-TV Workshop held in December 1976.

Panama

Surinam

Effective access to the radio has been secured in the capital and other cities; broadcasts in Hindi from Nickerie have been well received.

Belize

A recording studio was put into operation in 1977, and from 1978 there have been intermittent programmes, and Robert Porter's sound studio has produced Baha'i musical materials. Beginning in April 1978 spot broadcasting, three to six times daily on a radio chain , has taken place. the national I:Ia~fratu'l-Quds.

Honduras

A production centre has been equipped in the lodge of the House of Worship, an active Radio Commitcure in the capital and other cities; broadcasts tee, and the needs of a large indigenous rural in Hindi from Nickerie have been well Baha'i population have motivated the producreceived.

tion of local programmes, both free and paid, via stations in

Mexico

In addition to coverage during the Merida Conference, spots have been used in Chiapas, and interviews have originated in several cities.

Nicaragua

Baha'i programmes have been broadcast on the national station, and also recurrent programmes from a local station in Bluefields up to the time of the national disorder.

Panama City (national chain), in
After a lengthy series of weekly programmes Chiriqui and Herrera
Provinces, and elseover the single radio station in the country,
where. The Hemispheric Baha'i Radio and
there was a two-year hiatus, but the Faith is Television
Conference was held in Panama in
back on the air in both English and Spanish. A 1977, with 125
participants from twenty-four
production centre is now being developed in National Assemblies.
A feasibility study for a
Belmopan. full-time station
has been conducted.

The Bahama Islands

Costa Rica

In 1978, twenty-one weeks of island-wide
Weekly Sunday morning programmes have
broadcasts were run, followed by spots each
been aired from Radio Golfit6, another series
two weeks for six months.
has gone out from Radio Cristal and still
another from Limon. Barbados and the
Windward Islands

Weekly free programmes ran for two years
El Salvador on Barbados's
Caribbean Broadcasting Com-
The National Spiritual Assembly of El Sal- pany. Programme series
have been run in Grevador sponsored CI RB AL (Centro para Inter-
nada and in St. Lucia.
cambio Radiof6nico Baha'i de America

Dominican Republic

Latina) on behalf of the World Centre, and
Beginning tardily, the Dominican Republic
through its production centre broadcasts emitran thirty-six fifteen-minute
programmes in
ting from Radio Chalatenango and Radio
1978- 1979.
La Paz. Excellent mini-programmes for its own
teaching and for sharing abroad have been French Antilles
produced. From 1973 onward,
Barbara Joyce and the
The station was authorized by the Universal House of French Antilles Media
Committee have had
Justice in July 1979. weekly Baha'i radio
shows broadcast from the

island of St. Maarten, with a listening audience stations. The British

Broadcasting Corporaon at least twelve islands, drawing content
tion's programme ' Report on Religion' has
from Baha'i literature inducting The New Gar- referred to the Faith
more than once and at
den, Fire on the Mountaintop, and God's Great Ric;lvan 1979 extended
'Happy Ric;lvan' greet-
Plan. Free programmes have been augmented ings to Baha'is
everywhere.
by the purchase of spots. The United States
Jamaica The National Assembly
and its Public
Beginning with the February 1973 presenta- Information Office have
concentrated on radio
tion of a series of programmes on Radio productions to be used
by Local Spiritual
Jamaica, the National Spiritual Assembly has Assemblies on their
local stations. These
committed itself to radio as an effective way to include 'The Jeff
Reynolds Show' of thirteen
reach everyone on the island and has spon- half-hour programmes;
twelve fifteen-minute
sored a radio production centre, producing a programmes based on
talks given at the House
continuing local programme, with broadcasts of Worship; a series of
fifteen five-minute
also in the Cayman Islands. 'fireside chats' in
Spanish; ten five-minute
Leeward and Virgin Islands spots on basic Baha'i
themes; two radio specials
Intermittent programmes from its produc- featuring Linda Brown,
England Dan and John
tion centre in St. Thomas have utilized the Ford Coley, and Archie
Bell and the Drells;
media professionals of the community. From eight 'Fireside
Playhouse' fictional dramatiza-
Saba, pioneer Pauline Paul has been broad- tions of Baha'i
principles; thirty- and sixtycasting Baha'i messages for some five years,
second 'direct message' spots devised as comnow fifteen minutes bi-weekly.
Many broad- mercial announcements; and thirteen Race
casts have emanated at intervals from Montser- Unity Day spots. Local
station utilizations
rat, Antigua, St. Croix, Anguilla, St. Kitts and have been reported as
numerous and success-
Tortola. ful, often with minority
groups being effectively reached.
Puerto Rico
Three 'firsts' are to the credit of Puerto Hawaii

Rico: the first Latin American Baha'i radio production centre, in Mayaguez; 1 the first international radio and television conference (the Caribbean Radio and Television Workshop in 1975); 2 and the first 'saturation' programme of radio spots run simultaneously on fifty stations throughout the country for one week in July 1977. Other activities have included use of the island's production facility to record songs for the albums 'Canci6nes de Fe' and 'Flight'.

Trinidad and Tobago

With its radio production unit at the National Centre, Trinidad has had frequent programmes, many by its radio professional, Lillian Fraser. Weekly free programmes are matched with daily paid spots, and there are frequent Baha'i appearances on the programme 'Meditations'.

In the northern countries of the hemisphere and in Europe with their intense media development, many interviews and discussion programmes have been presented over local radio and television

Tarragona-Rens, Madrid, Cartagena, Tenerife and Valencia. Some twenty persons serve as 'radio collaborators' and the committee issues a national newsletter.

In Africa, Asia and the Pacific sporadic activity in radio has been reported, and it is clear that much more has occurred than has been recorded.

Cameroon

In 1978 a half-hour Sunday afternoon shortwave programme entitled 'New Horizons' ran for six months; scripts are now being widely shared.

Central African Republic'

Beginning in 1973 the Committee for Radio has conducted a marathon programme of thirty-minute bi-weekly broadcasts in English and Sango. Programmes have been broadcast for more than five years on an essentially conbered programmes have been reported, many tinuous basis. The scripts in French have been widely disseminated to other francophone communities.

Liberia and Guinea

In January 1979 a fifteen-minute weekly radio programme of prayers began in English and local languages, called 'All Things Made New'.

cast the mini-dramas and also there have been interviews and special programmes .

Samoa

From 1977 to 1979 early morning devotionals and fifteen -minute Sunday programmes have been broadcast in Samoan.

Tonga

A fifteen-minute Sunday evening programme m Tongan was aired during 1978- 1979.

Among countries reporting radio activities some three or four have ready access to professional facilities , and about twenty have established simple radio production centres.

It should be noted that travelling teachers and their Baha'i hosts in very many countries have become adept at telling of the Faith via interview shows; of such interviews unnumfeaturing the Hands of the Cause, Counsellors, and many others.

Special Radio Contributions

Among the independent radio efforts were a number worthy of menand local languages, called 'All Things Made tion:

(1) Produced in 1977 in India by Gloria Faizi, thirty half-hour

programmes were

Seychelles

broadcast in 1978 by shortwave Radio Sri Lanka, a station heard widely throughout south-eastern Asia; in 1979-1980 a repeat run was scheduled from the same station. The programmes have evoked many questions on the Faith, responded to by a committee in India, often by means of correspondence courses. The scripts and tapes have been widely circulated. (2)

Intermittent broadcasts have occurred since 1967, but in 1979 a free ten-minute programme was broadcast every two weeks over the single station of the islands.

Eastern Malaysia

For some ten years the Baha'is have had fifteen-minute devotional programmes every fifth Sunday. In addition, a five-minute devotional period every fifth morning is conducted in the Iban language.

India

In 1977 India won official permission to make announcements of Baha'i religious events on All-India Radio; Baha'i Holy Days, programmes of public functions , and interviews of guests all have become possible.

Australia

Weekly half-hour to full-hour programmes have been aired from several small local stations.

More recently, musical entertainers England Dan and John Ford Coley have give n much prominence to the

Early in the 1970s Orpha Daugherty , then in the Philippines, wrote thirteen mini-dramas; these have been widely disseminated and used in a number of languages.

In 1978, teamed with Jack Davis in Japan, Mrs. Daugherty produced forty-five tapes of a second series of mini-dramas, in English and Japanese, each a lively sixty-second spot. (3)

Numerous radio interviews by the musician team of Jimmy Seals and Dash Crofts and also their songs with Baha'i themes have widely spread the name of the Faith in the United States and throughout the western hemisphere. (4)

See also The Baha'i World , vol. XVI, p. 141.

was produced by Barbara Joyce in St. Maarten,

Faith in the United States and abroad through the more than 200
radio pe rformances. The fame ach ieved in the music world by America's jazz trumpeter John Birks 'Dizzy' Gillespie, by England's promi-
nent opera singer Norm an Bailey and by Italy's noted pianist Alfredo Speranza has been used by them in media interviews and concerts for wide-spread proclamation of the Faith.

Television

As in radio, television-mediated interviews have become a stock-in-trade of Baha'i trave l-
ling teache rs, and many of the distinguished membe rs of the Faith have used the ir access to television for proclaiming the Cause. The young French author Andre Brugiroux (La tapes from St. Maarterre n'esL qu'un seul pays) has been extremely successful in televisio n inte rviews in the French-speaking countries; so, too, Lea Nys, Shamsi Sedaghat and Meherangiz Munsiff dur-
ing their extensive travel teaching for the Cause. The United Nations Yea r of the Ch ild was the occasion for a number of well-received television programmes, including one in the Central African Republic. The Faith was increasingly mentioned on television in Europe. In October 1976 a Baha'i conference beginning in 1976, a thirtyminute cablevision programme series called 'Baha'i News' was produced for a Toronto area cable syste m, a nd was continued to 1979, changing its name to 'Baha'i World' at that time. Subscriptio ns to the programme were undertaken in some sixteen other Canadian cities .

(4) In Samoa, from 1977 through 1979, a number of Sunday programmes have been telecast in both Engli sh and Samoan, including the Hawaiian se ries and ten.

(5) T he National Assembly of the Central African Republic has produced several TV series, and e nj oys free access to national televiing sion.

(6) The United States National Assembly produced a series of fifteen videotapes for the enthusiast ically received Local Spiritual Asse mbl y training progra mmes conducted nation-wide in 1976 .

(7) In the United States the musicians Seals

held in Rimini , Italy in observance of International Women's Year received television coverage. Two wee ks later the compiler of the National Television talk programme 'O re Venti' approached the National Spiritual Assembly and obtained permission to devote an entire programme to the Baha'i Faith.

French te levision gave excellent coverage of the Inte rnational Conference he ld in Paris in August 1976 and in July 1978 the national netwo rk carried a programme illustrating French workmen installing marble o n the Universal House of Justice building on Mt. Carmel.

Ten te levision achievements stand out of radio and televiamong the many single programmes reported.

(1) In 197 5 there were released thirteen half-ho ur programmes produced in Hawaii , written by and featuring the Hand of the Cause William Sears, assisted by Robert Quigley and a supporting group. These programmes were repeated widely in Alaska, Canada , the United States and Samoa. Individual tapes have been shown elsewhere.

(2) Beginning in 197 4 a weekly fifteen-minute colour TV 'Baha'i Faith Programme' and Crofts had numerous TV appearances in which the Faith was mentio ned .

(8) Puerto Rico telecast six monthly programmes from November 1978 to April 1979 .

(9) In Liberia and Guinea, each Tuesday evening for five years the TV programme in Monrovia has closed with a free five-minute spot.

(10) In Ca nada, in 1978-1979, an extensive proclamation programme centred about a single spot which was shown everywhere in the country on paid time.

The extraordi nary leve l sion activity throughout Latin America largely stems from the indefatigable and expert work of radio and television engineer K. Dean Stephens of Utah and Puerto Rico. His ceaseless travels and correspondence, his expertise in virtually all aspects of radio and television , have been of immense service .

The Green LighL Expedition, 1 Step by Step (Paso a Paso) and a ll other Baha'i films now in distribution have found wide use on television.

1 See The Baha'f World, vol. XVI, pp. 419-448.

Participants in the international television and radio worksh op held al the 'A matu'l-Baha
Ruf:ifyyih Khanum National Institute, Otavalo, Ecuador; December 1976. In attendance
were represen1mives of ih e Continental Board of Counsellors for South America and other
Baha'[s from ten countries.

Television spots and spot series have bee n produced by Canada, the United States, Puerto Rico and the Bahamas, among many others.

Motion Pictures

Canada has sponso red a motion picture pro-
duction unit named Cine Baha'f which in 1976
produced a 16 mm. sixty-minute film on the
Hand of the Cause A matu 'l-Baha Rul)fyyih Khanum, entitled lnvitaiion. In 1978 Cine Baha'i completed a seco nd interview film of fifty minutes with the H and of the Ca use John Robarts, entitled Retrospective. Both have been widely used th roughout the Baha'i wo rld.

Cl R BAL (Cenrro para lntercambio Radiof6n ico Baha'i de America Laiina) In December 197 5 a clearing house for rad io and TV materials for Latin America was pro-
posed at the Caribbean Radio and Te levision Workshop . In June 1976 CIRBAL was author-
ized by the World Centre, with the Nationa l Assembly of El Salvador as host and Susa n Leich as director. A catalogue was published in 1977; scripts and tapes were collected a nd distrip in 1976 along the Orinoco and Amazon
seminated ; a nd Miss Leich actively travelled Rivers and in the A ndes, among the Indian
throughout Latin America stim ul ating and peoples who have been so receptive to the
developing local radio activities, conductin g Faith, was produced in English, Spanish and
radio production workshops, often with K. Persian versions, and super-8 prints were also
Dean Stephens. A Spanish-language newsletrun. Slide series and filmstrips of four parts
ter, Ondas Baha'fs, has had six issues. CIR-

Of motion pictures produce d during the Plan certainly the Green Light Expedition film was the most significant. T his 16 mm . travelogue of Rui)fyyih Khanum 's South American teaching

each were available, deriving from the still
BAL participated in the publication of a bookphotographic coverage. The film enj oyed
let on mass media entitled Transmit Thy Knowlextensive use not only as a motion picture, but
edge, in the distribution of the recording Canalso frequently on television.
ciones de Fe, and has actively contributed to
virtually every radio development in Latin International Baha'{ Audio-Visual Cen tre
America and world wide. CIRBAL moved to Established in 1967 as an arm of the World
Trinidad at the time of Miss Leich's marriage Centre for distribution of audio-visual materito Counsellor Peter McLaren. als, the IBA VC in Victor, New York continued

throughout the Plan to be a major distribution slides and fi lmstrips, a
co-operative prochannel for a range of subjects in support of the gramme was undertaken to modify and supply
teaching and deepening work. Among its pro- at low cost the excellent, small, battery- or
ducts developed during the Plan were illumi- line-operated projector, the Bikoh , now
nated prayers and quotations in English and renamed the Glory. Distributed from Kobe,
Spanish , a new series of twenty-nine colour Japan, with the assistance of Counsellor
postcards of Baha'i subjects, a series of nine RuJ:iu'llah Mumtazf and his staff, about 800
six-slide sets of Baha'i Holy Places, Temples projectors have thus far been placed in the
and Baha'fs around the world, a series of eight hands of travelling teachers, pioneers and
Baha'{ Heritage notecards, two new filmstrips others; this total excludes sales of the same
entitled Pilgrimage to the House of the Bab and projector by the United States.
Arise. 1 Distribution of Baha'i identity jewel- At the date of going to press, the IBA VC has
lery, rings, ringstones, and other items con- been transferred to Toronto , Canada, with
tinued to be a staple service. The Centre han- changed functions which exclude distribution
dled the sale and distribution of the Green Light of audio-visual material.
Expedition motion pictures, slides and film- In sum , the Plan has evoked a remarkably
strips. universal exploitation of

mas~ media on behalf
In order to make possible the field use of of the Faith, creating thereby
numerous bridgeheads which remain to be expanded and con-
An adaptation appears on p. 109. solidated as the Cause grows in
every land.

6. THE NEW ERA BAHA'I SCHOOL 1

IND I A, a land of more than half a billion The school
already enjoys some internapeople, is known for its diverse geography, its
tional renown. Its student population represtradition of religious
tolerance , and its social ents more than twenty nations with less
than
caste system. About 200 kilometres (125 half the total
students coming from Baha'i
miles) south-east of Bombay is the town of families. The
remainder are from Buddhist,
Panchgani, a Hindu word meaning five moun- Christian, Hindu,
Muslim and other backtain tops. Three-fourths of the way up one of
grounds. Many of the parents, Mr. White
the five mountainsides, overlooking the explained, are
prevented by tradition and
Krishna River 457 metres (1,500 feet) below , other factors
from openly declaring the beauty
is the New Era Ba ha 'i School which accommo- and validity of
the Faith and from acknowledgdates 400 students from twenty-three coun-
ing how successfully it is able to deal with
tries. The mountain summits are flat and human behaviour,
but others among them recovered with lakes.
cognize its value to the moral and intellectual
The New Era School had its beginnings on 1 development of their
children. The students
August 1945 when Mrs. Rezwan Mobedzadeh are united ,
largely because of an Eastern culand Mrs. Salisa Kermani left Poona, the Indian
ture that dictates submissiveness by students to
town to which they had pioneered, and began a their environment
and to adults and teachers .
Baha'i children's hostel at the request of the There are, of
course, many things tradition
National Spiritual Assembly of the Baha'is of continues to
carry forward that are not conduc-
India and Burma. For the first six months the ive to unity
among the students .
school served only as a hostel offering spiritual One such
tradition is the inequality of men
instruction to the children in the morning and and women. Mr.

White said that striving for
evening. Gradually classes were added and in equality
'definitely produces conflict. But the
1948 the school was given the name 'New Era'. Guardian says
truth goes through three stages:
In 1953 a large property, 'Woodland', was pur- conflict,
questioning, and finally the selfchased. For the first time academic and physi- manifestation of truth. Until educational
cal education were offered. institutions
provide an environment where the
Over the years the Guardian wrote many initial
psychological and spiritual conflicts can
statements and letters about the school, all of take place, we
will not proceed to the second
them pointing to its future. In an early letter to stage, that of
questioning the validity of our
the Spiritual Assembly of Panchgani he said he own concepts of
truth.'
would 'pray for the growth and progress of the Cultural ties
serve as a unifying force among
Baha'i children's hostel so that it may become students, Mr.
White said. Over the years, the
perfect and distinguished in every respect.' He school curriculum
has taken on many new
later expressed the hope that it would someday aspects, and
today there is offered a full range
become a Baha'i university. of academic
subjects and extracurricular
Mr. Truitt White, acting vice-principal of the activities.
Inter-school events, including a sports
school, said in an interview in the autumn of day, drama and
school festival, are held each
1977, 'One of the things the Guardian men- year.
tioned which the Universal House of Justice New Era is an
accredited member of the
re-emphasized in the Five Year Plan is the Maharashtra State
Government educational
need to develop the "distinctive characteristics system and has
proven itself a source of pride
of Baha'i life." The more distinctive the school and inspiration
to both its local community and
becomes, the more visible it will be. It will be a the world
community of Baha'is. The school is
subject of criticism but it will become more co-educational,
has both boarders and day sturenowned and appreciated at the same time.'
dents, and offers instruction from kindergarten
Adapted from Bahfz' (News, a publication of the National through the higher

secondary level. The
Spiritual Assembly of the United States, September 1977. present-day functioning of New Era is the

result of continual guidance from the Universal engineering works, strive in conju nctio n with
House of Justice, the National Spiritual the students to ra ise the standard of living in
Asse mbl y of India and its appointed school the villages. Students at the high school leve l
committees. who participate in the programme do not focus
One reason the New Era School is growing is on one field, as students at the junior college
because it is one of the few E nglish-language level might do, but are encouraged to gain as
schools in th e area . Also, approximately one- comprehensive a n education as possible . T hi s
third of the students receive some form of scho- course is compatible with the statement of
larship for their tuition , room and board, which 'Abdu'l-Baha that true education is comis a re markable situation in India. These st u-
prehensive, and it fo llows the principle that
dents would otherwise be unable to afford any one should know something about everything
English medium school in India, because a ll and everything about something. A lthough it is
other such schools charge tuition , even at the independent of the school, the programme is
e lementary level. integrated into it through the students' partici-
In the past ten years the government has pation and it thus acts as an educationa l prostarted to subsidize village schools for up to cess for them.
seven years of education but the students are The school co mpound consists of seventytaught in the local dialect which can isolate nine hectares (thirty-two acres) and contai ns
them educationally for the rest of their lives. six dormitories, a large classroom building,
'People may live ten kilometres apart and not kitchen and dining facil ities, a medical dispenbe able to communicate, and the cultures of
sary, a workshop and staff quarters. There is
villages may be different enough to cause strife also a large recreation area with facilities for
should intermarri age betwee n the vill agers many sports, including an indoor squash court.

occur,' said Mr. White .

The Indian government encourages every school to adopt a social service programme, but few do as much as New Era. The older students help to clean the school compound, assist at school functions, make greeting cards for hospitals, visit orphanages, assist local doctors, perform first aid, assist village people to plant trees and build roads, and take part in many other activities in a spirit of service. The school stresses the importance of social service not only for the benefits it extends to the disadvantaged, but also because it offers a needed balance in the education of the students. One of the social service proj ects is the Rural Development Programme launched in October 197 5 and funded by do nations from the Mottahedeh Foundation in New York. T he students assist the villagers in the valley below the school by helping to build roads, pull weeds or carry rocks. The studen ts may spend as many as two or three days in a village, but are only half an hour's walk down the mountainside . An international tea m of Baha'is trained in agriculture, anim al husbandry,

There are many beautiful gardens . Surrounding the buildings are agricultural lands where whea t and various fruits and vegetables are grown fo r school use.

The first major structure to be built was a spacious classroo m building co mpleted in 197 5 in time for the thirtieth anniversary of the school. The cornerstone of this structure was laid by the late Hand of the Cause Tarazu' llah Samandari. It contains twenty-four classrooms, a science laboratory , art and music rooms, offices and a spacious library. A new kitchen , dining hall and sports cen tre were constructed in 1977 . A t the present time ninety per cent of the teachers at the school are not Baha'is. Mr. White said the administratio n plans to increase the number of Baha'i teachers as the school expands in the next few yea rs from 400 to 600 or 700 students. Ninety per cent of the administrative staff members are Baha'is, but this percentage will also increase .

The aim of the school is to become a fullusually return to school each day as the villages ftedged unive rsity where students may earn doctorates, or degrees in medicine or law. T he New Era School is indeed unique in India, and seems destined to grow in

its distinctiveness.
public health, hygiene, economi cs a nd

7. RURAL DEVELOPMENT IN INDIA 1

A TE AM of a dozen Baha'fs with expertise in agriculture, education and medicine is working to build better living standards in villages around Panchgani in India, thus exemplifying Baha'u'llah's command to serve one's fellow men. The team forms the core of the New Era Rural Development Project, begun in October 197 5. It is the first project of its kind in the Baha'i world. Donations from the Mottahedeh Foundation (established by Rafi and Mildred Mottahedeh) and individual believers have enabled the team to provide education and organizational guidance so that villagers may be led to develop their own capacities.

The site of the project is the village of Chikli. Surrounding it is a network of smaller villages called wadis, within a walking distance of fifteen or twenty minutes. The project site was selected in consultation with the Universal House of Justice. It serves as a pilot project for similar undertakings in underdeveloped vil-

agricultural tour offered by a local university.

The New Era Project also has its own bullock team and driver, as well as a van.

Numerous improvements have been made in health care. The New Era Project is shifting its emphasis from curative medicine to preventive medicine which is believed to be necessary for long-term betterment of village health standards. Cholera injections and inoculations against other diseases have been given to a large percentage of the villagers. A plan for a sanitary closed-water system has been developed.

Meanwhile, the team secures the villagers' permission to chlorinate the wells from which drinking water is taken.

Arrangements have been made with the nearby Wai Mission Hospital for a doctor to visit Chikli monthly. He treats the ill and ensures that serious cases are admitted to the hospital. The Wai Mission Hospital has agreed to send a woman

doctor to the villages to train
lages in other parts of the world. The Universal selected women in
the rudiments of health
House of Justice, the National Spiritual care, particularly
in child delivery and child
Assembly of India and the project team con- care. Information
about health care is circusult on decisions to be made regarding the
lated by the New Era team by means of a
New Era Project. At the time of writing this village bulletin
and displayed on posters. Clasreport, in 1977, seven of the team members are
ses on the subject are taught at the community
from India, while others are from Australia, centre, where a
clinic has been established.
the Gilbert Islands and Tuvalu,2 New Zealand Moral education
classes are taught at the
and the United States. Two of them are village school.
women. As part of their
training, students from the
As a result of the project, a number of villag- nearby New Era Junior
College regularly proers have begun poultry farming; a new breed of
vide social services for the villagers and assist
dairy cow with high milk production has been with the New Era
Rural Development Project.
introduced; and mango, papaya, seedless lime The school and the
project are separate, although
and silver-oak saplings have been planted . they bear the same
name.
These are just a few of the many developments Various short-
and medium-range plans are
completed or under way. Other agricultural in progress in the
fields of agriculture, animal
projects have included planting demonstration husbandry, cottage
industries, education and
fields with rice that yields more grain than the medicine.
Chalk-making moulds and two tons
usual type; developing a hybrid crop plan with of gypsum were
provided to two villagers in
villagers financing eighty per cent of the cost; 1977 in order that
they might establish themteaching the villagers to save for specific pur-
selves in this industry.
poses, such as buying farm machinery; and Headway in the
various components of the
sponsoring two villagers to participate in an project has not
been as rapid as was hoped,
Adapted from Baha'f News, a publication of the National
largely because co-operation from the villagers
Spiritual Assembly of the United States, November 1977. came more slowly than

expected. This has
' Until 1976, known as Ellice Islands. caused team members
to develop a standard of

success for the project based on attitude whenever possible, and
co-operation with govchange among villagers rather than on
ernment officials is sought by the team in all its
economic transformation. The team members undertakings. Numerous
state and local offifeel that changing the villagers' economic self-
cials have made visits to the project sites. The
interest to concern for others is the key to team recently expanded
its contact with other
bringing about sustained and enlightened rural agencies involved in
similar projects by attenddevelopment. Team members strive to exem-
ing a meeting at which eminent and experiplify Baha 'f virtues in the hope
of in ft uencing the enced persons of India and other countries who
attitudes of the people in a positive way . In are participants in
rural development projects
keeping with the instructions of the Universal explained their
successes and examined their
House of Justice, no proclamation or teaching failures .
activities are held but several villagers have Giving the
villagers material goods is not the
inquired about the Baha'i Faith, as time has purpose of the New Era
Rural Development
passed and trust has been established. Project; rather, its
aim is to provide education
The New Era Rural Development Project and organizational
guidance so that permanent
team has co-ordinated its activities with gov- improvements can be
made .
ernment rural development programmes

Inauguration of the New Era Rural Development Project, Chikli Village, India; October
I975. On the right, seen performing the traditonal ceremony, is Mr. Vasant Rao Patil, the
Minister of Irrigation and Power.

v

THE BAHA'I FAITH AND THE UNITED NATIONS

1. SUMMARY OF THE YEARS 1947-1976

IN the spring of 1947 the National Spiritual With this communication
the Guardian

Assembly of the Baha'is of the United States enclosed a summary of the history and teachand Canada was accredited to the United ings of the Baha'i Faith which the National Nations Office of Public Information as a Spiritual Assembly of the United States and national non-governmental organization Canada reprinted and distributed widely. qualified to be represented through an The period 1954 to 1963 was a highly eventobserver. A year later the eight National ful one, making an increase of strength through Spiritual Assemblies then existing were recog- the participation of the newly elected National nized collectively as an international non- and Regional Assemblies. These years witnesgovernmental organization under the title sed, as well, the desperate appeal to the United 'Baha'i International Community'. These eight Nations to save the lives of the Persian Assemblies were those of the United States Baha'is. 1 As in previous years, the Baha'i and Canada; the British Isles; Germany and International Community sent delegates to Austria; Egypt and Sudan; 'Iraq; Iran (Persia); many international, regional and state confer- India, Pakistan and Burma; and Australia and ences. New Zealand. Each National Spiritual Assem- In 1956 Shoghi Effendi appointed a special bly in its application established the National committee to be called into action for matters Assembly of the United States as its represen- of international importance. tative in relation to the United Nations. During the period of the Ten Year Crusade A significant action was taken in July 1947 the Baha'i observers accredited to the United when the United Nations Special Palestine Nations were the Hand of the Cause Ugo R. Committee addressed a letter to Shoghi Giachery, Europe; Mrs. 0. H . Blackwell, Effendi Rabbanf, Head of the Baha'i Faith, United States; and Mrs. Mildred R . Motresident at the Baha'i World Centre in Haifa, tahedeh, International. requesting an expression of the Baha'i attitude When the United Nations wrote its Charter to the future of Palestine. In his reply, Shoghi in 1945 in San Francisco, the member nations Effendi made it clear that 'Our aim is the realized that changing world conditions might

establishment of universal peace in the world and our desire to see justice prevail in every domain of human society, including the domain of politics.' The Guardian also pointed out his concern that 'the fact be recognized by whoever exercises sovereignty over Haifa and 'Akka, that within this area exists the spiritual and administrative centre of a world Faith, and that the independence of that Faith, its right to manage its international affairs from this source, the rights of Baha'is from any and every country of the globe to visit it as pilgrims (enjoying the same privilege in this respect as Jews, Muslims and Christians do in regard to acknowledged and permanently safeguarded.'

necessitate changes in its Charter. It therefore arranged for a Charter Revision Conference to be convened in 1955. In anticipation of this significant event each Baha'i National Spiritu~I Assembly was solicited for suggestions which might be incorporated in Baha'i proposals for Charter revision .2 Bearing these suggestions in mind, a carefully conceived pamphlet reprethat the independence of that Faith, its right to senting the first united effort of all the National Spiritual Assemblies in a non-Baha'i field was prepared. Entitled 'Proposals for Charter Revision Submitted to the United Nations by

1 For a detailed account of this action see The Baha'(World, vol. XIII, p. 329. The full text of the Baha'i International Community provisiting Jerusalem) be posals for charter revision appears in The Baha'(World, vol. XV, pp. 376-377 and in other earlier volumes.

the Baha'i International Community', a copy of this pamphlet, together with a covering letter written by the executive secretary, Mr. Horace Holley, was sent to each of the delegates at the Conference. In addition , copies were presented to officials of many universities, to librari ans, and newspaper men.

Days; active promotion of Human Rights and the equality of men and women .

In 1962 persecution of Baha'is made it necessary to appeal again to the United Nations for redress. On 12 April 1962 a number of the Baha'is of Morocco were arrested and imprisoned and were not finally

In May 1955 there broke loose a sudden , violent storm of persecutions against the Baha'i community in Iran, threatening its very existence. Cables to the Shah and the Prime Minister from Baha'is all over the world brought no cessation of the hostility and the widespread massacre of Persian Baha'is, threatened in the press and in public meetings, became a real danger.

In July 1955 Shoghi Effendi cabled the Baha'i International Community to lodge with the United Nations an appeal for immediate assistance. A committee consisting of five Baha'is, each from a different country, proceeded within thirty-six hours to Geneva where the Economic and Social Council of the United Nations was then meeting and engaged in ceaseless efforts to have their case presented. A competent lawyer was retained to frame the appeal. 1

On 10 April 1959 representatives of the Baha'i International Community presented to the president of the Human Rights Commission, Ambassador Ratnakirti Gunewardene of

arraigned before the Regional Court of Nador until 31 October. On 10 December they were tried in the Criminal Court of Nador. Death sentences were imposed upon three, five were sentenced to life imprisonment, and one was sentenced to imprisonment for fifteen years. 2

An important step occurred in the development of the Baha'i relationship to the United Nations in the period 1963-1973 when , under the guidance of the Universal House of Justice, the Baha'i International Community sought and obtained, on 27 May 1970, consultative status, category II ,3 with the United Nations Economic and Social Council (ECOSOC).

In 1967 , the Universal House of Justice had assumed the direction of the work of the Baha'i International Community with the United Nations, a responsibility shouldered for so many years, with great distinction, by the National Spiritual Assembly of the United States; and, in view of the volume and scope of these activities, decided to appoint a full-time representative of the Baha'i International Community to the United Nations . Mrs .

Ceylon (Sri Lanka), a statement endorsing the Genocide Convention.

The United Nations Office of Public Information, in co-operation with the executive committee of the non-governmental organizations, called a meeting at United Nations headquarters in May 1960 to discuss problems of co-operation 'with the United Nations family in so far as its programme affects the new nations'.

The statement submitted on behalf of the Baha'i International Community was comprehensive and noted 'vigorous assistance' to primitive peoples to help them integrate into the more developed societies surrounding them; educational programmes for adults and children; encouragement of a world point of view serving to eliminate traditional prejudices of nation, race and religion; annual observances of United Nations and Human Rights

1 For a full account see The Baha'(World, vol. XIII, pp. 789-791.

Mildred Mottahedeh, who had performed devoted and distinguished part-time service in that office for nearly twenty years, asked to be relieved of the heavy responsibility, and Dr. Victor de Araujo was appointed in her place.

As a result of its consultative status and its known concern for human rights, the Baha'i International Community was invited to send representatives to two special United Nations seminars for member-states in observance of International Year for Action to Combat Racism and Racial Discrimination, 1971. At the first one, held in Yaounde, from 16 to 29 June, the Baha'i International Community presented two statements explaining the Baha'i point of view towards race and emphasizing the

2 For a full account see Th e Baha'(World , vol. XIII , pp. 288-289.

3 Consultative status, category II, is given to 'organizations which have a special competence in, and are concerned specifically with, only a few of the fields of activity covered by the Council, and which are known internationally within the fields for which they have or seek consultative status'.

general principles concerning the oneness of organized by that conference in the areas of

mankind . The second special seminar was held in Nice, from 24 August to 6 September, 1971. The Baha'i participants were twice given the opportunity to present the Baha'i viewpoint on specific subjects being discussed, drawing a great deal of attention and favourable comments from many government delegates.

Again, as an outcome of its consultative status, the Baha'i International Community was invited to participate in the United Nations Conference on the Human Environment, held in Stockholm, during the first two weeks of June 1972. A Baha'i statement presented before one conference session resulted in the improvement of some conference recommendations . The Baha'i delegation also contributed to a joint statement submitted to the conference by the representatives of many non-governmental organizations. A special pamphlet, The Environment and Human Values-A Baha'i View, was prepared for the occasion and distributed to the 1,500 government delegates and 600 observers in attendance. The Baha'i International Community

human rights, status of women and development.

One new area of Baha'i-United Nations co-operation concerned youth. In 1970, the Baha'i International Community participated in the World Youth Assembly, a conference convened under United Nations auspices, at UN headquarters, as part of the observance of the twenty-fifth anniversary of the United Nations, to explore issues of common concern to youth and the UN. Later, the Baha'i International Community worked closely with the UN headquarters Youth Caucus, a group of representatives and observers designated by a number of international non-governmental youth and youth-related organizations and co-sponsored a statement submitted to the Economic and Social Council recommending the establishment of an international university.

The relationship of the Baha'i world to the United Nations Office of Public Information (OPI), begun in 1948, continued to expand during this period, as did participation of the Baha'i world in United Nations Day and Human Rights Day programmes

assisted each
was also actively represented at the Environ- year by new National Spiritual Assemblies and
mental Forum held in conjunction with that their communities.
United Nations conference, where many non- Baha'i International
Community cogovernmental groups came together to present operation with
the Office of Public Informatheir views and discuss environmental issues.
tion was further recognized through the elec-
Since the sessions of the Economic and tion of Dr. Victor de Araujo to membership on
Social Council and its commissions and com- the Executive
Committee of Nonmittees take place both at UN headquarters in
Governmental Organizations with OPI. He
New York and at the Palais des Nations in served as vice-chairman during 1969 and as
Geneva, Mrs. Janet Lindstrom and Dr. Marco ch~rmanduring1971 and1972.
G. Kappen berger were appointed respectively The Baha'i International Community found
representative and alternate representative for many opportunities to
explain to UN delethe Baha'i International Community in gates,
representing by 1976 more than 140
Geneva . In addition, Dr. 'Aziz Navidl was independent countries and over ninety per cent
named Baha'i International Community rep- of the peoples of the
planet, as well as to memresentative for the continent of Africa.
bers of the UN Secretariat, how its interest in
In July 1972 Mrs. Mary Sawicki was the goals of the United Nations
Charappointed full-time executive assistant to Dr. ter- world peace,
universal human rights, and
de Araujo . A larger headquarters was also the full social and economic development of
~ought and found, across from the United the peoples of the planet-
was rooted in the
Nations, at 345 East 46th Street, New York. Baha'i teachings, principles and laws, and how
Soon after obtaining consultative status, the these Baha'i guidelines were relevant to a last-
Baha'i International Community became a ing solution of the world's
problems. In addimember of the Conference of Non- tion, the
Baha'i International Community was
Governmental Organizations in Consultative able to point to the way of life evolving in
Status with the Economic and Social Council, Baha'i communities around the world as an
and participated actively, both in New York embodiment of the Baha'i teachings.
and in Geneva, in the work of committees During this period, the

Community added to its existing consultative status with ECOSOC and its affiliation with the UN Office of Public Information, two new relationships: an affiliation with the United Nations Environment Programme (UNEP), headquartered in Nairobi; and consultative status with the United Nations Children's Fund (UNICEF). The association with UNEP, begun in 1974, marks a continuation of the Baha'i concern for the environment, expressed earlier through participation of the Baha'i International Community in the Stockholm Conference on the Human Environment (1972). To act as liaison with UNEP in Nairobi, the Baha'i International Community appointed as its representative Mr. Bonaventure Wafula, and as alternate representatives Mrs. Ruth Vuyiya and Dr. H. Tim Rost.

The Baha'i International Community received consultative status with UNICEF, a member of the UN family concerned for over thirty years with the well-being of the world's children, on 8 March 1976. This accreditation was most welcome, and promises to offer many opportunities for closer ties of the Baha'i world

Community office in New York assisted with matters of protection and recognition of the Baha'i world community. One of the important assignments given by the Universal House of Justice to its representative was the presentation on behalf of the Universal House of Justice of The Proclamation of Bahti'u'lltih to fifty-six Heads of State via their ambassadors to the United Nations. With but few exceptions, for reasons beyond control, all the fifty-six ambassadors received this historic document. In addition, under the direction and guidance of the Universal House of Justice, contacts were made on many occasions with the United Nations Missions and Secretariat. Here again a growing understanding of the nonpolitical and constructive nature of the Baha'i International Community in the work of the UN, aided by its consultative status, made access to key United Nations officials easier when a clear presentation of the Baha'i position was called for to foster the official recognition of the Faith or to prevent discrimination against a Baha'i community.

Strengthening of the

relationship between
with the United Nations. the Baha'i International Community and the
In the autumn of 1975, Mr. Will. C. van den United Nations continued during 1973-1976
Hoonaard, a member of the Baha'i community with a noticeable increase in the range and
of Canada, joined the Baha'i International depth of Baha'i co-operation. The Baha'i
Community United Nations Office serving as International Community explored new
alternate representative to Dr. Victor de avenues of participation in United Nations
Araujo. This addition brought the staff of the areas of social and economic development, as it
Baha'i International Community in New York, worked closely with the Economic and Social
by Ri<;ivan of 1976, to six persons, four serving Council (ECOSOC) , its
functional commisfull-time and two part-time. When Mrs. Janet sions, committees and associated bodies. Not
Lindstrom found it necessary to resign as rep- only was it represented at sessions of UN
resentative of the Baha'i International Com- bodies concerned with issues of human rights,
munity to the United Nations in Geneva, Dr. social development, status of women, envi-
Marco G. Kappenberger was appointed to ronment, human
settlements, world food, scireplace her. Mrs. Mahshid Fatio was then ence and technology, population, law of the
named alternate representative. sea, crime prevention, narcotic drugs, youth,
The world-wide results of Baha'i-UN co- the family and the United Nations University,
operation during International Women's Year but it also furnished information, submitted
were most gratifying. Over sixty National statements and published brochures on most of
Spiritual Assemblies reported activities during these subjects. In
addition, the Baha'i internathat year, and already the Baha'i world com- tional Community participated in United
munity is engaged in continuing the impetus of Nations Years, in world
conferences and conthis contribution of Baha'i men and women to gresses, in regional conferences and in semithe equality of the sexes in a
variety of activities nars concerned with the socio-economic probduring
United Nations Decade for Women. lems of our planet, as well as in preparatory
This Decade was proclaimed by the UN Gen- and follow-up meetings

and activities.'
eral Assembly at its 30th session (1975). 1 For a full account
of these activities see The Bah1ff World,
As in the past, the Baha'i International vol. XVI.
INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES
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2. THE BAHA'I INTERNATIONAL COMMUNITY AND THE UNITED NATIONS 1976-1979

VICTOR DE ARAUJO

BETWEEN Ri<;lvan 1976 and Ri<;lvan 1979, social and economic issues of serious concern
the Baha'i International Community con- to the United
tinued the steady growth of its consultative cooperation to additional issues of deep U.N.
relationship with the United Nations interest, such as disarmament and the well-
Economic and Social Council (ECOSOC) and being of children-as it took part in worldwide
with the United Nations Children's Fund U.N. conferences and seminars, and in the reg-
(UNICEF), and its association with the United ular periodic meetings of the Economic and
Nations Environment Program (UNEP) and Social Council, its functional commissions and
the U.N. Office of Public Information committees, and other U.N. bodies.
(OPI)-which became the Department of Most gratifying was the increased awareness
Public Information (DPI) on 1January1979. and participation of national Baha'i com-
During this period, the Baha'i International munities, through their National Spiritual
Community took part in the 1977, 1978 and Assemblies, U.N. representatives and commit-
1979 sessions of the Committee on Non- tees, in fostering the ties of the Baha'i world
governmental Organizations, the functional with the United Nations, not only through
committee of ECOSOC in charge of fostering national and local Baha'i U.N. activities, but
the U.N. relationship with non-governmental also by providing the assistance of knowledgeorganizations in the economic and social fields.
able Baha'is who helped to prepare statements
The 1978 session of this committee was espe- and pamphlets examining

the implications of
cially significant, since it reviewed the work of the Baha'i teachings for
the solution of specific
non-governmental organizations in consulta- world issues, as well as
representing the Baha'i
tive status with the Economic and Social Coun- International Community at
conferences. In
cil for the previous four years. The Baha'i addition, the involvement
of National Spiritual
International Community report, covering the Assemblies in countries
where U.N. conferperiod from May 1973 through September ences or
meetings took place by furnishing
1977, was fully approved. It showed an impres- Baha'i personnel and
services to ensure more
sive roster of activities undertaken in the spirit effective Baha'i
participation, brought a
of cooperation with the U.N.: participation in clearer understanding of
how each Baha'i
U.N. conferences, seminars, and regular meet- community shares in the
Baha'i International
ings; preparation and publication of informa- Community's consultative
status relationship
tion, reports, statements, and brochures; as with ECOSOC and UNICEF.
well as dissemination of information on the Baha'i communities
continued during this
U.N. through a variety of programs in obser- period to plan programs
for special United
vance of special U.N. days and years, and Nations days, years, and
decades- such as
through the media, both Baha'i and non- United Nations/World
Development Informa-
Baha'i. tion Day, Human Rights
Day, Universal Chil-
The Baha'i International Community kept dren's Day, World Environment
Day, the
working closely, through personal contact by International Year of the
Child (1979), the
its representatives, with U.N. offices and offi- Decade for Action to
Combat Racism and
cials at U.N. Headquarters in New York-as Racial Discrimination
(1973-1983), and the
well as with the U.N. offices in Geneva and U.N. Decade for Women:
Equality, Develop-
Nairobi-and, with the assistance of represen- ment, and Peace (197
6-1985). Yearly reports
tatives of its member Baha'i communities, with surveying the worldwide
contribution of the

U.N. field offices around the world. It continued to offer the Baha'i viewpoint on global co-operation of individuals, groups and governments. '

In greeting the participants at both conferences, Mrs. Sipila also expressed her awareness of the Baha 'i work on behalf of women. She even concluded her message to the West African Conference by saying: 'I know that the Baha'i community supports fully the goals of the United Nations Decade for Women. Many of your communities are striving to achieve the objectives of the World Plan because they closely parallel the goals of your own commuworldwide spread of the Baha'f community, nity . This West African Women's Conference but also of the total Baha'i view-one resting is an historic event. I take this opportunity to on a new spiritual and moral foundation-so salute the West African essential for a lasting solution of the world's Baha'i Women's Conference and Baha'i communities everywhere.' problems and the building of a world civilization.

In addition, a number of letters from United Nations officials acknowledging reports, information, statements, and brochures mailed by the Baha'i International Community indicated the appreciation with which the efforts of the Baha'i world to assist the U.N. in its aims and activities were being regarded. One official

contributions being made by the Baha'f International Community in its consultative status with ECOSOC and with UNICEF, as well as in association with UNEP, were submitted to the United Nations during this period , and were gratefully acknowledged.

As government delegates and United Nations personnel increasingly witnessed the Baha'f presence, through the diversity ofBaha'f statements (almost always circulated as U.N . documents) , they were becoming aware not only of the worldwide spread of the Baha'f community, but also of the total Baha'i view-one resting on a new spiritual and moral foundation-so essential for a lasting solution of the world's problems and the building of a world civilization.

In fact, several expressions of recognition and appreciation of the Baha'i role in its association with the United Nations were registered during this period. For instance, the Secretary-General of the United Nations, Mr.

Kurt Waldheim , sent a message to the International Baha'i Conference in Paris, of 3 August 1976, wishing the Baha'ls success in their deliberations and commenting that 'Non-activities of the Baha'f Intergovernmental organizations such as yours, by dealing comprehensively with the major problems confronting the international community and striving to find solutions which will serve the interests of all nations, make a very substantial and most important contribution to the United Nations and its work'. 1

in turn, Mrs. Helvi Sipila, Assistant Secretary-General, Centre for Social Development and Humanitarian Affairs, sent special messages to the 1977 Asian Baha'i Women's Conference in New Delhi, India, and to the 1978 West African Baha'i Women's Conference in Monrovia, Liberia. While outlining to the conferences the direction of the work of the United Nations in fostering the advancement of women, Mrs. Sipilii. spoke warmly of the Baha'i contribution to this effort. To the Asian Conference, she wrote that 'When the Baha'i International Community sends a representative to the United Nations, when a Baha'i Community anywhere in the world

report of worldwide Baha'i activities was 'an impressive testament to the work of the Baha'i International Community'; another, that 'the national Community on behalf of the United Nations are worthy of special commendation .'

One other report was greeted with the acknowledgement that it 'eloquently attests the serious and effective work the Baha'ls undertake to disseminate information about the many facets of the work of the United Nations' and that 'we count a great deal on the Baha'i International Community's support of the United Nations.' A newsletter, sent by the Baha'i International Community to stimulate Baha'f co-operation with UNICEF, drew this comment: 'If the response is as efficient and as warm as seems to be typical of Baha'i Comlining to the conferences the direction of the munities, I am afraid we will be inundated with requests for information! ! ! '

Attracted by the words of 'Abdu'l-Baha in The Reality of Man, one high U.N. official, Mr. Robert G. Millier, Director and Deputy to the Assistant Secretary-General, Office for Inter-Agency Affairs and Coordination, observed in his book,

Most ofAll, They Taught
focuses its attention on the UN and the Decade Me Happiness, that his experience in prison
for Women, when a single Baha'f does what he reminded him of the testimony of a religious
or she can do to help, it has a ripple effect on leader,' Abdu'I-Baha, who spent many years in
' The full text of the message appears on p. 140. prison. He then quoted a passage from

Some participants in United Nations Day observance, Porto Alegre, Brazil; October 1977.
Left to right: Mr. R. Taetz; Counsellor Mas'ud Khamsf; Mrs. Nylza Taetz; Mrs. Dercy
Furtado, State Congresswoman; Professor Maria J. P. Motta.

'Abdu'J-Baha's talk on 'Joy and Pain': the world.
Secretariat News is read by some
fourteen thousand United Nations staff mem-
'I myself was in prison forty years-one year
bers in New York and abroad.
alone would have been impossible to
The sections that follow offer some details of
bear-nobody survived that imprisonment
the intensive and expanding work of the Baha'i
more than a year! But, thank God, during all
International Community with the United
those forty years 1 was supremely happy!
Nations.
Every day, on waking, it was like hearing
good tidings, and every night infinite joy was
Human Rights
mine. Spirituality was my comfort, and turn-
The Baha'i International Community coning to God was my greatest joy. If this had not
tinued during this period to participate in the
been so, do you think it possible that 1 could
yearly sessions of the Commission on Human
have lived through those forty years in
Rights and its Sub-commission on the Prevenprison?' 1
tion of Discrimination and the Protection of
One striking instance of U.N. awareness of Minorities, as well as to encourage its member
the Baha'i presence appeared in the United communities to observe Human Rights Day,
Nations Headquarters house organ, Secretariat 10 December, as

an occasion for programs to
News, which ran a full article on 'The Baha'is' educate the
public on the rights and responin its issue of 31 October 1978 . Describing the
sibilities of all peoples living on one planet and
nature and range of the activities of the Baha'i in a global
society. It kept the UN Division of
International Community, this piece included Human Rights
informed of such worldwide
photographs of Baha'i-U.N. activities around Baha'i
activities through yearly reports. It also
Robert Muller, Most of All, They Taught Me Happiness advised the
Division of the overall contribution
(Garden City, New York: Doubleday & Company, Inc., which the Baha'i
International Community
1978), p. 55. The words of 'Abdu'l-Baha are taken from
The Reality of Man (Wilmette, Illinois: Baha'i Publishing was making to the
UN Decade for Action to
Trust, 1962 ed.), p. 17. Combat Racism and
Racial Discrimination

(1973-1983) through the implementation, in dependence of all
peoples, and the need for
the lives of Baha'is everywhere, of the princi- systematic efforts on
the part of individuals and
ple of the organic oneness of humanity and the their institutions to
eradicate all kinds of presystematic abolition of all prejudice, including
judice. Stressing that the 'only standards of
that based on race. justice valid today are
those applicable to the
To further stress its concern for the abolition whole human race', he cited
the experience of
of racial prejudice, the Baha'i International Baha'i communities of
many years.
Community took an active part in the World
Conference to Combat Racism and Racial Dis- Environment
crimination, held in Geneva, Switzerland, Besides attending the
yearly sessions of the
August 197 8. Its four-person delegation, of Governing Council of the
United Nations
African, European, Korean, and East Indian Environment Program
(UNEP) and the meetbackgrounds, representing the three main ings
for non-governmental organizations prior
races, was in itself an illustration of the unity in to those sessions, all
held in Nairobi, Kenya,
diversity of the Baha'i world community, and the Baha'i International
Community took part

attracted much interest and many positive comments, allowing the Baha'is rich opportunities to explain the Baha'i view of oneness and its application to the conference proceedings.

A Baha'i statement confirming the positive and constructive Baha'i view of the oneness of humanity and the need to promote and protect the rights of peoples of every ethnic background was circulated to conference participants. It expressed comprehensively the Baha'i point of view on how it is possible to eliminate prejudice and discrimination of any kind, with proper education, proper attitudes and values, and proper motivation.

Later, the Baha'i International Community marked the occasion of the thirtieth anniversary of the Universal Declaration of Human Rights, 10 December 1978, by sending the World Conference statement-along with the Baha'i pamphlet, Divine Law: Source of Human Rights-A Baha'(View, prepared for the twenty-fifth anniversary of the Declara- International Community subtion-to every delegate attending the thirty- mitted to UNEP, at the request of that U.N. third United Nations General Assembly, to body, a report on environmental activities of acquaint them with the creative Baha'i pro- the Baha'i world during in two major conferences concerned with environmental problems: the U.N. Water Conference in Mar de! Plata, Argentina, March 1977, convened to examine how it might be possible to supply water to all people by 1990; and the U.N. Conference on Desertification in Nairobi, Kenya, August-September 1977, organized to find ways of preventing the spread of deserts on the planet, and wherever possible, to take action to restore desert areas to fertility. The latter conference, which was less technical in nature, offered more possibilities for Baha'i participation. A series of film showings, lectures, and panel discussions on topics relevant to the conference consultations was arranged, as a public service to the people of Kenya, at the National Baha'i Center in Nairobi. In addition, the Baha'i delegates made many contacts with the conference participants, sharing the Baha'i views on the basic problems underlying the destruction of the environment and resulting desertification.

The Baha'i

1975, 1976, and 1977,
gram for the unification of the human race. and a report on environmental development
In September 1978, the Baha'i International and development management. It also pre-
Community took part in a U.N. seminar on sented a paper on 'Global Cooperation and the
'National and Local Institutions for the Promo- Environment' to the 1977 non-governmental
tion and Protection of Human Rights', held in organizations session, stressing among other
Geneva, Switzerland. At one of the meetings, points that 'more human beings should come to
the Baha'i delegate offered the suggestion that realize and think deeply about the fact that
non-governmental organizations could under- man is organic with the world and that his inner
take among their members and society in gen- life and his environment interact upon each
eral programs to change attitudes and values, other.' The statement explained further that
by teaching from earliest childhood the reality 'effective counteraction of mankind's present
of the organic oneness of humanity, the inter- headlong rush toward environmental disaster

will take place when man 's inner life, his The Baha'i statement, published as a pamphattitudes and values, undergo profound let entitled Building a Unified Community, was
changes', changes that include a full realization circulated to the conference as an official U.N.
of the interdependence of humanity with its document, as well as widely distributed as a
environment, as well as an understanding that brochure. The publication offered a Baha'i
we are, 'as human beings, basically one and glimpse of the community of the future, ceninterdependent.' Such a realization also tered on a House of Worship with its surroundrequires 'fundamental changes in the inner ing humanitarian institutions to nurture the
lives, attitudes, and values of men and women fundamental spiritual and moral needs of the
everywhere.' settlement's inhabitants.
The pamphlet, in fact,
began by suggesting that 'A human settlement
Human Settlements: Habitat must first answer the question, "What is the

The United Nations Conference on Human Settlements took place in Vancouver, Canada , May-June 1976. The Baha'i International Community worked closely with the National Spiritual Assembly of Canada in the preparation of a statement conveying the Baha'i view on the kind of human settlement that is needed to provide for the happiness of people, and also in the selection of a Baha'i delegation. Both the conference and the parallel non-governmental organization Forum offered countless opportunities for the Baha'i delegates to talk to prominent government and non-governmental participants, with many opportunities to discuss the Baha'i solution.

purpose of our lives, as human beings, on this planet?"' and proceeded to explore the nature of a human settlement in which the physical, rational, and spiritual facets of human nature could be developed, with an understanding that 'the community should reflect the basic purpose of human life, which in essence is to know and to worship God , and to carry forward an ever-advancing civilization.' The brochure also examined the characteristics and values which the community should stimulate in its members, as well as the support which it should give, through its administrative body.

While realizing that ' the ultimate richness of an organically united humanity and the character of individual and collective life within a future world community can now be only dimly imagined,' the statement concluded by asserting that 'the immediate steps that the respon-

eighteenth session of the United Nations Economic Commission for Latin America (ECLA) in La Paz, Bolivia, April 1979. On both occasions, the Baha'i

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Some participants in the United Nations Day observance, San Salvador, El Salvador; October 1976. Left to right: Mr. and Mrs. Edward Diliberto; Thelma O'Con, United Nations director; Counsellor Artemus Lamb; Mrs. Dee Lamb, representative of the Bah{/(community to the United Nations; Susan Leigh.

International
sible leaders of a needy humanity should now adopt, can be clearly discerned, and should be pursued with faith, courage, and determination.'

The Baha'i International Community has continued its interest in finding answers to the complex issues of HABIT AT through participation in the first and second sessions of the Commission on Human Settlements-a body established by the HABITAT Conference-respectively in New York and Nairobi.

One further expression of the Baha'i International Community's interest in problems of human settlements was its participation in the Third Conference on Urban and Regional Research, sponsored by the Committee on Housing, Building, and Planning of the Economic Commission for Europe (ECE) held in Warsaw, Poland, May 1976. Although this participated in the planconference was of a highly technical nature , the Baha'i presence marked the Baha'i concern for problems affecting the living conditions of peoples throughout the world.

Economic and Social Development

The Baha'i International Community continued its involvement in the general area of

Community representatives had full opportunity to meet the delegates and discuss formally and informally the Baha'i views on the topics being considered .

Science and Technology

Looking ahead to its participation in the 1979 United Nations Conference on Science and Technology for Development (UNCSTD), the Baha'i International Community attended in Geneva and New York the regular yearly sessions of U.N. committees concerned with the appropriate application of science and technology to assist developing countries, as well as meetings of a special committee to plan for UNCSTD. It also accepted appointment to the Board of the NGO Committee on Science and Technology for Development and ning of the Non-governmental Organizations' Forum, an event to be held parallel to the U.N. Conference.

As a further expression of its interest in UNCSTD, the Baha'i International Community and the National Spiritual Assembly of the United States co-sponsored a special meeting for members of the United Nations Secretariat,

U .N . activities to promote the social and economic development of the peoples of the planet, through participation in the two yearly sessions of the Economic and Social Council in New York and Geneva (the first portion of the 1976 summer session was in Abidjan, Ivory Coast), as well as in the biennial sessions of the Commission for Social Development. It also followed closely the special preparatory meetings convened for the elaboration of an International Development Strategy for the 1980s, so that it might offer the Baha'i view at an appropriate time.

In addition, the Baha'i International Community took part in the U.N. Conference on Technical Cooperation among Developing Countries in Buenos Aires, Argentina, August-September 1978, a major meeting to explore joint action by developing countries to solve their social and economic problems; and the Baha'i representative, in a supplementary oral statement, stressed the need for individual commitment to

missions, and non-governmental organizations, in which a prominent Baha'i scientist explored the possibility that technology, unless correctly used, might well fail to satisfy the total needs of the human being.

Cooperation with the U.N. in the prevention of drug abuse intensified during this period.

Not only did the Baha'i International Community participate in the 1977, 1978, and 1979 sessions of the Commission of Narcotic Drugs in Geneva, but it also submitted to the Commission reports with information on worldwide Baha'i activities to educate Baha'is as well as the public about the problems of drug abuse and alcoholism, and on the cooperation of Baha'i communities with civil authorities and organizations concerned with this matter. In addition, at the 1979 session, the Baha'i representative, in a supplementary oral statement, stressed the need for individual commitment to

eradicate drug abuse, derived from the conviction 'that man is a noble and spiritual being, whose purpose in life is to develop his latent potential for service to humanity.' This cannot be properly achieved. Therefore must the individual be trained from his infancy in such a way that punishment only increaseth depravity, and by such means the desired aim cannot be propwerly achieved. Therefore must the individual be trained from his infancy in such a way that

mitment, the representative said, must be fostered within the family and reinforced by the community.

In addition, in August 1976 the Baha'i International Community had participated in the Second World Congress for the Prevention of Alcoholism and Drug Dependency in Acapulco, Mexico, a conference sponsored by the International Commission for the Prevention of Alcoholism, a non-governmental organization with U.N. consultative status. A statement on the Baha'i view that basically 'there is no chemical solution to problem s which are fundamentally spiritual' was included later as an annex to a report submitted to the 1977 session of the Committee on Crime Prevention and Control. It attended the fourth and fifth sessions, held respectively in 1976 and 1978 in New York and Vienna. Beyond that, it sent representatives to two of the regional preparatory meetings for the 1980 Sixth United Nations Congress on the Prevention of Crime and the

he will never undertake to commit a crime, will, rather, direct all his energies to the acquisition of excellence and will look upon the very commission of an evil deed as in itself th e harshest of all punishments, considering the sinful act itself to be far more grievous than any prison sentence. For it is possible so to train the individual that, although crime may not be completely done away with, still it will become very rare.' 1

Status of Women

In addition to taking part in the twenty-sixth (1976) and twenty-seve nth (1978) sessions of the Commission on the Status of Women, and in preparations for the 1980 women's confere nce to be held at the mid-point of the U .N. Decade for Women (1976-1985), the Baha'i International Community participated in two regional conferences on the integration of women in development: one for Asia, in Kathmandu, Nepal, February 1977; and one for Africa, in Nouakchott, Mauritania, September-October 1977.

The Baha'i International Community continued, during the Decade for Women, to cooperate with U.N. programs and activities to

Treatment of Offenders: for Asia and the Pacific, May 1978, Manila, Philippines; and for Latin America, March 1979, San Jose, Costa Rica. These special meetings afforded the Baha'i delegates excellent opportunities to share the Baha'i view on the essential moral and spiritual dimensions of the problem of criminality. In fact, at the closing ceremonies of the Manila meeting, the Baha'i participant was able to offer for the success of the Sixth U.N. Congress on Crime Prevention , a Baha'i prayer for mankind, and to share the following pertinent passage from the Baha'i Writings expressing, in the words of' Abdu' l-B aha, the answer to crime prevention:

'Observe how many penal institutions, houses of detention and places of torture are made ready to receive the sons of m en, the purpose being to prevent them, by punitive measures, from committing terrible crimes - whereas this very torment and punishment is the cause of the development of the full potentialities of mem bers of both sexes in building a world order.

1 Bahti'f Education: A Comp ilation (Wilmette, Illinois: Baha'i Publishing Trust, 1977), p. 23.

achieve the equality of men and women. It not only kept the U.N. Branch for the Advancement of Women informed of the work being done by Baha'i communities-through its mid-197 6 report, for instance, of the activities of over sixty national Baha'i communities dura ing International Women's Year (IWY) and a later report, in reply to a U.N. questionnaire , on the Baha'i activities from 1975 to 1978 which had bearing on the implementation of the World Plan of Action for Women-but it also kept before the U.N. bodies working to improve the status of women, through such statements as those to the Commission on the Status of Women and to the African and Asian regional conferences, an understanding of the basic Baha'i teachings on the equality of men and women and their implications for the development of the full potentialities of men bers of both sexes in building a world order.

As Baha'i communities-through the coordinating agency. Alerting its worldwide fulfillment of the Baha'i goal of organizing affiliates of this special year to focus on the

activities to integrate women more fully into Baha'i community life 1-increased their involvement in changing the basic attitude towards women in society, the possibility grew already evident in their programs for for closer cooperation at community level with United Nations agencies and regional through special activities. Plans economic commissions, as the Baha'i Interna- suggested that IYC had struck a tional Community began to share with person- chord.
nel working with programs for women, infor- The
mation regarding such Baha'i projects. relationship between the Baha'i International Community and UNICEF promises to be a warm and deepening one; and during this period several articles on the Baha'ls-and Baha'i events- were featured in the NGO/UNICEF Newsletter. Examples: an artiwith UNICEF through participation in the cle on Mrs. Laura Dreyfus-Barney,2 who was a annual UNICEF Executive Board meet- founder of the UNICEF Advisory Committee ings-1976 and 1978 in New York, and 1977 of
in Manila, Philippines-and through involve- tions (the present NGO Committee on ment in UNICEF activities with non- UNICEF); a governmental organizations to promote the Baha'i International Community members in well-being of children and mothers. Dr. Victor Universal de Araujo became a member of the Steering Children's Day; and a feature on the Baha'i farming and agriculture project in Committee of the NGO Committee on Panchgani, India. 3
UNICEF for 1976-1977and1977-1978; and Health
Mrs. Mary Sawicki, for 1978-1979. Mrs. It was through its consultative status with Sawicki also became Associate Editor of the

UNICEF that the Baha'i International Com-
munity was invited to take part in an Interna-
tional Conference on Primary Health Care, in
Alma Ata, U.S .S.R., September 1978, co-
sponsored by UNICEF and the World Health
Organization (WHO). A short paper on 'The
Technical and Operational Aspects of Primary
Health Care' was delivered by the Baha'i
International Community representative as a
contribution to the consultation in the final
session of one of the three major committees,
and the pertinent ideas presented formed the
basis of two of the final conference recommendations.
Since then, the Baha'i International
Community has, through its membership in the
UNICEF/NGO Committee on Primary Health
Care, pursued its deep concern in achieving the
goal of the Alma Ata Conference, that of
reaching an acceptable level of health for all
the peoples of the world by the year 2000.

In addition, the Baha'i International Com-
munity encouraged Baha'i communities
around the world to observe Universal Children's Day, and to plan programs not only for
that yearly event, but also for the International
Year of the Child, for which UNICEF was the
See 'Survey of Activities of Baha'i Women in the Five Year
Plan', p. 202.

NGO/UNICEF Newsletter. Dr. Will van den
Hoonaard, in turn, chaired a special committee
to review UNICEF films for use by non-
governmental organizations and the
public .

The Baha'i International Community partici-
pated in the work of the NGO/UNICEF com-
mittees on Women in Development, Public
Information (and its related Film Committee),
Nutrition, Primary Health Care, and the Inter-
national Year of the Child (IYC). One specific
activity was a unique joint UNICEF/NGO
pilot project for village water in Kenya, a ven-
ture initiated at the international level by non-
governmental organizations and UNICEF,
with the participation of non-governmental
organizations in Kenya, including the Baha'i
community.

In addition, the Baha'i International Com-
munity encouraged Baha'i communities
around the world to observe Universal Children's Day, and to plan programs not only for
that yearly event, but also for the International
Year of the Child, for which UNICEF was the
See ' In
Memoriam', The Bahd'(World, vol. XVI, p. 535.
See 'Rural

Disarmament

The Baha'i
International Community
entered a new
era of cooperation with the

Development in India', p. 227.

BAMAIPRINCIPL

Some participants in the observance of the International Year ofthe Child, Karachi, Pakistan; December 1979. The observance was jointly sponsored by the Bahd'(Youth Committee and the Local Spiritual Assembly of Karachi. The week-long programme comprised many events, including a history quiz, involved 200 participants, and attracted an attendance of approximately 500 people.

United Nations when it participated in the tenth special session of the United Nations General Assembly, convened in New York, May-June 1978, to seek ways to achieve general and complete world disarmament. While the Baha'i view on disarmament and peace had been offered at the founding of the United Nations through wide distribution to U.N. de legations of the brochure, The Bahd'i Peace Program , the Baha'i International Community now prepared a new statement, entitled 'The Promise of Disarmament and Peace' , outlining the Baha'i view of the responsibility of individuals and governments to work for peace in the world. Although the statement was made available to participants in the Special Session by the U .N. Secretariat, the Baha'i mailed, with a complimentary card, in the appropriate language- either English , French, or Spanish-to all delegates (some three thousand) attending the thirty-third regeral session of the General Assembly.

'The Promise of Disarmament and Peace' offered an introduction and selected passages from the Baha'i Writings, arranged under the headings of ' Disarmament, Peace, and True Civilization' , 'The Oneness of Mankind' , and 'A World Super-State'. The preface stressed that disarmament is 'essential for the abolition of war as a solution to human problems' and that 'it is a goal for both governments and peoples.' While recognizing that there is no easy road to world peace, the statement observed that disarmament demands an

International Community sent copies of the brochure to prominent government representatives attending the session and to high U.N. officials, with a covering letter. Later that year, on the occasion of United Nations/World Development Information Day , 24 October, 'The Promise of Disarmament and Peace' was observing that while national governments bear a responsibility to prevent war, it is ultimately also the task of each person to establish 'true world unity and peace'-a condition in which ' individual and social well-being will be expressed in a civilization reflecting spiritual values of love, compassion , and justice.'

Law of the Sea, World Food, Population, Youth, and UN. University

The Baha'i International Community continued to follow the deliberations of the Third Confere nce on the Law of the Sea, in sessions that took place from August 1976 through March 1979, alternating between New York and Geneva, as representatives of the world's governments, through extensive and complex negotiations, tried to reach a comprehensive global agreement regulating the seas and increase in the awareness of governments and peoples of the 'organic oneness of the human race', as well as the creation of a world federation with enough arms and armed forces at its command 'to prevent one nation from attacking another or, if this occurs, to put down the aggressor'. The statement concluded by

Public Meetings

One new approach to c0operation between the Baha'i International Community and the United Nations began in 1976 with a series of four to six yearly public meetings on issues of deep concern to the U.N. These lectures, given by highly qualified Baha'is from the United States and Canada, were co-sponsored by the U.N. offices of the Baha'i International Community and of the National Spiritual Assembly of the United States. The topics broached were quite varied: the prevention of violence, the development of human potential , racial discrimination, the world economy, communications, the family, life-long education, education for development, the education of children for one world , the future of technology , the unfoldment of the potential of women , and the building of a unified

community. These
oceans of the planet. The Baha'i representa- meetings, attended by guests from the U.N.
tives made many contacts with delegates, to missions, the U .N. Secretariat, and members of
whom they were able to express the Baha'i non-governmental organizations, were offered
interest in an international regime for the sea, as a contribution to the global solution of issues
as a precursor of an eventual world federation of on-going concern to the United Nations.
for the whole planet.

The Baha'i International Community like- Cooperation with Non-Governmental Organwise continued to show its interest in the efforts izations
of the U .N. to provide adequate food for all the The cooperation of the Baha'i International
world's peoples, by sending representatives to Community with other non-governmental
the yearly sessions of the World Food Council organizations working with the U.N. took the
(both the earlier preparatory and the later form of participation in the activities of the
ministerial-level meetings) in Rome, 1976 ; in Conference of Non-governmental Organiza-
Rome and Manila, 1977; and in Mexico City, tions in Consultative Status with the Economic
1978. The basic Baha'i view on the solution of and Social Council and its many committees in
world problems through unity, as well as the New York and in Geneva, such as those on
importance of agriculture as a human activity, development, disarmament, world food, and
which had been expressed earlier at the World the status of women. The Baha'i International
Food Conference, were brought to the atten- Community was also active in the Youth
tion of the participants on many occasions, Caucus and the United Nations University
both officially and through informal discus- Task Force, both in New York, as well as in
sions. co-sponsoring from time to time statements

Baha'i concern for the long-range U.N. pla n with other non-governmental organizations for
to resolve the many-faceted issue of world presentation to U.N. bodies, when these

population was also expressed during. this documents were not openly or implicitly politiperiod through participation in the nineteenth cal in nature or tone. In addition, the Baha'i (1977) and twentieth (1979) sessions of the International Community continued its par- Population Commission. The Baha'i Intern a- ticipation in the Annual Conference of Nontional Comm unity also kept alert to develop- governmental Organizations arranged by the ments in the U.N. work with youth, as well as to Office of Public Information (OPI) and the the expansion of the programs of the United OPI/NGO Executive Committee. Mr. Will. C. Nations University , seeking opportunities to van den Hoonaard, Alternate Representative be of assistance in proffering the Bah a'i an- of the Baha'i International Community to the swers. United Nations, was, in fact, elected Secretary

of the Executive Committee for 1977-1978 Drugs, the Baha'i International Community and chosen as Vice-Chairman for 1978-1979. attended the Conference on the Law of the Mr. van den Hoonaard was also co-chairman of World, the biennial meeting of the World the 1979 Annual Conference. Peace Through Law Center, in August 1978, As for participation in conferences spon- as well as the Colloquium and Seminar on sored by non-governmental organizations, Rural Women, sponsored by the International besides the Second World Congress for the Council of Women, in February 1978 . Both Prevention of Alcoholism and Drug Depen- meetings took place in Manila, Philippines. dency, mentioned in the section on Narcotic

ANNEX I

SPECIAL UNITED NATIONS CONFERENCES, CONGRESSES AND SEMINARS IN WHICH THE BAHA'1 INTERNATIONAL COMMUNITY PARTICIPATED
1976-1979

I. United Nations Conference on Human Settlements (HABITAT); Vancouver, Canada; 31 May-11 June

9. Third United Nations Conference on the Law of the Sea (Fifth session , New York, U.S.A., 2 August-17 Sep-

1976.

Reps.: Professor John Jameson Bond, Mrs. Sheila Banani, Dr. Glen A. Eyford, Mrs. Lei Chapman, Mr. Donald R. McLaren , Mr. Kenneth Goldstone .

2. United Nations Water Conference; Mar de! Plata, Argentina ; 14-25 March 1977.

Reps. : Dr. Victor de Araujo, Dr. Will . C. van den Rep .: Mr. Carlos Talenti.

3. United Nations Conference on Desertification; Nairobi, Kenya ; 29 August-9 September 1977.

Reps.: Mr. Peter Vuyiya, Mr. Bonaventure Wafula, Dr. H. T. D. Rost, Mrs. Ruth Vuyiya, Dr. Richard St.-Barbe Baker (advisor).

4. World Conference to Combat Racism and Racial Discrimination; Geneva, Switzerland; 14-25 August 1978.

Reps.: Dr. Marco G. Kappenberger, Mr. Peter Vuyiya, Mrs. Soo Fouts, Miss Jyoti Munsiff.

5. United Nations Conference on Technical Co-operation among Developing Countries; Buenos Aires, Argentina; 30 August-12 September 1978.

Rep.: Professor Ricardo Schvartzman.

6. International Conference on Primary Health Care; Alma Ata, U.S.S.R.; 6-l:l September 1978.

Reps.: Dr. Alfred K. Neumann, Miss Anneliese Bopp.

tember 1976; Sixth session, New York, 23 May-15 July 1977; Seventh session, Geneva, Switzerland, 28 March-12 May 1978, and New York, 21 August-15 September 1978; Eighth Session, Geneva, 19 March-27 April 1979).

Hoonaard, Dr. Marco G. Kappenberger, Mrs. Mahshid Fatio, Mr. Stephen Vickers .

10. Asia and Pacific Regional Preparatory Meeting for the Sixth United Nations Congress on the Prevention of Crime and the Treatment of Offenders; Manila, Philippines; 15-19 May 1978.

Rep.: Mr. Wilfredo U. Bugia.

11. Latin-American Regional Preparatory Meeting for the Sixth United Nations Congress on the Prevention of Crime and the Treatment of Offenders; San Jose, Costa Rica; 31 July-4 August 1978.

Rep.: Mr. Wallace D . Baldwin.

12. Regional Conference on the Implementation of National, Regional, and World Plans of Action for the Integration of Women in Development; Nouakchott, Mauritania; 27 September-2 October 1977.

Reps.: Mrs. Thelma Khelghati, Mrs. Laura Hill.

13 . United Nations

Seminar on the 'Participation of
7. Tenth Special Session of the United Nations General Women in
Political, Economic, and Social Develop-
Assembly Devoted to Disarmament; New York, USA; ment, with Special
Emphasis on Machinery to Acceler-
23 May-28 June 1978. ate the
Integration of Women in Development'; Kath-
Reps.: Dr. Victor de Araujo, Dr. Will . C. van den mandu, Nepal;
15-22 February 1977.
Hoonaard, Mrs . Mary Sawicki, Mrs. Betty de Araujo. Reps.: Mrs. Zena
Sorabjee, Dr. Penelope Walker.
8. Third Conference on Urban and Regional Research, 14. United Nations
Seminar on 'National and Local Institu-
European Economic Commission; Warsaw, Poland; tions for the
Promotion and Protection of Human
5-13 May 1976. Rights'; Geneva,
Switzerland; 18-29 September 1978.
Rep .: Mr. Hans-Ulrich Schmidt. Rep. : Mr. James
C. Taylor.

ANNEX II

STATEMENTS, REPORTS AND OTHER PUBLICATIONS PRESENTED BY THE BAHA'f INTERNATIONAL COMMUNITY TO THE UNITED NATIONS 1976-1979

1. Submission to the UNESCO study on 'The Effect of 3. 'Environmental
Activities of the Baha'i International
Rhodesian Policy on Education, Science, Culture, and Community for the
Years 1975, 1976, and 1977'.
Information'; 14 May 1976. Report submitted to
the United Nations Environment
2. Building a Unified Community. Pamphlet prepared for Program 10 June
1976.
the United Nations Conference on Human Settlements: 4. 'Baha'i
International Community Activities During
HABITAT ; Vancouver, Canada; 31 May-11 June International
Women's Year: An Overview'. Report
1976. submitted to the
United Nations Branch for the Promo-

tion of the Equality of Men and Women; 15 June 1976. 15. Report submitted
to the Committee on Non-
5. 'The United Nations Decade for Women's Equality, governmental
Organizations of the United Nations
Development, and Peace, 1976-1985: Implementation Economic and
Social Council on activities of the Baha'i
of the Declaration on the Elimination of Discrimination International

Community during the period May 1973
Against Women'. Statement submitted to the twenty- through
September 1977; U.N. document
sixth session of the United Nations Commission on the
E/C.2/R.49/Add.70; 21November1977 .
Status of Women; U .N. document E/CN.6/NG0/264; 16. Statement to the
twenty-seventh session of the United
15 September 1976. Nations
Commission on the Status of Women; U.N.
6. 'Participation of the Baha'ilnternational Community in document
E/CN.6/NG0/279; 17 March 1978.
the "Implementation of the Program for the Decade 17. 'The Promise of
Disarmament and Peace'. Statement to
for Action to Combat Racism and Racial Discrimina- the tenth special
session of the United Nations General
tion": Report to the United Nations Division of Human Assembly devoted
to disarmament; 23 May-28 June
Rights' . December 1976. 1978.
7. Report submitted to the United Nations Division of 18. Statement to
the World Conference to Combat Racism
Narcotic Drugs; 23 December 1976. Circulated before and Racial
Discrimination; Geneva, Switzerland;
the twenty-seventh session of the United Nations 14-25 August
1978.
Commission on Narcotic Drugs as U.N. document 19. 'An Overview of
Baha'i-U.N. Activities During 1977
E/CN.7/599/Add.l; 13 January 1977. Sponsored by the
Baha'i International Community and
8. 'Survey of United Nations Day and Human Rights Day Its National
Affiliates' . Report submitted to the United
Activities in 1974 Undertaken by the Baha'i Interna- Nations
Department of Economic and Social Affairs,
tional Community'. Report submitted to the United the Office of
Public Information, and the Division of
Nations Office of Public Information; January 1977. Human Rights; 15
August 1978.
9. 'United Nations and Human Rights Observances and 20. 'Technical and
Operational Aspects of Primary Health
Activities Undertaken by Worldwide Baha'i Com- Care'. Statement
to the International Conference on
munities, 1975'. Report submitted to the United Primary Health
Care; Alma Ata, USSR; 6-12 Sep-
Nations Office of Public Information; 15 February tember 1978.
1977. 21. Statement to the
United Nations Seminar on National
10. Statement to the United Nations Regional Seminar on and Local
Institutions for the Promotion and Protection

the Participation of Women in Economic, Social, and Political Development with Special Emphasis on Machinery to Accelerate the Integration of Women in Development; Kathmandu, Nepal; 15-22 February 1977.

11. 'Global Cooperation and the Environment'. Paper presented at the International Assembly of Non-governmental Organizations Concerned with the Environment; Nairobi, Kenya; 7-8 May 1977.

12. Statement to the United Nations Regional Conference on the Implementation of National, Regional, and World Plans of Action for the Integration of Women in Development; Nouakchott, Mauritania; 27 September-2 October 1977.

13. 'A Summary of Baha'i- U.N. Activities During 1976 Sponsored by National Affiliates of the Baha'i International Community'. Report submitted to the United Nations Department of Economic and Social Affairs, the Office of Public Information, and the Division of Human Rights; 15 October 1977.

14. 'Environment and Development and Environmental Management'. Report submitted to the United Nations Environment Program; 17 October 1977.

of Human Rights; Geneva, Switzerland; 18-29 September 1978.

22. 'The Baha'is'. United Nations Secretariat News, 31 October 1978, pp. 6 & 7.

23. 'Views of the Baha'i International Community on the Draft Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. Statement submitted to the United Nations Division of Human Rights; 10 November 1978.

24. 'Report of the Baha'i International Community on Its Activities in the Prevention of Drug Abuse' . Report submitted to the United Nations Division of Narcotic Drugs; 10 November 1978.

25. Statement to the twenty-eighth session of the United Nations Commission on Narcotic Drugs; 12-23 February 1979.

26. 'Reply of the Baha'i International Community to the Questionnaire on Implementation During the Period 1975- 1978 of the World Plan of Action Adopted at the World Conference of the International Women's Year'; submitted to the United Na lions Branch for the Advancement of Women; 4 April 1979.

ANNEX III

RELATIONSHIP OF THE BAHA'I INTERNATIONAL COMMUNITY TO THE SOUTH PACIFIC COMMISSION

The Baha'i International Community participated in the eighteenth South Pacific Conference, in Noumea, New Caledonia, 6- 13 October 1978. This was the yearly meeting of the South Pacific Commission, an intergovernmental body established to promote the economic and social welfare and advancement of the peoples of the twenty South Pacific island countries and territories within its zone of action.

The Baha'i International Community, which was represented by Dr. Victor de Araujo and Mr. Ta Makirere, with the assistance of the National Spiritual Assembly of the South West Pacific Ocean, presented both a written and an oral statement to the Conference, outlining the Baha'i view on 'Practical Spiritual Bases for Development'.

This first Bahli'i participation in the activities of this Pacific Commission resulted in a later invitation to the Baha'i International Community to attend a regional meeting of the South Pacific Commission, also held in Noumea, in March 1979, to discuss further a Pacific approach to rural development.

Again, the Bahli'f views were ably shared, this time by Mrs. Tinai Hancock.

A United Nations Day display sponsored by the Bahti'fs of Moen, Truk Islands (an island group in the central Caroline Islands, West Pacific Ocean.) The display was mounted in December I976.

Health educatur Nancy B. Mondschein, right, alternate representative at UN headquarters for the National Spiritual Assembly ofthe Bahti'{s ofthe United States, an affiliate ofthe Bahti'{ International Community, works as an interne at UNICEF headquarters for Mrs T. Memet Tanumidjaja, UNICEF Senior Advisor Family Welfare, shown on left, who is preparing a study on the use of day care centres as a means of extending UNICEF basic services to rural communities.

Governor George R. Ariyoshi of Hawaii signing the document proclaiming 18 September 1977 as World Peace Day, an observance sponsored annually by the National Spiritual

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Assembly of the Baha'(s ofthe Hawaiian Islands. Observing are (right) Miss Lani Tamanaha

and (left) Mr. Tracy Hamilton.

BAHA'I
CENTRE

Baha'{s who participated in the dedication of the local {lar.fratu'l-Quds, Annandale, Demerara, Guyana; 27 June 1976.

VI
RECOGNITION OF THE BAHA'I FAITH

1. INCORPORATION OF NATIONAL SPIRITUAL ASSEMBLIES

Ritjvan 1976 to Ri<f,van 1979

In previous volumes, certificates of incorporation or other documents attesting recognition of various National Spiritual Assemblies have been reproduced. The following are representative of the forms of recognition obtained by National Spiritual Assemblies during the period covered by this volume.

1. Certificate of Incorporation in American Samoa of the National Spiritual Assembly of the Baha'is of Samoa; 23 April 1976 . (This National Spiritual Assembly was incorporated in Western Samoa on 4 February 1971.)
2. Certificate of Incorporation of the National Spiritual Assembly of the Baha'is of South and West Africa; 13 August 1976.
3. Certificate of Incorporation of the National Spiritual Assembly of the Bahfis of Singapore; 4 October 1976.
4. Act of Parliament incorporating the National Spiritual Assembly of the Baha'is of Guyana, passed on 9 December 1976.
5. Receipt for Declaration of Association of the National Spiritual Assembly of the Baha'is of Gabon, issued by Ministry of the Interior; 8 April 1977.
6. Letter from the Ministry of Justice and Ecclesiastical Affairs confirming registration of the National Spiritual Assembly of the Baha'is of Iceland as a religious society in Iceland, 29 April 1977, with translation into English.
7. Certificate of Registration of the National Spiritual Assembly of the Baha'is of Suriname and French Guiana; 16 January 1978.
8. Extract from the Official Journal of New Caledonia for 3 November 1978, relating to the Declaration of Association of the National Spiritual Assembly of the Baha'is of the New Hebrides, giving date of receipt issued 19 October 1978.

9. Extract from the Official Journal of the French Republic relating to the registration of the
National Spiritual Assembly of the French Antilles; 5 January 1979.
10. Certificate of Incorporation of the National Spiritual Assembly of the Caroline Islands; 29
January 1979.
11. Certificate of Incorporation of the National Spiritual Assembly of the Mariana Islands; 2
April 1979.

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:r, WALTER H. JENSEN, Treasurer ot the Governnment of Allierican SllllO&', do hereby certify that the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF SAMOA, INC., havinq fulfilled all requ.i rements of Tit:.e XIV, Section 52 American Samoa Code and havinq bean 'found to be duly qualified and duly autho,:ized llC~rding to the law• of the Covernll8Dt of American Samoa i• here~y granted a Certificate of Incorporation to exist fifty years until dia•olved or . ..rved in accorc!ance with the lava of the Government of

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(Section 64)

Registration No. of company
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CERTIFICATE OF INCORPORATION OF A COMPANY
NOT HAVING A SHARE CAPITAL

This is to certify that THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAllA'IS OF SOUTH AND WEST AFRICA (Incorporated association not for gain) was today incorporated under the Companies Act, 61 of 1973, and that the company is a company lim~ted by guarantee and is incorporated under section 21 •

Signed and sealed at Pretoria this /°3
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2. Certificate of Incorporation of the National Spiritual Assembly of the Bahti'(s of
South and West Africa; 13 August 1976.

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3. Certificate of Incorporation of the National Spiritual Assembly of the Baha'(s of
Singapore; 4 October 1976.

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4. Act of Parliament incorporating the National Spiritual Assembly of the Bah<i.'(s of Guyana, passed on 9 December 1976.

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5. Receipt for Declaration of Association of the National Spiritual Assembly of the Baha'is of Gabon, issued by Ministry of the
Interior; 8 April 1977.
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Re.rlt~aYik, 29tb April, 1977.

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6. Letter from the Ministry of Justice and Ecclesiastical Affairs confirmin g registration of the National Spiritual Assem bly of th e
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Baha'[s of Iceland as a religious society in Iceland, 2 9 A pril 1977, with translation into E nglish.
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.MINISTERIE VAN JUSTITIE
EN POLITIE

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· et Beetuur van de Stichd ng GBESTELIJKE RAAD VAN
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Uw konmetk Uw brief van Ons kenmerk oirum Paramaribo,
/,_' januari 197~. l

Onderwerp:
3ericht op form. A
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dd. 8 december 1977.

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Hierbij heb 1k de eer U mede te delen,
dat de Stichting GEESTELIJKE RAAD VAN DE
BAHA 1 IS VAN Su:l.INAME EN FRANS GUIANA., gevestigd te Paramaribo,op 10

december 1977 in•
· het Openbaar Stichtingenregiater is ingeschreven.

De Minister van Justitie en Politie,

7. Certificate of Registration of the National Spiritual Assembly of the Baha'{s of
Suriname and French Guiana; 16 January 1978.

DECURA TION D'ASSOCIA TION
Titre : ASSEMBLEE SPIRITUELLE HATIOHALE
DES BAHA'IS DES HOUVELLES-HEBRIDES
'
Obj et : Diriger les acti vites baha 'ies de fa region
pour arriver, parallelement aux activites des aucres
Assemblees spirituelles nationales du monde, a eta·
blir la Paix universelle par la realisation de l' unite.
spirituelle et sociale du genre humain.
Siege social : Centre Baha'i, Anabrou, Port-Vila.
Comite responsable :
President · M. Kalman KIRI
Vice-President M. Jean-Marie SABLAN
Secretairc M. Qu~rles PIERCE ·
Tresorier M. Philip BEATTIE
Recepisse declaratif no 96 CH/ AP du 19 .octobre 1978.

8. Extract from the Official Journal of New Caledonia for 3 November 1978, relating to the Declaration of Association of the National Spiritual Assembly of the
Baha'fs of the New Hebrides, giving date of receipt issued 19 October 1978.

5 janvler 19i!l. Declaration a la sous-prefecture de Pointc·it·Pitre.
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48, rue fo'rani,;ois·Arago, 97110 Pointe-a-Pitre.

9. Extract from the Official Journal of the French Republic relating to the registration of the National Spiritual Assembly of the French Antilles; 5 January 1979.

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JO. Certificate of Incorporation of the National Spiritual Assembly of the
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11. Certificate of Incorporation of the National Spiritual Assembly of the Mariana Islands; 2 April 1979. --.]

2. INCORPORATION OF LOCAL SPIRITUAL ASSEMBLIES

Ri(ivan 1976 to Ri(ivan 1979

In previous volumes, certificates of incorporation of approximately two hundred Local Spiritual Assemblies have been reproduced. More than two hundred Local Assemblies achieved incorporation in the period covered by this volume. The following documents were selected to illustrate this achievement.

1. Certificates of Incorporation of the Local Spiritual Assembly of the Baha'is of Ufwenuka
Village, Zambia; 3 May 1976, and the Local Spiritual Assembly of the Baha'is of Mwiika
Village, Zambia; 3 May 1976.
2. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of Perseverance
Village (Couva), Trinidad and Tobago; 9 July 1976.
3. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of Tauranga City,
New Zealand; 12 July 1976.
4. Extracts from Articles of Incorporation of the Local Spiritual Assembly of the Baha'is of
Willemstad, Cura<;:ao, signed 6 December 1976 by representative of the Central Bureau of
Juridical and General Affairs.
5. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of Portland
Cottage, Jamaica; 29 September 1977.
6. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of Lipan, Papua
New Guinea; 11 January 1978 .
7. Presidential Decree approving By-Laws and conferring Juridical Personality on the Local
Spiritual Assembly of the Baha'is of Palomita , Paraguay; 3 July 1978.
8. Extract from the Official Journal of French Polynesia of 15 July 1978, relating to registration

of the Local Spiritual Assembly of the Baha'is of Tahiti, giving date of receipt issued 22 June
1978.
9. Extract from the Official Journal of New Caledonia for 1 December 1978, relating to the
Declaration of Association of the Local Spiritual Assembly of the Baha'is of Fila Island, New
Hebrides, giving date of receipt issued 23 November 1978.
10. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of Galway,
Ireland; 20 February 1979.

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1. Certificates ofIncorporation ofthe Local Spiritual Assembly ofthe Bah<i'is
of Ufwenuka Village, Zambia; 3 May 1976, and the

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Local Spiritual Assembly of the Bah<i'is of Mwiika Village, Zambia; 3 May 1976.

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2. Certificate of Incorporation of the Local Spiritual Assembly of the
Bahri.'is of
Perseverance Village (Couva) , Trinidad and Tobago; 9 July 1976.
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3. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of Tauranga City, New Zealand; 12 July 1976.
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Bijvoegeel van de ,.Cur. Courant" \'an 17 december 1976, No. 51
Alie stemgereehtigde leden van de plaataelijke Bab!'l
No. 31 1976
gemeenschap zijn als !eden van de Plaataelijke Gectltelll·
ke Raad verkiesbaar.
STATUTEN van de De

Plaatselljke Gestelljke Raad bereidt voor de jaarvergadering de agenda voor, waarin opgenomen de rap-
BEGLEl\ID<"T VAN ORDE portering over de werkzaa.mheden van de Plaat.llfke Geestelijke Raad sinds zijn verkiezing, de financle1e vet'· slagen venneldende de lnkomsten en ultgaven val! sijn
VOOB DE fondsen en de rapporten van zijn comite's alsmede ande· re zaken de gemeenschap betreffende.
Plaalselijke Geeslelijke Raad der Baha'is Znwel voor als na de verkiezing moet de Plaalllelijke Geestelijke Raad met de gemeenllCbap beraadslagen en
VAN WJLLElllSTAD haar vooratellen nanmoedigen, opdat hetgeen In de ge.- meenschap leeft weersplegeld worde In de plannen van de Plaatselijke Geeatelijke Raad.
DEFINITIES: De uitslag van de verkiezing moet door de Plaatae-
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2. PLAATSELlJKE GEMEE."ISCHAP: rrot de Leer en de Kalender van bet Bahi'l Geloof. :...:
De gemeenschap. der Baha'is van Willemstad.
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3. GEMEENTE: . den door een besliaslng van de Natlonale Geestelijke Rud 0
De Stad Willemstad. genomen met volatrekte meerderheld van atemmen.
De betreffende wijziglng is eehter nlet eerder van
4. UNIVEf'..SELE HUIS VAN GERECHTIGDl'l.EID: kracht dan na goedkeuring door de Gouwrneur van de
Hct Hoogbestuur van het. Bahai geloof voor de hele Nederlandae Antmen.

wereld, zittin~ hebbende te Haifa, Isreel
Aldus vastgesteld in de buitengewone algemene le·
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Goedgekeurd bij landabesluit dd. 19 nov 1976, No. 2.
Willemstad, 6 dee 1978.
Het wnd. Hoofd van bet Centraal Bu·
rcau voor Julidische en Algemcnc Za.ken,
w.g. Mr. M. MONTE·BOSKALJON.

4. Extracts from Articles of Incorporation of the Local Spiritual Assembly of the Bahti'is of Willemstad, Curar;ao, signed 6 December 1976 by representative of the Central Bureau of Juridical and General Affairs.

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I qrreby Q!rrttfy that

"THE SPIRI'i'UAL A33 ~MilLY 01" 'r HE £ AHA' IS Ok' PORTLAND CO'.J.'TAGJ!: LilH 'fElJ"

was ~ttruqinratrb under the

Companies Act, 1965 as a f!Jtmitrh Company

on the TWEN':rY-NI N'l'H day of SEPTEMBER

One thousand nine hundred md SP.venty-seven.

Given under. my hand at Kingstv ·1 this TENTH day of

OC'l'OBER One thou , and nine hundred and Seventy-seven.

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Ac '.: . Registrar of Co111pa11ies.

No. of Company 16,191.

5. Certificate of Incorporation of the Local Spiritual Assembly of the Baha'is of
Portland Cottage, Jamaica; 29 September 1977.

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A. 170

Form ;l.

',\SSOCIATIOiiS INCORPORATION ACT 1966

CERTIFICATE OF mconPORJ\TIOtr OF . AN ASSOCIATION

T!!r:; IS 70 CE..'t'!IFY THAT

:!C S?IRITUAL ASSEMBLY OF THE BARA t rs OF LIPAN mCORPOMTED

in purses.nee of Section 9 of the Association Incorporation Act

1966 hM this day been incorporated Ullder that Act.

';J\IE:I •.rnder my hnnd nnd Seal this eleventh da,y of Jftllllla17, 1978,

6. Certificate of Incorporation of the Local Spiritual Assembly of the Bahti'fs of
Lipan, Papua New Guinea; 11 January 1978.

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PRESIDENCIA DE LA REPUBLICA
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:WS BAHA'IS J!'M PA:LOMITA".- .
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. . Asuoci6o,Julio 3 de 1978.- I
VISTO:La presentaci6o hecha al Ministerio del i
1 Ioterior,eo fecha 15 de marzo del cte.ei'l.o(Expte.N!!.204) 1
lpor el Sr.Sirous Toutounchi Maragheh,en representsci6n j
1de la eotidad deoominada "ASAMBLEA !SPIRITUAL. :WCAL DE !I
LOS BAHA'IS EN PA:WMITA",~o la que solicits le eproba- i
Nf.. . ci6n de los Estatutos Soc1eles y el recooocimiento de !~
I Persooeria Juridica de la misma;los iof~rmes favorablef
, de l a Inspeocion General de Hacienda,Fiscalia General I
::~r ~stado Y Ases°.ria .Juridioa. del JUoisterio del Iote- ·
.I EL PRESIDENTE DE LA REPUBLICA DEL PARAGUAY

I . D E c R E T .A:
Art.12.-Apru~banse los Estatutos Sociales de la entidadl
denominada "AS.AMBLE! ESPIRITUAL :WCAL DE LOS BA+

,HA'IS EN PA:WJIITA".; y autorizase el fuocionaaieo ··
to de la misma en oar~cter de Persona Juridioa, 11
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blico a cargo de don A.Hamon Berdejo G.,en fee~
10 d~ Di?iembre del aflo 1.977 .- J

.,Art.22.-comuniquese,pubHquese y d4se al Regietro Oficir

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7. Presidential Decree approving By-Laws and conferring Juridical Personality on
the Local Spiritual Assembly of the Baha'fs of Palomita, Paraguay; 3 July 1978.

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STATUTS o~· L'ASSEM!JL.Jt~ 'SPJHITUELLE llES
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8. Extract from the Officiallournal of French Polynesia of 15July1978, relating to
registration of the Local Spiritual A ssembly of the Bahd'(s of Tahiti, giving date of
receipt issued 22 June 1978.

DECLARATION D' ASSOCIATION
Titre: ASSEMBLEE SP)RITUELLE DES BAHA'IS
DE L'ILOT FILA
Objet : Enseignement de la Foi Baha'ie, religiOn uni··
verselle qui se presente comme l'aboutissement et le
complement necessaire de toutes les anciennes croyances. 1
Siege Social : Il~t Fila, Ile de Vate, Nouvelles-Hebri·
des (B.P. 443, Port·Vila). '
Bureau· responsable
president : M. r.fabia KALSAK.AU
Vi ceoPresident : M. Pet er KAL TOLI
Secreraire : Mlle Eva KIRI .
Tresoriere : Mm~ Libebe KALUAT

Rece isse declaratif no 99 GI/ APA du 23.11.1978. 1

9. Extract from the Official Journal of New Caledonia for 1 December 1978, relating to the Declaration of Association of the Local Spiritual Assembly of the
Bahr/is of Fila Island, New Hebrides, giving date of receipt issued 23 November 1978.

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UNLIMITED COMPANY ··

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10. Certificate of incorporation of the Local Spiritual Assembly of the Bahti.'(s of
Galway, lreland; 20 February 1979.

3. A SELECTION OF OTHER DOCUMENTS RECORDING OFFICIAL RECOGNITION OF THE BAHA'I FAITH

Ri<;lvan 1976 to Ri<;lvan 1979

1. Document signed by primary school authorities in Wetzikon, Switzerland, permitting Baha'i
students to be absent from school on Baha'i Holy Days; 19 April 1977.
2. Letter dated 15 October 1977 from Ministry of Lands and Settlement, exempting the
National Spiritual Assembly of the Baha'is of Kenya from payment of rates.
3. Letter dated 28 October 1977 from the office of the Minister of Home Affairs and Health,
approving the appointment of Mr. Eric Wilson as Marriage Officer of Belize for the National
Spii:itual Assembly of the Baha'is of Belize.
4. Letter dated 16 June 1978 from the National Register Coordinator, Division of Historic
Sites, Illinois Department of Conservation, giving notice that the Baha'i House of Worship in
Wilmette, Illinois was on 23 May 1978 entered in the National Register of Historic Places.
5. Certificate of Registration of the Baha'i Faith as a religious body in Tuvalu; 8 August 1978.

6. Certificates of Registration of two Baha'i symbols with the Office Africain et Malgache de Ia Propriete Industrielle (African Office of Industrial Property) on behalf of the National Spiritual Assemblies of the Central African Empire, the Cameroon Republic, and the Ivory Coast; 18 August 1978.
7. Extract from the Gazette of India for 9 September 1978, relating to exemption from income tax of the National Spiritual Assembly of the Baha'is of India, with translation into English.
8. Letter dated 9 November 1978 from Ministry of Churches, legalizing Baha'i marriage in Denmark.
9. Certificate of Approval of Religious Organization authorizing establishment of the National Spiritual Assembly of the Bahfis of the Cook Islands, 20 December 1978, with cover letter.
10. Letter dated 3 February 1979 addressed to Court of Personal Status for Non-Muslims by the National Spiritual Assembly of the Baha'is of the Sudan, designating representative to appear before the Court in matters of Baha'i personal status, and in particular in matters of inheritance, with annotation of acknowledgment and filing by the Court.
11. Letter dated 9 March 1979 from the Procurer General of the Republic, confirming that the National Spiritual Assembly of the Bahfis of Zaire obtained civil personality by ordinance on 9 June 1972, and is entitled to carry out its activities in conformity with its by-laws as long as that ordinance is not abrogated.
12. Resolution adopted 15 March 1979 by the House of Representatives of the Eighty-First General Assembly, State of Illinois, calling upon the President of the United States to urge the Government of Iran to recognize the religious character of the Baha'i Faith, and to assure the rights of all religious minorities including the Baha'is.
13. Letter dated 28 March 1979 signed by 22 members of the United States Senate, addressed to the Prime Minister of fran, expressing concern for the rights of religious minorities, including the Baha'fs, under the new Provisional Revolutionary Islamic Government of fran .

Geiatiger Rat der Baha'i von Wetzikon
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Rei.lip 'fage cler Baha'i, an welohen die Arbeit ruht.

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21. Dr• (IJeuJahr)
21. April (Erater Ridvan)
29. April (Beunter Ridvan)
2. Kai (Zw!S:y\er Ridvan)
23. 1'a1 (Erlclli.rung dee 3ab)

·- 29. Kai
9. Juli
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12. l'fovember
(Todeatag Baha'u'llaahe)
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1. Document signed by primary school authorities in Wetzikon , Switzerland, permitting Baha'i students to be absent from school on Baha'i Holy Days; 19 April
1977.

MINISTllY OF LANDS AND IE'nl.IEMIENT

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DEPARTMENT OF LANDS
Telephone: 27471-at. ..... .
P.O. Box)()()19, NAIROBI
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My letter ot 7th July, 1972 in d9l!l8!1'1 o! r ate11 on the
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2. Letter dated 15 October 1977 from Ministry of Lands and Settlement, exempting
the National Spiritual Assembly of the Baha'is of Kenya from payment of rates.

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3. Letterdated28 October 1977 from the office ofthe Minister of Home Affairs and
Health, approving the appointment of Mr. Eric Wilson as Marriage Officer of Belize for the National Spiritual Assembly of the Baha'is of Belize.

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UlinoisIJ Department of Conserve
life and land together

605 STATE OFFICE BUILDING• 400 SOUTH SPRING STRE ET • SPRINGFIELD G'70S

CHICAGO OFFICE - ROOM 'fOO. 160 NO. lASALLE 60601
David Kenney, Director• James C. Helfrich. As:sistant O irect~u
June 16, 1978

NA rt~ •..ti.. .:,:~ i."f:...AL ASSEMBLY.
Bo\HA.'IS OF T~~ ~~ITEO STATES_'
National" Spiritual Aalll!llbley
Baha'is of U.S. Name: Baha'i Tellple
112 Lirden Avenue Date: 5/23/78
Wllnette, Illlmis 60091
Dear Sir:

'Ihi..s lett.er is to notify you that the place iiarood atove ':'as entered in the National Register of Historic Places on the date listed above.
I 11111 enclosing a brochure which details the National Register program.
If you have any questions cxincerni.r.q this, please feel free to contact me.
Sin:ierely yours,

;{1!J1!fia~
Keith A. Sculle
National Register Coordinator
Divisim of Historic Sites

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4. Letter dated 16 June 1978 from the National Register Coordinator, Division of
Historic Sites, Illinois Department of Conservation, giving notice that the Baha'(

House of Worship in Wilmette, Illinois, was on 23May1978 entered in the National
Register of Historic Places.

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5. Certificate of Registration of the Baha'i Faith as a religious body in Tuvalu;
8 August 1978.
OFFICE AfltiCAJN el MAlGACHE
DEMANOE D'ENREGISTREMENT
de la Propttflj lnduurielle
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6. Certificates of Registration of two Baha'{ symbols with the Office Africain et Malgache de la Propriete Industrielle (African
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Office of Industrial Property) on behalf of the National Spiritual Assemblies of the Central African Empire, the Cameroon Republic, and the Ivory Coast; 18 Aul(ust 1978.

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S.O. 2588.-In exercise of the powers conferred bv clause (v) of sub-section (23C) of section 10 of the Income-tax Act. 1961, (43 of 1961), the Central Government hereb:; notifies "National Spriritual Assembly of the Baba' is of India" for the purpose of .the said section for and from the assessment year(s) 1977-78 .
.I
{No. 2420 (F. No. 197 /197 /77-IT. AI)]

7. Extract from the Gazette of India for 9 September 1978, relating to

exemption
from income tax of the National Spiritual Assembly of the Bahti'fs of India, with
translation into English.
INTERNATIONAL SURVEY OF CURRENT BAHA'i ACTIVITIES
277
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v/Hr , Pnllc Bischof'f ro.
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8. Letter dated 9 November 1978 from Ministry of Churches, legalizing Baha'i marriage in Denmark.
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- Government of the Cook Islands

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Mr Te-ata llakirere

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9. Certificate ofApproval of Religious Organization authorizing establishment of the National Spiritual Assembly of the Baha'is
of the Cook Islands, 20 December 1978, with cover letter.
INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES
279

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JO. Letter dated 3 February 1979 addressed to Court of Personal Status for Non-Muslims by the National Spiritual Assembly of the Baha'(s of the Sudan, designating representative to appear before the Court in matters of Baha'(personal
status, and in particular in matters of inheritance, with annotation of acknowledgment and filing by the Court.

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11. Letter dated 9 March 1979 from the Procurer General of the Republic, confirming that the National Spiritual Assembly of the Baha'{s of Zafre obtained
civil personality by ordinance on 9 June 1972, and is entitled to carry out its activities in conformity with its by-laws as long as that ordinance is not abrogated.

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Sptaker of the House

12. Resolution adopted 15 March 1979 by the House of Representatives of the Eighty-First General Assembly, State of Illinois, calling upon the President of the
United States to urge the Government ofinin to recognize the religious character of
the Baha'(Faith, and to assure the rights of all religious minorities including the
Baha'fs.
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Hh Excellency ?1ehd1 B.azarean

Prime Hiniater
Provisional 'Revolutionary Ialamic
Government of Iran Mu
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United StatN Senetor
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Dear Hr. Prime Minister :

The people of Iran and the United States •hare a
heritar;e of religious conviction and revolution•ry change.
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Thia deep hietorical experience has generated concern a1110ng

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Americans when it appears that the freedom to "10rship is
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tht'eatened in this country or elsewhere .

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For thia reason, anxiety bas been expreaaed by many
of our constituents over how recent event• in Iran will
affect religious and ethnic minorities living there . Specifically, the
co111J1Unities of Baha'is, Zoroastrian•. Jews
and Christiana appear particularly vulnerable to rahtreatl!lent by some groupa
claiming to act with the authority of Paul S. Sarbanea
Carl Levin
your government.
United Statea Senator ~ited Stat•• Sanator ..-j

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Hr . Prime Ki.nister. we l'ecogni~e and appreciate the
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to discuss the future of that religious minority in Iran.
Moreover, 'the statement of the Ayatollah lChomeini concerning
religious freedom made prior to his return to Iran provides
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Thank you for taking these _concerns into account.
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13 . Letter dated 28 March 1979 signed by 22 members of the United States Senate, addressed to the Prime Minister of iran,
expressing concern for the rights of religious minorities, including the [Jahti'(s, under the new Provisional Revolutionary Islamic Government of Iran.

PART FOUR

THE WORLD ORDER OF
BAHA'U'LLAH

I

THE UNIVERSAL HOUSE OF JUSTICE

1. THE CONSTITUTION OF THE
UNIVERSAL HOUSE OF JUSTICE

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-placeofthe will of God, the Lord ofthe Kingdom ofNames, 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 day-sprjng of His most exalted attributes. Through Him the light ofunity hath shone forth above the horizon ofthe 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 to the abundance of God's Mercy, to the perfection of His Justice and to the fulfilment of His Ancient Promise.

which flows from the Source of the Faith, to safeguard the unity of its followers, and to maintain the integrity and flexibility of its teachings.

Baha'u'llah, the Revealer of God's Word in this Day, the Source of Authority, the Fountainhead of Justice, the Creator of a new World Order, the Establisher of the Most Great Peace, the Inspirer and Founder of a world civilization, the Judge, the Lawgiver, the Unifier and Redeemer of all mankind, has proclaimed the advent of God's Kingdom on earth, has formulated its laws and ordinances, enunciated its principles, and ordained its institutions. To direct and canalize the forces released by His Revelation, He instituted His Covenant, whose power has preserved the integrity of His Faith, maintained its unity and stimulated its world-wide expansion throughout the successive ministries of 'Abdu'l-Baha and Shoghi Effendi. It continues to fulfil its life-giving purpose through the agency of the Universal House of Justice whose fundamental object, as one of the twin successors of Baha'u'llah and 'Abdu'l-Baha, is to ensure the continuity of that divinely appointed authority together with the interpretations and expositions of the Centre of the Covenant and of the Guardian of the Cause-who, after 'Abdu'l-Baha, is the sole

The fundamental purpose animating the FaithofGodandHisReligion,declaresBaha'u'llah, is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation . Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure.

Unto the Most Holy Book, 'Abdu'l-Baha declares in His Will and Testament, every one that is not expressly recorded therein must be referred to the Universal House of Justice.

The provenance, the authority, the duties, the sphere of action of the Universal House of Justice all derive from the revealed Word of Baha'u'llah which, which have caused difference; to elucidate questions that are

obscure; to safeguard the authority in the interpretation of Baha'i Scripture-constitute the binding terms of reference-ervation of human honour, to the develop-of these Texts is absolute and immutable until such time as Almighty God shall reveal His new Manifestation to Whom will belong all authority and power.

There being no successor to Shoghi Effendi as Guardian of the Cause of God, the Universal House of Justice is the Head of the Faith and its supreme institution , to which all must turn, and on it rests the ultimate responsibility for ensuring the unity and progress of the Cause of God. Further, there devolve upon it the duties of directing and co-ordinating the work of the Hands of the Cause, of ensuring the continuing discharge of the functions of protection and propagation vested in that institution, and of providing for the receipt and disbursement of the J:Iuququ'llah.

Among the powers and duties with which the Universal House of Justice has been invested are:

To ensure the preservation of the Sacred personal rights, freedom and initiative of individuals; and to give attention to the presence of the Universal House of Justice and are ment of countries and the stability of states;

To promulgate and apply the Jaws and principles of the Faith; to safeguard and enforce that rectitude of conduct which the Law of God enjoins; to preserve and develop the Spiritual and Administrative Centre of the Baha'i Faith, permanently fixed in the twin cities of' Akka and Haifa; to administer the affairs of the Baha'i commuturn, and on it rests the ultimate responsibility nity throughout the world;·to guide, organize, co-ordinate and unify its activities; to found institutions; to be responsible for ensuring that no body or institution within the Cause abuse its privileges or decline in the exercise of its rights and prerogatives; and to provide for the receipt, disposition, administration and safeguarding of the funds, endowments and other properties that are entrusted to its care;

To adjudicate disputes falling within its purview; to give judgement in cases of violation of the Jaws of the Faith and to pronounce sanctions for such violations; to pro-

Texts and to safeguard their inviolability; to
analyse, classify, and co-ordinate the Writ-
ings; and to defend and protect the Cause of
God and emancipate it from the fetters of
repression and persecution;
To advance the interests of the Faith of
God: to proclaim, propagate and teach its
Message; to expand-and consolidate the
tice, designated by Baha'u'llah 'the Men of
Justice', 'the people of Baha who have been
mentioned in the Book of Names', 'the Trus-
tees of God amongst His servants and the day-
springs of authority in His countries', shall in
ity and comity amongst the nations and for
the attainment of universal peace; and to
foster that which is conducive to the enlight-
enment and illumination of the souls of men
and the advancement and betterment of the
world;
To enact Jaws and ordinances not express-
ly recorded in the Sacred Texts; to abro-
gate, according to the changes and require-
ments of the time, its own enactments; to
deliberate and decide upon all problems

vide for the enforcement of its decisions; to
provide for the arbitration and settlement of
disputes arising between peoples; and to be
the exponent and guardian of that Divine
Justice which can alone ensure the security
of, and establish the reign of Jaw and order
in, the world.

The members of the Universal House of Jusinstitutions of its Administrative Order; to
usher in the World Order of Baha'u'llah; to
promote the attainment of those spiritual
qualities which should characterize Baha'i
life individually and collectively; to do its
utmost for the realization of greater cordialthe discharge of their responsibilities ever bear
in mind the following standards set forth by
Shoghi Effendi, the Guardian of the Cause of
God:

'In the conduct of the administrative affairs of the Faith, in the enactment of the legislation necessary to supplement the Jaws of the Kittib-i-Aqdas, the members of the Universal House of Justice, it should be borne in mind, are not, as Baha'u'llah's utterances clearly imply,

responsible to

those whom they represent, nor are they allowed to be governed by the feelings, the general opinion, and even the convictions of the mass of the faithful , or of those who directly elect them. They are to follow, in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. God will verily inspire them with whatsoever He willeth, is Baha'u'llah's incontrovertible assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the lifeblood and ultimate safeguard of this Revelation.'

1

21 April 1963 A.D .

Hugh E. Chance

Hushmand Fatheazam

Amoz E. Gibson

David Hofman

The Universal House of Justice was first elected on the first day, of the Festival of Ric,1-van in the one hundred and twentieth year of the Baha'i Era, 1 when the members of the National Spiritual Assemblies, in accordance with the provisions of the Will and Testament of' Abdu'l-Baha, and in response to the summons of the Hands of the Cause of God, the Chief Stewards of Baha'u'llah's embryonic World Commonwealth, brought into being this 'crowning glory' of the administrative institutions of Baha'u'Ilah, the very 'nucleus and forerunner' of His World Order. Now, therefore, in obedience to the Command of God and with entire reliance upon Him, we, the members of the Universal House of Justice, set our hands and its seal to this Declaration of Trust which, together with the By-Laws hereto appended, form the Constitution of the Universal House of Justice.

H. Borrah Kavelin

Ali Nakhjavani

David S. Ruhe

Ian C. Semple

Charles Wolcott

Facsimile of signatures on the Constitution of the Universal House of Justice; 26November1972.

By-Laws

PREAMBLE

THE Universal House of Justice is the supreme institution of an Administrative Order whose salient features, whose authority and whose principles of operation are clearly enunciated in the Sacred Writings of the Baha'i Faith and their authorized interpretations.

This Administrative Order consists, on the one hand, of a series of elected councils , universal, secondary and local, in which are vested legislative, executive and judicial powers over the Baha'i community and, on the other, of eminent and devoted believers appointed for the specific purposes of protecting and propagating the Faith of Baha'u'llah under the guidance of the Head of that Faith.

This Administrative Order is the nucleus and pattern of the World Order adumbrated by

Baha'is of that locality. Every such Spiritual Assembly shall be elected annually thereafter upon each successive First Day of Ric;!van. The members shall hold office for the term of one year or until their successors are elected.

When, however, the number of Baha'is as aforesaid in any locality is exactly nine, these shall on the First Day of Ric;!van constitute themselves the Local Spiritual Assembly by joint declaration.

1. The general powers and duties of a Local Spiritual Assembly are 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.

2. A Local Spiritual Assembly shall exercise full jurisdiction over all Baha'i activities and

Baha'u'llah. In the course of its divinely pro-
gressive evolution, the Baha'i Community 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 Baha'u'llah for the progress of the
human race.

I. MEMBERSHIP IN THE BAHA'f COMMUNITY

The Baha'i Community shall consist of all
persons recognized by the Universal House of
Justice as possessing the qualifications of Baha'i
faith and practice.

1. In order to be eligible to vote and hold elective office, a Baha'i must have attained the age of twenty-one years.

2. The rights, privileges and duties of individual Baha'is are 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.

II. LOCAL SPIRITUAL ASSEMBLIES

Whenever in any locality the number of
affairs within its
locality, subject to the propelled organic growth its institutions will
visions of the Local Baha'i Constitution. 1
3. The area of
jurisdiction of a Local Spiritual
Assembly shall be
decided by tl:ie National
Spiritual Assembly in
accordance with the
principle laid down for
each country by the
Universal House of
Justice.

III. NATIONAL SPIRITUAL ASSEMBLIES

Whenever it is decided by the
Universal
House of Justice to form in
any country or
region a National
Spiritual Assembly, the vot-
ing members of the Baha'i
community of that
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
Convention. These delegates shall, in turn,
elect in the manner provided in the National
Baha'i Constitution 2 a body of nine members
to be known as the National
Spiritual Assemings of Baha'u'llah, 'Abdu'l-Baha and
bly of the Baha'is of that country or region. The
Shoghi Effendi and as laid down by the
members shall continue in office for a period of
Universal House of Justice.
one year or until their successors shall be
elected.

1. The general powers and duties of a
National
Spiritual Assembly are
as set forth in the

Baha'is resident therein who have attained .the
Effendi and as laid down by the Universal
age of twenty-one exceeds nine, these shall on
the First Day of Ric;lvan convene and elect a House of Justice.
By-Laws of a Local Spiritual Assembly . Seep. 361.
local administrative body of nine members to 2 Declaration of Trust and By-Laws for a National Spiritual
be known as the Spiritual Assembly of the Assembly. See pp. 337, 340.

2. The National Spiritual Assembly shall have era! conduct of their affairs of self-contained
exclusive jurisdiction and authority over all aloofness, the suspicion of secrecy, the stifling
the activities and affairs of the Baha'i Faith atmosphere of dictatorial assertiveness and of
throughout its area. It shall endeavour to every word and deed that may savour of parstimulate, unify and co-ordinate the man- tiality, self-centredness and prejudice; and
ifold activities of the Local Spiritual while retaining the sacred right of final decision
Assemblies and of individual Baha'is in its in their hands, to invite discussion, ventilate
area and by all possible means assist them to grievances, welcome advice and foster the
promote the oneness of mankind . It shall sense of interdependence and co-partnership,
furthermore represent its national Baha'i of understanding and mutual confidence becommunity in relation to other national tween themselves and all other Baha'is.
Baha'i communities and to the Universal
V. THE UNIVERSAL HOUSE
House of Justice.
OF JUSTICE
3. The area of jurisdiction of a National
Spiritual Assembly shall be as defined by the The Universal House of Justice shall consist
Universal House of Justice. of nine men who have been elected from the
4. The principal business of the National Con- Baha'i community in the manner hereinafter
vention shall be consultation on Baha'i provided.
activities, plans and policies and the election
1. ELECTION
of the members of the National Spiritual
Assembly, as set forth in the National Baha'i The members of the

Universal House of Justice shall be elected by secret ballot by the members of all National Spiritual Assemblies at a meeting to be known as the International Baha'i Convention.

(a) An election of the Universal House of Justice shall be held once every five years unless otherwise decided by the Universal House of Justice, and those elected shall continue in office until such time as their successors shall be elected and the first meeting of these successors is duly held.

(b) Upon receiving the call to Convention each National Spiritual Assembly shall submit to the Universal House of Justice a list of the names of its members. The recognition and seating of the delegates to the International Convention shall be vested in the Universal House of Justice .

(c) The principle business of the International Convention shall be to elect the members of the Universal House of Justice, to deliberate on the affairs of the Baha'i Cause throughout the world, and to make

Constitution.

(a) If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to hold 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.

(b) Vacancies in the membership of the National Spiritual Assembly shall be filled by a vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided by the National Spiritual Assembly.

IV. OBLIGATIONS OF MEMBERS OF SPIRITUAL ASSEMBLIES

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and co-ordinate the affairs of the Cause of God as members of its Spiritual Assemblies are: to win by every

recommendations and suggesmeans in their power the confidence and affec-
tions for the consideration of the Unition of those whom it is their
privilege to serve; versal House of Justice.
to investigate and acquaint themselves with the (d) The sessions of
the International Conconsidered views, the prevailing sentiments
vention shall be conducted in such manand the personal convictions of those
whose ner as the Universal House ofJ ustice shall
welfare it is their solemn obligation to pro- from time to time
decide.
mote; to purge their deliberations and the gen- (e) The Universal House
of Justice shall

provide a procedure whereby those ship on the Universal
House of Justice
delegates who are unable to be present only with the approval of
the Universal
in person at the International Conven- House of Justice.
tion shall cast their ballots for the elec- 3. BY-ELECTION
tion of the members of the Universal If a vacancy in the
membership of the
House of Justice. Universal House of Justice
occurs, the Uni-
(f) If at the time of an election the Universal versal House of Justice
shall call a by-
House of Justice shall consider that it is election at the earliest
possible date unless
impracticable or unwise to hold the such date, in the judgement of
the Universal
International Convention it shall deter- House of Justice, falls too
close to the date of
mine how the election shall take place. a regular election of the
entire membership,
(g) On the day of the election the ballots of in which case the
Universal House of Justice
all voters shall be scrutinized and may, at its discretion, defer
the filling of the
counted and the result certified by tellers vacancy to the time of the
regular election. If
appointed in accordance with the a by-election is held, the
voters shall be the
instructions of the Universal House of members of the National
Spiritual Assem-
Justice. lies in office at the time of
the by-election.
(h) If a member of a National Spiritual
4. MEETINGS

Assembly who has voted by mail ceases to be a member of that National Spiritual Assembly between the time of first meeting shall casting his ballot and the date of the counting of the ballots, his ballot shall nevertheless remain valid unless in the interval his successor shall have been elected and the ballot of such successor shall have been received by the tellers.

(i) In case by reason of a tie vote or votes the full membership of the Universal House of Justice is not determined on the first ballot, then one or more additional ballots shall be held on the persons tied until all members are elected. The electors in the case of additional ballots shall be the members of National Spiritual Assemblies in office at the time each subsequent vote is taken .

2. VACANCIES IN MEMBERSHIP

A vacancy in the membership of the Universal House of Justice will occur upon the death of a member or in the following cases:

(a) Should any member of the Universal

(a) After the election of the Universal House of Justices the first meeting shall be called by the member elected by the highest number of votes or, in his absence or other incapacity, by the member elected by the next highest number of votes or, in case two or more members have received the same highest number of votes, then by the member selected by lot from among those members. Subsequent meetings shall be called in the manner decided by the Universal House of Justice.

(b) The Universal House of Justice has no officers. It shall provide for the conduct of its meetings and shall organize its activities in such manner as it shall from time to time decide.

(c) The business of the Universal House of Justice shall be conducted by the full membership in consultation, except that the Universal House of Justice may from time to time provide for quorums of less than the full membership for specified

House of Justice commit a sin injurious to the common weal, he may be dismissed from membership by the Universal House of Justice.

(b) The Universal House of Justice may at its discretion declare a vacancy with respect to any member who in its judgement is unable to fulfil the functions of membership.

(c) A member may relinquish his membership.

6. RECORDS

The Universal House of Justice shall provide for the recording and verification of its decisions in such manner as it shall, from time to time, judge necessary.

VI. BAHA'f ELECTIONS

In order to preserve the spiritual character and purpose of Baha'i elections the practices of nomination or electioneering, or any other procedure or activity detrimental to that character and purpose shall be eschewed. A silent and prayerful atmosphere shall prevail during the election so that each elector may vote for none but those whom prayer and reflection inspire him to uphold.

1. All Baha'i elections, except elections of classes of business.

5. SIGNATURE

The signature of the Universal House of Justice shall be the words 'The Universal House of Justice' or in Persian 'Baytu'lits ' Adl-i-A'?am' written by hand by any one of its members upon authority of the Universal House of Justice, to which shall be affixed in each case the Seal of the Universal House of Justice.

Local Spiritual Assembly to the National Spiritual Assembly which shall determine whether it shall take jurisdiction of the matter or refer it back to the Local Spiritual Assembly for reconsideration. If such an appeal concerns the membership of a person in the Baha'i communtiy, the National Spiritual Assembly is obliged to take jurisdiction of and decide the case.

(b) Any Baha'i may appeal from a decision of his National Spiritual Assembly to the Universal House of Justice which shall determine whether it shall take jurisdiction of the matter or leave it within the final jurisdiction of the National Spiritual Assembly.

(c) If any differences arise between two or

more Local Spiritual Assemblies and if officers of Local and National Spiritual these Assemblies are unable to resolve Assemblies and committees, shall be by them, any one such Assembly may bring plurality vote taken by secret ballot. the matter to the National Spiritual

2. Election of the officers of a Spiritual Assem- Assembly which shall thereupon take bly or committee shall be by majority vote of jurisdiction of the case. If the decision of the Assembly or committee taken by secret the National Spiritual Assembly thereon ballot.

is unsatisfactory to any of the Assem-

3. In case by reason of a tie vote or votes the blies concerned, or if a Local Spiritual full membership of an elected body is not Assembly at any time has reason to determined on the first ballot, then one or believe that actions of its National more additional ballots shall be taken on the Spiritual Assembly are affecting persons tied until all members are elected. adversely the welfare and unity of that

4. The duties and rights of a Baha'i elector may Local Assembly's community, it shall, in not be assigned nor may they be exercised either case, after seeking to compose its by proxy. difference of opinion with the National Spiritual Assembly, have the right to

VII. THE RIGHT OF REVIEW

appeal to the Universal House of Jus-

The Universal House of Justice has the right tice, which shall determine whether it to review any decision or action of any Spiritual shall take jurisdiction of the matter or Assembly, National or Local, and to approve, leave it within the final jurisdiction of the modify or reverse such decision or action. The National Spiritual Assembly. Universal House of Justice also has the right to intervene in any matter in which a Spiritual 2. An appellant, whether institution or indi- Assembly is failing to take action or to reach a vidual, shall in the first instance make appeal

decision and, at its discretion, to require that to the Assembly whose decision is quesaction be taken, or itself to take action directly tioned, either for reconsideration of the case in the matter. by that Assembly or for submission to a higher body. In the latter case the Assembly

VIII. APPEALS

is in duty bound to submit the appeal together with full particulars of the matter.

The right of appeal exists in the circum- If an Assembly refuses to submit the appeal, stances, and shall be exercised according to the or fails to do so procedures outlined below: within a reasonable time, the

1. (a) Any member of a local Baha'i commu- appellant may take the case directly to the nity may appeal from a decision of his higher authority.

IX. THE BOARD OF COUNSELLORS

The institution of the Boards of Counsellors was brought into being by the Universal House of Justice to extend into the future the specific functions of protection and propagation conferred upon the Hands of the Cause of God.

The members of these boards are appointed by the Universal House of Justice.

1. The term of office of a Counsellor, the number of Counsellors on each Board, and the boundaries of the zone in which each Board of Counsellors shall operate, shall be decided by the Universal House of Justice.

propagation of the Faith , the numbers of whose members shall be set by the Universal House of Justice . The members of these Auxiliary Boards shall serve under the direction of the Continental Board of Counsellors and shall act as their deputies , assistants and advisers.

1. The members of the Auxiliary Boards shall be appointed from among the believers of that zone by the Continental Board of Counsellors.

2. Each Auxiliary Board member shall be alloted a specific area in which to serve and, unless specifically deputized by the Counsellors, shall not function as a member of the Auxiliary Board outside that area.

2. A Counsellor functions as such only within his zone and should he move his residence out of the zone for which he is appointed he automatically relinquishes his appointment.

3. The rank and specific duties of a Counsellor render him ineligble for service on local or national administrative bodies. If elected to the Universal House of Justice he ceases to be a Counsellor.

3. An Auxiliary Board member is eligible for any elective office but if elected to an administrative post on a national or local level must decide whether to retain membership on the Board or accept the administrative post, since he may not serve in both capacities at the same time. If elected to the Universal House of Justice he ceases to be a member of the Auxiliary Board.

XI. AMENDMENT

This Constitution may be amended by decision of the Universal House ofJustice when the full membership is present.

The Hands of the Cause Amatu'l-Bahti Ru.l:ziyyih Khtinum and Paul Haney (to the right) with members of the Universal House of Justice elected at Riljvtin 1978. Left to right: Mr. 'A[(Nakhjavtin(, Mr. H. Borrah Kave/in, Mr. Amoz Gibson, Mr. Hushmand Fatheazam, Mr. Jan Semple, Dr. David S. Ruhe, Mr. Charles Wolcott, Mr. David Hofman, Mr. Hugh Chance. A reproduction ofone ofM ishkfn-Qalam's illuminated designs o f'The Greatest Name' forms the backdrop.

2. THE FOURTH INTERNATIONAL CONVENTION FOR THE ELECTION OF THE UNIVERSAL HOUSE OF JUSTICE Ri9van 1978

THIRTEEN Hands of the Cause of God , gift of Baha' u'llah, the refuge and hope of fifty-two members of twelve Continental mankind. Boards of Counsellors, and 474 members rep- 'You are privileged to vote for the Univerresenting 108 National Spiritual Assemblies sal House of Justice, the body that watches

gatheted at the World Centre of the Faith during the Ric;lvan Festival for the Fourth International Baha'i Convention. The nine members of the Universal House of Justice and the three Counsellors residing in the Holy Land were also present.

The delegates enjoyed three days of pilgrimage and prayers at the Shrines and Holy Places of the Faith, cast their votes in the election of the Universal House of Justice, saw and heard reports on the progress of the Faith during the first four years of the Five Year Plan, and participated in many hours of consultation on the means required for the complete achievement of the goals of the Plan.

In addition , the fifty-two Counsellors remained in the Holy Land for another five days for consultation with the thirteen Hands of the Cause and the three Counsellors who , with the remaining three Hands of the Cause 1 who were unable to be present, constitute the International Teaching Centre of the Faith.

The members of the Universal House of Justice also joined in the consultation.

over the destinies of the Faith of Baha'u'llah, the body that guides, protects, and encourages us as we steer our course to the Kingdom of God on earth .'

She concluded: 'How great, how sacred is the responsibility that confronts those who vote in this election, seeking help, guidance, and inspiration from Baha' u'llah.'

Then, as Ru9iyyih Khanum presided, the chief teller-Mr. Jameson Bond of Canada-began to call the roll of the 1,107 members of the 123 National Spiritual Assemblies in the Baha'i world.

As the delegates moved to the auditorium stage to cast their votes, the remaining delegates and visitors spontaneously applauded as the names of National Assemblies were called-in some cases with increased enthusiasm as particularly great achievements of the believers in some areas of the world were remembered, or particular hardships recalled.

Many of the delegates were dressed in the costumes of their homelands, and the total effect of the colourful procession was one of solemn dignity, great enthusiasm and joy, and

Saturday, 29 April

The delegates, who had previously enjoyed three days of prayers in the Shrines of the Faith and pilgrimage to many of its Holy Places, gathered in Haifa Auditorium for the election of the Universal House of Justice .

The Hand of the Cause of God Amatu'l-Baha Ru9iyyih Khanum, who presided, welcomed the delegates to the first session of the Convention and set the theme for the election with these words: 'World society is disintegrating before our eyes- political, social, economic, and religious systems alike- and the only refuge that remains for mankind is this

Dr. Adelbert Miihlschlegel , Enoch Olinga, l;lasan M. Balyiizi.

humble awareness of the importance of the election itself.

Fifteen of the 123 National Spiritual Assemblies , through circumstances beyond their control, were not able to be represented at the Cortvention.

The tellers cast their ballots, which had been sent by mail, as .t he roll was called. Nine National Assemblies had all of their members present: Canada, Denmark, Germany, fran, Italy, Portugal, Switzerland, the United Kingdom, and the United States.

Eleven others had eight members present, and twelve were represented by seven members.

The election process took all morning to complete. The tellers then retired to tabulate the results of the election.

Counsellor Thelma Khelgati of Western Africa (back row, centre) with delegates from Niger who participated in the fourth International Convention for the election ofthe Universal House of Justice; Rit;lvtin 1978. Left to right: Mrs . Doris Dejwakh, Mr. Moussa Kangai Kamaya, Mrs. Parvin Djoneidi, Mr. Hassane Adanou, Mr. Mohammad Djoneidi.

Early in the afternoon, the participants assembled at the construction site of the Seat of the Universal House of Justice-on the Arc of Mt. Carmel in the vicinity of the Shrine of the

since the role of the Universal House of Justice is to protect, enforce, and enact new laws for the world in the Name of Baha'u'llah. 'From this source (the House of

Justice) will come the
Bab and just above the .resting-places of the Justice that Baha'u'llah speaks of in His Writ-
Sister, Mother, and Brother of 'Abdu'l- ings,' she said, pointing out that today-when
Baha-for a solemn but joyous ceremony in the Administrative Order is still being built and
which a casket containing Dust from the the Faith is still attempting to spread itself
Shrines of the Bab and Baha' u'llah was placed throughout the world-we are enjoying the
in the structure by Amatu'l-Baha RuJ:ifyyih 'paternal and loving forebearance of the gui-
Khan um on behalf of the Universal House of dance and protection of the House of Justice.'
Justice. Then she added: 'But the day will come when it
The Hand of the Cause Dr. Ugo Giachery , will blaze with Justice! That will be the day of
who presided, pointed out to the delegates that the solution of all the problems of the world!'
it was 'something unique we are witnessing RuJ:iiyyih Khanum then unveiled a box ,
here', and he recalled how Shoghi Effendi, in which contained a silver casket (a gift to her
anticipation of the establishment of the Uni- from the Guardian) in which were sealed two
versal House of Justice, had called into exis- small boxes containing the Dust from the two
tence the International Baha'i Council. The Holy Shrines and a scroll written in English and
audience applauded warml y as Dr. Giachery Persian which described the contents of the
called to the front of the group Miss Ethel casket.
Revell , who with RuJ:ifyyih Khanum and Dr. As the assemblage quietly sang Alltih-u-
Giachery was a member of the original Council Abhti, RuJ:iiyyih Khanum-accompanied by
appointed by Shoghi Effendi. architect I:Iusayn Amanat and 'Aziz
Then RuJ:iiyyih Khanum established the Khabfrpur, the resident engineer for the contheme and purpose of the ceremony. She
struction-ascended a set of temporary steps
pointed out that, to her, the Shrine of Baha'u'- to a small niche which had been prepared in the
llah is a 'Wellspring of Peace' on the planet; building, high above the main entrance. With

that out of His Resting-Place pours a fountain of peace. 'But from this building will e manate the Laws of the Dispensation of Baha' u'll ah',

her own hands, she placed the casket in the niche, took up a trowel , and sealed it into place.

The ceremony was preceded and followed

Mr. Anthony Providence of St. Vincent, Windward Islands, addressing his fellow delegates during the fourth International Convention.

Partial view of the exhibit on display during the fourth International Convention.

Delegates from Japan who participated in the fourth International Convention for the election of the Universal House of Justice; Rit;ivan 1978. Left to right: Mr. Abbas Katirai, Mr. A. Moghbel, Mr. Yuzo Yamaguchi, Miss Nobuko lwakura, Mrs. Barbara Sims, Mr. Shigeyuki Hayashi.

by a programme of prayers and readings in Persian, English, Portuguese, Swahili, and French.

Immediately afterwards, the delegates assembled in the Pilgrim House courtyard, in the vicinity of the Shrine of the Bab, for the celebration of the Ninth Day of Ric;lvan. The Hand of the Cause Abu'l-Qasim Faizi presided over the programme. After readings and prayers in English, Arabic, French, Persian, and Spanish, the delegates and visitors-led by RuJ:ifyyih Khanum and Mr. Faizi-circumambulated the Shrine in which are entombed the earthly remains of the Bab, the 'Martyr-

Cause. Many told of difficulties the friends in their areas had met and overcome in their efforts to spread the Teachings and promote the work of the Cause.

Finally, at the close of the session, Mr. Haney called for the report of the tellers. The chief teller reported that 1,056 ballots had been received and 9,333 votes had been tabuat lated. Then, as he read the names of the nine men elected to the Universal House of Justice, each made his way to the stage to stand before the Convention. They were:

Mr. Ali Nakhjavanf

Mr. Hushmand

Fatheazam
Prophet and Herald' of the Faith of Bah- Mr. Amoz Gibson
a'u'llah, and of 'Abdu'l-Baha, the Centre of Mr. Ian Semple
Baha'u'llah's Covenant with mankind. Dr. David Ruhe
On Saturday evening, the delegates reas- Mr. David Hofman
sembled in Haifa Auditorium for an audio- Mr. Charles Wolcott
visual presentation on the state of the Five Mr. Hugh Chance
Year Plan. The Hand of the Cause William Mr. H. Borrah Kavelin
Sears presided and helped narrate an impres- The delegates stood in spontaneous
sive slide programme which recounted the applause, and after Mr. Nakhjavanf spoke a
manifold accomplishments of the Baha'fs of few words on behalf of the men of the House of
the world during the first four years of the Plan, Justice, the session closed with the delegates
and pointed the way to victories yet to be singing Allah-u-Abhti and Ya-Bahti'u'l-Abhti.
achieved. Consultation continued
in the afternoon ses-
In his closing remarks, Mr. Sears reminded sion, with the Hand of the Cause H . Collis
the Baha'fs that, although significant victories Featherstone presiding. He recalled the mornhad been achieved, there was still a 'consider- ing's
events with these words: 'Future generaable distance to go to win the kind of victory tions would love to have been present this
that would bring joy to the heart of Shoghi morning on the occasion of the election of the
Effendi and to the Universal House of Justice'. Universal House of Justice and the events we
He pointed out that final victory could be won were privileged to witness. As the outside
if each would dedicate himself to personal world sinks beneath a burden of trials and
transformation of his own spiritual life. tribulations, we are seeing the development of
the Cause of God in its resistless march toward
Sunday, 30 April victory.'
The Hand of the Cause Amatu'l-Baha The Sunday evening time was given over to
RuJ:if yyih Khanum opened the session by read- consultation between representatives of
ing the Universal House of Justice's message to National Assemblies and the Continental
the Convention. She was introduced by the Boards of Counsellors in

their respective
Hand of the Cause Paul Haney, who presided. zones. In addition,
National Assemblies con-
The House of Justice's message was distri- sulted among themselves and
with each
buted to all the delegates present and subse- other-as they did
throughout the Convenquently forwarded to all National Spiritual
tion-on the means for winning the final goals
Assemblies for dissemination by them to the of the Plan and on the
co-ordination of mutual
believers in their jurisdictions. activities and programmes.
Then Amatu'l-Baha RuJ:ifyyih Khanum
opened the Convention to the first of five con- Monday, 1 May
sultative sessions. She particularly called on The third day of the
Convention was entirely
the assembled delegates to recount some of the dedicated to consultation.
The Hand of the
stories of difficulty and trials suffered for the Cause John A. Robarts
presided at the morn-

Delegates from Ghana who participated in the fourth International Convention for the election of the Universal House of Justice; Rir;f,van 1978. Left to right: Mr. David Tanyi, Mr. Beattie Casely-Hayford, Mr. Philip Smith, Mr. Andrew Sagde, Miss Eleanor O'Callaghan, Mr. Yaw Asare, Mrs. Blanche Musah. Many delegates wore the costumes of their homelands.

Mr. Kawku Negble Attigah, a delegate from Togo.

Mr. Adrien Zanou Gnambode, a delegate from Benin.

ing session . He commented that 'a recurring
theme of the remarks of the delegates was the
recognition of the power of the Holy Spirit, and
the fact that it can and does assist us. This is the
power to which we can all turn and the assis-
tance will be given to complete our goals,' he
said, adding: 'Let us make this universal, divine
power our guide in directing our energies to the

their experiences and victories in the teaching work among various groups.

Tuesday, 2 May

The Hand of the Cause Dhikru'llah Khadem presided over the final consultative session of the Convention. He reminded the friends that Shoghi Effendi was delighted to be able to say

tasks before us. Only through clinging to this power of the Holy Spirit can we overcome our pronounce!' He told the deleown weaknesses and frailties, ignore the short- gates: 'We must respond to win the goals; we comings of others, and be led to ultimate vic- must teach ourselves and then teach others.
tory.' We have a grave responsibility .. . If we our-
The Hand of the Cause Dr. RaJ:imatullah selves arise and take the lead in the teaching
Muhajir presided at the afternoon consultative work, the friends will follow us.'
session. He invited the delegates to direct their In the closing address to the Convention , the
attention to the subject of mass conversion. Hand of the Cause Dr. Ugo Giachery summar-
He pointed out that 'We do not know when ized the events of the preceding days, and then
the Formative Age will give way to the Golden repeated the theme that had recurred through-
Age,' but that Shoghi Effendi once said that out the long sessions of the Convention: That
the efforts of the Baha'fs would 'herald the the members of the
National Spiritual Assemadvent of the Golden Age of the Faith of blies themselves had a responsibility to be an
Baha'u'llah.' Therefore, Dr. Muhajir said , the example of selfless devotion, of unremitting
Baha'fs can bring the Golden Age nearer by acitivity, of constant service to the Cause.
tireless and effective teaching among the He warned that the administrators of the
masses of humanity. Faith must not believe that administration
'This is the time for growing, for gaining alone would win the victories of the Five Year
numerical strength in the Cause. The time is Plan and of the Plans that would be unveiled in
ripe-it was always ripe, for this. The Master the future, and thereby hasten the advent of
said that humanity would enter the Faith in the Golden Age of humanity. ' We must have
troops.' passion for the Cause,' he said.
Dr. Muhajir called to the stage Baha'fs from In the afternoon , the participants assembled
several regions of the world , who discussed at Bahjf for the

celebration of the Twelfth Day

Silver box holding two containers of Dust from the Shrines of Bahti'u'lltih and the Bab which
was placed by the Hand of the Cause Amatu'l-Bahti Rul:ziyyih Khtinum in the new building
which will serve as the Seat of the Universal House of Justice.

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The Hands of the Cause and Counsellors gathered at Mazra'ih; May 1978.
Amatu'l-Bahti Ru/:iiyyih Khtinum is seen in the centre of the
second row .

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of Ric;lvan. The Hand of the Cause' Ali-Akbar Furlitan presided. The nearly 600 Baha'is were seated in a giant arc around the outer perimeter of the f:laram-i-Aqdas, facing the Shrine of Baha'u'llah, as prayers and readings were offered in Arabic, Spanish, English, Persian, and French.

the Continental Boards of Counsellors began a series of plenary and zonal sessions with the sixteen members of the International Teaching Centre who were present in the Holy Land.

The members of the Universal House of Jutice also attended the sessions.

The meetings were for the

purpose of discus-
Then, in solemn procession, Amatu'l-Baha sing the objectives of the Five Year Plan and
Ru!)fyyih Khanum and Mr. Furutan led the the development of the Institution of the
assemblage in humble circumambulation of Counsellors and their Auxiliary Boardsthe Shrine of Baha'u'llah, in Whose Name the including the use of assistants-in areas of
Convention had gathered, and for the concern such as the protection of the Faith and
advancement of Whose Cause their lives were the propagation of the Cause in years ahead.
dedicated. The zonal meetings dealt with points of more regional concern.
Wednesday-Sunday, 3-7 May On the final day, the Hands of the Cause and
After the National Spiritual Assembly Counsellors were received by the Universal
members began dispersing to their homes House of Justice at a farewell luncheon held at
throughout the world, the fifty-two members of Mazra'ih.

Mr. Alibe Mimba, a delegate from Surinam, having just cast his ballot, is invited by Amatu'l-
Bahti Ruf:dyyih Khtinum to pause for a photograph. Ruf:ifyyih Khanum had enjoyed Mr.
Mimba's hospitality during her visit to the Bush Negro communities of Surinam on her Green
Light Expedition in 1975.

3. THE HISTORIC SIGNIFICANCE OF THE ERECTION OF THE SEAT OF THE UNIVERSAL HOUSE OF JUSTICE

Address of the Hand of the Cause Paul Haney to the Baha'i International Teaching Conference in Merida, Yucatan, Mexico, February 4- 6, 1977

THE destiny of the Holy Land in relation to its splendour will have been disclosed before
our Faith, as every Baha'i knows, has been the eyes of all mankind'
.2
foretold in the sacred Writings of the prophets In referring to the International Archives
of old, in Tablets revealed by Baha'u'llah and building, standing in the shadow of the Shrine
'Abdu'l-Baha and in the writings of Shoghi of the Bab, Shoghi Effendi

told us that the
Effendi. completion of this edifice
would in turn herald
The fu lfilment of these prophecies and allu- the construction of several
other structures
sions began with the banishment of Baha'u'llah which would serve as the
administrative seats
and His arrival in 'Akka in 1868. Since that of the divinely ordained
institutions of the
historic event the spiritual heart and the nerve Faith at its World Centre.
He stated that these
centre of the Baha'i world has been located in edifices would be in the
shape of a far-flung arc
the Holy Land, first in 'Akka, and then in both and would surround the
resting-places of the
Haifa and 'Akka, following the transfer of the Greatest Holy Leaf, the
Purest Branch and the
remains of the Bab to Mount Carmel and their Holy Mother, and that
their completion would
interment in the bosom of that Holy Mountain. mark the culmination of
the development of
From the Holy Land, the world spiritual the world-wide,
divinely-appointed adminiscentre of the Faith since 1868, the Master, and
trative order of the Faith, and would fulfil the
later the Guardian, as the divinely-appointed glad tidings and promises
revealed by Baha'u'-
Centres of Baha'u'llah's Covenant, fostered Ilah in the Tablet of
Carmel.
and directed the spiritual and administrative It was the Tablet of
Carmel which generated
development of the Cause throughout the the spiritual impulse for
the rise and establish-
Baha'i world. ment of the Baha'i
international institutions in
During both the early and later years of his the Holy Land, a process
which Shoghi Effendi
ministry, Shoghi Effendi gradually disclosed to told us 'may be traced as
far back as the conthe believers the future evolution of the World cluding
years of the Heroic Age of the Faith,' 3
Centre and the glory of the divinely ordained and which will attain its
final consummation in
Institutions which would be established there. the Golden Age, 'through
the raising of the
In these successive and majestic messages the standard of the Most Great
Peace and the
beloved Guardian described the relationship emergence in the plenitude
of its power and

of these Institutions to the Shrines and Holy Places which had long comprised the world spiritual centre of the Faith . Of these the Shrine· of the Bab on Mount Carmel stands pre-eminent, surpassed only by the Tomb of Baha'u'llah in Bahji. The Guardian referred to the resting-place of the Bab as 'a focal centre of divine illumination and power' 1 which would, as the institutions comprising the World Administrative Centre of the future Baha'i Commonwealth became established, continue to flourish and expand 'until the full measure of

1 Shoghi Effendi, God Passes By, p. 277.

2 ibid.

3 Shoghi Effendi, Messages to the Balun World 1950-1957, pp. 74-75 .

• ibid.

lishment of the supreme edifice of the Universal House of Justice.

Let us attempt to understand, through these majestic words of our beloved Guardian, the extent of the blessing conferred upon the entire world through the establishment of the Universal House of Justice, and particularly the supreme Centre to which the following institution which the Baha'is of the world are now called upon to build . In explaining the significance of the Tablet of Carmel as the charter for the establishment of the Universal

glory of the focal centre of the agencies constituting the World Order of Baha'u'llah. The final establishment of this seat of the future Baha'i World Commonwealth will,' he told us, 'signalize at once the proclamation of the sovereignty of the Founder of our Faith and the advent of the Kingdom of the Father .. .'4 Thus it was the Tablet of Carmel which is the charter for the development of the institutions of the Faith at its World Centre, including the establishment of the Universal House of Justice. Let us attempt to understand, through these majestic words of our beloved Guardian, the extent of the blessing conferred upon the entire world through the establishment of the Universal House of Justice, and particularly the supreme Centre to which the following institution which the Baha'is of the world are now called upon to build . In explaining the significance of the Tablet of Carmel as the charter for the establishment of the Universal

Vivifier of mouldering bones and the Source of infinite grace and bounty . It stands as the emblem symbolizing the basic unity of all nations, governments and peoples, and as the seat of sovereignty and the dawningplace of both spiritual and temporal power. It is the significance of the seat of that mighty institution which the Baha'is of the world are now must turn and the focal point which will mircalled upon to build . In explaining the ror forth the effulgent splendours of the Kingdom of God, the Almighty, upon all regions. It is

the fountainhead of divine civi-
House of Justice, Shoghi Effendi stated that: lization, the
fairest, the noblest fruit of the
'In this great Tablet (of Carmel) which Baha'i
Revelation-a civilization whose
unveils divine mysteries and heralds the effects will,
during the third, the Golden Age
establishment of two mighty, majestic and of the Baha'i
Dispensation and in the course
momentous undertakings . .. the Spiritual of the future
Dispensations, become clearly
and Administrative World Centres of the manifest, and
whose bountiful outpourings
Faith ... Baha'u'llah refers to an "Ark," will, like unto a
torrential flood, burst forth
whose dwellers are the men of the Supreme upon all mankind.'
3
House of Justice, which in conformity with And in other
passages referring to the time
the exact provisions of the Will and Testa- when the Supreme
Institution of the House of
ment of the Centre of the Mighty Covenant Justice would be
established and function from
is the body which should legislate on laws not the Holy Land,
Shoghi Effendi told us that:
explicitly revealed in the Text. In this dis- 'Through it the
pillars of the Faith on this
pensation, these laws are destined to flow earth will be
firmly established and its hidfrom this Holy Mountain, even as in the
den powers be revealed, its signs shine forth,
Mosaic Dispensation, the law of God was pro- its banners be
unfurled and its light be shed
mulgated from Zion. The "sailing of the Ark" upon all peoples.'
... 'Then will be unveiled
of His laws is a reference to the establishment before our eyes
the inauguration of an era
of the Universal House of Justice, . . .' 1 the like of which
has never been witnessed in
In another passage the Guardian referred to past ages.' ...
'Then will the throne of
the Supreme Body of the House of Justice as Bah:i'u'llah's
sovereignty be founded in the
'the dome of the Edifice' (of the Administra- promised land
and the scales of justice be
tive Order of the Faith) that would have to be raised on high.
Then will the banner of the
raised 'on its prescribed site on the slopes of the independence of

the Faith be unfurled, and
divine Vineyard, the "Mountain of the Lord', His Most Great
Law be unveiled and rivers
to adorn the institutions of God's New Order of laws and
ordinances stream forth from
with this crown of high distinction'. 2 this snow-white
spot with all-conquering
Therefore the construction of the building power and
awe-inspiring majesty, the like of
which will be the seat of the House of Justice on which past ages
have never seen. Then will
Mount Carmel is really an instruction, a com- appear the truth
of what was revealed by the
mand, from our beloved Guardian, as well as Tongue of
Grandeur. " Call out to Zion, 0
from the House of Justice, to which all of us, Carmel, and
announce the joyful tidings: He
the Baha'is of the world, must respond, and in that was hidden
from mortal eyes is come.
so doing hasten the dawn of that glorious era so His
all-conquering sovereignty is manifest.
clearly foreshadowed in these majestic pas- His
all-encompassing splendour is revealed
sages from the writings of Shoghi Effendi: . .. 0 Carmel .
. . well is it with him that
'This World Administrative Centre of the circleth around
thee, that proclaimeth the
Baha'i community constitutes the pivot of revelation of thy
glory, and recounteth that
the New World Order of Him Who is the which the bounty of
the Lord, thy God, hath
showered upon thee" .' 4

Shoghi Effendi, Message to the Baha'is of Persia, Naw-Ruz l ibid.
1955. ' Shoghi Effendi,
Message to the BaM'is of Persia, 27
ibid. November 1929.

4. THE CONSTRUCTION OF THE BUILDING FOR THE SEAT OF THE UNIVERSAL HOUSE OF JUSTICE

The Greatest Single Undertaking of the Five Year Plan

The Hand of the Cause Amatu'l-Baha RulJJyyih Khdnum is seen placing the casket containing Dust from the Holy Shrines of the Faith in a niche above the front entrance ofthe Seat ofthe Universal House ofJustice, in the outer wall of the council chamber during the International Convention on

29April1978. Assisting her are architect Jjusayn Amanat, right, and 'Aziz Khabfrpur, the resident engineer for the building's construction.

In Chiampo, Italy sections of the fluted columns are viewed by, left to right, Sohrab Youssefian, ljusayn Amanat, 'Aziz Khabfrpur and G. B. Danda, director of Industria dei Marmi Vicentini. Fifty-eight columns in the Corinthian style are used in the building and were carved by master craftsmen of Chiampo.

A view of part of the entablature. White Pentelikon marble from Greece, also known as 'Caesar's white', is used in the structure. Pentelikon marble was used in the building of the Parthenon.

Each column is 10.80 metres high and is adorned with a capital ornamented by a triple row of acanthus leaves.

'It is now both necessary and possible to initiate construction of a building that will not only serve the practical needs of a steadily consolidating administrative centre but will, for centuries to come, stand as a visible expression of the majesty of the divinely ordained institutions of the Administrative Order of Baha'u'llah,' the Universal House of Justice announced to the Baha'fs of the world on 5 June 197 5.

On 17 June 1975 the House of Justice

UNIVERSAL HOUSE OF JUSTICE AT COST JUST OVER TWO MILLION DOLLARS STOP FIRST SHIPMENT FINISHED MARBLE DELIVERED SITE

By March 1978 construction had reached the level of the floor immediately above the council chamber and more than 2,200 tons of finished carved marble had been delivered to the site. A contract was signed with a French firm for placing the marble on

the building
cabled: after the completion of the
concrete shell.
Exterior concrete construction was completed
JOYFULLY ANNOUNCE COMMENCEMENT
EXCAVATION SITE UNIVERSAL HOUSE JUSTICE by April 1979 except for
the entablature , main
BUILDING ARC MOUNT CARMEL STOP CON- staircase and the annex to
the lower basement.
TRACT ENTAILS REMOVAL FORTY THOUSAND The placing of the marble
to sheathe the main
CUBIC METRES ROCK AND EARTH AT COST structure and the erection
of all columns and
APPROXIMATELY TWO HUNDRED THOUSAND
DOLLARS STOP INVITE ALL BELIEVERS CONTRI-
capitals is now completed and the placing of
BUTE UNSTINTINGLY BUILDING FUND UNIN- the entablature marble has
commenced.
TERRUPTED PROGRESS HISTORIC UNDERTAK- Interior finishing work has
begun and fabrica-
ING , tion of doors and windows
in Italian walnut, as
and on 10 January 1977: well as the plaster
elements for cornices, mould-
JOYFULLY ANNOUNCE SIGNATURE AGREEMENT ings and domed ceilings, is
proceeding at sup-
GENERAL CONTRACTOR FOR ERECTION SEAT pliers' factories in Italy.

The site of the Seat of the Universal House of Justice on the slopes of Mt. Carmel as it
appeared when excavation commenced on 17 June 1975.

When this photograph was
taken on I 7 February I 977
the first concrete footings were
being poured.

In June I 977 the walls were
being constructed for the
upper and lower basements
(looking eastward).

Pouring concrete for the
foundation; I 0 June 1977.

Pouring the concrete floor of
the lower basement;

29 June 1977.

A northward view shows the walls of the upper basement in place; 5 July 1977.

Pouring the central columns which support the dome as well as, in part, the council chamber; 15 July 1977.

Further progress in construction of upper and lower basements; 31August1977.

.... . - ,,..- '
,
..
~

The first slab of the outer perimeter at the ground floor level as it appeared on 12 October 1977.

The upper and lower basements; 26 November 1977.

The main staircase leading from the grand concourse to the council chamber floor as it appeared on 8 January 1978.

Pouring concrete on the council chamber level of the building; 16 January 1978.

Forms for the walls of the third floor are seen in place on 24 March 1978.

The third floor walls were completed when this photograph was taken on 12 April 1978.

View of some of the delegates

to the fourth International Convention who gathered on 29 April 1978 for the ceremony during which the Hand of the Cause Amatu'l-Bahti Rul:zfyyih Khanum placed in a niche in the outer wall of the council chamber a casket containing Dust from the Holy Shrines.

By 30 June 1978 progress had been made toward constructing the roof and the octagon of the dome.

The first piece of marble, a pilaster base, is seen being lifted into place; 31July1978.

This view of the construction, taken from the International Archives building, shows the progress as of 4 October 1978.

Part of the marble cladding and a section of a column are seen in this view showing the advancement made as of 24 October 1978. ·

By 30 November 1978 additional cladding had been affixed and the columns along the east side of the building had begun to rise, section by section.

The columns and capitals on the east and north sides as they appeared on 13 December 1978.

By 24 January 1979 all the columns on the north and east sides had been placed and forms prepared for pouring

supports for the entablature.

A pre-cast coffered soffit is seen being hoisted into position; 3 May 1978.

5. A TRIBUTE BY CHIAMP0 1

A stirring and poignant chapter in the history ofthe erection ofthe Seat ofthe Universal House of Justice-the mighty Centre from which God's Law shall go forth to unite and perfect mankind-was written not at the World Centre of the Faith, but in the village of Chiampo, Italy, where the marble for the new building was carved by the remnant of a dwindling race of master workmen in the white stone which has quickened man's senses for aeons.

ON 4 July 1979, the Mayor of the city of Chiampo, Italy , wrote an unusual letter. Addressed to the resident engineer in charge of the construction of the new building for the Seat of the Universal House of Justice, the letter said, in part:

'I have the honour to be the Mayor of Chiampo-that is, of the town which, through the Industria dei Marmi Vicentini, has had the privilege of carving the marble for the Seat of the Universal House of Justice , Baha'i World Centre, Haifa.

'In remembrance of this work, my Administration has asked-and obtained permission of the Industria dei Marmi Vicentini-for a duplicate of one of the columns, to be erected in economy and local resources had offered for over two millennia. Over the years the school trained hundreds of young people in design , pottery, the history of art, and the working of marble. The school no longer exists, and only its last pupils remain in Chiampo, 'heirs to the splendid and ancient art which now-unhappily-is perhaps dying out in our area.'

The booklet continues: 'However, the comprivilege of carving the marble for the Seat of petence, virtuosity, and dedication of these last stonecutters are gifts still recognized, appreciated, and sought after in the world-and it is thanks to them that today, on Mount Carmel, in Haifa, Israel, is rising the "Parthenon of Chiampo".'

The document

then describes the station and
our main square in witness of the ingenuity, the
art, and workmanship of our valley, and also in
memory of a work of art and a Faith that will
live for centuries for the peace and brother-
hood of the human race ... .'

The Mayor's letter added that he and the
citizens of Chiampo hope that their contribu-
tion of the column on 17 June 1979.

The booklet is a remarkable document. It
relates the history of the stonecutters of
Chiampo-the origins of which are 'lost in the
mists of time', and tells how son succeeded
father in the 'noble profession' almost as a
religious vocation, and the valley 'rang with the
sweet song of hammers and chisels' as
stonecutting became a ' notable and charac-
teristic source of life, riches, and art for the
people of Chiampo'.

In 1904, the town of Chiampo helped estab-
lish a local School for the Arts and Professions
in an attempt to direct some of the local young
the role of the
Universal House of Justice and
explains some
of the history and principles of
the Faith,
adding: 'And so, in the way of all
civilized
peoples of the world, and in witness of
their own
ideals, they wanted to enrich the
earth by the
construction of a monumental
edifice in
marble-a project almost anachtion to the beauty and perfection of the new
ronistic in an era when the protagonists of
building will not be forgotten. And he enclosed
a booklet that the city published for the dedica-
building and
architecture are cement, iron ,
aluminium, a
nd glass.'
The building
is compared with the Parth-
enon (it is
larger and more beautiful), and
recalls 'a
similar edifice, in Ionic style and with
smaller
dimensions' which was built in Haifa in
1957 also by
lndustria dei Marmi Vicentini-a
reference to
the Baha'i International Archives
building,
erected by Shoghi Effendi as the first
of the great
Institutions of the Administrative
World Centre
to be placed around the Arc on
the face of
Mt. Carmel.

The booklet
notes that although 2,000
workers laboured
for fifteen years to build the
Parthenon, the
2,400 cubic metres (about
9,600 metric

tons) of marble for the Seat of the
people into the one activity which the local Universal
House of Justice were cut, shaped,
1 Adapted from Baha'(Internatio11a/ News Service, Bulletin and carved by
twenty workmen in only 26
No. 102, 31August1979. months- 'a prodigy
made possible by the use

of machines alongside manual work' in all of columns of the building in
Haifa-identical in
the geometrically-designed pieces. It points material and
execution-should be put in the
out, however, that painstaking hand carving by centre of the square in
witness of the flourishtrue artists was necessary on many of the ing
art of our region and as an example and a
pieces-the capitals, entablature, and cornices warning to the younger
generations, so that
'where the marble cutting and relief work had they would not abandon an
ancient and glorito recreate the magic play of light and chiaros- ous
tradition.'
curo which is so enchanting in ancient build- A parchment scroll was
inserted into the
ings'. column as it was erected,
explaining the pur-
Then the booklet points out the reason for pose for its existence and
giving the names of
erecting a duplicate of one of the columns in all of the workmen who
participated in the
the main public square of Chiampo: 'admirable collaboration'
between the people
The workmen realized that there was a dis- of Chiampo and the Baha'i
World Centre.
tinct danger, because so few fine marble struc- The booklet contains a
long poem, of forty
tures are being built today, that in Chiampo stanzas, written in the
dialect of the Veneto by
itself 'of such great dedication and demon- one of the marble-workers,
Giulio Piazza.
strated executive skill there would remain only Some excerpts in both the
original language
the memory, inevitably destined to fade with and in a somewhat literal
translation are set out
the passing of time. The marble workers, to below:
avoid this, decided that a sample of one of the

'La xe la vera storia 'This is the true story
de on tempio tanto caro of a very rare temple,

on laoro cuss{ raro of such a dear one
che lo devo racontar . ... that I want to tell you of it. . . .
'Sto gran capolavoro This great masterpiece
che xe sta Jato a Ciampa which was made in Chiampo
i lo ga Jato artisi was shaped by artists
ancor de vecio stampo. of the good old kind.
Che ga Jato 'sto laora This work was done
xe sta tanta brava gente by many good people
e gh'e mancii poco and they would have done it
che i lo fassa anca par gnente. for nothing.
Dire come l'e sta Jato There is only one way
ghe xe solo 'na solusion to say how it has been done:
no l'e sta Jato par intaresso, Not for profit was it done,
ma solo per passion . ... but only for love ... .
A stemo completando We are now completing
on laoro grande e belo a great and beautiful work
e tuto sarii messo which will be raised
sul bet monte Carmelo. on beautiful Mount Carmel.
Xe scrito so la Bibia, It is written in the Bible
e non la xe legenda, -and it is not a fablech'el sarii de Dio
that it will be
la so grande tenda . . . . ' the Great Tent of God . . . .'

(Translated from the booklet 'Una Colonna,
Una Storia' ['A Column, A Story'] published in
June 1979 by the town of Chiampo, Italy)

The Ita lian firm of lndustria dei Marmi Vicentini in the spring of 1978 published an impressive eight-page brochure designed to acquaint potential customers with the quality of their work in architectural marble. The entire booklet is devoted to the new Seat of the Universal House of Justice .

In many impressive pictures and rn accurately-written passages, the firm tells of the history of the Faith, the role of the Universal House of Justice, and gives some details of the design of the building itself.

They point out that their quarries will proimpressive eight-page brochure designed to vide 85,000 cubic feet of 'Caesar's White' marble of Pentelikon quality, the same marble that was used in the Parthenon in Athens. They further point out that the Parthenon has forty-six columns each 31.5 feet high , while the new Seat of the Universal House of Justice has 'A peristyle of fifty-eight columns, each thirtythree feet high ... decorated with magnificient entablatures and surmounted by a great dome.'

Booklet published by the town of Chiampo, Italy to commemorate the erection in the main
public square of a duplicate of one of the columns which grace the new building for the Seat of
the Universal House of Justice.

II

THE HANDS OF THE CAUSE OF GOD

1. THE HANDS OF THE CAUSE OF GOD AND THE EXTENSION OF THEIR FUNCTIONS INTO THE FUTURE

A. THE RULERS AND THE LEARNED

IN every society and community of human beings there are those who are revered for their learning and wisdom, and there are those who exercise no governing authority over the believers, are accorded an exalted rank which enables them to exert their benefilative and governing influence over all parts of the community. Commenting on this feature of the Baha'i Administrative Order, the Universal House of Justice wrote in its message of 24 April 1972:

> The existence of institutions of such exalted rank, comprising individuals who play such a vital role , who yet have no legislative, administrative or judicial authority, and are entirely devoid of priestly functions or the right to make authoritative interpretations , is a feature of Baha'i administration unparalleled in the religions of the past . . .

Developing this theme, the Universal House of Justice referred in that same message to a letter written on behalf of

the Guardian on 14 March
the Baha'i community. 1927, to the
Spiritual Assembly of Istanbul, in
In the Kitab-i-'Ahd (The Book of the which he expounded the
Baha'i principle of
Covenant) Baha'u'llah wrote, Blessed are the action by majority
vote. In this letter Shoghi
rulers and the learned in Bahli. The Guardian, Effendi points out
how, in the past, it was cerinterpreting this passage, stated on 4
tain individuals who 'accounted themselves as
November 1931: superior in knowledge
and elevated in posi-
In this holy cycle the 'learned' are, on the one hand tion' who caused
division, and that it was those
the Hands of the Cause of God , and , on the other, the ' who pretended to be
the most distinguished of
teachers and diffusers of His teachings who do not all' who 'always
proved themselves to be the
rank as Hands, but who have atta ined an eminent source of
contention'. He praises God that
position in the teaching work. As to the ' rulers' they Baha'u' llah had
withdrawn authority from 'the
refer to the members of the Local, National and unyielding and
dictatorial views of the learned
International Houses of Justice . The duties of each of and the wise',
rejected the assertions of indithese souls will be determined in the future.
(Transviduals, even though recognized as the most
lated from the Persian.)
accomplished and learned among men, as
Since those words were written the Baha'i authoritative criteria,
and 'ordained that all
Administrative Order has developed rapidly matters be referred
to authorized centres and
and is now functioning throughout the world. assemblies' . Thus
the institutions of the
Under the supreme authority of the revealed learned in the Baha'i
Faith, while invested with
Law of God the Baha'i community is governed high rank and
exercising invaluable moral
by its elected institutions: Local and National authority and
influence, have no executive

power other than in the direction of their own contemplate its adm
inistrative structure uninstitutions.
influenced by concepts from past ages, will the vital
The difficulty of establishing a clear under- interdependence of the

'rulers' and 'learned' in the
standing of this administrative concept, new in Faith be properly
understood, and the inestimable
the history of religion, is reflected in the con- value of their
interaction be fully recognised.
cluding passage of the message of the Univer- Only now, as
these two arms of the worldsal House of Justice, of 24 April 1972, quoted
embracing system of Baha'u'llah begin to funcabove:
tion in their separate but complementary roles
... The newness and uniquen ess of this concept towards a common
achievement, are intimamake it difficult to grasp; only as the Baha'i commu-
tions caught of the divine beneficence of that
nity grows and the believers are increasingly able to system.

B. THE HANDS OF THE CAUSE OF GOD

Baha'u'llah Himself created the institution . .. The Hands oft
he Cause of God must elect from
of the Hands of the Cause and appointed a few their own number
nine persons that shall at all times
of His followers to serve Him as Hands in His be occupied in the
important services in the work of
the Guardian of the Cause of God. The election of
own lifetime. In the Tablet of the World He
these nine must be carried either unanimously or by
refers to the Hands of the Cause in words
majority from the company of the Hands of the Cause
descriptive of the station of service to which of God and these,
whether unanimously or by a
they are called: majority vote, must
give their assent to the choice of
Light and glory, greeting and praise be upon the the one whom the
Guardian of the Cause of God hath
Hands of His Cause through whom the light of for- chosen as his
successor ...
titude hath shone forth and the truth hath been estab- 0 friends! The
Hands of the Cause of God must be
lished that the authority to choose rests with God, the nominated and
appointed by the Guardian of the
Powerful, the Mighty, the Unconstrained, through Cause of God. All
must be under his shadow and obey
whom the ocean of bounty hath surged and the fra - his command . ...
grance of the gracious favours of God, the Lord of The obligations
of the Hands of the Cause of God
mankind, hath been diffused. We beseech are to diffuse the
Divine Fragrances, to edify the souls
Him-Exalted is He-to shield them through the power of men, to promote
learning, to improve the character

of His hosts, to protect them through the potency of
His dominion and to aid them through His indomitable strength which prevaileth over all created things.
Sovereignty is God's, the Creator of the heavens and
the Lord of the Kingdom of Names.

The Will and Testament of 'Abdu'l-Baha
contains many references to the Hands of the
Cause, including explicit definitions of their
station and functions , as well as various admonitions addressed to them:

Salutation and praise, blessing and glory rest . .. upon
face of the earth may become heavenly, that contenFragrances, declared His Proofs,
proclaimed His Faith, published abroad His Law,
detached themselves from all things but Him, stood
for righteousness in this world, and kindled the Fire of
the Love of God in the very hearts and souls of His

'Abdu'l-Baha did not Himself appoint any
servants; ... the Hands of the Cause of God must be
additional Hands of the Cause. He did, however
ever, refer to certain outstanding teachers of
Cause of God cast him out from the congregation of
the people of Bahci and in no wise accept any excuse
from him . ..

Faith, Shoghi Effendi

designated certain outstanding Baha'is as

be, at all times and under all conditions, sanctified and detached from earthly things.
They must manifest the fear of God by their conduct, their manners, their deeds and their words. This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavour to the utmost of their ability to diffuse the sweet savours of God, and to guide al/ the peoples of the world, for it is the light of Divine Guidance that causeth all the universe to be illumined. To disregard, though it be for a moment, this absolute command which is binding upon everyone, is in no wise permilled, that the surthe Hands of the Cause of God that have diffused widely the Divine tion and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home.

'Abdu'l-Baha did not Himself appoint any additional Hands of the Cause. He did, however, refer to certain outstanding teachers of the Faith as Hands.
During the first three decades of his ministry as Guardian of the Faith, Shoghi Effendi designated certain outstanding Baha'is as tion of the

Faith, to act as the 'assistants, deputies and advisers' of the Hands of that continent.

Hands posthumously. Then, in December 1951, he raised twelve living believers to this exalted rank, a development of the Administrative Order which thrilled the entire Baha'i world . In February 1952 he appointed a further seven, and in 1957 eight more, bringing the total number to twenty-seven.' In these brief six years the Guardian not only established this institution on a firm foundation throughout the world, with a body of four Hands of the Cause residing in the Holy Land to act as the liaison between himself and the Hands in each continent, but he brought into being in each continent two Auxiliary Boards, one for the protection and one for the propaga-

The epic story of how in November 1957, the Hands of the Cause of God, called by the Guardian the 'Chief Stewards of Baha'u'llah's embryonic World Commonwealth', rallied the grief-stricken and stunned Baha'is of the world, guided them to the victorious accomplishment of the Ten Year Crusade which he had launched, and convened the members of the National Spiritual Assemblies for the first election of the Universal House of Justice in April 1963, has been told in befitting detail in Volume XIII of this publication.

C. THE CONTINENTAL BOARDS OF COUNSELLORS

The establishment of the Universal House of Justice as the supreme and central institution of the Faith to which all must turn.

Justice in 1963 ushered in a new phase in the evolution of the institution of the Hands of the Cause. In October 1963 the House of Justice decided 'that there is no way to appoint or legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi'. Therefore, among the first questions which it was

That same message announced increases in the number of the members of the Auxiliary Boards for propagation in every continent, and the Hands were requested to appoint one or more members of each Auxiliary Board to act in an executive capacity on their behalf and in

necessary for it then to consider were the man- the name of each Hand, for the direction of the
ner in which the institution of the Hands of the work of the Boards. The message continued:
Cause was to continue to perform its appointed The exalted rank and specific functions of the Hands
functions, the relationship which should exist of the Cause of God make it inappropriate for them
between the House of Justice and the Hands of to be elected or appointed to administrative instituthe Cause, and how the indispensable func- tions, or to be elected as delegates to national
contions of the Hands of the Cause could be ventions. Furthermore, it is their desire and the
extended into the future, since, according to desire of the House of Justice that they be free to
devote their entire energies to the vitally important
the text of the Will and Testament of 'Abdu'lduties conferred upon them in the Holy Writings.
Baha, The Hands of the Cause of God must be
nominated and appointed by the Guardian of At the same time the House of Justice
the Cause of God. confirmed the
request of the Hands of the
Following consultation with a conclave of Cause that,
henceforth, members of the Auxilthe Hands in October- November 1964, the iary Boards should be freed from administra-
Universal House of Justice announced to the tive
responsibilities, including service on combelievers in its message of November 1964 the mittees and as delegates to conventions.
following decisions: On 21 June 1968 the House of Justice
announced by cable to the Baha'i world the
There is no way to appoint, or to legislate to make it decision to establish eleven Continental
possible to appoint, Hands of the Cause of God.
Boards of Counsellors for the protection and
Responsibility for decisions on matters of general propagation
of the Faith and , in a written mespolicy affecting the institution of the
Hands of the sage issued on 24 June, outlined in detail the
Cause, which was formerly exercised by the beloved nature and scope of this action. Because of its
Guardian, now devolves upon the Universal House great significance to the evolution of the
See 'The Instituiion of the Hands oft he Cause of God', The Administrative Order, the entire text of this
Baha '{ World, vol. Xlll, p. 334. message is
quoted:

The Continental Board of Counsellors for Australasia; January 1977. Left to right: Mr. Owen Battrick, Dr. Peter Khan, Miss Thelma Perks, Mr. Suhayl 'Ala'(, Miss Violet Hoehnke, Mr. Howard Harwood.

The Continental Board of Counsellors for Central America; March 1977. Seated, left to right: Mr. Artemus Lamb, Mrs. Carmen de Burafato, Dr. Hidayatu'llah Al:tmadfyyih. Standing, left to right: Mr. Rowland Estall, Mr. Alfred Osborne, Mr. Paul Lucas.

The Continental Board of Counsellors for North America; October 1976. Left to right: Mr. Lloyd Gardner, Dr. Sarah M. Pereira, Mrs. Velma Sherrill, Miss Edna True, Mr. Angus Cowan.

THE WORLD ORDER OF BAHA'U'LLAH

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The majestic unfoldment of Baha'u'llah's world-redeeming administrative system has been marked by the successive establishment of the various institutions and agencies wh ich constitute the framework of that divinely-created Order. Thus, more than a quarter-of-a-century after the emergence of th e first National Spiritual Assemblies of the Baha'i world the institution of the Hands of the Cause of God was formally established, with the appointment by the beloved Guardian, in conformity with the provisions of 'Abdu'l-Baha's Will and Testament, of the first contingent of these high-ranking officers of the Faith.

Following the passing of the Guard ian of the Cause laborating with Nationa l Spiritual Assemblies, and keeping the Hands of the Cause and the Universal House of Justice in formed concerning the conditions of the Cause in their areas.

Initially eleven Boards of Counsellors have been appointed, one for each of the following areas:

Northwestern Africa, Central and East Africa, Southern Africa, North America, Central America, South America, Western Asia, Southeastern Asia, Northeastern Asia, Australasia and Europe.

The members of these Boards of Counsellors will serve for a term, or terms, the length of which will be determined and anno unced at a later date, and while

of God, it fell to the House of Justice to devise a way, serving in this capacity, will not be eligible for memwithin the Administrative Order, of developing 'the bership on nationa l or loca l administrative bodies.
institution of the Hands of the Cause with a view to One member of each Continental Board of Counselextension into the future of its appointed functions of lors has been designated as Trustee of the Continenprotection and propagation', and this was made a tal Fund for its area .
goal of the Nine Year Plan. Much thought and study The Auxiliary Boards for protection and propagahas been given to the question over the past four tion will henceforth report to the Continental Boards
years, and the texts have been collected and of Counsellors who will appoint or replace members
reviewed. During the last two months, th is goal, as of the Auxiliary Boards as circumstances may
announced in our cable to the National Conventions, require. Such appointments and replacements as
has been the object of prolonged and prayerful con- may be necessary in the initial stages will take place
sultation between the Universa l House of Justice and after consultation with the Hand or Hands previthe Hands of the Cause of God. All this made evident ously assigned to the continent or zone.
the framework withi n which this goa l was to be The Hands of the Cause of God have the prerogaachieved, namely:
tive and obligation to consult with the Continental
The Universal House of Justice sees no way in Boards of Counsellors and National Spiritual
which additional Hands of the Cause of God can Assemblies on any subject which, in their view,
be appointed. affects the interests
of the Cause. The Hands residing
in the Holy Land will act as liaison between the
The absence of the Guardian of the Faith brought Universal House of Justice and the Continental
about an entirely new relationship between the Boards of Counsellors, and will also assist the Uni-
Universal House of Justice and the Hands of the versal House of Justice in setting up, at a propitious
Cause and called for the progressive unfoldm ent time , an international teaching centre in the Holy
by the Universal House of Justice of the manner in Land, as anticipated in the Guardian's writings.
which the Hands of the Cause would carry out The Hands of the Cause of God are one of the
their divinely-conferred functions of protection most precious assets the Baha'i world possesses.
and propagation. Released from
administration of the Auxiliary

Whatever new development or institution is initiated should come into operation as soon as possible in order to reinforce and supplement the work of th~ Hands of the Cause while at the same time taking full advantage of the opportunity of having the Hands themselves assist in launching and guiding the new procedures.

Any such institution must grow and operate in harmony with the principles governing the functioning of the Hands of the Cause in the areas in which they reside, they will operate increasingly on an intercontinental level, a factor which will lend tremendous impetus to the diffusion throughout the Baha'i world of the spiritual inspiration channelled through them-the Chief Stewards of Baha'u'llah's embryonic World Commonwealth.

With joyful hearts we proclaim this further unfoldment of the Administrative Order of Baha'u'llah and join our prayers to those of the friends throughout the East and the West that Baha'u'llah may continue to shower His confirmations upon the servants in the safeguarding and promotion of His Faith.

A clarification of the status of Counsellors

Boards, they will be able to concentrate their energies on the more primary responsibilities of general protection and propagation, 'preservation of the spiritual health of the Baha'i communities' and 'the vitality of the faith' of the Baha'is throughout the world. The House of Justice will call upon them to undertake special missions on its behalf, to represent it on both Baha'i and other occasions and to keep it informed of the welfare of the Cause. While the Hands of the Cause will, naturally, have special concern for the affairs of the Cause in the areas in which they reside, they will operate increasingly on an intercontinental level, a factor which will lend tremendous impetus to the diffusion throughout the Baha'i world of the spiritual inspiration channelled through them-the Chief Stewards of Baha'u'llah's embryonic World Commonwealth.

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of God.

In the light of these considerations the Universal House of Justice decided, as announced in its recent cable, to establish Continental Boards of Counsellors for the protection and propagation of the Faith. Their duties will include directing the Auxiliary Boards in their respective areas, consulting and collaborating with the Auxiliary Board members to appoint assistants, whose duties would be to activate and encourage Local Spiritual Assemblies, to call the attention of Local Spiritual Assemblies to the importance of regular meetings, to encourage local communities to gather for Nineteen Day Feasts a

nd Holy Days, to he lp
and their re lationship to National Spiritual deepen their
fellow-believers' understanding
Assemblies was made by the House of Justice of th e teachings ,
and genera lly to assist the
in a letter to a National Spiritual Assembly in A uxi li ary Board
me mbe rs in the d ischarge of
May 1975: their duties. T he
adv ice, at that time, was to
... (it) must be one of warm and active collabora- proceed graduall y
with this new step so that
tion, a full sharing in the excitement and the chal- ex perie nce could
indicate the most effective
lenge of the teaching work and the establishment of manner of its
operation. Since then, as a result
living and growing Baha'i communities . . . While the
of the proven value of this expanded service,
role of the Co unsellors is normally to adv ise, encourappo intm ents of assis
ta nts in each zone have
age and reinfo rce, and they have no legislative or
administrative authority, they nevertheless occupy a been steadily and
rapidly a ugme nted. The le tra nk superi or to that of the National Assembly
or its ter of 8 June 1973 stated that 'believers can
members and each individual Counsellor is a high serve at the same
time both as assistants to
officer of the Faith entitled to the respect, honour A uxi liary Board
members a nd on administraand courtesy due to his ra nk. Each country which is
tive institutions'.
privileged to have a resident Counsellor should prize Adjustments to
the number of Continental
that privilege. Each National Assembly which has a Boards of
Counsellors are made as the Univer-
Counsell or at hand for frequent consultations sal House of Justice
deems necessary, entailing
should, without relinquishing any portion of its
adjustments to zones assig ned to th e Boards, to
divinely assigned authority, call upon him often for
the number of Counsellors and to the numbers
his views and accord great weight to his advice.
of A uxiliary Boards a nd A uxiliary Board
On 8 .Tune 1973 a further directive was sent me mbers. 1 Thus th e
institution operates a t all
to the Continental Boards of Co unsellors levels throughout
the world, reaching into the
which answered the need discussed by the basic structure of
local community life and
Co unsellors during their sessio ns in the Holy exerting its enco

uraging an d uplifting influence
Land, at th e time of the Interna tion a l Conven- upon the li ves of
indi viduals and the deliberation of th a t year, for some method to enable
tions of institutions, constantly watching over
their institution to reach more deeply in to the the securit y of the
Faith , pointing the way to
fabric of the Baha'i world comm unity. The the promotion of its
best interests, and to the
House of Justice authorized each Board of ever wider
dissemination of its healing mes-
Counsellors, at its discretion, to permit Aux il- sage.

D. THE INTERNATIONAL TEACHING CENTRE

Assurance of the extension into the future of ship of Contine nta l
Boards of Counsellors to
the appoint~d functions of protection and Na tion al Spiritual
Asse mblies will follow the
propaga tion conferred upon the Hands of the pattern of the
relationship betwee n the Hands
Cause was accomplished by the establishment of the Cause and
National Spiritual Assemof the Continental Boards of Counsellors.
blies, outlined by the beloved Guardian in vari-
However, tha t vital goal hav ing been accom- o us
communications'.
plished, the problem remained of o rdering the The cablegram
addressed by the Unive rsal
work of th e new institution so that it wou ld House of J ustice to
all National Spiritual
grow organically with the Faith itself. ' At Ri<jvan 1979
there are thirteen Continental Boards of
In a letter addressed to all National Spiritual Counsellors, each
Continenta l Board having two Auxiliary
Boards, one for protection and one for propagatio n; and
Assemblies on 24 June 1968 the Universal each Auxiliary
Board member having assistants as needed
House of Justice confirmed that ' th e relation- and authorized .

Assemblies on 21 June 1968 announcing the provisions of
the Will and Testament of the Centre of
establishment of Continental Boards of Coun- the Mighty Cove
nant is the body which shou ld lay
sellors had contained a reference to the 'future down laws not
explicitly revealed in the Text. In this
Dispensation, these laws are destined to flow from

establishment international teaching centre
this holy mountain , even as in the Mosaic Dispensa-
Holy Land foreshadowed writings beloved
tion the law of God was promulgated from Zion. The
Guardian.' 'sa iling of
the Ark' of His laws is a reference to the
In October 1971 the Hands of the Cause es tabli shment of
the Universa l House of Justice,
were notified that afte r the International Con- which is indeed
the Seat of Legislation, one of the
vention for the election of the Universal House branches of the
World Administrative Centre of the
of Justice during Ric;lvan 1973, their presence Baha'fs on this
holy mountain. It will be housed in a
in the Holy Land for a period of time in order separate
building near the International Archives
to consult on a number of important subjects building, now
under constructio n, on a site in the
would be most welcome. The foremost topic neighbourhood
of the Shrine of th e Bab, and overwould be the establishment of the
international lookin g the sacred an d illumined Monuments. In
the
neighbourhood of these two stately edifices and two
teaching centre about which the Hands had
mighty Institutions (i.e. the Archives Building and
previously been requested to submit their writ- the edifice for
the House of Justice), another edifice
ten views. The Universal House of Justice, in will gradually
be erected which will be the Seat of the
its letter to the Hands of the Cause in October Guardianship,
the Centre which will interpret,
1971, cited, amongst others, the following three expound and
prepare commentaries on explicitly
quotations from the Guardian which antici- revealed laws,
and will reinforce and supplement the
pated the evolution of the World Administra- legislative
body. Yet another ed ifi ce to supplement
tive Centre of the Faith on Mount Carmel and these three
edifices will be the Centre for the propathe establishment there of an
international gation and teaching of the Faith, the Seat
for the
teaching centre as the seat of the Hands of the Hands of the
Cause, who, in accordance with the
explicit text of the Will and Testament are charged
Cause of God:
with the security, the preserva tion and protection of
... it must be clearly understood, nor can it be the Cause, the

safeguarding of the unity of the comsufficiently emphasized, that the
conjunction of the munity , the promotion of God's religion and the
resting-place of the Greatest Holy Leaf with those of spread of His
Word. These majestic and mighty
her brother and mother incalculably reinforces the edifices, which
will be constructed gradually in
spiritual potencies of that consecrated Spot which, accordance with
a beautiful and unique style of
under the wings of the Bab's overshadowing Sepul- architecture
around the sacred Monuments, are all
chre, and in the vicinity of the future Mafillriqu'l- considered as
branches of this highly-exalted,
Adhkar, which will be reared on its flank, is destined firmly-grounded
and broadly-based World Administo evolve into the focal centre of those world-
trative Centre of the followers of the Cause of Him
shaking, world-embracing, world-directing adm inis- Who is the Lord
of this Age and the Ruler of Creatrative institutions, ordained by Baha'u'llah
a nd tion. '
anticipated by' Abdu'l-Baha, and which are to func- The raising
of this edifice (International Baha'i
tion in consonance with the principles that govern Arch ives) will
in turn herald the construction, in the
the twin institut ions of the Guardianship and the course of
successive epochs of the Formative Age of
Un iversal House of Justice. Then, and then only, will the Faith, of
several other structures, which will serve
th is momentous prophecy which illuminates the con- as the adm
inistrative seats of such divinely appointed
cluding passages of the Tablet of Carmel be fulfilled: institutions as
the Guardianship, the Hands of the
Ere long will God sail His Ark upon thee (Carmel) Cause, and the
Universal House of Justice. These
and will manifest the people of Bahd who have been edifices will ,
in the shape of a far-flung arc, and
mentioned in the Book of Names. 1 following a
harmon izing style of architecture, sur-
In this great Tablet which unveils divine mysteries round the resting
places of the Greatest Holy Leaf,
and heralds the establishment of two mighty, majes- ranking as
foremost a mong the members of her sex in
tic and momentous undertakings-one of which is the Baha'i
Dispensation, of her brother, offered up
spiritual and the other administrative, both at the as a ransom by
Baha' u'llah for the quickening of the
World Centre of the Faith-Baha'u'llah refers to an world and its
unification, and of their mother, pro-
'Ark' , whose dwellers are the men of the Supreme claimed by Him

to be His chosen 'consort in all the worlds of God'.

The ultimate completion of this stupendous undertaking wi ll mark the culmin ation of

Shoghi Effendi, letter to the National Spiritual Assembly of the United States, 21December1939; see Messages to America, pp. 32-33 .

Shoghi Effendi, letter in Persian to the BaM'is of the East, Naw-Ruz 111 (1954).

the development of a world-wide divinely-appointed Administrative Order whose beginnings may be traced as far back as the concluding years of the heroic Age of the Faith.'

On 5 June 1973, following the International Convention and the consultations with the Hands of the Cause, and less than a month after the Counsellors had left the Holy Land to resume their services within their zones, the following announcement was cabled by the Universal House of Justice to all National Spiritual Assemblies:

ANNOUNCE ESTABLISHMENT HOLY LAND LONG ANTICIPATED INTERNATIONAL TEACHING CENTRE DESTINED EVOLVE INTO ONE THOSE WORLD SHAKING WORLD EMBRACING WORLD DIRECTING ADMINISTRATIVE INSTITUTIONS ORDAINED BY BAHA'U'LLAH ANTICIPATED BY 'ABDU'L-BAHA ELUCIDATED BY SHOGHI EFFENDI STOP MEMBER-

of the Cause, which must be raised on the arc on Mount Carmel in close proximity to the Seat of the Universal House of Justice.

The duties now assigned to this nascent institution are :

To co-ordinate, stimulate and direct the activities of the Continental Boards of Counsellors and to act as li aison between them and the Universal House of Justice.

To be fully informed of the situation of the Cause in all parts of the world and to be able, from the background of this knowledge, to make reports and recommendations to the Universal House of Justice and give advice to the Continental Boards of Counsellors.

To be alert to possibilities, both within and without the Baha'i community, for the extension of the teaching work into receptive or needy areas, and to draw the attention of the Universal House of Justice and the

Continental Boards of Counsellors
SHIP THIS NASCENT INSTITUTION COMPRISES ALL
HANBS CAUSE GOD AND INITIALLY THREE COUN-
SELLORS WHO WITH HANDS PRESENT HOLY LAND
WILL CONSTITUTE NUCLEUS ITS VITAL OPERATIONS
STOP CALLING UPON HOOPER DUNBAR FLORENCE
MAYBERRY AZIZ YAZDI PROCEED HOLY LAND
ASSUME THIS HIGHLY MERITORIOUS SERVICE STOP
OFFERING PRAYERS HEARTFELT GRATITUDE SAC-
RED THRESHOLD THIS FURTHER EVIDENCE
ORGANIC EVOLUTION ADMINISTRATIVE ORDER
BAHA'U'LLAH.

It was followed three days later by this expanded announcement to the Baha'fs of the world:

The centennial year of the revelation of the Kitab-i-Aqdas has already witnessed events of such capital significance in the annals of the Baha'i Dispensation as to cause us to contemplate with awe the rapidity with which Divine Providence is advancing the Cause of the Most Great Name . The time is indeed propitious for the establishment of the International Teaching Centre, a development which , at one and the same time, brings to fruition the work of the Hands of the Cause residing in the Holy Land and operations of the Centre.

to such possibilities, making recommendations for action.

To determine and anticipate needs for literature , pioneers and travelling teachers and to work out teaching plans, both regional and global, for the approval of the Universal House of Justice.

All the Hands of the Cause of God will be members of the International Teachin g Centre. Each Hand will be kept regularly informed of the activities of the Centre through reports or copies of its minutes, and will be able, wherever he may be residing or travelling, to convey suggestions, recommendations and information to the Centre and, whenever he is in the Holy Land, to take part in the consultations and other activities of the Centre .

In addition, we now appoint Mr. Hooper Dunbar, Mrs. Florence Mayberry and Mr. 'Aziz Yazdi to membership of the International Teaching Centre, with the rank of Counsellor. These believers, who have been serving with distinction on the Con tinental Boards of Counse llors in South America, North America a nd Central and East Africa respectively, will henceforth reside in Haifa and will, together with the Hands present in the Holy Land, constitute the nucleus of the operations of the Centre.

provides for its extension into the future , links the Authority for the expulsion and reinstatement of
institution of the Boards of Counsellors even more Covenant-breakers remains with the Hands of the
intimately with that of the Hands of the Cause of Cause of God. All such matters will be investigated
God, and powerfully reinforces the discharge of the locally by the relative Continental Board of Counselrapidly growing responsibilities of the Universal lors in consultation with any Hand or Hands who
House of Justice. may be in the area. The Continental Board of Coun-
This International Teaching Centre now estab- sellors and the Hands concerned will then make their
lished will, in due course, operate from that building reports to the International Teaching Centre where
designated by the Guardian as the Seat for the Hands they will be considered. The decision whether or not
Shoghi Effendi, letter to the BaM'is of the world, 27 to expel or reinstate will be made by the Hands of the
November 1954; see Messages to the Baha'i World, p. 74. Cause residing in the Holy Land who will, as at

present, submit their decision to the Universal the request of the House of Justice the Teach-
House of Justice for approval. ... ing Centre also evolved a plan for international
The decisions now announced are the outcome of collaboration on travelling teaching projects.
deliberation extending over a number of years, rein- The divinely ordained institution of the
forced by consultations with the Hands of the Cause Hands of the Cause of God, having been
of God, and especially with the Hands residing in the Holy Land who were requested in 1968 to assist the brought into active reality by the Guardian of
Universal House of Justice in the establishment of the Faith according to the directives of
the International Teaching Centre, a task that now ' Abdu'l-Baha's Will and Testament, was conincreases in magnitude as that Centre begins its
fronted in its infancy with an appalling crisis in work . the life of that Faith
whose protection was its
One of the first tasks assigned by the Univer- prime duty. During the interregnum between
sal House of Justice to the International Teach- the passing of the Guardian and the election of
ing Centre was to devise the broad outlines of the Universal House of

Justice, the Hands of
the global teaching plan to begin at Ric;lvan the Cause as its Chief
Stewards, maintained the
1974 and conclude five years later at Ric;lvan integrity and unity of
the Faith. The functions
1979. This comprehensive and detailed survey of protection and
propagation appointed to
of the entire Baha'i world community provided this great institution
have now been extended
an opportunity for the Teaching Centre to into the future in a
manner consonant with the
become thoroughly acquainted with the condi- principles of the
Faith. The Continental
tions, needs and potentialities of the one Boards of Counsellors
with their attendant
hundred and thirteen national Baha'i com- Auxiliary Boards for
protection and propagamunities which made up the Baha'i interna-
tion, the assistants to the Auxiliary Board
tional community at Ric;lvan 1973. A greatly members, all
co-ordinated and kept in relaincreased flow of vital information from the
tionship to the Universal House of Justice by
Continental Boards of Counsellors was called the International
Teaching Centre, form the
for by the International Teaching Centre, fabric of the
appointive arm of the Administrawhich promised, in turn, the development of an
tive Order of the Faith, which will in increasing
increasingly close relationship between itself measure exert its
spiritualizing influence upon
and the Boards through a similarly increased the development of the
Baha'i community and
flow of materials from the Teaching Centre. At of all mankind .

•

The Hand of the Cause Abu'l-Qasim Faizi (second from right) during his visit to Fiji in March
1977 presented copies of The Proclamation of Baha'u'llah and The Baha'i World, vol. XV, to
Professor L. F. Brosnahan (second from left), Deputy Vice-Chancellor and acting Head o fthe
School of Education, University of the South Pacific, Suva. Also seen are Mr. John Weeks,
Reader in Education (far left), and Mr. Ivan Williams, Lecturer in Education (far right).

2. THE WORK AND TRAVELS OF THE HANDS OF THE CAUSE

As the Five Year Plan came to an end it was believers in their teaching

work and in the
possible to see in perspective the vital role of decoration of their
newly-acquired I::Ia?fratu'lthe Hands of the Cause of God as they con-
Quds, and became so attached to the Bermuda
tinued their worldwide services of protecting Baha'fs that she later described herself as a
the Cause, proclaiming its truths, deepening the 'mini-pioneer' to that island.
knowledge of its adherents and, by example, In the latter half of 1977 Rul).fyyih Khan um
inspiring them to greater heights of dedicated returned to India where, in addition to reactivity. The section of this volume that deals visiting some
centres she had visited previwith the growth of national communities bears ously , she travelled to Chandigarh, joint capinumerous references to the stimulating visits of tal of Punjab and Haryana States, and to
the Hands as they criss-crossed the Baha'f Kashmir. She also revisited Nepal. A gracious
world in their travels. The section on the eight reception was accorded her by various people
International Teaching Conferences features prominent in Government and public life in
their outstanding contributions to those extra- India . Mid-October found her in New Delhi as
ordinary occasions of proclamation and of the guest of honour at the Asian Baha'f
ingathering of the friends. The list of twelve Women's Conference attended by more than
inaugural Conventions points to those Hands 1,000 women from some thirty countries. Folwho, as representatives of the Universal House lowing this she represented the Universal
of Justice, graced these gatherings, while all House of Justice at the ceremony of the laying
who were able to do so attended the fourth of the foundation stone of the Mashriqu'l-
International Baha'f Convention in Haifa in Adhkar of India.
April 1978. Illness forced the abandonment of Ru!Jfyyih
The following is a brief summary of major Khanum's long-cherished plan to visit the
travels and works during the three years Japanese friends immediately following her
covered by this volume, a summation which Indian tour. She broke her journey in Australia
can do little more than hint at the influence where she sought treatment and recuperation
exerted by the Hands of the Cause through but even here, though her activities were cirtheir presence, their constant correspondence

cumscribed by her impaired health, she met
or their direct endeavours in support of the with the friends and made herself available for
manifold programmes of expansion and con- interviews with representatives of the media.
solidation organized by the believers. En route to the Holy Land in February she
stopped off in the Philippines and in Bombay
Amatu'l-Bahti Rul:ziyyih Khtinum for meetings with the Baha'fs, a nd in April
In addition to her services in the Holy Land took part in the sessions of
the fourth Internaas a member of the International Teaching tional Baha'i Convention in Haifa.
Centre, Amatu'l-Baha Rul).fyyih Khanum in A globe-girdling trip of
eight months' durathe period under review made a number of tion commenced in July. After visiting Baha'f
journeys, visiting Baha'f communities in communities in Europe and the United King-
Europe, Asia, the Far East and the Pacific re- dom Amatu'l-Baha proceeded
to Japan to realgion. Her attendance as the representative of ize the plan she had reluctantly abandoned the
the Universal House of Justice at the Interna- year before, visiting thirty-five centres on the
tional Teaching Conference held in Paris in four principal islands, Honshu, Hokkaido,
August 1976-largest of the eight conferences Shikoku and Kyushu, where meetings with the
in the series held during the Five Year Plan and friends, addresses to non-Baha'f organizations
reported in detail elsewhere in this vol- and interviews with prominent officials fully
ume-was a source of great inspiration and joy occupied her time, a pattern of intensity which
to the friends, approximately 6,000 in number, did not lessen on her subsequent visit to
who were present. Later that year she spent Taiwan, Hong Kong and Macau.
several months in Bermuda assisting the Following this
Ru!Jfyyih Khan um spent nine

weeks in another hemisphere, the pivot of this Europe, attending many summer and winter
period being her attendance as the representa- schools, teaching and youth conferences,
tive of the Universal House of Justice at the national conventions, and
travelling at interceremony for the laying of the foundation vals to inspirit the friends in various countries.

stone of the Mashriqu'l-Adhkar of Samoa , participating in this significant event with His Highness Ma lietoa Tanumafi li II, Head of State of Western Samoa, in whose capital, Apia, the Temple will rise. A warm and hospitable reception was accorded by His Highand enthusiastic welcomes greeted her visits to the three main islands of Savai'i and Upolu (Western Samoa) and Tutuila (American Samoa).

Proceeding by way of Fiji , New Hebrides and New Caledonia where she met with the friends and reinforced their teaching efforts, Rul:Uyyih Khanum arrived in New Zealand where she visited both the North and South Islands, taking particular delight in the meetings held on the Maori Maraes which provided an opportunity of becoming acquainted with the Maori Baha'fs and believers from other Pacific islands. Travelling homeward at the end of March she met again Baha'fs of Hong Kong cor.centrated on sumand Bombay.

Ugo Giachery

From his home in Monaco, Dr. Ugo Giachery has been involved primarily with aiding and stimulating the Baha'i communities of

He was the representative of the Universal House of Justice at the inaugural convention of the National Spiritual Assembly of Cyprus in 1978. As special missions from the Universal House of Justice, Dr. Giachery journeyed to London in September 1976 to meet His Highness Malietoa Tanumafili II at the time of his visit to the resting place of Shoghi Effendi. In May 1977 Dr. G iachery journeyed to Western Samoa to participate, as the representative of the House of Justice, in the observance of Independence Day.

'Ali-Akbar Furutan

Continuing his triad of services to the Cause in the Holy Land, Mr.' Ali-Akbar Furutan has devoted his energies to the International Teaching Centre, to the many pilgrims and visitors, and to scholarly researches and writing in areas of importance to the Faith. In the summer periods he has mer school activities afield while undertaking other teaching assignments: to the U.S.A. and Canada in 1976, proceed ing thence to India for conferences and proclamation activities and to Hong Kong for the International Teaching Conference; in 1977 to

England, the U.S.A.

The Hand of the Cause 'AU-Akbar Furutan (second from left) paying a courtesy call on Mr.
Krishan Chand, Lieutenant Governor of India; November 1976. Left to right: Counsellor
Zena Sorabjee, Mr. Furutan, Mr. Krishan Chand, Mrs. Furutan, Mr. R. N . Shah.

and Canada, on to Alaska , Japan and to Iran for four months of intensive teaching; and in 1978 to western Europe to teach at four summer schools and visit believers in six countries.

Dhikru'llah Khlldem

In August 1976 Mr. Dhikru'llah Khadem completed an extensive International Registry of Bahti'{ Holy Places and Historic Sites in th e Holy Land for the International Baha'i Archives. In March 1977 he finished work on a comprehensive, scrupulously documented study of places visited by the Master in England and America . A lthough he devoted himself primarily to assisting the national community in the difficult duties of protection at a trying time in the evolution of the Faith in that land. He attended the International Teaching Conference, schools sessions and other gatherings, and through consultations with National Assemblies and the Continental Board of Counsellors in North America, Mr. Khadem has also undertaken several international journeys: in April 1977 to represent the Universal House of Justice at the inaugural conven-

Miihlschlegel has continued steadily to write on behalf of the Faith and to engage in scholarly, studies. In June 1977 the National Spiritual Assembly of the Baha'fs of Germany , in tribute to Dr. Miihlschlegel, produced through its Publishing Trust a selection of his poems . After visiting the Holy Land in November 1977 Dr. Miihlschlegel returned to Greece where he has continued to assist that young and struggling community.

Ja/6.1 Khazeh

In Persia, Colonel Jalal Khazeh has continued his aid to the community in the work of teaching, and in the communities of the United States and Canada through attendance at innumerable conferences, schools sessions and other gatherings, and through consultations with National Assemblies and the Continental Board of Counsellors in North America, Mr. Khadem has also undertaken several international journeys: in April 1977 to represent the Universal House of Justice at the inaugural conven-

tional Convention in 1978 and visited the Holy Land on one other occasion during that year.

Recently he has transferred his residence from Tihran to a locality near Babu!.

Paul Haney

Deeply involved in the

development and
tion of the National Spiritual Assembly of administration of the
International Teaching
Surinam and French Guiana, followed by visits Centre, Mr. Paul Haney has
participated
to Trinidad and Guyana; and in May 1978 to actively in its day-to-day
work, and in services
represent the Ho use of Justice at the first con- to pilgrims and visitors.
In 1977 he attended
ventions of two national communities in western the International Teaching
Conferences in
Asia, combined with a visit to Persia. Bahia and Merida,
representing the Universal
House of Justice at the latter. In November
Shu'a'u'llah 'Ala'i 1978 he was in Germany for
conferences fol-
During turbulent days for the Faith in Iran, lowing which he met with the
friends in Bel-
General Shu'a'u'llah 'Alfi has continued his gium and took part in the
dedication of the
work with the National Spiritual Assembly and National I:Ia?fratu'l-Quds.
Counsellors on the difficult problems relating
to the protection of the Cause. He was able to 'Ali-Mul;zammad Varqa
leave Persia for visits to the Holy Land and for Assigned by the
Universal House of Justice
consultation with the International Teaching the special task of
assembling reliable accounts
Centre in 1977 and again in 1978, and was of the beginnings and
initial stages in the
present at the International Convention at development of the Faith in
various parts of the
Ri9van 1978. He took up residence in France world, Dr. ' Ali-Mul)ammad
Varga has been
in late 1978 and attended the National Con- gathering narratives,
documents, tapes and
vention of the Baha'fs of Austria in 1979. other materials from early
believers and
pioneers. Simultaneously he has continued his
Adelbert Muhlschlegel duties as Trustee of the
I:Iuququ'llah. In
Dr. Adelbert Miihlschlegel made his home April/May 1977 he was the
representative of
in Germany in 1973, but in February 1977, the Universal House of
Justice at the first Conafter participating in Baha'i schools in Cyprus
vention of the French Antilles and, thereafter,
and Greece, he moved to Athens and in April travelled extensively in
the Caribbean zone. In

of that year represented the Universal House of Justice at the inaugural convention of the National Spiritual Assembly of Greece. Dr. Enoch Olinga

Beginning in the early summer of 1976 Mr. Enoch Olinga initiated a lengthy trip, first to eight countries of western Africa , then to a number of South American countries prior to his attendance at the International Conferences in Bahia and Merida. He was the representative of the Universal House ofJustice at the Bahia Conference. He then proceeded to visit many of the Baha'i communities of the Caribbean islands and returned to Africa to attend the Annual Convention of Senegal and

May 1978 he represented the House of Justice at the inaugural Conventions of Mauritania and Burundi, after attending the International

The Hand ofthe Cause 'Alf-Mufwmmad Varqa (extreme right) visiting the Amerindian village of Organabo, French Guiana; Spring 1979.

Baha'i Convention, and following which he travelled in the United States and Canada. Departing from Tihran in the autumn of 1978 he taught in western Europe and then proceeded to Canada where he now makes his home. He attended the 1979 Convention of the National Spiritual Assembly of the Baha'is of Brazil.

William Sears

Devoting himself primarily to activating and reinforcing the American and Canadian homefronts from his base in Ontario , beginning a new television series of thirteen programmes to be produced in Hawaii, issuing exhortatory letters and tapes, working on new books, and developing dramatic programmes of proclamation and teaching including a five-city 'Victory Campaign' in the United States, 'Abdu'l-Baha 'Souvenir' programmes, and the ARISE campaign. He attended both the Anchorage and Nairobi International Conferences, and was the representative of the Universal House of Justice at the latter. Subsequently he made teaching tours in Canada. In bot"1 Canada and the United States Mr. Sears has contributed to

Liam Sears

has continued to display characteristic creativity in many fields of Baha'i endeavour: initiating an annual 'Gathering' in

the inaugural Convention of the National Spiritual Assembly of the Baha'is of Upper Volta. Mr. Olinga attended a teaching conference-doing European teaching en route- Mr. Robarts undertook assignments in Southern and East Africa. In 1978 he visited the American South, and in February 1979 travelled to Mexico.

John Robarts

Mr. John Robarts has focused upon the special needs and opportunities of Canada, participating in all national programmes to strengthen the Faith in that forward-striding community, travelling extensively at intervals, attending the National Conventions, and consulting regularly with the National Assembly and the Continental Board of Counsellors. After attending the Anchorage, Paris and Nairobi International Teaching Conferences, he travelled to Mexico.

H. M. Balyuzi

conferences, schools, National Conventions and has had stimulating consultations with the National Spiritual Assemblies and the Contience in Nigeria in July 1977, followed by travel nental Board of Counsellors. In May 1978 to various neighbouring countries, and since that time has confined his work to the support and organization of his beleaguered home community of Uganda .

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H. Collis Featherstone

Mr. H. Collis Featherstone made global journeys for the Faith. He began a round-the-world trip in June 1976, going first to the Anchorage Conference where he was the representative of the Universal House of Justice, then proceeding to East and Southern Africa and Baha'i communities in the Indian Ocean. He travelled in East Asia in December, 1977, and at Ric;lvan represented the House of Justice at the inaugural Convention of the Marshall Islands. He attended the Convention of the Mariana Islands, followed by further travels in East Asia. In the autumn of 1977 he visited many Baha'i communities in islands of the South Pacific and during the winter returned to Southern

after attending the International Convention in the Holy Land .

Africa. After attending
Continuing his arduous scholarship on the the International Convention at Ric;lvan 1978 ,
origins of the Faith, Mr. J:lasan M. Balyuzi in Mr. Featherstone methodically visited the
1976 published a monumental and illuminat- countries of Southern Asia and the South-east
ing work Muftammad and the Course of Islam, Asian islands, adding in the fall another extenand has been devoting himself since to his sive journey throughout Pacific Oceania. In
comprehensive Life of Baha'u'llah, a study in that winter and the spring of 1979, Mr. Feathfour volumes. The first, a biography of the erstone made a third African journey to west,
Manifestation, is scheduled for publication in east, and south Africa and en route to his home
late 1979 and will be in circulation as this vol- in Australia visited the Baha'is of Mauritius
ume of the international record goes to press. and Reunion.

The Hand of the Cause John Robarts (centre) and Mrs. Robarts (seated to the left) with some
participants in the Irish Baha'i Summer School; August 1976.

Ra!zmatu'lltih Muhtijir versa! House of Justice at the latter- and
With extraordinary energy and zeal, Dr. attendance at the International Convention in
Ra~matu'llah Muhajir has devoted himself to Haifa, Dr. Muhajir travelled in the South Pacthe needs of the world-wide Baha'i national ific, returning to East and South Central Asia .
communities, few of which have failed to feel After visits to Europe and the Holy Land, in
the stimulus of his dynamic presence and share early 1979 he returned again to Africa before
the vision of their futures; many countries have hastening to East Asia and the Annual Consprung to new life and taken fresh initiatives ventions of the Philippine and Malaysian
from his guidance in relation to expansion and Baha'i communities.
consolidation. From the Brazilian Convention
of 1976 Dr. Muhajir journeyed northward Abu'l-Qtisim Faizi
through Latin America, ultimately to the From his home in the Holy Land Mr.
United States, and to Europe for Summer Abu'l-Qasim Faizi continues his heavy burden
Schools and conferences, then onward to West of correspondence with friends around the
Africa, and so on to the Nairobi Conference in world, devotes himself to

the pilgrims and vis-
East Africa; thence to East Asia for the Hong itors to Haifa, to his ongoing scholarly studies,
Kong Conference and its satellite gatherings. and to the duties of the International Teaching
In 1977 he returned to South and Central Centre. In 1976 Mr. Faizi travelled extensively
America for the International Conferences of in the Northwest Pacific and later in the South
Bahia and Merida and their related program- Pacific. He was the representative of the Unimes, and toured various islands and countries
versal House of Justice at the Auckland Internaof East and South-eastern Asia before attend- tional Conference in January 1977 from
ing the Annual Convention of India. Later he whence he visited various island communities
undertook a European tour, attended a before attending the inaugural Convention of
number of Summer Schools and conferences, the National Spiritual Assembly of the Baha'is
and proceeded to the Holy Land and fran. An of New Hebrides at Ridvan . From there he
extensive autumn journey to Africa was cut proceeded to India and iran. After attending
short in Cameroon. Soon he was again in fran, the International Convention Mr. Faizi
and revisiting countries of Europe in early attended three European Summer Schools in
1978. Following the inaugural Conventions of the summer of 1978 and visited seven other
the Caroline Islands and the Mariana Islands in countries inspiring the friends through his wise
May- he was the representative of the Uni- counsel and loving spirit.

The Hand of the Cause Collis Featherstone (left) visiting the site of the local Baha'i Centre of
Fagafau, Savai'i, Western Samoa; 12 April 1977. Mr. and Mrs. Pula Ofila, who donated the
site and are building the structure, are seen in the centre of the photograph.

The Hand ofthe Cause Amatu'l-Bahti RuJ;zlyyih Khtinum (centre) and her fellow Hands ofthe
Cause who participated in the International Teaching Conference in Paris at which RuJ;zlyyih
Khtinum represented the Universal House of Justice. Left to right: Mr. John Robarts, Dr.
'AU-Mul;zammad Varqa, Dr. Ral;zmatu'lltih Muhtijir, Mr. Dhikru'lltih Khtidem, Mr. Collis

Featherstone.

The Hand ofthe Cause Ral;zmatu'lltih Muhti-jir and Mr. Mazco Kucel, a Mayan Bahti'[of Quintana Roo, Mexico, photographed during the International Teaching Conference, Merida, Yucatan; February 1977.

The hand of the Cause Ugo Giachery (centre) and Mrs. Giachery with some of the 130 participants from 24 communities who attended the Teaching Conference held in San Zana, Italy; May 1976.

3. HANDS OF THE CAUSE WHO REPRESENTED THE UNIVERSAL HOUSE OF JUSTICE AT CONVENTIONS FOR THE ELECTION OF NATIONAL SPIRITUAL ASSEMBLIES

Listed below are the Hands of the Cause who represented the Universal House of Justice at inaugural Conventions held in the period 1976-1979, the name of the new National Spiritual Assembly, its seat, the parent or sponsoring National Assembly and, in chronological order, the dates of the Conventions.

Rifi,van 1977
Abu'l-Qasim Faizi — New Hebrides-Port Vila
(South West Pacific Ocean)
Apri l 22-24
Dr. Adelbert Miihlschlegel — Greece-Athens
(Germany)
Apri l 23-24
Dr. 'Ali-MuJ:iammad Varga — French Antilles-Pointe-a-Pitre, Guadeloupe
(Leeward and Virgin Islands)
April 23-24
H. Collis Featherstone — Marshall Islands-Majuro
(North West Pacific Ocean)
April 23-25
Dhikru'llah Khadem 1 — Surinam and French Guiana-Paramaribo, Surinam
(Guyana, Surinam and French Guiana)
April 30-May 1
Enoch Olinga — Upper Volta-Ouagadougou
(Ivory Coast, Mali and Upper Volta)
May 2- 3

1978

William Sears The Bahamas- Nassau
(The United States of America)
May 19-21
Dr. Ugo Giachery Cyprus-Nicosia
(The United Kingdom)
May 20- 21
Dr. 'Ali-MuJ:iammad Varga Mauritania-Nouakchott
(Upper West Africa)
May 27- 28
Dr. RaJ:imatu'llah Muhajir The Mariana Islands-Agana, Guam
(North West Pacific Ocean)
May 26-28

' Mr. Dhikru'llah Khadem also attended the inaugural Conventions where two new National Spiritual Assemblies in Western Asia were established in May 1978.

III
THE NATIONAL SPIRITUAL ASSEMBLY

1. INTRODUCTION

THE sacred Writings of the Baha'i Faith create organic institutions having a membership elected by the Baha'i community. Baha'u'llah called these institutions into being; their establishment, definition, training and development came later, in the ministry of' Abdu'l-Baha and in that of the Guardian appointed in 'Abdu'l-Baha's Testament.

Since the passing of 'Abdu'l-Baha in 1921, the formation of Local Spiritual Assemblies has multiplied in East and West, and the institution of the National Spiritual Assembly has become firmly established. Concerning this

bers of the National Spiritual Assembly, from among all the friends in that country ...

'With it, too , rests the decision whether a certain point at issue is strictly local in its nature ... or whether it should fall under its own province and be regarded as a matter which ought to receive its special attention."

'The need for the centralization of authority in the National Spiritual Assembly, and the concentration of power in the various Local Assemblies, is ... manifest.' 2

'The authority of the National Spiritual Assembly is undivided and unchallengeable in

national administrative body Shoghi Effendi has provided clear information and direction.

Its purpose, its power, its responsibility and its functions and duties are definitely prescribed.

'Its immediate purpose is to stimulate, unify and co-ordinate by frequent personal consultations the manifold activities of the friends [believers] as well as the Local Assemblies; and by keeping in close and constant touch with the Holy Land [Baha'i World Centre], initiate measures, and direct in general the affairs of the Cause in that country.

'It serves also another purpose, no Jess essential than the first ... in conjunction with the other National Assemblies throughout the Baha'i world, to elect directly the members of the International House of Justice, that Supreme Council that will guide, organize and unify the affairs of the [Faith J throughout the world.

' ... it has lo exercise full authority over all the Local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the [Faith) in general.

all matters pertaining to the administration of the Faith [throughout its country].' 3

The individual Baha'i has spiritual citizenship in a world community of believers acting through local, national and international bodies. There is no division of interest or conflict of authority among these institutions, for ever since the ascension of Baha'u'llah in 1892 His Faith has possessed infallible guidance by virtue of His Covenant, which specifically provides it. The action of a Baha'i administrative body, therefore, while rationally determined by constitutional principles, operates in a spiritual realm revealed by the Manifestation of God and maintained free from political pressure and the influence of materialism . Apart from the appointed Interpreter, no Baha'i has individual authority. Decisions are confined to the sphere of action and are made by a body of nine persons.

The advice and direction clarifying the nature and operation of a National Spiritual Assembly have been compiled by the Ameriand can Baha'is from letters written to them by Shoghi Effendi. 4

'Vital issues, affecting the interests of the Cause in that country ... that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly. It will have to refer each of these questions ... to a special committee, to be elected by the mem-

During the ministry of ' Abdu' l-Baha, after He had approved the petition submitted to Him by the American Baha'is expressing their desire to construct a House of Worship, these Baha'is formed a national body known as Baha'i Temple Unity, incorporated for the purpose of gathering funds and co-ordinating plans to erect the Temple in Wilmette. That body, though national in scope and elected by dele-

gates representing the various local Baha'i communities, was not a National Spiritual Assembly. It is interesting to note that in Baha'i Temple Unity the American Baha'is established a body reflecting their own national historical experience. The local communities preceded the national body in time and each exercised an independent authority in the conduct of its own affairs. When their representatives agreed to form a national Baha'i body with full jurisdiction over Temple matters, they trans-

1 Bahli'{ Administration (1960 edition) pp. 39-40.

2 ibid ., p. 42

Bahli'(Procedure (1949), p. 63.

Bah(J'(Administration: Declaration of Trust and By-Laws of the National Spiritual Assembly of the Baha'is of the United States.

from the legalisms and devices acting within every human institution.

While the transition from Baha'i Temple Unity to National Spiritual Assembly in North America emphasizes certain _principles inherent in Baha'i institutions, the formation of a National Spiritual Assembly in a new area reerect the Temple in Wilmette. That body, presents more profoundly the creation of a new type of society. Every national Baha'i comgates representing the various local Baha'i munity has gone through some evolution recommunities, was not a National Spiritual flecting its historical background before its National Assembly was established.

The functions of a National Spiritual Assembly are manifold: the publication of Baha'i literature; supervision of local communities; encouragecised an independent authority in the conduct ment and direction of all the Baha'is in their service to the Faith; and representation of the Baha'is in relation to the civil authorities. Each national body prepares

and adopts its own conferred to it powers which vested final decision,
stitution, formulated on the basis of the model
not in its directors, but in the Annual Conven- approved by the Guardian
of the Baha'i Faith.
tion. The vital distinction between Temple All the National
Spiritual Assemblies collec-
Unity and the National Spiritual Assembly tively, under the title
of the Baha'i Internawhen later established lay in this field of ulti-
tional Community, constitute an international
mate authority. The National Spiritual Assem- non-governmental
organization whose delebly possessed original authority, powers and
gates are accredited by United Nations for
functions of its own. It came into existence attendance and
participation in its regional
through election of its nine members at a conferences. 2
National Convention but constituted a con- Through the
institution of the National
tinuing authority derived from the Baha'i Spiritual Assembly,
Baha'is are enabled to
teachings and not conferred by any action of carry out plans of
considerable magnitude , colthe believers, whether as local communities or
laborate with Baha'is of all other lands in matas delegates. This authority
emerged supreme ters of international interest, maintain comin
relation to Baha'i matters within the mon standards of
administrative principle, and
national community but subject to the higher take advantage, in the
appointment of commitauthority of the Guardian and also of the
tees, of particular talents and aptitudes possesfuture International House of
Justice. 1 sed 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 supporting the Baha'i
world community. Par-
Teachings of the Faith independent of the ticipation in national
Bah:3.'i activities serves to
Baha'is who elect its members and of the Baha'is insulate the individual
Baha'i from infection by
composing its membership. In no way does the psychic ills which
afflict modern society as a
this 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
hand it reveals the existence of an organic

religious society; on the other hand it demonstrates the freedom of this new community 2
Consultative stat us with the United Nations Economic and Social Council was obtained on 27 May 1970.
Written in 1954.

National Spiritual Assemblies formed Rifl,van 1977

The National Spiritual Assembly of the Bahd'(s of Greece; Rirjvdn 1977. The Hand of the Cause Adelbert Muhlschlegel who represented the Universal House of Justice at the inaugural convention is seen in the front row, second from the left.

The National Spiritual Assembly of the Bahd'(s of the French Antilles; Rirjvdn 1977. The Hand of the Cause 'AU-Mu(lammad Varqd who represented the Universal House of Justice at the inaugural convention is seen at the extreme left, front row. Rowland Estall, of the Continental Board of Counsellors in Central America, is seen at the extreme right, front row.

The National Spiritual Assembly of the Bahd'(s of the Marshall Islands; Rirjvdn 1977.

2. A MODEL DECLARATION OF TRUST AND BY-LAWS for a NATION AL SPIRITUAL ASSEMBLY

FOREWORD

THE 1926-27 National Spiritual Assemb ly of the Baha'ls 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 Na ti on al Spiritual Assemblies. The years following the election of the U niversal House of Justice witnessed a great increase in the number of National Spiritual Assemblies
(from 57 in 1963 to 130 by Ric;lvan 1979) 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 Natio nal 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'ls believe that administrative success is identical with moral success, and that nothing less than the true Baha'i spirit of
devotion and sacrifice can inspire with effective power the world-wide body of unity revealed by
Baha'u'llah.

DECLARATION OF TR UST
By the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'fs
OF .. . ..

WE,
duly chosen by the representatives of the Baha'fs of ... at the Annual Meeting held at ... , on

. . . , to be the National Spiritual Assembly of the Baha'ls of ... , with full power to establish a
Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities,
rights, privileges and obligations reposed in said National Spiritual Assembly of the Baha'ls of .. .
by Baha'u'llah, Founder of the Baha'i Faith, by 'Abdu'l-Baha, its Interpreter and Exemplar, by

Shoghi Effendi, its Guardian, and by the Universal House of Justice, ordained by Baha'u'llah in
His sacred Writings as the supreme body of the Baha'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 Baha'is of ... , 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 Baha'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 Baha'u'llah for Baha'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 Baha'is of .. . .'

ARTICLE II
Sharing the ideals and assisting the efforts of our fellow Baha'is 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
Baha'u'llah-we declare the purposes and objects of this Trust to be to administer the affairs of
the Cause of Baha'u'llah for the benefit of the Baha'is of ... according to the principles of Baha'i
affiliation and administration created and established by Baha'u'llah, defined and explained by
'Abdu'l-Baha, 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 approp riate to these ends, or a ny 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 Baha'u'llah,

' Abdu' l-Baha and Shoghi Effendi, and enactments of the Universa l House of Justice , under which
certain jurisdiction, powers and rights are gra nted to Nationa l Spiritual Assemblies.
d. Generally to do all things and acts which in the judgement of said Trustees, i.e., the Nationa l Spiritual
Assembly of the Baha'fs of . . . , are necessary , proper and advantageous to promote the complete and
successful admini stration of this Trust.

ARTICLE III
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 a ny 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 , judgement 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 .

ARTICLE IV
The Trustees , i.e., the Nation3l Spiritual Assembly, shall adopt for the conduct of the affairs
entrusted to them under this Decla ration 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'fs 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 ....

ARTICLE VI

The seal of this Trust shall be circular in form, bearing the following inscription:
National Spiritual Assembly of the Baha'fs of ....

ARTICLE VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Baha'fs 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

ARTJCLE I

THE National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Baha'i Cause throughout . .. , 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'ls in ... and by all possible means assist them to promote the oneness of mankind. It shall be charged with the recognition of such Local Assemblies, the 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. lt shall appoint all national Baha'i committees and shall supervise the publication and distribution of Baha'i literature , the reviewing of all writings pertain ing to the Baha'i Cause, the construction and administration of the Mashriqu'l-Adhkar and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any Local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of Local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting

rights and membership in the Baha'i body is in question. It shall furthermore represent the Baha'ls of . . . in all their
co-operative and spiritual activities with the Baha'ls of other lands, and shall constitute the sole
electoral body of ... 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 Baha'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 Baha'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 ofthe servants
of God, for His sake, even as they regard their own interests, and to choose that which is meet and
seemly.

ARTICLE II
The Baha'ls 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 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; ofBaha'u'Ilah, 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-Baha's sacred Will;
and close association with the spirit as well as the form of Baha'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.

National Spiritual
Assemblies formed
Rirjvan 1977

The National Spiritual Assembly of the
Baha'is of the New Hebrides; Rief, van 1977.

.

The National Spiritual Assembly of the
Bahli'is of Surinam and French Guiana;
Rief, van 1977. Jn the centre, holding the '
Greatest Name, is the Hand of the Cause
Dhikru'l/ah Khadem who represented the
Universal House of Justice at the inaugural
convention.

1sT NATtON/\L BAHA'I
~JNVEN TI

' ...am..:~•

The National Spiritua l Assembly of the
Bahli'is of Upper Volta whose inaugural
convention was held 2-3 May 1977.

ARTICLE III

The National Assembly shall consist of nine members chosen from among the Baha'fs of ... ,
who shall be elected by the said Baha'fs 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.

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.

ARTICLE VI

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'fs 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 Baha'fs 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 Baha'i community before such members shall be admitted to voting membership; but
where an individual is dissatisfied with the ruling of the Local Spiritual Assembly upon his Baha'i
qualifications, such individual may appeal from the ruling to the National Assembly, which shall
there upon 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 Baha'i community which are of purely local interest
and do not affect the national interests of the Cause shall be under the primary jurisdiction of the
Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and
welfare of the national Baha'i body shall rest with the National Spiritual Assembly.
SECTION 9. Any member of a local Baha'i community may appeal from a decision of his Spiritual
Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of
the matter or leave it to the Local Spiritual Assembly for reconsideration. In the event that the
National Assembly assumes jurisdiction of the matter, its findings shall be final.
SECTION 10. Where any dissension exists within a local Baha'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 Baha'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 Baha'i 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 ofBaha'is in ... shall be referred to the National
Spiritua l 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 Baha'fs 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'fs of each ... under the
principle of proportionate
representation, and the members of the National Spiritual Assemb ly.
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'fs resident in each such unit, to a
total of . . . delegates
for the Baha'fs of ....

SECTION 1. All delegates to the Convention shall be elected by plurality vote.
Baha'ls 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'ls 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
Baha'ls 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.
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 Baha'i 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 Baha'f 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 Baha'f 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 co-ordinate 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 savour 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'fs.

ARTICLE XII
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.

3. A PROCEDURE FOR THE CONDUCT OF THE ANNUAL BAHA'I CONVENTION

I. CONVENTION CALL

THE National Spiritual Assembly determines the date, duration and place of the Annual Convention and provides for such meetings in connection with the Convention as it may fee l are desirable.

This agenda may include, as part of the National Assembly's annual report, the presentation of specia l subjects by well qualified members, committee representatives or nonBaha'i experts whose exposition is necessary or desirable for the information of the delegates .

On motion duly made, seconded and voted,

II. CONVENTION PROCEDURE

The Twenty-sixth Annual Convention [of the Baha'ls of the United States and Canada], held in 1934, voted a recommendation calling upon the Nationa l Spiritual Assembly to supplement a parliamentary procedure for the conduct of the Annual Convention, and the present material has been prepared to meet the need indicated by that recommendation.

Annual Election: The election of members of the National Spiritual Assembly is to take place approximate ly midway during the Convention sessions, so as to enable the delegates to consult with both the outgoing and incoming

any such subject may be omitted, and also on motion duly made , seconded and voted, any other sub ject may be proposed for special consultation.

Order of Business

Prayer and devotional readings, provided by the outgoing National Spiritual Assembly.

Opening of the Convention by Presiding Officer of the National Spiritual Assembly.

Roll ca ll of delegates by the Secretary of the National Spiritual Assembly.

Election by secret ballot of Convention Chairman and Secretary. The Convention Officers are to be e lected by the assembled delegates from among the entire number of delegates who are present at the Convention.

Annua l Report of National Spiritual Assembly.

Annual Financial Report of National Spiritual Assembly.

Convention message to the World Centre of the Baha'i Faith.

Annual Committee Reports: These are to be considered as part of the report of the National Spiritual Assembly. They are whenever possible published in Baha'i News in advance of the Convention date, for the information of the delegates.

Subjects for Consultation: Any delegate may, before the Convention convenes,

Assemblies, in accordance with the Guardian's expressed desire .

Conduct of Business

Every deliberative body, to fulfil its functions, must conduct its deliberations in accordance with some established rules of order.

The parliamentary procedure here set forth for the Convention is based upon the procedure already adopted for meetings of Local Assemblies and extends to sessions of the Annual Convention, the same procedure under which the delegates, in their other Baha'i activities, are accustomed to conduct discussions and consultation.

The purpose of consultation at the Annual Convention is threefold: to arrive at full and complete knowledge of the current conditions, problems and possibilities of the Faith in America; to give the incoming National Assembly the benefit of the collective wisdom, guidance and constructive suggestions of the assembled delegates, and to contribute to the unity, in spirit and in action, of the entire American Baha'i community.

The freedom of each and

every delegate to
recommend to the National Assembly such take part in discussion and to initiate motions is
topics as he deems of sufficient importance to untrammelled save as the undue activity of one
be included in the Convention agenda; and the delegate might hamper the rights of the other
National Spiritual Assembly, from the list of delegates. Any necessary limitation to be
topics received from delegates, and also sug- placed upon individual discussion shall be
gested by its own knowledge and experience, is determined by the Chairman in the absence of
to prepare an agenda or order of business as its any specific motion duly voted by the delegates
recommendation to the Convention. themselves.

It shall be the duty of the Chairman to call prepared by the National Spiritual Assembly.
encourage general consultation and make Ballots and tellers' report forms shall be
possible the active participation of the greatest provided by the National Assembly.
possible number of delegates . The election shall be conducted by the Con-
The Chairman has the same power and vention, but delegates unable to attend the
responsibi li ty for discussion and voting upon Convention shall have the right to vote by mail.
motions as other delegates. Members of the The Chairman shall appoint three te llers,
outgoing and incoming National Assembly chosen from among the assembled delegates.
who are not delegates may participate in the The electoral method shall be as follows:
consultation but not vote. 1. The Convention Secretary shall call the
A resolution, or motion, is not subject to roll of delegates, whereupon each delegate, in
discussion or vote until duly made and sec- turn, shall place his or her ballot in a ballot box;
onded. It is preferable to have each resolution and as the names are called ballots received by
clear and complete in itself, but when an mail shall be placed in the ballot box by the
amendment is duly made and seconded, the Secretary of the National Assembly.
Chairman shall call for a vote on the amend- 2. The ballot box shall

then be handed to the
me nt first and then on the motion. An amend- tellers, who shall retire from the Convention
ment must be relevant to, and not contravene, hall to determine the result of the e lection.
the subject matter of the motion. 3. The result of the election is to be reported
The Chairman shall call for votes by oral by the tellers, and the tellers' report is to be
expression of ayes and nays, but where the approved by the Convention.
result of the vote is doubtful then by a show of 4. The ballots, together with the tellers'
hands or a rising vote. A majority vote deter- . report, certified by all the tellers, are to be
mines. given to the National Spiritual Assembly for
Discussion of any matter may be terminated preservation.
by motion duly made, seconded and voted ,
III. THE CONVENTION RECORD
calling upon the Chairman to bring the matter
The permanent record of each successive
to an immediate vote or proceed to other busi-
Annual Convention shall consist of the followness.
ing:-(I) Convention Call as issued by the
The transactions of the Convention shall be
National Spiritual Assembly; (2) List of accrerecorded by the Secretary, and when certified
dited delegates; (3) Annual Reports of the
by the Convention officers shall be given to the
National Spiritual Assembly and of its Com-
National Spiritual Assembly.
mittees; (4) Messages sent to and received
Annual Election from the World Centre; (5) Resolutions and
The electors in the Annual Election shall other transactions of the assembled delegates;
consist of those delegates included in the roll (6) The result of the Annual Election.
I

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National Spiritual
Assemblies formed
1978 1
The National Spiritual Assembly of the
Bahli'fs of the Bahamas whose inaugural

convention was held 19-21 May 1978.

Baha'fs attending the inaugural convention for the election of the National Spiritual Assembly of Cyprus, 21-22 May 1978. The Hand of the Cause Ugo Giachery is seen seated in the centre, holding the Greatest Name; Mrs. Giachery is to the left. To the right of Dr. Giachery is Erik Blumenthal of the' Continental Board of Counsellors in Europe.

The National Spiritual Assembly of the Bahli'{s of the Mariana Islands (one member absent.) The inaugural convention was held 26-28 May 1978.

Baha'fs attending the inaugural convention for the election of the National Spiritual Assembly of Mauritania; 27- 28 May 1978.

In addition, two new National Spiritual Assemblies were formed in Western Asia.

IV

THE LOCAL SPIRITUAL ASSEMBL Y 1

1. THE INSTITUTION AND ITS SIGNIFICANCE

THE institution of the Spiritual Assembly was created by Baha'u'llah and is an integral part of His Revelation, together with the teachings, principles, supplications, truth, and laws written 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 Baha'i Faith. Through the loyalty of the believers who assist in the unfoldment of its attributes and powers, divine guidance and reinforcement is promised, and the forces of unity, justice, affection and fellowship are such newlymade to prevail over the negative elements

Formation of a Local Spiritual Assembly

When the requisite conditions exist, the local group of Baha'is is obligated to establish an Assembly. It is not an optional matter. The requisite conditions are simple. They include the following:

1. There must be nine or more adult Baha'is in good standing resident in the community.
2. These Baha'is are to be declared and reclatent ognized believers, all meeting qualifications of faith laid down by the Guardian. If one or more members of the group

confirmed Baha'is that they are not yet
which prey upon and destroy the civilization of recorded as believers by the National Spiritual
an unbelieving age. Assembly, these new believers are to take a full
' ... To it (Local Assembly) all local matters part in the formation of the Assembly, subject
pertaining to the Cause must be directly and to later determination of their Baha'i status.
immediately referred for full consultation and 3. Each Local Assembly has a definite area of
decision. The importance, nay the absolute jurisdiction. In most cases the area is that of the
necessity of these Local Assemblies is manifest civil boundaries of an incorporated village,
when we realize that in the days to come they town or city. An Assembly may also be formed
will evolve into the local House of Justice, and by nine or more Baha'is who reside in the same
at present provide the firm foundation on township or county or unincorporated village.
which the structure of the Master's Will is to be Where the area of jurisdiction is a township,
reared in future.' B.A., p. 37. there must be nine or more adult Baha'is resi-
'In order to avoid division and disruption , dent therein outside the limits of any incorpothat the Cause may not fall a prey to conflicting rated town or city in the township, as each
interpretations, and lose thereby its purity and Baha'i civil area must be separate and distinct
pristine vigour, that its affairs may be con- from other areas where an Assembly might
ducted with efficiency and promptness, it is later be formed .
necessary that every one should conscien- Where the area of jurisdiction is a county,
tiously take an active part in the election of these the county itself must be small enough to per-
Assemblies, abide by their decisions, enforce mit all the believers to meet regularly. The
their decree, and co-operate with them county unit constitutes a Baha'i area of juriswholeheartedly in their task of stimulating the diction only when in it there are nine or more
growth of the Movement throughout all re- Baha'is who have access to no smaller civil area
gions. The members of these Assemblies, on such as township or permanent electoral distheir part, must disregard utterly their own trict. Postal areas and school districts do not

likes and dislikes, their personal interests and inclinations, and concentrate their minds upon those measures that will conduce to the welfare and happiness of the Baha'i community and promote the common weal.' B.A., p. 41.

From The Baha'i Community, Baha'i Publishing Trust, Wilmette, 1963.

after sunset on April 20 and before sunset on April 21 except in special circumstances.

5. Where there are more than nine adult Baha'fs, they form an Assembly by e lecting the nine members of the Spiritual Assembly.

Where there are exactly nine adult Baha'fs, they establish an Assembly by joint declaration, and all nine members must participate. The National Spiritual Assembly provides different types of report forms for these two methods of the Annual E lection and Organization.')

The Annual Election and Organization

represent areas of jurisdiction for Baha'i Assemblies.

4. At the present time there is only one date when Local Assemblies can be formed- April 21 of any year. As the Baha'i calendar consists of days which begin and end at sunset rather than midnight, the time to form an Assembly is

Assembly members are elected by plurality vote. The believers receiving the nine highest votes on the first ballot are elected, unless two or more are tied for ninth place. In case of a tie, a second ballot is cast by those present, and on this ballot the voter is to write the name of one of those who are tied in the first ballot.

Contrary to the ways of the world, Baha'i elections are approached in a spirit of prayer without preliminary electioneering or nominand the group should apply for the proper form ating of candidates. Before the ballots are cast, prayers should be read in advance. and all participating ask for guidance in selecting those best fitted to serve. In this regard the Guardian wrote:

' ... Let us recall His[' Abdu'l-Baha's] explicit and often-repeated assurances that every Assembly e lected in that rarefied atmosphere of

'These Local Spiritual Assemblies will have selflessness and detachment
is, in truth, apto be elected directly by the friends, and every pointed
of God, that its verdict is truly inspired,
declared believer of 21 years and above, far that one and all should
submit to its decision unfrom standing aloof and assuming an indiffer-
reservedly and with cheerfulness.' B.A., p. 65.
ent or independent attitude, should regard it ' ... the elector ...
is called upon to vote for
his 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 Justice) viewed with mistrust . ..
Should this simple sysestablishment, 1 and to ensure uniformity tem
(based o n plurality) be provisionally
throughout the East and throughout the West, adopted, it would
safeguard the spiritual prinall Local Assemblies will have to be re-elected
ciple of the unfettered freedom of the voter,
once a year, during the first day of Ric;lvan , and who 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 gether by the believer who
received the highest
the election of the Spiritual Assembly, pro- number of votes, or in
case two or more memvides the occasion for the presentation of bers
have received the same said highest
annual reports by the Assembly and by all its number of votes, then by
the member selected
committees. by lot from among those
members; and this
The chairman of the outgoing Assembly member shall preside until
the permanent
presides at this meeting. chairman is chosen.'
By-Laws of a Local
Spiritual Assembly, Art, VIII.
The order of business includes: It is preferable to
have the election of the
Reading of the call of the meeting officers of the Assembly
immediately following
Reading of appropriate Baha'i passages bearing the annual election or

formatio n by joint declaupon the subject of the election
ration; however, all nine members of the
Appointment of tellers Assembly must be given an
opportunity to vote
Distribution of ballots
for the officers. In rare instances a meeting for
Prayers for the spiritual guidance of the voters
the election of officers cannot be called
The election by secret ballot
Presentation of annual reports because of inability on
the part of one or more
Tellers' report of the election members to attend. In
such cases, the best pro-
Approval of the tellers' report cedure is to elect or
appoint immediately a
temporary chairman and secretary to serve
' Written in 1923. until such time as all
members of the Assembly

can be present to vote in person. The various functions of
the Local Spiritual
Permanent officers are elected by secret bal- Assembly , and its nature as a
constitutional
lot and by majority rather than by plurality body, are duly set forth in
Article VII of the
vote. (Plurality is the largest number; majority By-Laws of the National
Spiritual Assembly ,
is the number greater than half, which, in this and more definitely defined
in the By-Laws of a
case, is at least five out of the nine.) Local Spiritual Assembly
approved by the
When an Assembly is organized, it is to National Spiritual Assembly as
recommended
report its formation and election of officers to by the Guardian. Each Local
Spiritual Assemthe National Spiritual Assembly, together with bly of the
United States, whether or not legally
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
Assembly acts to declare the Assembly dis-
solved . This decision is not to be made by the
members of the Local Assembly itself nor by
any regional or national committee.

If the number of adult Baha'is in the community becomes less than nine, or other condi-
tions arise which make it impossible for the
Local Assembly to function, the facts should be
reported to the National Assembly for final
determination of the status of the Assembly.

Authority and Functions

The Loca l Spiritual Assemblies are 'invested
with an authority rendering them unans:wer-
able for their acts and decisions to those who
elect them; solemnly pledged to follow, under
all conditions, the dictates of the "Most Great
Justice" that can alone usher in the reign of the
"Most Great Peace" which Baha' u'llah has
proclaimed and must ultimately establish;
charged with the responsibility of promoting at
all times the best interests of the communities
within their jurisdiction, of familiarizing them
with their plans and activities and of inviting
them to offer any recommendations they might
wish to make; cognizant of their no less vital
general practice is for
Spiritual Assembly. The
therefore, the proper
local Baha'i communities
with the body of their
national representatives.

Appointment of Committees

In the appointment of
committees, only
those committees needed to
carry out the
activities of the community
are necessary. Such
committees are appointed by
the Assembly
from among the entire membership of the
community, have specific
functions to perform,
and are responsible to the
Assembly who will
exercise constant and
general supervision over
their work. Before making
appointments, it is
usually beneficial to
discuss the special
abilities, aptitudes and
personal wishes of the
members under consideration
in relation to the
tasks which a re to be
performed by the com-
mittees.

Meetings

A meeting of the
Spiritual Assembly is valid
only when it has been duly
called, that is, when
each and every member has
been informed of
the time and place. The

task of demonstrating, through association with all liberal and humanitarian movements, the universality and comprehensiveness of their Faith; dissociated entirely from all sectarian organizations, whether religious or secular; assisted by committees annually appointed by, and directly responsible to them, to each of which a particular branch of Baha'i activity is assigned for study and action; supported by local funds to which all believers voluntarily contribute .. .' G.P.B., p. 331.

the Assembly to decide upon some regular time and place for its meeting throughout the Baha'i year, and this decision when recorded in the minutes is sufficient notice to the members.

When the regular schedule cannot be followed , or the need arises for a special meeting, the secretary, on request of the chairman, or, in his absence or incapacity, of the vice-chairman, or of any three members of the Assembly, should send due notice to all the members.

The procedure for the calling of the Annual

Meeting is outlined in Article XI of the By-Laws of a Local Spiritual Assembly.

Prime Requisi1es

The prime requisites for !hem that lake counsel together are purify of motive, radiance of spirit, detachment from all else save Cod, a11raction 10 His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these atlributes, viClory from the unseen Kingdom of Bahti shall be vouchsafed unlo !hem, and that assembly shall become the centre of Divine bleslongs, the hosts of Divine confirmation shall come lo their aid, and they shall day by day receive a new effusion of spirit. 'Abdu'l-Baha.

B.A., pp. 22-23.

resull is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness ... If this be so regarded, thal assembly shall be of Cod, but otherwise it shall lead 10 coolness and alienation that proceed from the Evil One . .. Should they endeavour to fulfil lhese conditions the Crace of the Holy Spirit shall be vouchsafed unlo !hem, and that assembly shall become the centre of Divine bleslong-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously come lo their aid, and they shall day by day receive a new effusion of spirit. 'Abdu'l-Baha.

B.A., pp. 22-23.

safed to them. In this day, assemblies of consul-
Recommended Agenda and Procedure
tation are of the greatest importance and a vital
Since order is an important characteristic of
necessity. Obedience unto them is essential and
the Baha'i Faith, Baha'is should conduct their
obliga1ory. B.A., p. 21.
business in an orderly manner.
The firs! condition is absolute love and har-
The following agenda is suggested for meetmony amongst the members of the
Assembly.
ings of the Local Spiritual Assembly:
They must be wholly free from estrangement
and must manifest in themselves the Unity of
Prayer.
Cod, for they are the waves ofone sea, the drops
Reading and approval of
minutes of previous meeting.
of one river, the stars of one heaven, the rays of
Report of Secretary (or Corresponding Secretary)
one sun, !he trees of one orchard, the flowers of
including correspondence of interest and concern
one garden . Should harmony of thought and
to the body of the
believers, and any and all
absolute unity be non-existent, the gathering
recommendations duly
adopted by the community
shall be dispersed and that Assembly be brought
at the last Nineteen
Day Feast.
to naught.
Report of Treasurer.
The second condition:-They must when
Report of Committees.
coming together turn their faces to the Kingdom
Unfinished business.
on High and ask aid from the Realm of Glory.
New business, including
conferences with members
They must then proceed with the utmost devo-
of the community and
with applicants for enrolment as members of the community.
tion, courtesy, dignity, care and moderation to
Closing prayer.
express their views. They must in every matter
search out the truth and not insist upon their
A Spiritual Assembly
in maintaining its
own opinion, for stubbornness and persistence in
three-fold function of a
body given (within the
one's views will lead ultimately to discord and
limits of its
jurisdiction) an executive, a legislawrangling and the truth will remain
hidden. The
tive and a judicial capacity, is charged with
honoured members must with all freedom
responsibilities for
initiating action and making
express their own thoughts, and it is in no wise
decisions. Its meetings,
therefore, revolve

permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honoured members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced.

In short, whatsoever thing is arranged in accordance with the Baha'i principles of consultation and majority rule are requisite characteristics in Baha'i Administration, and represent radical departures from the generally accepted rules of parliamentary procedure. In Baha'i Assembly 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.

Every subject or problem before an Assembly is most efficiently handled when the following process is observed:

First , ascertainment and agreement upon the facts;

Second , agreement upon the spiritual or adminstrative principle which is involved;

Third , full and frank discussion of the matter, leading up to the offering of a resolution; and

Fourth, voting upon the resolution.

around various definite matters which require deliberation and 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 irrelevant to the subject.

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Third , full and frank discussion of the matter, leading up to the offering of a resolution; and

Fourth, voting upon the resolution.

A motion to adjourn is always in order and 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 voting, however, the presiding officer should point out items of unfinished business on the agenda, so that the members will know whether to vote for or against adjournment at that moment.

A motion may be withdrawn by the mover, provided no one objects, and before a vote has

A resolution, or motion, is not subject to discussion or vote until duly made and seconded . It is preferable to have such resolution clear and complete in itself, but when an amendment is duly made and seconded, the chairman shall call for a vote on the amendment first and then on the original motion. An amendment must be relevant to, and not contravene, the subject matter of the motion. Only one motion should be considered at a time. The procedure for handling motions is:

1. Statement of motion
2. Second
3. Discussion of the motion
4 . Voting
5. Announcement of the result of the voting.

Amendments are to be voted on before the main motion. Motions can be amended only once, by one of the following actions: adding, striking out, inserting, striking out and inserting, substituting, dividing.

An action may be agreed upon by the Assembly without going through the formality of making a motion and voting upon it ; however, if the agreement is not unanimous the question must be put to a vote.

The ·chairman , or other presiding officer, has the same right and responsibility as other members, whether present or absent from the meeting at which the action was taken. Individual views and opinions must be subordinated to the will of the Assembly when a decision has been made. A Spiritual Assembly is an administrative unit, as it is a spiritual unit, and therefore no distinction between 'majority' and ' minority' groups or factions can be recognized. Each member must give undivided loyalty to the institution to which he or she has been elected.

Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration , according to the result of the consultation , may lead to a revision or the annulment of the prior action. If a majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper.

Vacancies on Assembly

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. 'It is only too obvious that unless a member can attend regularly the

members of the Assembly for discussing and voting upon all matters being considered by the Assembly.

Discussion of any subject before the Assembly may be terminated by a motion duly made, seconded and voted , calling upon the chairman to put the matter to a vote or to proceed to the next matter on the agenda. The purpose of this procedure is to prevent any member or members from unnecessarily prolonging the discussion beyond the point at which full opportunity

meetings of his Local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfil his responsibilities as a representative of the community.

Membership in a Local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Baha'i activities, and ability to attend regularly the sessions of the Assembly.'

Letter from Shoghi Effendi, 16 Feb. 1935.

When a vacancy on an Assembly involves

The Spiritual Assembly of Ocean Island (Banaba); Ri(ivtin 1977. This island lies approximately fifty-seven miles south ofthe equator and is within the territory ofthe National Spiritual Assembly ofthe Gilbert Islands (Kiribati) and Tuvalu. The Local Assembly was elected for the first time at Ri(ivtin 1976.

The Spiritual Assembly of Nuuk, Greenland, formed in 1979. This is the first Local Spiritual Assembly in Greenland.

also one of its officers, the Assembly vacancy is filled in the usual manner by election at a special meeting of the local Baha'i community, after which the entire Assembly elects the new officer.

Minutes

The Spiritual Assembly, as a permanent body, is responsible for maintaining all minutes of importance, recorded in the minutes so that there

onding motions or making comments during the discussion. Names are ever, when the minutes record reports given on special assignments or situations, or when assignments are given to particular individuals.

If a decision is adopted by common consent without the formality of a motion, even this decision should be clearly stated by the chairman and

of its meetings, important records and correspondence, and financial records throughout its existence as a Baha'i institution. Each officer, therefore, on completing his or her term of office, shall turn over to the Assembly all records and files pertaining to the business of the Assembly. A permanent record of minutes is of special importance and necessity when an Assembly is incorporated, because situations could arise which would make it necessary to produce the minutes for inspection by state authorities.

Other items which would be of historical interest in the future should be kept in the local archives.

It is vitally important that each Local Spiritual Assembly maintain a complete file of Bahri'{ News and the U.S. Supplement for reference on various directives regarding laws and procedures, teaching suggestions, and other pertinent information. It should also maintain and keep up to date a file of all special instructions and statements from the National Spiritual Assembly dealing with matters of permanent value.

Minutes are the permanent official record of action was agreed upon by the group.

Correspondence should be listed in the minutes. Copies of important outgoing correspondence , in addition to the incoming letters, should be kept for the files.

Record should be made in the minutes of consultation with individuals meeting with the Assembly, whether requested by the individual or the Assembly.

Minutes should be written or typed legibly. They should be corrected and approved by the Assembly before they become a matter of permanent record.

Records of Nineteen-Day Feasts need include only the recommendations made by the community to be presented to the Local Spiritual Assembly, with the background necessary for understanding them.

Minutes of Assembly meetings are not read at the Nineteen-Day Feasts; only the actions taken by the Assembly which concern the community affairs are reported at Feasts. The judgement of what should be shared at the Feasts belongs to the Local Spiritual Assembly.

the meeting taken by a secretary. If the community is large and the Assembly handles a great amount of business, a recording secretary may be elected to record the minutes. The minutes should include all essential details, such as the election of the Assembly and its officers at the beginning of each year, by-elections for filling vacancies on the Assembly occurring during the year, attendance of all members at its meetings, new enrolments and transfers, marriages and deaths.

All carried motions are recorded in the minutes. The minutes should be written in such a way as to provide sufficient background to understand the reason for the motions and decision , but the entire discussion does not need to be recorded. It is not necessary to record names of individuals making and seconding motions.

The Articles of Incorporation are to make proper reference to the Central Figures of the Faith and to the National Spiritual Assembly. If necessary, the National Assembly on request will provide an example of how this is to be done.

Legal Incorporation

Local Assemblies having fifteen or more active adult believers in the community are authorized to effect legal incorporation. To do so the matter should be presented at a Nineteen-Day Feast and a recommendation adopted which expresses the desire of the community that the Spiritual Assembly be legally incorporated.

The Baha'i World volumes reproduce many local Certificates of Incorporation which supply models for consideration by the Assembly's attorney. What is incorporated is the Spiritual Assembly, not the entire community. The community is associated with the instrument through the annual election of the Local Assembly and the Spiritual Assembly's author-

ity to enrol new believers and determine the membership list.

The Articles of Incorporation are to make proper reference to the Central Figures of the Faith and to the National Spiritual Assembly. If necessary, the National Assembly on request will provide an example of how this is to be done.

material feast and social meeting of all the believers, and should maintain the spiritual nature of the Feast.

In selecting the readings for the devotional part of the Feast the friends may be gu ided by the instructions printed in Bahli'f News quoting the following excerpt from a letter to a believer

done.

Before the Incorporation papers are recorded, a copy is to be sent to the National Spiritual Assembly for final approval. After recording, three photostatic copies of the recorded Articles are to be sent to the National Spiritual Assembly, together with a photograph of the nine Assembly members. Incorporation must be preserved in accordance with the manner prescribed by state law.

THE NINETEEN-DAY FEAST

The institution of the Nineteen-Day Feast provides the recognized and regular occasion for general consultation on the part of the community, and for consultation between the Spiritual Assembly and the members of the community. The conduct of the period of consultation at Nineteen-Day Feasts is a vital function of each Spiritual Assembly.

From words of 'Abdu' l- Baha: The Nineteen-Day Feast was inaugurated by the Bab and ratified by Baha'u'llah, in His Holy Book, the Aqdas, so that people may gather together and outwardly show fellowship and love, that the Divine mysteries may be disclosed.

from the Guardian

through his assistant secretary dated 27 April 1956, 'The Writings of the Bab and Baha' u'llah can certainly be read at any time at any place; likewise the Writings of 'Abdu'l-Baha are read freely during the spiritual part of the Feast. The Guardian has instructed that during the spiritual part of the Feast, his own writings should not be read. In other words, during the spiritual part of the Feast, readings should be confined to the Writings of the Bab, Baha'u'llah and to a lesser extent, of the Master; but during that part of the Feast the Guardian's writings should not be read. During the period of administrative discussion of the Feast, then the Guardian's writings may be read. Of course, during the administrative part of the Feast there can be no objection to the reading of the Writings of the Bab, Baha'u'llah or 'Abdu'l-Baha.' Baha'i News, Jan. 1959.

Baha'is should regard this Feast as the very heart of their spiritual activity, their participation in the mystery of the holy utterance, their steadfast unity one with another in a universality raised high above the limitations of race, class, nationality, sect, and personality, and their privilege of

contributing to the power of
The object is concord, that through this fellow- the Cause in the realm
of collective action.
ship hearts may become perfectly united, and
reciprocity and mutual helpfulness be estab- Attendance
lished. Because the members of the world of Only members of the
Baha'i community and
humanity are unable to exist without being visiting Baha'is from
other localities may
banded together, co-operation and helpfulness is attend these meetings.
Young people between
the basis of human society. Without the realiza- fifteen and twenty-one
years of age, who have
tion of these two great principles no great declared their
acceptance of the qualifications
movement is pressed forward. B.W., Vol. XII, of membership in the
Faith are considered as
p. 298. members although they
are referred to as Baha'i
The Nineteen-Day Feast has been described youth. Children up to age
fifteen, of Baha'i
by the Guardian as the foundation of the parents, may also attend
the Nineteen-Day
World Order of Baha'u'llah. It is to be con- Feasts.
ducted according to the following programme: Regular attendance at
the Nineteen-Day
the first part, entirely spiritual in character, is Feast is incumbent upon
every Baha'i, illness
devoted to the reading of Baha'i prayers and or absence from the city
being the only
selections from the Baha'i sacred Writings; the justification for
absence. Believers are
second part consists of general consultation on expected to arrange
their personal affairs so as
the affairs of the Cause; the third part is the to enable them to observe
the Baha'i calendar.

Order of Business for the Consultation Period and concentrating upon the
one aim to further
The chairman or other appointed represen- the interests of the Faith.
tative of the Spiritual Assembly presides dur- Baha'i visitors
attending a Feast do not take
ing the period of consultation. part in the consultation of
the community
The Spiritual Assembly reports to the com- unless invited to do so.
munity whatever communications have been The secretary of the
Assembly records each

received from the World Centre and the resolution adopted by the community, as well
National Spiritual Assembly, as well as other as the various suggestions advanced during the
correspondence of concern to all believers of meeting, in order to report these to the
the community. This does not necessarily mean Spiritual Assembly for its consideration.
that all communications must be read in full at Whatever action the Assembly takes is to be
the Feast. reported at a later
Nineteen-Day feast.
A matter of vital importance at this meeting It should be borne in mind
that the consultais consideration of national and international tion
period of the Nineteen-Day Feast is not
Baha'i affairs, to strengthen the capacity of the the time for the Local Spiritual Assembly to
community to co-operate in promotion of the consult and make decisions.
larger Baha'f interests and to deepen the Matters of a personal nature should be
understanding of all believers concern ing the brought to the Spiritual Assembly and not to
relation of the local community to the Baha'i the community at the Nineteen-Day Feast.
world community. Concerning the attitude
with which believers
The Assembly likewise reports its own should come to these Feasts, the Master has
activities and plans, including committee said, You must free yourselves from everything
appointments that may have been made since that is in your hearts, before you enter.
the last Feast, the financial report, arrangements made for public meetings,
and in general CONSULTATION
shares with the community all matters that In this Cause,
consultation is of vital imporconcern the Faith. These reports are to be fol- tance; but spiritual conference and not the mere
lowed by general consultation. voicing of personal views is intended ...
Provision is to be made for reports from Antagonism and contradiction are unfortunate
committees, with discussion of each report. and always destructive of truth .. . The purpose
The meeting is to be open for suggestions is to emphasize the statement that consultation
and recommendations from individual believ- must have for its object
the investigation of

ers to the Local Spiritual Assembly on any matter affecting the Cause. Such recommendations must be adopted by majority vote of the community members present before constituting a resolution to be considered by the Local Spiritual Assembly.

Through this means individual Baha'fs find the channel through which to make suggestions and recommendations to the National Spiritual Assembly. These recommendations are offered first to the local community, and when adopted by the community come before the Local Assembly, which then may in its discretion forward the recommendations to the National Spiritual Assembly accompanied by its own considered view.

Upon each member of the community lies the obligation to make his or her utmost contribution to the consultation, the ideal being a gathering of Baha'is inspired with one spirit and one purpose, in which the voice of no one individual predominates, and in which the desire to express the truth is greater than the desire to express oneself.

'Abdu'l-Baha, quoted in Baha'i Administration. P.U.P., pp. 68-69.

'The principle of consultation, which constitutes one of the basic laws of the Administration, should be applied to all Baha'i activities which affect the collective interests of the Faith for it is through co-operation and continued exchange of thoughts and views that the Cause can best safeguard and foster its interests. Individual initiative, personal ability and resourcefulness, though indispensible, are, unless supported and enriched by the experience and wisdom of the group, utterly incapable of achieving such a tremendous task.'

Shoghi Effendi, Baha'i News, Nov. 1933.

'Shoghi Effendi firmly believes that consultation must be maintained between the

National Spiritual Assembly and the entire body of the believers, and that such consultation, while the Convention is not in session, can best be maintained through the agency of the Local Assemblies, one of whose essential functions should be included.

decision made. The National Assembly can decide only upon the facts presented to it; therefore, when a matter is submitted to it, all obtainable facts, together with supporting documentary evidence

tions is to act as intermediaries between the local communities and their national representatives.' Letter on behalf of Shoghi Effendi, 18 Nov. 1933.

'Let us also remember that at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views ...

'Let us also bear in mind that the keynote of the Cause of God is not dictatorial authority but the spirit of frank and loving consultation. Nothing short of the spirit of a true Baha'i can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and pru-

The National Assembly's decision, whether approving or disapproving the original decitatives. The main purpose of the Nineteen-Day Feast is to enable individual believers to offer any suggestion to the Local Assembly which in its turn will pass it to the National Spiritual Assembly. The Local Assembly is, therefore, the proper medium through which local Baha'i communities can communicate with the body of the national representatives.' Letter on behalf of Shoghi Effendi, 18 Nov. 1933.

'Let us also remember that at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views ...

'Let us also bear in mind that the keynote of the Cause of God is not dictatorial authority but humble fellowship, not arbitrary power, but the spirit of frank and loving consultation. Nothing short of the spirit of a true Baha'i can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and pru-

sion of the Local Assembly, will be communicated to both the Local Assembly and to the person or persons who made the appeal.

This procedure is in accordance with both the national and local By-Laws.

Any complaint received by the National Assembly from a member or members of a local community who have not first submitted their complaint to the Local Assembly will be returned to those making the protest, with a copy of the letter being sent to the Local Assembly for its information. In such a case the Local Assembly is to call the person or persons in for consultation and act upon the complaint.

An essential function of the Local Spiritual Assembly is the maintenance of unity and devotion among the believers. As 'Trustees of the Merciful' the Spiritual Assembly must be selfless and impartial, considerate of the rights of the individual, but firm and steadfast in upholding the vital truths of the Revelation and obedience to its institutions. Therefore, they must discriminate

dence, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and pru-

between situations
dence on the one hand, and fellowship, can- which are transient and trivial and those which
dour, and courage on the other.' B.A., pp. threaten to disrupt the community. A distinc-
63-64. tion is to be made between personalities who
cause disturbances because they lack ground-
DECISIONS AND APPEALS
ing in the basic Teachings and attitudes of the
At this crucial stage in the history of our Baha'i life, and those who deliberately cause
Faith it seems advisable to emphasize to each trouble because in their hearts they do not
Local Assembly an important principle of accept the principle of authority as vested in
administration which has been too frequently the Manifestation, or in the institutions of the
overlooked. This principle establishes the Baha'i world community.
National Assembly as the court of appeal from The Local Assembly is responsible for dealdecisions of Local Assemblies when protested ing 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 The National Assembly, in any case involvdetermining the facts but only for reviewing ing two or more local communities, however,
the local decision based upon the facts assem- acts directly and deals with the problems as the
bled by the Local Assembly itself. On receiving court of original jurisdiction, since no Local
an appeal the National Spiritual Assembly will Assembly has authority outside its own civil
send a copy of it to the Local Assembly and area.
request its opinion. When this is received the 'The authority of the National Spiritual
case will be studied in the light of the facts Assembly is undivided and unchallengeable in
presented to the National Assembly and a final all matters pertaining to the administration of

the Faith throughout the United States, ... ible source . To be continually giving out for the
therefore, the obedience of individual Baha'is, good of our fellows undeterred by the fear of

delegates, groups a nd Assemblies to that poverty and reliant on the unfailing bounty of
authority is imperative and should be the Source of all wealth and all good-this is
wholehearted and unqualified. He is convinced the secret of right living .' Shoghi Effendi,
that the unreserved acceptance and complete Bahri'[N ews , Sept. 1926.
application of this vital provision of the 'As the activities of the American Baha'i
Administration is essential to the maintenance community expand, and its worldwide prestige
of the highest degree of unity among the correspondingly increases, the institution of
believers, and is indispensable to the effective the National Fund, the bedrock on which all
working of the administrative machinery of the other institutions must necessarily rest and be
Faith in every country.' Letter from Shoghi established , acquires added importance, and
Effendi through his secretary. BahCi'f News, should be increasingly supported by the entire
Jul y 1934. body of the believers, both in their individual
capacities , and through their collective efforts,
THE BAHA'I FUND whether organized as groups or as Local
'As the progress and extension of spiritual Assemblies. The supply of funds, in support of
activities is dependent and conditioned upon the National Treasury, constitutes, at the presmaterial means, it is of absolute necessity that ent time , the lifeblood of these nascent instituimmediately after the establishment of Local tions you are labouring to erect. Its importance
as well as National Spiritual Assemblies, a cannot , surely, be overestimated. Untold bless-
Baha'i Fund be established, to be placed under ings shall no doubt crown every effort directed
the exclusive control of the Spiritual Assembly . to that end.' M.A., p. 5.
All donations and contributions should be ' In connection with the institution of the
offered to the treasurer of the Assembly, for National Fund ... I feel urged to remind you of
the express purpose of promoting the interests the necessity of ever bearing in mind the cardiof the Cause , throughout that locality or coun-
nal principle that all contributions to the Fund try. It is the .sacred obligation of every con- are to be purely and strictly voluntary in
scientious and faithful servant of Baha'u'llah character .. .' B.A., p.

101.

who desires to see His Cause advance, to con-
feel , regard it as an
tribute freely and generously for the increase
of Baha'i
of th1t Fund. The members of the Spiritual
conduct of every
Assembly will at their own discretion expend it
as different from
to promote the Teaching Campaign, to help
humanitarian, philanthropic,
the needy, to establish educational Baha'i
which may in future be
institutions, to extend in every way possible
auspices, only those
their sphere of service. I cherish the hope that
themselves with
all the friends , realizing the necessity of this
as its avowed and
measure will bestir themselves and contribute,
should be invited to
however modestly at first, towards the speedy
B.A., p. 182.
establishment and the increase of that Fund
National Treasurer is
.. .' B.A., pp. 41-42.
Baha'i News each
'We must be like the fountain or spring that
funds-internais continually emptying itself of all that it has
national, and local-with instructions
and is continually being refilled from an invis-
each of them .

'Moreover, we should , I
axiom and guiding principle
specific Baha'i activity,
undertakings of a
or charitable character,
conducted under Baha'i
who have already identified
the Faith and are regarded
unreserved supporters,
join and collaborate.'
A statement from the
included in an issue of the
year, setting out the various
tional,
for making contributions to

ABBREVIATIONS USED IN THIS SECTION

B.A.	Bahri'{ Administration
Bahri'[News	U.S. Bahri'{ News
B.W.	The Bahe/{ World
G.P.B.	God Passes By
M.A.	Messages to America
P.U.P.	J:he Promulgation of Universal Peace

The first Spiritual Assembly of Imphal, Manipur, India; March 1979. Standing, third and
fourth from the left, are Auxiliary Board members Gautam Das of Ca/cul/a and Ganesh
Shenoy of Sikkim . One m ember of the Local Assembly was not present.

The first Spiritual Assembly of Emmen, th e Netherlands, formed in 1977. By

there were 25,511 Local Spiritual Assemblies throughout the world.

2. BY-LAWS OF A LOCAL SPIRITUAL ASSEMBLY

WE, the undersigned members of the Spiritual Assembly of the Baha'is of . . . , desiring to incorporate this body do hereby adopt the following By-Laws:

ARTICLE I

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 Baha'i Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

ARTICLE II

In administering the affairs of the Baha'i religion under this Corporation for the benefit of the Baha'is 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 Baha'is throughout ... '

ARTICLE III

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 Baha'i community of . . . , including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Baha'i teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in relationship to the National Spiritual Assembly, the Universal House of Justice, other local Baha'i communities and the general public in . . . It shall be charged with the recognition of all applicants requesting membership in the local Baha'i community . It shall pass upon the right of any and all members of

the community whose membership is in question to retain their status as voting members of the
community. It shall call the meetings of the community, including the Baha'i Anniversaries and
Feasts , the Meetings of consultation, and the Annual Meeting at which the members of the
Assembly are elected . It shall appoint and supervise all committees of the Baha'i community. It
shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have
full and complete custody of the headquarters or meeting place of the Baha'i community. It shall
have exclusive authority to conduct Baha'i marriage ceremonies and issue Baha'i marriage
certificates within the area of its jurisdiction. It shall report to the National Spiritual Assembly
annually, or when requested, the membership roll of the Baha'i 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 ...

ARTICLE IV
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 Baha'i community, respecting the relations of Baha'ls to one another in the
community, and the relationships of Baha'ls to all non-Baha'ls, 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 Baha'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'ls 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 Baha'i
aim of the oneness of mankind. It shall faithfully and devotedly uphold the
general Baha'i
activities and affairs initiated and sustained by the National Spiritual
Assembly. It shall cooperate wholeheartedly with other Local Spiritual
Assemblies throughout ... 1 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 Baha'i body in matters of public
politics and civil jurisdiction. It shall
encourage intercourse between the Baha'i community of ... and other recognized
Baha'i
communities, issuing letters of introduction to Baha'ls travelling from . . .
and passing upon
letters of introduction issued by other Baha'i Assemblies. It shall regard its
authority as a means
of rendering service to Baha'ls and non-Baha'ls 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'fs of ... 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 Baha'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-Baha'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 Baha'ls of ... ,
who shall be elected by these Baha'ls 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 Chainnan, 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 his absence or incapacity, of the Vice-Chairman, or of any three members of the
Name of country or region.

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 Baha'i 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 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 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 Baha'i 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 ... 1 , 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 of ... , 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 Baha'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 Annua l 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 Baha'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
all income and expenditure of its fund, reports of its committees and presentation of any other
matters pertaining to the affairs of the Baha'i community. The Assembly, both preceding and
Name of country or region.

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 XII
In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the
Baha'i community throughout the year at intervals of nineteen days, in

accordance with the
calendar incorporated in the teachings of the Baha'i Faith.

ARTICLE XIII
The seal of the Corporation shall be circular in form , bearing the following inscription:
The Spiritual Assembly of the Baha'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 1
Name of country or region.

The first incorporated Spiritual Assembly ofthe Baha'(s of Hamilton Township, New Jersey,
U.S.A. The Assembly achieved incorporation on 28 October 1977.

v
THE INSTITUTION OF THE MASHRIQU'L-ADHKAR

1. FOREWORD 4"

Blessed is he who directeth his steps towards the Mashriqu'l-Adhkdr 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 A ll-Praised. Say, the Mashriqu'l-Adhkdr is in truth any
House raised in towns or villages, for mention of Me. Thus hath it been named before His
Throne; would that ye know it. Baha'u'llah, Kitab -i-Aqdas

MANY discerning minds have testified to ideas of the churches and cathedrals of the

the profoundly significant change which has past. The
Ma§hriqu'l-Adhkar fulfils the origitake n place during recent years in the
character nal intention of religion in each dispensation,
of popular re ligious thinking. Religion has before that intention had become altered and
developed an entirely new emphasis, more veiled by human invention and belief.
especially for the layman, quite independent of The Mashriqu'l-Adhkar
is a channel releasthe older sectarian divisions. ing
spiritual powers for social regeneration
Instead of considering that religion is a mat- because it fills a different function than that
ter of turning toward an abstract creed, the assumed by the sectarian church. Its essential
average re ligionist today is concerned with the purpose is to provide a
community meetingpractical applications of religion to the prob- place for all who are seeking to worship God,
lems of human life. Religion, in brief, after and achieves this purpose by interposing no
having apparen tly lost its influence in terms of man-made veils between the worshipper and
theology, has been restored more powerfully the Supreme. Thus, the Mashriqu'l-Adhkar is
than ever as a spirit of brotherhood, an impulse freely open to people of all Faiths on equal
toward unity, and an ideal making for a more terms, who now realize the universality of
enlightened civilization throughout the world. Baha'u'llah in revealing the oneness of all the
Against this background, the institution of Prophets. Moreover, since the Baha'i Faith has
the Mashriqu' l-Adhkar stands revealed as the no professional clergy, the worshipper entering
supreme expression of all those modern religi- the Temple hears no sermon and takes part in
ous tendencies animated by social ideals which no ritual the emotional effect of which is to
do not repud iate the reality of spiritual experi- establish a separate group consciousness.
ence but seek to transform it into a dynamic Integral with the Temple are its accessory
striving for unity. The Mashriqu'l-Adhkar, buildings, without which
the Mashriqu'lwhen clearly understood, gives the world its Adhkar would not be a complete social institumost potent agency for applying mystical vis- tion. These buildings are to be devoted to such
ion or idealistic aspiration to the service of activities as a school for science, a hospice, a

humanity. It makes visible and concrete those deeper meanings and wider possibilities of re ligion which could not be realized until the directly to creative serdawn of this universal age.

The term 'Mashriqu'l-Adhkar' means literally, 'Dawning-place of the praise of God.'

To appreciate the significance of this Baha'i institution, we must lay aside all customary

HORACE HOLLEY

2. THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKAR

A LETTER FROM SHOGHI EFFENDI

IT shou ld be borne in mind that the central edifice of the Mashriqu' l-Adt1kar, round which in the fullness of time shall cluster such institutions of social service as shall affo rd relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, should be regarded apart from these dependencies, as a house solely designed and entirely dedicated to the worship of God in accordance with the few yet succeed in dissipatdefinitely prescribed principles established by Baha'u'llah in the Kitab-i-Aqdas. It should not be inferred, however, from this general statement that the interior of the central edifice

vice, eliminating the static subjective elements from religion and laying a foundation for a new and higher type of human association.

and worship are allied

orphans. Here the circle of spiritual experience at last joins, as prayer

hospital, an asylum for

Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can ing.

And thus having recognized in Baha'u'llah the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His house, and congregate therein ,

itself will be converted into a conglomeration of religious services conducted a long lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship . Its various avenues of approach, all converging towards the central hall beneath its dome , will not serve as admittance to those sectarian adherents of rigid formu lae and man-made creeds, each bent, according to his way, to observe his rites, recite his prayers, perform his ablutions, and display the particular symbols of his faith within separately defined sections of Baha'u'llah's Universal House of Worship. Far from the Ma~r iqu ' l - Baha'u' llah, is desspectacle of incoherent and confused sectarian observances and rites, a condition wholly incompatible with the provisions of the Aqdas and irreconcilable with the spirit it inculcates, the central House of Baha'i worship, enshrined within the Mashriqu'l-Adhkar, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostenatious ceremony, are willing worshippers of the one true God, as manifested in this age in afford lasting satisfaction and benefit to the unhampered by ceremonials and unfettered by creed, to render homage to the one true God, the Essence and Orb of eternal Truth, and to exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day , have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly guidance.

But however inspiring the conception of Baha'i worship, as witnessed in the central edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential , factor in the part which the Mashriqu'l-Adhkar, as designed by Baha'u'llah, is destined to play in the organic life of the Baha'i community. Divorced from the social, humanitarian, educational and scientific purposes and suits centring around the dependencies of the Mashriqu'l-Adhkar, Baha'i worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot

the Person of Baha'u'llah. To them will the worshipper himself, much less to humanity in
Mashriqu'l-Adhkar symbolize the fundamen- general, unless and until
translated and transtal verity underlying the Baha'i Faith, that fused
into that dynamic and disinterested serreligious truth is not absolute but
relative, that vice to the cause of humanity which it is the
Divine Revelation is not final but progressive. supreme privilege of the
dependencies of the
Theirs will be the conviction that an all-loving Mashriqu'l-Adhkar to
facilitate and promote.

Nor will the exertions, no matter how disin- assuredly upon the
consciousness of the
terested and strenuous, of those who within the efficacy of the Revelation
of Baha'u'llah, reinprecincts of the Mashriqu'l-Adhkar will be forced
on one hand by spiritual communion
engaged in administering the affairs of the with His Spirit, and on the
other by the intelligfuture Baha'i commonwealth, fructify a nd ent
application and the faithful execution of
prosper unless they a re brought into close and the principles and laws He
revealed , that the
daily communion with those spiritual agencies sa lvation of a world in
travail must ultimately
centring in and radiating from the central depend. And of all the
institutions that stand
shrine of the Mashriqu'l-Adhkar. Nothing associated with His Holy
Name, surely none
short of direct and constant interaction be- save the institution of the
Mashriqu'l-Adhkar
tween the spiritual forces emanating from this can most adequately provide
the essentials of
House of Worship centring in the heart of the Baha'i worship and service,
both so vital to the
Mashriqu'l-Adhkar, and the energies con- regeneration of the world.
Therein lies thesesciously displayed by those who administer its cret of
the loftiness, of the potency, of the
affairs in their service to humanity can possibly unique position of the
Mashriqu'l-Adhkar as
provide the necessary agency capable of one of the outstanding
institutions conceived
removing the ills that have so long and so by Baha' u' llah.
grievously afflicted humanity. For it is
25 October 1929.

The Mother Temple of the West, Wilmette, Illinois, U.S.A. The corner-stone was laid by
'A bdu'l-Baha on 1May1912. On 23May1978 the structure was designated by the

United
States government 'one of the nation's cultural resources worthy
ofpreservation' and listed in
the National Register of Historic Places.

3. THE LAYING OF THE FOUNDATION STONE OF THE MOTHER TEMPLE OF THE INDIAN SUB-CONTINENT

1 7 October 1977

DURING the Ten Year Crusade, 22 acres of land in New Delhi were acquired for the
Magiriqu'l-Adhkar, but this property was requisitioned by the Government for a green belt area.
After several years of constant negotiation by the National Assembly, and upon viewing the
beautiful design for the Temple, the Government agreed to release the entire 22 acres , as
reported on 1 February 1978.
On the occasion of the All-Asia Baha'i Women's Conference in New Delhi , and at a special
ceremony on 17 October 1977 at the Temple site , the Hand of the Cause Amatu' l-Baha Rul)iyyih
Khanum laid the foundation stone for this important edifice.
The Universa l House of Justice has approved a design prepared by Farfburz ~ahba, who has
been retained as architect for this Temple . Working drawings are being prepared by Mr. ~ahba
and the structural engineers in England.
On 27 February 1979 a cable was received stating that the necessary permit for the construction of the House of Worship had been issued by the authorities and that excavation of the area
had begun.

Photograph of the architect's model of the desigri for the Mother Temple of the Indian subcontinent, to be erected near New Delhi, India. Th e architect is Farfburz $ahbd. Initiation ofthe
construction of the House of Worship was one of the go als of th e Five Year Plan.

OVERJOYED REMOVAL OBSTACLES USE TEMPLE SITE WELCOME PRESENCE AMATULBAHA RUHIYYIH KHANUM IN YOUR MIDST OCCASION WOMENS CONFERENCE ENABLING YOU HOLD BEFITTING CEREMONY MARKING INITIATION PROJECT CONSTRUCTION MOTHER TEMPLE INDIA SUB-CONTINENT STOP CALLING ON AMATULBAHA REPRESENT HOUSE JUSTICE MOMENTOUS OCCA-
SION LAY FOUNDATION STONE HISTORIC EDIFICE STOP FERVENTLY PRAYING NOBLE INSTITUTION

SOON TO BE REARED YOUR SOIL WILL ATTRACT ADDED DIVINE BLESSINGS UPON COMMUNITY WHOSE TEACHING SUCCESS STANDS UNEQUALLED ENTIRE BAHAI WORLD.
Universal House of Justice
Cablegram dated 10 October 1977

how does it grow? It grows in a swamp, and it raises its head out of the slime absolutely clean and perfect. Now this is what the Manifestation of God is in the world. He comes out of the slime. He comes from the worst place in the planet. He appears amongst the worst people in the planet, so that nobody can say that we made Him. They say only God can bring forth such a Being from such an environment. This is perhaps the greatest symbolism of the lotus and I think that it is so beautiful that we who are the followers of Baha'u'llah should have this design in this part of the world where it is so deeply associated with two of the world's greatest religions-Buddhism and Hinduism.'

The Baha'fs from many lands who had gathered in New Delhi for the Women's Conference arrived by buses, taxis and private cars at the bright pavilion on the site of the future Temple of India. A thousand Baha'fs repre-

Amatu'l Bahti Ruf:ifyyih Khtinum and some of the other Bahtifs who attended the ceremony at which she laid the foundation stone.

senting most Asian countries as well as Europe, America, Australasia and Africa gathered in the tent and heard prayers chanted in many languages, beginning with Sanskrit.

A cool breeze began as Amatu'l-Baha spoke of how Zoroaster, Krishna, Moses, Christ and

Excerpt from the Address of the Hand of the Cause Amatu'l-Baha

the Bab and Baha'u'llah and the celestial concourse would be taking a keen interest in the proceedings. This was the time to forget per-

RuJ:iiyyih Khanum

sonality and be sanctified to spiritually commune with God on this site of the Temple. The

'When I was invited by the Universal House of Justice to go and see this design, I was apprehensive . Because being an architect's daughter I know what a difficult problem it is to

believers then formed a crowded circle, some standing on rocks and vantage points while Amatu'l-Baha laid the corner-stone. The architect, Mr. F. ~ahba of

Iran, was beside her
design a nine-sided building, but when I saw as she firmly pressed down
the commemorathis beautiful model I was deeply impressed tive stone in
a speciall y prepared concrete bed.
and I think that it will be a wonderful thing and It took more than two
hours for the excited
very much loved in India. There is one thing that believers to disperse in
buses from the slopes of
Mr. ~ahba did not mention. The lotus has not that gently rising land ,
bordered by parks. The
only an association with Buddhism and Hindu- lotus-shaped Temple to be
raised here must
ism, but par excellence, it is the symbol of the surely evoke a deep
spiritual response from all
Manifestation of God. The lotus is probably in the countries of the
East, as it is a symbol of
the most perfect flower in the whole world. It is religion, a flower of
purity and beauty arising
symmetrical; it is exquisitely beautiful. And out of the mud.

Amatu'l-Bahd' Ru/:iiyyih Khlinum laying the foundation stone of the Mother Temple of the
Indian sub-continent on 17 October 1977. Assisting her is Mr. Fariburz $ahbti, the architect,
whose unique. design grew out of his profound love and intense study of the architecture,
culture and peoples of India.

4. THE LAYING OF THE FOUNDATION STONE OF THE FIRST MASHRIQU'L-ADHKAR OF THE PACIFIC ISLANDS

27 January 1979

IN November 1975 , the National Spiritual Assembly of Samoa purchased a site for the Temple,
a 12-acre lot at an elevation of 1,800 feet , overlooking the city of Apia and not far from Vailima,
the official residence of His Highness Malietoa Tanumafili II. His Highness visited the land and
was delighted with its location. Most of the city of Apia can be seen from the site, and when the
Temple has been erected it should be clearly visible from a wide area below.
Mr. I:Iusayn Amanat was appointed as architect for the Temple at Ri<;lvan 1978. His design was
submitted to the Universal House of Justice in September of that year and to His Highness

Malietoa Tanumafili II shortly thereafter. Following its approval, plans were made for the laying of the foundation stone. This ceremony took place on the Temple site on 27 January 1979 with His Highness laying the stone. Amatu'l-Baha RuQiyyih Khanum, the representative of the Universal House of Justice , participated by placing in a niche in the stone a small casket of dust from the Most Holy Shrine. Over 500 Baha'fs attended the ceremony and the Conference which was held concurrently. Sixteen national communities from all parts of the Pacific area were represented.

Additional land has been acquired adjacent to the Temple site to the east to provide an approach to the Temple from the main road.

Photograph of the architect's rendering of the design for the new Baha'i House of Worship for Samoa, which will be erected on a site near Apia, Western Samoa. Initiation of construction of the building was a goal of the Five Year Plan. Architect lfusaynAmanat, who also designed the building for the Seat of the Universal House of Justice, created the Samoan Temple.

A. Text of Address Delivered by His Highness Malietoa Tanumafili II

IT is a joy for me today to be participating in the laying of the foundation stone of the Baha'i House of Worship in Samoa-an edifice which is the first of its kind to be erected in the Pacific. This occasion represents a significant hour for the people of Samoa and most certainly an important hour for the Baha'fs in the world and in the Pacific. For the people of Samoa, because it signifies another milestone in their dedication to the cause of God and their worship of their Creator. It signifies a positive and forward step in the cause of universal brotherhood and the recognition of one single God, the common Father of all humanity. It is an important hour for the Baha'fs because of the fact that the Teachings of this young Faith were brought to our shores only some twenty-five years ago. The Teachings of Baha'u'llah represent the noble idea of the unity of God, the unity of His Holy Messengers-the great Redeemers of mankind, such as Krishna, Moses, Christ, Mul)ammad and Baha'u'llah-and the unity of all the peoples of the earth.

His Highness Malietoa Tanumafili II

Humanity today is in desperate need of a unifying spirit; a spirit that will

engender in the hearts
and minds of every member of the human family the belief that we all 'belong to the same
household'.
The laying of the foundation stone of this House of Worship in the Pacific is the visible sign of
such unity in our midst and, hopefully, this building will rise and become the emblem of a greater
spirit of unity in our islands and in the whole of the Pacific. For almost fifteen decades Samoa has
shown love for God and has founded a nation that is aware of its Lord. Over this long period many
men of God have laboured and toiled in our islands in an effort to bring us closer to that true spirit
which requires us to be better human beings. Our Government is founded on God. We promote
freedom of worship and know little of the prejudices that afflict many other countries of the
world.
On this occasion, as Head of State of Western Samoa and on behalf of the people of Western
Samoa, I wish the Baha'fs every success in this undertaking-the building of this House of
Worship which will open its doors to people of all races and religious backgrounds. When
completed this edifice will undoubtedly strengthen and develop further that mysterious power in
the spirit of man that once it is attracted to the true worship of its Creator will bring about
happiness, brotherhood and unity.
Soifua!

B. Excerpts from the Address of the Hand of the Cause Amatu'l-Baha Rul).fyyih Khanum

Y 0 UR Highness, honoured guests and fellow Baha'is and many esteemed visitors who are present today. It is a very great day for me . A day of happiness and of joy to be here ... We a lready have ... some 'Mother Temples' in the Baha'i world. The first one, strangely enough, was built at the beginning of this century in Russia, and it was very dear to the hearts of the Baha'is. It was built at the time of ... ' Abdu'l-Baha Who succeeded His Father, and He had the joy of seeing this Temple completed. Unfortunately it was destroyed by a very severe earthquake .. . The second Baha'i Temple ... cornerstone was laid by 'Abdu'l-Baha Himself ... in 1912 (in Wilmette, Illinois).
The first was the Mother Temple of Asia, the second was the

Mother Temple of North America, and since we have built in Frankfurt, Germany, the Mother Temple of Europe; in Sydney, Australia, the Mother Temple of the Antipodes; in Uganda, in the The Hand of the Cause city of Kampala, the Mother Temple of Africa ... and we now Amatu'l-Bahti Ruf:ziyyih have in Panama ... the Mother Temple of South and Central Khtinum America ... In 1977 the stone was laid in New Delhi for the Mother Temple of the Indian sub-continent and today we are gathered on this very joyous and auspicious and historic occasion to have His Highness lay the cornerstone of the Baha'i Temple of the Pacific Ocean. It also will be a great Mother Temple, and its sole message is one of love and of understanding and of lack of prejudice and of working for peace and harmony and brotherhood ... it will be open to people of all denominations; it will be open to people of no denomination. The devout follower of whatever religion he may belong to, and the atheist will be welcome to come into our Temple , to be peaceful, to be quiet, to meditate, to pray, and if he cares to, to attend our regular services.

Text of inscription to be placed at an appropriate place inside the Temple after it has been constructed:

'The Foundation Stone of this first Baha'i House of Worship in the Pacific Islands was laid by His Highness Malietoa Tanumafili II, and the representative of the Universal House of Justice, Amatu'I-Baha RuJ:tfyyih Khanum, set therein a casket containing Dust from the Sacred Shrine of Baha'u'llah. 27 January 1979.'

His Highness Malietoa Tanumafili /1 placing the foundation stone of the Mother Temple of the Pacific Islands.

The Hand of the Cause Amatu'l-Bahti Ru/:z(yyih Khtmum, the representative of the Universal House of Justice, inserting into a niche in the foundation stone a box containing Dust from the Shrine of Baha'u'llah.

The silver box, about six centimetres in diameter, containing Dust from the Shrine of Bahti' u' llah.

5. THE DESIGNATION OF THE MOTHER TEMPLE OF THE WEST AS A NATIONAL HISTORIC PLACE BY THE UNITED STATES GOVERNMENT

DELIGHTED ACTION BY FED E RAL AUTHORITIES TO INCLUDE MOTHER TEMPLE OF THE WEST IN NATIONAL REGISTER OF HISTORIC PLACES STOP FRUITION YOUR EFFORTS ON 134TH ANNIVERSARY OF DECLARATION HIS MISSION BY BLESSED BAB OBTAIN THIS SIGNIFICANT RECOGNITION DESERVES WARM COMMENDATION S AND IS AN OUTSTANDING ACHIEVEMENT.
UNIVERSAL HOUSE OF JUSTICE
22 June 1978

ON 23 May, 1978, exactly 134 years after the historic Declaration of the Bab, the Bah a'i House of Worship in Wilmette, Illinois, was designated 'one of the Nation's cultural resources worthy of preservation' and listed in the National Register of Historic Places.

The National Spiritual Assembly , in its letter to the American Baha'i community for the Feast of Kalimat, emphasized the importance and the significance of such recognition:

'It means that the Federal authorities recognize the architectural importance of the building and are committed to preserving it as a United States historic site.

'Thus our efforts to protect the physical existence of this sublime edifice have now been included the subfortified a thousandfold.'

The National Assembly was notified officially of the listing by Keith A. Scalle, National Register coordinator for the Division of His-

spiritua l guidance will radiate .'"

Because the House of Worship is not old enough for consideration as a ' historic place', it was nomin ated on the basis of its architectural uniqueness.

The nine-sided structure, which symbolizes the unity of religions and kind, was designed by French-Canadian architect Louis Bourgeois. The cornerstone was laid by the Master, ' Abdu' l-Baha, on 1 May 1912.

The House of Worship was nominated for the National Register by the National Assembly in 1974 on advice from the Wilmette Historical Society.

The nominating process included the submission of photos and written information about the House of Worship to the Illinois Department of Conservation, which, upon approval , forwarded the

materials to the
toric Sites, Illinois Department of Conserva- Illinois Historic Sites Advisory Board.
tion. The notification came shortly after the The materials were then sent to Washington,
House of Worship welcomed the four millionth D.C., for consideration by
the U.S. Departvisitor since its public dedication in May 1953 . ment of Interior's National Parks Service,
'In this new recognition coming from the which is responsible for compiling the National
Federal authorities,' said the National Spiritual Register of Historic Places.
Assembly, 'we experience a fresh measure of 'Dearly-loved Friends,' the National
the dynamic quality which is implied in the Assembly said in its Feast
letter, 'may our indibeloved Master's description of the Temple as
vidual and collective efforts to win the pressing
"silent teacher"; and we sense more fully the goals of the Five Year Plan be spurred on by
spell it casts as the "ordained source", in this outstanding achievement.'
Shoghi Effendi's words, "from which rays [of)

I
I I
I J l

Two views of'Abdu'l-Baha taken on 1May1912 during the dedication ofthe site and laying of
the corner-stone of the Baha'i House of Worship , Wilmette, Illinois, U.S.A.

VI

THE NON-POLITICAL CHARACTER OF THE BAHA'I FAITH

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

THE B aha'f principles clearly define and mirror fo rth His commandments. Let your acts
explain the non-political character of the Faith, be a guide unto all mankind, for the professions
and serve as a guide for conduct in the relatio ns of most men, be they high or low, differ from
of Baha'fs with one another, with their fellow th eir conduct. It is through your deeds th at ye
men , and in their relations with different can distinguish yo urselves from others.
departments of the civil government. A brief Through th em the

brightness of your light can
summary of excerpts from the Baha'f Writings be shed upon the whole earth ... 2
will show that non -participation in po litica l The aim of the Fa ith is to produce the reality
affairs is one of the basic ax ioms of Baha'f of virtu e in souls and evolve institutions caaction.
pable of dealing with social matters justly, in the
The keynote to this theme may be found in light of the revealed truths. This is en tirely
the Writings of Baha'u'llah. He has stated: distinct from the province filled by partisan
That one indeed is a man who, today, dedi- civil institutions.
cateth himself to the service of th e entire human 'Abdu'l-Baha counse lled the Baha'fs from
race. The Great Being saith: Blessed and happy the early beginnings of the America n Baha'f
is he that ariseth to promote the best interests of community not to discuss political affairs.
the peoples and kindreds ofthe earth. Jn another ... All conferences (i.e., all consultation a nd
passage He hath proclaimed: It is not for him to discussion) must be regarding the matters of
pride himself who lo veth his own country, but benefit, both as a whole and individually, such
rather for him who loveth the whole world. The as the guarding of all in all cases, their protecearth is but one country, and mankind its citi- tion and preservation, the improvement of
zens. 1 character, the training of children , etc.
Sow not the seeds of discord among men, and If any person wishes to speak of government
refrain from con tending with your neighbour affairs, or to interfere with the order of govern -
. . . Open, 0 people, the city of the human heart ment, the others must not combine with him
with the key of your utterance ... because the Cause of God is withdrawn entirely
That which beseemeth you is the love of God, from political affairs;
the political realm perand th e love of Him Who is th e Manifestation of tains only to the Rulers of those matters; it has
His Essence, and the observance of whatsoever nothing to do with the souls who are exerting
He chooseth to prescribe unto you, did ye but their utmost energy to harmonizing affairs,
know it. helping character and inciting (the people) to

Say: Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savours of holiness may be wafted from your hearts upon all created things. Say: Beware, 0 people of Bah6., lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to

1 Gleanings from the Writings ofBaha'u'llah, p. 250.

stri ve for perfections. Therefore no soul is allowed to interfere with (politica l) matters, but only in that wh ich is commanded. 3

With the development of a world-wide ad ministrative stru cture within the Baha'f Faith, in stitutio ns have been set up in national and local areas which ass ure the unity and integrity of the Faith. In unfolding these

2 ibid. , pp. 303-305.

3 Baha'i World Faith, p. 407.

administrative institutions Shoghi Effendi has reiterated the importance of the non-political character of the Baha'f teach ings in a letter written 21 March 1932, to the Baha'fs of the United States and Canada:

'I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith , should be increas- ingly emphasized, irrespective of its applica- tion to the East or to the West. And this princi- ple is no other than that which involves the non-participation by the adherents of the Faith

calculations, the transient passions that agitate the face , and engage the attention , of a changing world . It is their duty to strive to distin - guish , as clearly as they possibly can, and if needed with the aid of their elected representa- tives, such posts and functions as are either diplomatic or political from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government , in every land, must necessarily involve. Let them affirm their unyielding determination

to stand, firmly and
of Baha'u' ll ah, whether in their individual unreservedly, for the
way of Baha'u'llah, to
capacities or collectively as Local or National avoid the entanglements
and bickerings
Assemblies, in any form of activity that might inseparable from the
pursuits of the politician,
be interpreted, either directly or indirectly, as and to become worthy
agencies of that Divine
an interference in the political affairs of any Polity which incarnates
God's immutable Purparticular government . Whether it be in the pose
for all men.
publications which they initiate and supervise; 'It should be made
unmistakably clear that
or in their official and public deliberations; or such an attitude implies
neither the slightest
in the posts they occupy and the services they indifference to the
cause and interests of their
render; or in the communications they address own country, nor
involves any insubordination
to their fellow-disciples; or in their dealings on their part to the
authority of recognized and
with men of em inence and authority; or in their established governments.
Nor does it constiaffiliations with kindred societies and organiza- tute a
repudiation of their sacred obligation to
tions, it is, I am firmly convinced, their first and promote , in the most
effective manner, the best
sacred obligation to abstain from any word or interests of their
government and people . It
deed that might be construed as a violation of indicates the desire
cherished by every true and
this vital principle. Theirs is the duty to demon- loyal follower of
Baha'u'llah to serve, in an
strate, on one hand, their unqualified loyalty unselfish,
unostentatious and patriotic fashion,
and obedience to whatever is the considered the highest interests of
the country to which he
judgement of their respective governments. belongs, and in a way
that would entail no
'Let them refrain from associating them- departure from the high
standards of integrity
selves, whether by word or by deed, with the and truthfulness
associated with the teachings
politica l pursuits of their respective nations, of his Faith.
with the policies of their governments and the 'As the number of
the Baha'f communities in
schemes and programmes of parties and fac- various parts of the

world multiplies and their
tions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that worldwide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, over, feel a growing need of the good-will of the plotters and the perfidious among their respective governments in their efforts to widen the scope, and to regulate their conduct that no charge of secrecy, of fraud, of bribery, or of intimidation may, however ill-founded, be brought against them. Let them rise above all particularism and they should be ted unwitpartisanship, above the vain disputes, the petty tingly to bargain with their Faith, to compro-
power, as a social force, becomes increasingly apparent, they will no doubt find themselves increasingly subjected to the pressure which men of authority and influence, in the political domain, will exercise in the hope of obtaining the support they require for the advancement of their aims. These communities will moreor to be entrapped by the treacherous devices and the assistance of their respective governcountrymen. Let them so shape their lives and consolidate the foundations, of the institutions committed to their charge. Let them beware lest, in their eagerness to further the aims of their beloved Cause,

mise with their essential principles, or to sacrifice, in return for any material advantage which their institutions may derive, the integrity of their spiritual ideals. Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws, and apply the principles, enunciated by Baha'u'llah, they will, unhesitatingly, subordinate the operation to their standards
nor the allurements of honours and rewards, will ever induce them to surrender their trust or to deviate from their path. Let their words proclaim, and their conduct testify, that they who follow Baha' u'llah, in whatever land they reside, are actuated by no selfish ambition, that they neither thirst for power, nor mind any wave of unpopularity, of distrust or criticism, which a strict adherence

of such laws and the application of such principles to the requirements and legal enactments of their respective governments. Theirs is not the purpose, while endeavouring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their administration to supersede the government of their respective countries .

'It should also be borne in mind that the very extension of the activities in which we are engaged, and the variety of the communities which labour under divers forms of government so essentially different in their standards, integrity and highpolicies, and methods, make it absolutely essential for all those who are the declared members of any one of these communities to it with fidelity and vigavoid any action that might, by arousing the suspicion or exciting the antagonism of any one government, involve their brethren in fresh persecutions or complicate the nature of their task. How else, might I ask, could such a farflung Faith, which transcends political and social boundaries, which includes within its pale so great a variety of races and nations, which will have to rely increasingly, as it forges ahead, on the good will and support of the

might provoke."

And again: 'The Baha'i Faith as it forges ahead throughout the western world and particularly in lands where the political machinery is corrupt and political passions and prejudices are dominant among the masses, should increasingly assert and demonstrate the fact that it is non-political in character, that it stands above the party, that it is neither apathetic to national interests nor opposed to any party or faction, and that it seeks through administrative channels, rather than through diplomatic and political posts to establish, beyond the shadow of a doubt, the capacity, the sane patriotism, the integrity and highmindedness of its avowed adherents. This is the general and vital principle; it is for the National representatives to apply it with fidelity and vigour.'2

These instructions raised the question whether Baha'is should vote in any public election. A Tablet revealed by 'Abdu'l-Baha to Mr. Thornton Chase was sent to the Guardian, and the following reply was received, dated 26 January 1933 :

'The Guardian fully recognizes the authenticity and controlling influence of this instruction from 'Abdu'l-Baha upon the question. He,

diversified and contending governments of the however, feels under the
responsibility of statearth- how else could such a Faith succeed in ing
that the attitude taken by the Master (that
preserving its unity, in safeguarding its inter- is, that American citizens are in d uty bound to
ests, and in ensuring the steady and peaceful vote in public elections) implies certain reserdevelopment of its institutions?
vations. He, therefore, lays it upon the indi-
'Such an attitude, however, is not dictated by vidual conscience to see that in following the
considerations of selfish expediency, but is Master's instructions no Baha'i vote for an
actuated, first and foremost, by the broad prin- officer nor Baha'i participation in the affairs of
ciple that the followers of Baha'u'llah will, the Republic shall involve acceptance by that
under no circumstances, suffer themselves to individual of a programme
or policy that conbe involved, whether as individuals or in their travenes any vital principle, spiritual or social,
collective capacities, in matters that would of the Faith.' The Guardian added to this letter
entail the slightest departure from the funda- the following postscript:
'I feel it incumbent
mental verities and ideals of their Faith. upon me to clarify the above statement, written
Neither the charges which the uninformed and 1
The World Order of Baht!'u'lltih, pp. 64-67.
the malicious may be led to bring against them, 2
U.S. Bahti'(News, December 1932.

in my behalf, by stating that no vote cast, or tions, ennobled their motives, co-ordinated
office undertaken, by a Baha'i should necessar- their efforts, and transformed their outlook.
ily constitute acceptance, by the voter or office While preserving their patnot1sm and
holder, of the entire programme of any politi- safeguarding their lesser loyalties, it has made
cal party. No Baha'i can be regarded as either a them lovers of mankind , and the determined
Republican or Democrat, as such. He is, above upholders of its best and truest interests. While
all else, the supporter of the principles enunci- maintaining intact their belief in the Divine
ated by Baha'u'llah, with which , I am firmly origin of their respective religions, it has

convinced, the programme of no political party enabled them to visualize the underlying puris completely harmonious.n pose of these religions, to discover their merits,

In a letter dated 16 March 1933 , the Guard- to recognize their sequence, their interdepenian sent these further details: dence, their wholeness and unity and to ac-

'As regards the non-political character of the knowledge the bond that vitally links them to Baha'i Faith, Shoghi Effendi feels that there is itself. This universal , this transcending love no contradiction whatsoever between the Tab- which the followers of the Baha'i Faith feel for let (to Thornton Chase, referred to above) and their fellow-men, of whatever race, creed, class the reservations to which he has referred. The or nation, is neither mysterious nor can it be Master surely never desired the friends to use said to have been artificially stimulated. It is their influence towards the realization and both spontaneous and genuine. They whose promotion of policies contrary to any of the hearts are warmed by the energizing influence principles of the Faith. The friends may vote , if of God's creative love cherish His creatures for they can do it, without identifying themselves His sake, and recognize in every human face a with one party or another. To enter the arena sign of His reflected glory. of party politics is surely detrimental to the best 'Of such men and women it may be truly said interests of the Faith and will harm the Cause. that to them " every foreign land is a father- It remains for the individuals to so use their land, and every fatherland a foreign land." For right to vote as to keep aloof from party poli- their citizenship, it must be remembered, is in tics, and always bear in mind that they are the Kingdom of Baha'u' ll ah. Though willing to voting on the merits of the individual, rather share to the utmost the temporal benefits and than because he belongs to one party or the fleeting joys which this earthly life can conanother. The matter must be made perfectly fer, though eager to participate in whatever clear to the individuals, who will be left free to activity that conduces to the richness, the hapexercise their discretion and judgement. But if piness and peace of that life, they can, at no a certain person does enter into party politics time, forget that it

constitutes no more than a
and labours for the ascendancy of one party transient, a very brief stage of their existence,
over another, and continues to do it against the that they who live it are but pilgrims and
expressed appeals and warnings of the Assem- wayfarers whose goal is the Celestial City, and
bly, then the Assembly has the right to refuse whose home the Country of never-failing joy
him the right to vote in Baha'f elections.' 2 and brightness.
That this principle, as do all Baha'f princi- 'Though loyal to their respective governments,
ples, has world-wide application is made clear though profoundly interested in anything
by Shoghi Effendi in a letter dated 11 March that affects their security and welfare, though
1936. anxious to share in whatever promotes their
'The Faith of Baha' u'llah has assimilated, by best interests, the Faith
with which the followvirtue of its creative, its regulative and ers of Baha'u'llah stand identified is one
ennobling energies, the varied races, which they firmly believe God has raised high
nationalities, creeds and classes that have above the storms, the
divisions, and controversought its shadow, and have pledged unswerv-
sies of the political arena. Their Faith they
ing fealty to its cause. It has changed the hearts conceive to be
essentially non-political, supraof its adherents, burned away their prejudices, national in character, rigidly non-partisan,
stilled their passions, exalted their concep- and entirely dissociated from nationalistic
' U.S. Bah(J'(News, April 1933 .
ambitions, pursuits and purposes. Such a Faith
ibid., January 1934. knows no division of class or of party. It sub-

ordinates, without hesitation or equivocation, government of the country they reside in , and
every particularistic interest, be it personal, re- no interference whatsoever in political matters
gional, or national to the paramount interests of or questions. What the Master's statement
humanity, firmly convinced that in a world of really means is obedience to a duly constituted
interdependent peoples and nations the advan- government, whatever that government may
tage of the part is best to be reached by the be in form. We are not the ones, as individual

advantage of the whole, and that no abiding benefit can be conferred upon the component parts if the general interests of the entity itself are ignored or neglected.' 1

The unity of Baha'i action throughout the world is further emphasized in a letter from Shoghi Effendi to the Baha'ls of Vienna, written in 1947 through his secretary, in which he said in part:

'We Baha'ls are one the world over; we are seeking to build up a new world order, divine in the right, propriety or usefulness of exertorigin. How can we do this if every Baha'i is a member of a different political party-some of them diametrically opposite to each other? Where is our unity then? We would be divided because of politics, against ourselves and this is the opposite of our purpose. Obviously if one Baha'i in Austria is given freedom to choose a political party and join it, however good its aims may be, another Baha'i in Japan or America, or India, has the right to do the same thing and he might belong to a party the very opposite in principle to that which the Austrian Baha'i belongs to. Where would be the unity of the Faith then? These two spiritual brothers would be working against each other because

Baha'ls, to judge our government as just or unjust- for each believer would be sure to hold a different viewpoint, and within our own Baha'i fold a hotbed of dissension would spring up and destroy our unity. We must build up our Baha'i system , and leave the faulty systems of the world to go their way. We cannot change them through becoming involved in them; on the contrary, they will destroy us.' 4

Another application of this principle conlng Baha'i influence for the enactment of legislative measures reflecting more or less the purpose of some Baha'i principle or teaching. For example, should a Baha'i community, local or national , lend the name of the Baha'i Faith to support legislation which seeks to abolish race and religious discrimination in matters of industrial employment, or intervene when measures concerning military training of youth are before a legislature?

The National Spiritual Assembly of the Baha'ls of the United States has stated that, 'as a general policy subject to the Guardian's specific direction in special cases, Baha'ls and their administrative

institutions should not feel
of their political affiliations (as the Christians of Europe have been doing in so many fratricidal wars). The best way for a Baha'i to serve his country and the world is to work for the establishment of Baha'u'llah's World Order, which will gradually unite all men and do away with divisive political systems and religious creeds .. .' 2

In the Will and Testament of 'Abdu'J-Baha the Baha'ls are instructed to obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God. 3 In explanation of this statement the Guardian wrote, in a Jetter dated 3 July 1948:

'Regarding your question about politics and the Master's Will: the attitude of the Baha'ls must be twofold, complete obedience to the

obligated to adopt a "Baha'i" attitude or course of action on matters of civil legislation.

Our teachings and basic principles speak for themselves. These we can always declare and set forth with all possible energy whenever occasions arise. But a truth which is sundered from its sustaining spiritual Source, lifted out of its organic relationship to the Baha'i comcommunity , broken off from the other truths, and made subject to the storm and stress of secular controversy, is no longer a truth with which we can usefully have concern. It has become an enactment to be carried out by institutions and groups committed to other enactments, other aims and purposes and methods not in conformity with the "Divine Polity" entrusted to those alone who give full loyalty to Baha'u'llah. Far better for us to strive to mirror forth radiantly the individual and community virtues of a new era than to hope that others than

The World Order of Bahti'u'l/tih , pp. 197-198.

U.S. Baha'f News, April 1949.

Bah(l'(Administration (1960 ed.), p. 4.

'U.S. Bahti'(News , January 1949.

believers will achieve the holy mission of the Faith. We Ba ha'fs have in reality accepted a

vindicate by their life-blood the sincerity of their conviction, that no

power on earth,
world order and not merely a new decalogue of neither the arts of the most insidious adversary
truths or commands. On the other hand, nor the bloody weapons of the most tyrannical
obedience to civil government is an obligation oppressor, can ever succeed in extorting from
laid by Baha'u'llah upon every Baha'f.' 1 them a word or deed that might tend to stifle
Shoghi Effendi points out, as a guiding prin- the voice of their conscience or tarnish the
ciple of Baha'i conduct, that 'in connection purity of their faith. 2
with their administrative activities, no matter 'Small wonder if by the Pen of Baha'u'llah
how grievously interference with them might these pregnant words, written in anticipation
affect the course of the extension of the of the present state of mankind, should have
Movement, and the suspension of which does been revealed: It is not for him to pride himself
not constitute in itself a departure from the who loveth his own country, but rather for him
principle of loyalty to their Faith, the consid- who loveth the whole world. The earth is but one
ered judgement and authoritative decrees country and mankind its citizens. And again,
issued by their responsible rulers must, if they That one indeed is a man who today dedicateth
be faithful to Baha'u'llah's and 'Abdu'l- himself to the service of the entire human race.
Baha's express injunctions, be thoroughly Through the power released by these exalted
respected and loyally obeyed. In matters, how- words, He explains, He hath lent a fresh
ever, that vitally affect the integrity and honour impulse, and set a new direction, to the birds of
of the Faith of Baha'u'llah and are tantamount men's hearts, and hath obliterated every trace of
to a recantation of their faith and repudiation restriction and limitation from God's Holy
of their innermost belief, they [the Baha'fs] are Book.' 3
convinced , and are unhesitatingly prepared to 2
Baha'i Administration (1960 ed.), p. 162.
1 3
The Bahiff World, vol. X, pp. 278-279. The World Order of Baha'u'l/ah, p. 198.

VII
RELATIONSHIP TO GOVERNMENT
1 . LOY AL TY TO GOVERNMENT

WHEN a great social crisis sweeps through a and peoples of the world. We must obey an d be civilization, mora l values become impaired and the well-wishers of the governments of th e land •4 mo ral issues confused. In the crisis of our time , members of the Baha'f Faith go on record as The followers of Baha'u'llah are exhorted to firmly upholding the principle of loyalty to be 'good citizens'. 5 The Baha'i teachings foster gove rnme nt . in the individua l ad herent an appreciation of Baha' u' Il ah, the Founder of the Baha'i authority a nd a n intellige nt and balanced pat- Faith , laid upon His fo llowers this sacred rio tism. The Baha'f is e nco uraged to 'serve in ob liga tion : 'In every country where any of this an unselfish, unoste ntatio us a nd patriotic fash - people (Baha'is) reside, th ey must behave ion , the hi ghest inte rests of the country to towards the government of that country with which he belongs, a nd in a way that would loyalty, hon esty and truthfulness.' 1 T he Baha'i enta il no departure from the high standards of Writings state further, ' The essence of the integrity and truthfulness associa ted with the Baha'i spirit is that in order to establish a better teachings of his Fa ith .' 6 social order and economic condition, there must A llegia nce to gove rnment, far from being a be allegiance to the laws and principles of gov- concept to which the Baha'f gives lip service, is ernment'2 Sho uld a Baha'f act contrary to the a spiritua l ob ligation reinforced by and laws of the gove rnment his conduct would in separab le from those teachings of Baha ' u'- be considered reprehe nsible before God, for Il ah's on which His followers pattern their members of this community 'should at all tim es individual spiritual deve lopment. 'Let integrity manifest . .. truthfulness and sincerity' and 'be and uprightness distinguish all thine acts,' 7

constant in ... faithfulness and trustwo rthi- Baha'u'llah e
nj o in s.
ness.'3 Without
integrity of character in its citizens
In elucidation of this cardinal spiritual and and without
loyalty to gove rnment, a nation
social principle 'Abdu' l-Baha, the authorized will find itse
lf torn asunder and unable to func-
Interpreter of the Faith, has written: 'Accord- tion as an
orga nic society. Not only do the
ing to the direct and sacred command of God we Baha'i
teachings obligate members to be loya l
(the Baha'is) are forbidden to utter slander, are to their
government- they also specifically
commanded to show forth peace and amity, are forb id them
from taki ng part in subversive
exhorted to rectitude of conduct, straight- political and
social movements.
fo rwardness and harm ony with all the kindreds
"A bdu'l-Baha : The Will and Tesramenr of Abdu'l-Bahd p.
' Baha'u'llah: Bi~arat, Ta biers of Baha'u'l/dh revealed after 8.
rhe Kirab-i-Aqdas, p. 22-23. "A bdu' l-Baha:
Selecrions from rhe Wrirings of 'Abdu'l-
'Abdu'l-Baha: The Promulgarion of Universal Peace, p. Bahti, p. 3
19.
233. Shoghi Effendi
: The World Order of Bahti'u'l/dh, p. 65.
'Abdu' l-B aha : Selecrions from rhe Wrirings of 'Abdu'l- ' Baha' u' llah:
Gleanings from rhe Wrirings of Bahd'u'lldh, p.
Baha, p. 294. 285.

2. THE BAHA'I VIEW OF PACIFISM

IN a letter published in U.S. Baha'i News, nor does it exalt him to
the point of making him
January 1938 , Shoghi Effendi, the Guardian of an anti-social creature,
a me nace to society. As
the Baha'i Faith wrote through his secretary: in everything, it
follows the "golden mean."
'With reference to the absolute pacifists or T he 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 conscienanti-social and due to its exaltation of the indi-
tious objectors is that their method of establishvidual conscience leads
inevitably to disorder ing peace is too negative . Noncooperation is

and chaos in society. Extreme pacifists are thus too passive a philosophy to become an effecvery close to anarchists, in the sense that both tive way for social reconstruction . Their refusal of these groups lay an undue emphasis on th e to bear arms can never establish peace. There rights and merits of the individual. The Baha'i should first be a spiritual revitalization which conception of social life is essentially based on nothing, except the Cause of God, can effecthe subordination of the individual will to that tively bring to every man's heart.' of society. It neither suppresses the individual

3. SUMMARY OF THE GUARDIAN'S INSTRUCTIONS ON THE OBLIGATIONS OF BAHA'fS IN CONNECTION WITH MILITARY SERVICE

IMMEDIATEL Ypriorto World War II the service which is not specifically aggressive or Baha'i position on military training and ser- directly military . Such forms of national work vice, and the obligation of individual Baha'is to as air raid precaution service, ambulance apply for and maintain a non-combatant stat us corps, and other humanitaria n work or activity when this is possible under the laws of their of a non-combatant nature, are the most suitcountry, were clearly stated by the Guardian of able types of service the friends can render, and the Faith. On 27 November 1938 he instructed which they should gladly volunteer for, since in his secretary to write to the National Spiritual addition to the fact that they do not involve any Assembly of the British Isles: 'He has noted violation of the spirit or principle of the Teachyour Assembly's request for his advice as to ings they constitute a form of social and what forms of national service the friends may humanitarian service which the Cause holds volunteer for in times of emergency. While the sacred and emphatically enjoins.' believers, he feels, should exert every effort to A further query from that National Spiritual obtain from the authorities a permit exempting Assembly dated 9 May 1939 evoked the folthem from active military service in a combat- lowing reply on 4 June 1939, in amplification ant capacity, it is their duty at the same time , as of the above principles: loyal an d devoted citizens, to offer their ser- 'His instructions on this matter, conveyed in vices to their country in any field of national a letter addressed to

your Assembly during last

November, were not intended for that particu- may be slight prospect of their obtaining the
lar occasion , but were meant for present condi- consent and approval of the authorities to their
tions, and for any such emergencies as may petition.'
arise in the immediate future . After the war, on 20 July 1946, the National
'It is still his firm conviction that the believ- Spiritual Assembly of the United States
ers, while expressing their readiness to unre- enquired of the Guardian whether the exisservedly obey any directions that the
tence of the United Nations in its present form authorities may issue concerning national ser- changed the attitude of the Baha'is toward
vice in time of war, should also, a nd while there military duties which might require the taking
is yet no outbreak of hostilities , appeal to the of human life. The Guardian' s reply, written by
government for exemption from active military his secretary, was:
service in a combatant capacity , stressing the 'As there is neither an International Police
fact that in doing so they are not prompted by Force nor any immediate prospect of one comany selfish considerations, but by the sole and ing into being, the Baha'is should continue to
supreme motive of upholding the Teachings of apply, under all circumstances, for exemption
their Faith, which make it a moral obligation from any military duty that necessitates the takfor them to desist from any act that would
ing of life. There is no justification for any involve them in direct warfare with their change of attitude on our part at the present
fe llow-humans of any other race or nation. time.'
'The Baha'i Teachings, indeed, condemn, The Guardian therefore has made it clear
emphatically and unequivocally, any form of that it is obligatory and not an optional matter
physical violence , and warfare in the battlefield for all Baha'is to apply for and maintain a
is obviously a form , and perhaps the worst form non-combatant status if this is possible under
which such violence can assume. the law. Where such a law exists, Baha'is can-
'There are many other avenues through not voluntarily enlist in any branch of the
which the believers can assist in times of war by armed forces in which

they would be subject to
enlisting in services of a non-combatant nature- services that do not involve the direct shedding of blood-such as ambulance work, anti-air raid precaution service , office and administrative works, and it is for such types of national service that they should volunteer.

'It is immaterial whether such activities would still expose them to dangers, either at home or in the front, since their desire is not to protect their lives, but to desist from any acts of wilful murder.

'The friends should consider it their conscientious duty, as loyal members of the Faith , to apply for such exemption , even though there

orders to engage in the taking of human life.

The Universal House of Justice amplified this later statement:

'There is no objection to a Baha'i enlisting voluntarily in the armed forces of a country in order to obtain a training in some trade or profession , provided that he can do so without making himself liable to undertake combatant service.

'There is likewise no objection to a Baha'i seeking or continuing a career in the armed forces , provided that he can do so without makscienticus liable to undertake combatant serving himself liable to undertake combatant service.'

VIII

BAHA'I CALENDAR, FESTIVALS AND DA TES OF HISTORICAL SIGNIFICANCE

1. FOREWORD

Excerpt from Baha'u'llah and the New Era by Dr. J. E. Esslemont

AMONG different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, e.g., the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews and the Mul)ammadan in Muslim countries.

The Bab named the months after the attributes of God. The Baha'i New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (21 March), and the Baha'i era commences with the year of the Bab's declaration (i.e., 1844 A . D., 1260 A . H .).

In the not far distant

future it will be necestries. sary
that all peoples in the world agree on a
The Bab signalized the importance of the common calendar.
dispensation which He came to herald by It seems, therefore,
fitting that the new age
inaugurating a new calendar. In this, as in the of unity should have a new
calendar free from
Gregorian Calendar, the lunar month is aban- the objections and
associations which make
doned and the solar year is adopted. each of the older calendars
unacceptable to
The Baha'i year consists of 19 months of 19 large sections of the world's
population, and it
days each (i.e., 361 days), with the addition of is difficult to see how any
other arrangement
certain 'intercalary days' (four in ordinary and could exceed in simplicity
and convenience
five in leap years) between the eighteenth and that proposed by the Bab.
nineteenth months in order to adjust the

2. BAHA'I FEASTS, ANNIVERSARIES AND
DAYS OF FASTING

Feast of Ric;!van (Declaration of Baha'u'llah), 21 April-2 May 1863.
Feast of Naw-Ruz (New Year), 21 March.
Declaration of the Bab, 23 May 1844.
The Day of the Covenant, 26 November.
Birth of Baha'u'llah, 12 November 1817.
Birth of the Bab, 20 October 1819.
Birth of 'Abdu'l-Baha, 23 May 1844.
Ascension of Baha'u'llah, 29 May 1892.
Martyrdom of the Bab, 9 July 1850.
Ascension of' Abdu'l-Baha, 28 November 1921.
Fasting season lasts 19 days beginning with the first day of the month of' Ala'
, 2 March-the Feast
of Naw-Ruz follows immediately after.

3. BAHA'I HOLY DAYS ON WHICH WORK
SHOULD BE SUSPENDED

The first day of Ric;lvan,
The ninth day of Ric;lvan,
The twelfth day of Ric;lvan,
The anniversary of the declaration of the Bab,
The anniversary of the birth of Baha'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-Ba ha, 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 ofthe Covenant (Fete Day of 'Abdu'l-Baha), however, is not prohibited. Celebration ofthat day is left to the discretion ofthe friends. Its observation is not obligatory. The days pertaining to the Abhti Beauty (Baha'u'llah) 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-Baha 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 admi nistrative 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 REGARDING THE BAHA'I CALENDAR

THE Badi' Calendar (Baha'i Calendar) has been taken by me from the Kittib-i-Asmti', one of the works written by the Bab. As I have observed in these days that certain believers are inclined to regard the year in which Baha'u'llah departed from Ba~dad to Constantinople as marking the beginning of the Badi' (1844 A.D.), the year of the Declaration of the Bab, must be regarded as the beginning of the Badi' Calendar.' The Declaration of the Bab took place on the evening preceding the fifth day of Jamadiyu'l-Avval, of the year 1260 A.H . It has been ordained that the solar calendar be followed and that the

vernal Equinox, the day
Calendar, I have requested Mirza Aqa Jan, the of Naw-Ruz, be regarded as the New Year's
amanuensis of Baha'u'llah, to ascertain His Day of the Badf' Calendar. The year sixty, in
will and desire concerning this matter. Baha'u'- which the fifth day of Jamadiyu'l-Avval coinllah answered and said: 'The year sixty A.H. 1 cided with the sixty-fifth day after Naw-Ruz,
(i.e. , 1260 A.H.) has accordingly been regarded as the first year

of the Badf' Calendar. As in that year, the day Soon afte r Baha' u'll ah had left the fortress
of Naw-Ruz, the vernal Equinox, preceded by of 'Akka and was dwelling in the house of
sixty-six days the date of the Declaration of the Malik , in that city, He commanded me to
Bab, I have therefore, throu ghout my history, transcribe the text of the Badf' Calendar and to
regarded the Naw-Ruz of the year sixty-one instruct the believers in its details. On the ve ry
A . H. (the Naw-Ruz immedi ately fo llowing the day in which I received His co mmand , I com-
Decl ara tion of the Bab) as the first Naw-Ruz of posed, in verse and prose, an exposition of the
the Badf' Ca le ndar. I have acco rdin gly consid- main features of that Calendar a nd presented it
ered the Naw-Ruz of this prese nt year, the to him . The versified copy, being now un availyear 1306 A.H., which is the 47th solar year able, I am herein transcribing the versio n in
after the Declaration of the Bab, as the 46th prose. The days of the week are named as
Naw-Ruz of the Badf' Calendar. fo llows:

Days	Arabic Nam e	English Name	Translation
1st	Jala I	Saturday	Glory
2nd	Ja mal	Sunday	Beauty
3rd	Kama l	Monday	Perfectio n
4th	Fic;lal	T uesday	Grace
5th	' Ida!	Wednesday	Justice
6th	Istij lal	Thursday	Majesty
7th	Istiq lal	Friday	Independence

The names of the month s, wh ich are the same as the days of each month , are as fo llows:

Month	Arabic Name	Translation	Firs! Days
1st	Baha	Splendour	March 21

2nd	Jalal	Glory	April 9
3rd	Jamal	Beauty	Ap ril 28
4th	'A~a m at	Grandeur	May 17
5th	Nur	Light	June 5
6th	Ral)mat	Mercy	June 24
7th	Kali mat	Words	July 13
8th	Kamal	Perfection	August 1
9th	Asma'	Names	A ugust 20
10th	'Izzat	Mig ht	Septe mber 8
11th	Mashfyyat	Will	Septe mber 27
12th	' Ilm	Knowledge	October 16
13th	Qudrat	Power	Nove mber 4
14th	Qawl	Speech	November 23
15th	Masa'i l	Questions	December 12
16th	Sharaf	Honour	December 31
17th	Sult an	Sovereignty	Ja nuary 19
18th	Mulk	Dominion	February 7
19th	' Ala'	Loftiness	Marc h 2

Ayyam-i- Ha (Intercalary Days) 26 Febru ary to 1 March inclusivefour in ordinary and five in leap years.

The first day of each month is thus the day of ing of 19 months of 19 days each, with the
Baha, and the last day of each month the day of addition of certain inte rcalary days. He has
'Ala'. named the New Year's Day,
which is the day of
The Bab has regarded the solar year, of 365 Naw-Ruz, the day of Baha, of the mont h of
days, 5 hours, and fifty odd minutes, as consist- Baha. He has ordained the month of' Ala' to be

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 Badf' Calendar, the people 5. Bab Gate.
of the Bayan were at a loss as to how they 6. Vav V.
should regard them. The revelation of the 7. Abad Eternity.
Kitab-i-A qdas in the city of' Akka resolved this 8. Jad

Generosity.
problem and settled the issue. Baha'u' llah designated those days as the Ayyam-i-Ha and ordained that they sliould immediately precede the month of' Ala' , which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Baha'u'llah ordained the month of fasting to begin. I have heard it stated that some of the people of the Bayan, the followers of Mirza Yal)ya, have regarded these intercalary days as coming immediately after the month of' Ala' , thus terminating their fast five days before the day of Naw-Ruz. This, notwithstanding the explicit text of the Bayan which states that the day of Naw-Ruz must needs be the first day of the month ofBaha, and must follow immediately after the last day of the month of 'Ala'. Others, aware of this contradiction, have started their fasting on the fifth day of the month of 'Ala', and included the intercalary days within the period of fasting. Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-Ruz falls on the 21st of March only if the 21st of April,

9.Baha Splendour.
10. I:Iubb Love.
11. Bahhaj Delightful.
12.Javab Answer.
13. Al)ad Single.
14. Vahhab Bountiful.
15. Vidad Affection.
16. Badf' Beginning.
17. Bahf Luminous.
18. Abha Most Luminous.
19. Val)id Unity.

Each cycle of nineteen years is called Val)id.

Nineteen cycles constitute a period called Kull-i-Shay'. The numerical value of the word Val)id is nineteen , that of Kull-i-Shay' is 361.

Val)id signifies unity, and is symbolic of the unity of God .

The Bab has, moreover, stated that this systradiction, have started their fasting on the fifth tem of His is dependent upon the acceptance and good-pleasure of 'Him Whom God shall make manifest'. One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date

the vernal Equinox precedes the setting of the sun on that day . Should the vernal Equinox take place after sunset, Naw-Ruz will have to be celebrated on the following day.

The Bab has, moreover, in His Writings revealed in the Arabic tongue, divided the years following the date of His Revelation into cycles of nineteen years each. The names of the years in each cycle are as follows:

1930, which is the first day of Ric;lvan, and which according to the Kitab-i-Aqdas must coincide with the 'thirteenth day of the second Baha'i month,' and which fell this year (1930) on Monday, would, according to the system of the Badf' Calendar, be described as follows:

'The day of Kamal, the month of Jalal, of the year Bahhaj, of the fifth Val) id, of the first Kull -i-Shay'.'

5. HISTORICAL DATA GLEANED FROM NABIL'S NARRATIVE REGARDING BAHA'U'LLAH

Works Revealed During This Period	Houses Occupied During This Period
A.BAGHDAD	
Arrival latter part Jamadiyu ' !.b.-Thanf, 1269 A.H. 12 March-10 April 1853 A.D.	Kullu ' t-Ta'am Madad	House of I;Ia jf 'Alf- (in old Ba~dad)
Departure for Sulaymanfyyih on Wed-Sulaymannesday , 10 April 1854 A.D.-Rajab 12, 1270A.H.	House of i-Ghannam
B. SULA YMANIYYIH	Prayers
Before reaching Sulaymanfyyih , He lived for a time on the Sar-Galu mountain .	Qa~fdiy-i-Varqa'fyyih
During His absence from Bagbdad His family transferred their residence from House of I;Iajf 'Alf-Madad to that of Su layman-i-Ghannam. Nabfl arrived at Bagbdad 6 months after Baha'u ' llah's departure for Sulaymanfyyih.	Saqf-Az-Ghayb-i-Baqa

c. BAGHDAD
Arrived from Sulaymaniyyih on Wednesday, 19 March 1856 A. D.-Rajab 12, 1272 A.H.
Departure from Bagbdad for Constantinople, Wednesday afternoon (first day of Ri<;fvan) , 22 April 1863 A. D. -Dhi'l-Qa'dih 3, 1279 A.H.
SubI:iana-Rabbfya'l-A 'la
Shikkar-Shikan-Shavand
I;Iur-i-'Ujab
Halih-Halih-Ya
Bisharat
Ghulamu'l-Khuld
Az-Ba~- i-Il ahf
Baz-Av-u-Bidih-Jamf
Short stay in Mazra'iy-i-Vafil}fil!ash during above period to celebrate Naw-Ruz ended with departure on Thursday, 26 March 1863 A.D.-Shavval 5, 1279 A.H.

Tafsir-i-l;IurUfat-i-Muqaga'ih
~al:iffiy-i-Shagfyyih
Haft-Vadf (Seven Valleys)
Tafsir-i-Hu L a wI:i-i-l;Iurfyyih
Kitab-i-fqa.n
Kalimat-i-Maknunih (Hidden Words)
MallaI:iu'I-Quds (Holy Mariner)

Works Revealed During This Period	Houses Occupied During This Period
C. BAGHDAD-continued	
Arrival at Garden of Najibfyy ih (Garden of Ric.Jvan) , 22 April 1863 A. o .-Dhi' l-Q a'dih 3, 1279 A.H .	Suriy-i-$abr revealed on first day of Ric.Jvan
Arrival of Baha'u'llah's Fam il y at Garden of Ric.Jvan on eighth day after first of Ric.Jvan .	
Departure from Garden of Ric.Jvan for Constantinople last day of Ric.Jvan at noon on Sunday, 3 May 1863 A.D.-Dhi' l-Qa'dih 14, 1279 A.H.	
Length of overland journey from Garden of Ric.Jvan to Samsun on Black Sea: 110 days.	
Firayjat (arrived early afternoon-sta yed seven days) arrived on Sun-	I::Iasan-Aqa, Mardin,

day, 3May1863 A.o .-Dh i' l-Qa' dih 14, 1279 A.H. (Firaylat is about 3 miles distant from Baghdad)
Judaydih, -
Dilf-'Abbas,
Qarih-Tapih ,
Salal:Jfyyih (stayed 2 nights),
Dust-Khurmatu,
,
Tawuq,
Karkuk (stayed 2 days),
Irbfl ,
Zab River,
Ba r\allih ,
h steamer about
Mosu l (stayed 3 days),
Zakhu,
Jazfrih,
stayed few hours,
Nu~aybfn

Dfyar-Bakr,
Ma'dan-Mis,
Kharput (stayed 2 or 3 days),
Ma'dan-Nuqrih,
Dilik-Tash,
Sfvas,
'fuqat,
Amasia (stayed 2 days)
Ilahfyyih (while approaching Samsun,
'Lawl:J-i-Hawdaj' was revealed) , (last day of overland journey),
Samsun (stayed 7 days), Black Sea port;
sailed in a Turkis
sunset for Constantinople,
Sinope (arrived next day about noon),
Black Sea port:
Anyabuli (arrived next day).

D. CONSTANTINOPLE During Th is Period	Works Revealed During This Period	Houses Occupied Duration
Arrival at noon on Sunday, 16 August 1863 A.O .- Rabf'u'l-Avval 1, 1280A.H.	Subl:Janaka-Ya-Hu Lawl:J-i- ' Abd u ' l- ' Azfz Va-Vukala	House of Shamsi Big (near the mosque of Khirqiy-i-Sharif	1 month

D. CONSTANTINOPLE- continued During Th is Period	Works Revealed During This Period	Houses Occupied During This Period Duration
Length of sea voyage from Samsun to Constantinopl e: 3 months		House of Vfsf Pasha (3-storey, nearSu l!an MuI?ammad	3

days. Mosq ue)

Length of journ ey
from Constantinop le to A drianople: 12 days.

1. Kuchik-Chakmachih (3 hours from Constantinople- spent one night)
2. Buyuk-Chakmachih (arrived abo ut noon)
3. Salvari 4. Birkas 5. Baba-Iskf

E. ADRIANOPLE Works Revealed Houses Occupied
During This Period During This Period Duration

Arrival on Saturday, Suriy-i-A~I?ab 1. Khan -i-' Arab 3
ni ghts
12 December 1863 (caravanserai,
A.D.- Rajab 1, two-storey, near
1280A .H . LawJ:i-i-J:Iajj I house of 'Izzat-
Aqa)

Length of stay : 4
years, 8 month s,
22 days. LawI?-i-J:Iajj II

Length of overland Kitab-i-Badf' 2. House in Muradfy- 1
week
journey from Con- Suriy-i- Mu lu k yih qu arter, near
stan tinople to Ad- (Tablet of the Takyiy-i-Mawlavf
rianople : 12 days. Kings)

Departure from Adri- Suriy-i-Amr 3. House in Muradfy- 6
months
a nople on Wednes- Suriy-i-Da mm yi h quarter, near
day, 12 A ugust A lva9-i-Laylatu'l- house 2
1868 A.D.- Rabf- Q uds 4. Khaniy-i-Amru'llah
'u'th-Thani 22, Munaj a thay-i-$iyam (several storeys,
1285A.H . (Prayers for Fasting) near Sul!an-Salim
Mosque)
LawJ:i-i- Sayyah 5. House of R ic;la Big 1 year
LawJ:i-i- Napulyun I 6. House of A mru' llah 3 months?
(First Tablet to (3-storey, north
Napoleon III) of Sul! an-Salim
Mosq ue)
LawI?-i- Sul!an 7. House of 'Izzat-Aqa 11 months
(Tablet to the Shah
of Persia)
LawI?-i-Nuq!ih

1. Uzun-Kuprf
2. Ka~anih (arrived about noon . LawJ:i -i-Ra'fs [Tablet of Ra'fs] was revealed in th is 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. Made llf (arrived about sunset-left at night)
5. Smyrna (stayed 2 days, left at night)
6. Alexandria (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)

F. ' AKKA	Works Revealed During This Period	Houses Occupied During This Period	Duration
Arrival on Monday, 31 August 1868 A. o.-Jamadfyu'l-Avval 12, 1285 A.H.	Kitab-i-Aqdas LawJ:i-i-Napulyun II (Second Tablet to Napoleon III)	1. Barracks	2 years, 2 mo nths 5 days
	LawJ:i-i-Malikih (Tablet to Queen Victoria)	2. House of Malik 3. House of Rabi'ih	3 months
LawJ:i-i-Malik-i-Rus Purest Branch died on Thursday, 23 Ju ne 1870 A.D.- Rabf-'u' l-Avval 23, 1287 A.H .	Suriy-i-Haykal LawJ:i-i-Burhan LawJ:i-i-Ru'ya LawJ:i-i-Ibn-i-Dhi'b (Epistle to Son of the Wolf)	4. House of Man~ur (Tablet to the Czar) 5. House of 'Abbud (where Kitab-i-Aqdas was re-vealed) 6. Mazra'ih	2 or 3 mo nths
LawJ:i-i-Pap Passed away 29 May 1892 A.D.	(Tablet to the Pope)	7 . Qa~r (Mansion , where He passed away)	

6. DATES OF HISTORICAL SIGNIFICANCE IN THE RISE OF THE BAHA'I FAITH

Birth of Baha'u'llah .. . .. 12 Nove mbe r 1817
Birth of the Bab .. .. 20 October 1819
. . . . .September 1908
Declaration of the Mission of the Bab in
Re lease of 'Abdul-Baha from His incarcera-tion ... .
Interment of the Bab's remains on Mt.

Ca rm e l
Shfraz .... 23 May 1844 ....
.. . . 21 March 1909
Birth of 'Abdu'l-Baha ..... .23 May 1844 Opening of the first A merican Baha'f Conven-
Departure of the Bab on His pilgrimage to tion
.... 21 March 1909
Mecca .. .. September 1844 'Abdu' l-Baha's departure from Egypt ... . . .
Arrival of the Bab in Mah-Ku, Ad hirbayjan ... ..
... . September 1910
.... Summer 184 7 'Abdu'l-Baha's arrival in Lo ndo n . .
. .. .
Incarceration of the Bab in Chihriq , Adhir- .....
. ... .4 Septe mber 1911
bayjan . .. . A pril 1848 'Abdu' l-Baha's arrival in America ..... .
Conference of Badasht ..... .June 1848 . ..
.... 11April 1912
Interrogation of the Bab in Tabriz, Adh ir- Laying of the corn er-sto ne of the Mash riqu'lbayj an .... .July 1848
Adhkar in Wilmette, Ill., by 'Abdu'l-Baha
Martyrdom of the Bab in Tabriz, A dhirbayjan . ...
. ... 1May1912
..... 9 July 1850 Second visit of 'Abd u' l-Baha to Europe and
Attempt on the life of Na~ iri 'd-Dfn Shah ... tour throu
gh the U nited Kingdom, France,
. . . . . 15 August 1852 Germany, Hu
ngary and Austria ....
Imprisonment of Baha'u'llah in the Sfya h-Cha l .....
... .. December 1912 to June 1913
of Tihran . . .. .A ugust 1852 'Abdu'l-B aha's return to the Holy Land .. . .
Banishment of Baha'u'llah to Baghdad ....
. . . . . .5 Dece mber 1913
. . . . . 12 January 1853 U nveiling of the Tablets of the Divine Plan
Wi thdrawal of Baha'u'llah to Kurdistan . . .. .
.... April 1919
.... 10 April 1854 Passing of 'Abdu'l-B a ha 28 November 1921
Return of Baha'u'llah from Kurdistan . . . .. . Verdict of the Islamic Court in Egypt pro-
. . . . 19 March 1856 nouncing the Faith to be an independent
Declaration of the Mission of Baha'u'llah ... religion

..... 10 May 1925
. . . . . .22 April 1863 Martha Root's
first interview wi th Q ueen
A rrival of Baha' u'llah in Constantinople .... Marie of
Romania . . .... 30 Janua ry 1926
.. .. 16 August 1863 Resolution of the Council of the
League of
A rrival of Baha'u'llah in Adrianople ..... . Nations
upholding the claim of the Baha'f
. . .. 12 December 1863 community to
the House of Baha'u'llah in
Departure of Baha'u'llah from A drianople .. Baghdad
... . .4 March 1929
.... 12 A ugust 1868 Passing of the Greatest Holy Leaf
July 1932
Arrival of Baha'u'llah in 'Akka ..... . Inception of the First American
Seven- Year
.... 31 August 1868 Plan .. ..
..... .April 1937
Death of the Purest Branch .. .23 June 1870 Celebra tio n of the Centenary of
the Declaration
Ascension of Baha'u'llah ..... 29 May 1892 of the Bab
.... 23 May 1944
First public reference to the Faith in America Inception of the Second American
Seven-Year
..... 23 September 1893 Plan
.... .April 1946
Establishment of the first Baha'f centre in the Centenary of the Martyrdom of
the Bab ....
West .... .February 1894 ..... .
..... 9 July 1950
Arrival of the first group of Western pilgrims in Completion of the Arcade and
Parapet of the
'Akka .... 10 December 1898 Shrine of
the Bab on Mt. Carmel ..... .
Arrival of the Bab's remains in the Holy Land ..
.... 9 July 1950
.... 31 January 1899 Inauguration of the Centenary
Celebrations of
Reincarceration of 'Abdu'l-Baha in 'Akka the birth
of Baha'u'llah's Prophetic Mission
.... 20 A ugust 1901 . .
.... October 1952
Commencement of the construction of the First Baha'f Intercontinental Teaching
Confer-
Mashriqu'l-Adhkar of 'Ishqabad ..... . ence, Kampa
la, Uganda, Africa ..... .

.... 28 November 1902 .
.... 12-18 February 1953
THE WORLD ORDER OF BAHA 'U 'LLAH
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Inauguration of the Ten-Year International His
Highness Malietoa Tanumafi li II, of Western
Baha'i Teaching and Consolidation Plan .. Samoa,
embraced the Faith ... .
... . Ricjvan 1953 . .. .
.. . . 19 February 1968
Baha'i dedication of the Mashriqu'l-Adhkar in
Establishment by the Universal House of Jus-
Wilmette , Illinois .... 1 May 1953 tice of
the Continental Boa rds of Counsellors
Public dedication ..... . 2 May 1953 . .
.... 21 June 1968
All-American Baha'i Intercontinental Teach- First
Oceanic Conference, Palermo, Sicily
ing Conference, Chicago . . .3- 6 May 1953
.... 23-25 August 1968
Third Baha'i Intercontinental Teaching Con-
Commemoration of 1 OOth anniversary of
ference , Stockholm, Sweden .. .. arrival
of Baha'u'llah in the Holy Land ...
.... 21-26 July 1953 . .
.... 31 August 1968
Fourth Baha'i Intercontinental Teaching Con- The
Baha'i International Community accredference, New Delhi, India . .. .
. . ited with consultative status to the United
. . . . . .7-1 5 October 1953 Nations
Economic and Social Council ... .
Completion of the construction of the Shrine .
.... 27 May 1970
of the Bab ..... October 1953
Commemoration of lOOth anniversary of the
Expansion of the Faith to 100 additional death
of Mirza Mihdi, 'The Purest Branch'
countries and islands by settlement of the
.... 23 June 1970
Knights of Baha'u'llah .. . . 1953-1 954 The
holding of eight Oceanic and Continental
Completion of exterior of International
Confere nces . . ..
Archives Building . ... 1957 .....
14 August 1970- 5 September 1971
Passing of Shoghi Effendi 4 November 1957
Commemoration of 50th anniversary of the

The holding of five Intercontinental Teaching passing of' Abdu' l-Baha .... Conferences successively in Kampala, Syd- ... . 26-28 November 1971 ney , Wilmette, Frankfurt, Djakarta/Singa- Completion of erection of Obelisk , Mt. Carmel pore .... 1958 . . . . 19 December 1971 First dependency of a Mashriqu'l-Adhkar, Dedication of the Mother Temple of Latin the Baha'i Home for the Aged, opened in America, Panama . . . . .29 April 1972 Wilmette , Illinois, U.S.A .. .. Adoption by the Universal House of Justice of ... . January 1959 its Constitution . ..... 26 November 1972 Dedication of the Mother Temple of Africa, Publication by the Universal House of Justice Kampala, Uganda ..... . 14 January 1961 of A Synopsis and Codification of the Laws Dedication of the Mother Temple of the and Ordinances of the Kitab-i-Aqdas ..... Antipodes, Sydney, Australia .... Ricjvan 1973 . ... 16 September 1961 Establishment by the Universal House of Jus- Completion of the Ten Year Crusade . . .. . . tice of the International Teaching Centre . . . . Ricjvan 1963 . .. . 5 June 1973 Election of the Universal House of Justice . . Extension and development of the gardens at . . . . .21April1963 Bahji surrounding the Most Holy Shrine . . Celebration of the Most Great Jubilee, in . . . . 1963-1979 London . ... April 1963 His Highness Malietoa Tanumafili II of Launching of the Nine Year Plan .... Western Samoa, visits the resting place of .... April 1964 Shoghi Effendi . . . . 12 September 1976 Dedication of the Mother Temple of Europe, The holding of eight Intercontinental Connear Frankfurt, Germany .... .4 July 1964 ferences between July 1976 and January 1977 Celebration of the Centenary of the Revelation Commemoration of the Centenary of the

of the Suriy-i-Muluk . . . .
termination of Baha' u'llah's Confinement
..... September/October 1967 in the
prison-city of 'Akka .. . . June 1977
Opening of period of proclamation of the Laying
of the foundation stone of the Mother
Cause, inaugurated by the presentation by Temple
of the Indian sub-continent ... .. .
the Universal House of Justice to 140 Heads . . .
. ... 17 October 1977
of State of a special edition of The Proclama- Laying of
the foundation stone of the first
tion of Baha'u'llah ..... .October 1967
Mashriqu'l-Adhkar of the Pacific Islands ..
The holding of six Intercontinental Conferences ...
. ... .27 January 1979
..... October 1967
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PART FIVE

IN MEMORIAM
IN MEMORIAM

RAMONA ALLEN BRAY BROWN that this intuitive
faculty was like 'the tinkling
1889-1975 of bells' and that people
could develop this
quality in themselves. She always treasured a
Ramona Allen Brown was one of that special special volume
of Tab/els of 'Abdu'l-Bahli,
company of American Baha'is who had the took it with her
when she travelled, and would
privilege of welcoming' Abdu'l-Baha when He open it for
guidance. Ramona took the bestvisited the United States. Several of her family
known photographs of the Master in Oakland
were distinguished Baha'is. She was a cousin of and Berkley: one
with University of California
George Orr Latimer, 1 a prominent believer students from
India and one of the Master
who was a member of the National Spiritual walking alone. 3
She also photographed the
Assembly of the United States, and her Master after He
gave His historic address on 8
mother, Frances Orr Allen, was author of an October 1912 at
Leland Stanford Junior Uniaccount of' Abdu'l-Baha's California sojourn ,2
versity near Palo Alto.
valuable for its details of the Master's meeting In 1916
Ramona married Joseph Grandin

with the Japanese of Oakland. Ramona's
to become a much-loved Baha'i
father, Dr. Woodson Hargis Allen , was a
couple had two children: J. Allen
pioneer physician in northern California.
in the San Francisco Bay
Ramona was born in Boulder Creek, Califor-
support of youth, ecology and the
nia on 10August1889. Later the family moved
Barbara Bray West of Rancho Palos
to Berkeley.
ardent teacher of the Faith. At her
In 1905 Ramona and her mother, as guests
the widow of Arthur Merof Georgia Ralston, attended a tea at the Oak-
rill Brown, a prominent San Francisco businessland home of Helen S.
Goodall. Kanichi
Yamamoto, who later became the first Japa-
and eight great-grandchildren;
nese Baha'i, ushered them into the gathering.
of her family have become
Hearing the Baha'i message for the first time
Baha'i Faith. In the spring of
from Mrs. Goodall's daughter, Ella Goodall
a pilgrimage to the Holy
Cooper, Ramona instantly accepted the Faith
planning to return in 1957 when
that afternoon. She was sixteen years old at the
suddenly died.
time. She was one of the small circle of young
her life Ramona travelled
women known as 'the Peaches' who were
service to the Faith. As a young
invited to attend Mrs. Cooper's Baha'i gather-
a year (1934) in Honolulu
ings; these young ladies affectionately called
Baha'i classes with Agnes
Ella Cooper 'Mother Peach'. Ramona was
Katherine Baldwin. She visited
blonde and beautiful and although a constant
pioneered for one year (1956) with
sufferer from asthma she retained her beauty
Deleuran in Palma de Mallorca,
and elegance throughout her life.
the Hand of the Cause
Ramona unceasingly shared her accounts of
Rome . At the Guardian's
visits with 'Abdu'l-Baha while He was in the

Bray 4 who was
teacher. The
Bray, well known
area for his
arts; and
Verdes, an
man who died in 1950. Ramona had seven
grandchildren
several members
members of the
1954 Ramona made
Land and was
the Guardian
Throughout
widely in
woman she spent
where she held
Alexander and
Turkey,
Jean and Tova
and accompanied
Agnes Alexander to
direction she

visited Baha'i pioneers throughout the San Francisco Bay area, and has left a written record of those days. She described how the Master would look at her and His eyes would twinkle and He would laugh; no doubt her light-heartedness would have been recognized by Him. He praised her perceptivity, telling her

' See 'In Memoriam', The Baha'(World, vol. XI, p. 511.

See 'Abdu'l-Baha in San Francisco', Star of the West, vol. III, no . 12, 16 October 1912, p. 9; vol. III, no. 13 , 4 November 1912, p. 11; (vol. 2, George Ronald edition 1978).

Ramona Allen Bray Brown

be estimated at this time. She never missed an opportunity to teach. Once , from her sick-bed , she sent a copy of Baha'u' ffah and the New Era to a scientist stationed at the North Pole, the son of a woman she had met while a patient in the hospital. Her ease of communication was such that once, although knowing no Greek , she 'conversed' by gestures with women inhabitants she met on the island of Rhodes. Although her life was not without its stretches of difficulty and sorrow, there was a constant air of festivity , hospitality, elegance and grace about her. In spite of almost continual illness she would readily, albeit with great effort, leave her sick-bed to attend a party or Baha'i gathering. Her light-heartedness, good taste and dignity appealed especially to younger friends. One of her characteristic sayings when selecting a restaurant in an unfamiliar city was ' ... and let's pay a dollar for the atmosphere! ' While a patient in a Salzburg hospital she said to a visitor, 'I wake up in the night and find my heart has stopped; so I shake myself out the islands of the Mediterranean. Early in 1957 she joined Carl and Lili Olitski Hermann and Harold and Marzieh Gail in Salzburg, Austria and in April of that year became a member of that city' s first Spiritual Assembly and, later, its chairman. She also taught in the surrounding villages. In her written account of

See Star of the West, vol. IV, no. 12, 16 October 1912, p. 202, p. 204; (vol. 2, George Ronald edition 1978).

'See 'In Memoriam', The Bahd'(World , vol. VIII, p. 672.

and start it
going again!'
her experiences in Austria she stated: 'In
August (1957) I was receiving treatment from
a young Austrian woman who became curious
to know why I was there (Salzburg) alone, ill
and so far from home. I told her about the
Faith. She became interested and we had daily
chats about the Teachings ... In October 1957
she, Editha Wehrle, declared her faith, the first
Austrian Baha'i in Salzburg under the Ten
Year Plan.' In June the following year,
Ramona records, Fritzi Klap, another
Austrian, accepted the Faith. In December
1963 ill health forced Ramona to return to
California where she settled in La Jolla, near
the border of Mexico. The climate there, it was
hoped would foster her return to health . The
community, site of the University of California ,
offered great opportunities for Baha'i service.
Ramona took up residence at La Jolla's
Colonial Inn , teaching constantly, visiting
many centres in southern California and
receiving in ever-increasing numbers the
young Baha'ls and their friends who flocked
to meet her, listening to her talks and asking

On 23 February 1975 ,
after a short illness,
Ramona passed into the Abha
Kingdom.
Many expressions of tribute
and condolence
reached her family. In
appreciation of her long
and distinguished Baha'i
career the National
Spiritual Assembly of the
United States
cabled:
DEEPLY GRIEVED LOSS
RAMONA ALLEN BRAY
BROWN STALWART MEMBER
AMERICAN BAHAI
COMMUNITY WHOSE LONG LIFE
EXTRAORDINARY
SERVICE TO CAUSE
BAHAULLAH WAS MADE DIS-
TINCTIVE BY HER
ATTAINMENT TO PRESENCE
MASTER ABDULBAHA STOP HER
NOBLE EXAMPL E
UNSTINTING DEVOTION
AND AUTHORSHIP IN
HER WANING YEARS
OF MANUSCRIPT HER
MEMORIES BELOVED MASTER
WILL DOUBTLESS
SHED LIGHT UPON
PATH EVOKE GRATITUDE
GENERATIONS TO COME STOP
WE PRAY THAT HER
SOUL WILL RE CEIVE
ABUNDANT REWARD IN
ABHA KINGDOM.

From the Universal House of Justice came
this memorial of her historic life:
INFORMED PASSING 17 MULK
STEADFAST SER-

questions for hours at a time. VANT CAUSE RAMONA BROWN WHOSE DEVOTED
Ramona's great gift was her power to attract HIGHLY MERITORIOUS SERVICES DURING FOR-
and confirm individuals in the Faith, in what- MATfVE AND HEROIC AGES FAITH INCLUDING
ever country or circumstance she found her- PIONEERING ACTIVITIES EUROPE AND MEDITER-
self. Her wide-ranging influence can scarcely RANEAN AREA LOVINGLY REMEMBERED STOP
IN MEMORIAM 401
OFFERING ARDENT PRAYERS HOLY THRESHOLD
PROGRESS HER SOUL ABHA KINGDOM CONVEY
BARBARA WEST FAMILY LOVING CONDOLENCES .

(Adapted from a memoir by Marzieh Gail
and Barbara West.)

MARK TOBEY
1890-1976

Mark Tobey occupies a unique position in
the history of art: a painter of genius who also
was deeply inspired through most of his productive life by the dynamic of a new religious
impulse, the renewal of God's Word through
Baha'u'llah. As a result, he has produced a
body of work which has stirred controversy,
been extraordinarily praised and grossly
misunderstood, had a strong influence on
trends in art which is still not fully grasped, and
has helped a substantial number of people to Mark Tobey
become aware of the meaning and significance
of the Baha'i Faith. work of famous
illustrators and portrait pain-
His childhood years were much in the spirit ters, and eventually discovered Rembrandt
of Tom Sawyer. He was born in Centerville, and Michelangelo , first from prints, then the
Wisconsin , on 11 December 1890. When he originals in the Chicago Art Institute . By 1911
was four years of age the family moved to his confidence had grown to the point where he
Trempealeau, Wisconsin, a village of 600 on settled in Greenwich Village, New York,
the banks of the Mississippi , where Mark spent determined to make good
as a fashion illusthe next twelve years as a typical mid-western trator.

Indeed, he obtained a good job in this 'barefoot boy'. He studied and enjoyed nature avidly, attended school and the Congregational Church, and aspired in turn to be a minister, a taxidermist, a storekeeper and a trader. There is evidence that he showed aptitude for art early. However, the only formal art training he was to receive was at Saturday classes in watercolours and oils at the Chicago Art Institute and after two years Mark had to drop out of high school and seek work because of the illness of his father.

From 1909 to 1911, after the family moved to Chicago, Mark changed jobs frequently. While working as a blueprint boy in a steel mill he studied mechanical drawing and spent his free time copying magazine covers. Several jobs later he was an errand boy for a fashion studio, when it was discovered he had a talent for drawing and he was engaged to draw the faces for catalogue illustrations, at a substantial boost in salary. He clipped and studied the

tance of the Baha'i Faith) was the crucial spiritual redirection of Tobey's life and of his development as an artist.' 1 In 1919 he spent

field with McCall's Magazine and continued comparable work both in Chicago and New York for the next six years.

During this period his skill as a charcoal portraitist became recognized. He did portraits of many famous people, including Mary Garden, the opera star (his partroness for a while), Muriel Draper, Anthony Drexel Biddle and Governor Bell of New York, which were exhibited in a modern gallery run by Marie Sterner at M. Knoedler and Co. A year later Mrs. Sterner was to change the course of his life. She invited him to dinner, where he sat next to Juliet Thompson who introduced him to the Baha'i Faith. He became a Baha'i in 1918 and made a deep and continuous study of the Teachings. William C. Seitz, whose essay in the catalog for the Museum of Modern Art exhibition is the most profound analysis yet published of the impact of the Baha'i Faith on Tobey's art, said: 'Without doubt, this (acceptance of the Baha'i Faith) was the crucial spiritual redirection of Tobey's life and of his development as an artist.' 1 In 1919 he spent and principles. Many of his students from both the Cornish School and his private classes have testified that he was a masterful teacher.

some time in Mexico City, a centre to which Mark claimed that it was a reciprocal process
' Abdu'l-Baha had directed the attention of the and that his own artistic development evolved
Baha'is in 1916 in His Divine Plan Tablets. in the process.
Later he returned to New York. A ferment was In 1923 Tobey became close friends with
taking place in Tobey's approach to his art, Teng Kuei, a young Chinese artist studying at
particularly a reaction against ' the Renaissance the University of Washington, and learned
sense of space and order. ' He was also storing from him both the technique and philosophy of
up experiences that would surface later in Chinese calligraphy. This influence, as Seitz
many of his important paintings. The day correctly remarks, Tobey applied later as 'a
World War I ended he walked the streets of means of opening solid form, giving tangibility
New York with his friend Janet Flanner who in to empty space, and of breathing life into static
future years was to write the famous Letter Western realism.' 5
from Paris under the name of Genet in The In 1925 Tobey went to Europe, settling for
New Yorker, and who first wrote in a major several months in Paris. Then, in 1926, he
article of Mark's dedication to the Baha'i accompanied friends to Spain, Greece, Turkey
Faith. 2 This period was a montage of 'sirens, and Lebanon , and later took advantage of the
dynamic lights, brilliant parades and returning chance to make his first visit to the Baha'i
heroes. An age of confusion and stepped-up Shrines and World Centre at Haifa. After visitrhythms.' 3
ing the Shrine of Baha'u'llah he spent an hour
In the early 1920s Mark Tobey became with Shoghi Effendi: 'His grace when I first saw
known for his caricatures of theatrical people , him is never to be forgotten, nor did he change
some of which were published in the New York when, years later, I had the opportunity to see
Times , and for his drawings of burlesque and him for a longer time ... Of course, in Haifa
vaudeville personalities. A brief, unhappy many things happen and yet all seems to melt in
marriage in 1922 and growing social demands time which is no

time. You are there-that's
caused him to want to get away from New enough. Just to
sit down in a chair seems as
York. A friend was returning home to Seattle important as
going to town . You are released
and offered to share train space and a bag of from yourself.'
6
oranges, so a new home was found. Seattle did In 1930 Mr.
and Mrs. Leonard Elmhurst
not have the intellectual and cultural stimula- offered Mark a
six-month appointment as head
tion of New York, but it did offer spaciousness, of the painting
department at Dartington Hall ,
great natural beauty, a slower, more relaxed a progressive
school of the arts in Devonshire,
pace, a diffuse light that has been likened to about 200 miles
from London. Tobey stayed
that of Paris, and some devoted, often discern- eight years.
Here he associated with such inteling, friendships. • It also enabled Tobey
to find lectual leaders as Aldous Huxley, Rabina new activity that
was to be a meaningful part dranath Tagore, Arthur Waley, Pearl
Buck ,
of his artistic life for the next three decades: and dancers
Shankar and the Jooss Ballet. He
teaching. He was offered a post at the Cornish also formed a
firm friendship with potter Ber-
School and evolved a unique method of teach- nard Leach,
which in time led to Leach's acceping, concentrating more on stimulating the
tance of the Baha'i Faith. In 1932 further
imagination of the student, encouraging a love travels in
Europe were made possible, and a
for art and overcoming the barrier of lac:k of second
pilgrimage to the Baha'i World Centre .
confidence than following structured procedures Two years later
he accompanied Bernard
William C. Seitz, Mark Tobey, New York, The Museum of Leach to the
orient, spending time in Shanghai
Modern Art, 1962; p. 43. with his friend,
Teng Kuei, and then visiting
Janet Flanner, 'Tobey, mystique errant', L' Oeil , 15 June
1955. Reprinted in English in Selective Eye , New York ,
Japan where he entered a Zen monastery for a
Random House, 1955. month to study
calligraphy and painting, and to
Seitz, ibid . p. 45.
Betty Bowen, The Story of a Collection, exhibition ' Seitz, ibid. p.
4 7

catalogue, Tobey's 80: A Retrospective, Seattle Art Museum , University of Washington Press, 1970.

Recorded interview of Mark Tobey by Arthur L. Dahl, 21 September 1963.

write poetry and meditate.

The paintings he did in 1935 or 1936, after he had returned to Dartington Hall, represented the birth of his mature style and the discovery of a new language in art. These included Broadway Norm, Broadway and Welcome Hero and in them he made use of the Chinese calligraphic impulse and a vision of the energy of the city-the result was occidental and was, in fact, New York. He was forty-four when he painted them. The next significant move, and the beginning of his life as a mature artist, came in 193 8 when he returned to the United States and settled again in Seattle. Here began the massive outpouring of vitally original paintings incorporating the new 'white writing' technique on which his early fame rests.

Fame and financial success came slowly to Mark Tobey, and late in his life. He was fortunate in his dealers. In 1939 he was introduced to Marian Willard (now Marian Willard Johnson) of the Willard Gallery in New York, who

house in the old section of this Swiss community, which afforded an atmosphere conducive to his work and refuge from the invasion of privacy which fame brought him.

In 1961 the Musee des Arts Decoratifs, the modern wing of the Paris Louvre, offered a monumental one-man Tobey exhibition containing almost 300 works. Mark was the first living artist who was not French ever to be so honored, and for the occasion the museum made major alterations in the huge rooms to accommodate the small, intimate scope of Tobey's paintings. The opening-day reception was attended by Andre Malraux , representing the French government, and Ambassador James Gavin represented the United States.

That evening the Ambassador gave a brilliant reception in his home in Tobey's honor.

The crowning moment, however, was the exhibition in 1974 at the National Collection of Fine Arts, a branch of the Smithsonian Instituson, tion,

Washington , D.C., called 'Tribute to
bought his significant painting Broadway. The Mark Tobey'. Consisting of seventy works,
Willard Gallery presented its first Tobey exhi- more than half painted within fifteen years of
bition in 1944 and offered them frequently in . the exhibit-or after Tobey was sixty-seven
subsequent years. He was first represented in years of age-it was an amazing testimony to
the United States section of the Venice Bien- Mark's creativity and stamina at an advanced
nale in 1948. In 1952 a twenty-minute film, age.
Mark Tobey, highly subjective, experimental During the years of productivity Mark was
and sensitive, directed by Robert Gardner and continually faced with the problem of how to
with Tobey reading his poetry on the sound divide his time and energy between his art and
track, replete with Baha'i concepts of oneness, direct service to the Baha'i Faith. While he
was shown at the film festivals of Venice and lived in England at Dartington Hall he served
Edinburgh. Tobey's first one-man exhibition on the British National Spiritual Assembly. In
was held in Seattle in 1954 at the gallery of the years at Seattle he served on the Local
Otto Seligman, a close friend and the subject of Spiritual Assembly and once moved briefly to
one of his paintings. His international reputa- Victoria, British Columbia, in neighbouring
tion began in 1955 with his first showing at the Canada, to save the Local Assembly there.
Galerie Jeanne Bucher in Paris, and was While in Switzerland he was chairman of the
further extended when he was represented by Local Spiritual Assembly of Basel for sixteen
the Galerie Beyeler in Basel. In recent years years. At both locations he
gave numerous lecthe Foster-White Gallery has represented tures and firesides, and took advantage of spe-
Mark in Seattle. The high regard with which he cial opportunites to talk about the Faith, such
was held in Europe in the late 1950s was as on an ocean voyage (he feared airplanes and
demonstrated by the award to him of the first took alternative means of transportation
prize for painting at the Venice Biennale in wherever possible). During his years in Seat-

1958. He was the first American to win it since Whistler in 1895.

In 1960 Tobey made a change he had been always elocontemplating for a long time, moving with his close friend , Pehr Hallsten, and his secretary, Mark Ritter, from Seattle to Basel where he settled in a charming and spacious 500 year old

tle he frequently attended the Geyserville Baha'i School, which he loved, and talked both formally and informally, but quently, making art come alive and giving many their first glimpse of the meaning and purpose of abstract art. He published three articles in World Order: 'The One Spirit'

(August 1935); 'Art and Community' (April 1939); and 'The Dot and the Circle' (March 1949). He contributed generously to the Funds of the Faith.

Possibly his largest service was the indirect means and dimenone of being so much in the public eye in his later years and being identified as a Baha'i.

After 1955 almost every article, interview or book about him (some of which are in reference works that will be used for decades) mentioned the Faith and usually outlined those Baha'i principles which had specific application to his art.

Numerous honors flowed to Mark after he reached his mid-sixties. In 1956 he was elected to the National Institute of Arts and Letters, and won the United States National Prize in

material. He could appreciate and respond to the physical beauties of the world to an extraordinary degree, yet he was always aware that there was much more than this, and his painting stretched to discover new sions of expression and vision, offering special insight into man 's eternal quest to grasp the nature of reality. Tobey once said: 'Mankind has preoccupied itself too much with the outer, the objective, at the expense of the inner world wherein the true roundness lies.'

Mark Tobey died in his sleep at 1.15 p.m. on 24 April 1976 at his home in Basel. The funeral was held at St. Alban's Church, not far away, with about 150 in attendance. It included two musical works composed by Mark; biographical remarks by Dr. Ott, professor of theology at

the Guggenheim International Award. In 1957 he was awarded the American Institute of Architects' Fine Arts Medal. In 1958, in addition to the top prize at the Venice Biennale, he won the first 'Art in America' award . In 1960 he was elected a member of the American Academy of Arts and Sciences, but did not accept the election. In 1961, at the time of the Louvre exhibition, he won first prize at the Carnegie Institute's 'Pittsburgh International Exhibition of Contemporary Painting and Sculpture.'

Tobey had a strong, memorable personality and made a legion of devoted friends both within the Baha'i Faith and in the world at large. He was a brilliant conversationalist and with his acute powers of observation he could find meaning and beauty in the most common-place objects. An unforgettable memory of the writer is that of standing with Tobey in one of the great redwood forests of Northern California, sensing his response to the cathedral majesty of the great trees with the sun filtering through their massive trunks. He also had an

the University of Basel; an address by Amin S. Khamsi for the Swiss Baha'i community; comments about Tobey's place in art by Ernest Beyeler; and some personal observations by Virginia Barnett, a close friend from Seattle and wife of Mark's attorney . She said in part:

'He could be both teacher and student. He could both give and receive friendship. He was generous in money and time and encouragement to young and old, while also sharply discriminating in terms of character and values ... He was touchingly human, vulnerable, tender, proud , irascible, forgiving- and, in my view, a ranking creative genius of this century.'

On 26 April 1976 the Universal House of Justice cabled:

DEEPLY GRIEVED ANNOUNCE PASSING DISTIN - GUISHED DEDICATED SERVANT BAHAULLAH MARK TOBEY STOP EVER REMEMBE RED HIS CON - STANT SUPPORT BAHAI COMMUNITY PARTICIPA- TION ACTIVITIES DEVOTED SERVICES ENGLAND JAPAN SWITZERLAND UNITED STATES UNSTINT- ING TESTIMONY INSPIRATION FAITH AS HIS FAME INCREASED STOP ARDENT PRAYERS OFFERED

encyclopaedic knowledge of Western art, and was a superb companion in a museum. He loved people from all walks of life and had the capacity of forming deep and long-lasting friendships. His creativity extended to the other arts. He wrote a considerable amount of sensitive and spiritually intuitive poetry, enjoyed playing the piano, and composed several works for it and other instruments.

Mark Tobey's long and productive life was an unending search to find and understand his inner self, and to reconcile the spiritual and the

By nature Yeok Boon was irrepressible and joyous, generous and buoyant, yet he possessed a striking simplicity, humility and dignity,

He was, in every aspect of his life, an admirable example of what a Baha'i should be. Although his position with the Air Force would have permitted him to live on a grand scale, he and his wife, Grace, created a home in which all felt welcome. 'I want my home to be a place of refuge, not of retreat,' were the words of this friend who was lost to us in the prime of his life.

At the peak of his career he did not forget his humble origin. He would visit Naka, the little village in Kedah where his less fortunate relatives lived, and would bring them to his home in Butterworth for joyful reunions. His material success did not cause him to forget his dearly-loved mother who had toiled and suffered to raise him, nor his only sister who early in life had sacrificed her chances of an education to help her mother produce and sell cakes so that her young brother could go to school.

Choo Yeok Boon

Although Boon experienced his share of misfortune he did not allow the trials and vicissitudes of life to dampen his radiant spirit. The happiness he exuded increased the joy of any gathering. One always felt

SACRED THRESHOLD PROGRESS HIS SOUL ABHA KINGDOM.

ARTHUR L. DAHL

CHOO YEOK BOON

1945-1976

On 26 April 1976 a helicopter of the Royal Malaysian Air Force crashed at the northern border of the Malay Peninsula in the course of an official mission. All eleven passengers in the craft lost their lives including Air Captain

better for being in
Choo Yeok Boon. At the time of his death he his presence. He had a boundless enthusiasm
was a member of the National Spiritual for the Faith and always had stirring and uplift-
Assembly of Malaysia, one of the youngest ing stories to share. His service as a pilot took
members of the Malaysian Baha'i community him to various parts of the country and wherever
ever to have served on that body. He was uni- he travelled, whether to city, village or jungle
versally loved by the friends in Malaysia to outpost, he always took the time to visit the
whom he was affectionately known as 'Boon' friends, bringing them news and encourageand from the time of his acceptance of the Faith ment .
in the early 1960s he served it with the utmost Boon was the first Sino-Thai of Malaysia to
devotion in various capacities. have accepted the Faith of the Ancient Beauty
Yeok Boon was a youth from Alor Star in and was one of those beloved early youth of
the State of Kedah. Although he knew about Alor Star whose services made it a thriving
the Baha'i Faith for some time and encouraged centre of teaching activity. The roles he played
his friends to investigate it, he postponed offi- in establishing at the Technical College the first
cially affiliating with the Baha'i community Baha'i campus society in Malaysia, as a valued
through loyalty to his mother who had vowed member of the National Spiritual Assembly
that he would shave his head and serve as a and as the sole link between that body and the
monk for one month at the Buddhist temple. Asli believers in the remote jungles give those
When one of the Baha'is assured him that there who came to love him better than their own
was no conflict arising from his obligation to his kinsmen the proof and evidence of the greatmother and his service to the Baha'i commun- ness of his spirit, the degree of his devotion to
ity he immediately declared his acceptance of Baha'u'llah and the magnitude of his love for
the Faith of Baha'u'llah and with unshakeable all who crossed his path. He died in the course
conviction and ceaseless energy arose in its of duty to his country having served the govservice. His mother did not press him to dis-
ernment with the loyalty and faithfu lness

charge the obligation. which Baha'u'llah enjoins upon His followers.

We grieve with his mother and his wife and Majesty, Mikado, became the cause of the sorrow for ourselves at Boon's untimely death, material progress of Japan. I hope that you our solace being drawn from the assurance of may become the cause of her spiritual Baha'u'llah that the heart which was faithful development. This is the principle of proguntil the moment of death ascends to God and ress.'" knows no sadness.

'Abdu'l-Baha, before His visit to the United

SPIRITUAL AssE:viBLY OF THE States in 1912, expressed His hope in Tablets

BAHA'is OF MALAYSIA addressed to Fujita that after perfecting himself in his profession (practical electricity) Fujita might return to Japan and promulgate the Baha'i Faith in his native land. The follow-

SAICHIRO FUJITA ing passages from Tablets beautifully express

1886-1976 the love and aspirations which the Master cherished for him: 4 'O thou fresh plant in the

On 7 May 1976 Saichiro Fujita passed to the garden of the Love of God! ... Consider what

Abha Kingdom in his ninety-first year, in bounty God has manifested for thee, whence

Haifa, after a brief illness and heart attack. The thou art and from whence are we . Yet,

news of his passing spread quickly around the nevertheless, such a candle of love is burning in

Baha'i world for Fujita, as he was affection- the hearts that its light is radiating from the

ately called, was known and deeply loved by East to the West and from the West extending

the friends in every land who had felt the to the East. Rest assured thy name is registered

warmth of his love and the radiance of his spirit in the Book of God ... If thou art confirmed as

when they were on pilgrimage in the Holy thou oughtest to be, thou wilt certainly estab-

Land. To each it brought the sense of loss of a lish an eternal kingdom. This kingdom is greaprecious and loving friend. As one

expressed ter than that of Mikado, for the sovereignty of

it: 'A small person has left our midst. He has left behind a great legacy.'

Fujita was born in Yanai, Japan on 15 April 1886 and emigrated to the United States at the age of seventeen in search of the best educational advantages. From the time of his arrival in California the events of his life seemed to unfold as though predetermined by the destiny that was in store for him. That he chose Oakland as the place in California in which to settle seems more than merely fortuitous for in that city there existed one of the few groups of Baha'is in that part of the country at that time.

Mrs. Kathryn Frankland 1 was teaching the Faith to a group of young Japanese students one of whom, Kanichi Yamamoto, 2 had accepted the Faith in Hawaii in 1902, thus becoming the first Japanese Baha'i in the world; in 1905 Fujita became the second.

The declaration of these two young men brought unusual joy to the beloved Master Who, in a Tablet addressed to Mrs. Isabella D. Brittingham,3 dated 8 October 1907 wrote:

'Announce greetings on my behalf to the two young Japanese and say: "His Imperial the Emperor of Japan is for numbered days, but this sovereignty is lasting and will stand unto the Eternity of Eternities ... 'And again:

'Look thou not upon thine own capability, the Invisible Divine Confirmations are great, and the Protection and Providence of the Beauty of Abha is the helper and the assistant. When a drop draws help from the ocean, it is an ocean itself ... Therefore do not consider thy capacity and merit, but rely upon the infinite Bounty and trust to His Highness the Almighty ... '

Fujita was working in Cleveland, Ohio when 'Abdu'l-Baha came to America. He unfortunately missed seeing the Master Who made a short stop-over in Cleveland on His return to New York from His first visit to Chicago.

Shortly thereafter 'Abdu'l-Baha again visited Chicago and Fujita arranged to be at the railway station in that city to greet his beloved Master upon His arrival there. Lost in the large crowd of Baha'is who had gathered at the station , and unable to see over their heads, Fujita climbed up a conveniently-placed lamp post in order to get a glimpse of' Abdu'l-Baha. As the Master entered

the car that was to transport
See 'In Memoriam', The Baha'f World, vol. XIV, p. 337. ' The full text of
the Tablets, dated 10 November 1906 and
See 'In Memoriam', The Baha'f World, vol. XIII, p. 931. 29 May 1907
respectively, appears in Japan Will Turn
See 'In Memoriam',Starofthe West, vol. 14, no. 12, p. 376. Ablaze, Baha'i
Publishing Trust of Japan (1974).

Him to the home of Corinne True' where a reception in His honour was to be held, He saw Fujita in his high perch and called him to come down. He then embraced Fujita and asked him to follow Him to Mrs. True's. Fujita was invited to join the dinner party and after the first course, when he noticed that a number of people were longing to talk with the Master, he offered his place at the table to Mrs. Elizabeth Greenleaf.

The next morning Fujita went with the Master to Kenosha, Wisconsin. It was during this visit that 'Abdu'l-Baha invited him to accompany Him and His party on their visit to California, which Fujita accepted without hesitation. Throughout these travels it was Fujita's great privilege to serve the Master in many ways which contributed to His physical comfort, health and amusement during those days and nights of arduous and demanding activities. Fujita did not speak often in detail about those experiences, but on one evening at the dinner table during his last visit to Wilmette Saichiro Fujita in 1971, he seemed inspired to recall those wonderful days of serving his beloved Master. Both his manner and tone of voice expressed the depth of their meaning to him and his long-ing to have been able to serve 'Abdu'l-Baha for many, many years. His services to his blessed Master were unique indeed and indicated his own spiritual worthiness of such great bless-ings.

exceedingly difficult, particularly in the Middle East. Fujita proceeded to Italy where he planned to obtain the special permit that was required to pass through Egypt but was unable to obtain it. This resulted in a long delay at this point in his journey with no reply being received from

Cairo to the cables sent almost
During 'Abdu'l-Baha's visit in America daily on his behalf.
Mrs. True and her daughter,
Fujita expressed his great desire to return to Edna, were about
to sail from Trieste to the
Haifa with Him and to devote the remainder Holy Land when
they heard of Fujita's plight
of his life to serving Him. The Master accepted and they
immediately changed plans and
this touching offer and promised to send for joined Fujita in
Naples. Their reunion with
him when circumstances would permit. Mrs Fujita was
unforgettable; his distress was
Corinne True invited Fujita to stay in her home pathetic and his
joy in seeing them deeply movwhile he prepared himself for the kinds of ser-
ing. Unable to solve the problem from Naples,
vice the Master would require of him, and for the Trues
embarked for Egypt and upon arrival
the next seven years Fujita lived with the Trues in Cairo
immediately applied to the authorities
as a welcomed and much loved member of the and were assured
that the permit would be
family. During this time he was carefully dispatched at
once to Fujita in Naples. Fujita
guided, through Tablets the Master addressed arrived in Haifa
with Mr. and Mrs. William H.
to him, in the studies and the work he should Randall 2 and
Mr. George Latimer 3 whom he
pursue. had met in
Naples . To the delight of the Trues
The outbreak of the First World War they were still in
Haifa and could participate in
delayed Fujita's departure but finally, in 1919, welcoming
Fujita.
came the long-anticipated invitation to pro- With the
exception of a three-month visit to
. ceed to the Holy Land . Government regula- 2
See 'In Memoriam', The Bahti'f World, vol. III, p. 213 ; vol.
. tions were still restrictive and travel was XV, p. 463
1 3
See 'In Memoriam', The Bahti'f World , vol. XIII, p. 846. See 'In
Memoriam', The Baha'f World, vol. XI, p. 511.

Japan to see his family in 1936, Fujita and support to me in my
work .. .'
remained continuously in Haifa until 1938, (Letter to an individual

believer, 27 January
serving the beloved Master and later the 1924)
beloved Guardian. His manifold services 'I wish to assure you personally of my
included his important assistance in installing genuine satisfaction in hearing about Mr.
and operating much needed electrical French's splendid idea to
help towards the welappliances, maintaining and driving the Mas- fare and comfort of our dear Fujita. He fully
ter's automobile, beautifying the gardens and deserves it and I have for him nothing but
caring for the visiting pilgrims. In addition, he unqualified admiration. He
is truly an exemtranslated from Japanese many of the letters plary assistant and servant to the Cause .. .'
which were by then being sent from Japan and (Letter to an individual believer, 10 April
translated the replies to accompany the origi- 1926)
nal messages from the Holy Land . His talents No one could resist Fujita's radiant spirit, his
were many and varied. He designed and made gentle and delightful sense
of humour. His pargardens with the artistry unique to the Japan- ticular heritage to posterity is his beauty of
ese. He was a skilled chef, serving with grace character and his complete dedication to the
the Master, Shoghi Effendi, visiting dignitaries Faith he loved so well.
and countless pilgrims . In a Tablet to him dated
15 May 1913, writ-
In 1938 the Guardian, in his concern about ten from Paris on His return journey back to
Fujita's safety because of the growing antago- the Holy Land, 'Abdu'l-Baha counselled
nism toward his countrymen, arranged for Fujita about preparing himself for service in
Fujita to return temporarily to Japan. There he the Holy Land, emphasizing
his attaining efficremained for seventeen long years, filled with iency in his profession, and then He added:
loneliness and yearning to return to what he 'When thou shalt learn these things, then I will
felt to be his real home in Haifa . At last, in send for thee. Thou wilt be confirmed to render
1955 , Shoghi Effendi was able to arrange for a great service and this will become the cause of
his return to the Holy Land where he con- thy everlasting glory.' How true was his
tinued many of his usual services. From this beloved Master's vision of the spiritual journey
time, until his death, Fujita remained in through life of this man of

small stature but of such greatness of heart and spirit.

The following cablegram dated 9 May 1976 from the Universal House of Justice announced the passing of this beloved friend from the earthly plane of existence:

DEARLY LOVED TIRELESS STEADFAST SAICHIRO FUJITA PASSED TO ABHA KINGDOM AFTER LONG YEARS SERVICE SACRED THRESHOLD STOP HIS RANK IN VANGUARD FIRST JAPANESE BELIEVERS HIS LABOURS WORLD CENTRE HIS DEDICATION HUMILITY SINCERITY LOVE WILL FOR EVER BE REMEMBERED AND PROVIDE SHINING EXAMPLE TO RJSING GENERATIONS JAPANESE BAHAIS WHO WJLL VIEW WJTH PRIDE DISTINCTION CONFERRED UPON HIM STOP PRAYING HOLY SHRJNES PRO - GRESS HIS RADIANT SOUL UNDER LOVING GRACE HIS MASTER AND GUARDIAN BOTH OF WHOM HE SERVED SO WELL ADVISE HOLD BEFITTING MEMORIAL GATHERINGS JAPAN.

EDNA TRUE

Haifa, serving the Guardian and, after the passing of Shoghi Effendi, the Hands of the Cause of God and the Universal House of Justice.

Always he was eager to do everything he could for the visiting pilgrims who will ever remember his thoughtfulness and kindness.

Among the treasures which they took away with them from the Holy Land were the heart-warming memories of meeting Fujita and of feeling the tender love which filled his great heart. His love of Baha'u'llah, the Master, the Guardian and all the friends whom he met was inexpressible in words but was eloquently declared in his gracious and kindly manner and his evident concern and regard for everyone's welfare and happiness.

In the following passages from letters of the beloved Guardian we find expressed his love and esteem for Fujita and his appreciation of his se'rvices:

'. .. Fujita is with us: happy, active and extremely helpful. His presence is such a help

AMELIA BOWMAN

1897-1976

The hearts of the believers throughout Scandinavia were saddened at the news of the passing of Amelia Bowman on 8 May 1976. She was born in Montana, U.S.A. in 1897 and became a Baha'i in 1933. Twenty-nine years of her life of Baha'i service were devoted to pioneering in Europe, and twenty-three of those were spent in Norway. She was an ardent teacher and in the first years of her Baha'i life attracted a number of people to the Faith including most of her family. In a letter written on behalf of the beloved Guardian by his secretary on 30 July 1935 we read: ' I wish to express, in particular, his genuine appreciation of your labours with the Teaching Committee of the E liot (Maine) Assembly, and also to express the hope that through your efforts and those of your distinguished and able collaborator, Mrs. Elizabeth Greenleaf, you may be able to bring the Message to all the main towns in the vicinity of Eliot ... '. Penned in the Guardian's own hand were the words: 'I am delighted to hear of your work and to note the devotion and zeal with which you are labouring for so great a Cause. I wish to assure you in person of my . prayers for your success and spiritual advancement. May the Beloved guide, cheer and sustain you in your high and constant endeavours.' In this period she worked with Florence Morton and Martha Root to extend the Faith in New Hampshire. For five years she acted as hostess at the Ole Bull Cottage at Green Acre Baha'i School. She entertained women's clubs and other organizations at teas or evening meetings. For a number of years, and extending to 1947, she performed instrumental in the establishment, in 1955, of the Local Assembly. In addition to her various teaching activities throughout Scandinavia

Amelia Bowman

bly in 1948, Amelia proceeded to Gi:itheborg. Soon after the arrival there of two other pioneers she was asked by the European Teaching Committee, in the autumn of 1949, to settle in Oslo, Norway. Amelia was active in various organizations including the Esperantists, the International Friendship League, the United Nations and various clubs, all the while giving full attention to the work of the Baha'i community on the local level and in the field of extension teaching. In 1952 she moved to Bergen and was a major

service as a member of the United States Baha'i National Teaching Committee which directed pioneering and teaching activities of the first Seven Year Plan. She then arose as a pioneer herself.

In October 1947 she arrived in Sweden with Nancy Gates; they were the thirty-fifth and thirty-sixth pioneers of the second Seven Year plan, prepared her Plan to settle in Europe. When Dorothy Baker visited Stockholm in the spring of 1948 she reported finding ' large and flourishing classes' and mentioned that among the newly-found Assembly of Scanbelievers was Mr. Eskil Ljungberg. After the formation of the Stockholm Spiritual Assem-

out Scandinavia she served as a news corres-
pondent for the United States Baha'f News.

Her pilgrimage to the Holy Land in March 1953 , during which she heard from the lips of Shoghi Effendi an outline of the goals of the Ten Year Crusade and was encouraged by him to speak to the friends of the significance of this world-encircling teaching even more fully for her role in the teaching field in Europe. She participated in the Convention in Stockholm in 1957 which witnessed the birth of the regional National dinavia and Finland. Later that year she was requested to serve in France for two years.

Here she was a valued member of the National Teaching Committee of the newly-established French National Assembly. She returned to Norway in 1959 and assisted in establishing the first Local Spiritual Assembly of Stavanger and, later, that of Hetland, and from the time of its formation in 1962, until 1967, she was elected a member of the National Spiritual Assembly of Norway.

GERD STRAND

With the exception of the year or so she

GRIEVED PASSING SERENE DEVOTED MAIDSER-
VANT BAHAULLAH AMELIA BOWMAN HER SER-
VICES PION EERING FIELD SCANDINAVIA SINCE
OPENING YEARS SECOND SEVEN YEAR PLAN
UNFORGETTABLE PRAYING HOLY SHRINES PROG-
RESS HER RADIANT SOUL ABHA KINGDOM
ADVISE HOLD BEFITTING MEMORJAL GATHER-
INGS THROUGHOUT NORWAY.

spent in Lofoten to maintain the strength of the Local Assembly, Amelia lived the remainder of her life in Stavanger where the milder climate was beneficial to her health. She had a frail constitution, a heart condition and suffered from a persistent bronchial ailment. All who crossed her path were given the Message of Baha'u'llah. Amelia's manner of presentation was scholarly, dignified and warmhearted. She was compassionate by nature and serene and regal in her bearing. She had inexhaustible patience and was hospitable toward all without discrimination. Steadfastness and perseverance were the hallmarks of her character.

In 197 5 Amelia's strength began to fail , although the fire in her soul still shone in her eyes which radiated love, devotion and the spirit of prayer. She went to her last rest on 8 May 1976, honoured and mourned throughout Scandinavia. The funeral service was attended by many friends, Baha'i and non-Baha'i. A beautiful memento comprising a printed booklet with excerpts from the teachings and a picture of the Shrine of the Bab was given to all who were present. Her grave in Stavanger is surrounded by green, peaceful woodland.

An early believer, Winnie Ringstad of Oslo,

DORIS RICHARDSON
1901-1976
Knight of Baha'u'llah

Doris Richardson was born into a family that was both highly individualistic and deeply committed to Canada. Her mother was the first white child born on Manitoulin Island in Georgian Bay; her daughter, Helen Charters, is a Baha'i who lives on the Island of Grand Manan, New Brunswick, which was opened to the Baha'i Faith in 1953 through the pioneering efforts of Doris herself, a service for which she was named a Knight of Baha'u'llah. Doris had an openness and freshness of mind which qualified her to mingle in ease with people of many schools of thought, and a purity of heart / which enabled her to recognize immedia}efy the truth of the Cause of Baha'u'Ilah'. She became a Baha'i in 1939 through t4e teaching efforts of Howard and RicJvanjyyih (Mabel) Ives and from that time, unyvher death on 13 May 1976, she dedicated her life to the Blessed Beauty. Her home, in the words of Mrs. Charters, was 'the refuge of

seekers of all races,
wrote in a eulogy: 'We are all greatly indebted religions and schools of thought- blacks,
to Amelia, but still have much to learn from Indians, Asians,
Rosicrucians and clairher. Let us bear this in mind when com-
voyants. Baha'i visitors and travelling teachers
memorating the thirty-fifth member of the Bat- mixed harmoniously with the boarders and
talion of Baha'u'llah in Europe.' friends and neighbours came and went, warmly
The National Spiritual Assembly of the and graciously received , and always superbly
United States cabled the friends in Norway: fed.' She cared for all
those who came in con-
HEARTS SADDENED BY PASSING STEADFAST tact with the Faith with a sweet and personal
AMELIA BOWMAN WHO AROSE WITH DEDICA- love, kept in touch with them and fostered their
TION TO ANSWER CALL FOR PIONEERS FROM interest. She spoke with an eloquence and sim-
HER BELOVED GUARDIAN STOP PRAYING AT plicity that was unforgettable. She settled in
HOLIEST HOUSE WORSHIP THAT HER SOUL WILL Scarborough, Ontario and became a member
RECEIVE RICH HEAVENLY REWARD FOR DEVOTED of the first Spiritual Assembly there. Her
SERVICES FAITH. Saturday firesides became the focal point of the
Great comfort was found in the cablegram of teaching efforts in the region. As a member of
the Universal House of Justice: the first teaching committee of the Province of

death from cancer but she remained, as always,
radiant and content. Her physical beauty
attested an inner harmony and beauty of spirit
that was unforgettable. 'The effect of her spirit
remains strong in Grand Manan,' writes Mrs.
Charters. 'Her influence upon the islanders,
the members of her family and her many
friends here will long continue in the
memories, in the hearts.'
The words of the Universal House of Justice
summarize both the quality of her spirit and the
significance of her services to the Canadian
Baha'i community:
ASSURE PRAYERS SHRINES PROGRESS SOUL ABHA

KINGDOM KNIGHT BAHAULLAH DORIS RICHARD-
SON HER DEVOTED SERVICES CAUSE ENRICH
ANNALS FAITH CANADA.

AJ:IMAD $AMfMf
Doris Richardson 1893-1976

Al)mad $amfmf was born in Hamadan, fran in
Ontario she travelled frequently in the 1940s 1893. His father,
Mul)ammad-J:lasan, was an
to the few communities that existed at that early follower of
Baha'u'llah who suffered tritime. In 1948 she was elected to the first
als and persecution as a result of his acceptance
National Spiritual Assembly of Canada. of the Blessed Beauty.
Plundered of his posses-
She read with the sensitivity of both experi- sions again and again, he was
finally forced to
ence and understanding the appeals of Shoghi quit his home town and,
with his wife, Khavar
Effendi in which he admonished the believers Khanum, their three
daughters and son,
to disperse from the major cities and immedi- Al)mad $amfmf, aged four,
to settle in Tihran.
ately responded, in 19 51, by pioneering to the Mul)ammad-J:lasan died a
year later and his
Maritime region of Canada. She assisted in the widow, who was a Baha'i of
great courage and
formation of the Spiritual Assembly of Monc- determination, resolved to
give her children a
ton, New Brunswick and, in 1953, when the Baha'i upbringing and
education, no matter
Guardian launched the Ten Year Crusade, she what the cost and
sacrifice. The attributes of
arose to settle in Grand Manan where she persistence and
perseverance, of diligence and
remained to see the first Assembly formed. integrity, which she
instilled into her children
Throughout her life she was a tireless and characterized Al)mad $amfmf's
act1V1tles
active person, not only as a teacher of the throughout his life and
were the cause of his
Cause which she loved greatly but in other progress in his
undertakings.
undertakings as well . At one time she was a Al)mad $amfmf was
educated at the Baha'i
women's commentator for a radio station and Tarblyat School and at the
age of sixteen he
wrote all her own scripts; at another, she trav- entered the postal

service, operated by the
elled all round the Maritimes selling biscuits. On Belgians at that time
under a concession, and
Grand Manan Island, from 1953 until 1974, his honesty and attention
to his duties wo n
she managed a summer hotel which was popu- their commendation.
Eventually he was prolar for its atmosphere of hospitality and warm moted
to the post of deputy-chief of the Departcourtesy. Later, to augment her
income, she ment of Supplies. He married Khujastih, the
became matron of a girls' school. granddaughter of
Nizamu'l-Mulk, and, in
In the last months of her life Doris faced 1919, secured employment in
the British

and foreigners. In 1943 , at the request of
Shoghi Effendi, he arranged a meeting in his
home of the members of the National Spiritu al
Assembly with Sir Ronald Storrs, Oriental
Secretary of the British Agency, who had great
respect for 'Abdu'l-Baha whom he had met in
Palestine in 1909.

AJ:imad $amimi went three times on pilgrimage to the Holy Land, twice during the Guardian's lifetime . In 1938, on his second visit, he received Shoghi Effendi's permission to attend the American Convention and visit various Baha'i centres in the United States. In 1945 the Guardian advised him to teach in India which he did for a period of three months, visiting the Baha'is from coast to coast; and later pioneered there for five years beginning in 194 7. He was elected to serve on the National Spiritual Assembly of that country and was its chairman for a period. He pioneered to Indonesia for five years beginning in 1956 and was secretary of the National Spiritu al Assem-

Af:imad $am[m{ bly of South-East Asia for a time. On the advice of the Hands of the Cause resident in the Holy Land, AJ:imad $amimi in 1961 Embassy where he rose to be Secretary, a post accompanied the Hand of the Cause Tarazu'-
he held until his retirement in 194 7. He was llah Samandari during his travels in West
awarded the Order of the British Empire in and East Pakistan, India,
Sri Lanka and Singarecognition of his faithful service. He also pore. He
then pioneered to Salzburg, Austria
received an Insignia from the late king of fran, and returned to Tihran in

1964. He ascended
Ric;Ia Shah-i-Pahlavi. to the Abha kingdom in July 1976 at the age of
His affability, courtesy and willingness to eighty-three.
help won AJ:imad $amimi the respect and affec- To the cable from the Persian National
tion of all with whom he came into contact. His Spiritual Assembly announcing his death, the
patience and single-mindedness enabled him Universal House of Justice replied:
to deal with the voluminous work referred to
SADDENED PASSING FAITHFUL DEVOTED SER-
him by innumerable callers and, no matter how
VANT CAUSE AHMAD SAMIMI STOP SUPPLICATE
great the stress of his official duties, he never
DIVINE THRESHOLD HIS LONG YEARS SERVICE BE
failed to respond with advice and guidance
RICHLY REWARDED ABHA KINGDOM STOP ASSURE
whenever the machinery to carry some poten-
FAMILY FRIENDS DEEP SYMPATHY.
tial Baha'i pioneer to his post was to be set in
motion. He was fluent in French, English and (Adapted from a report prepared by the
Arabic and conversant with German , Russian National Spiritual Assembly of the Baha'is of
and Turkish. Active in various Baha'i spheres, Persia and translated by Rustom Sabit.)
he will be most remembered for his long membership and valuable service on the Committee
for Unity of the East and West. He received
many Tablets from 'Abdu'l-Baha and letters JOSEPH ENONGENE
from the Guardian. Introductions and connec- 1931 - 1976
tions secured through his occupation were
turned to good account in expounding the Jospeh Enongene was born in Nninong,
teachings of the Faith to people of note. His Cameroon in 1931 and became ardently
home was a rendezvous for prominent Persians attracted to the Baha'i Faith in 1953 through

mother, both accepted the Faith and his children became enthusiastic students of classes
for young people. Enongene, his eldest son, in
turn became a teacher of children's classes at
Tiko and Tombel.
In September 1975 he underwent surgery in

Tiko hospital but it was not successful, the. disease being far graver than was thought at first. Visitors found him gay and confident. He was then transferred to Yaounde hospita l where he taught the Faith to the patients in various wards. When a visitor told him he was 'pioneering' to the hospital and was now doing 'extension teaching', Joseph was delighted. Although he knew he was seriously ill he remained buoyant in spirit.

His last four months were spent in his home village where, from his sick-bed, he continued to teach and encourage the friends; largely through his efforts a new Spiritual Assembly was formed in Ebonemin at Ric;lvan 1976.

Joseph passed away on 17 July 1976. A memorial meeting was held in Tiko in the presence of the Hand of the Cause Enoch Olinga and his wife, Elizabeth. Although the meeting began on a solemn note it gradually became joyous as the friends listened to Mr. Olinga recount the story of Joseph's life and his great dedication to the Faith of Baha'u'llah.

Later, all joined in singing some of the songs Joseph had composed. That his death should have brought the friends together in love and harmony, with songs and inspiration and even laughter, seemed to be the most fitting tribute to pay this devoted soul.

URSULA SAMANDARf

Joseph Enongene

Mr. Enoch Olinga, the Knight of Baha'u'llah for that country. Joseph was a lover of music. He enjoyed singing and took part in the concerts held in Victoria Botanical Gardens.

When he embraced the Faith he organized and trained a choir and began composing songs with Baha'i themes, many of which are sung by the Baha'is of Cameroon to this day. He was a staunch defender of the Covenant and utterly devoted to the Guardian and the Universal House of Justice. After the passing of Shoghi Effendi he accompanied the Hand of the Cause Enoch Olinga on his tour to help the Baha'is in their understanding of the Covenant. Joseph composed a special song for this tour and taught it to the friends in the communities they visited.

LETICIA FRANCHINO

1916-1976

Leticia Franchino was born

on 23 November
When the call came for pioneers for 1916 in Quillota, Chile; she was the youngest
Equatorial Guinea, Joseph was one of the first in a family of six children. Leticia studied to be
to volunteer. In Fernando Po where he settled a biology and chemistry teacher. On a study
he suffered persecution and was imprisoned tour with her fellow students to the extreme
for weeks. Although he was finally forced to south of Chile she met the North American
leave, his spirit remained undaunted and the Baha'i pioneer, Artemus Lamb. She did not
natural gaiety of his disposition unclouded. He become a Baha'i immediately but when she
settled in Tiko in 1971 and helped to build a accepted the Faith in 194 7 she did so
strong, active community with successful and wholeheartedly, expressing her love for Baha'u' -
lively children's classes. His wife, Olga, and his llah through courageous and indefatigable

teristic perseverance she succeeded in opening several provinces to the Faith, always returning to encourage the new Baha'is while simultaneously seeking new places to plant the seeds of the Faith. She was on a teaching trip in Los Andes when she died. At a meeting there two people had accepted the Faith and Leticia was very happy and content. She was leaving the town the next morning and feeling tired she rested on a bench in the plaza while a friend bought her bus ticket; when the friend returned minutes later Leticia was dead of heart failure. It was difficult to accept-she had been so cheerful and full of life, making plans for further teaching.

Leticia exemplified strongly the qualities of detachment and generosity. She settled in outlying communities to serve the Faith and devoted her vacations and weekends to spreading the Baha'i teachings in remote places.

Many times, when the needs of the Baha'i fund were outlined at Baha'i gatherings, she was seen asking the treasurer quietly how much

Leticia Franchino

was needed, and on one occasion, to help meet a financial emergency described at the service to the Chilean Baha'i community.

It is not common in Chile to leave the capital for the provinces. Leticia, however, left her job as a biology teacher in Santiago to go to the north of the country, first to the town of Antofagasta and then to La Serena, always actively teaching the Faith. In 1961, when the South American countries elected their first individual National Spiritual Assemblies, Leticia was elected to serve on the first National Assembly of Chile. She served on it, as well, in subsequent periods.

Leticia went north again in 1965, this time to Iquique, where she established the foundations for the future Local Spiritual Assembly.

Returning to Santiago two years later was difficult for her as she did not feel well living in this large city. She overcame this frustration by settling in Villa Alemana, a little town in Valparaiso, where she served on the Local Spiritual Assembly and constantly stimulated the community to action.

1927-1976

When the Universal House of Justice launched the Five Year Plan in 1974, Leticia immediately arose to assist achieving the goals of the Cause of God to

National Convention, she contributed the money she had saved toward her pilgrimage.

She was frank , open-handed and endowed with a delightful sense of humour. Those who had the privilege of knowing Leticia remember her with love and admiration.

When it was informed of her passing on 21 July 1976, the Universal House of Justice sent the following cable to the National Spiritual Assembly of Chile:

GRIEVED LEARN PASSING LETICIA FRANCHINO
DEVOTED MAIDSERVANT BAHAULLAH VALIANT
TEACHER CAUSE MEMBER FIRST NATIONAL
ASSEMBLY CHILE STOP OFFERJNG ARDENT
PRAYERS DIVINE THRESHOLD PROGRESS HER
RADIANT SOUL ABHA KINGDOM.
SERGIO AND .KATE APARICIO
EMMA WA YENECE

Therefore it is the hope of'Abdu'l-Bah<i that . .. ye may carry the fame of the Cause of God to

assigned to Chile . She was appointed to the Regional Teaching Committee and used her free time to travel extensively. With charac-

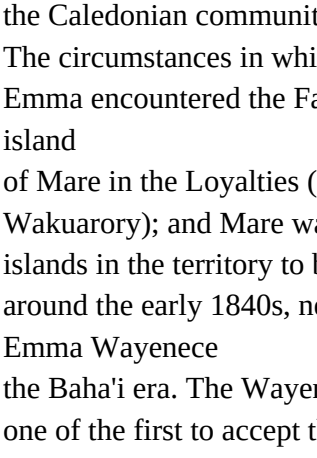
. . . the three great island groups of the Pacific Ocean-Polynesia, Micronesia and Melanesia, and the islands attached to these groups ... with

hearts overflowing with the love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God . ..

'Abdu'l-Baha
Tablets of the Divine Plan 1

Emma Wayenece had the distinction of being the first Melanesian woman of New Caledonia and the Loyalty Islands to accept the Faith of Baha'u'llah. From the day of her conversion, Emma served the Cause with an exemplary courage and humility. Her dedicated efforts, together with those of her husband Georges, formed a solid foundation for the Caledonian community in its early, formative years.

The circumstances in which Georges and Emma encountered the Faith are quite extraordinary. The Wayeneces were from the island of Mare in the Loyalties (Emma's village was Wakuarory); and Mare was one of the first islands in the territory to be evangelized around the early 1840s, near the beginning of the Baha'i era. The Wayenece clan had been one of the first to accept the Christian Faith and subsequently assisted to establish it throughout the rest of the territory. Following in the foot-steps of their ancestors, Georges and Emma were the prime movers in the construction of their tribe's first church, in the late 1950s and early 1960s. They were never to set foot in it.


Emma Wayenece

While they were in the capital, Noumea, work-ing for the newly-built church , they came into contact with Margaret Mare, the first Melanesian Local Assembly. Emma raised her nine children in the spirit of the Faith with the into contact. The fruits of her labours are impressive. All her brothers and sisters became Baha'ls, one brother serving for many years on the National Spiritual Assembly of the South West Pacific Ocean. Other close relatives whom she had taught served on the Local Spiritual Assembly of

Rowling, the dedicated spiritual mother of the Baha'i principles and laws and all are active in
New Caledonian community. Miss Rowling its service. It was a special joy for her to have
had just begun a study of French and the her oldest son elected to the National Spiritual
Wayeneces did not know English; nevertheless Assembly of the South West Pacific Ocean just
they investigated independently the few Writ- before her passing. Emma
made many teachings that were available in French at that ing trips to goal areas all over the main island,
period. They were quickly convinced of the as well as frequent tours of the Loyalty Islands,
truth of Baha'u'llah's mission and declared especially Mare. She made two trips to Baha'i
their belief on 8 July 1961. Thus their clan was functions in the New Hebrides and was a
again honoured, this time as being the first to member of the New Caledonian delegation
accept God's Universal Manifestation, through which attended the Oceanic Conference in
the Wayeneces. Suva, Fiji in 1971. She
and Georges pioneered
From the moment of her acceptance of the to Yahoue, a suburb of Noumea, and helped
Faith, Emma actively served. She was elected form the first Local Spiritual Assembly there.
to the first Local Spiritual Assembly of Emma was truly one of those candles which
Noumea, in 1962, and persuasively presented 'Abdu'l-Baha so vividly described as weeping
the Cause to her family, relatives, fellow its life away, 'drop by drop in order to give
Mareans, and all those with whom she came forth its flame of Iight.'
2 In spite of frail health
Tablet dated 11April1916. 'An Early Pilgrimage, May
Maxwell, p. 42 .

she laboured tirelessly for her family and the
Faith. Although visibly worn by the care and
struggle to educate her large family , which
often included nieces, nephews and other relatives in addition to her own children , she
always mustered energy to teach the Faith with
enthusiasm, and warmly received a neverending stream of Baha'i guests and other visitors. For the reception of guests from overseas

she always offered as a gesture of friendship
and love a delicious earth-baked local dish,
bougna , which demands great effort in preparation. None could fail to be touched by the
way she gave of herself. Her heartfelt wish was
to go on pilgrimage to the Holy Land and she
was to have done so with Georges in 1977, but
on 1 August 1976, in her forty-ninth year, she
passed away as a result of a lung disease which
had long troubled her and caused great suffering.
The Universal House of Justice cabled this tribute.:
SADDENED NEWS PASSING EMMA WAYENECE
FIRST MELANESIAN WOMAN BELIEVER NEW Gulbanu Safrang
CALEDONIA LOYALTIES ASSURE FAMILY FRIENDS
LOVING PRAYERS HOLY SHRINES PROGRESS HER
his acceptance of the Baha'i Faith. Gulbanu,
SOUL ABHA KINGDOM.
too, soon recognized Baha'u'llah as the prom-
JOHN AND SIMONE KENDALL
ised Shah Bahram of the ancient Zoroastrian
religion.
In 1946, under one of the teaching plans of
the National Spiritual Assembly of India, Mr.
a nd Mrs. Safrang settled in Wai, a small rural
GULBANO SAFRANG community in the interior approximately
1904-1976 twelve kilometres from Panchgani, and here
they remained as staunch pioneers until the
Dispossessed in all save God end of their lives. They soon won acceptance
The pioneers endure by the Hindu, Christian and Muslim residents
To gain the wealth another world of Wai by being living examples of the teach-
Shall lavish on the pure. ings of Baha'u'llah. At first they maintained
James West themselves by managing a restaurant. After
her husband became ill , Gulbanu eked out a
Mrs. Gulbanu Safrang ascended to the Abha meagre living by accepting lodgers and by the
Paradise on 20 September 1976. Her mortal sale of sweets and bread to the townspeople.
remains were laid to rest alongside those of her Although they had no children of their own
husband, Khud adad, in the community of Wai, they raised a niece,
Ffruzih Yiganigf, who was

Maharashtra, India to which they had na med a Knight of Baha'u'llah for her pioneerpioneered.
ing services in Goa.
Gulbanu was born in Yazd, fran in 1904. She After the death of her husband in 1961 Gulmoved to Bombay with her Zoroastrian family banu, who was affectionately known as 'Goland at a young age married Khudadad Safrang, bai' , was encouraged to move to a more comalso a Zoroastrian . Through contact with the fortable and less isolated area but she adamstrong Baha'i community which existed from antly refused saying that it was her wish to
the early years in Bombay Khudadad declared continue her service in her pioneering post

and to be buried alongside her husband when the time came. Through her simplicity of manner and sincerity of heart she attracted many
people to the Faith. Her home was a centre of warm fellowship and friendly discussion where gathered the rich and poor, literate and unlearned, Hindu and Muslim and Christian. All were welcomed and found in her a friend. She befriended the local priest and some of the staff of the mission hospital in Wai and was ever ready to help those who came to the hospital by offering them accommodation at no cost and by visiting and praying for the patients. Her life was dedicated to the Cause of Baha'u'llah. In addition to serving in her own community she would support activities in Panchgani and assist the newly-formed New Era School through contributions from her limited income. Through her unstinting efforts the Baha'i community of Wai began to flourish and the Local Spiritual Assembly was formed. The Assembly was registered in 1975, just one year before her death, a crowning tribute to her Angela Annette Anderson
dedicated life's work .
A memorial meeting was held in Wai to mark her passing attended by many people of Angela Anderson was born into a wealthy famvarious religious persuasions who offered ily , with servants and ' nannies', and led a shelprayers for the spiritual progress of her soul. tered life during childhood. In her late teens
The love and unity which was demonstrated by she experienced the first glimmering of the
the diverse participants epitomized the teach- possibility that life could be regarded from

ings of Baha' u'llah which Gulbanu had in life so clearly exemplified.

On 25 September 1976 the following cable was received from the Universal House of Justice:

SADDENED PASSING STEADFAST COURAGEOUS PIONEER GOLBANU SAFRANG STOP HER EXEMPLARY DEVOTION PERSEVERANCE SERVICES CAUSE WORTHY HIGH PRAISE ASSURE RELATIVES FRIENDS ARDENT PRAYERS HOLY SHRINES.

SPIRITUAL ASSEMBLY OF THE BAHA'fs OF PA N CHGANI

ANGELA ANNETTE ANDERSON

1926-1976

DEEPLY GRIEVED PASSING ANGELA ANDERSON DEDICATED PIONE E R AFRICA ASSURE PRAYERS PROGRESS HER SOUL EXTEND SYMPATHY FAMILY FRIENDS.

Universal House of Justice

had acquired in her cultured world of material comfort. When she entered the business world at eighteen she began to meet people from other social backgrounds.

She was later to write in her book The Valley of Search that 'there was something in me that yearned for ordinariness.'

In her twenties she was confined to bed with a grave illness for four years during which she had time to read and think. She examined her life and began her quest for the meaning of existence. Hers was a long and difficult search. After investigating many religious movements, philosophies and value systems she found her spiritual home in the Baha'i Faith in 1959, in Edinburgh , and in it found complete fulfilment . Although reserved and quiet by nature she at once made every effort to give the message of Baha'u'llah to her friends and associates. She pioneered from Edinburgh to Inverness and served on the first Local Spiritual Assembly of the latter at Ric;lvan

1961. While there she wrote the greater part of her book describing the search that led her to the Baha'i Faith. The book was, she felt , her 'child', in one sense, and she hoped it would

needs of the youth there. After a few months, however, her health began to deteriorate. Although she had to stop earning her living , she

concealed knowledge of
assist others who were in spiritual need. her illness and continued tire lessly serving the
Later she moved to Bolton and in the late Cause for another year, devoting her time to
1960s pioneered to Plymouth, Devon where committee work, teaching projects and the
she worked unceasingly to lay the foundations work of the Auxiliary Board. Early in 1976 she
for the future growth of the Faith in the west of accepted the fact that she could not go on and
England. Once, overcoming her shyness, she was admitted to hospital. A month later she
spoke about the Faith from the pulpit of the was flown to hospital in England. She was
Unitarian Church. greatly missed by all her friends in Africa who
In her private life she tried to live by the were much in her thoughts. She wrote offering
Baha'i teachings in absolute detail. Although suggestions for the Intern ational Teaching
she had private means she always earned her Conference to be held in Nairobi in October
living by office work. She lived very simply , as 1976 and made pla ns to return as a pioneer to
far as her health would allow. She wanted to be Tanzania. This was not to be. Some months
responsible for the education of a Baha'i child later it was recognized that she was suffering
and arranged to pay the tuition fees of a small from a brain tumour. By then her life had
girl. The child benefited from this early train- become a burden and a veiled existence. She
ing; she was awarded scholarships and success- was released from her suffering on 1 October,
fully completed a college course . just days before the Nairobi conference.
Another phase of Angela's life began when In Kenya it was said 'Tears are falling from
she arrived in Kenya in 1971 as a pioneer . She the eyes of those Baha'ls who have heard this
threw herself wholeheartedly into the life of news.' 'She served our beloved Faith diligently
the Baha'i community in this new field of ser- and well as a pioneer', wrot~ the National
vice, serving as secretary of the National Assembly of Kenya.
Teaching Committee and the National Litera- The memorial stone

marking Angela
ture Committee and as assistant to a member Anderson's resting place
in the Dorking Muof the Auxiliary Board. She undertook many nicipal
Cemetery, Surrey is inscribed with these
travelling teaching trips and wherever she went Words of Baha'u'llah:
was deeply loved by the African believers. She
0 Son of Man! Ascend unto My hea ven,
carried out all her duties with a loving spirit and
that thou mayest obtain the joy of reunion,
great humility. For many years she had
and from the chalice of imperishable glory
believed that nothing had any significance
quaff the peerless wine.
except that which was done from the motive of
BARBARA LEWIS
love. She gave steadfast and untiring service,
inspiring a fellow pioneer to say of her, 'Her
life in the service of the Cause is an example
worthy of emulation.' She visited Tanzania as a
travelling teacher; studied Swahili to help in ADELAIDE
SHARP
teaching and correspondence and in the hope 1896-1976
of preparing simple Baha'i pamphlets; and
wrote a small book about the Faith for transla- Born in Texas in 1896,
Miss Adelaide Sharp
tion into the vernacular languages. In Africa, spent her childhood in
Mexico, moved in com-
Angela led a life of extreme simplicity and pany of her mother to
California to pursue her
great personal economy, although she had no studies, and after
graduation from college took
need to. She taught secretarial subjects in a bus- up teaching work in the
Italian quarter of San
iness college and, when she pioneered to Francisco. Her father,
Horace M. Sharp, who
Luanda in south-western Kenya, she started died during Adelaide's
infancy, was a Christian
her own school, overcoming many difficulties but Adelaide, when still
young, received the
to do so. Because many Baha'ls live in this Message of Baha'u'llah
from her mother, Clara
area, Angela hoped to serve the educational Sharp-a devoted Baha'i-and
accepted it.

In 1929, when the distinguished Baha'i, Dr.
Susan I. Moody, 1 who was then seventy-seven
years of age, undertook to emigrate to Persia a

second time at the Guardian 's request, she received his permission and hearty approval to take Adelaide along with her to serve at the Tarblyat School in the capital.

The two pioneers covered the first stretch of their journey by ship to the Holy Land where the glory of pilgrimage to the Holy Shrines for twelve precious days was heightened by the guidance and spiritual strength received from the beloved Guardian, a bounty that would be their mainstay during the long and difficult years ahead. Proceeding thence by the overland route to Tihran, Miss Sharp settled in her post as the school's principal on arrival and discharged her duties with exemplary diligence until the school was closed down. RliQanglz FatQ-'A~am 2 and I§.braqlyyih DhablQ 3 collaborated with her in this arduous task and were her unfailing support throughout this period .

After some two years' stay in Tihran, Miss A de/aide Sharp Sharp asked the Guardian if she might invite her mother over, too. Shoghi Effendi assented readily and graciously cabled instructions to translation of Baha'i Scriptures into English. America for Mrs. Sharp's travel to Tihran, and On the occasion of her second visit to the so it was that Clara Sharp found herself work- Holy Land in 1937, Miss Sharp was again the ing in the cradle of the Faith beside her daugh- recipient of the loving kindness of the Guardter in the field of Baha'i education.

ian . In 1954 when he ruled that women could

When the school was closed down , Miss from then on serve on Baha'i administrative Sharp stayed on in Persia on the Guardian's bodies in Persia, she was the first woman to be advice and gradually organized classes for boys elected to the National Spiritual Assembly, as well as girls to study writings in English such serving in this role for fourteen years. Almost as Baha'i Administration, The Promised Day is to the last she acted as foreign correspondent Come, The World Order of Baha'u'llah and of the National Assembly and was also other superb works from the Guardian's assigned the responsibility of issuing credeninspired pen. Many young Baha'ls from these

tials to Persian Baha'ls who were going abroad.

classes have since risen to eminence in service to God's Faith within and without Persia's borders.

Supervising and teaching at the Tarblyat School were not the sole outlets for Miss Sharp's unflagging energy. At one time or another she was active on various committees including the international committee which gathered material for The Baha'i World volumes, the Children's Service Committee, the Reviewing Committee , Unity of the East and the West and the committee charged with the Cause and its servants in the land of its birth. This single-minded devotion won her warm tributes both from the beloved Guardian and the Universal House of Justice.

She attended the Intercontinental Conference in the United States (it was during this period that her mother passed away), the World Congress held in London during Ri<;lvan of 1963 to celebrate the Most Great Jubilee and participated in the election in the Holy Land of the Universal House of Justice at both the first and second International Conventions.

Miss Sharp never married. Starting at an early age and extending almost to the very end, her talents and energy were dedicated to the service of the Cause and its servants in the land of its birth. This single-minded devotion won her warm tributes both from the beloved Guardian and the Universal House of Justice.

She was the object of special favour at the hands of Shoghi Effendi. In hi s missives to her the Guardian addressed her as his 'dear co-worker' and enjoined the Persian National Spiritual Assembly to take the greatest care of her.

Her physical strength and powers deteriorated sadly during the last two or three years of her life when she was confined to bed by vari-

See ' In Memoriam', The Baha'(World, vol. VI, p. 483.
' See ' In Memoriam', p. 467.
' See ' In Memoriam', The Bahti'fWorld, vol. XVI , p. 517.

the magazine Ahang-i-Badf' carried articles written by some of her closest friends bearing upon incide nts in her unbroken record of serworker' and enjoined the Persian National vice which disclosed intimate glimpses of her sterling worth .

If asked to single out one or two distinctive traits from among the many characteristics that endeared Miss Sharp to her numerous friends, we would point to her

unflinching loyalty and
ous ail ments from which death released her on deep attachment to our
beloved Guardian
5 October 1976. When informed of her passing, which provided the
strength and solace with
the Universal House of Justice, in a message to which she met the tests
and difficulties attenthe Persian National Assembly, recognized her
dant upon her service. May Baha'u'llah's blesslong and laborio us services in
these gracious ings be showered upon her in rich abundance!
terms:
(Adapted from a report prepared by the
DEEPLY GRIEVED PASSING DEDICATED STEAD- National Spiritual
Assembly of the Baha'is of
FAST PROMOTER CAUSE DEARLY LOVED Persia and translated by
Rustom Sabit).
ADELA1DE SHARP WHOSE SELFLESS LABOURS
NEARLY FIVE DECADES COMMUNITY CRADLE
FAITH IN EDUCATING ITS CH ILDREN INSPIRING
ENRICHING SPIRITUAL LIFE ITS YOUTH
ANGUEL MARIA SALAZAR
RESEARCHING TRANSLATING WRITINGS CON-
?- 1976
SOLIDATING ITS ADMIN ISTRATIVE INSTITUTIONS
AND AS FIRST WOMAN MEMBER ITS NATIONAL
Anguel Maria Salazar, a Quechua Indian of
SPIRITUAL ASSEMBLY WILL ALWAYS BE LOV-
Tunibamba, Canton Cotacachi, in the Province
INGLY REMEMBERED STOP HER DEVOTED SER-
of Imbabura, Ecuador accepted the Baha'i
VICES WON HER PRAISE BELOVED GUARDIAN
Faith in 1967 through the teaching efforts of
REINFORCED TIES BINDING AMERICAN BAHAI
Raul Pavon and Rufino Gualavisi. Mr. Salazar
COMMUNITY TO FRIENDS BAHAULLAHS NATIVE
became a very dedicated and firm follower of
LAND STOP FERVENTLY PRAYING HOLY SHRINES
Baha ' u'llah and although illiterate he learned
CONTINUOUS PROGRESS HER SOUL ABHA KING-
the Baha'i prayers, teachings and songs by
DOM STOP ADVISE HOLD BEFITTING MEMORIAL
heart. On the first visit of the Hand of the
GATHERINGS HONOUR HER NAME STOP
Cause Amatu'l-Baha Rul)iyyih Khanum to
NATIONAL SPIRITUAL ASSEMBLY UNITED STATES
Ecuador in the spring of 1968, Mr. Salazar had
HOLDING MEMORIAL GATHERING MASHRIQUL
the honour of receiving this distinguished guest

ADHKAR.

and the members of her party in his humble
The International Teaching Centre, too, as home and subsequently he accompanied her
well as the American National Spiritual party when she visited Baha'is in other Indian
Assembly cabled messages expressing their communities.
grief at Miss Sharp's passing and their appreci- With his family, Mr. Salazar steadfastly
ation of the spirit of selfless devotion that had attended meetings at the National Teaching
marked her work for the Cause in Baha'u'llah's Institute to deepen in the knowledge of the
native land for a period of almost half a cen- Faith. He was a potter by profession and in
tury. Hundreds of sorrowful mourners from spite of his frugal circumstances each time he
among the Baha'is ofTihran paid their respects attended the Institute he brought an object he
at the last resting-place of their Baha'i sister; had made as a contribution to the fund . In 1968
and hundreds of other believers throughout the he was elected as a delegate to the National
country attended memorial meetings held in Convention and, throughout his Baha'i life,
her memory, demonstrating by this act the assisted the work of the Local Spiritual
great love and esteem with which they Assembly in his community, constantly opened
regarded her. An account of her life was pub- his home for Baha'i meetings and offered hoslished in the Baha'i news organ of Persia, while pitality to travelling teachers.

IN MEMORIAM 421

His father died in 1923 . His mother, Sarah , 1 a non-conformist free thinker and a member of the Higher Thought Temple , had learned of 'Abdu' l- Baha's visit to London in 1911 and, attracted by what she read of His life and teachings, sent for literature about the Baha'i Fiath.

When the Hands of the Cause Clara and Hyde Dunn visited New Zealand in 1923 they were invited to the Blundell home in Remuera, Auckland. This was the first Baha'i meeting in New Zealand.

Through contact with Mother Dunn, Mrs. Blundell and Hugh' s older sister, Ethel , became Baha'is . In 1925 Hugh accompanied

them in the first party of Australasians to go on pilgrimage to the Holy Land. Although not a Baha'i, Hugh was deeply impressed by Shoghi Effendi and in July the following year he declared his belief in Baha'u'llah as the Manifestation of God for this age. Thus began a lifetime of devoted service to the Baha'i Cause.

He served on the Local Spiritual Assembly of Auckland from 1927 onwards, often as treas-

Anguel Marfa Salazar

urer, and for a number of years was a member of the National Spiritual Assembly of Austra lia and New Zealand. He was a member of

Until his passing on 15 October 1976, Mr. numerous committees, both national and re-

Salazar remained firm of faith, radiant of heart gional, and travelled widely throughout New

and deep in his love for Baha'u'llah , transmit- Zealand and the Pacific Islands in service to the

ting his conviction with force and eloquence to Faith.

other indigenous believers. New Zealand's first independent National

NATIONAL SPIRITUAL ASSEMBLY Assembly was elected in April 1957 and in

OF TH E BAHA'fs OF ECUADOR October a letter came to Hugh from the Hands of the Cause Mother Dunn and Collis Featherstone confirming the cable Hugh had received:

ADVISE YOUR APPOINTMENT MEMBER ADDITIONAL

AUXILIARY BOARD DEAREST LOVE PRAYERS YOUR

HUGH K. BLUNDELL GUIDANCE. Hugh was overwhelmed and

1884-1976 replied: 'The latter part of yo ur cable is tremendous consolation and a brilliant light in a

DEEPLY GRIEVED LEARN PASSING DEVOTED very dark world. With sincerest appreciation of

LONGTIME SERVANT FAITH HUGH BLUNDELL your faith and trust in my humble ability and

FIRST AUXILIARY BOARD MEMBER IN NEW ZEA- with a prayer from my heart that I will be

LAND PRAYING SACRED THRESHOLD PROGR ESS worthy of your confidence .. .' He wrote this

HIS SOUL ABHA KINGDOM. the day the beloved Guardian died, and being

Universal House of Justice both a member of the Auxiliary Board and one of the few New Zealand Baha'is to have met

Hugh Blundell was born in England on 21 Shoghi Effendi , he was able to be a tower of

October 1884, the youngest of seven children. strength to the saddened community, and to

The Blundell family immigrated to New Zealand when Hugh was two years old, and he received all his education in New Zealand schools. [1]

inspire them to fulfil the goals of the Ten Year Crusade.

He served as a Board member with selfless

[1] See 'In Memoriam', The Bahli'f World, vol. VJ, p. 496.

GARRET AH. BUSEY
1893-1976

GRIEVED PASSING GARRETA BUSEY SELFSACRIFICING FOLLOWER BAHAULLAH STOP HER SERVICES FIELD BAHAI PUBLICATIONS IN THE UNITED STATES LOVINGLY REMEMBERED PRAYING HOLY SHR INES PROGRESS HER SOUL.
Universal House of Justice

Garreta Helen Busey was born on 1 March 1893 in Urbana, Illinois and lived most of her life in that community. She was talented and versatile, yet unassuming. Before 1918 s.he travelled through Illinois making advance preparations for rallies and meetings supporting Women's Suffrage and during the First World War served with the International Red Cross in France and Switzerland. She worked for several years on the New York Herald-Tribune's Book Review section. Her novel The Windbreak was published in 1938. Her father Hugh K. Blundell helped establish the Commercial Bank of Champaign and she was on its Board of Directors for thirty-five years, attending meetings tenacity for eleven years. In his quiet, polite, gentleman ly way 'Uncle Hugh', as he became known, gave of his time, effort and self generously. He travelled regularly throughout the country visiting and encouraging the friends. In 1959 the Hands of the Cause in the Holy Land wrote: 'Please convey to our dear brother, Auxiliary Board member Hugh Blundell, our

until just a month before her death, and was on the faculty of the University of Illinois.

Her Baha'i activities were manifold. She first attended Baha'i meetings because she felt sorry for her mother who was always having to go to them alone, but gradually came to consider herself a Baha'i, and about 1934 she fully identified herself with the Faith. During her

heartfelt appreciation of the wonderful teaching trips he is undertaking in these days when the New Zealand community needs it most.'

He extended hospitality to all visiting Baha'is and accompanied the Hands of the Cause on many of their visits including the historic visit Enoch Olinga made to the Maori people in 1959.

As age began to take its toll, Hugh found it increasingly difficult to travel and in September 1968 he offered his resignation as Auxiliary Board member. He felt the future of the Faith lay in the hands of the young Baha'is and he continued to guide and love these youth until his death on 16 October 1976.

His warm, gentlemanly presence at summer schools and conventions will be a cherished memory to those of the New Zealand community who were fortunate enough to have known Hugh Blundell.

sabbatical leaves from the university she served the European Teaching Committee, spending one year in the Netherlands. She was a member of the Urbana Spiritual Assembly for forty years; her contributions to consultation were wise, compassionate and practical.

At the request of the National Spiritual Assembly she helped with the development of Spiritual Assemblies in Indiana, Kentucky and Ohio . Her writing and editorial skills were placed at the service of the Faith. She served on the editorial staffs of World Order magazine, Bahli'(News and The Baha'i World and on the National Literature Reviewing Committee.

Her beautiful old home was opened to the friends and was a focal point of activities for many years. With the consent of her family it was bequeathed to the Spiritual Assembly of Urbana.

From 1936 until 197 4 Garre ta was the

October 1976. All those who gathered to celebrate her life felt them to be appropriate.

ELEANOR HUTCHENS

CHARLOTIE M. LINFOOT
1895-1976

Charlotte May Linfoot, a leading figure in the

growth and development of the Baha'i Faith in the United States for almost half a century, died on 30 October 1976 in Wilmette. The National Spiritual Assembly of the United States cabled the Universal House of Justice:

LOYAL DUTIFUL INDEFATIGABLE CHARLOTTE LINFOOT WINGED HER FLIGHT TO ABHA REALM TODAY LEAVING BEHIND IN HER BELOVED AMER ICAN COMMUNITY WHICH SHE SERVED SO ILLUSTRIOUSLY A TRAIL OF GRATEFUL BUT BROKEN HEARTS.

Garreta H. Busey

In reply the House of Justice advised the holding of a befitting memorial service in the Temple and said, in part:

SHARE GRIEF PASSING DEARLY LOVED CHAR- LOTTE LINFOOT STOP HER TIRELESS SELFLESS SERVICE WHOLEHEARTED COMMITMENT TEACH- INGS AND ADMINISTRATION OF CAUSE SHE EMBRACED NEARLY FIFTY YEARS AGO INDELIBLY INSCRIBED ANNALS AMERICAN BAHAI COMMU- NITY . . .

For twenty-two years, until she suffered a disabling stroke in December 197 5, Miss Linthoot served as assistant secretary of the National Spiritual Assembly. The assembly, in its annual report for 1976, paid tribute to her 'constant, heroic service' and lamented the 'staggering blow' dealt the American communit ity through her death.

She was born in North Dakota on 30 May 1895, attended high

faculty advisor of the University of Illinois Baha'i Club , one of the first college clubs in the United States. She had special love for youth and offered them understanding and encouragement. One Baha'i, recollecting the college club meetings, wrote: 'I felt that Garreta saw everything-all our weaknesses, follies, even our unwillingness to accept aspects of the teachings- but she was patient and would wait lovingly for us to grow up. Hundreds of times at Friday evening firesides I saw her sit quietly as we uttered our vain fancies-even our blasphemies-never arguing, never pushing a point. When we'd all worn ourselves out with hair-splitting, she'd say, "Well, you know, the American communit seems to me .. ." and then she'd quote exactly the passage to answer every dilemma! She was truly a masterful teacher. '

school in Saskatchewan,
Once when she was in her eighties and, as usual, trying to serve beyond her strength in many areas at once, she laughingly said, 'Baha'fs are not promised rest from their labours, but a service in both worlds.' Baha'u'llah's words 'The light of a good character surpasses the light of the sun' were on the printed programme of the memorial service held for Miss Busey who died on 21

Canada and received degrees from Saskatoon Teachers' College and Saskatoon Business College . After graduation she taught elementary school and during summer vacations worked as a reporter and as editor of the women's section of a local newspaper.

In the early 1930s Miss Linfoot moved to California to work for the American Red Cross, soon becoming assistant director of the

Junior Red Cross for the Pacific area. Her main activity was the developing of international

Her appointment as assistant secretary almost immediately after her election to the National Assembly caused her to transfer her residence from Piedmont, California to Wilmette. She served as secretary of the Asia Teaching Committee in the Ten Year Crusade until the American community's goals in the Pacific areas were accomplished, in about 1961; simultaneously she worked on the editorial committees for Baha'{ News and The Bahti'(World. In 1961 she participated in the election of the International Baha'i Council and in the first election of the Universal House of Justice in Haifa at Ric;lvan 1963 and attended the Baha'i World Congress in London immediately thereafter; she also participated in the subseq uent elections of the Universal House of Justice in 1968 and 1973. On various occasions she represented the United States·National Spiritual Assembly at international conferences.

Charlotte M. Linfoot

'She had a quick and telling wit and a never-failing sense of fun,' one friend recalls. 'A few years before I came to Wilmette in 1969 she had fallen on the ice one dark night and susactivity was the developing of international tained an injury to her hip which left her with

programmes with school systems. During this
period she also travelled extensively in Europe
to advise Red Cross Societies on that conti-
bility as she tapped her way from the office to
Miss Lin foot first heard of the Baha'i Faith in
Oakland, California and soon became active in
the work of the administrative order. She was
appointed to the first Nation al Teaching
Committee in 1934, serving as its Western sec-
retary, and throughout the subsequent years
was a member of one or more natio nal commit-
tees. Those who were privileged to work with
her during those years speak with admiration
of her undaunted fa ith, unswerving loyalty,
selfless devotion and tireless vigour, and praise
the inestimable magnitude of her gifts of mind
a nd spirit which she poured out unstintingly in
demanding services as assisservice to the Cause of Baha' u'llah. The Hand
of the Cause Leroy Ioas wrote to her from the
Holy Land congratulating her on her election
dards to individual lives. Each day her desk was
in the Teaching Committee, and other Com-
mittees, was always an example to me, and I
integrity, firmness and deep compas
and

the occasional need to use a cane for the rest of her life. I remember with affection her curious blend of gallantry, determination and vulneranent.

her home in treacherous and inclement weather. She took great delight in collecting music rolls for an old playe r piano she had in her home; she also kept pet birds on which she lavished attention. I shall always remember the day we spent in the country buying a barrel of new apples; she brought a sense of adventure and zest and happiness to simple pleasures of this kind. She was always youthfully trim, impeccably groomed and sma rtly attired, her appearance thus reflecting her alertness of mind, her imposing organizationa l skills.'

Miss Linfoot's tant secretary to the National Assembly included the guidance of Local Assemblies and individuals in their application of Baha'i stanto the National Assembly in the autumn of 1953 a nd remarking: 'Your long hours of work piled high with letters appealing to the National Assembly for guidance in a limitless range of human struggles and needs. The balance of long hours of work, how faithfully , quietly sion which she exemplified qualified her to

efficiently you carried on for so long.' become a finely-tuned instrument through

which the Assembly could effectively respond to the needs of the community. But such work takes its toll of those who give it. Her record of service is a n illustration of the degree of 'administrative heroism' which the beloved Guardian told us the advancement of the Cause requires.

Shoghi Effendi's appreciation of Miss Linfoot is found in a letter written on his behalf on 6 September 1957 and serves as a befitting conclusion to this memoir: 'The Guardian has instructed me to inform you of how much he appreciates and values your devoted and sacrificial services to the Cause of God. You have served the Faith diligently, efficiently, and well over a long period of time, in outstanding and historic fields of service: as secretary of the National Teaching Committee during the first Seven Year Plan , the success of which was, in no small measure, due to your ceaseless labours, and since that time, on teaching committees bringing the Faith to numerous parts of the world. Now you are combining teaching and administrative service, in your outstanding services on the National Assembly . The Master will richly reward you for your indefatigable services in the Kingdom .'

Siyyid Muf:iammad 'Azzav{ obtained his Master of Arts degree from the University of Cairo. Religious prejudice thwarted his efforts to obtain the degree of Doctor of Philosophy but he qualified for this with distinction in 1969. His professional pursuits after his return from 'Iraq included serving as Director of the Office of Translation of the Vice-President of the Republic, acting as assistant to the Director-General for Statistics, assisting the ministry concerned with the management of municipal affairs and serving as Director-

On 11 December 1976 a memorial service was held for Charlotte Linfoot in the House of Worship in Wilmette within the shadow of which she had performed many of those feats which cause her memory to be 'indelibly inscribed' in the annals of the American Baha'i community.

SIYYID MUl;IAMMAD 'AZZA Vf
1920-1976

The entire Baha'i world , but the Egyptian community in particular, suffered a grievous loss in the untimely passing of Dr. Siyyid MuJ:iammad 'Azzavf. His endeavours as an educator bring to mind the words attributed to MuJ:iammad, the Messenger: 'The ink of the scholar is more precious than the blood of the martyr.'

Dr. ' Azzavi was born in Egypt on 1 April 1920 and received his education there. From 1942 to 1950 he was a teacher of education and psychology at the Men 's Teacher Training College in 'Iraq. He returned to Egypt in 1950 and

General of the Centre of Information for the Presidency. He contributed to the modernization of the curriculum of the thousand-year-old Al-Azhar University and was co-author with MuJ:iammad Khayrf Harb of History of Education and Teaching in the Twentieth Century. He was a gifted translator from English into Arabic of literary and educational works, combining extraordinary speed with great accuracy . His efforts in this area included the translation of documents for UNESCO and association with the Franklin Library project for rendering a thousand standard English works in Arabic. Methods of language teaching interested him greatly. He prepared television programmes designed to combat illiteracy,

experimented in teaching Arabic to African students a nd to persons of widely-ranging ethnic backgrounds and participated in writing a series of textbooks on teaching Arabic by radio. He was delegated to present modern methods of teaching Persian at the College of Arts at 'Ayn Shams University. The preparation of a children's encyclopedia appealed to him in his dual role of father and educator.

a· gift for story telling. He showered love and devotion on his five beautiful children-ornaments of a remarkable marriage- a nd with affection and expertise guided their education, an activity promoted by his own exemplary zeal for learning. Animated by a spirit of self-sacrifice for the Faith he suffered discrimina tion in terms of position, salary and

promotion, and ultimately
Dr. 'Azzavl encountered the Baha'i Faith was incarcerated for his beliefs. His Egyptian
while living in ' Iraq when he approached Miss roots made it imperative for him to remain in
Bahia (Baha'iyyih) Faraju'Uah, a fellow his native land rather than to seek an easier and
teacher of Iranian background, to enquire more luxurious life in countries of greater freewhether she would teach him Persian. His
dom and prosperity. One midnight, in 1965,
interest was immediately aroused and the there came a knock at the door of his home.
comprehensive Baha'i library of the The police entered and seized every Baha'i
Faraju 'llah family was made available to him. book they could find, and Dr. 'Azzavl and
He read avidly and in time accepted the Faith. other Baha'is were cast into prison. The
Not long after, when the Faraju'llah family authorities interrogated him at odd hours to
departed for the Holy Land as pilgrims, Dr. break his rest and brought Islamic divines to
'Azzavl asked them to convey his love to the dispute with him, but their arguments were
Guardian and beg his prayers that he might one swept away like leaves in the autumn wind.
day be of service to the Cause . In response, Eventually he was freed. He started a pub-
Shoghi Effendi requested Dr. 'Azzavl to trans- lishing house which he hoped might develop
late into Arabic a selection of passages from into an important instrument of service of the
God Passes By, the Guardian's own incompa- new world order. He revised his translation of
rable history of the Faith. Dr. 'Azzavl set to God Passes By, remarking
that his understandwork with great enthusiasm, postponing com- ing of the text had changed profoundly in the
pletion of his studies for his degree in order to course of his experience of twenty-five years as
devote full time to this task. He also translated a Baha'i.
a number of other works including the Persian In 1976, Dr. 'Azzavl accepted an invitation
Hidden Words of Bahti'u'llah , the talks of to lecture at the Baha'i Summer School in Iran
'Abdu'l-Baha in Europe, The Dispensation of where the friends derived great benefit from
Bahd'u'llah, The Promised Day is Come and his knowledge of the Qur'an

and Baha'i literaother letters of the Guardian. Some time later ture. He visited the House of Baha'u'llah in when Dr. 'Azzavf made a pilgrimage to the Tihran and the House where the Bab declared Holy Land the beloved Guardian referred to His mission in Shiraz. This journey, so aboundhim as ' my excellent translator.' ing in confirmations, marked the culmination After serving in 'Iraq for eight years, Dr. of a distinguished career of service to the Cause 'Azzavi returned to Cairo and about a year of Baha'u'llah. Notified of Dr. 'Azzavl's death later married Miss I:Iuriyyah Jalal. Shortly on 14November1976, the Universal House of thereafter he accepted a teaching post in the Justice cabled: Sudan where he served as chairman of the DEEPLY GRIEVED PASSING MUHAMMAD AZZAVI Spiritual Assembly of Khartoum and was help- HIS DEDICATION CAUSE HIS STEADFASTNESS HIS ful in obtaining official registration of the SCHOLARLY WORK UNFORGETTABLE STOP FER- Baha'i burial ground. He then returned to VENTLY PRAYING SHRINES PROGRESS HIS SOUL Egypt where he served on the National Spiritual ABHA KINGDOM ASSURE HIS WIFE CHILDREN Assembly of North East Africa, the Local FRIENDS DEEP LOVING SYMPATHY. Spiritual Assembly of Cairo and the National Translation and Publication Committee until BAHIA FARAJU'LLAH GULICK

the dissolution of Baha'i institutions in Egypt in 1960.

He was a man of commanding presence , with

'ABDU' L-I:IAMID EL KHEMfRi
1906-1976

Mr. ' Abdu ' l-f:Iamid el Khemirf was born in Tunis during the year 1906, his family being members of the Berber community. He was raised in a strict Muslim community and his childhood was similar to that of others of his generation.

In 1921, when he was only fifteen , 'Abdu'l-f:Iamid and his friend , Mul)ammad Vahbf Kas ravi, encountered and accepted the Baha'i Faith. One afternoon, on the main boulevard of Tunis , the two youths noticed a

middle-aged gentleman of respectable and distinguished appearance whom they recognized as being a Shaykh from the renowned Azhar University of Cairo and, acting on an impulse, the young men asked to speak to him . The gentleman was Mul)yf'd-Dfn Sabrf Kurdi Kanimeshkani who had accepted the Faith during the ea rly years of its establishment in Egypt, a nd whom ' Abdu'l-Baha had singled out to open Tunis to the Faith . The young men were very impressed by the wisdom and kind- 'Abdu'l-ljamld el Khem{ri ness of Shaykh Mul)yf'd-Dfn. They attended regularly the meetings he held with inquirers every evening and soon 'Abdu'l-f:Iarnid, with (the Medina) where he counselled and guided his friend Kasravi, became the first Tunisian them as an older and more experienced Baha'fs. brother would.

In 1928 'Abdu'l-f:Iarnid made a pilgrimage 'Abdu'l-l:farnid served on the Spiritual to the Holy Land and was blessed by his meet- Assembly of Tunis from the time of its inceping with the beloved Guardian. The experience tion in the 1930s until his home area became an of pilgrimage transformed him. He travelled to independent civil unit in 1970. In 1956 when Egypt and Syria where he met with the believ- the beloved Guardian called for the formation ers and had the joy of reunion with his boyhood of the Regional Spiritual Assembly of North friend , Kasravf, who had settled in Syria. West Africa 'Abdu'l-l:farnid el Khernirf was

Upon returning to Tunis 'Abdu'l-l:lamfd elected to that body and remained a member joined his efforts with those of Mustapha for four consecutive years. He visited many Bouchoucha 1 (Mu~tafa Bushusha), a fellow Baha'i centres in Morocco in 1956 and, in later Tunisian Baha'i, in propagating the Faith years, he attended Baha'i summer schools in among their countrymen . 'Abdu'l-l:larnid's France and Switzerland to bring back to the shop at 175 rue de la Kasbah became a land- Tunisian Baha'is the spirit and news of the mark for visiting Baha'fs. Evening after even- friends in Europe.

ing, 'Abdu'l-l:larnid would visit Mr. The last two

years of his life he devoted to
Bouchoucha's home for meetings with Baha'fs visiting the
Baha'is and receiving them at his
and their friends. With the launching of the home.
Increasingly, severe arthritis confined
Guardian's Ten Year Crusade in 1953 and the him to his bed
and armchair. He sold his shop
arrival of pioneers in Tunisia, young Tunisians and contributed
the entire proceeds to the
started to enter the Faith. They found comfort Fund. As he felt
the end drawing near he disand inspiration through their visits to
tributed amo ng the friends the Baha'i litera-
'Abdu'l-f:Iarnid's little shop in the old town ture, magazines,
reviews and articles he had in
See 'In Memoriam', Th e Bahti'f World, vol. XV, p. 463 . his possession .
Each time we visited him we

were offered some literature or relics of the
Faith. Until the last moment of his earthly existence on 5 December 1976 the
greeting
'Allah- u-Abha!', which he upheld for over
fifty-five years, was on his lips.
'The services of Mr. Khemiri will always be
remembered for he was not only among the
early believers in Tunisia, but served the Faith
for one-half a century in that land with faithfulness, devotion and
dedication,' wrote the
Universal House of Justice on 9 January 1977
in memory of that dear believer.
R. MUSTAPHA

ELSE JORGENSEN
1907-1977

GRIEVED NEWS PASSING ELSE JORGENSEN
DEVOTED MAIDSERVANT BAHAULLAH STOP SUP-
PLICATING SACRED THRESHOLD PROGRESS HER
SOUL ALL WORLDS GOD. Else Jorg
ensen
Universal House of Justice

Else JOrgensen was born in Trondheim, Nor- a time when the utmost
wisdom and discretion
way on 28 December 1907. She was working as were necessary and the risk
of imprisonment
a hairdresser in Guayaquil, Ecuador in Febru- was considerable. She
introduced the teachings
ary 1945 when she first heard about the Baha'i by giving language lessons

and with admirable
Faith from Virginia Orbison , a resident foresight organized, in collaboration with the
pioneer. The Spiritual Assembly of Guayaquil Spiritual Assembly of Barcelona, a committee
was to be formed at Ric.Ivan if one additional for the protection of the Faith. Significantly, a
adult believer could be found. Virginia few years later, she was
appointed to the Auxarranged an appointment for April 17th iliary Board for the protection of the Faith in
ostensibly to have Else give her a permanent Latin America. Throughout the time she spent
wave, and Else accepted the Faith before the in Spain Else had no holidays, no visits to her
end of the day. On April 20th the Spiritual family and not one moment of rest.
Assembly was formed with Else as a member. In July 1953 Else returned to Norway and
By 1948 Else had returned to Norway and at married Roberto Cazcarra. At the Interconti-
Ric.Ivan became a member of the first Spiritual nental Teaching Conference held in Stockholm
Assembly of Oslo. With a view to pioneering in that month the couple offered themselves as
Spain Else, who was already fluent in Spanish, pioneers to Spitzbergen but were not able to
took secretarial training, and in November meet the requirements governing residence in
1949 she settled in Madrid where she assisted those islands. Accompanied by Mildred Clark'
in consolidating the efforts of the Spiritual who in August of that year had become the
Assembly. In April of the next year she moved Knight of Baha'u'llah for the Lofoten Islands,
to Barcelona to assist that struggling young Else travelled by ship to
Spitzbergen to investicommunity. With her aid the Spiritual Assem- gate the possibility of settling there but this and
bly grew in strength and other Local Assemb- all subsequent efforts failed.
lies were established in nearby areas in addi- At the request of the European Teaching
tion to groups being formed and new localities Committee she remained as a pioneer in Oslo
opened. Words cannot describe the meritori- until November 1954 when she was asked to
ous work done by Else for the Cause in Spain at ' See ' In Memoriam ', The Baha'(World, vol. XIV, p. 303.

assist with the teaching and consolidation work in Portugal where she laboured intensively for the strengthening of the community and the opening of new centres. Her efforts met with success despite her inability to obtain a permanent residence visa and the mischievous activities of a few disaffected Baha'is who attempted to undermine all that she did, threatened to denounce her to the authorities, and continually harassed her and menaced her. With the approval of Shoghi Effendi she left Portugal in October 1956 to join her husband who was under contract to a Swiss firm in Uruguay and within two weeks of arriving in Montevideo, and despite the intended private nature of her visit, Else was elected to the Spiritual Assembly and later was asked to serve on the National Teaching Committee of the Regional National Spiritual Assembly of South America. At Ric;lvan 1957 she and her husband were elected to the National Spiritual Assembly of Argentina, Chile, Uruguay, Paraguay and Bolivia . At the request of that institution Else undertook a five-month tour of the five countries, visiting each Local Spiritual Assembly, giving public addresses, obtaining radio and press interviews. She returned to Uruguay to find awaiting her a letter announcing her saintly life won the respect of the friends who met her. She was an example of patience and endurance, living frugally, sharing whatsoever she had with those who were in need. At the time of her passing a devoted friend wrote in tribute to her services, 'Else embodied the high standards of the Norwegian people and in particular the quality of dignity. Present and future Baha'i friends in your country should be proud of having a Norwegian in the galaxy of heroes and heroines of the Faith of Baha'u'llah.'

The mortal remains of this beloved friend were laid to rest beside those of the Knight of Baha'u'llah Loyce Lawrence 1 in Trondheim's Tilfredshet cemetery.

GERO STRAND

MARION LORD MAXWELL

1889-1977

Marion Lord Maxwell was the first Jamaican to embrace the Baha'i Faith in Jamaica. Her acceptance of the Faith,

in October 1942,
ing her appointment to the Auxiliary Board for
teaching efforts of Dr. Malthe
colm King 2 who pioneered there in the First
request to meet with the National Assembly
for consultation. She had not even unpacked
her bags. Thus began a lengthy series of travels
throughout which she did not fail to maintain
an extensive correspondence frequently
steadfast in the Covenaveraging eighteen letters a day.
to her last breath.

Exhausted and ill, Else returned to Bar-
celona in June 1962 and the following year
illness she
participated to the extent she could in Baha'i
community life until her soul was released from
its physical prison, in Trondheim, on 27 Janu-
ary 1977.

'With the deepest sorrow I received the sad
sen,' wrote the Hand of the Cause Dr. 'Ali-
Mu~ammad Varqa to the National Spiritual
Assembly of Norway. 'She was a wonderful
soul, dedicating her life to the service of the
Faith of God. I pray from the bottom of my
heart for the progress of her brilliant soul in the
Abha Kingdom .. .'

resulted from the
protection of the Faith and a pressing
Seven Year Plan. Miss
a member of the first
Kingston at Ric;lvan 1943
treasurer. Thereafter,
faithfully, remaining
ant

Born on 26 January 1889
in the capital,
Kingston, Marion was the
youngest of six chilsettled again in Norway. Although her last
dren.
She used her boundless energy in teachyears were blighted by an incurable
ing Sunday school classes and in active service
to the Y.W.C .A. and the
Shamrock Social
Organization. In 1907 she
joined the General
Post Office staff as a
money order clerk and in
this capacity served her
community for forty-
two years, gaining the
respect of both her felnews of the passing of our dear Else Jorgen-
low workers and the public. She retired in
1949.

Marion was known as
'Miss Mac' to her close
acquaintances and was a
mainstay to her family
on all occasions, whether
happy or sad. In 1929
she became the guardian
of her sister's three

1 See 'In Memoriam', The Baha'i World, vol. XV, p. 446 .

2 See 'In Memoriam', The Bahli'(World, vol. XIV, p. 316.

EDMUND MIESSLER
1902-1977

'He is in my heart.' These were the tearful, half-whispered words of one who knew Edmund Miessler well, when informed of his passing. Others, in tribute to his memory, dedicated a month of sacrificial teaching. Two who had been separated from Baha'i activity, remembering his influence upon their lives, pledged renewal of service to the Cause of Baha'u'llah. And in a flood of telegrams, letters and personal messages the sentiment was expressed: he was so dedicated , so loving and understanding, and so very humble .

Edmund Miessler was born in Chicago on 13 March 1902 and was reared in a very strict, religious-minded family of Lutherans, his father being a pastor and his mother the daughter of Lutheran missionaries. His first wife, Elma, came from a similar background. The couple keenly desired spiritual knowledge and made an intensive study of the Bible. While living in Lima, Ohio the home community of Dorothy Baker, 1 they learned of the Baha'i children; and to her two nephews and nieces, Faith from her and after a year's study became whose parents were in Costa Rica, she became confirmed and devoted Baha'is. Almost more than an 'Aunt'.

Marion Lord Maxwell

immediately, they were publicly excommuni-
A Jehovah's Witness before accepting the cated from their church as incorrigible sinners .
Baha'i Faith, Marion never forced her belief on They became active members of the Lima any member of her family nor on her friends, Baha'i community and with their three chilbut quietly attended meetings and participated dren, Bob, Margot and Carol, held fireside in Baha'i community life . She was recognized meetings. Elma's death in the eleventh year of as a dependable and giving person and it was her marriage left the young father and the through the example of her life that she was three children in difficult circumstances. known as a Baha'i. In her later years, although

Three years later Edmund married Muriel
handicapped by deafness, she was at the centre
Auble who also became a fervent Baha'i. The
of every happy gathering, regaling the guests
family had moved to their first pioneering post
with stories from her storehouse of memory,
in Columbus Grove, not far from Lima, and
often clapping her hands in spontaneous joy. In
there they continued with their local Baha'i
the nursing home where she spent her last
work in addition to serving on the Louhelen
three years, Marion was ever mindful of her
(Davison) Baha'i Summer School Committee
fellow patients to whom she offered assistance
and the Regional Teaching Committee of
and comfort. She eagerly received her Baha'i
Ohio, Indiana and Kentucky.
visitors, often exclaiming, 'I am so happy to be a
Following the death of Carol in 1945 the
Baha'i!' Baha'u'llah's name was frequently on
family realized their long-held dream of
her lips. She passed away peacefully in her
pioneering abroad . With Carol as the family's
sleep, having lived a full eighty-seven years.
'guardian angel', as it were, and in close consul-
On 27January1977, the Universal House of
tation with their intimate friend, Mrs. Dorothy
Justice cabled:
Baker, who was then chairman of the National
SADDENED PASSING MARION MAXWELL CONVEY
Appointed a Hand of the Cause by Shoghi Effendi on 24
FRIENDS RELATIVES ASSURANCES PRAYERS December 1951. See 'In
Memoriam', The Bahti'{ World,
SHRINES PROGRESS SOUL ABHA KINGDOM. vol. XII, p. 670 .

ing as his responsibility, at first, several countries of South America and, at
the time of his
passing, a large region comprising several
states of Brazil as well as the Falkland Islands.
Edmund loved his work for the Faith and
was devoted to his many Baha'i friends. He
tried to visit each community in his territory at
least once a year and more accessible areas
oftener, and he carried on a voluminous correspondence, advising, inspiring,
praising,
admonishing-always quoting suitable passages from the Writings. Copies of his
letters

written during the period of his service on the Auxiliary Board fill five large file drawers. He did not teach from his own viewpoint but rather with words from the Writings which he recorded in a small notebook and carried with him, available at the moment it was needed; and to illustrate the points he wished to emphasize he would recount telling stories.

In 1963, as a member of the National Spiritual Assembly of Brazil, Edmund was a delegate to the first International Baha'i Con-

Edmund Miessler

vention for the election of the Universal House of Justice and he lavished upon this new Spiritual Assembly of the United States and Canada, it was decided that they should settle in Sao Paulo, Brazil. When they arrived the following year following some months of preparation and a brief stay in Rio de Janeiro, their hearts were rejoiced by the awaiting telegram from the beloved Guardian in which he stated that he was praying for them at the Holy Shrines that they might realize all their earnest desires in the Path of Baha'u'llah.

In Sao Paulo they began to teach the Faith vigorously, assisted by two young new Baha'fs who had accepted the Faith through a travelling teacher, and by a third who had accompanied them from Rio de Janeiro. At Ric;lvan 194 7 the first Local Spiritual Assembly of Sao Paulo was formed. The community grew in size and in time became one of the strongest and most active in South America.

divinely-ordained institution the great Jove and loyalty he had felt for the beloved Guardian. A similar devotion was expended upon the institutions of the Hands of the Cause and the Continental Board of Counsellors, under both of which he had worked.

Love was the touchstone of Edmund's life. His heart was filled with love for the Cause and for all humanity and he was, in turn, much loved by the many friends he led to the Faith and others who knew him. It is felt that the beautiful thoughts expressed in the cablegram received from the Universal House of Justice when advised of Edmund's passing on 7 February 1977 aptly describe this noble soul:

DEEPLY GRIEVED PASSING BELOVED DEVOTED SERVANT BAHAULLAH EDMUND MIESSLER WHOSE DISTINGUISHED DEDICATED SERVICES

SOUTH AMERICA SPANNING PERIOD THIRTY
YEARS SET NOBLE EXAMPLE FOLLOWERS BLESS-
ED BEAUTY STOP CONVEY FAMILY OUR LOVING
CONDOLENCES AND ASSURE FERVENT PRAYERS
DIVINE THRESHOLD PROGRESS HIS SOUL.
MURIEL MIESSLER

Edmund served constantly as a member of the institutions of the growing administrative order. He was elected to the first regional National Spiritual Assembly of South America and to those assemblies which succeeded it including, finally, Brazil which formed its own National Spiritual Assembly in 1961. In addition, he was appointed a member of the Auxiliary Board for the protection of the Faith hav-

ANT6NIO FRANCISCO EBO
?-1977

Antonio Francisco Ebo, the first Angolan Baha'i, was born near Malange some sixty years ago and was a member of the KiMbundu tribe which inhabit the area around the capital , Luanda, and the territory stretching beyond Malange in the east. Angola was a Portuguese colony so he grew up speaking both his native language and Portuguese. Not much is known of Mr. Ebo's life as a child and young man but it is known that as an adult he moved to Luanda in order to find a better economic climate for his family. He was head of a large 'extended' family which, in African tradition, embracesin addition to brothers and sisters- cousins, nieces, nephews and other kin.

In January 1956 Mr. Ebo who was a member of the Evangelical Church in Luanda heard Rodolfo Duna, a Baha'i from Moc;;ambique, speak to the congregation about the Baha'i principles at the invitation of the minister. Ant6nio Francisco Ebo Intrigued, Mr. Ebo and his nephew, Jose Avelino, followed Mr. Duna to the place where he was staying and requested to hear more assistance of Mr. Duna and his wife, Angelica, about this new message. It was there that Mr. the first Spiritual Assembly of Luanda was Ebo heard for the first time the name of formed and shortly afterward a pioneer couple

Baha'u'llah. Night after night he returned to hear more, each time becoming increasingly convinced that this was indeed a message from God, one that he wished to share with his remarkable uncle, Sampaia, whose spiritual quest had strongly influenced Mr. Ebo's nature. Sampaia, who was considered a mystic and spiritual guide to his friends and family and whose wisdom, love and counsel won him great respect, had refused to affiliate with a formal system of belief, having declared that when swept up in a maeltruth appeared he would recognize it. To this uncle Mr. Ebo wrote a brief explanation of the Revelation of Baha'u'llah. In his reply, Sampaia asked three simple questions about the origin of the Faith, the location of its World Centre and the central teaching of its Founder.

Upon being informed that the mission of Baha'u'llah is the unification of all mankind Sampaia wrote: 'This is the Faith that I have been waiting for!'

Mr. Ebo, radiantly happy over the acceptance of the Faith by Sampaia, began vigorous teaching activities and enrolled most of his

arrived from Portugal to help in consolidating the knowledge of the new believers. Mr. Ebo and Mr. Duna joined Sampaia in his teaching efforts in Malange where a great receptivity to the Faith developed. At Ric;lvan 1957, with Mr. Eba's assistance, the first Spiritual Assembly was formed there. Mr. Ebo was appointed to the teaching committee and yearned to pioneer to the south to establish the Faith in Nova Lisboa. In 1961, before these plans could get under way , Angola was swept up in a strom of political unrest and although the Baha'is had followed strictly Baha'u'llah's teaching about non-participation in political movements, they too fell victims of the suspicion and chaos that engulfed the country. Incited by the clergy who had joined forces in accusing the Baha'is of subversive activity the police obtained a decree outlawing the Faith and began seizing and interrogating the Baha'is. The pioneers were expelled, leaving the young community on its own. The police came to Sampaio's home in the dead of night, arrested him, threatened his wife never to have

family in the Faith. At Ric;lvan 1956, with the any meetings again nor even permit anyone to

stay at her house, and took Sampaio away to an refuge and comfort. The last pioneer left in
unknown destination. He was never seen October 1975 without being able to say goodagain. bye to the
Angolan friends because communi-
In October 1963 Mr. Ebo was arrested, his cation, even within Luanda, had become
home searched, and he was imprisoned with almost impossible.
three other Baha'ls from Luanda. When speak- Mr. Ebo continued to correspond with
ing of that period at a later time Mr. Ebo would friends outside Angola,
speaking of the teachsmile sadly and say, 'We were not treated very ing efforts, the holding of Nineteen Day Feasts,
well,' but he uttered not a further word of the efforts to establish a Baha'i Centre and to
complaint. Eventually Mr. Ebo and the other seek from the government official recognition
prisoners were transferred to the prison island of the Faith. In one of his last letters he wrote
of Baia dos Tigres off the coast of southern that he was still firm in his conviction to spread
Angola where they rejoiced at meeting, among the teachings and that his goal was to enrol five
their fellow prisoners, six Baha'ls from hundred believers so that recognition could be
Malange. During the six years they remained granted to the Baha'ls.
there they would gather together to pray, to Mr. Ebo departed from this earthly life on 1 7
discuss what they could remember of the April 1977 following a brief illness. His spirit
Baha'i teachings and to sing and compose new and strong faith have influenced the other
songs in praise of Baha'u'llah. While in prison Baha'ls in their efforts to carry on his work and
Mr. Ebo grew in faith and dedication. He no to live the Baha'i life. They reported that Mr.
longer needed to look to Sampaio for strength Ebo was given a beautiful Baha'i funeral in
but drew on his own spiritual powers. The accordance with the Writings and that they are
other Baha'i prisoners looked to him as their hopeful of eventually obtaining official recog-
'father'; he remained optimistic and assured nition for the community.
them that one day they would be free and Upon hearing of his

passing the Universal
pioneers would come and help them spread the Faith.

Indeed, pioneers had arrived in the interval and were brought into contact with the African believers after Mr. Ebo's release from prison.

It was a radiant and tearful reunion. A new period began in the history of the Faith in Angola during which Mr. Ebo emerged as the 'father' of the community. He served on the re-formed Spiritual Assembly of Luanda and was a member of the National Teaching Committee. It was Mr. Ebo who was ever ready to take a teaching trip to nearby villages, who encouraged and stimulated the other believers, who composed a number of songs with Baha'i themes, who was at the centre of all joyous meetings and spiritual gatherings. He revived the Malange community, giving strength and hope to the believers there, and again laid plans to pioneer to Nova Lisboa.

Another crisis struck the Angolan community with the outbreak of the tragic civil war in 1974. As the situation worsened the pioneers were required to leave and soon the Angolan believers were again left alone. Their love for the pioneers was so great that they offered to adopt them into their families in order that

House of Justice wrote on 7 June 1977, expressing the hope that his life might prove to be an inspiration to the friends in Angola.

From the Abha Kingdom, Mr. Ebo's radiant spirit will support the supplications of his fellow believers in his native land that the healing message of Baha'u'llah may be carried to every city and village of Angola and that the call of 'Ya Baha'u'l-Abha' may be heard in all its regions.

MARVEL GRAY

RUJ:I'U'LLAH TA YMURI-MUQADAM

Martyr of Fac;lil Abad

1940-1977

If these companions be not the true strivers after God, who else could be called by this name?

Baha'u'llah

RuJ:i'u'llah Taymurf-Muqadam was born on 18 August 1940 in the village of Asyaban, near Bfrjand, in the province of Khurasan, fran, a member of a devoted Baha'i family who had responded to the call of

Baha'u'llah in its early
they might remain, and offered them food, stages. The trials and difficulties which beset

Three years later he and his uncl e pio neered to Fac;lil Abad in the province of G urgan. When his uncle left the area in 1962, Rul)'u' ll ah remained alone in his pioneering post and faced many difficulties. He served the Cause there for twe nt y-one years and was a member of the Local Spiritual Assemb ly, frequently acting as treasurer. He was married and had two children. He gained the love and respect of people aro und him and was known for his honesty, integrity and trustworthiness.

On the eve ning of Saturday, 14 May 1977 , so me members of a fa natical e lement in the a rea who, aroused by jealousy and enmity, had been plotting against the Baha'fs, scaled a wall and e ntered the home of Rul)'u'llah Taym urf- Muqada m. Paying no heed to the tearful pleas of his mother they struck and injured her. When hi s sister, Parvin, came for - wa rd holding in her upraised hand a copy of the holy Qur'a n a nd bidding them to leave in peace , without respect even for their own sa-

Rufl 'u'llah Taymuri-Muqadam cred book, they struck her on the head with an axe, threw her half dead to the grou nd and rushed towards Rul)'u'llah cleaving his head his grandfathers on both sides of the fami ly, with savage blows of the hatchet. Soon his sou l and which they bore with admirable steadfast- took its flight to the eterna l realm. At the age of ness, foreshadowed the persecutions that befell thirty-seven he beca me yet a nother martyr of subsequent ge nerations in their service to the the Cause of Baha'u'llah in the la nd of its birth.

Cause, culminating in the martyrdom of His sister, although serio usly wo unded, even- Rul)'u'llah at the ha nds of misguided assassins. tually recovered and later made her pilgrimage

It is ironic that Rul)'u' llah's maternal gra nd- to the Holy Land.

fath!'!r was the recipientofa Tablet from Baha' u' - The fam ily of Rul) ' u'll ah Taymurfllah in which the Blessed Beauty stated, in Muqadam were hono ured by receiving the foleffect, that He addressed the populace in

the lowing cable from the Universal House of Juslanguage of the people
in order that all might tice sent to them on 16 May 1977:
comprehend the purpose of their creation a nd
SADDENED TRAGIC NEWS EXPRESS OUR SYM -
be admonished by recalling the afflictions
PATHY FAMILY RUHULLAH TAYMURI ASSURE
which befell the loved ones of God in times
RELAT IV ES FRIENDS ARDENT PRAYERS SHRINE
past at the hands of those who were preve nted
BESEECHING PROGRESS SOUL STOP PR AY IN G
by their idle fancies and vai n im aginings from
BEHALF TAYMURI'S SISTER AWAITING NEWS.
recognizing the Promised One.
As a three year old child , Rul)'u'llah shared, (Translated and adapted
from various
in the path of God, the calamities which befell reports by Gloria Momen)
his family when the Baha' is of Asyaban were
persecuted , abused, injured and their be longings plundered . Their very
houses were pulled
down and their trees uprooted. Following this
upheaval , Rul)' u'llah's father was imprisoned
DOROTHYKEDIBONESENNE
in Bfrjand. 1931-1977
In 1953, after completing his studies as a
junior, Rul)'u'llah went to live with his uncle in She stood in the doorway
of the small school in
Mashhad where he continued his education. Alexandra,
Johannesburg-a friendly, spark-

ling person . The three pioneers who were helping to teach handcrafts in the
school paused to
say goodbye. 'Wait,' Dorothy said, 'I have a
question. There's something different about
you; what is it that you have?' Helen Miller
spoke for the other two, Doris Ballard and
Bahiyyih Ford. 'We're Baha'fs,' she said . That
was the beginning.
Dorothy was born in Alexandra Township in
February 1931, the fifth daughter in a family of six chi ldren. She was of the
well-known
Sebolao family of Thaba'nchu in the Orange
Free State, the ancestral home of the Tswana
people. She attended Holy Cross Mission
School, Moroka High School, and Ohlange
College in Natal. She taught in several places
and in 1972 became principal of Mokoena

Community School. She had decided when she was a child that she wanted to become a teacher.

In 1953, Dorothy and Ephens Nti Senne were married at Kgale in Phokeng, Rustenburg, Transvaal. On the wedding day, Ephens Dorothy Kedibone Senne introduced her to a guest as 'one of my best friends.' This was a touching and significant compliment and Dorothy remembered it all the days of the Bab, that captured hearts,' but her life. Four daughters and a son were born to ham and potato salad! the Sennes. On the journey back to Johannesburg, Mr.

Dorothy became interested in the Baha'i Masehla joined Dorothy in asking questions Faith from the time she asked her first ques- about the Faith. The little car sped along carrytion. Early in her study, she spoke of her hus- ing two souls who were to become the earliest band living at Rustenburg, wishing that she pillars of the Faith in Southern Africa. could share with him what she was learning. Dorothy became a Baha'i in January 1955 ,

The pioneers delightedly arranged to take the first African woman in South Africa to Dorothy to Rusten burg. Arriving at Dorothy's embrace its truth. She began at once to teach home early in the morning, the pioneers were the Faith and many hearts were attracted. She introduced to a fine-looking man, Dorothy's was deeply sincere, clear-thinking and honest brother-in-law, William Masehla (now a in her approach to life and desired to build her member of the Continental Board of Counsel- life on truth. When she found the answer to her lors in the Southern African zone) who was to seeking, her enthusiasm knew no bounds. Her chaperon her because she was venturing out gay, outgoing spirit drew people to her; she alone with strangers. taught with conviction and love. Dorothy had a

It was a happy day with singing and laughter superlative capacity to adjust herself to people on the way. The pioneers met Mr. Senne and of all walks of life; she was comfortable and other members of his family. At noon the happy with those who could not read and write picnic basket was unpacked and typical Ameri- as well as with the

educated. The Faith grew.
can picnic fare was spread out-cold ham, Baha'i communities in and around Rustenburg
potato salad and apple pie. The pioneers did were born. In addition, through her efforts and
not realize that such food was strange to their those of Bula Stewart who had settled in Preguests but the unfailing courtesy of the African toria as a pioneer, more than forty-five people
people prevailed and the lunch seemed to be embraced the Faith.
eaten with relish. Ever since, the Sennes have 1
See E.G. Browne, A Traveller's Narrative, (Introduction)
said that in South Africa it was not tea, like in p. 38 .

As the years passed, Dorothy's favourite study became the Covenant. Her last talk , at the national teaching conference in 1976, dealt with this subject which is at the heart of commitment to the Cause of Baha' u'llah. She passed from this life on 8 June 1977. Her funeral was as she wou ld have wanted it to be , a means of teaching the Faith. Over one thousand people, including many non-Baha'fs, gathered to pay tribute to one who had been a source of happiness, spiritual rebirth and love. Voices were raised on all sides: 'Our mother has left us.' Her husband, now a member of the Auxiliary Board, movingly paid tribute: ' Up to the time of her death, Dorothy remained loyal , devoted, dedicated, God-loving and Godfearing in rendering service to the divine Cause of God.'

The following cable dated 9 June 1977 was received from the Universal House of Justice:

GRIEVED PASSING DOROTHY SENNE FIRST AFRI-
CAN WOMAN BELIEVER SOUTH AFRI CA STOP
KINDLY EXTEND OUR WARMEST SYMPATHY HER
Wilma Thomas
FAMILY AND FRIENDS STOP PRAYING HOLY
SHRINES PROGRESS HER SOUL ABHA KINGDOM.

tionship with her mother who was an outstand-
'Abdu'l-Baha, in the Divine Plan Tablets, 1 ing elementary school teacher. Wilma spent
has written: It is said that in South Africa, a her childhood and youth in a small town in
diamond mine is discovered. Although the mine Michigan, U.S.A. and later lived in Upslandia
is most valuable, yet after all it is stone. Per- and Detroit.

She attended Wayne State Unichance, God willing, the mine of humanity may
versity, but her studies were interrupted by her
be discovered and the brilliant pearls of th e first
marriage. Her two sons , Tom and Robert
Kingdom be found. Ridley, were
born prior to her return to university from which she graduated in sociology. She
began her spiritual search early and made a
study of different religions. While taking a university course in comparative religions she
WILMA THOMAS encountered and embraced the
Baha'i Faith.
1913- 1977 Later she married Irving Thomas.
Wilma served the Faith as a pioneer in
Baha'u'llah has written: 0 Son ofthe Supreme! Ecuador, Peru,
Colombia and Venezuela, thus
I have made death a messenger of joy to thee. furthering the
Divine Plan during the Ten Year
Wherefore dost thou grieve? 2 Wilma Thomas Crusade from
1955 to 1963 , the Nine Year
believed in these words. She was in this life- Plan from 1969
to 1972, and the present Five
and how much more so in the realms of light!- Year Plan ,
until her passing on 10 June 1977.
a happy and noble being, sincere in her faith, Before the
establishment of the National
radiant and content, spiritually consecrated, Spiritual
Assembly of Colombia in 1961 ,
and dedicated to serving others . Wilma was the
secretary of the National Teach-
She was born on 3 June 1913, and was an ing Committee
which had the responsibility for
only child. Her father died when she was a winning the
goals and preparing that national
young girl and she enjoyed a very close rela- community for
its election. She was a member
1 Tablet dated 11 April 1916. of that first
National Assembly in 1961 and
2 The Hidden Words of Bahti'u'lltih (Arabic) No. 32. attended the
first international convention in

Haifa, Israel in 1963 to elect the Universal
House of Justice.
When Wilma came to Venezuela in June
1969 she spent her first months in Cabimas,
later transferring to Barquisimeto where she

taught English at the University of Lara and came to be loved not only by the Baha'is but by the university faculty and students. In 1973 she was appointed a member of the Auxiliary Board for propagation of the Faith in Venezuela and in 1976 was appointed to the protection board, a service for which she was especially well qualified for she was perceptive, spiritually radiant and compassionate. She was exemplary in her firmness in the Covenant, and outstanding in her loyalty to Baha'u'llah and His institutions.

Toward the end of her life Wilma suffered from a heart condition and although she was aware that she might not live much longer she declined to return to the United States for surgery because the cardiologist had made it clear that she might not be able to return to Venezuela after the operation. Death found her at her pioneer post, faithful and active to the end. The International Teaching Centre wrote on 12 July 1977: 'It is a blessing that her dedicated work in the Cause of Baha'u'llah continued to the very end of her earthly life. ' Tribute was also paid by the Universal House of Justice in its cable of 13 June:

GRIEVED LEARN PASSING DEVOTED DEDICATED MAIDSERVANT BAHAULLAH WILMA THOMAS MEMBER AUXILIARY BOARD PIONEER SOUTH AMERICAN NINE YEAR PLAN STOP ARDENT PRAYERS PROGRESS HER SOUL OFFERED AT SACRED THRESHOLD STOP CONVEY LOVING SYMPATHY HER FAMILY.

Maria T. Irizarry married Martin Lopez and moved to Santo Domingo, Dominican Republic, where she accepted the Baha'i Faith as a result of the teaching efforts of the German believer, Margaret Lentz, 1 in the opening phase of the first Seven Year Plan (1937 - 1944) under which the Teachings of Baha'u'llah were to be carried to 'every state within American Republic and every Republic in American continent.' 2 Thus Dona Tete became the first person to accept the Faith in the Dominican Republic as well as the first native born Puerto Rican believer.

She returned to Puerto Rico in the early 1940s and was the only Baha'i on the island for a time . Shortly thereafter some pioneers

DONALD R. WITZEL

DOROTHY WHALEN

MARIA T. IRIZARRY

1903-1977

Puerto Rico was saddened by the loss of its first and much loved Baha'i, Dona Marfa T. (Tete) Irizarry. Dona Tete was born Marfa Teressa Martin Quinones in San German, Puerto Rico, on 9 September 1903. At a young age she served the Faith well not only by teaching it to all those with whom she came in contact but as a member of the Spiritual Assembly of the Baha'ls of San Juan for many years, by serving on several committees and through opening her home for countless meetings. All who knew her speak of the atmosphere of peace and ease she created. She was the personification of tolerance and patience and literally could not bear the thought of hurting another person. She always spoke in a kindly and positive way. When asked whether she did not get lonely she would respond, 'No, 'Abdu'l-Baha is always with me.' One would always be treated to a meal in her home since it was her charming custom to prepare a portion for' Abdu'l-Baha' which would be shared with unexpected visitors. Dona Tete was married a second time, to Mr. Jose C. Irizarry. She is survived by her only child, an adopted daughter, Sara Maria Irizarry.

, arrived from the United States. In approximately 1947, Dr. Edris Rice-Wray, an American pioneer, settled in Puerto Rico and lived in the home of Dona Tete. Regular meetings were held in her home during this period and a number of the earliest Puerto Rican believers accepted the message of Baha'u'llah as a result of those gatherings.

On 27 July 1977 the Baha'i community of

Being extremely timid by nature, Dona Tete left her home but infrequently. However, she

See 'In Memoriam', The Baha'i World, vol. XIV, p. 354;
'The Seven Year Plan', The Bahti'f World, vol. IX, p. 192.

2 Shoghi Effendi, message to United States convention, 1936, The Baha'i World, vol. IX , p. 187.

Informed of her passing, the Universal House of Justice cabled on 1August1977:

DEEPLY GRIEVED PASSING DEVOTED BELIEVER MARIA IRIZARRY FIRST PUERTO RICAN BAHAI STOP ASSURE FRIENDS RELATIVES PRAYERS HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM.

Aflmad Yazdani

Fatimih. Following the customary trend, AJ:imad Yazdani learned to read and write and gained a knowledge of the Qur'an. He studied at the newly-established schools for elementary and secondary education and following that enrolled in an engineering course conducted by French tutors.

Hearing of the Baha'i Faith from a pedlar in Nl§.hapur, AJ:imad Yazdani sought further information from the Hand of the Cause Ibn-i-Abhar and from the renowned teacher, Akhavan -i '~ - Safa. After eight months of intense investigation and study of the Baha'i Holy Writings he accepted the Faith at the age of twenty-two. From then until his death on 5 July 1977, his thoughts and actions were constantly channelled in the path of service to the Faith. He served with distinction on the Local Spiritual Assembly ofTihran in the early years.

When he was twenty-three years of age, AJ:imad Yazdani married MiftaJ:iu'l-Malakut MiftaJ:i, a member of an aristocratic fami ly. His wife was a Muslim but some years later she, too, embraced the Cause. The letters she received from the Guardian attest the zeal with which she served the Faith.

AI:IMAD Y AZDANf (Mf RZA AI:IMAD KHAN Y AZDANf KASRAWf) 1891-1977

GRIEVED PASSING AHMAD YAZDANI HIS MANY YEARS SERVICE CAUSE CLOSING PHASE HEROIC AGE HIS DEVOTED UNREMITTING LABOURS BOTH TEACHING ADMlNISTRATIVE SPHERES BAHAI ACTIVITIES HIS ERUDITION AND ASSIDUOUS SCHOLARLY WORK WILL ALWAYS BE REMEM- BERED BY FRIENDS CRADLE FAITH STOP ASSURE SYMPATHY BEREAVED FAMILY FERVENT PRAYERS PROGRESS HIS SOUL ABHA KINGDOM.

Universal House of Justice

AJ:imad Yazdani was born in Tihran on 24 April 1891 into a devout Muslim family. His Mr. and Mrs. Yazfather, Mirza I:Iasan Khan Mu'ln-Dlvan, was Auditor-in-Chief during a period of the Qajatiyyih era. His mother's name was dani had three daughters and two sons.

In 1915 a group of people in Holland, exploring paths to peace,

constituted themselves into a body known as the Central Organization for a Durable Peace with its Executive Committee based in the Hague. Their constitution was published by the press the world over.

A9mad Yazdani, in consultation with two other Baha'is, prepared in French a paper embodying the Baha'i principles and sent it to that organization with the suggestion that their search for ways to a permanent peace would be in demand as a speaker and, in addition to his Baha'i activities, was active in the promotion and spread of Esperanto. He travelled for the Faith over a wide area of Iran and in 1950, with the permission of Shoghi Effendi, he accepted the invitation of the National Spiritual Assembly of the Baha'is of India and Pakistan to visit those countries where he spent eight months presenting the Faith at colleges and other educational institutions.

When A9mad Yazdani returned home, the Guardian asked him to go to Kuwait, Bahrain, Qatar and Dubai and cheer the hearts of the pioneers with the latest news of the Faith and with a message of loving greetings and encouragement from Shoghi Effendi and an expression of the Master's Tablet and took their reply back

fastness of their faith in their recent trials and sufferings.

When he retired from government service in 1949, A9mad Yazdani was able to realize his long-cherished desire of devoting all his time and energy to the Faith. He engaged in teaching activities, assumed various responsibilities as an educator of the youth and children, was frequently in demand as a speaker and, in addition to his Baha'i activities, was active in the promotion and spread of Esperanto. He travelled for the Faith over a wide area of Iran and in 1950, with the permission of Shoghi Effendi, he accepted the invitation of the National Spiritual Assembly of the Baha'is of India and Pakistan to visit those countries where he spent eight months presenting the Faith at colleges and other educational institutions.

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sion of his admiration of their services. From
to Him. 'Abdu'l-Baha sent them another Tab- there, A9mad
let which reached them duly. Yazdani was sent on a similar
mission to
'Iraq and l:lijaz.

During his stay in Holland, A9mad Yazdani The next task
established contact with the Esperantists as he entrusted to him by the
Guardian took him to Turkey. Apart beloved
knew their language well and was a member of from visiting
the friends, establishing Baha'i
their branch in Tihran. He attended their meet- study classes,
teaching the Faith and stimulatings in Holland and gave stirring talks on the
ing public interest in it through press articles,
Faith. Having completed his assignment, he he assisted in
the formation of three Local
returned to the Holy Land whence, after a Spiritual
Assemblies in Turkey before returnmonth and a half, he returned home by way of
ing to Iran. The Guardian called on him next to
Turkey. go to
Afghanistan, where he stayed for some
In Iran A9mad Yazdani secured employ- time.
ment in government offices and discharged his In 1922,
A9mad Yazdani was invited by the
duties with exemplary zeal and probity. He Persian
National Spiritual Assembly, to edit
could not, however, curb his passion to teach the Baha'i News
of Iran. This journal is curthe Faith and thus was openly identified as a
rently published under the title Akhblir-i-
Baha'i. His indiscretion triggered off the hostil- Amri. He served
as its editor-in-chief for
ity of enemies of the Faith who made allega- twelve years
and wrote an article regularly in
tions against him which, though false , still every issue on
the aims, objectives and princiresulted in his being imprisoned. Confined for
ples of the Cause. He was associated with most
several months, but irrepressible as ever, he Baha'i
publications in Persia and was one of
told his fellow-prisoners about the Faith. Even- the founders
of, and a contributor to, the
tually his innocence was established and he was Taraniy-i-Umid,
(Baha'i Women's Journal).
set free. Arriving home, he was overjoyed to He also
contributed articles to Ahang-i-Badi'
receive a letter from the Guardian highly (Baha'i Youth
Magazine) and the Year Book
commending him and his family on the stead- of the Iranian

Baha'i youth.

' See Tablet to the Central Organization for a Durable Peace, the Hague; The Baha'i World , vol. XV, pp. 29-37.

In addition to his vast literary output the outstanding achievements of A9mad Yazdani

include his invaluable work over the years on the National Spiritual Assembly, the Local ·Spiritual Assembly ofTihran and the National Teaching Committee; his great contribution to the education and progress of women; his review of Baha'i publications over a period of no less than half a century and his prodigious labours in collating and classifying extracts from several thousand Tablets of Baha'u'llah and' Abdu'l-Baha and of numberless letters of the Guardian. His faithful service drew ma ny gracious comments from the Universal House of Justice . We conclude with a free translation of an extract from one of the letters written to him on its behalf:

'That precious friend is happy and privileged to dedicate his time fully to the service of God's Cause . He does so in a spirit of noble and self-sacrificial endeavour, immersing himself in the ocean of the Sacred Writings to discover pearls of wisdom. That dear, spiritual brother can rest assured that he is lovingly remembered in our supplications at the Holy Shrines and that our prayers are offered at the Sacred Thresholds for the descent of still greater blessings on his efforts.'

THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'is OF IRAN

(Translated by Rustom Sabit)

ELSA MARIA GROSSMANN

1896-1977

Elsa Maria Grossmann

his Samaritan service caught the disease himself and died. It was these influences perhaps which prepared her for her acceptance of the Baha'i Faith which she first encountered in 1919 or 1920.

Her brother, Hermann , 1 had spontaneously embraced the Faith during a lecture given in Leipzig by an American Baha'i couple, Harlan and Grace Ober,2 who were returning to the

Knight of Baha' u'llah

Elsa Maria Grossmann was born into a German family on 19July1896 in Rosario , Argentina. She and her brothers spent a happy childhood there and throughout her entire life she loved her Argentine homeland. In 1909 her family moved to Germany, settling first in Hamburg and later in Neckargemiind. Elsa Maria's character was deeply moulded by the warm, receptive and inquiring atmosphere of her parental home, and by the world-oriented mentality of Argentina which knew no prejudice of race or religion. She was also strongly influenced by her maternal grandmother, a pious woman, and by her maternal grandfather who, during the last epidemic of yellow fever in Argentina, voluntarily committed himself to caring for indigent victims and in the course of

United States after being on pilgrimage in the Holy Land where they had visited 'Abdu'l-Baha. Hermann returned to Hamburg and was met at the railway station by Elsa to whom he related his deep conviction of the truth of the Baha'i Faith. From this point onward, love for Baha'u'llah and His Message became the centre of her life. She rendered many services to the Faith in Hamburg; on her various travels for the Cause; in the Baha'i International Bureau in Geneva; and as a Baha'i delegate to Esperanto Congresses, through which she gained the close friendship of Lydia Zamenhof. During the 1920s an active correspondence linked her to the Guardian of the Cause; see ' In Appointed a Hand of the Memoriam', Th e Baha'f World , vol. XV, p. 416.

' See 'In Memoriam ', The Baha'i World, vol. VIII, p. 656; vol. XIII, p. 866.

Faith whom the Grossmanns much admired.

On their pilgrimage to the Holy Land in 1937, shortly before Himmler's ordinance outlawed the Baha'i Faith in the Third Reich, Elsa and Hermann and his wife, Anna, had the incomparable privilege of meeting Shoghi Effendi. Let Elsa's spirit speak to those who would follow her example in these words from a report she wrote from the Frisian Islands, described by Shoghi Effendi in his 1954 convention message as 'wind-swept' and 'inhospitable':

In the course of the difficulties caused by the Gestapo in northern Baden , Elsa Maria was imprisoned for nine days in Heidelberg because of her Baha'i convictions. She was freed through the intervention of her brother who made representations to the Gestapo headquarters in Karlsruhe.

At the Stockholm conference in 1953 she responded to the call of Shoghi Effendi for pioneers to unopened areas in the Ten Year Crusade. Elsa moved to Westerland, one of the Frisian Islands, a service for which she was named a Knight of Baha'u'llah. She held her lonely, storm-swept pioneering post for eleven years until a serious illness forced her to return his inspiration and lovto the mainland. She was highly talented: in addition to translating from English into German Gleanings from the Writings of Bahti'u'-lldh, as well as the compilation of Baha'i prayers most widely used in Germany (and, in collaboration with her brother, The Proclamation of Baha'u'llah and a new translation of Paris Talks), she painted and composed verse. She remained interested in scientific progress

'It may happen to you that, being-perhaps in autumn-quite alone on the solitary, endless dunes and perceiving nothing but this primary landscape with its infinite sky and sea, you suddenly feel that tremendous, almost annihilating loneliness as it might have been experienced by a first man in a first creation.

The story of the opening of the Frisian Islands to the Cause of God is, as yet experienced, not a very crimson-coloured one , when compared with many others from more radiant pioneer places. This was for a long time a heavy load on us here, but only the fact that our beloved Guardian was fully aware of the situation and often transmitted to us ing comfort, lightened its weight .

'We think of the little white lighthouses everywhere on these islands, looking over the sea calmly and firmly , and fully indifferent to the storms and tempests around them, just showing the seeking sailor the right route. This exactly is our way: to be like lighthouses of His Cause for whomsoever seeks His Path. And this finally, if God be willing, may lead to His

and world affairs to the end of her life. With the years her inner harmony and spiritual joy grew; she radiated these attributes in her surroundings and profoundly affected young people. She remained active to the end and was happy to be able to teach the Faith to four people at the nursing home, among them the Catholic priest of the home. On 6 August 1977, near midday, her soul took its flight to another world. The Universal House ofJustice paid tribute in these words:

DEEPLY GRIEVED PASSING KNIGHT BAHAULLAH ELSA MARIA GROSSMANN STOP HIGH COMMEN- DATION , EXPRESSED BY BELOVED GUARDIAN HER DISTINGUISHED SERVICE TRANSLATION GLEAN- INGS AND ABOVE ALL HER SINGLE HEARTED DEVOTION HISTORIC WORK PIONEER FRISIAN ISLANDS ENSURE HER HIGH RANK GERMAN BAHAI HISTORY AND PROVIDE SHINING EXAMPLE SUCCEEDING GENERATIONS STOP KINDLY EXTEND LOVING SYMPATHY RELATIVES ASSUR- ANCE ARDENT PRAYERS SACRED THRESHOLD PROGRESS HER SOUL ABHA KINGDOM.

Universal House of Justice.

spiritual victory.'

LUISA MAPA GOMEZ
1892-1977

GRIEVED LEARN PASSING DEVOTED MAIDSER- VANT LUISA MAPA GOMEZ STOP PRAYING SHRINES PROGRESS HER SOUL ABHA KINGDOM.

Luisa Mapa (Mrs. Jose Virto Gomez) was born into a prominent family in Talisay, Occidental Negros, Philippines in 1892. She was graduated from the University of the Philippines (College of Education) and, adopting as her motto 'Knowledge does not occupy space' she encouraged every youth she met to obtain an education. Her children were urged to study languages so they might communicate with more people of the world. Her outlook was truly universal and she had a great capacity for

Bal11i'f News (U.S.A.), August 1958.

centres in America and Europ.e; her acceptance of the Faith was confirmed. Although she had lived , as it were, within the spirit of the Baha'i teachings all her life , her search for a

religion with which to identify had now ended. After she became a Baha'i her home became the focal point of Baha'i activities until the purchase of the national f:la~iratu'l-Quds . The frequent visits of the Hands of the Cause Agnes Alexander and RaJ:imatu'llah Muhajir brought her much pleasure and she enjoyed cooking for Miss Alexander dishes reminiscent of Hawaii. Luisa was an active teacher and a mother to the pioneers from f ran and the United States. One American pioneer wrote in Luisa's guest book, 'To come pioneering to the Philippines is to join the family beneath this roof. You are a Mamsu to all of us.'

Mrs. Gomez served on the National Spiritual Assembly from its inception in 1964 until 1975 and was often its treasurer. The first endowment received by the National Assembly, a tract of land in Quezon City , 400 square metres in area, was given by her.

In 1962, when Luisa was near death and was rushed to the hospital for a serious emergency operation, she called her children together and asked them to be always united. One daughter, Neva Gomez Dulay, who provided the inforwith laughter. She was open-handed and hos- mation for this memoir and who is now a pitable and the home was often filled with member of the National Spiritual Assembly of guests including foreign students, refugees, the Philippines, declared at that time her armed services personnel and tourists, all of acceptance of Baha'u'llah. She writes: 'I was whon:i. were befriended by her and many of intellectually convinced of the principles enunwhom became lifelong correspondents and ciated by Baha'u'llah but a spiritual bar born of friends. years of agnosticism clouded my heart. Seeing Luisa had an independent and inquiring mother close to death, the veil lifted and I was mind and investigated many schools of relig- able to tell her that I would become a Baha'i. I

Luisa Mapa Gomez

ious thought. Through contact with Mrs. Nina Nadler and Mrs. Hazel Mori in 1953 she began to think of herself as a Baha'i and made her first written declaration of acceptance on a hospital admission card where she described herself as a Baha'i in the space provided for religious designation. Her daughter was much chagrined by this, thinking that her mother, at age sixty-one, was venturing into unknown waters without sufficient investigation, and considerable curiosity was aroused among the hospital staff at Nawwho thought that a local religion had been born because 'bahay' in the Tagalog language means 'house'. In 1954 Luisa went abroad for medical treatment and visited a number of Baha'i

announced my intention realizing that I might be making her happy for the very last time.

Mother answered very weakly, "Good. There is plenty of work to be done .'"

Death came on 23 September 1977 . People from all strata of society attended the funeral.

Although she was known to be a Baha'i it was only during the readings and prayers that many were able to appreciate the depth and beauty of the Faith; thus even in death she taught.

During his visit to the Philippines in Ruz 1977 the Hand of the Cause RaJ:imatu'Ilah Muhajirpresented Mrs. Gomez with a copy of Selections from the Writings of the Bab which gave much joy to her heart. Inscribed within

were the words, 'To dearest Mamsu- My greatest love and humble respect .'

In the life of Luisa Gomez was seen exemplification of the words of 'Abdu'l-Baha: Do not be content with showing friendship in words alone; let your heart burn with loving kindn ess for all who may cross your path . .. Let it be seen that you are filled with universal love.

KATHLEEN, LADY HORNELL
1890-1977

Kath leen, Lady Hornell, was born in Sussex, England on 1 July 1890, the daughter of Dr. A ugustus Hayter Walker and Annie Louisa Walker. In a brief outline of her Baha'i life and service written in 1966, Lady Hornell states: 'I was fortunate enough to have been

allowed great freedom of thought and no prejudices were encouraged. I was never a
member of any re ligious organization until I met the Baha'i Faith on 16 October 1922 in London. My spiritual mother was Elizabeth Herrick, author of Unity Triumphant. 1 I was accepted as a believer at Ri<;lvan 1923 and became a voting member of the Faith. There were no formal declarations in those days.

Ever since embracing the Cause my faith has grown stronger, enabling me to serve the Cause both administratively and in teaching. I have had the truly glorious experience of two pilgrimages to the Holy Land, the first in 1954 when Shoghi Effendi was my host and the second in 1966.

'From 1936 until 1954 I was a member of the National Spiritual Assembly of the British Isles and served as treasurer and assistant secretary. I was also treasurer of the British Publishing Trust Committee and, for a short time, secretary of the National Teaching Committee and a member of the Summer School Committee.

'As a member of the London community I served on the Local Spiritual Assembly from 1932 until 1945 except for a period of one and

Kathleen, Lady Hornell travelled to Edinburgh and Glasgow as a public speaker a nd in November of that year visited the young and struggling Baha'is in Belfast where she also spoke at a public meeting. She relates that her address brought strong opposition from some members of the audience who were of Christian background and notes that ironically it was a Buddhist who arose to defend her. In May 1953 she settled in Belfast as a pioneer and, when that community had grown in strength, she pioneered to Bangor where she remained until a Spiritual Assembly was formed at Ri<;lvan 1959, the first homefront goal to be won for the British National Assembly in the Ten Year Crusade. 'All were Bangor citizens except myself,' she wrote, 'and I stayed another year so that the friends might experience the work of a Local Assembly.'

When the Baha'i community of the United Kingdom was called upon to aid the believers in Europe in achieving

the goals of the Ten
a half years when I was in Torquay, Devon- Year Crusade, Lady
Hornell immediately
shire, during World War II, where I served on responded. In July
1960 she settled in Venice
the Local Spiritual Assembly . In Otober 1945 I where she remained
until 1965 at which time
pioneered to Nottingham, a goal of the British she pioneered to
Cagliari, Sardinia a goa l
Six Year Plan, remaining there until the pas- assigned to the
Italian believers in the Nine
sing of Sir William on 22 September 1950.' Year Plan. Her last
years were spent in London
' London: Kegan Paul Trench Trubner and Company, 1923. where she passed away
on 24 September 1977.

In the cable sent at the time of her passing the
Universal House of Justice paid tribute to this
distinguished early believer:

PASSING LADY HORNELL ROBS BRITISH COM -
MUNITY ONE OF FEW REMAINING LINKS EARLY
DAYS FAITH. HER UNWAVERING FAITH CON -
STANT DEDICATED SERVICES PIONEER TEACHING
ADMINISTRATIVE FIELDS OVER SO MANY YEARS
ASSURE HER HIGH STATION ANNALS CAUSE PRO-
VIDE SHINING EXAMPLE PRESENT FUTURE GEN-
ERATIONS. ADVISE HOLD BEFITTING MEMORIAL
MEETING. ASSURE ARDENT PRAYERS SACRED
THRESHOLD PROGRESS HER LOVING SOUL ABHA
KINGDOM.

Not Jong after, at a teaching conference held
in Alexandra Palace , North London, the British community commemorated her
memory.
Present was her daughter, Mrs. Hasan Balyuzi,
and approximately 1,800 other Baha'i friends.
Mr. Philip Hainsworth, on behalf of the
National Spiritual Assembly, recalled her life
of indefatigable dedication and service . 'She is
Nathulal Gupta
an.outstanding example for the British Baha'ls ,'
he said. 'She recognized the Faith at once, convinced by the
irrefutable logic of the Baha'i
immediately arose to serve it and continued to teachings a nd accepted
the Faith with great
do so uninterruptedly, to the best of her ability, fervour .
for more than half a century.' Mr. Gupta's open

declaration of faith and fearless exposition of the teachings of Baha'u' - llah led to his receiving letters threatening his life. His family, consisting of the widow and children of his adopted son, were antagonistic towards the Faith. In spite of his meagre financial resources he once sold a village home he owned so that he could donate money for the purchase of printing machinery for the Faith.

NATHULAL GUPTA

1890- 1977

Mr. Nathulal Gupta was born into a family of orthodox Sanatani Hindus in 1890 at Barai, near Gwalior, India and received his education in Hindi and Sanskrit, as was the custom of the time. Later he grew dissatisfied with the Sanatani policy which he felt discriminated against those of lower caste and became a member of known as schola rthe Arya Samaj. He delved deeply into the ancient Vedic, Puranic (Hindu mythological) and philosophical literature of India and whose acquaintance led Rishi (Saint) Dayanand to formulate the principles of Arya Samaj, was actually Jamal Effendi, 1 the teacher sent to India by Baha'u'llah, with whom Rishi Dayanand had come in contact in 1856, when he heard an exposition of the Baha'i Faith by Mr. M. H . Ilmi at the Gwalior Arya Samaj Hall, he was greatly attracted and began meeting regularly the local Baha'ls and studying Baha'i literature in Hindi. He became

1 See 'A Short Historical Sketch oftheBaha'iMovement in India and Burma' , by Mu~\afa Rumf, , Baha'i Magazine, vol. 22. No . 3, June 1931 (and subsequent vols.); Ma~a biJ:i-Hidayat by ' Azizu'llah Sulaymani, vol. VIII , p. 125; and 'In Memoriam', Mu~\afa Rumf, The Bahli'(World, vol. X, p . 517.

Bombay at the time of Queen Victoria's coronation as Empress, a suggestion which perhaps will be the subject of study by future Baha'i

devotee of the Arya Samaj, Mr. Gupta developed the conviction lar, anand to formulate the principles of Arya Samaj, Effendi, 1 the whom Rishi Dayanand had come in contact in

returned with appreciation his offer of the house in which he lived since the rent from it supported his dependents. From sources he had

scholars. His zeal and erudition are reflected in the Hindi-language Baha'i magazine Abhti which he launched in the early 1960s with the approval of the National Spiritual Assembly . He served as editor until failing health forced him to relinquish this activity in 1973. His extensive knowledge and his familiarity with Hindu scripture were reflected in his writing which was a source of confirmation to those of Hindu background.

The memory of this frail old man who, for example, walked three miles so that he might teach the inmates of the local jail, and his strength of spirit and depth of knowledge, are not forgotten by local citizens.

On 9 December 1977 the Universal House of Justice cabled:

GRIEVED PASSING DEDICATED SERVANT BAHAU-
LLAH NATHULAL GUPTA STOP HIS CONTRIBU-
TIONS SPREADING MESSAGE GOD PARTICULARLY
THROUGH ASHA MAGAZINE UNFORGETTABLE
ASSURE RELATIVES FRIENDS ARDENT PRAYERS
HOLY SHRINES PROGRESS HIS SOUL.

Muzaffer Ganey

MUZAFFER GONEY
1910- 1977

Muzaffer Giiney was born in the town of Fila which was then situated within the territory of the Ottoman .empire and is now part of Yugo-slavia. His father was a military officer and the family moved to Istanbul when Muzaffer was four years old. He was raised in a family atmosphere which was pious without being

his graduation from military school, entered the army as a lieutenant.

In spite of hindrances arising from his profession Muzaffer strove constantly to observe the tenets of Islam. The fact that sometimes the conditions under which he lived prevented him from carrying out his religious duties induced him to reflect upon this discrepancy between the spiritual and the material worlds and he began to search for an answer to this dilemma.

When he was transferred to Sivas, Turkey in 1955 he befriended Mal_imud 'Agar and his family , Baha'fs who had pioneered from Iran.

Although his days were filled with the demanding activities of his profession, his evenings were devoted to long conversations with

overzealous. When he had reached the age of twelve, Muzaffer was already recognized for the beauty of his voice and the depth of his religious beliefs, as a result of which he was from time to time entrusted with chanting the adhan, the Muslim call to prayer, from the Baha'i communinaret of the Fatil.i mosque, an experience which filled him with bliss and won him admiration. At age thirteen he became spiritually devoted to Mawlana (Rumi) and for a year attended the ceremonies of worship at the Mawlavf Lodge as a whirling dervish. Meanwhile, he continued his education and, following

Mal_imud 'Anar and reflections upon certain statements in the Qur'an and other religious texts. This led to Muzaffer Giiney's acceptance of the divine call of the Faith of Baha'u'llah.

His entire family embraced the Cause with him and were welcomed into the nity. From that time forward he endeavoured to familiarize with the divine teachings all those with whom he came into contact some of whom accepted the Faith or showed tolerance toward it and some of whom warned and threatened him. The grace of God protected him from harm. In 1960, when he had retired from the

army with the rank of Colonel, he was able to devote himself completely to service to the Faith and was thus able to bring the Faith to the attention of a greater number of people a nd engage in teaching activities without restraint.

The Giiney family in February 1964 had the happiness of making a pilgrimage to the Holy Land and in April of the same year Muzaffer had the honour of being e lected to serve on the National Spiritual Assembly of Turkey.

That year also saw his appointment to the Auxiliary Board, his activities thus being

SIYYID MAl:fFUZ:U'L-l:fAQ 'ILMf

1894-1978

Siyyid Mal)fU;::u'l-l:faq 'Ilmi (Mehfoozu lhuz Ilmi) was born into a devout and educated Muslim family in 1894 in the village of Sathappiness of making a pilgrimage to the Holy baria, district of Chittagong, Bangladesh. He was an excellent student and with the encourhad the honour of being e lected to serve on the agement of one of his teachers who recognized the youth's capacity he pursued ardently a study of Arabic and resolved to become a teacher. In 1920 he obtained his degree from

expanded to include the whole country.
Through the years he travelled to every region
severe circumstances. Always he returned
home filled with the inner peace that the
fulfilment of duty induces. He also travelled
sions, visiting India once and Iran twice. His
faith was invincible, his love for Baha'u' llah
exemplary. It was his habit to rise each day
before dawn for prayers and although he was
quiet by nature and enjoyed meditating in the
evening hours he took the greatest pleasure in
discussing the Faith with others and considered
a day wasted if no inspirational conversation
took place . He undertook all activities to the
his whole being to spreading the Baha'i teach-
ings. Even a month after his passing, acquain-
tances were still calling at his house to borrow
books or telephoning for interviews.
Muzaffer Giiney was instrumental in guiding
many souls to the Cause of God and being
extremely modest was never satisfied with his
level of activity and always sought to increase
through Mirza Mal)mud-iit. May God's mercy and grace be upon him

Punjab University. He taught at Shamsu'I 'Ulum Theological College in Badaun, provof Turkey, never retreating even in the face of ince of Uttar Pradesh, India for several years and went on to become a lecturer in Ilahiyyat Theological College in Kanpur. Here he met the outstanding educator Mawlana 'Abdu' labroad several times to carry out Baha'i mis- Qadir, respected for his saintly character, who had met Baha'is in Bombay; he favoured the teaching methods of the Baha'is and encourwholehearted , and his obedience and devotion aged his students to follow them.

'Ilmi was a good writer and while still a stu- dent had won an award for one of his articles which was published in an Urdu newspaper in Lahore. He later won fame as a poet, his poems in Urdu winning him an appreciative audience throughout the Inda-Pakistan subcontinent.

His poems were often on themes of love, jusutmost of his capacity and was committed with tice and the fulfilment of spiritual prophecies and he used to give addresses in which he recited passages from his verse. He worked as a freelance journalist for a time.

While living in Qadiyan where he had become a prominent and active member of the Al)madiyya (or Qadiyani) sect, 'Ilmi learned about the Baha'i Faith and was confirmed in his acceptance of it

Zarqani who was then visiting Qadiyan . He
and may his work on this earthly plane be immediately arose to
proclaim the truth of the
favoured with divine acceptance in the worlds Baha'i Revelation and
continued to make an
beyond . When informed that he had passed exhaustive study of
its scripture, a process
away on 14 December 1977, the Universal facilitated by his
command of Persian and
House of Justice cabled: Arabic. Very soon he
launched a monthly
Baha'i magazine, Kawkab -i-Hind, the first
GRIEVED PASSING DEVOTED SERVANT CAUSE
issue appearing in May 1924, published in
GOD MUZAFFER GUNEY STOP HIS SERVICES
Agra, India. This edition carried a scholarly
UNFORGETTABLE ADVISE HOLD MEMORIAL
article written by him in which he set forth the
GATHER INGS ASSURE RELATIVES FRI ENDS
principles of the Baha'i Cause, explained the
ARDENT PRAYERS HOLY SHRINES PROGRESS
station of Baha'u'llah and challenged the
SOUL ABHA KINGDOM.
members of the Al)madiyya group to investi-
AYDIN MUZAFFER
gate with open minds the claim of Baha'u'llah.
His outpouring of writings, his moving and

which are the inevitable accompaniment of a
life dedicated, as was 'Ilmf's, to service to
spiritual principles, he was happy and continued to write prolifically.
On 8 February 1978, after more than a half
century of uninterrupted service, 'Ilmf passed
away and was buried in the Baha'i cemetery at
Lahore. The Universal House of Justice in its
cable of 12 February honoured this pillar of the
Cause in Pakistan:
GRIEVED PASSING MEHFOOZULHUQ ILMI
LIFELONG DEVOTED EXEMPLARY SERVICES
FAITH SCHOLARLY ACHIEVEMENT UNFORG ETTA -
BLE ASSURE RELATIV ES FRIENDS ARDENT
PRAYERS SA CRED THRESHOLD PROGRESS HIS
SOUL ADVISE HOLD BEFITTING MEMORIAL
GATHERING.

(Adapted from a memoir written by Anisur
Rehman Dehlavi , Editor, Baha'i Magazine,

Karachi.)

Siyyid Maf:ifUiu'l-ljaq '/lm{

cogent addresses, his visits to leading figures in many walks of life in both India and Pakistan , to whom he presented Baha'i literature, attracted many eminent people to investigate and accept the Faith. Those of Muslim backrances of God be diffused amongst the it is a measure of ' Ilmf's success as a Baha'i teacher that he was instrumental in drawing to the Faith numerous Hindus among whom were some prominent pundits of the orthodox Arya Samaj sect. 'Ilmf's wife , Zaynab Bagum, also embraced the Baha'i Faith and lent him every assistance.

One of the most important services rendered by 'Ilmf was the translation into Urdu of many Baha'i books thus meeting an urgent need of the Baha'i community . He is appreciated, as well, for the many pamphlets he wrote, and for his poems, the collection published under the title $ur-i-Israfil being particularly well known and valued by the Baha'is. He was an effective public speaker and frequently addressed prestigious gatherings of educated people who were much affected by the simplicity of his nature and the compelling force of his remarks.

MARTHA 'NAKIYA' NOYAKUK TRIGG
1944-1978

Should you display an effort, so that the fragground are rarely well accepted by Hindus and Eskimos, its effect will be very great and farreaching.

'Abdu'l-Baha

Tablets of the Divine Plan 1

Martha Trigg's Eskimo name, Nakiya, is highly significant. It means 'a point for guidance'.

When native hunters or travellers were out in their skin boats, a familiar landmark could mean the difference between life and death.

Perhaps because Martha's early life had been difficult and filled with hardship she was often a point of guidance for others to whom she offered assurance, new hope and gentle but sound advice.

She was born in Mary's Igloo, Alaska on 18 January 1944. Most of her childhood years were spent with her grandparents, John and Alice Kakaruk, from whom she learned to

In Pakistan he served as a member of the Auxiliary Board. Despite the difficulties of misunderstanding or rejection by friends and relatives and the reduced financial circumstances

value her Eskimo heritage. She studied the dances, songs and legends of her people. Her great-grandfather had been a shaman-a

'Tablet dated 5 April 1916

.

a wa tchword whi ch wo uld move her to acti on throughout her li fe .

In Ja nuary 1963 Martha married Jero me Trigg, Jr. The couple a nd their four children Valerie , Pamela , Jerome III (Koodook) and Sara (Suki) were much loved wherever they we nt. T hey lived at various times in the Baha'i communities of Anchorage, Nome, Soldotna , Hain es , Bethel and Kotzebue. In each place, from schoo l authoriti es and neighbo urs, would be heard: 'What a nice fam il y; they are always welcome back.' It was o ne of Martha's greatest joys that members of he r fami ly including her beloved gra ndmothe r, two sisters, a n uncle a nd the four Trigg childre n accepted the Faith .

When her husband , Jerome, became a Baha'i d uring the visit of the Hand of the Cause John Robarts at Ric;lvan 1967 , the Triggs became the firs t Eski mo Baha 'i couple in the world.

Martha was o ne of th e first to reali ze that particular efforts must be made to reach the native people and was freque ntly consulted about means of bringing Baha' u' ll a h's message to her people. She participated in a panel durme dicine man, or holy man-who had seen the ing the national conve ntio n of Alaska in 1969. good in Chrisiti anit y and encouraged his peo- As a result of these deliberations and the e nsuple to embrace it. ing activity a majo r break-th ro ugh occurred in

Martha 'Nakiy a' Noyakuk Trigg

In her thirteenth yea r, while living in No me teaching among the Eskimos. She and Jero me on the Berin g Sea, Mart ha enco untered t he were in the vanguard of the proclamation pro- Baha'i Faith t hrough Warren and Kat hy Rod- gra mm es la unched in the ea rly 1970s. With gers who had pioneered to the area. Many of pride and dignity, Martha would do n he r

her friends were frightened by this new teach- beautiful fur traditonal
dancing parka , handing and turned away but Martha developed a made by
her gra ndmother and decorated with
deep interest and introduced her grandmother unique designs, and perform
the ancient
to the Bah a'i teach ings. Although warned by Eskimo dances; she would
speak of the old
the clergy that the Baha'i Faith was from the ways of her people a nd ex
pl ain abo ut the comdevil and that association with the Bah a'is ing of
Baha' u'll ah. In the north, the west, the
wou ld result in her being consigned to hell , a A leutian chain , Kodiak
Islands and in citi es
bond of love grew up between Martha and her and vi llages throughout
south-east Alaska she
new friends. Abo ut three yea rs late r, Martha danced and told he r
audiences about the Blessbecame a live-in baby-sitter in our home in the ed
Beauty.
Anchorage area, lea rning more about the On 9 February 1978 the
house in which
Ca use as she helped with the household tasks . Martha was temporarily
staying in Nome
She was whimsicall y attached to san, the caught fire. Fo ur people,
including Martha,
Oriental term of endearment, a nd was known died in the blaze; no other
me mbers of her
in our home as Mart ha-san. She call ed me fam il y were present. Her
well-worn prayer
Papa-sa n and my wife, Beverly, Ma ma-san. book which survived the
fire was used at her
In February 1961 Mart ha became a Baha'i. burial service. Her casket was
surrounded by
She loved the Writings and history of the Faith the roses she loved so well
and which to he r
deeply. 'Mount your steeds, 0 heroes of symbolized the many
blessings of Baha'u'llah's
God! '-the cry of Mulla I;Iusayn which was Revelation. Tributes were
received from sevtake n up by the besieged Babis at Fort eral Hands
of the Cause and from other Baha'i
Tabarsi-touched her profoundly a nd became friends. I read during the
service the words

Mart ha had penned inside the front cover of
her prayer book: 'O God! Thou Who art
adored! I am from Thee and unto Thee I
co me.'
(Adapted from a memoir by John Kolstoe,
A laska Baha'f News, November 1978)

CHADWICK MOHAPI
1888-1978

MARY MOHAPI
?-1 968

C hadwick Mohapi a nd hi s wife, Mary, were the first to accept the Faith in Lesotho (formerly Basuto land) as a result of the te aching efforts of Fred and Beth Laws 1 who were named K nights of Baha'u'llah upon their arrival, in October 1953, in that tiny mounta inous country in Southern Africa. The teaching trips take n by Mr. and Mrs. Laws on the o ld roads o ut of Maseru , the capital, led them past the beautiful tree-shaded home of the Mo h a pis. A friendship developed between the two couples and the Mo hapis became the first Basotho to pick up their luggage a nd returned in the eve ne mbrace the Faith of Baha'u'llah in their ho me ing. "We were puzzled because we had been co untry. Mr. Mohapi has left an acco unt of the ir first meeting:

Chadwick Mohapi

' One day in the afternoon of a day in 1954, my wife and I were sitting outside in the sun when we saw a strange car .. . people of E uro- pean descent came from the car. We then se nt o ur first so n, Selai , to find out where they came from: he came to us with them ... they asked us if they could be pe rmitted to have the use of one wall over which they could put a canvas for the day (for she lter). We asked them who they with our yo ung chilwere, where they had come from . . . we n by the end of the second day . We sti ll wanted to know their intentions. They told us these Euro peans wanted

fr ightened,"' Mr. Mohapi recalled .

'That very evening they invited us to dinner in the rondoval with them. We were afraid of going in there with them, but we saw what beautiful faces they had .. . they served us with meals instea d of us serving them with meals.

T he follow ing morn ing they inv.ited us for breakfast and through the great love they showed they made friends dre

they had come from a fa r-off la nd , that they
were looking for people to whom the y cou ld
teach the Word of God . Clowningl y, I sa id
·'You can come and live wit h us in thisrondoval
(ro und hut) over here!" They said the y wou ld
be grateful to do that. We asked them , "How
are yo u goi ng to live with black people? Don't
you know that we do not love white people?
We have never stayed with white people
before." They said that did not matter to them ,
' Elizabeth Laws, see 'In Memoriam', p. 459.

living amongst us. T he eve of the third day they invited us not for a meal , but for prayers. We were greatl y surprised . It appeared to us that we had come by a bone that had very nice marrow in it. Then they stayed and they became our rea l friends. We gave them new names-the man , Lerato (Love), and the lady, Ma lerato (Mother of Love).'
The Mohapis sti ll had many moments in which they wondered abo ut their unusu al guests but they enj oyed bein g with them for

prayers and discussion of Bible proph-
ecies-Mrs. Mohapi had always had a keen
interest in Bible su bj ects. The Laws gradually
introduced the Baha'i teachings to them. Mr.
Mohapi recalled , 'Then they told us the Mes-
king; and was honsage they had brought and we the n under-
stood.' But it was the exa mple of their lives
which spoke loudest: 'They fed us li ke their
own children. One day my wife and I fe ll sick at
the same time; they took our children and lived
with the m and they assisted us and helped us
heal. The fea rs we had e ntert ained gradua ll y
disappea red until we really realized ... they

wick began planting seed lings. He served his country in many ways: as roa? party foreman for the construction of new roads, as chauffeur to the Resident Co mmissioner, as driver for the guardian of the young o ured by being made a gazetted headman of the mountain vill age of Rapo leboea. He retired to 'Seqonaka' where he later met the Laws and accepted the Faith and became involved immediately in plans 'to go outside and reach other people.' T hey went first to Mary's home area, Sepha pos, which became

Lesotho's second
were like our own brother a nd sister. Now we Baha'i community. Many of Mary's family
really accepted their statements.' accepted the Faith including Chief Jacob and
Chadwick Mohapi was then sixty-six yea rs Armstrong Sephapo and their wives. 'My wife
old . But he and his wife were to spea rhead the was really the leader,' said Chadwick, 'she
first teaching efforts to reach other parts of really had the potential.'
T hey carried the Faith
Lesotho. Other Baha'ls visited the peaceful to the mountainous area of Qacha's Nek where
shady ho me of the Mohapis, which they ca lled their son, A lfred, and a nurse at the local hospi-
'Seqonaka', and it beca me a centre for meet- tal became Baha'ls, and to the royal village of
ings which drew in people from surroundin g Matsieng where they informed the Paramount
villages. Many were curious to see 'Europeans' Chief about the Baha'i teachings. They turned
(the te rm used by ma ny Africans for all white their attentio n to the north and east, teaching
people) and Africans living toge ther. in Butha Buthe, Leribe and even the Orange
Chadwick Mohapi was born in 1888 into a Free State in South Africa; and on another visit
distinguished family in the Berea area. His to the mountains where their married daughter
fa mily was of the Bakoena clan , the royal clan lived, she and her husband, the chief of the area,
of Lesotho, descend ants of Moshoeshoe I, the became Baha'ls, as did many others. Meanfa ther of the Basuto nation . As a body, Chad- wh ile the work at Seqonaka continued, resultwick herded cattle for his fat her who showed ing in the format ion of several active comhim favour; he was the only son to go to school munities.
and one of the first yo ung men in Lesotho to After Mary's passing in 1968 Chadwick
study mechanics at Lerotholi Technical Insti- reflected : 'We used to sing Baha'i songs and
tute in Maseru. Maseru grew from a sma ll vil- say prayers with our children . . . now my
lage to a busy town and Chadwick was involved health is not good and I cannot go on teaching
in repairing cars, insta lling water faci li ties, trips, I am now tired ...
I am very grateful that
repairing mills. From 1916 to 1918 he served I now see Baha'ls calling

on me. If you plant a
in the armed forces and trave lle d to France a nd little flower, eventually it makes many beauti-
Britain. He said to a friend , prophetically , 'We ful big flowers-this gratifies yo u. I am very
are blazing paths for our children to travel grateful to see the success of the Faith in
across the seas.' In recent times three of his Lesotho. I liken my position to that of
sons and several grandchildren have gone Moshoeshoe I who accepted
the first (Christabroad for study and work. ian)
missionaries and brought his people a
Mr. Mohapi was deeply impressed by the great deal of knowledge.'
Chadwick particinumber of trees he saw in E urope and resolved pated in Baha'i activities until the time of his
to plan t trees when he returned to his own passing . During the Five Year Plan , at the
country which had been stripped of trees years dedication of a site for a regional centre at Ha
earlier. In 1918 he married; his wife, Mary, was Rampa, he planted two seedling trees, carried
of the Bataung cl an, a direct descendant of the in his hands from
'Seqonaka'. In his remarks at
famous chieftain , Moletsane. They had six sons the dedication ceremony
he employed an analand two daughters. T he Mohapis set up their ogy very suited to Lesotho whi ch has many
home at 'Seqonaka' in 1922 and here Chad- diamonds . He li kened the discovery of the

Some months before his passing the Lesotho
Baha'is erected a bronze plaque on this spot
which had been given to the Faith. The inscription, in Sesotho and English, reads in part:
'This site is dedicated as a Baha'i meeting place
in honour of Morena Chadwick Mohapi and
Mary Mohapi-First Basotho in Lesotho to
recognize Baha'u'llah as God's Messenger for
today.'
Chadwick Mohapi passed away on 4 April
1978. His funeral was attended by approximately 800 mourners including the Queen of
Lesotho, several government ministers and
officials, principal chiefs and leaders of the business and professional community. A statement read during the programme made reference to the Baha'i concept of death and
described Mr. Mohapi's position as the first
believer in Lesotho: 'Mr. Mohapi will always

occupy a special place in the hearts of the Baha'is all over the world because he was the first Basotho Baha'i in Lesotho, having become a Baha'i in 1954. By this simple act of faith, by Mary Mohapi this simple declaration in Baha'u'llah as the Prophet for today, Mr. Mohapi unknowingly Faith to finding a diamond and said,' At first the assured his place in the annals of Baha'i hisstone might look like all the others, but when it tory.' has been cut and polished it has the power to The cablegram received from the Universal make a man wealthy for the rest of his life.' House of Justice was read at the service:

And addressing a Unity Conference at the

GRIEVED PASSING CHADWICK MOHAPI LONG-

National Baha'i Centre he paid tribute to the

TIME STEADFAST DEVOTED BELIEVER LESOTHO

Laws, cautioning the Baha'is: 'Be kind to vis-

ASSURE FAMILY FRIENDS PRAYERS HOLY

itors, friends-you never know who the impor-

SHRINES PROGRESS HIS SOUL ABHA KINGDOM.

tant ones may be.'

Chadwick Mohapi was honoured by the Also read was the tribute cabled by the Con-

Baha'is of Lesotho in early 1975, marking the tinental Board of Counsellors in Southern twentieth anniversary of the establishment of Africa:

the Faith in that country. Nearly one hundred

DEEPLY SADDENED DEPARTURE DEARLY LOVED

friends gathered at 'Seqonaka' for speeches,

CHADWICK MOHAPI HIS DISTINGUISHED STATUS

feasting, and the presentation to Mr. Mohapi

FIRST BELIEVER LESOTHO MANY SERVICES CAUSE

of a photograph of the Shrine of the Bab. He

ASSISTANCE EARLY PIONEERS AND BELIEVERS

responded by saying, 'Extol me by extolling my

SURELY ATTRACTS CONFIRMATION BLESSED

Faith.' He gave a beautiful tree-shaded portion

BEAUTY ASSURE RELATIVES FRIENDS OUR FER-

of his land to the Baha'is, marking the corners

VENT PRAYERS PROGRESS SOUL STOP HIS

with white-painted stones. He hoped that a

RADIANT SPIRIT WILL ALWAYS BE REMEMBERED.

prayer house, similar to the Laws' old rondo val could be built so that the Baha'is could come, He was a man ahead of his time. Through his

en joy the trees, and pray. In 197 6 the Hand of the Cause John Robarts and his wife, Audrey, 1 had a joyful visit with Mr. Mohapi reminiscing about the early days of the Cause in Lesotho.

Mr. and Mrs. Robarts and their son, Patrick , are Knights of Baha'u'llah for Bechuanaland (now Botswana) .

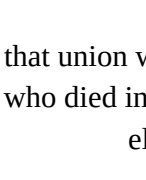
foresight in planting trees at 'Seqonaka', today the friends enjoy their shade. Similarly, through his planting the spiritual seeds of the Baha'i Faith in Lesotho, the tree of the Cause has grown strong and extends its benefits to the people of that land. He was blessed not only

with an adored wife, many children, grandchildren and great-grandchildren, a number of whom have recognized the Faith, but was further blessed with spiritual children in Lesotho-those who have become Baha'is and those unnumbered who will recognize the truth of Baha'u'llah's teachings and who will remember with grateful hearts the place of Chadwick and Mary Mohapi in the Baha'i history of Lesotho.

CAROLE J. ALLEN

ELLSWORTH BLACKWELL
1902- 1978

Ellsworth Blackwell was born in Greenville, Mississippi on 1 August 1902 to Philip and Mary Blackwell of that city. He attended the University of Iowa and was a member of the Kappa Alpha Psi fraternity. In 1937 he married Ruth Browne, a member of the Chicago Baha'i community, and from that union was born a son, Philip Ellsworth, who died in infancy.


Ellsworth Blackwell

Ellsworth became a Baha'i in 1934 m Chicago, having studied the Faith at the fireside classes of Mr. and Mrs. Edgar Edwards, and from that time forward ardently participated in all phases of the teaching and

elected; Ellsworth was the first chairman of these institutions. He later became Haiti's first Auxiliary Board member, serving in that capacity until 1970 when he returned to the administrative service of the Faith in Haiti on the national level.

administrative work of the Cause of Baha'u'-
wells were strengthened and encouraged by
letters from Shoghi Effendi with whom they
were in frequent correspondence. In his own
hand the Guardian wrote on 15 April 1941,
shortly after they arrived as the first pioneers in
Haiti: 'The work you have done, the sacrifices
you have made, the historic mission you have
initiated, are highly praiseworthy, meritorious
and unforgettable. I will specially pray for you
both that in whatever field you may labour in
the days to come, Baha'u'llah may reinforce,
guide and bless you and aid you to enrich the
record of your pioneer services.' On 21
December 1941 Shoghi Effendi wrote: 'I wish
to assure you in person of my deepest and
abiding appreciation of your devoted and
indeed historic services. Perseverance will
crown your labours with imperishable glory.
Rest assured, and never relax in your efforts
which the rising generation will extol and
admire . You are often in my thoughts and
prayers. I will always be glad to hear from you,
and will pray that your dearest hopes may be
speedily and completely realized.'

During their long years in Haiti the Blackllah. He served on the Spiritual Assembly of Chicago and was, for a time, a member of the National Spiritual Assembly of the Baha'is of the United States. His pioneering activity spanned almost a quarter of a century beginning in 1940 under the first Seven Year Plan of Shoghi Effendi when Ellsworth and his wife settled in Haiti, an area where Mr. and Mrs . Louis G. Gregory had spent six months in 1934, 1 and came to an end when he passed away at his post in Kananga, Zaire during the course of the present Five Year Plan of the Universal House of Justice. The Blackwells spent the years 1940 to 1943 in Haiti; returned there for a second period beginning in 1950, under the second Seven Year Plan; and went there again in 1960, remaining until 197 5. The first Spiritual Assembly of Haiti was formed in the capital, Port-au-Prince, in 1942, and in 1961 the first National Spiritual Assembly was

See ' The Bahti'(Centenary: 1844-1944', p. 197 .

In October 1975 the Blackwells pioneered to the Malagasy Republic on the island of Madagascar where Ellsworth served on the National Spiritual Assembly in 1976-1977. Finally, in 1977, they were assigned to the Republic of Zaire in Central Africa. Ellsworth ascended to the Abha Kingdom on 17 April 1978 after a short illness, the first pioneer to lay down his life in that African nation. A gleaming white monument marks his resting place which overlooks the rolling green countryside near Kananga.

Ellsworth Blackwell was also active in Rotary International in Haiti, Madagascar and Zaire. His funeral was attended by a representative of the Rotary Club of Kananga who offered a graveside eulogy.

Ellsworth was a Baha'i speaker and teacher of great renown and his voice was heard in many far corners of the world; he was highly regarded by all who knew him and worked with him in our beloved Faith.

On 20 April 1978 the Universal House of Justice cabled the following tribute:

GRIEVED PASSING VALIANT LONGTIME SERVANT CAUSE BAHAULLAH ELLSWORTH BLACKWELL STOP OUTSTANDING ENDEAVOURS PIONEERING TEACHING ADMINISTRATIVE SERVICES MANY LANDS EVIDENCE HIS DEVOTION DEDICATION FAITH HE DEARLY LOVED STOP ASSURE WIFE FAMILY FRIENDS PRAYERS HOLY SHRINES PROGRESS HIS SOUL ABHA KINGDOM.

RUTH BLACKWELL

'Inayatu'llah Fananapadhfr

father a grounding in the teachings and principles of the Faith.

'Inayatu'llah, too, was a fine penman and was blessed with a keen mind and a prodigious memory . When only fourteen years of age, he studied the Kitab-i-Aqdas; the I~fahan Spiritual Assembly assigned him the task of teaching the Baha'i youth of Najaf-Abad. As a result of a meeting with the Hand of the Cause Tarazu'llah Samandarf and witnessing the consecration and zeal that characterized his services to the Cause, 'Inayatu'llah vowed to dedicate his life to the Faith in a similar manner and by his subsequent services proved right to the very end his fidelity to his

pledge.

'INAYATU'LLAH FANANAPADHfR
1919-1 978

'Inayatu'llah Fananapadhfr (Fananapazir) was born into a devout Baha'i family in I~fahan, in 1919. His father, Fa<;llu'llah Nurf, was a Baha'i teacher and calligraphist of distinction; exquisite examples of the transcriptions he made of Writings of the Faith may be found even today in Baha'i homes in I~fahan and environs.

'Inayatu'llah completed his secondary education in his home town and received from his

Khuzistan to teach the Faith and animate the believers. Later he was assigned similar work in Kirman where, in the following year, he married 'Ishrat Khanum Ghaybf (Rabbani). Two sons and one daughter, the issue of that union, are all qualified physicians today a nd worthy servants in God's Vineyard.

'Inayatu'llah's teaching efforts in Kirman bore a goodly harvest. He moved thereafter to Barn, Zahidan , Khash, Saravan and fran-Shahr, carrying on the teaching and consolidation work.

At the request of the Persian National Spiritual Assembly, 'Inayatu'llah settled in Tihran and conducted training institutes until the inception of the forty-five month Plan in October 1946 when the National Spiritual Assembly accepted his request to proceed as a pioneer to 'Iraq. For some two years he resided at Ba_g!!dad and Karbila and Kazimayn conveynumerous sacred the message to the people in those areas until the day when most of the friends were constrained to return home. 'Inayatu'llah was among this number and at the instance of the National Spiritual Assembly he went to Khuzistan to teach the Faith and animate the hearty appreciation of the National Spiritual Assembly of Persia and the Local Spiritual Assembly ofTihran alike.

He continued in sermarried vice thus until 19 April 1978 when he suddenly passed away.

Among the published and unpublished works of 'Inayatu'llah Fananapadhfr are Manahiju'l-Hidayat, Dururu'l-Akhbar and Aftsanu'l-Tafasirih. In addition he wrote pamphlets for senior Baha'i students and articles for publication in the Baha'i journal of Persia.

Then came a short break in his full-time Baha'i service. Turning his hand to trade for a time and bringing to bear upon it the full force of his intelligence and initiative, he soon achieved substantial success in the material field.

In 1954 while on pilgrimage to the Holy Land the beloved Guardian advised him to devote his full time and thought to Baha'i work. On his return home, acting on the instructions of the National Spiritual Assembly, he visited a number of centres in Iran to stimulate Baha'i pioneering activity and, in 1957, with the encouragement of Shoghi Effendi, he arose and, surmounting the many obstacles that beset his path, went as a pioneer to Africa. He was resident in the Gambia, his first post, for four years when illness forced him to leave for Marrakesh. Regaining health , he attended the Jubilee celebrations in London after which he returned to Marrakesh. Under instructions from the Universal House of Jusstice , he then went to Kenya where he stayed fifteen years. During this period he visited other centres in Africa, teaching non-Baha'is and stimulating Baha'is to still greater effort.

Among the countries he visited were Tanzania, Uganda, Ethiopia, Zambia, Rhodesia, Malawi, Botswana, Somali and Sudan, and finally, in

In tribute to his services, the Universal House of Justice cabled:

DEEPLY GR IEVED PASSING DEVOTED SERVANT FAITH INAYATULLAH FANANAPAZIR WHOSE SERVICES TEACHING WORK CRAD LE FAITH PIONEERING FIELDS AFRICA WILL ALWAYS BE LOVINGLY REMEMBERED STOP ASSURE FAMILY PROFOUND SYMPATHY FERVENT PRAYERS SHRINES PROGRESS HIS SOUL ABHA KINGDOM.

(Memorial compiled by Dr. Masha'allah Mushrif-Zadih at the request of the National Spiritual Assembly of Persia. Translated and edited by Rustom Sabit.)

ERNEST GREGORY
1899-1978

It is difficult for me to write about my dear husband and beloved companion in vice. There is little I can add to the wonderful tributes paid to his outstanding qualities and devoted service to the Cause he loved so sinand stimulating Baha'is to still cerely.

On his passing the Universal House of Justice cabled the National Spiritual Assembly of

the United Kingdom:
accordance with directions from the World
Centre, he proceeded to visit Mali, Senegal, ANNOUNCE PASSING TO ABHA KINGDOM MORN-
the Gambia, Ghana and the Ivory Coast. ING OF FIRST DAY OF RIDVA N DISTINGUISHED
On this journey he fell ill and was forced to SERVANT BAHAULLAH ERNEST GREGORY STOP
return to Kenya. Following a period in hospital HIS OUTSTANDING CONTRIBUTION GROWTH
he returned to fran to visit relatives and BRITISH BAHAI COMMUNITY AS MEMBER MANY
friends . The warmth and affection of the wel- YEARS NATIONAL SPIRITUAL ASSEMBLY AND
come accorded him attested the esteem in LATER MEMBER AUXILIARY BOARD ENSURES HIM
which he was held by the Baha'is. Full advan- HIGH PLACE THAT COMMUN ITYS ANNALS STOP
tage was taken of his presence and full use HIS STERLING QUALITIES ENDEARED HIM TO ALL
made of his talents, especially in the fields of AT WORLD CENTRE FAITH WHERE HIS LOSS
teacher-training and of delivering the message KEENLY FELT STOP ADVISE BRITISH COMMUNITY
to students in the higher grades. His strenuous JOIN PRAYERS THANKSGIVING HIS LIFE PROG-
labours in these various fields won him the RESS HIS SOUL.
IN MEMORJAM 455

the British Isles. Ernest and I married in 1959
and served together on the National Teaching
Committee, until my appointment to the Auxiliary Protection Board in 1960.
In 1963 he accepted appointment to the
Auxiliary Board for Propagation , serving on
this Board until 1974. His area of Auxiliary
Board service covered the north and midlands
of England , the western and northern isles of
Scotland, Iceland and Farnes. He had a great
love for the islands and visited the pioneers and
local believers there frequently. As a teacher
he was single-minded, indefatigable and dedicated. Baha'fs young in the Faith have spoken
of the inspiration they received from his frankness and directness. During the closing years of
his life he had periods of intense suffering but
even at these times he maintained always that
sense of humour which characterized his life

and endeared him to so many friends.

From 1974 until the time of his death on the first day of Ric;lvan 1978, we both served at the Ernest Gregory World Centre. When at one time I asked him what had drawn him towards the Faith he replied: 'The administrative order-the World Ernest was the third local resident to accept Order of Baha'u'llah.' Of this, Amatu'l-Baha the Bah a 'f Faith in Sheffield, England in 1951. Ru~fyyih Khanum said to me, 'Moreover, he He was at that time a widower with one son . He understood it.' was very actively associated with, and had Through the bounty of Bahii' u'llah he rests achieved a high position in, Freemasonry. With now on God's Holy Mountain so near to where much sacrifice he severed himself from this the arc of the administration-the physical association and, in this connection , a letter expression of that World Order - is presently dated 5 August 1955 was received by the taking shape.

National Spiritual Assembly of the British Isles

JOAN GREGORY

(as it was then known) from the beloved Guardian through his secretary containing the following message: 'He wishes you to thank Mr. Gregory on his behalf for the spirit of devotion JAVAN GUTOS to the Faith which he has shown in connection 1916-1978 with this matter ... The older Baha'fs, through their example in such matters, form rallying Javan Gutos, known as 'Gutosi', was born in points around which the younger Baha'fs not Tome Village in South Bugisu District, so steady yet on their spiritual legs, so to speak , Uganda. His family were members of the Buta can cluster.' sub-clan. Javan was the third of ten children

Ernest served on the British National born to his parents, Mr. and Mrs. Wamai, and Spiritual Assembly from 1954 to 1963. During early in his life he evinced praiseworthy characthese years he was also chairman of the teristics. As a child he assisted in caring for his National Teaching Committee and when he younger brothers and when he grew older was without family responsibilities he devoted served as his father's goat-herd. He attended

every hour, beyond the requirements of his profession, to these services; it was as though he had become the father of all the small and new Local Spiritual Assemblies up and down

Nabumali Intermediary School and then King's College Buda, from 1936 through 1937, but was unable to go on to university. When his schooling was completed he joined

tral and East Africa, 1 his own home being a focal point of activities of the Cause in Uganda. In 1974 he was appointed to the Auxiliary Board for protection in Central and East Africa and, until the appointment of additiona l members to the Board, his territory embraced the whole of Eastern , Karamoja, Northern and Nile Provinces in Uganda. In spite of failing health in the last few months of his life, he insisted on accompanying the members of the Board of Counsellors on a major tour of his area during the difficult period when the Faith was under proscription .

He passed away peacefully on 7 May 1978 . The Hand of the Cause Enoch O linga was in attendance at his funeral with Mrs. Olinga. Also present were two members of the Continental Board of Counsellors and many other Baha'is, members of his fami ly and a number of prominent government officials. Informed of his passing the Universal House of Justice cabled on 11 May:

Javan Gutos .. . HEARTS FILLED SORROW NEWS PASSING DEVOTED PROMOTER FAITH JAVAN GUTOS I CONVEY LOVING SYMPATHY HIS BEREAVED FAMILY PRAYING HOLY SHRINES PROGRESS HIS SOUL .

the East African Railways and Harbours in Nairobi, retiring in 194 7 from his position as station master. For the next ten years he worked as an overseer for the Bugisu Coffee Union in Uganda and later as a salesman for Mr. 'Aziz Yazdi's Nairobi-based company, International Products. In 1962 he began farming in Uganda. He was appointed Parish Chief

KOLONARIO 0ULE

GORDON LAITE
1925-1978

for the territory under the jurisdiction of the Mba le Municipal Council near his home in Busamaga, and served with distinction until his retirement in 1977.

Mr. Gutos was a devout Christian. His early spiritual training disposed him to accept the Baha'i Faith when he encountered it in Mbale in 1953 where a Baha'i community had been established a year previous to this as a result of a spontaneous visit made by Mr. Enoch Olinga and Mr. 'Ali Nak!!javani en route to their intended destination in the Teso District. He became a member of the first Local Spiritual Assembly of Mbale in 1953 when he had been a Baha'i but three months and served on local and national committees with exemplary devotion . He greatly loved the Faith and until 1974 rendered remarkable services on behalf of the Regional National Spiritual Assembly of Central Africa.

Striving for excellence was characteristic of Gordon Laite in all his endeavours. He excelled in his profession as a painter and illustrator of children's books, achieving national acclaim for published work. His paintings hang in private collections scattered about the globe.

Exhibits of his work have served to proclaim the teachings of Baha'u'llah, and his illustrations have graced the pages of Baha'i publications. Drawing upon his scholarly knowledge of history, art, architecture and costume, he incorporated accurate details, fine draftsmanship and boundless imagination into a unique expression, reaching the highest level in those paintings which explored the realms of spirit and expressed concepts of the new age .

This regional assembly existed from 1956 until 1964 when it was subdivided into three bodies, the National Spiritual Assemblies of Tanzania, of Kenya, and of Uganda and Central Africa.

The same grasp of history and attention to detai l helped Gordon develop as a teacher and administrator within the Baha'i community.

He served on several Local Spiritual Assemblies in the United States and in pioneer posts in Latin America; as a delegate to the national conventions of the United States, Honduras and Puerto Rico; and as a member of the Spiritual Assembly of the Baha'is of Puerto Rico which , until 1972 , was under the jurisdiction of the United States National Assembly.

His presentations of the Revelation of Baha'u' -

llah in fireside discussions, public talks, classes at Baha'i schools and conferences were enhanced by direct quotations from the Writings, usually from memory, a nd often by de lightful visual aids created for the occasion.

Gordon also excelled in his passage through the tests and trials of this earthly plane. His hearty laugh, his vigorous stride as he walked about the city or countryside always seeking those souls who hungered for spiritual knowledge, his desire to create beauty whether in

Gordon Laite

arranging flowers, in decorating a room, in painting an impression of spirit or in helping to draw forth the inherent beauty of an insecure

the New York World's Fair. He first investior unhappy person, his sympathetic and strong gated the Baha'i teachings when his wife's counsel centred in the Sacred Texts-these mother, Jean Marshall Ball, embraced the qualities dominated in even the most difficult Faith. Through that introduction, followed by and discouraging times. Perhaps more than in the loving and dedicated teaching efforts of Dr. any other way, he excelled in the transition and Mrs. David Ruhe, the Laites entered the from his earthly life, meeting the pain of termi- Cause of God on 11 November 1955 in Kansas nal illness with calm, joyous and truly radiant City, Missouri.

A quiet, almost reclusive life at acquiescence, going eagerly to meet his Lord in once changed quite dramatically . The Laite the longed-for realms of light. home became a centre of Baha'i activity, a

The journey of Gordon's soul began in New condition which remained constant throughout York city where he was born on 11 July 1925. Gordon's life .

As the ocean of divine knowl-

His mother, Blanche Fisher Laite, an illus- edge was entered, Gordon's work underwent trator of chi ldren's books, took him to live for significant changes too. An influx of spirit was a time in Paris; French was his first language. experienced, emerging in a totally new expres-

As a young man he studied at the Chicago Art sion. He became established as an illustrator, a Institute in which building the Baha'i Faith was development which enabled the Laites to first mentioned in the West during the Con- move , with

their son, Winter, and daughter,
gress of Religions as part of the Columbian Gina, to Gallup,
New Mexico, to help offer the
Exposition of 1893. 1 A fellow art student, healing message
of Baha'u'llah to the Indian
Jeanne Sanchez Marshall, later became his people. They
remained in New Mexico for elevwife .
en years, finding it an enriching experience
Gordon visited the Baha'i House of Worship and developing
cherished friendships among
in Wilmette, Illinois and the Baha'i exhibit at the Navajo,
Zuni, Hopi, Taos and other of the
south-west tribes . Gordon was given the Zuni
See 'The Ba ha'i Faith Comes to America', The Bahli 'f name ChahBah
(Grasshopper) and the Navajo
Centenary 1844-1944, p. 78. The Congress met in the Hall
of Columbus, a part of the Memorial Art Palace, now the name Hosteen
BahaZhonie (Happy Man); he
Chicago Art Institute. often signed his
paintings with these honorifics .

They later pioneered to Honduras and Puerto
Rico where Gordon, with typical enthusiasm,
embraced a new culture and language. The
Laites served on a vigorous Local Spiritual
Asse mbly and lived for five yea rs in the Baha'f
Centre in Mayaguez, Puerto Rico. T hose years
brought man y bounties including pilgrimage to
the Holy Land and attendance at the International Conference held in Merida,
Yucatan in
February 1977 where the warm and gracious
welcome by the Mayan Indian people provided
a spirit-lifting view of the futur e Baha'f World
Commonwealth enhanced by the special qualities of the indigenous peoples .
Attendance as delegates to the 1978 International Convention in Haifa for the
election of
the Universal House of Justice had been joyfully anticipated by Gordon and
Jeanne but
was not possible because Gordon underwent
extensive surgery; nevertheless they felt they
had been granted a divine bounty in being
enabled, during a brief period of recuperation,
to pray together and to cast their ballots by
Marian Steffes
mail.
Following Gordon's release to the next

world on 26 May 1978 the Universal House of Justice, on 30 May, cabled:

SHA RE SORROW AT PASS ING GORDON LAITE
DEVOTED ZEALOUS SERVANT BLESSED BEAUTY
WHO H AS TIRELESSLY JOYO USLY EXPENDED HIS
TALENTS FOR CAUSE STOP ASSURE WIFE FAMILY
PRAYERS OFFERED HOLY SHRINES PROGRESS HIS
SOUL ABHA KI NGDOM.

JEA NNE SANCH EZ DE LAITE

MARIAN STEFFES
1900-1978

Marian Steffes was born on 14 June 1900 in Oneida, Wisconsin where she lived with her family on a large farm. Her parents were Oneida Indians, o ne of the six American Indian tribes belonging to the Iroq uo is Nation.

It was during her early years with her parents she lea rne d the Iroquois culture which strongly influe nced her life . At age thirty-five, while living in Milwaukee, Wisconsin with her husband and children, she became interested in the Baha'f Faith which to her represented a

rediscovery and rebirth of the spiritual principles inherent in the true Indian way of life. She was among the first American Indians to accept the Cause of Baha'u'llah and for over forty years, until her health fa iled, she devoted herself to teaching the Faith to members of various Indian tribes throughout the United States, using her own funds to cover her travelling expenses. One of her first teachers was the beloved Baha'f, 'Auntie' Victoria Bedikian, 1 who accompanied her on some of her travels. Together they travelled through the State of Wisconsin introducing the Faith for the first time to the Indian people there. Of particular interest to Marian were the Baha'f concepts of social justice, respect for human rights, the need for developing spiritual faculties and maintaining sound health of mind and body, and the emphasis on peace among the nations in which she saw hope for harmony among all Indian tribes.

Marian was known and loved by many people for her kindness , gentleness and warmthat heartedness, and dedicated herself to passing on good values to her children and grandchildren. She passed on to the Abha Kingdom on 14 June 1978. On her headstone is inscribed

1 See 'In Memoriam', The Baha'i World , vo l. XIII, p. 884.

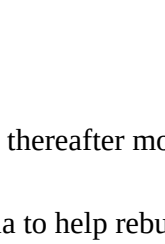
'She walks in beauty'-an adage of the Navajo culture as well as a phrase from Byron's poem .

On 19 June a cablegram came from the Universal House of Justice:

GRIEVED LOSS STAUNCH OUTSTANDING NATIVE AMERICAN TEACHER CAUSE MARJAN STEFFES STOP KINDLY CONVEY FAMILY OUR LOVING SYMPATHY AND ASSURANCE PRAYERS FOR THE PROGRESS OF HER SOUL IN THE KINGDOMS OF GOD.

ELIZABETH S. LAWS
1888-1977
Knight of Baha'u'llah

Elizabeth S. Laws, 'Beth', was born in St. Louis, Missouri on 20 September 1888. When she was still a small child her family moved to Spokane, Washington . It was from there that most of her childhood memories and stories came. When Beth was just thirteen years old her mother became very ill and died. After a short time the family was broken apart and Beth was sent to live with her grandparents in Grand Rapids, Michigan . Grandfather Adams, a graduate of Dartmouth, was a Christian minister and although strict, seemingly to the point of cruelty, he nevertheless cared for her.


Elizabeth S. Laws

She was able to complete her formal education and ultimately to earn her teaching certificate. While Beth was teaching in a little one-room school in Indiana she met Walter Ware. They married in 1910 and had four children : John Walter, born in 1912; James Albert, in 1914; Imogene Frances, in 1917; and Lewis Adams, in 1921.

The Ware family moved to Seattle, soon thereafter moved to San Diego, California to help rebuild the Spiritual Assembly.

Some years later they returned to the Pacific Northwest where Frederick attended Oregon State University.

In response to the call of the Guardian, Beth and Frederick Laws decided to pioneer to Africa. On 23 January 1953 they loaded their belongings in their little car and trailer and headed for New York , sailing aboard The African Sun to their pioneering post in Nairobi, Kenya. After a long trip across the Atlantic, down the west coast of Africa, around the Cape of Good Hope and back up the

east coast, they
Washington in 1923. Beth, always a keen Bible arrived only to find that they were not needed
student, became very active in the Presbyterian in Nairobi as the goal had already been met and
church and her children were given the training the Faith appeared to be flourishing. Shoghi
that such an association had to offer. Eventu- Effendi had called upon Baha'i communities
ally the marriage ended in divorce and Beth with more than fifteen believers to send
remained in Seattle with the children. She pioneers to virgin areas. As Beth said, 'He
became interested in Esperanto and while dangled a carrot before us.' In his cablegram of
attending classes taught by Lauren Jackson, a 28 May 1953 1 the Guardian called for ' the
Baha'i, she found both the Baha'i Faith and a dispersal, immediate, determined, sustained
young man named Frederick Laws. Frederick and universal, throughout
the unopened terwas younger than she but they became loving ritories of the planet,' describing it as 'the
friends and shared a devotion which took them paramount issue challenging the spirit and
through many years and many places through- resources of the privileged prosecutors of the
out the world. They were married in 1939 and 'Messages to the Baha'f World , p. 48.

Ten Year Plan' and announcing his plan 'to returned to the northwestern United States.
inscribe, in chronological order, the na mes of Then in August 1958 Beth returned to Liberia
the spiritual conquerors on an illuminated Roll for a short time where she taught in the school
of Honour, to be deposited at the entrance at Bombi Hills. However, she found herself
door of the inner Sanctuary of the Tomb of incomplete without her partner and returned
Baha'u'llah, as a permanent memorial' and to to America.
make 'periodic announcements of the names of After Frederick's retirement they once again
the valiant knights upon their arrival at their decided to return to Africa to help fulfil the
posts to discharge their historic missions.' goals of the Five Year Plan. On 8 April 1976

Frederick built a 'little house' on the chassis of their utility trailer and the couple headed south traversing 3,000 miles of difficult roads to reach their new-chosen destination, the little country then called Basutoland (now Lesotho). They arrived on 13 October 1953 just three days before the end of the Holy Year. 1 In his cablegram sent on 14 October 1953 to the Intercontinental Teaching Conference held in New Delhi, the Guardian announced thirteen additions to the Roll of Honour including Frederick and Elizabeth Laws, Knights of Baha'u'llah for Basutoland.

The Laws lived in Basutoland for about thirty months, setting up housekeeping in a little round house owned by Mary and Chadwick Mohapi. 2 Beth loved the people very much and through simple acts of kindness won love in response. In time Beth was given an African name which translated from Basuto meant 'Mother of Love'. Despite difficulties with the language the Cause grew. Reflecting on her experiences Beth wrote some years later: '. . . the Cause moves forward. Our mighty Lord takes our inadequate words, our

they left for a new post in Tanzania. Their stay there was very short, only eight months. They were unable to obtain permanent visas to remain in the country and by this time Beth was beginning to feel a loss of physical stamina. Their parting gesture was to make a generous contribution to the cost of constructing Baha'i Centres in Tanzania.

In the spring of 1977 Beth and Frederick moved to Wapato, Washington on the Yakima Indian Reservation where their help was needed to maintain the Local Spiritual Assembly. It was here that Beth passed on to the Abha Kingdom on 24 June 1978. As the end neared, I recall her taking her pencil and pad and writing, 'I'm dying- thank God-Abha Kingdom.'

On 18 July the Universal House of Justice cabled the National Spiritual Assembly of the United States:

INFORM FREDERICK LAWS WAPATO WASHING - TON GRIEVED NEWS PASSING KNIGHT BAHAU- LLAH DEAR BETH WHOSE PIONEERING TEACHING SERVICES LOVINGLY REMEMBERED ASSURE HIM

FERVENT PRAY ERS PROGRESS HER SOUL.
puny efforts, and causes them to bring great
results. Those who hear go out to tell many
LEWIS A. WARE
others- the chain is endless to eternity.'
It was time to move on. The Laws went south
to Johannesburg where they spent about six
weeks with William and Marguerite Sears;
GHULAM-'ALI IBRAHfMJt KACHWALA
then, after consultation with the Hands of the
(KURLA WALA)
Cause Musa Bananf and Paul Haney, they pro-
1896- 1978
ceeded to Gambia and Liberia. In Liberia Fre-
Knight of Baha'u'llah
derick worked for an engineering firm building
roads in rural areas where he and Beth were
Ghulam-'Ali Kachwala (known as Ghulamali
able to live and work once again with the Afri-
Kurlawala) was born in 1896 into a family
can people, always teaching .
descended from the ancient Hindu Rajput
In December 1957 Beth and Frederick
princes who were known for their exploits on
The 'Year Nine', marking the centenary of the year 1269
the battlefield and it was perhaps from them
A.H. The centenary of the birth of the mission of Baha'u'-
that he inherited his indomitable courage, fiery
llah was observed throughout the Baha'i world during the
nature and quick temper. He heard of the Baha'i
year mid-October 1952 and mid-October 1953. See The
Baha'{ World, vol. XII, p. 25.
Cause in 1926 from the well-known Baha'i
See 'In Memoriam', p. 449.
teacher, Dr. M. E. Luqmani, and for one full

year resisted it with all his might, arguing that
divine revelation ended with Islam. Dr. Luqmani being well versed in Islamic scripture was
able to adduce quotations to prove his point
and as a result Ghulam-' Ali's inner eye was
opened and he accepted the Faith. Then began
Ghulam-' Ali's transformation as he struggled
to curb his temper. Such was his success that
one observer remarked , 'He was a lion and he
has become a lamb. This is a miracle of the

Baha'i Faith!'

Although he had attended primary school for only two years and could write only a broken and elementary Gujarati, he made efforts to improve his situation after he embraced the Cause. Baha'i literature in Urdu was available; he learned the language and read and re-read the Baha'i books. He was a plumber by occupation and also repaired sewing machines and stoves; he could manufacture replacement parts for machines of any description. He was extremely industrious and honest and therefore popular among his customers.

Ghulam-'A[{ Kurlawala

But he did not submerge himself in his work. His love for the Faith was so great that if he did not find an opportunity to present the message to one or more persons during the day he could not sleep at night. He lacked urbanity and finesse and taught in a direct manner, coming to the subject without any preface. He would discuss the religions of the past and the prophecies in the holy books referring to the advent of the Promised One and then would speak of the fulfilment of these prophecies through the coming of Baha'u'llah. He was no less frank in rejecting the financial inducement offered to him by a Muslim high priest who sought to entice him back to Islam. Divine truth, he said in effect, cannot be bought or sold, and he invited the priest to investigate the claim of Baha'u'llah. He was summarily dis-

I serve Them wholeheartedly and with devotion, I will be dismissed.'

And serve he did, faithfully , indefatigably and fearlessly. There are at least 20,000 Muslims living in one locality in Kurla and to one and all he gave the message. Some responded with scorn , some called him mad, some abused and ridiculed him. He received at least ten beatings to my knowledge, but he was unaffected and continued to teach the Cause, his talks centring around Baha'u'llah and His World Order.

He served as vice-chairman of the Spiritual Assembly of Andheri, a suburb of Bombay, from 1937 until Andheri was incorporated into the municipality of Bombay, and then in 1942 he pioneered to Bhopal

where his non-stop
missed and considered a 'lost soul'. teaching activities set
fire to the dovecots of the
Although his family name was Kachwala, mullas. At that time Bhopal
was a native state
meaning a dealer in glass and glassware, ruled by a Muslim nawab
(governor) who was
Ghulam-Ali was known in the Baha'i commu- under the influence of
the mullas. Offended by
nity as Kurlawala because he resided in Kurla , a Ghulam-'Ali's assertion
that the days of
suburb of Bombay. He was proud that 'Ali was efficacy of Islam had
come to an end, they rose
part of his name, and would often smile and up with full force
against him. He telegraphed
say: 'I am the slave of 'Ali. 'Ali is the first part the scholarly Siyyid
Mal)flq:u'l-I:Iaq 'Ilmi 1 who
of the name of the Bab ('Ali Mul)ammad) and came to his assistance
accompanied by Mrs.
the last part of the name of Baha'u'llah Shirin Boman. For one
month they met with
(I:Iusayn 'Ali); therefore I must always be the Muslim priests
without avail although one
faithful to both my glorious Masters. If I do not 1
See 'In Memoriam', p. 446.

of the Muslim scholars, Maulavi Sondagar, found him in bed.
We summoned a doctor,
conceded that the language of the Writings of bathed and nursed
him and cleaned his house,
Baha'u ' llah was as inspired as that of the and soon he
recovered. We also met the Baha'i
Qur'an. The mullas of that citadel° of Islam, community. Not
long after this his teach ing
having seen the stuff Ghulam-' Ali was made of activities
resulted in some elements of the Musand being apprehensive of his further
teaching lim community lodging a complaint against
efforts, brought pressure to bear on the nawab him . A police
inquiry ensued the finding of
and secured an order expelling him from which was that he
was a peace-loving, law-
Bhopal state where he had stayed but six abiding citizen
who adhered to and taught an
months. Undeterred, he then spent some independent
religion advocating international
months assisting Mrs. Boman at her pioneering peace. Stricter

security measures were
post in Ujjain. enforced so that
he could teach more effec-
In 1949, under the Indian Six Year Plan , he tively .
pioneered to Jaipur where he remained for two After he
returned to Bombay he pursued his
years. Here he established a Local Assembly occupation and
continued his service to the
and a stable community. His sense of self Cause of God.
Although his neighbours and
respect always prevented him from accepting fellow-workers
continued to act prejudicially
assistance from the friends and institutions; to toward him he was
undaunted in his teaching
support himself he drove a rickshaw in Jaipur. efforts.
While there he visited the head priest and On one
occasion in this period he learned
informed him that the Day of Judgment had that a Shi'ite
mulla was delivering in the
come and that the Manifestation of God for Mughul Masjid in
Bombay MuJ:iarram sermons
this age, Baha'u'llah, had announced His in which he
misrepresented the Baha'i teach-
World Order. The mulla, much incensed , ings, so he
hastened to attend. More than a
asked him to leave his house at once and never thousand people
had gathered to hear the serto pass by that road thereafter.
mon during the course of which the mulla
In 1953 Ghulam-'Alf was named a Knight of heaped abuse on the
Baha'is and inquired
Baha'u'llah 1 for his service in pioneering to whether anyone
would like to know more.
Daman, Portuguese Goa, where he remained Ghulam-' Ali
raised his hand and said, in effect,
for approximately two years. Teaching the that if the
Baha'is were as they had been
Faith was extremely difficult because prohibi-
described-unscrupulous liars and adultertion was in force in India and many
people ers-how could it be that the Baha'i Faith was
from nearby Indian areas came to Daman to growing so
rapidly? I have many friends who
buy foreign goods and liquor. The local people are Baha'is, he
continued , and I find them honbrewed liquor in their homes and nearly all,
est, conscientious and of excellent moral
young and old, men and women, drank heavily. character. The
priest denounced him as a Baha'i
I once asked him how he could have hoped to and the

congregation set upon him beating
find listeners in such a discouraging environ- him about the
head and leaving him unconment and was told, 'Two things prompted me
scious. His clothing had been torn and his wrist
to make ceaseless efforts in giving the Message, watch and purse
stolen. He was taken to a
the need of the people to be brought from the hospital and
after a night's treatment was sent
path of negativity to the path of God, and my home. So great
was the impact upon the mulla
desire to please our beloved Guardian.' His that he ceased
from that point on abusing the
efforts were blessed and found fruition in the Baha'is.
Ghulam-'Alf remained as fearless and
formation of a Spiritual Assembly with mem- brave as ever in
presenting the Faith to all who
bers of various backgrounds. would listen.
During his time in Daman word reached the In 1970 he
sustained an injury as the result
National Spiritual Assembly of India that of an explosion
and after a long period of time
Ghulam-' Ali was in ill health and at the request recovered,
although from that time forward he
of the assembly Mr. G. A. Amreliwala , then a had only partial
use of one arm. When he
memberof that body, and I, visited Daman and returned to work
he was not the same man. He
Messages to the Baha'(World, Shoghi Effendi, cablegram had had a strong
build and lived an active life,
20 September 1953 , pp . 50-52 . often under
hardships, and was accustomed to

carrying heavy loads in his trade asa plumber. By
this time he had spent more than forty years in
service to the Cause , travelling from place to
place, pioneering from city to city. Now he
began to show signs of fatigue . He changed his
modus operandi, remaining in his shop , so that
all who wished to see him had to come there. It
is praiseworthy that even at this stage he did
not reduce the tempo of teaching. His energy
had ebbed , his temper had sobered , but his
spiritual enthusiasm and his love for Baha'u' -
llah appeared to increase. Despite the
uncertainties of transportation, the lengthy
delays and the distances he was required to
walk , he regularly attended all Baha'i gatherings. His eyesight failed three

years before his death so he could only sit in his shop and talk of the Blessed Beauty. He was confined to bed for the last month of his life and on 3 July 1978 he left this transitory world.

Although he was neither educated nor wealthy, Ghulam-'Ali was a spiritual king. He was generous of heart and delighted in serving everyone. He loved the Baha'fs and wholeheartedly associated with them. He spent more than half a century in the service of the Cause and under its banner he was always active, eager to do anything to serve it. When he joined the Faith there were only a few Baha'i in India. He lived to see it strike deep roots in our soil and produce a flourishing community now numbering more than half a million. He played his part valiantly and well.

In its letter of 28 September 1978 the Universal House of Justice wrote: 'Mr. Ghulam-, Alf Kurlawala's devoted services to the Faith are surely rewarded by the Blessed Beauty and his name as a Knight of Baha' u'llah has become immortal in the history of the Formative Age of the Cause.'

(Adapted from a memoir written by Prof. Dip- and Khianra) .

DEEPLY GRIEVED NEWS PASSING DEVOTED MAIDSERVANT BAHAULLAH RUTH MOFFETT. HER INDIVIDUAL TEACHING EFFORTS SPANNING HALF CENTURY UNFORGETTABLE OFFERING ARDENT PRAYERS HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM.

RUTH J. MOFFETI

Ruth J. Moffett

teacher and writer passed away, the entire Baha'i world lost one of those shining examples of courage and sacrifice that lights the way for others. On learning of her passing, the Universal House of Justice in a cablegram dated 6 July 1978 addressed to the National Spiritual Assembly of the United States, lauded her services in these words:

Born Ruth J. Ellis on 19 January 1880 in Eau Claire, Wisconsin, she grew up in a traditional Baptist home. On 8 June 1910 she married Robert Lee Moffett and had two children by him, both of whom died in their childhood years.

In 1912 she began an ardent search for

1880-1978

Ruth Moffett was an indomitable spirit whose valiant efforts on behalf of the Cause of Baha' u' - llah extended over a period in excess of half a century. When this noted Baha'i lecturer, and concentrated efforts toward promoting the Message of Baha' u' ll ah.

She was a special delega te to th e League of Nations in Geneva and was se nt by Washing- toric services you are renderi ng the Ca use of acc redite d observer to the birth of the United Na tions in San Francisco. She also attended a nd repo rted on nine World Co ngresses in E urope.

Mrs. Moffett atte nded Oberlin Co llege and the U nive rsities of Chicago, Wisconsin and Nor thweste rn , in the United Sta tes, and Uni- ve rsite de Geneve, in Switzerland. With her husband , she conducted a Training School and E ducation al Forum in Chicago fo r fifteen yea rs; she also taught at George Williams Co l- lege, Chicago, for seven yea rs.

Ruth was a champion teacher for the Cause of God. Her early teaching efforts, preceding

'Abdu'l-Baha

Whom she saw briefly from a train platform in Chicago. She recalled that moment: 'He looked up at me, smiled and raised His hand.' Finally, having attended one of 'Abdu'l-Baha's lectures, Ruth became an active Baha'i in 1919 and began her unceasing

seize and utilize it for the glory a nd triumph of o ur sacred Faith.' (15 March 1932)

' I wish to ass ure yo u in person of my deep and abiding se nse of appreciation of th e histo n University of St. Louis, Missouri as an God in these days of unprecede nted suffering and turmoil. The part yo u have played, and the share yo u are still contributing for the promo- tion of the Faith, future generations will extol a nd remember with gratitude a nd pride . . .'

(11 May 1933)

At the suggestion of the Guardian , Ruth kept a record of her acti vities and eventuall y compiled them into a rathe r extensive collec- he r teaching work took he r to the deep South of the United States where she participated in the first efforts to reach the masses. Ruth also served on various national committee s a

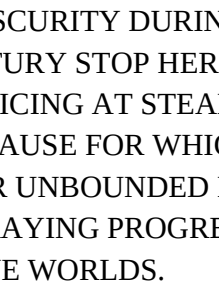
nd was often seen guida nd during the first Seven Year Plan
ing at the House of Worship in Wilmette.
(1937-1944), were instrum ental in helping Ruth's dedication
and loving personalit y
establish the Baha'i Faith in the United States. attracted others, parti
cularly the youth, with
She travelled extensively, lecturin g in uni ver- whom she had a special
rapport. She often to ld
sities, coll eges and high schools a nd speak ing the m, 'I am just a
yout h myself.' Despite fai ling
on rad io and te levision. Her act ivities took her health, Ruth remain ed
a potent example to
through Europe , the Near East, Asia, Egypt others until she passed
away in her ninetya nd Canada as well as the United States. She e
ighth yea r. Until he r last days she continued
ma intaine d, until hi s dea th , a frequent co rres- to teach, holding
classes fo r friends a nd seekpondence with the Guardian, reporting on her
e rs , serving the Ca use which she loved so
activities, seeking guidance, as kin g questions dearly.
the answers to which would aid her in her She adopted a nd
used the na me
teaching. The following exce rpts are glea ned ' RuJ:ianfyyih' (or
RawJ:ianiyyih) which was
from letters she received from Shoghi Effend i give n her by the
Greatest Holy Leaf. The na me
penned in his own ha nd: connotes spirituality,
joy and bea uty; and cer-
' . .. I am deeply gratified to learn of the con- tainly Ruth had a spiritua
l beauty which
sta nt and exe mplary services yo u are rendering en riched the li ves of
many and progressed the
to the Cause of God. You a re sure ly a pillar of Cause of Baha'u'llah. T
he loss of this gall ant
His Faith in that la nd , and your magnificent soldier will be felt
most by the co mmunit y she
pioneer service will live and adorn the anna ls of served so steadfastly,
as is acknowledged by
God's immortal Cause. Persevere in yo ur the cable se nt by the
National Spiritual
efforts, and rest assured th at my prayers will Assembly of the United
States when it learn ed
continue to be offered in yo ur behalf at the of her passing o n 5
July 1978:
Shrine of Baha' u' llah.' (20 November 1931)
'The magnificent and unforgettab le services MOURN LOSS DEARLY LOVED
RUHANIYYIH RUTH
yo u have recently rendered theCauseofBaha' u'- MOFFETT CHAMPION

TEACHER CAUSE BAHAU-
ll ah will enrich and ennoble the annals of LLAH ONE MOST
OUTSTANDING MEMBERS AMER I-
our immortal Faith. They have great ly CAN BAHAI COMMUN ITY
STOP RANGE AND VARJ-
inspired, cheered, and hea rte ned me in my ETY HER SERVICES I N
TEACHING FI ELD HERE
strenuous labours. Persevere in yo ur noble task AND ABROAD FOR OVER
HALF CENTURY BEYOND
and rest assured that my fervent prayers will RECKONING BOUND TO
EXERT DEEP I NFLUENCE
continue to be offered in your behalf a t th e ON PROGRESS COMMUN
ITY FOR GENERATIO NS TO
sacred Threshold. Yours is a unique and COME STOP
ESPECIALLY RECALL HER IND E-
priceless opportunity. I am confident you will FATIGABLE EFFORTS
WHICH SWEPT LIKE FLAME

OF FIRE FROM PLACE TO PLACE IN AS YET DARK
DAYS OF FAITHS OBSCURITY DURING SECOND
QUARTER THIS CENTURY STOP HER SPIRIT MUST
DOUBTLESS BE REJOICING AT STEADY WORLD-
WIDE EMERGENCE CAUSE FOR WHICH SHE GAVE
FULL STRENGTH HER UNBOUNDED ENERGIES
STOP FERVENTLY PRAYING PROGRESS HER SOUL
THROUGHOUT DIVINE WORLDS.

PAMELA DEROZHINSKY
1922-1978

Pamela was always a seeker and nonconformist. After she arrived in Fiji in 1967 with her husband , Dmitri, she became interested in the Baha'i Faith through Mrs. Bobbie Leedham (now McLaren). After many hours of talking with Mrs . Leedham and then with the Hand of the Cause Abu'l-Qasim Faizi, Pamela became confirmed in her belief in Baha'u'llah, in 1969. Through her example, Dmitri also accepted the Faith.


Pamela Derozhinsky

With acceptance of Baha'u'llah came conducted the delicate negotiations for purinvolvement in many Baha'i activities. Pamela chase of new I:Ia~fratu'l-Quds.
became secretary of the Suva Local Assembly, In 1974 Pamela and Dmitri went to live in
a member of the National Spiritual Assembly Bangladesh . As a pioneer on behalf of the
of the Fiji Islands , and served on many commit- National Spiritual Assembly

of India, she
tees. Her marked capacity for dealing with made a considerable impression on the local
people as individuals drew many to study and community through her understanding,
embrace the Faith. Her love and respect for humour, love, humility, common sense and
young people was warmly reciprocated by example, and her many activities received the
them; she was friend and adviser to many. constant support and encouragement of her
When answering the questions of inquirers at husband. Those in distress often turned to
fireside meetings, Pamela always referred to Pamela for comfort and advice.
the Writings and read answers from the Baha'i During a critical period for the Faith in
books. She was concerned to foster an Bangladesh when the National Baha'i Centre
increased understanding of Baha'i admin istra- in Dacca was in danger of being expropriated,
tion and to create a balanced community of the Pamela accompanied Counsellor Shirin
kind that results from recognition that teaching Boman in calling daily for two weeks on leadand administration, progress and consolida- ing government figures until they were successtion, go hand in hand.
ful in having the order rescinded.
After her pilgrimage to the Holy Land, she One of Pamela's joys was keeping up a corbecame even more active in proclaiming the respondence with Baha'ls in different parts of
Faith to government leaders, civil servants and the world. In this way she a lso deepened her
members of the business community. She knowledge of the Faith. The booklet she predemonstrated the Faith in her life through her pared for the use of local teachers of the Faith
integrity in business and through her attitude in Bangladesh has been translated into Bengali
toward her work. She was instrumental in and two thousand copies have been distributed
briefing Baha'i delegations and proclamation to officia ls and dignitaries.
teams and on behalf of the National Assembly In 1977 Pamela underwent surgery for

cancer of the oesophagus in London but was Administration. Their first pos·t
was in Talable to return to Bangladesh for a short time . keetna-a small ,

cold, remote mining com-
Meanwhile , Dmitri's work had taken him to munity on the Susitna River, nestled in the
Chittagong where Pamela, although weak and Talkeetna mountains. The main link with the
handicapped, again began teaching the Faith . outside world was the slow and meandering
After several months she had to return to Lon- Alaska Railroad with its somewhat irregular
don for further treatment. In spite of pain and schedules. The one-room log cabin they lived
discomfort and the certain knowledge that she in had no plumbing and the heat was supplied
was dying, she was, through her cheerfulness by a wood-burning stove. Jack had to use a
and her faith in Baha'u'llah , an inspiration to dog-sled to go to school. It was a far cry from
patients and hospital staff and visitors. Doctors the life the Huffmans had known in Kansas,
and nurses sat by her bed and discussed the and at first Evelyn hated it. But
soon the friendteachings of the Faith, amazed at her serenity , liness and spirit of the frontier captured her
joyousness and sense of peace. Her favourite heart and she came to love Alaska.
prayer was the Tablet of Visitation revealed by When the Aleutian Islands were invaded
the Master. during World War II , the authorities insisted
In the early hours of 21June1978, with her that dependants be evacuated. In order to
husband at her side, Pamela ascended to the . rejoin her husband, Evelyn developed a skill
Abha Kingdom. She now lies in the Great considered necessary for the war effort. By
Northern London Cemetery, New Southgate, becoming a radio operator she was able to be
close to the resting place of the beloved Guar- with Vern in the extreme northwest area of
dian. Advised of her passing, the Universal Alaska. After the war they settled in Anchor-
House of Justice on 21 August cabled the age where they learned of the Faith through
National Spiritual Assembly of Bangladesh: Vern's interest in radio. In
February 1945 Evelyn became a Baha'i, and Vern in December of
DEEPLY GRIEVED NEWS UNTIMELY PASSING
that year. They were part of the Anchorage
DEVOTED HANDMAIDEN BAHAULLAH PAMELA
community-the only one in Alaska at that

DEROZHINSKY PRAYING SHRINES PROGRESS HER
time-until they secured a property about ten
SOUL ASHA KINGDOM KINDLY CONVEY LOVlNG
miles from town and began homesteading.
SYMPATHY HER HUSBAND.
Soon they became part of the nucleus of
believers who formed Alaska's second Local
Spiritual Assembly . They served that community for more than twenty years,
Vern usually as
VERN HUFFMAN treasurer and Evelyn often as chairman.
Twice
1906-1974 Evelyn was elected as the delegate from
Alaska to the annual convention of the
EVELYN HUFFMAN National Spiritual Assembly of the United
1911-1978 States and in 1957, with the formation of the
Alaskan National Assembly, Evelyn found
There are two ways in which devotion to herself in rapid succession secretary
of the con-
Baha'u'llah can be shown; by what one does vention, a member of the
newly-formed
and by the kind of person one becomes. In both National Spiritual Assembly and
then its
achievement and character Evelyn Huffman secretary, a post she filled for seven
of her tenand her husband, Vern, excelled; their names and-a-half years on that
body. As secretary,
are virtually synonymous with the early growth much of the responsibility of
incorporation and
and development of the Baha'i Faith in Alaska. other details fell upon her
capable shoulders.
Their lives were an example of the spirit of Vern, in his quiet unassuming way,
did much to
service and selfless devotion-it would be assist Evelyn in her duties.
impossible to count the number of people who One of the goals of the new
National
have enjoyed their unstinting hospitality. Spiritual Assembly was to
acquire a Temple
In 1940 Evelyn and her two children, Jack site. The Huffmans donated three
acres of their
and Mary Sue, joined Vern in Alaska where he homestead property-half the
present Temple
worked for what is now the Federal Aviation site. The present J:Ia~iratu'l-Quds
of Alaska

World Centre of the Faith in Haifa from April
1976 to March 1977.
Shortly after returning to Alaska, Evelyn
suffered a stroke which slowed her down but

did not stop her. A week before her death of a heart attack at the age of sixty-seven in July of 1978, Evelyn had been on a teaching trip among the Eskimos in Kotzebue and was making plans to pioneer to Japan. All dedicated Baha'is dream of serving the Faith to their very last breath. The Huffmans succeeded. Little wonder that the Universal House of Justice would immortalize them with these cables upon learning of their deaths:

On 15 January 1974:

ASSURE PRAYERS SHRINES PROGRESS SOUL ABHA KINGDOM VERN HUFFMAN VETERAN ALASKAN PIONEER STALWART SUPPORTER FAITH STOP EXPRESS CONDOLENCES DEVOTED WIFE FAMILY ADVISE HOLD MEMORIAL SERVICES.

And on 27 July 1978:

Evelyn and Vern Huffman GRIEVED LEARN PASSING DEVOTED SERVANT CAUSE EVELYN HUFFMAN STOP HER YEARS OF SERVICE AS MEMBER NATIONAL SPIRITUAL ASSEMBLY ITS EARLIEST YEARS AND WITH HUS-

was built on the Huffman homestead land

BAND AS PIONEER PRINCE OF WALES ISLAND

because of an exchange made possible by gifts

AND DONOR KEY NATIONAL PROPERTIES WILL

of endowment property. The last remaining

BE ALWAYS REMEMBERED AS MERITORIOUS

portion of the homestead, the 1.3 acres where

CONTRIBUTIONS ANNALS FAITH ALASKA STOP

the well-known house was located, was

CONVEY CONDOLENCES FAMILY ASSURANCE

bequeathed to the Faith by Evelyn on her

PRAYERS HOLY SHRINES PROGRESS HER SOUL

death. In 1963 Evelyn was an Alaskan dele-

ABHA KINGDOM STOP ADVISE HOLD MEMORIAL

gate to the first International Convention for

SERVICE.

the election of the Universal House of Justice.

JoHN KoLSTOE

Under the Nine Year Plan, in 1965, despite Vern's having had open heart surgery but two years earlier, the Huffmans pioneered to Prince of Wales Island, one of the five virgin goals assigned to Alaska. Vern quickly became

RUI:fANGfZ FATI:f-'AZ,AM

'Mr. Fixit', repairing an endless variety of

1898-1978

broken radios and small appliances. The couple were dearly loved by the Tlingit Indians of the island. Vern's deteriorating health made it necessary for them to leave their goal, but they left behind two confirmed Baha'is and a secure foundation for further development of the Faith on the island . Vern's death in 1974 ended a decade-long battle with heart problems and general ill health. While his death was a grievious blow and loss for Evelyn, she continued to serve the Cause she loved so well, crowning her distinguished service by working at the Universal House of Justice

DEEPLY GRIEVED PASSING DEVOTED HANDMAID DEDICATED PROMOTER CAUSE RUHANG!Z FATHEAZAM HER LIFELONG SERVICES IN MANIFOLD CAPACITIES BOTH CRADLE FAITH FOREIGN PIONEERING FIELD ADD LUSTRE TO ACCOMPLISHMENTS MEMBERS HER DISTINGUISHED FAMILY PRAYING HOLY SHRINES PROGRESS HER RADIANT SOUL CONVEY SYMPATHY RELATIVES FRIENDS.

Miss Ru9angiz Fat9-' A~am (Fatheazam) was a prominent maidservant of Baha'u'llah in fran whose life from her earliest youth was dedicated to the service of God and man. Born in the village of Ardistan, Iran in 1898, she was one of the very few women in the entire country to receive a good education , at a time when almost all Persian women were illiterate. As a result of the encouragement of' Abdu'l-B aha, she and a few other Baha'i girls were given an opportunity to study English, although very few Persians, men or women, in that period still a young woman, served as a teacher and later became its administrator working in close collaboration with Miss Adelaide Sharp,4 the principal. So efficiently did they administer the affairs of the school that its fame spread throughout the country attracting as students large numbers of the daughters of prominent non-Baha'i families. Through her devoted and capable services 'Ru9angiz Khanum', as she was known to Baha'is and non-Baha'is alike, gained the admiration , respect and affection of the hundreds of

students who passed through
knew the language. the school, as well
as the love and esteem of
She was born into a family whose members their families.
had the bounty of being among the first to When the Iranian
government closed
recognize the twin Manifestations of God and Tarbiyat School,
Ru9angiz took employment
to declare allegiance to the new Revelation as an officer in the
National Bank of fran, one
from its inception. of the few women in
the country to be
Her maternal grandfather, Mulla 'Ali-Akbar- appointed to a position
of this type at that time.
i-Ardistani, 1 and Quddus and Mulla ?adiq-i- From her earliest
years Ru9angiz dedicated
Muqaddas, were the first three believers to be her life to service
to the Cause. Hardly a day
persecuted in Shiraz where they suffered went by when she was
not engaged in promotpunishment and indignities. After being severely
ing the Faith and building up its institutions.
beaten a hole was bored in the nose of each For many years she
was a member of the Local
through which a string was passed by which Spiritual Assembly of
Tihran, in some years
they were led through the streets. An account serving as its
secretary, which gave full play to
of their suffering was published in the London her executive skills
in co-ordinating the
Times of 19 November 1845. activities of almost
60,000 Baha'is. She also
Mirza Fat9-'Ali, 2 her paternal grandfather, served on a number of
important national
was one of the few Ba bis who recognized the committees including
those relating to the edustation of Baha'u'llah before His declaration,
cation of Baha'i children, the progress of
when he met Him in Ba.s!!dad. Baha'u'llah Baha'i women and the
relations between
honoured him with the surname Fat9-i - A'~am believers of the East
and West.
(the Most Great Victory) and said of him that In the winter of
1965, when she was sixty-
'all the way from Ba~dad to Constantinople, seven years of age,
she responded to the call of
he was with Him in spirit, though not corpore- the Universal House
of Justice in the Nine
ally .' 3 Year Plan for

pioneers to open new territories.

Shortly after Ru9angiz's birth her father, Aqa Siyyid Shah3.b, had to leave Ardistan to be spared the persecution instigated by Shaykh Mu9ammad Taqiy-i-Najafi, surnamed by Baha'u'llah 'the Son of the Wolf'. Abandoning their land and possessions the family established themselves in Tihran where Ru9angiz obtained her education. When still only in her teens she was employed by the Ministry of Education as a teacher in one of the few school for girls which had recently been established in Persia. When the Tarbiyat School for girls was established by the Baha'is Ru9angiz, Leaving her home, friends and comfort she settled on the island of Capri in the Bay of Naples where there were no Baha'is. She was unaccompanied and knew neither Italian nor the local dialect . Although a popular place for tourists in the summer months, Capri offers a lonely and isolated existence in the winter and few of the residents speak English . On arrival in the winter, she was unable to find accommodation in a private residence. Hotels refuse to accept guests in the off season because their doing so would require paying taxes to the government. Exhausted and weary she went from hotel to hotel but was refused admission.

The Bab, H. M. Balyuzi, pp. 76-78.

Baha'u'llah, the King of Glory, H. M. Balyuzi, p. 47.

Evening was drawing on when she applied for

ibid. p. 261.

'See 'In Memoriam', p. 418.

pose was not only to improve and perfect her command of Italian but also to succeed in winning warm friendships among the nuns, the children and their parents. She had loved children all her life and devoted herself to their training and she soon commanded the love of her classmates. Arriving at class a few minutes late on one occasion she was surprised when the children applauded as she took her seat. When she asked about it one child explained: 'His customary when a student is late for the teacher to require him to sit in a corner as punishment-we are so glad the teacher didn't

make you do that!' Although handicapped by a still elementary knowledge of Italian she enjoyed the respect of the nuns and was gratified some years later to meet one of them, no longer wearing a habit, at a Baha'i summer school in Italy.

Ostensibly to improve her knowledge of Italian, Rul:Jangfz offered free English lessons to the people of the island, thus increasing her circle of friends and contacts through the mag-

netism of her personality and the genuine love she radiated. From her students there graduaccommodation at the last hotel on her list and ally developed a circle of close friends and was again rejected. A passerby noting her dis- admirers of the teachings of the Faith. She tress and the tears of discouragement in her began teaching openly only afte r having won eyes directed her to the outlying village of the respect, confidence and trust of the popula- Anacapri where she found a room in a hotel tion and in 1972, in the sevenq1 year of her managed by a kindly man who spoke some stay., the first Local Spiritual Assembly was English. Alone in her room she offered prayers formed. Its establishment had been hampered of gratitude. An early riser, she would waken at by the fact that many who were drawn to the dawn and stroll along the seashore and then Faith eventually had to leave the island to find devote her time to rereading Nabil's narrative, employment abroad . The eighth and ninth drawing inspiration from the lives of the early believers who made formation of the Assembly dawn-breakers of the Faith. She purchased a possible were a young married couple. The 'teach yourself' book and began to study man had attended firesides regularly and arriv- Italian. ing late at the meeting one evening was lov- On one of her morning visits to the seashore ingly chided by Rul:Jangfz. He apologized by she was befriended by a woman and her daugh- explaining that this was the eve of his wedding. ter who had watched her daily visits with interest. Not long after this Rul:Jangfz spent an entire Although she knew only a few words of Italian night in prayer imploring

the Blessed Beauty to
by that time a friendship developed between lead one more soul to the Faith in order that
them culminating in an invitation to have the Assembly could be elected. Early the next
Rul:iangfz tutor the daughter in English in morning a young woman presented herself at
exchange for Italian lessons. The girl's father Rul:Jangfz's door and declared her belief in
was the head of the postal and telegraph ser- Baha'u'llah-it was the bride who had just
vice on the island and the family extended returned from her honeymoon. Not knowing
assistance in many ways. the girl well ,
Rul:Jangfz inquired why she had
At a later time she received permission to been prompted to make her decision. Pointing
attend a school run by nuns where she took to a photograph of' Abdu'l-B aha in Rul:Jangfz's
lessons with a class of small children. Her pur- room the girl explained: 'I dreamed of the Mas-

ter last night-he told me I must do this.' abroad. But Rul)angiz's concern was even
Selflessness and generosity were among greater: there were only eight other Baha'is
Rul)angfz's outstanding qualities. Although on the island. Would the Local Assembly be
she lavished hospitality and gifts upon others lost?
she lived modestly, ate simple food and dressed When her family arrived they found that
in dignified, practical and plain clothes. When Rul)angfz was paralyzed and had lost the
her relatives from Europe lovingly scolded her power of speech, although she remained very
for giving away the presents they would make alert. She knew, for instance, that the Local
of clothing and other things she replied, 'If I Assembly was to be formed the next day.
dress as you would have me do the people Restricted to communicating by motions of her
would not be comfortable in coming to visit head and muffled grunts she nonetheless made
me; they accept me dressed as I am in simple apparent to the secretary of the Assembly her
taste.' distress at the prospect of

the Assembly being
She rented the ground floor of a house situ- lost. The secretary assured her that a ninth
ated at the apex of two main streets of person had just accepted the Faith and the
Anacapri and although the noise level was high Assembly was secure.
Fearing that the secreshe chose it because it was convenient for pas- tary had said this merely to comfort her,
sersby to drop in. Her door was literally open Rul)angfz demanded that she recite the
the whole day and it led directly into the draw- names of the nine which, with the slight motion
ing room which she had decorated in the man- possible to her, she ticked off on her fingers.
ner of a Baha'i Centre with appropriate photo- Still unconvinced and fearing that the friends
graphs and ample supplies of Baha'i literature . might be humouring her she then insisted that
Although she had a constant stream of the new believer be brought into her presence!
guests-travelling teachers and inquirers-she Meeting him she burst into tears of relief. Such
would allow no one to deprive her of the was her determination that the Assembly be
privilege of serving them . During the summer safeguarded.
when the water supply of Capri is often inter- It was the saddest moment of her life when
rupted and water must be drawn in buckets the doctor advised that she might be incapacifrom a common well, Rul)angiz, then past tated for years . Not wishing to be a burden on
seventy and rather frail, would arise long the friends of Capri,
Rul)angfz reluctantly conbefore her guests and with great difficulty bring
sented to leave the island for hospital treatbuckets of water to the house. She became a ment. Two years after leaving her pioneering
familiar figure in Anacapri and after seven post she passed away on 27 September 1978 in
years there was literally no one who did not Tihran. In her room in the hospital there was a
know her, respect her, and who had not heard picture of 'Abdu'l-Baha and photographs of
of the Faith from her. 'I did not begin teaching the Spiritual Assembly of Capri.
at once,' she said. 'When I had won the trust of
the people I felt that they would listen closely
when it came time to speak of the Faith.' So
great was her popularity that she was called
upon to act as Godmother of some of the children

of her Catholic friends on the island. On one of these occasions she explained to the Catholic Priest that she was not a Christian. 'But you believe in Jesus Christ?' he asked . 'All Baha'is accept Jesus Christ as one of the Manifestations of God,' she told him. 'That's enough, then,' the Priest said.

In April 197 5 after ten years of dedicated service she suffered a stroke. Her disability caused great distress to both the Baha'is and her first husband Jeannon-Baha'is of Anacapri. Immediately her concerned frie·nds telephoned her relatives

JEANNETTE HILDA BATTRICK
1922-1978

Jeannette was born on 2 March 1922 in Scarborough, Yorkshire, England of hard-working Christian parents who were animated by a pioneering spirit. She had an enquiring mind and from an early age was encouraged by her father to investigate questions that interested her. After the death of her nette, who was still in her early twenties, went to Switzerland with her infant daughter, Ilona, to learn the hotel business. While there she met a fellow student, Owen Battrick, whom she married in 1948. For a time they operated a hotel in North Wales and in 1951 they moved to Reading, Berkshire where they started two food catering business.es. The businesses prospered and the young couple led a life of material comfort but they grew increasingly more dissatisfied with the conventional round of empty social activities. Their concern about what they felt to be a growing spiritual lethargy and their interest in finding solutions to pressing social questions led them to seek diligently for truth. They investigated various groups and sects and, their search seeming fruitless, grew dispirited and sought refuge in their own home, praying for an answer.

In books taken from the public library they found reference to the Baha'i Faith and hastened to obtain other Baha'i books from a local bookshop . They were not then aware that their 'discovery' had coincided with the arrival in Reading of Beryl de Gruchy, a Baha'i pioneer

Jeannette Hilda Battrick

to the area, who several weeks later advertised the holding of a Baha'i public meeting in the George Hotel. Jeannette exhorted Owen to

islands of the North

Sea-the Shetlands,
attend and find out more. 'You must get there Orkneys and Farnes. To all of these the
early,' she said, 'as there will be thousands of Battricks travelled excepting the Farnes to
people in attendance.' In fact, there were only which their daughter, Ilona, pioneered in
four people present, including Beryl, and all 1972. In addition, throughout the Crusade,
were Baha'is. The outcome of the meeting, Jeannette served on many committees includhowever, was the acceptance of the Faith by ing, in the final year of the Ten Year Plan, the
the Ba ttricks. National Teaching Committee. The Guardian
Those were the early days of the Ten Year had approved their moving to the South Pacific
Crusade. Jeannette immediately threw herself when circumstances permitted. In 1967, followinto the service of Baha'u'llah in both the ing full family consultation, the Battricks moved
teaching and administrative fields with a devo- to the southern hemisphere fulfilling a long
tion that was to characterize her entire Baha'i cherished desire to pioneer to the Pacific
life. Her pilgrimage to the Holy Land in 1957, region. Only three months before their departure
and her meeting with Shoghi Effendi, further in August of that year it was learned that Jeangalvanized her and charged her activities with a
nette had breast cancer; she underwent surgery vitality that did not dim with the years. and subsequent treatment but she did not allow
Pioneering became part of her everyday life. In this setback to prevent her pioneering.
April 1957 with her son, Richard, then only Jeannette, with her two youngest children,
six, she went to Edinburgh for six months to sailed for New Zealand whilst Owen flew to the
help re-establish the Local Assembly. She next Solomon Islands for a six-month period to
pioneered to Luxembourg in 1960 with her assist the Blums. From
here he gained a footthree-year old daughter, Sarah, and stayed for hold in New Caledonia, their pioneering post,
approximately ten months before returning to and prepared the way for the family to join
England to devote the remainder of the Ten him. Meanwhile, Jeannette was elected secre-
Year Crusade, as the Guardian had suggested, tary of the National Spiritual Assembly of New

to teaching in the pivotal centres of Edinburgh, Cardiff, Belfast, Dublin, London and in the Zealand at Ric;Ivan 1968. Her services in that country endeared her to Baha'is throughout

the land. She travelled extensively throughout the North Island and was especially conscious of the need to teach the Maori people.

Although she was re-elected in 1969 she left New Zealand in May to settle in New Caledonia. Here, and later in the Loyalty Islands, Jeannette attained the pinnacle of her services. Tireless in her devotion , selfsacrificing of her time , health and material means, and patient in her love of the indigenous people, she burned herself out. Often her husband or children would find her asleep over her typewriter and would urge her to go to bed for proper rest. Stirring herself, she would say 'I've only a few more lines to type and then I've finished,' and on she would go.

Jeannette was secretary of the National Spiritual Assembly of the South West Pacific when it moved its seat to Noumea, New Caledonia in 1971 and served in this capacity until she and her husband left to pioneer to Ouvea , Loyalty Islands. She remained on that National Assembly until she was forced by ill-

Ismail Hiwari Meymoun

ness to settle in Auckland, New Zealand in 1975. Those eighteen months spent in Ouvea were probably some of the happiest of her life; she was sustained by the memory of that period during the last three years of her life as the cancer took its toll. In March 1976 Owen was appointed to the Continental Board of Counsellors and made his base in New Zealand. Jeannette served as his secretary whilst undergoing rigorous chemotherapy. Her indomitable courage during this time became an

ISMAIL HIWARI MEYMOUN
(ISMA'IL HUY ARf MA YMUN 'UMAR)
1938-1978

Isma'fl Huvarf Maymun 'Umar was born in Nador, Morocco in 1938 and was educated in Nador and Tetuan. He accepted the Baha'i Faith in 1958 after hearing about it through a devoted pioneer, Mr. Fawzi Zanyu'l-'Abidin, 1

example to all who knew her. She never allowed the disease to overwhelm her and to the very end she served the Cause of Baha'u'llah as best she could, spending long hours praying for the friends in the Cook Islands and elsewhere whom she could no longer visit.

On her passing on 6 October 1978, the Universal House of Justice cabled the National Spiritual Assembly of New Zealand:

HEARTS GRIEVED UNTIMELY PASSING HEROIC SELFSACRIFICING MAIDSERVANT BAHAULLAH JEANNETTE BATTRICK HER UNTIRING SERVICES CAUSE BRITAIN EUROPE AND PACIFIC AREA INSPIRING EXAMPLE RISING GENERATION BAHAI PIONEERS PRAYING HOLY SHRINES PROGRESS HER RADIANT SOUL.

and in 1960 when the first Spiritual Assembly of Nador was established he was one of its members. At the time the persecution and imprisonment of Baha'is began in Nador [2] in 1962, Isma'fl was living in Casablanca. He served as liaison between the families of the Baha'i prisoners and the Administrative Committee which had been established for the protection and welfare of the Baha'i community. He travelled far and wide to render any service he could to the friends and paid visits to Baha'is who had been imprisoned in Kenitra and Meknes.

In 1966 Isma'il obtained leave of absence from his job and devoted a year to travel teaching in the countries of north-western Africa, bearing all the expenses despite his modest circumstances. Upon returning to Morocco he participated with great enthusiasm in various Baha'i activities on the local, regional and national levels. He was elected to serve on the National Spiritual Assembly for several years and was at various times a member of the Spiritual Assemblies ofTetuan, Nador, Casablanca and Ujda. In 1969 he arranged a transfer in his employment and was appointed Director of the Post Office in Tarjist thus satisfying his desire to pioneer to a goal area . His marriage in that same year to a

'See 'In Memoriam ', The Bah{/(World , vol. XVI , p. 545.
2 See The Baha'(World , vol. XIII , p. 288 .

devoted Baha'i was the first between Moroccan believers to be solemnized in full accord with the Baha'i teachings without an additional ceremony.

Salient among the distinguishing characteristics of this dear friend were his faithful - ness, his generosity and his indefatigable efforts to serve others. He cherished the companionship of the Baha'i friends and braving all dangers would travel long distances to be with them. Within and without the Baha'i commu-

Otto Hafner

nity, all who knew him will long remember this radiant and tender youth whose constant pleasure was to be of service.

Isma'fl's death occurred on 2 November 1978 in tragic and mysterious circumstances; his burnt body was found inside his automobile along the highway approximately six kilometres from Tarjist. Informed of his death, the Universal House of Justice cabled:

. . . GRIEVED NEWS PASSING ISMAIL HIWARI MEYMOUN ASSURE RELATIVES FRIENDS ARDENT PRAYERS SACRED THRESHOLD PROGRESS SOUL KINGDOM GOD.

OTTO HAFNER

1908- 1978

Otto Hafner was called to the heavenly realm on 3 November 1978 after a brief illness. All

Mr. Hafner's early childhood already bore the imprint of deep spirituality through the firm belief of his parents in the Revelation of Baha'u'llah. An event in his childhood which only few were privileged to experience- that of meeting the Master-illumined his path through life. At the age of three in Paris in 1911 and again at the age offive in Esslingen in 1913 1 he was privileged, together with his par- ents, to be in the presence of' Abdu'l-Baha on several occasions. Photographs of that time show 'Abdu'l-Baha embracing him. In Fellback, where he grew up , the hospitable home of his parents was for a long time the meeting place of the Baha'i friends for deepening in the new Revelation and for happy fellowship.

After completing his education, Mr. Hafner turned to the study of mathematics and ended

his professional career about five years ago who knew him had a sincere affection for him, after working for many years as director of a since his cheerful, sociable and loving nature large insurance company . was the basis for joyous companionship. The He served the Cause of Baha' u'llah with Universal House of Justice cabled on 7 loyal devotion. For over two decades he was a November: member of the National Spiritual Assembly of GRIEVED NEWS PASSING DEVOTED VETERAN Germany, undertaking the responsible office BELIEVER OTTO HAFNER EXTEND LOVING SYM- of treasurer. Often the volume of work con- PATHY BEREAVED FAMILY PRAYING PROGRESS 1 See 'In Memoriam', Anna Koestlin , The Bahd'f World, vol. HIS SOUL ABHA KINGDOM. xv, p. 511.

nected with this post taxed his strength, but out tomb of Mlle. Tabrfzi, the first Baha'i pioneer of love for 'Abdu'l-Baha he carried out the to Corsica. duties assigned him. He continued to serve as a During the last years of his life Clarence member of the Local Spiritual Assembly of lverson's physical condition was extremely Esslingen to the end of his life and threw him- feeble. He will be remembered as a person who self wholeheartedly into the project of rebuild- overcame physical and financial difficulties ing the Baha'i home there. We remember with over a period of ten years in order to remain at gratitude his services as a member of the his pioneer post. He also will be remembered National Finance Committee and the valuable as one who exemplified the Baha'i ideals, and assistance he rendered toward the construction as a dear friend to all. of the House of Worship in Langenhain. His last years were spent in a suburb of Esslingen; thus the place where 'Abdu'l-Baha stayed and where Mr. Hafner was privileged to be in His presence as a child became his last resting EMMA MARGARET place. TIJSSEN-HARTMANN

The German Baha'is remain bound to Otto 1888-1979 Hafner across the borders of this earthly life by ties of deep love and profound gratitude . Margaret Tijssen was born

on 15 March 1888
DR. EUGEN SCHMIDT and passed away in Stuttgart at Naw-Ruz 1979
in her ninety-first year. Margaret's father was
part of the academic life of Stuttgart where he
taught history and the history of art and under
his guidance his daughter entered a world rich
CLARENCE JOHN IVERSON in cultural
opportunities-concerts, theatre,
music and painting. She studied art herself and
1909-1979
became a drawing teacher at a school for girls.
Mr. Clarence John Iverson, a man with an In 1921 , together with
her husband who was a
unswerving desire to serve the Faith of contemporary and friend of
Dr. Adelbert
Baha'u'llah, arose at the International Oceanic
Conference held in Palermo, Sicily in August
1968, tovolunteeras a pioneer in Bastia, Corsica,
an island belonging to France. He received his
assignment from the National Spiritual
Assembly of France on 19 November 1968,
and was informed by the National Spiritual
Assembly of the Baha'is of the United States
on 21May1969 that he would be included in a
new United States quota of pioneers for
France, thereby fulfilling one of the goals of the
Nine Year Plan.
Clarence Iverson was born on 7 February
1909 in Wahoo, Nebraska. He enrolled in the
Baha'i Faith in 1930 and pioneered to El
Salvador, Central America, from 1939 to
1946. As a result of his studies he had received
a B.A. in Arts and Sciences, and earned his
living as a piano teacher while pioneering. He
spoke Spanish and French fluently.
Clarence died in the Bastia Hospital on 17
February 1979, following an automobile accident on a highway near his home in
Bastia. He
is buried in the cemetery of Bastia, close to the Emma Margaret
Tijssen-Hartmann

Miihlschlegel, she accepted the Baha'i Faith.
Mr. Tijssen passed away in 1955.
In 193 7 the family came to the Netherlands
and settled in the Hague. One of their two sons,
Walter Frank, and his wife Dora , a lso accepted
the Faith. The older Baha'is of the community

of the Netherlands and especially those from the area of the Hague maintain a memory of Margaret as a radiantly contented being.

Although her life was not free of tragedy she had the gift of a happy nature and the capacity to look upon the positive aspects of any situation. Even when confined to a nursing home toward the end of her life she expressed happiness with her lot. In her great simplicity and modesty, and with her deep faith, she felt herself united in sympathy and love with all forms of God's creation, and she expressed this through her devoted service to others. At whatever time she was needed, and in whatever capacity, Margaret would be found at the Baha'i Centre in the Hague. After visiting the J:Ia~iratu'l-Quds in 1971 the Hand of the

Georgette VanSombeek

Cause Abu'l-Qasim Faizi wrote: 'The special and loving services of this dearly loved "invisible" lady who hides herself in the kitchen are of great importance and are a source of happi- ness and inspire gratitude in everyone who has the chance to meet her. She is a treasure!'

Margaret expressed her love for flowers in very delicate drawings. One of these has been left to the Baha'i community and is preserved at the Baha'i Centre.

GEORGETTE STRAUB-VAN BLEYSWIJK SOMBEEK

1906- 1979

Georgette 'Jetty' Straub was one of the first Baha'is of the Netherlands. Her sister, Miss Rita Van Sombeek and Mrs. Jetty Straub: always existed between the girls, and it was natural that Jetty should express an interest in the Cause which her sister had embraced so wholeheartedly. However, Jetty did not immediately become a Baha'i.

In 1946 the Guardian launched the second Seven Year Plan which had as one of its purposes the secure establishment of the Faith in ten goal countries of Europe including Holland.' The sisters returned that year to the Netherlands-Rita's activities already being harnessed to the needs of the Cause- and on 2 February 194 7 the Guardian's secretary was instructed to write a letter addressed jointly to

'He was so happy to see that your sister has embraced the Faith and

arisen to serve it with
Rita Van Sombeek, had spent the years of you with so much devotion and enthusiasm ...
World War II in America and in 1946 The work in Holland is very promising, and he
embraced the Baha'i Faith. In a letter dated 5 feels sure you both, with Mr. van Ogtrop, will
March 1946 written on behalf of Shoghi soon see tangible results of your devoted
Effendi by his secretary, the Guardian wel- labours.' The offer the women had made to
comed Miss Van Sombeek 'as a co-worker' and immediately begin translating the literature of
expressed his intention to accede to her request the Faith from English into Dutch was warmly
by praying 'that your sister may also accept the
'See The Bahti'(World, vol. XVI, p. 81: Portugal, Spain,
Faith'. Jetty was visiting her sister in America Italy, Switzerland, Luxemburg, Belguim, the Netherlands,
at the time. A strong bond of affection had Denmark. Norway and Sweden. Finland added later.

commended. In his own hand the Guardian Baha'i community of the Netherlands is deeply
wrote: 'The work on which you and your dear grateful to Jetty and her sister, Rita, and that
sister have embarked is historic, meritorious, handful of friends who in those early days
and rich in possibilities. Future generations will laboured for the Faith in Europe, guided from
extol your labours and derive inspiration from Geneva by the European Teaching Committhe example you have set. I am deeply grateful tee. The name of Jetty Straub-like that of her
to you both, admire your spirit, will pray for sister-remains inseparably linked with the
your success, and am eager to receive the history of the Faith in the Netherlands. She
report of your activities. Never lose heart , be passed away in Zeist on 7 April 1979. On 16
assured, happy and grateful.' April the Universal House of Justice cabled:
In a tribute written at the time of Jetty's
passing in 1979 the National Spiritual Assem- GRIEVED NEWS PASSING JETTY STRAUB VAN-
bly acknowledged its debt of gratitude for the SOMBEEK WHOSE DEVOTED SERVICES CAUSE

earliest translations of Dutch literature including the first prayer book, The Hidden Words of Bahd'u'lltih and Bahti'u'lltih and the New Era.

'Jetty gave all her strength to this labour of love and without her this would not have been achieved,' the National Assembly stated. 'The

BAHAULLAH HAVE ENDOWED NETHERLANDS BAHAI COMMUNITY WITH IMPERISHABLE BENEFITS STOP CONVEY LOVING SYMPATHY HER SISTER MEMBERS HER FAMILY STOP PRAYING HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM.

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One of the ornamental urns which graci; the gardens surrounding the Shrine of the Bab.

PART SIX

DIRECTORY, BIBLIOGRAPHY, GLOSSARY

I

BAHA'I DIRECTORY 1976-1979
133 - 135 OF THE BAHA'I ERA

1 . THE UNIVERSAL HOUSE OF JUSTICE
Address: 10 Haparsim Street, 35 055 Haifa, Israel (P.O. Box 155, 31 001 Haifa)

2. THE HANDS OF THE CAUSE
Address : 7 Haparsim Street, 35 055 Haifa, Israel (P.O . Box 155, 31 001 Haifa)

THE HANDS OF THE CA USE RESIDING IN THE HOLY LAND

Amatu'I-Baha Rul)fyyih Khanum
'A li-Akbar Furutan
Abu' I-Qasim Faizi
Paul E. Haney

CONTINENTAL HANDS OF THE CAUSE

Shu'a'u'llah 'Ala'!
J:Iasan M. Balyuzf
Ral)matu ' llah Muhajir
Adelbert Miihlschlegel

H . Collis Featherstone Enoch Olinga
Ugo G iachery John A. Robarts
Dhikru'Ilah Khadem Wi lliam B. Sears
Jalal Khazeh 'A lf-Mul)ammad Varga

3. THE INTERNATIONAL TEACHING CENTRE
Address: 38 Allenby Road , 35 055 Haifa, Israel (P.O. Box 155, 31 001 Haifa)

4. CONTINENTAL BOARDS OF COUNSELLORS*

Africa
Central and East Africa
Northern Africa
So uthern Africa
Western Africa

The Americas
Central America
North America
South A merica
Europe

Asia
North-eastern Asia
South Central Asia
South-eastern Asia
Western Asia

A us tra las ia
Australasia

Europe

5. BAHA'I INTERNATIONAL COMMUNITY
D r. Victor de Araujo,
345 East 46th Street, Room 809,
New York, New York 10017,
U.S.A.

6. NATIONAL SPIRITUAL ASSEMBLIES
At Ric;lvan 1976 there were 117 Baha'i National Spiritual Assemblies throughout the world, and
at Ric;lvan 1979 there were 130-37 in Africa, 33 in the Americas, 31 in Asia, 10 in Australasia
and 19 in Europe. Current addresses are available from the Baha'i World Centre,
P.O. Box 155,
31 001 Haifa, Israel.

7 . BAHA'I PUBLISHING TRUSTS

ARGENTINA
E.B.I.L.A.,
Baha'i-Brasil,
Av. Santa Fe 5085 ,
1425 Buenos Aires ,
Argentina .

BRAZIL
Editora
Rua Engenheiro Gama Lobo, 267 ,
Vila Isabel,
20000 Rio de Janeiro RJ,
Brasil.

AUSTRALIA
Baha'i Publishing Trust,

FIJI ISLANDS

P.O. Box 166, Baha'i Publish ing Trust,
Mudgee, N.S.W. 2850 P.O. Box 2007,
A ustrali a. Government Buildings,
Suva,
BELGIUM Fiji Islands.
Maison d'Edi tio ns Baha'ie,
205 rue du Trone, GERMANY
1050 Brussels, Baha'i-Verlag GMBH,
Belgium. Eppsteiner Strasse 89,
D-6238 Hofheim-Langenhain,
Germany .

•Current post office addresses are available from Baha'i World Centre, P.O. Box 155, 31 001 Haifa, Israel.

INDIA NORWAY
Baha'i Publishing Trust, Baha'i Forlag,
6, Canning Road, P.O. Box 127,
Post Box 19, N-1430 As,
New Delhi, 110001 Norway.
India.
PHILIPPINES
IRAN* Baha'i Publishing Trust,
P.O. Box 4323 ,
ITALY Manila,
Casa Editrice Baha'i) Philippines.
Circonvallazione Nomentana, 484-A/l,
00162 Rome, PAKISTAN
Italy. Baha'i Publishing Trust,
P.O. Box 7420,
JAPAN Karachi 3, Pakistan.
Baha'i Publishing Trust,
P.O. Box 878, SPAIN
Osaka, Japan 530-91. Editorial Baha'i de Espana,
Paseo Dr. Moragas,
KOREA 168 , 2°, 2•,
Santa Marie de Barbara,
Baha'i Publishing Trust, Barcelona, Spain.
249-36 Huam-dong,
Yongsan-ku, SWEDEN

Seoul 140
Republic of Korea.

Baha'i-Forlaget,
Matilda Ljungstedts
viig 27,
122 35 Enskede,
Sweden.

MALAYSIA
Baha'i Publishing Trust,
32 Jalan Angsana, Setapak,
Kuala Lumpur 14-11,
Malaysia.

TAIWAN
Ta Tung Chiao
Publishing Trust,
26, Lane 18, Ta Hsieh
Road,
Tainan 700, Taiwan .

NEAR EAST*

UGANDA *

NETHERLANDS
Stichting Baha'i Literatuur,
Riouwstraat 27 ,
The Hague ,
The Netherlands.

UNITED KINGDOM
Baha'i Publishing
Trust,
2 South Street,
Oakham,
Rutland/Leics, LE15 6Hy,
England.

UNITED STATES
Baha'i Publishing Trust,
415 Linden Avenue,
Wilmette, Illinois 60091,
U.S.A.

•Address communications to Baha'i World Centre, P.O. Box 155, 31 000 Haifa, Israel

II
BAHA'I BIBLIOGRAPHY

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AlvaJ:i-i-Laylatu'l-Quds.
A~l-i-Kull u'I- Kha yr.
Az-Bagh-i-Ilahi.
Baz-A v-u-Bidih-J ami.
Bi~arat (Glad Tidings).
Chihar-Vadf (Four Valleys).
Haft-Vadf (Seven Valleys).
Halih-Halih-Ya-Bisharat.
J:Iur-i-'U jab.
LawJ:i-i-J:Iusayn.
LawJ:i-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf).
LawJ:i-i-IttiJ:iad.
LawJ:i-i-Jamal.
LawJ:i-i-Karim.
LawJ:i-i-Karmil.
LawJ:i-i-Kullu't-Ta'am.
LawJ:i-i-Malikih (Tablet to Queen V ictoria).

J:IurUfat-i-' Allin.
Ishraqat (Splendours).
Kalimat-i-Firdawsfyyih (Words of Paradise).
Kalimat-i-Maknunih (Hidden Words).
Kitab-i-'Ahd (Book of Covenant).
Kitab-i-Aqdas (Most Holy Book).
Kitab-i-Badf'.
Kitab-i-iqan (Book of Certitude).
LawJ:i-i-' Abdu'l-'Azfz-Va-Vukala.
LawJ:i-i-'Abdu'l-Vahhab .
LawJ:i-i-' Abdu'r-Razzaq.
LawJ:i-i-AJ:ibab.
LawJ:i-i-AJ:imad (Tablet of AJ:imad).
LawJ:i-i-Amvaj.
LawJ:i-i-Anta'l-Kaff.
LawJ:i-i-Aqdas.
LawJ:i-i-Ashraf.
LawJ:i-i-' Ashiq-va-Ma'shuq.
LawJ:i-i-Ayiy-i-Nur.
LawJ:i-i-Baha .
LawJ:i-i-Baqa.
LawJ:i-i-Basfta tu '1-J:Iaqfqih.
LawJ:i-i-Bismilih.
LawJ:i-i-Bulbulu'l-Firaq.
LawJ:i-i-Burhan.
LawJ:i-i-Dunya (Tablet of the World).
LawJ:i-i-Fitnih.
LawJ:i-i-Ghulamu'l-Khuld .
LawJ:i-i-J:Iabfb.
LawJ:i-i-Haft-Pursish .
LawJ:i -i-J:Iajj.
LawJ:i-i-Hawdaj.
LawJ:i-i-I;Iikmat (Tablet of Wisdom).
LawJ:i-i-Hirtfk.
LawJ:i-i-J:Iuriyyih.
LawJ:i-i-Malik-i-Rus (Tablet to the Czar of Russia).
LawJ:i-i-MallaJ:iu'l-Quds (Tablet of the Holy Mariner).
LawJ:i-i-Manikjf-$aJ:iib.
LawJ:i-i-Maq~ud.
LawJ:i-i-Maryam.
LawJ:i-i-Mawlud.
LawJ:i-i-Mubahilih.
LawJ:i-i-Napulyun (First Tablet to Napoleon III).
LawJ:i-i- Napulyun II (Second Tablet to Napoleon III).
LawJ:i-i-Na~ir.
LawJ:i-i-Nuqtih.
LawJ:i-i-Pap (Tablet to the Pope).
LawJ:i-i-Pisar-' Amm.
LawJ:i-i-Qina'.
LawJ:i-i-Quds.
LawJ:i-i-Raff'.
LawJ:i-i-Ra'fs (Tablet to Ra'fs).
LawJ:i-i-Raqsha.
LawJ:i-i- Rasul.
LawJ:i-i-RuJ:i.
LawJ:i-i-Ru'ya.
LawJ:i-i-SaJ:iab.
LawJ:i-i-Salman I.
LawJ:i-i-Salman II.
LawJ:i-i-Samsun.
LawJ:i-i-SayyaJ:i.
LawJ:i-i-Shaykh-Fanf.
LawJ:i-i-Sultan.
LawJ:i-i-TawJ:ifd.
LawJ:i-i-Tibb .
LawJ:i-i-Tuqa.

Lawl)-i-Yusuf.
Lawl)-i-Zaynu'l-Muqarrabfn.
Lawl)-i-Zfyarih .
Madfnatu'r-Ri<;la.
Madfnatu't-Tawl)fd.
Suriy-i-J:Iajj II.
Suriy-i-Haykal.
Suriy-i-J:Iif?.
Suriy-i-Hijr.
Suriy-i-'Ibad.

Mathnavf.
Munajathay-i-$fyam.
Qad - Il)taraqua'l-Mukhli~un.
Qa~fdy-i-Varqa'fyyih.
Rashl)-i-' Arna.
Ri<;lvanu'l-' Adi.
Ri<;lvanu'l-Iqrar.
$al)ffi y-i-Shat(f yyih.
$alat-i-Mayyit (Prayer for the Dead).
Saqf-Az-Ghayb-i-Baqa.
Shikkar-Shikan-Shavand.
Subl)ana-Rabbfya'l-A'la.
Subl)anaka-Ya-Hu.
Suratu'llah.
Suriy-i-Al)zan.
Suriy-i-Amfn.
Suriy-i-Amr.
Suriy-i-A'rab .
Suriy - i - A~l)ab.
Suriy-i-Asma'.
Suriy-i-Bayan.
Muq aga 'ih.
Suriy-i-Damm.
Tafsir-i-Suriy-i-Va'sh-Shams.
Suriy-i-Dhabfl).
Suriy-i-Dhibl).
Suriy-i-Dhikr.
Suriy-i-Fa<;ll.
Suriy-i-Fatl).
Suriy-i-Fu'ad.
Suriy - i-Ghu~n (Tablet of the Branch) .
Suriy-i-J:Iajj I.
Suriy-i-Ism.
Suriy-i-Ismuna'l-Mursil.
Suriy-i-Javad.
Suriy-i-Khitab.
Suriy-i-Ma ' anf.
Suriy-i-Man' .
Suriy-i-Muluk.
Suriy-i-Nida.
Suriy - i-Nu~l).
Suriy-i-Qadir.
Suriy-i-Qahfr.
Suriy-i-Qalam.
Suriy-i - Qamf~.
Suriy-i-$abr.
Suriy-i-Sultan.
Suriy-i-Vafa.
Suriy-i-Zfyarih.
Suriy-i-Zabur.
Suriy-i-Z,uhur.
Tafsir-i-Hu.
Tafsir-i-J:I urllfat-i-
Tajalliyat (Effulgences).
Tarazat (Ornaments) .
Zfyarat-Namih (The Tablet
of Visitation).
Zfyarat-N amiy-i-Awliya.
Zfyarat-Namiy-i-Babu'
l-Bab va Quddus.
Zfyarat-N amiy-i-Bayt.
Zfyarat-Namiy-i-Maryam.
Zfyarat-Namiy-i-Siyyidu'sh-Shuhada.

(Note: the works of Baha'u'llah, translated into English by Shoghi Effendi, are listed on p. 488.
under the subheading, 'Translations'.)

COMPILATIONS IN ENGLISH
Tablets of Bah<i.'u'lltih revealed after the Kittib -i-Aqdas

2. THE BAB'S BEST-KNOWN WORKS

The Arabic Bayan.
Commentary on the Surih of Kaw!b_ar.
Commentary on the Surih of Va'l - 'A~r.
Dala'il-i-Sab'ih.
Khasa'il-i-Sab'ih.
Kitab-i-Asma'.
Kitab-i-Panj -Sha'n.
Kitabu'r-Rul).

Epistles to Mul)ammad Shah and J:Iajf Mirza Aqasf.
Lawl)-i-J:I urllfa t. The Persian Bayan.

Qayyumu' l-Asma'.
Risaliy-i-' Adliyyih.
Risaliy-i-Dhahabfyyih.
Risali y-i-Fiq hiyyih.
Risaliy-i-Furu' -i-' Adliyyih.
$al)ffatu'l-J:laramayn.
$al)ffy-i-J a ' fari yyih.
$al)ffiy-i-Makhzunih.
$al)ffiy-i-Ra<;lavfyyih.
Suriy-i-Tawl)fd.
Tafsf r-i-N ubuvvat-i-Kha~~ih.
Zfyarat-i-Shah-' Abdu'l-' Ai:f m.

(Note: The Bab Himself states in one passage of the Persian Bayan that His writings comprise no less than 500,000 verses.)

COMPILATIONS IN ENGLISH

Selections from the Writings of the Bab

3. 'ABDU'L-BAHA'S BEST-KNOWN WORKS

IN PERSIAN AND ARABIC

Ad'fyyih va Munajat.
Alval)-i-Tablfghi-i-Imrika.
Alval)-i- Va~aya.
Khitabat dar Urupa va Imrfka.
Lawl)-i-Aflakiyyih.
Lawl)-i-'Ahd va Mithaq (Imrika).
Lawl)-i-'Ammih.
Lawl)-i-Ayat.
Lawl)-i-Du-Niday-i-Falal) va Najal).
Lawl)-i-Dr. Fore!.
Lawl)-i-Haft Sham'.
Lawl)-i-Hizar Baytf.
Lawl)-i-Khurasan.
Lawl)-i-Lahih.
Law:i-Mal)fil-i-Shawr.
Lawl)-i-Mul)abbat.
Lawl)-i-Tanzfh va Taqdfs.
Lawl)-i-Tarbfyat.
Madanfyyih.
Makatfb-i-' Ab du '1-Baha .
Maqaliy-i-Sayyal).
Mufava<;lat.
Sharl)-i-Fa~~-i-N igf n-i-Ism-i-A ·~am.
Sharh-i-Shuhaday-i-Yazd va I~fahan.
Sfyasfyyih.
Tadhkiratu'l-Vafa.
Tafsfr-i-Bismi 'Ila hi ' r-Ral)man i'r- Ral)f m.
Tafsfr-i-Kuntu Kanzan Makhfiyyan.
Zfyarat Namih.

IN ENGLISH

The Secret of Divine Civilization. Baha' i Publishing Trust, Wilmette Illinois, 1957. Originally published by Cope & Fenwick, London, 1919.

Tablets of the Divine Plan. Baha'i Publishing Trust, Wilmette, Illinois, 1959.

A Traveller's Narrative.

Translated into Engdon, 1910, under the title The Mysterious Forces of Civilization. Subsequently published by Baha'i Publishing Society, Chicago, 1918.

Some Answered Questions. First printed by Kegan , Paul, Trench, Trubner and Co. Ltd., London, 1908. Subsequently published by Baha'i Publishing Society, Chicago , 1918, and other Baha'i Publishing Trusts.

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Foundations of World Unity; a se lection of letters and public add resses. Baha'f Publishing Society, Chicago, 1922 a nd 1925.

Paris Talks; a compi latio n of His addresses in Paris. G. Bell and Son Ltd., London, 1923. Subsequently published by Baha'f Publishing Centre Publicaing Trust, London, 10th edition 1961; and in the United States under the title The Wisdom of 'Abdu'l-Baha; Brentano's, New York, 1924 .

The Promulgation of Universal Peace, vols. I, II; a compilation of His add resses in Canada and the United States in 1912. Baha'f Publishing Trust, Wilmette, Illinois, 1945 .

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Translated into English by Edward Granville Browne under the title A Traveller's Narrative written to illustrate The Episode of the Bab. Cambridge University Press , 1891.

Some Answered Questions. First printed by Baha'i Publishing Committee, New York, 1930.

Will and Testament. Baha'i Publishing Committee , New York, 1925 , 1935. Baha'i Publishing Trust, Wilmette, Illinois, 1944, 1968, and other Baha'i Publishing Trusts.

Memorials of the Faithful. Translated from the original Persian and annotated by Marzieh Gail. Baha'i Publishing Trust, Wilmette, Illinois, 1971.

COMPILATIONS IN ENGLISH

4. SOME COMPILATIONS FROM THE WRITINGS OF

BAHA'U ' LLAH, THE BAB AND 'ABDU'L -BAHA

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Prayers and Meditations by Baha'u'llah. Baha'i Publishing Committee, Wilmette, Illinois, 1938, 1954, and other Baha'i Publishing Trusts.

The Reality of Man . Baha'i Publishing Committee , Wi lmette, Illinois, 1931; revised, 1962.

Selections from the Writings of the Bab. World Centre Publications, 1976.

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(Note: A large number of Prayer Books compiled of prayers revealed by Baha' u'llah, the Bab and 'Abdu'l-Baha has been published by Baha'f Publishing Trusts and National Spiritual Assemblies throughout the world.)

5. SHOGHI EFFENDI'S BEST-KNOWN WORKS

The World Order of Baha'u'llah. February, 1929 .

The World Order of Baha'u'llah, Further Con - siderations. March , 1930.

The Goal of a New World Order. November, 1931.

The Golden Age of the Cause of Baha'u'llah. March, 1932 .

America and the Most Great Peace. April, 1933.

The Dispensation of Baha'u'llah . February, 1934.

The Unfo ldment of World Civilization. March, 1936.

(Note: The a bove seven essays have been published in one volume entitled The World Order of Baha'u'llah. Baha'f Publish ing Trust, Wilmette, Illinois, 1938. Revised edition, 1955; second printing, 1965.)

The Advent of Divine Justice. Baha'i Publish- ing Trust, Wilmette, Illinois, 1939.

God Passes By. Baha'i Publishing Trust, Wilmette, Illinois, 1941.

Publishing Trust, Wil-
The Promised Day is Come. Baha'i Publishing mette, Illinois, 1944.

TRANSLATIONS (see note p. 485).

The Dawn-Breakers, by Mu~ammad-i-Zarandi , Prayers and Meditations by Bah ti' u' I/ah . Baha'i
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Committee, New York , 1932 , and other 1962, and other Baha'i Publishing Trusts.
Baha'i Publishing Trusts. Tablet to the Central Organization for a Dur-
Epistle to the Son of the Wolf, by Baha'u'llah. able Peace, The Hague, by 'Abdu'l-Baha,
Baha'i Publishing Trust, Wilmette, Illinois , dated December 17, 1919. Published as a
1941, 1953, and other Baha'i Publishing leaflet by Baha'i Publishing Trust, London.
Trusts. Tablet to Dr. Fore/, by 'Abdu' l-Baha . Pub-
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1939, 1952, and other Baha'i Publishing leaflet by various Baha'i Publishing Trusts.
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New York, 1924. Baha'i Publishing Com- Prayer Books and other compilations .
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Publishing Trusts. Publishing Committee, New York, 1925,
Kittib-i-lqan, by Baha'u'llah. Baha'i Publishing 1935. Baha'i Publishing Trust, Wilmette,
Trust, Wilmette, Illinois, 1931, 1950, and Illinois, 1944, 1968, and
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SOME COMPILATIONS FROM HIS WRITINGS

Bahti'{ Administration. Baha'i Publishing Messages to Canada .

National Spiritual
Committee, Wilmette, Illinois, 1928, 1960. Assembly of the Baha'is of Canada, 1965.
Messages to America (1932-1946). Baha'i Letters from the Guardian to Australia and New
Publishing Trust, Wilmette, Illinois, 194 7. Zealand (1923-1957).
National Spiritual
Messages to the Bahti'{ World (1950-1957). Assembly of Australia, 1970.
Baha'i Publishing Trust, Wilmette, Illinois, Dawn of a New Day-Messages to India
1958. (1923-1957). Baha'i
Publishing Trust, New
Principles of Bahti'{ Administration. Baha'i Delhi, 1970.
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Guidance for Today and Tomorrow. Baha'i ing Trust, New Delhi, 1970.
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Citadel of Faith (Messages to America National Spiritual
Assembly of the Baha'isof
194 7-1957). Baha'i Publishing Trust, Wil- Alaska, 1976.
mette, Illinois , 1965. Call to the Nations. World
Centre Publications,
1977.

6. LANGUAGE AND LITERATURE

ACHIEVEMENTS OF THE FIVE YEAR PLAN

Ric;lvan 197 4- Ric;lvan 1979

PRE VI 0 US volumes of The Bahd'(World list more than 550 languages, major dialects and scripts into which the Sacred Writings and other literature of the Baha'i Faith have been translated. The promotion of such translations has been an important objective of the international teaching plans conducted by the Baha'i world community over the years, with the purpose of making available to the believers in many lands the Scriptures of their faith in their own tongues.

Information about the languages in which Baha'i literature is currently available may be obtained from the Baha'i World Centre, P.O. Box 155, 31 001 Haifa, Israel.

Listed below, by continent, are the languages and dialects into which translations of Baha'i literature were first made, and those in which literature has been added,

during the period between
Ri<;lvan 1974 and Ri<;lvan 1979. These accomplishments include translations, publications and
recordings on tape, although not all have been achieved in each of the languages listed.
The usage and spelling chosen for primary listings and indication of dialect relationships
follow, where possible, C. F. and F. M. Voegelin, Classification and Index of the World's
Languages.' It is recognized by the compilers of this list that these designations sometimes do not
reflect the name by which a particular language or dialect is best known , or the designation
preferred by its speakers. Some variant names and spellings, including variants previously
reported, appear in parentheses.
The major countries, islands or territories where the languages are spoken are shown in italics.
Where no such entry is given , the places where the language is spoken are so numerous and so
widely scattered that to list them would be unwieldy; many of these languages are found
world-wide.

A. AFRICA

Newly Translated:

1. Anyi: Baule (Baoule) dialect (Ivory Coast)
2. Asu (Pare; Kipare) (Tanzania)
3. Awing (Cameroons)
4. Bambara (Mali; Senegal; Upp er Volta)
5. Bamoun (Cameroons)
6. Bargu (Bargou; Bariba) (Benin; Togo; Nigeria)
7. Bassa (Gbasa) (Liberia)
8. te-Beembe (Kibembe) (Zafre)
9. Berba (Benin)
16. Diola: Kasa (Casa) dialect (The Gambia)
17. Ewe: Watyi (Ouatchi; Waci) dialect (B enin; Togo)
18. Frafra (Ghana)
19. Gurma (Gourma ; Gourmantche) (To - go; Upper Volta)
20. Herero (Namibia/South West Africa)
21. ~j9 (Ijaw) (Nigeria)
22. Kaba (Sara Kaba) (Central African Empire; Chad)

10. Bete (Ivory Coast)
11. Bini (Edo) (Nigeria)
12. tBulu (Boulou) (Cameroons or Gabon)
13. Busoong (Kuba; Bakuba; Bushong) (Zaire)
14. Chiripon-Lete-Anum (Cherepong; Guan) (Ghana)
15. Dan (Gio; Guere; Yacouba) (Ivory Coast; Liberia)
23. Kasem (Kasseme; Kasena; Kassena) (Ghana; Upper Volta)
24. Kefa (Kaffa; Kaffigna) (Ethiopia)
25. ra-Kpa (Bafia) (Cameroons)
26. Krio (West Africa)
27. Kusal (Kusaal) (Ghana; Upper Volta)
28 . Kwakum (Bakoum) (Cameroons)
29. Kweni (Gouro) (Ivory Coast)
30. Maka (Makaa) (Cameroons)

Foundations of Linguistics Series; Elsevier, New York and Amsterdam; 1977.

tEfforts to obtain exact identification continue.

31. Mano (Guin ea; Liberia)
32. Moba (Chana; Togo; Upper Volta)
33. Nankanse (Nankani) (Chana; Upper Volta)
34. Riff (Tarifit) (Algeria; Morocco)
35. Sara: Sara-Majingai dialect (Central African Empire; Chad)
36. Somba: Niende (Gnia nde) dialect (Benin; Togo)
37 . Songhai (Sonrai): Dendi dialect (Upper West Africa)
38. Songhai (Sonrai): Songhai dialect (Upper West Africa)
39. Tamazight (Algeria; Libya; Mali; Morocco; Nigeria)
40. Tiv (Nigeria)
41. t Tobote (Busari; Bassar) (Chana; Togo)
42 . ci-Tonga, Malawian (Kitonga; Siska) (Malawi)
43. Tupuri (Toupouri) (Cameroons; Chad)
44. Wescos (Cameroonian Pidgin) (West Africa)

Insufficient Information (Further identification is needed to determine whether the following represent new accomplishments or enrichment of existing literature) :

1. t Batua (Lutua-Bambote) (Rep orted from Zai're)
2. Mende: Kpa dialect (Sierra Leone)
3. t Yaoure (Yahore) (Reported from

Ivory Coast)

Literature Enriched:

1. Adangme (Chana)
2. Afrikaans (South Africa)
3. Akan: Asante (Ashanti) dialect (Chana)
4. Akan: Fante (Fanti) dialect (Chana)
5. Akan: Twi (Akwapem) dialect (Chana)
6. Akoli (Acholi) (Sudan; Uganda)
7. Amharic (Amarigna) (Ethiopia)
8. Bassa (Koko; Mvele) (Camero ons)
9. ici-Bemba (Wemba) (Zai're; Zambia)
10. Creole, Indian Ocean (Mauritian Creole) (Mauritius; Reunion; Seychel-les)
11. Dagbani (Dag bane) (Chana; Togo)
12. t Dinka (Sudan)
13. Diola (Jola) (Upper West Africa)
14. Diola (Jola): Fogny (J6ola F6oiii) dialect (The Cambia; Guinea; Senegal)
15 . Duala (Douala) (Cameroons)
16. Efik (Cameroons; Nigeria)
17. Ekoi; Ejagham dialect (Cameroons; Nigeria)
18. Ewe (Benin; Chana; Togo)
19. Ewe: Adjadia lect(Benin)
20. Ewe: Ge (Mina) dialect (Benin; Niger; Togo)
21. Ewe: Gu (Goun) dialect (Benin;
23. Fu! (Fula; Fulani; Peulh; Toucouleur) (West Africa)
24 . Ga (Ga) (Chana)
25. Gambai (Sara-Gambai; Ngambaye; Gombaye) (Chad)
26. olu-Ganda (Luganda) (Uganda)
27 . Gbaya (Baya) (Central African Empire; Cameroons; Congo)
28.eke-Gusii (Kisii) (Kenya)
29. Hausa (Haoussa) (West Central Africa)
30. Igbo (Ibo; Igho) (Nigeria)
31. ke-Kamba (Kikamba) (Kenya)
32. Kanuri (Chad; Niger; Nigeria)
33. Kikuyu (Kenya)
34. Kongo (Kikongo) (Angola; Cabinda; Congo; Zai're)
35. Kongo: Laadi (Lari; Balari; Kilari) dialect (Cabon; Congo)
36. Kpelle (Guinea; Liberia)
37. Logooli (Luragoli; Maragoli; Ragoli) (Kenya)
38 . Losengo: Mangala (Lingala) dialect (Zai're)
39. si-Lozi (Zambia)
40. ki-Luba-Katanga (Shaba) (Zai're)
41. Luba-Lulua (Tshiluba; Ciluba) (Zai're)
42. Luba-Lulua:

Luba-Kasai dialect
Chana; Togo) (Tshiluba of Kasai) (Zai're)
22. F6 (Fon; Dahomeen) (B enin) 43. Luhya: lu-Tiriki dialect (Kenya)
t Efforts to obtain exact identification continue.

44. ci-Lunda (Angola; Zafre; Zambia) 68. Ruanda (Kinyarwanda; Runyar-
45. ci-Lunda: Ndembo dialect (Zafre) wanda) (Rwanda)
46. Luo (Kenya; Tanzania) 69. iki-Rundi (Kirundi) (Burundi)
47 . Lwo (Uganda) 70. Sango (Central African Empire;
48. ci-Makonde (Shimakonde) (Mozambi- Chad; Congo)
que; Tanzania) 71. Sara: Sara Ngama dialect (Central
49 . Malagasy (Madagascar) African Empire; Chad)
50. Masa (Massa) (Chad; Cameroons) 72. Serer (Serere) (The Gambia; Senegal)
51. Masaba: ulu-Bukusu (Lubukusu) 73. Shilha (Algeria; Morocco)
dialect (Kenya; Uganda) 74. Shilluk (Sholuk) (Ethiopia; Sudan)
52. Mashi (Zafre; Zambia) 75. Shona (Mozambique; Zimbabwe-
53. ke-Mero (Kimeru; Meru) (Kenya) Rhodesia)
54. More (Mossi) (Ghana; Togo; Upper 76. Sidamo (Sidamigna) (Ethiopia)
Volta) 77. lu-Songe (Kisonge) (Zafre)
55. isi-Ndebele (Sindebele) (Zimbabwe- 78. Songhai: Zarma (Djerma) dialect
Rhodesia) (Niger; Nigeria)
56. Nguni: isi-Swati (SiSwati; Swazi) 79. Sotho, Southern (se-Sotho; Sesotho)
dialect (Swaziland; South Africa) (Lesotho; South Africa)
57. Nguni: isi-Xhosa (!Xhosa; Kaffir) 80. Swahili (Kiswahili) (East Central
dialect (Botswana; Transkei, South Africa)
Africa) 81. Temen (Themne, Temne) (Sierra
58. Nguni: Zulu dialect (South Africa) Leone)

59.eke-Nyakyusa: Ngonde (Konde) dialect (Malawi; Tanzania)
60. ki-Nyamwesi (Nyamwezi) (Tanzania)
61. Nyang (Kenyang) (Cameroons)
62. ci-Nyanja (Malawi; Zambia)
63. ci-Nyanja: ci-Cewa (Chichewa) dialect (Malawi; Zambia)
64 . olu-Nyole (Lunyore; Lunyole) (Kenya)
65. oru-Nyoro (Runyoro-Rutoro) (Uganda)
66 . Oromigna (Galla; Galligna) (Ethiopia; Kenya)
67. shi-Ronga (Shironga) (Mozambique; Tanzania)
South Africa)
82. Teso (Ateso) (Kenya; Uganda)
83. Tigrinya (Ethiopia)
84. ci-Tonga, Zambian (Plateau Tonga) (Zambia)
85. se-Tswana (Botswana; Zimbabwe-Rhodesia; South Africa)
86. Tumbuka (ci-Tumbuka; Timbuka) (Malawi; Tanzania; Zambia)
87. Wolof (Jolof; Oulof) (The Gambia; Mauritania; Senegal)
88. ci-Yao (Chiyao) (Malawi; Mozambique;
89. Yoruba (Benin; Nigeria)
90. olu-Ziba (olu-Haya) (Tanzania)

B. THE AMERICAS

Newly Translated:

1. Alacaluf (Chile)
2. Amuesha (Peru)
3. Campa (Peru)
4. t Catio (Colombia; Panama)
5. t Chinantec: Chinalteco de Tuxlepec (Mexico)
6. t Chinantec: Chinalteco de la Sierra (Mexico)
7. t Chiquitano (Bolivia)
10. Lokono (Arawak, Continental) (French Guiana; Guyana; Surinam)
11. t Ma cu (Maco) (Venezuela)
12 . Masco: Huachipairi (Amaracaeri) (Peru)
13. Mascoy: Lengua dialect (Paraguay)
14. Maya: Mopan dialect (Belize; Guatemala)
15. Mazatec (Mexico)

8. Conibo: Shipibo dialect (Peru)
9. Cubeo (Brazil; Colombia)
16. Mbaya-Guaicuru: Payagua (Lengua) dialect (Toba Lengua) (Paraguay,
t Efforts to obtain exact identification continue.
Bolivia, Brazil)

17. Menomini (United States)
18. Mixtec (Mexico)
19. Ojibwa (Chippewa): Mississagi dialect (Canada)
20. Paez (Colombia)
21. Piaroa (Venezuela)
22. Piro (Peru)
23. Tanaina: Kenai dialect (Alaska)
24. Tucuna (Ticuna) (Brazil; Co lombia; Peru)
25. Tupi: Guarayu dialect (Bolivia)
26 . Tzeltal (Mexico)
27. Uapichana (Wapishanna) (Brazil; Guyana)
28. Yagua (Brazil; Colombia; Peru)
29. Yupik, Central Alaskan: Yuk dialect (Alaska)
30. t Zamucoan, Northern (Ayon~, Ayoreo) (Bolivia; Paraguay)

lnsufficienl lnformalion (Further identification is needed to determine which of the following represe nt new accomplishments and which enrichment of existing literature):

1. Zapotec: Zapoteco de! Istmo (Mexico)
2. t Zapotec: Zapoteco de la Sierra (Mexico)

Lilerature Enriched:

1. Aleut (Aleutian & Pribiloff Islands; Alaska; U.S.S.R.)
2. Ashushlay (Chulupi; Tapiete) (Para-guay)
3. Aymara (Bolivia; Peru)
4. Blackfoot (Canada; Uni1ed Slates)
5. Bribri (Costa Rica; Panama)
6. Cakchiquel (Guatemala)
7. Carib (Brazil; Guyana; French
22. Koyukon (Alaska)
23. Kuchin (Kutchin; Fort Yukon; Loucheux) (Alaska; Canada)
24. Machiguenga (Peru)
25 . Mapuche (Araucanian) (Argentina; Chile)
26. Mataco (Argentina; Bolivia; Para-guay)
27. Maya

(Belize; Guatemala; Mexico)
Guiana; Surinam) 28. Miskito (Honduras;
Nicaragua)
8. Carib: Galibi (Carina; Karinja) dialect 29. Otomi
(Mexico)
(Brazil; French Guiana; Guyana; 30. Paiute, Southern:
Ute dialect (United
Surinam; Venezuela) States)
9. Carib, Island (Garifuna) (Belize; 31. Papiamento
(Aruba; Bonaire;
Guatemala; Honduras) Cura9ao)
10. Cayapa (Ecuador) 32. t Quechua
(Argentina; Bolivia; Chile;
11. Creole, Haitian (Haili) Colombia;
Ecuador; Peru)
12. Cuna (Kuna) (Colombia; San Blas 33. Quiche
(Guatemala; Mexico)
Islands, Panama) 34. Shuara (Jivaro)
(Ecuador; Peru)
13. Dakota (Sioux) (Canada; United 35. Shuara
(Jivaro): Aguaruna dialect
States) (Ecuador; Peru)
14. Epera, Northern (Chocoe; Embera) 36. Sranan
(Sranan Tongo; Surinamese;
(Colombia; Panama) Taki-Taki) (Surinam)
15. Goajiro (Guajiro) (Colombia; Ven- 37. Sumo
(Honduras; Nicaragua)
ezuela) 38. Tanana: Tan across
dialect (Alaska)
16. Guahibo (Colombia; Venezuela) 39. Tlingit
(Alaska; Canada)
17. Guaymi (Panama) 40. Toba
(Argentina)
18. Haida (Alaska; Canada) 41. Tupi:
Guarani dialect (Argentina;
19. Inuit (Inupiaq): Kobuk (Kotzebue) Brazil;
Paraguay)
dialect (Alaska) 42. Yaqui (Mexico;
Uniled States)
20. Jicaque (Xicaque) (Honduras) 43. Yaruro
(Venezuela)
21. Kekchi (Ketchi) (Belize; Guatemala) 44. Yukpa
(Colombia; Venezuela)
t Efforts to obtain exact identification continue.

c. ASIA
Newly Translated:

1. Azerbaijani (Adhirbayjani; Azeri) (iran; Soviet Adhirbayjan)
2. Bisaya (Sarawak; Borneo; Brunei)
3. t Dangi (India)
4. Dayak, Land (Bidayuh): Jagoi (Biratak) dialect (Borneo; Sarawak)
5. Japanese,Katakanascript(newscript)
6. Kazakh: Cyrillic script (Kazakh S.S. R.; China)
7. Kazakh: Latin script (Kazakh S.S. R.; China)
8. Maldivian (Divehi Bas) : Divehi script (Maldives; Minicoy Island)
9. Maldivian (Divehi Bas): Latin script (Maldives; Minicoy Island)
10. Melanau: Oya/Dalat dialect (Sarawak)
11 . Pala wan on (Philippine Islands)
12 . Rajasthani: Gujuri (Gujari) dialect (India; Pakistan)
13. Sanskrit

Insufficient Information (Further identification is needed to determine whether the following represent new accomplishments or enrichment of existing literature):

1. t Agta (Philippine Islands)
2. Murut, Sarawak (Malaysia, Indonesia)
3. 'Dialect of the Montagnards' (Viet-nam)

Literature Enriched:

1. Arabic (Afghanistan; iran; 'Iraq; Syria; Turkey)
2. Armenian
3. Balochi (Baluchi) (Afghanistan; Arabian Peninsula; India; iran; Pakistan; Turkmen S.S.R.)
4. Bengali (Bangladesh; India)
5. Bengali: Assamese dialect (Northeastern India)
6. Bengali: Tripuri (Kok-Borok) dialect (India)
23 . Kurdish (Armenian S.S.R.; Iran; 'Iraq; Syria; Turkey)
24. Lao (Laotian) (Laos; Thailand)
25. Malayalam (India, including Laccadive Islands)
26. Marathi (India)
27. Melanau: Mukah dialect (Sarawak)
28. Nepali (Nepalese) (Nepa l)
29. Oriya (Orija) (India)
30. Oriya: Halbi (Halabi) dialect (India)

7. Biko! (Bicol) (Philippine Islands)
8. Burmese (Burma; Bangladesh)
9. Chinese
10. Dayak, Land (Bidayuh): Bukar Sadong (Tebakang) dialect (Borneo; Sarawak)
11. Dayak, Sea (!ban) (Borneo; Sarawak)
12. Gondi (India)
13. Gujarati (India)
14. Hanun6o (Philippine Islands)
15. Hindi (India; Africa; Fiji Islands; Guianas; Surinam)
16. Ilocano (Philippine Islands)
17. Ilonggo (Hiligaynon) (Philippine Islands)
18. Japanese
19. Kannada (Kanarese) (India)
20. Kashmiri (India; Pakistan)
21. Khmer (Cambodian) (Kampuchea; Thailand)
22. Korean (Korea; China; Japan)
31. Pangasinan (Philippine Islands)
32. Panjabi (Punjabi) (India; Pakistan)
33 . Persian (Farsi)
34. Sebuano (Cebuano) (Philippine Islands)
35. Sindhi (India; Pakistan)
36. Sinhalese (Sri Lanka)
37. Tagalog (Filipino) (Philippine Islands)
38. Tamil
39. Telugu (India)
40. Thai (Thailand)
41. Tibetan, Central (Bh6!iii): Lhasa (Dbus) dialect (India , Tibet)
42. Turkish
43. Turkmen (Turkoman) (Turkmen S.S.R.; iran; Afghanistan)
44 . Urdu (India; Pakistan)
45. Vietnamese (Vietnam; Kampuchea; Laos; Thailand)
46. Waray (Waraywaray; Samar-Leyte; Samarefio) (Philippine Islands)

t Efforts to obtain exact identification continue.

o. AUSTRALASIA AND THE PACIFIC ISLANDS

Newly Translated:

1. Akei (Navaka) (New Heb rides)
7. Me le: Fila dialect (Fila & Efate Islands,

2. Carolinean (Caroline Islands; Sa ipan) New H eb rides)
3. 'Fiji Hindi ' (Fiji Islands)
4. Gao (Solomon Islands)
5. Kara (Papua New Guinea)
6. t Kombe (Papua New Guinea)
8. Rennellese: Bell ona dialect (Solomon Islands)
9. Tanna: Le nake l dialect (New Heb- rides)

Literature Enriched:

1. Areare (Solomon Islands)
2. Baining (New Britain Island, Papua New Guinea)
3. Bogutu (Solomon Islands)
4. Chamorro (Guam and oth er Mariana Islands)
5. Easte r Isla nd (Pascuense) (Easter Island)
6. Efate (Efatese) (New Heb rides)
7. Efate: Erakor dialect (New Hebrides)
8. Fijian (Fiji Islands)
9. Gilbertese (Kiribati; Nauru; Ocean Island)
10. Hawaiian (Hawaiian Islands)
11. Kosraean (Kusaiea n) (Carolin e Islands)
12. Kwara?ae (Solomon Islands)
13. Langalanga (Solomon Islands)
14. Lau (Solomon Islands)
15. Lifu (Lifouan) (Loyalty Islands)
16. Maori, Coo k Islands (Rarotongan)
21. Palauan (Pa lau) (Caroline Islands; Guam)
22. Pidgin , Fijia n (Fiji Islands)
23. Pidgin, New Hebrides (Bislama) (New Hebrides)
24. Pidgin , Pap uan (Neo-Me lanesia n) (Papua New Guinea, including Admir- alty Islands)
25. Pidgin , Solomon Islands (So lomon Islands)
26. Ponapean (Eastern Caro lin e Islands)
27 . Roviana (Solomon Islands)
28 . Samoan (Samoa; New Zealand; United States)
29. Tahitian (So ciety Islands; Tuamotu A rchipelago; Marquesas Islands; Gambier & Austral Islands)
30. To nga n (Tonga Islands; Uvea (Wa llis) Island, Loyalty Islands)
31. Trukese (Caroline Islands)
32 . T uva luan (Ellicean) (Tuvalu; Nauru;

(Cook Islands) Toke lau Islands;
New Zealand;
17. Maori, New Zealand (New Zealand) Hawaiian
Islands; Swain 's Islan d,
18. Marshallese (Marshall Islands) Samoa)
19. Motu, Hiri (Papua New Guinea) 33 . Ya pese
(Caroline Islands)
20. Nengo ne (Mareen) (Loyalty Islands)

E. EUROPE

Newly Translated:

1. Breton (Northwestern France) 4. Latin
2. Italian: Logodurese dialect (Sardinia) 5. Romany: Sin
to dialect (Northern Italy)
3. Ladin (Italian & Swiss Tyrol)

t Efforts to obtain exact identification continue.

Literature Enriched:
1. Albanian (Albania; Bulgaria; !1aly; 19. Greek , Modern
(Greece; Cyprus;
Greece; Unired States; Turkey; Yugo- Egypt; Italy; Balkans;
Western Europe;
slavia) Africa; North & South
America;
2. Arabic: Maltese dialect (Maira) Australia; Turkey)
3. Basque (France, Spain, North 20. Hungarian
America) 21. Icelandic (Iceland,
United States)
4. Bielorussian (White Russian) 22. Italian
(Bielorussian S.S.R.; Poland; 23. Lettish (Latvian)
(Latvia)
Lithuania) 24. Lithuanian
5. Bulgarian (Bulgaria; Greece; 25. Norwegian:
Riksmal (Bokmal)
Rumania; U.S .S .R.; Yugoslavia) (Norway, Unired States)
6. Croatian (Serbocroatian, Latin script) 26. Polish (Poland;
Czechoslovakia;
(Yugoslavia; Austria; Czechoslovakia; Canada; Germany; Rumania;
United
Hungary; Italy; Rumania) Srares; U.S.S. R.)
7. Czech (Czechoslovakia; Poland; 27. Portuguese
United States) 28. Romansch: Sursilvan
dialect (Switzer-
8. Danish (Denmark; Germany; United la nd)
States) 29. Rumanian (Rumania;
Albania; Bal-

9. Dutch kans; Canada; United States; U.S.S. R.)
10. English 30. Russian
11 . Estonian 31. Serbian (Serbocroatian, Cyrillic script)
12. Farnese (Faroe Islands) (Yugoslavia; Austria; Czechoslovakia;
13. Finnish (Finland; Estonia; Sweden; Hungary; Italy; Rumania)
Unired States, U.S.S.R.) 32. Slovak (Czechoslovakia; Hungary;
14. French Yugoslavia)
15. Frisian (Frisian Islands; Germany; The 33. Slovene (Yugoslavia; Austria; Italy;
Netherlands) Hungary; United States)
16. Gaelic, Irish (Erse; Irish) (Ireland; 34. Spanish (Spain; Africa; Caribbean;
Unired Kingdom) Central America; Philippine Islands;
17. German South America; United States)
18 . German: Luxembourgian dialect 35. Swedish (Sweden; Canada; Estonia;
(Luxembourg) Finland; United States)

F. INVENTED LANGUAGES

1. Espe ranto

G. TOTAL BY CONTINENTS

	Needing Newly Translated	Further I demifica tio n	Literature Enriched
Africa	44	3	90
The Americas	30	2	44
Asia	13	3	46
Australasia and the Pacific Islands	9		33
Europe	5		35
Invented langu ages			
	101	8	249

7. THE SHORT OBLIGATORY PRAYER
IN 391 LANGUAGES, DIALECTS OR SCRIPTS

I bear witness, 0 my God, that Thou hast created me
to know Thee and to worship Thee. I testify, at this moment, to my

powerlessness and to Thy might, to my
poverty and to Thy wealth.
There is none other God but Thee, the Help in Peril,
th e Self-Subsisting.

Short Daily Obligatory Prayer in Arabic and English.

ABOVE is the original Arabic and its translation into English of one of the prayers
revealed by Baha'u'llah 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 389 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.
The usage and spelling chosen for primary listings, and indication of dialect
relationships, follow , where possible, C. F. and F. M. Voegelin, Classification and Index of the
World's Languages. It is recognized by the compilers of this list that these designations,
therefore, sometimes do not reflect the name by which a particular language or dialect is
best known, or the designation preferred by those who speak it. Some variant names a nd
spellings, including variants previously reported , appear in parentheses.
Exceptions to Voegelin & Voegelin's usage have been made in a few cases: where the
name of a language has been officially changed in the country in which it is spoken;
where Voegelin & Voegelin 's primary listing is known to be considered pejorative by
speakers of the language or dialect; and in a few other instances. Also, certain of the
European dialects of Scandinavian and Netherlandic-German have been listed as
separate languages, on the basis of their long separate histories as literary languages.

Where ide ntification in term s of this standard refe rence has not yet bee n comple ted, the
nome ncl ature reported to the World Ce ntre by the Nationa l Spiritual Asse mbly
responsible fo r the accomplishment has been used, and such translatio ns are

indicated
by a dagger. An aste risk denotes an improved translation made ava il ab le for this volume
in a language which has appeared in earlier vo lumes.
The major countries, islands or territories where the la nguages are spoken are shown
in italics; wh ere no such entry is given, the places where the language is spoke n are so
numerous and so widely sca ttered that to list them would be unwield y: ma ny of these
la nguages are found worldwide.
Totals for each continent are: Africa, 129; th e Americas , 89; Asia, 90; Australasia
and th e Pacific Islands, 31; E urope, 49; Invented languages, 2; Braille, 1. The total
number of translations and transliterations is 391 .

A. AFRICA

* Denotes revised translatio ns. t Effo rts to obtain exact id entification continue.

ADANGME (G hana)

Oo TsaatsE Mawu i ye:> he odase kaa 0 b:> mi h:> ka Wo ho, :>haw
konE ma le Mo nE ma ja Mo. Pi:> hu i ngE he odase yee kaa i be he wami ko; Moji he wamitsE,
ohi afo ji mi se Mo LEE niatsE ji Mo NgE Ose :> Mawu ko be hu . Moji wa yemi kE buab ngE haomi mi nE haa w:> wami.

AFRIKAAN S* (South Africa)

E k getuig, 0 my God, dat U my geskape het om U te ken en U te aanbid. Ek betuig op hierdie oomblik my magteloosheid en U mag, my armoede e n U rykdom.

Daar is gee n ander God buite n U nie, die Hulp in Gevaar, die Self-Bestaande.

Otumfo:>, medi hia buroburo na WoyE :>defo:>.
Onyame fofor:> biara nni mu Boafo:>, Wo na wote Wo hone W'ase.
0 , m'Ewurad ze, mid zi munhu Wo na monsom Wo.

AKAN: Fante dialect (Ghana)

Otumfo, mid zi hi a neminemi na :)wo EyE :>dzefo.
Ewuradze, obiara nnyi h:> kii wo ho, :>haw
mu :) boafo, :)wo a :Jwoara Etse W'ase.

AKAN: Twi (Akwapem) di alect (Ghana)

0 me Nyankop:>n, Midi Ada nse SE Wo na Woab:> me SE min hu Wo na dase dE :>wo ab:> me dE
Midzi dase sesei dE mennyi a ho:>dzen biara na :)wodze EyE

mensom Wo. Midi
adanse w:>saa d:>n yi mu SE me de memfra na wo
AKAN : Asante (Ashanti) di alect (Ghana) na Wow:> tumi, meyE ohiani
na Wo na Wo yE
0 me Nyame, medi adanseE SE Woab:J me SE :)defo.
menhu Wo na mensom Wo. Medi adanseE seesei 0 Nyame bi nni baabi SE
Wo nkutoo Kore
SE menni aho:>den biara na Wo deE WoyE Ahohia mu Boafo ne Onyame
a:)nnan obi.

AMHARIC (AMARIGNA : AMARINYA) (Ethiopia)
1'9°1\h. tr.et hi·,./ "/P,m-:t>'i' "(l"l.F.-f.\U?" 11/.l'..· 1,/J.'.
l.mch~ 1,ou(lnt-t\o· trH· ;1c or~:nC'l·)· 1111.u':)·· ·1. 11. f~»
~ti"'IH·'i f'}·,.1 ~.~f.\~;I. ! n1 9°llh./~·)·'i' f1·,.1 '/11:1·9"~·}
1'G:J"l"1"V- o tn-1· 'lJ.'.•"J 1.11. t:~·)· hr·hnar'i 0·111 1,.(luyn
h9°..,. 'i Gll>- '\9° l\h Oil.,..,,
c t\.I '\9" I h f" 9° I
A WING (Cameroon Republic) nfomeh, nsi pe h mbeh tsu
yi mbe chiki nfoh .
Nsi yi tsih langna yo h koh tchipo le tsoyoh
Mbi Nsi-me h pah-aneh tsunkene me nge h
mbo-oh kwal e meh mbo nge h, mbo-oh wa
ngo nke-yeh.
me-meh .
Nji yanengeh mangleh nwu te meteneh, Nsih
peh nchi ne metiem eh chemeh, mangleh

BAMBARA (Mali, Senegal, Upper Volta) BERBA (Benin)
Mbi shereya , E Alla, ka don ko e de ye nda N'fare natwag::im
alahf:n tiyorriptu adwose
ko nki'don, ki'batu. N'tikera'ka ka'don ko se te b::inaars mma mantE
m'mafaa. Swamswam n'nye
ne ye, setiki de ye eye, fen nte ne fe , fen tiki de n'yal)::isi nem pwat::im
n' nwam a big::i. Tuwo kpa
ye eye. be katawe, a we bega w a
pwase hirbe a nwan
A ll a were shi'te fo eke len , E m in be se ka hira ntinwe hira n 'fusu u
hiim.
mogo demen ka bo geleyala, E min ma da fen BULU t (BOULOU)
(submi11ed from
re. Cameroon Republic)
Me ne nga a Zambe worn, na Onga te ma na
yeme Wo a kan fe Wo. Ma mem eyon ji na ,
BAMOUN (Cameroon Republic)
Ngul jam eno momo ve enjoe nje ene, name ne
0 nyinyia me na kuot nta mi U ka puoma mi azoe ve Wo One Kum; Zambe
mfe anji bo ve

njiU mbe kuepehU . Nj i na mi Upua' Fossku Wo etam, Ny6 a vo l6
eyon ya njuk , Ny6 a vee
mbe fueke't, mbua mbure u pe Fon yamyum. be emien .
Mo ' Nyinyi ndi' a Ii na vou , U pua nga yi
BUSOONG(KUBA, BAKUBA , BUSHONG)
ngamii tu ngue ', U pira' Nkake.
(Zaire)
NANAYEPE NTSHIAMIEME , WAMPUAN-
BASSA (GBASA) (Liberia) GIDI AD!OYO DIA YEPE A
DIA TSH!NI.
NANAYEPE A !TENIKUYI, BUOLO BUEME,
1V1 Nr-1 zase o N,- Gedep5~ ka bi BUKUOKOYO BUAWA, NTANA
MUEME , A
mml m bi rh ke In dyl dyvto :; ke bi rh BUDIYI BUAWA . KUA
NTSHIAMA YEKE A
MUNA WENE , ANAMANA BAMUENGU,
ke m bie 0... M Zaa /1\IS'xn ho kaim ofe OLOKATUONO WENE MIETE.
N/ kfe[riyt hwi hui.. :::; ke de /YI kpe
CHIRIPON-LETE-ANUM (CHEREPONG ,
b ede hede l't7Llc. d.b N,·ga dye dye mu GUAN) (Chana)
J ke de N; bJ ba lril.{[G8dep:5) k.ako
0 1 Me Onyankop::m ; megyi adanse SE Wo ::ib::i
do se ni .:i se rn
doon m!J rn Ja Ny::;)n me SE me bEbE hu Wo ne me si Wo. Megyi
9bo kpa Np de de Seen mUE.. , ke Jn adanse kaake m::i SE me
mmi; a yule akoa ne wole
sea_gbo kpa Nyj m!J kE, , Wo de ayule mm::iodahwE.
Megyi ehia buburo
ne wolei; Wo de sika mm::iodahwE.
Onyankop::m akoa bi;ti; ka Wo so. Wo ne Wo
BATUA (LUTUA-BAMBOTE) t (submitted hu rne mm::ib::i borne
amanehunu tE. Wo ne Wo
from Zai're) EfE yi Wo yo so .
MAKUY IMBANGA WOBE NTSHAMBE WAMI CIOKWE (CHOKWE) (Ango
la, Zaire)
WANGUANGILA BUA MEME KUKUYIBA
MA KUKUNEMEKELA MIYIBANGA DIOM- Yami nguli chela che,
0 Yihova , Zambi
BANTSHL BUNTALADI BUAMI NGOLO- yami wangutangile mumu
ngukuningike ni
SHABE, MUTANDA WAMI KUD!Yl BUABE. ngukuhalise. Ngunatawiza
ha sh imb u line,
KAKU TSHAMBE WIKA YELELE MULIOBE kulela cha mini tachije,
ushwale wami ni upichi
MUKUIDIDI WAMBANA MUENGU UL! we. Kushi Zambi
mukwongwe yene, Yoze wa
OBENKE. kupulula atu mu lamba

lia ufwe, ni Yoze uli ni
mwono wa mutolo mu li iye mwene.

ici- BEMBA (WEMBA) (Zaire, Zambia) CREOLE, INDIAN OCEAN (Mauritius
Island, Reunion, Seychelles)
Ndes ininkisha, Mwe Lesa wandi, ukuti
Nimwe Mwa ne nge le uku Mw ishaba ku Mo temoigne, Bon Die, qui to fine cree moi
Mpuepa. Nde su mina , pa kashita aka , pour conne toi et adore
toi. Mo confesse mainku lu bulwa amaka yand i nakubukulu Bwenu , tenant mo impuissance d ivan to puissance et
kubupabi bwandi naku bukankala Bwenu. mo pauvrete divan to richesse.
Takuli Lesa urn bi kanofye Im we, Kafwa mu Na pena ene lote Bon Die qui toi, celui qui
Buchush i, Mwe Baikalila Mweka . aide dans danger et existe par Ii meme.

DAGBANI (DAGBANE) (Chana , Togo) Kpeh Obasi ettat chang breh Weh , nyoh
anyangane Kpekpe nah Nfoneh arr ingeh Bejih
Nti , ti Duma Nawuni yeda , kaman nyini n Ebeh.
Nam ma, ni n mi Nawuni , ka dzemdi nuni Na titam la na. N ti yeda punpno , kaman Naa n
kani n pahi nuni Na ti tam lana; nun tiri nira EMBUNt (submitted from Zai're)
fara ni buni.
Mwenzem, me lengyuy: Nze oweng me
Sheli ka m n kani n pahi la nuni Nawuni Nati ongir eyu , ongir eboyi , Lale owu kapah , me ngy tam lana; nuni yihiri mira fukunsi ni , kao nam eyu obets onze, ngol anze , ompur ome, obwel saxinrla o ko .
onze.
Nze mur kabe fan , kadze Nzem asa ne Nze ,
DIOLA (JOLA) (Upp er West Africa)
Nze okolume bar engots , Nze oye kabewang.
Fetan fet , aw Atty Jamet, mate a w tepan min emanji de pop ne kobe. Ka bajati oum sembe
ku fetanfet nyemi mo may, de samba ye yourley EWE * (B enin, Chana, Togo)
yamakaye, kabajatiyoum waff de fu bajafoley Meqi qase, 0 nye Mawu , be Ew::im be man ya
famakafu. Wo eye masub::i wo. Meqi qase le yeyiyi sia me le
Bajut Atty Jamet ake a wujumi aw , aranbay nye IJuseman::>IJU kple Wo

giinyenye l)Uti, le nye
nawu de bu gall aw akum fange. hla kple wo kesin::inuwo
l)Uti.
Mawua qeke megali wu Woo, Kpeqel) ut::i le
DIOLA (JOLA): Fogny (J6ola F6oni) dialect Xaxame. Amesi le agbe le
edokui si .
(The Cambia, Guinea, Senegal)
Fiitanfiit, Jamit I Mati aw u tuukaam man i EWE: Ge (Mina) dialect (Benin,
Togo)
manji , ni saafi. Tan emmi iIJje let waaf, aw u
IJOOlenum wanoosan , ni maIJmaIJ mati fnje Mougni dasse, o gne Mawu,
odom be madjessigne eye massomonye. Mougnan Ouelebe
asukateen, aw u kaanum erfmbaa n.
Bajut e mit yaakeen leejaa taw, apakenem di kea ape housin mado. Coudo apo
hounsin
katakasak, aw awbom di fuk6i. dodo ape aya coudo opo
tchikpokpo .
Nouctekpe mougbade ouwo, ame ke hona na
DUALA (DOUALA) (Cameroon Republic) ameo be afocoume amekele
edokesia.

Ne mboil , a loba lam na o weki mba o bia oa
na o sesa oa. Na dub~ tatan bgb9 lam ngiilang9, EWE: Watyi (Ouatchi , Waci)
dialect (Benin,
tue lam mbwan mgng9. Togo)
Loba dip~p~ di titi buka t~ oa m~n~ mg
Me <{u qase, o Mawuyen, be ye <{6wun ne ma
mongwanedi o ndutu nu nye na mgm~n~.
jesiye eye ne ma sum::iye. Le gayame a, me yan
EFIK: lbibio dialect (Nigeria) wunsenmaqoyen ku wunsenqoqoo,
ayayen ku
q::ikuo. Mawu <tokpo me gba lei t6vo neo,
Ami medi ntiense O! Abasi mi, nte ke Afo kpe<{eamewuntit::i le Xaxame,
Ame ke su eqokoi
okobot mi, man ndiono Fi , nyun nkpono Fi. ji a.
Ami metin iko ntiense kemi ndiwut unana
odudu mi, ye odudu Fo , nyun nwut nko ubuene
mi ye inyene Fo. FO (FON, DAHOMEEN) (Benin)
Abasi efen iduhe ke ebede Fi , Andinyana Ijeri ng Mahu che, dg yewe
dami do gbeme
kini nanenyin , Akama idem ikpon. b9 wa tu.
Mahu che unt dote nou houe do houi we se
EKOI: Ejagham dialect (Cameroon Republic,
mi do be me bo ni na do tun houe bo na non sin
Nigeria)
houe. Unt do gbe gni nou troue we do hon
Njime ntiese Atta Obasi, bre Weh otureme lonhon Ion che so nou de a gna

che kpo do
se nding Wah na nyube Wah. dokou mi ton kpo.
Meh nwoh otti kah njgime nyih, kah ogong Nou de bou so de bo hou houegna houi me
ohome na kah ikonm Effah, kah okpagk de e non houin !in gbe gan bo ka non sous sous
ohome nah kah effonome Obah. hoye nou me houin de sous non.

FUL (FULA, FULANI, FULFULDE, PEUL, TOUCOULEUR) (West Africa)

Mohal berde di labbinta ha dir berde an Allah an, a kesuna kala ku mi wadata dir herde an, Mi to kinii gaa ko'm in wala wadowo bo sai an mo hisintammi . Der berde ma di labbinde a usatan ko dume ha berde am, ya an mo yidiyam hedi labbinde mangol ma, a holliyam gidol ma, de ni an on timitorde ku'a yidi. Defte warol ma di von- natako waddi beldum ha dir berde an, an mo timminta be bo yokkowo do yukkol.

Mi ne sadako, i So ko' m, Me dee am ha' m me ding-Me in me gasi Me. ngai ko-Me, tal aka ko'm in pkamo ko-Me.
Ma So bona, Kaa ne Me, Wan ne gbak mo , sai fio, Wan ne duk ne te-A ne te-A.

GOUNt (Benin)

Yin we yi kpajjle, oklu non ton, de da na dg yon in bg na dg sin . Yin wle tg wenin nou do ma do gan tche kpg houhlon tg we kpg wa mon non gni gni tche pg ado koun tg we kpg.

FUL: Torado dialect (Senegal)

Ye do kpg non we gni ji we ye we, ye me non
Mi sedi, Ala , a'tagi lang mi andu mi julane. de me son ahou fiessa me , ye de kg gni nou da
Mijabi heh wasude dole ang de heh mounti- nare ma, heh wasude am heh kebal ma ang. hg na de we.
Wode Ala godo sina mada, walo wo fowu darani do hore mung. (O'do julde foti halade nyarol ma wo nyarolma.)

GURMA (GOURMA, GOURMANTCHE)

(Togolese translation)

N'tie Seeda O ntienou, kaata gume, Ke min banda Ke ya dona- m'band molane m' bame yen ayabam, N'tan larem yen aya piam. Furn bare n' ba yaka tien Kiye Kebe guna tipo ti tuo

GA: Accra dialect (Ghana, Togo)

GBA YA (BA YA) (Central African Empire, Cameroon Republic, Congo)

Miiye odase, Oo mi-Ny:>IJm:>, akE Ob:i mini
mbire. Wan ye bin loucoul.
male Boni madza 0. Mi ye::> he odase IJmEh:tswaa
DEE. Miiye migb:idz:im:i IE kE OhewalE IE, mihia
kE Oninam:i IE he odase. GURMA (GOURMA,
GOURMANTCHE)
Ny:iIJm:i kroko ko bE OsEE Dza Bo. Buab YE (Upper Volta translation)
fim:i beiaIJ kE m:i ni YE ha Le-dirntsE ehe. n tie siedi, oo n
tienu, k'a tagin ni ke min
band' a, gi go ya jand'a
n tuo moala moala ne ke n bani ke n tadi gaa
GAMBA! (NGAMBAI, NGAMBA YE) pia paalu, gi go tuo ken
bani k'a pia upaalu , gi
(Chad) go tuo ke n luo, k'a pia
Tien to gii ye kaa tie fin bebe yua n fa bidi gi
Ei Allah !em, mam'too jee naige taree, I ya ram
nyandi fala ciamun ni.
kam geri !em mba kam mosso kul noin'g !em.
yua n fidii ye o yuli po.
Mayan missi noin'g basine , ma m'to nje rem
I too je singa mon'g, ma m'to nje ndoo I too nje
ne kinga. HAUSA (Nigerian
dialect)t (Chad, Niger,
Allah I ya ge kari ba, I ya too je la ge doje log Nigeria)
toobel g I ya too deou doroi. Na shaida, Ya Allah na
cewa ka halicce ne
domin in yi maka sujada. Ina furci a wannan
lokacin cewa ni mara iko ne ta wajen ikon ka
olu-GANDA (LUGANDA) (Uganda) domin patara ta ta wurin
yalwarka. Babu wani
Allah sai kai domin ka yi taimako cikin wahala.
Nina obujjulizi, Ai Katonda wange, nti wan- Kai da kake mai riko .
tonda okukumanya n'okukusinza. Nkakkasa
mu kiseera kino obutesobola bwange,
HERERO (Namibia/South West Africa)
n'olwobuyinza bwo, mu bwaavu bwange, ne
mu bugagga bwo. Ami meri hatoi Jehova
kutja ove uendji
Tewali Katonda mulala okugyako, Ggwe, utira odu kutjiua noku ku
kumbira . Ami
Omuyambi mu kabi, Eyemalirira. moruveze nekui meyeta
okuhinomasa kuandje

momasa uoye, ousyona uandje momautumbe KASEM (KASSEME,
KASENA, KASSENA)
uoy e . (Ghana. Upper
Volta)

Kapena Mukuru ua rue pendje naove omu- A yi kashetu, o
a ko WE, ni mu mu yi teru, mun
vatere uo momauzeu nomurikuramene. kia a m u, si a
ta she mu.
Lele kun t u a ye a bw;:m;i, mu yi dan mama tu
.>.. - a n yi yi ni g;i tu,
mi yi !JOO m a ma tu .
HOA t (Botswana)
WE di don da ter;i, ku na da mu, WE din di joIJ
Mace. \1111 st 1lGa111a he . ·o c·eo ·a ma tim , WE dim di
kati wur;i tim.
n [ne ma ct ·a ·u ken [ne st ce\5-su ·u. Ma
e-KELE (LOKELE) (Zaire)
qhalce. k'1 [he'e ha kl. kl \1111 s~ kt- [go'oa kl
' ii u-s t ke ·r1 sl kt-11'6 . kl 'i1m st ki-[go'oa kl 0 Mungu wami,
isornE mbo okelimi eoka
iluweke la iinelek' AE . Iswimela nda eye mbileye
Il ka ·a qa ke ·nsi kt-jua
bowandu wami la bofoka w'AE; iuw'ami la
Ya [gci'oa llGama Oktii ha yi1 n [hM ka
lifoka liaE.
b ·o. Ki- [nui ox·oe. wA. ki 1·E.e. AngoEnE M
un gu wasi sakoloko AE, oyo
a tosungaka nda mbile ya tale, oyo ayali laya
la ya.
HUA (!XO)t (B otswana)
NI e Ku-:J:e , ma ll'ha ka gllkqon [i te: Inga r.idi KIKUYU (GIKUYU)
(Kenya)
Inga i- lga. lyta ll' ha cen kona ll'a : te: Inga ih ll' ha Ndi muira Ngai
ati niwanyumbire niguo
ka kona Ii te: Inga , !J1 ll' ha cen la t'hani lui te: ngumenye na
ngugocage wee Mwathani Ngai.
Inga ih ll' ha ka la t'hani ll'ali te: Inga. Ninjui
kahinda-ini gaka ni wa unini wakwa hari
Ku-:J:e te'e r.i ll'a ka le !'an ti, ah'a: kar.i lgHbi Wee na uthini wakwa
ni undu wa utonga waku.
uhi: , ah'a: !ngoa ka tam . Gutiri Ngai
ungi thengi a Niwe hari uteithio
waku mathin a-ini na Uhoti Waku.
IGBO (IBO , IGHO) (Nigeria) KIMPIN (KIPINDI)
t (Zai're)
A bum onye aka-ebe, 0 Chinekem na Kierek, a Nzem a
mi, Nze le mandoen umuin
ikerem kam mara Gi n'etokwa Gi. E kwuputawo mukukuyebanga ti
mukukufukiminanga . Tan
kwe m, n' oge dj ugbua, adjghj ike m ma Gj a lia, ekis bumol
ba mi ti bungol ba Nze, busui

Onwe Gj dj ike; A dim ogbeye ma Gi Onwe G j ba mi ti bunvam
ba Nze. Kukitene, lo kufuyini
bara uba Odighi C hine ke QZQ ma ewezuga Gi. ti Nzem a mben ,
kaka Nze mbwes Nzem , u
Onye iye aka na mgbe nmek pa a ru, Onye Nwe useresa band mu
bigonz, u uzing a mumpil e
Onwe ya. nzien mbwes.

KONGO (KIKONGO) : ki-Tuba (Kituba)
KABA (SARA KABA) (Central African
dialect (Angola, Congo Republic, Zai're)
Empire, Chad)
Ngienina mbangi, o Nzambi ame, vo wan-
Alama! Ma mi-gi ta kundoy ma, ta ki gi m- a i,
vanga mu kuzaya ye mu kufukamena . Yisunta koso ma kur kajama nui. Ta yo ton ,
m-ob
gamena mu ntangu yayi kiwayi kiame ye kim -
han ma ma te togon nge, bi I a te togon bo, ma
fumu kiaku, ki sukami kiame ye kimvuama
mate ndon , bi I ate na n ndeyn.
kiaku.
Ala nge kumboi ndete . Iba i nge kajade, Iba
Ngeye mosi kaka i Nzambi, Ngeye
i nge ngom roi te njoi.
wusadisanga muna sumbula, Ngeye wuzinganga mun a Ngeye masi .
KANURI (Chad, N ige r, Nigeria)
KONGO: Kimanianga dialectt (Zai're)
Wuye shadan gcr na, Ya Ala. nyiga notcrga
a batt crga garo wuga alakkamro. Wuye sa allan Ntele
kimbangi, 6 Nzambi ami, i Ngeye wa
tabatkcrskcrna nem duno ban yiga du no ncrmgaro mvanga mp asi vo
yakuzaya ye kuzitisanga
ncrm denyiga ncrm qwowa ncrm garo. mpe. Ye buabu ,
ngieti zaya vo lebakana kuami
Nyilan nguron Ala gade ba , banama yim i lulendo luaku ,
bumputu buami i kimvuama
banna 'be, kcrndcrga kcrla ncrmbelan kargam. kiaku.

Kakuena Nzambi ya nkaka ko , ye mu ntangu ko ul ne koul mo
Gw6, ne louko mo gwiimbo,
a mpasi Ngeye wusadisanga, kadi Ngeye wena ne ikoum mo Gwo.
mu Ngeye kibeni. Che fete ne
Chambo u f6kou chimio, Mo
kamlche o bocho, Mo ndonch nyoutche dje
KONGO: ki-Ntaandu (Kintandu) dialect tchitche.
(Zaire)
oci- KWANYAMA (KUANJAMA, KUANY-

0 Nza mbi a me , ngin a mbangi bonso
AMA) (Angola, Namibia/South West Africa)
unga nga mu kuzaya ye mu kuzitisa. Yi kuzeyi
bungangi mu ngolo za ku ye bumo lo bumunu , Ondi sisi,
Kalunga ka nge, no ku ti a ove ua
mu kimvuama kiaku ye kimputu ki a mu. Ga sitange ndi ku
sive, ndi ku linjongamene. O ha
nkatu Mfumu nkaka bonso Ngeye, Yu ukunk- ndi, hokolola , pe
fimbo eli , mo ku he na e non o
atu la mu kigonsa , Mfumu ya ni mosi ukiga nga. kuange ndelene mo
lu eno no Doje, mo luhepo
la nge no mo luo upun a Uo je.
KONGO: ki-Zombo (Kizombo) dia lect Kape na nande
Okalunga va mue ndelene
(Angola, Zafre) Ove, Omukuafi,
uopo up atekedi , O u mu Ove
E Nza mbi 'a ma, nsidi 'e kimbangi vo Ngeye M ue ne.
wa mpa nga mukuzaya ye kukunda . Ewau
!KWit (Botswana)
ntambuluidi 'e nbovok 'ama ye ngolo zaku,
kimputu kiama ye kimvu ama kiaku. Tse xo sa khe
khoa I ha, II Kama kha khi di be,
Kavena Nza mbi 'e nkaka ko vo ka Ngeye ko, kha tsae qxo kh e a
ts'ao ta tsa a kh a, ta tsa
Ona unanga usadisi muna sum bul a, Ona tsaoama kha. Khe
khoa dtkum nlngi lkam, khi
unanga mun a Yani kibeni. kha tsaa sa tsa
kha kh edi se he, khi kha 1xo m xa
tas kha khobe se he.
KPELLE (Guinea, Liberia) I Kama hk a lk
li be ha be tsa lkwi' e, xwe kxam
l)a I maa seri faa kc, 0 IJ a ra lai, a gEE ya gbEt£ tsa se' ua, qx'oe
kha tsa lkwidi s kha.
IJa bbl) IJa I fi:li. l)a faa ma kp:m::i IJi IJa fii kp EE
LOGO (LOGOTI) (Sudan, Zaire)
SU da I wala laa da kolo laa da I t::i::i laa i, ra la da
kp::ini fe na fEE n::i ya t::in::i, l kp::iIJ maai kukul a 0 Djuka, miba
ta ma a mi ni zo mpe
mrni kpulu su, I kEtEi I kpil) kpon6i. amiakumbamelizo. A
nd ra konidi, mali mivo
amitada ma ngufwa yo, am i ngufu lavu lavu
KRIO (West Africa) ama tiza mpe ami
mosoro.
God, a h know say you make me for know Djuka az ia yo
paka mi , api mon dia alunguli
yo u, e n pray to you. Ah day te ll you new wit all ta mabi a, api
adrile ise.

me heart say ah can' t do nattin without you
becoss you power pass all, en oar you han all tin LOSENGO:
Ma ngala (Lingala) dialect
day. Nor o rd e r God no r day pass you: oar you (Zafre)
day ep way trouble can en day keep life Nazali nze ne ne
ke, o Nzambe wa ngai, 'ta
together. okeli ngai mpo
nayeba Yo mpe natondo Yo;
nakondima bebe na bolembo bwa ngai mpe
KUSAL (KUSAAL) (Ghana, Upper Volta) bokasi bwa Yo, na
bobola bwa ngai mpe
Mam nil) F u kaseta, 0 ma m Winam , ye F u bokumi bwa Yo .
mal mam ye mbaIJi Fu ka dol-li Fu. Mam nil) Nzambe mosusu
lokol a Yo aza li te , ozali oyo
yada nanna OE ma m nE bu m::it paIJa nE Fu nE akosalisa otango
ya mpasi, oyo akotikala se Ye
m::it pal); nE mam nE m::it O:Jl) nE Fu nE m::it naam. moko.
Winam hi gal) Fu; Fu s::in it kyE beene; F u
pal) kyEi beene. si-LOZI (Zambia)
Kina paki mulena mulimu waka, uni bupezi
KWAKUM (BAKOUM) (Cameroon
kuli ni kuzibe hape ni ku lapele . Na lumela ka
Republic)
nako ye kuli niya fokola wena ki wena ya ma ta ,
Ndji mo chenle o Chambou wiimbo, gwe chi na mi shebile we na
ufumile. Akuma mulimu
me kwa mbe, n'na mben chenlo. Nyi nko usili kwanda ahao
, kiwena mutusi mwamatchimio nyi nkache tchin g none , nyi mbek ne
nyando aluna, upil a katato yahao.

ki-LUBA-KATANGA (KILUBA) (Zai're) eni ami nidiku ni ngolu, Ayi
Nzambi Pungu,
ami nidi musuyi , Ayi mvwama.
Na kwabij a , 6 Leza wani , wampangile
Nzambi Pungu mweka kadiku , Ayi wokutmwanda wa kukuyuka ne kukutota. Pa kifuko
susadisanga mu yigon sa, Ayi Fumu wodifuka .
kino , nas a ma ky a kanwa kyami , kukulombola
bunkomo-nkomo bobe, kulandapala kwami, LWO (Uganda)
ne buipeta babe.
I Kutupu Leza mukwabo enka abe , Ai Lubanga, aye ni In icweya
me ngeno In ki
witabanga mu bya malwa , kudi yewa ukulupie me woro In. Anyutu kombedi ni
tekona pe
mudi aye mwine. ento diti tye , ni an laca n
In lalonyo.
Pe tye dok Lubanga mukene kono In ,
LUBA-LULUA (TSHILUBA , CILUBA) La kony ican , dok Ikwo giri

keni.
(Zaire)
ci-MAKONDE (SHIMAKONDE) (Mozam-
Ndi njadika , Wewe Mvidi-Mukulu wanyi, ne bique, Tanzania)
wakamfuta bua kukumanya ne bua kukutendelela. Ndi njadika mu tshitupa tshihi
emu, Ninkukupa utestamunya, wako Nnungu
bufuba buanyi ne bukole Buebe, bupele wangu, kuchi doni Wako
uningumba nangu
buanyi ne bubanji Buebe. mwaha nikumanya na nikujugwe.
Nink-
Kakuena Muidi-Mukulu mukuabo bu ulyaula, mu yola ai Kupo la
kwangu na
Wewe, M-Muambuluishi wa mu Dikenga , dimongo dyako , umachikini
wangu na utaju li
Nyeye udi wikalaku anu Yeye-Nkayende. Wako .
Pachanya Pakoapali Nnungu unji ,
ci-LUNDA (Angola , Zaire, Zambia) Wakupochela mu chijoidyo,
ulikuluysila wako.
Eyi Nzambi yami, eyi inkeni wankeneli
i-MAKUA (MAKHUWA)t (Mozambique,
kulonda nikiwluki kulonda nikulombeleli.
Malawi)
Nacheseki, hampinji yinu, ha kubula inovu
jami, mukulema kweyi muwuzweni wami Kinniwerelani namona, Kho
Mulukwaka,
muku heta kweyi. wera wi Nyuwo Mokipatusha wi
miyo Nyuwo
Kosi Nzambi ji Kwawu ja cheniku china eyi Kosuweleni ni wokokhorani
Kinnilapa mwa
hohu. Eyi inkwashi inhembi wayuma yejima. chuhu yela ethu yohiwereya
mene ikuru sanyu,
muthonyero aka ni muhakhwanya.
ci-LUNDA: Ndembo dialect (Zaire) Khavovo Muluku Mukina opwaha
NYuwo,
Nidi kanbaji keyi 0 Nzambi yami , netu yeyi okikhunela mu sawopiha yowo
onikhala Mwa
wanleneli mulona wakukwiluka ni kuku yowo Mekhaiye .
hameka. Nashimuni chalala lelu dinu kuzeya
MALAGASY (Malagasy Republic)
kwami ni novu jeyi, uzweni wami ni kuheta
kweyi. Toviko, Andriamanitro 6 , fa
Ianao no
Kosi Nzambi mukwau china yeyi hohu, on a namorona ahy , mba ha halala
Anao sy ho tia
wakulana mu malwa, ona wahaya ny a ka kudi Anao. Tsaroako amin ' izao
fotoana izao ny
eyi aweni. fahalemeko miolotra amin'ny

herinao, sy ny
fahantrako mano loana ny harenao. Tsy misy
LUO (Kenya, Tanzania)
Andriamanitra afa-tsy Ianao, dia Ilay miaro
An Janeno Nyasacha ni ichweya mondo amin'ny loza, Ilay misy tokoa
amin'ny mahaang'eyi kendo apaki. Awacho sani kuom Andriamanitra Azy.
nyawona kendo kuom ekoni kuom dhier na
kendo kuo mmwanduni . Onge Nyasaye MANDINKA (MANDINGO) (Upper West
machielo ngang' mak mana in, Jakony e ndalo Africa)
mag chandruok, Nyasaye manyalo duto. N'sedeya , n'mari ko I'ye n'da le ke !'long
aning ka I'batu.
ki-LUUWA (KILUW A) (Zaire)
N'sonta n'na sembeng tang ya la aning I'te la
Nakumbula ha mesu matshu akhima eni ayi bungba ya, N'fua re ya anina I'la bana ya. Ala
Nzambi wonguhangidi mu sambu die kuk- koteng mang soto fo I'te, I'dembari la, I'meng
wizika ni kukufukimina. Kikitsudi eki, nezika ye !'fang tarandi.

MASA (MASSA) (Chad, Cameroon Republic)
Wennam ato ka lebe n bee, kal Yamb bala,
Yamb yaa asoaba ninga s'h fiingda se n data
fiingere , Yamb yaa asoaba ninga sen bee ne a
Nan wi touanou nan sama souloukna Launa meng panga.
vanou nang la nou, a nan wangou grivangou.
Wili ni nan wala toutga vanou ti denota van-
NAMA: Damara dialect (Namibia /South West Africa)
gou, haouta vanou nan tia tangou.
Lau mara meidi kouta kan nangou samara
ma soua meidi.
TI TA GE RA tGOM !KHOB !NA, TSl lllB A
GURU AO !KAI SA 111 BA TA NI :j:AN TSl
MASABA: ulu-Bukusu (Lubukusu) dialect (Kenya , Uganda)
IGORE II SE. TI tKA WU-SA SIB TSI llIB IGAIB ,
TI IGASA SIB TSI llIB !KHUSUB, !KHU I XARE
I HA TAMA HA lllB OSE, HUIB TSO !GAB DIB,
Esendi ne bung'ali, 0, Wele wase, sikila Ewe wanonga khumanye ne khu khusikamila Ewe.
TSl +oBAN HOAN !NA.
Nga ndola luno luri, khu mani kase kamakekhe
oru-NDANDI (KINANDE) (Zai're)

khu bunyali Bwowo, khu butambi bwase, khu
lndi kyimisho, 0 Nyamuhanga waghe
buhinda Bwowo.
Ngoko wanyihangika okwikuminya n'okwik-
Saliho Wele okundi nokhali Ewe, Omuyeti
wanza n'olwanzo lunene Ngaminya okonmubutinyu , Oliyo yeng'ene.
dambi'eno ovolo vwaghe n'ovutoki vwaghe
MASHI (Zai're, Zambia) Ovusama vwaghe n'ovungi
vwaghu.
Sihali wundi Nyamuhanga oyuti'iwe
Neci Yagirwa Nnamahanga , manyirire oku Oyukasavula omonavi, oyuliho
okwiye musa.
wandemire mpu nkumanye na nkuharamye .
Bunola nyemire obuzamba bwani n'Obuhashe isi-NDEBELE (SINDEBELE)
(Zimbabwebwawe, obukenyi bwani n'Obugale bwawe. Rhodesia)
Wene Nnamahanga nta wundi, we burhabale
Ngiyafakasa, 0 Nkulunkuly wami, ukuthi
omu mbaka, we Nnamubaho.
wangidala ukuthi ngikwazi, njalo
ki-MBUNDU (KIMBUNDU)t (Angola) ngikukhonze. Ngiyufakaza
kathesinje, ngingelamandla kuwe OMkhulu, ebumpofini bami
Ngabana umbangi uami u Nzambi iami, lekunothemi kwakho.
mukonda eie ua ngi bange pala ku kuijia ni
Akakho omunye UNkulunkulu ngaphandle
kukubeza. kwakho. UnguMgcini
eziNgozini Ungo
Ngadifisala mu kitangana kiki o kubuila Ncedayo .
kuami ne kutena kue, uadiama uami ni
unvuama ue. Kanaku Nzambi iengi kikale Eie ci-NDONDE (KIMAWANDA,
KONDE)t
ng6, u Mubuludi bu i bidi, u Lenda-dia lenda. (Tanzania)
MENDE: Kpa dialect (Liberia, Sierra Leone) Nilikumanya, wako Nungu
wangu, doni
Selim:> b a nge. 0 nya Yew:ii kE Bia mia Bi undingumba nikumanye
nikupambedye
nya gbatcni b:i ngi Bi g:>:> ngi yaa a hEE Bi ma. Wako. Niku-kumanyia kwa
wakati hau,
Nyaa gayema kiahuna, kE kpaya gbi ii nya WE, kudidimanga kwangu na
chakulula Chako, na
kE !eke Bia kpaya Maha Wai a Bie; nya umasikini wangu na uhumu
Wako.
vi::Eling:>e, kE !eke Bia Kpati::i gbi i Bi yeya. Apali Nungu junji ni
Wako, Wakupwazela
Ngew:i weka gbi ii na aa wie kia Bi na. Mu-mauvilo Muwikala Umwene wa
uti.
Bia mia Ba gb:i mu ma kpundi:: gbi hu. Bia
oci-NDONGA (AMBO, OCHINDONGA)

yakpe mia Ndi::vui i Bi hu kunafJ va .
(Namibia/South West Africa)
MORE (MOSS!) (Ghana , Togo, Upper Volta)
Gena okutumbulwa lumwe mootundi
Mam yaa kaset soaba, 0 mam Wennam , ti Omilongo mbali na ne,
Omutenya.
yamb naana ma ti m bange la waoge Yamba. Ongame otandi hempulula
Kalunga Kandje,
Mam wilga Yamba mam pan-komsem kutya ongoye wa shiti ndje
ndi ku tseye ngame
morsa, la Yamb panga; mam na6ngo la Yiimb ndi ku longele
nokukugalikana. Otandi hemaezegse.
pulula mpaka uunjengwi wandje moonkondo

dhoye noluhepo lwandje mUuyamba woye. ki-NY AMWESI (NY AMWEZI)
(Tanzania)
Kakuna Kalunga gulwe ponto yoye , Ongoy
Ndisanizya, Guku Mulungu wane ati wam-
Omukwathi mUudhigu, Ongoye Omuyapuki.
bumba kigele nkumanye na kukwisenga
B'eb'e. Ndizumilizya, henaha ku vugayiwa
NGUNI: isi-Swati (SiSwati, Swazi) dialect
nguzu kwane na kuvusondo wako, kubapina
(Swaziland, South Africa)
wane na kuvusavi wako.
Ngiyafakaza, Maye Nkulunkulu Wami, kutsi Kuduhu Mulungu ungi sumbwa
B'eb'e wakungidalele kwekuba ngikwati ngikukhonte . isa mumaluduko na wa
kuhola kuhanya.
Ngiyafakaza, manje, kutsi anginawo emandla
Wena unemandla lesabekako, ngimphofu NYANG(KENYANG) (Cameroon
Republic)
Wena ucebile.
Ntei ntise o ta Mandem , be me kewoke Wo,
Akekho lomunye Nkulunkulu nguWe
ndu bering~ Wo ne besepti Wo, ntei ntise tete
kuphela, uMsiti etiNgotini, Wena lotiPhilela
ne, ndu bepab ebah ne betang Ebe, bdu nchep
ngeKwakho.
eya ne kefor Eke, Mandem achek apu ane acha
Wo, Mpeme ndu esongeri ane atei chi ndu
NGUNI: isi-Xhosa (!Xhosa , Kaffir) dialect
metyi.
(Botswana, Transkei, South Africa)
Ndiyangqina 0 Thixo wan ukuba undidalele ci-NYANJA (CHINYANJA)
(Malawi,
ukuba ndikwazi ndikunqule . Ngako oko Zambia)
ndiyangqinisisa ngalo eli thuba ngokun-

Ndicitila umboni , 0 Ambuye, Mulungu
gabinamandla kwam, nobungangamsha Bakho,
wanga, kuti munandilenga kuziwa Inu ndi
ngobuglwenpu barn, nangobutyebi Bakho.
kukondani Inu. Ndibvomela panthawi ino
Akukho Thixo ngaphandle kwakho Oluncedo
kulefuka kwanga ndi kukula kwa mphamvu
emngciphekweni Ozimele ngokukokwakhe.
zanu, kusauka kwanga ndi kulemela kwanu.
Kulibenso Mulungu wina koma Inu nokha
NGUNI: Zulu dialect (South Africa) Muchinjilizi, Mwini zonse.
Ngi yafakaza, Nkulunkulu wami ukuthi
ungidalele ukuba ngi kwazi nokuba ngi Ku ci-NYANJA: ci-Cewa (Chichewa) dialect
konze. Ngi ya qinisa, kulo mzuzu, ukuthi angi (Malawi, Zambia)
namandla wena u namandla onke, nokuthi Ndicitira umboni, O! Mulungu wanga , kuti
ngimpofu mina u cebile Wena. munandirenga ine kuti ndikudziweni ndi
Amukho omnye u Nkulunkulu ngaphandle kukupembedzani. Nditsimikiza pa nthawi ino,
Kwakho, U wu Msizi e ngozini, U zimele ngo kufooka kwanga ndi kukula kwa mphamvu
Kwakho. Zanu, kusauka kwanga ndi kulemera Kwanu.
Palibe Mulungu wina koma Inu nokha ,
eke-NYAKYUSA: Ngonde (Konde) dialect Wothandiza pa tsoka, Wodzithandiza Nokha.
(Malawi, Tanzania)
oru-NYORO (RUNYORO-RUTORO)
Nguyagha nketi wako, E! Kyala wangu, (Uganda)
ukuti walimbelile une ukuti ngumanye,
nukukwiputa yuyuwe. Ngwitikisya akabililo Nimpayo obukaiso, Ai Ruhanga wange, ngu
aka, nensita maka, kangi Mmaka ghako niwe wampangire nkuramye kandi nkumanye ,
amakulumba, mbutolwe bwangu na mbukabi nindanga omukasumi kanu, mu bugara
Bwako. bwange kandi mu buguuda bwawe.
Akayako Kyala uyungi Ioli yuyuwe popapo, Busaho Ruhanga ondi , Kwihaho iwe wenka,
We ntuli mbutolwe, Uliko kubumi wi Mwene . Omukonyezi omukabi, Anyakwomeera.

OROMIGNA (GALLA , GALLIGNA , GALLINYA) (Ethiopia , Keny a)

~q 1 :J>t 1 >i•nl'l.O.h·t. >i'111'l.t'l·1P.. .<".
,,.,...,, ... h. ·l·h-t ,,..)nn(llJt,. 11
ff:' h'H: M. ~.4fl·l·h-t 1 kl: ~'"f.\-i.;1· ·H"'!1.
>ih'f.1'·1ml' :"1hi":·""h.1'1.
., '} 'I '"I ti
>d: flt· l llS }"""# ·1c;1i:ti 'l lf'.:f' J.t:}fl·I : (l.11"/t,'1"
h-"7') 11.'1.lr

), h»)(/.. ., ')II .• , II

PHIKAHNi t (submitted from Mo zambique)
Ndzi maha a fakazi, oh Xikuembu xa mina.
Lesuaku hambi lesui u ndzi Wumbeke aku ku
tiva ni kuku khiza mela. Ndzi maha fakazi hi
xikhati xai suosui. Agomeni la mina, mintanwini ya Wen a . Aussiwanini la mina
awumpfundzini la wena.
Akuna Xikuembu xinwana handlhe ka wena
mumpfuni wa tink a rhato ni nwinhi Wamintamu.

RIFF (TARIFIT) (Algeria, Morocco)
0 - ,,. 0 /
"- ~;,) ..... -:.""J-""
,... ·:·
,~~l(rif.;J?~I y; ~~~
o .... i ~ ,.. ~ ~
d% i"..;.; ._::.;:,:~ j__;. t~I • t..i..: ;,;: I
..I - - -; : .....

0 ..... _. 0
;;; ... 0 - ,,,...

~v- ..C:.);~~ .:y;.~1 ~.;
pt]~~.; . Ci,(~.); JJ , D,;{
(~;; \:'.:~ g.; ~J, .z .c.:: a5J. 01;;
" 0 j "

/~f ~~fi;p~i(~& j(

shi-RONGA (SHIRONGA) (Mo zambique,
South Africa)
RUANDA
(KINYARWANDA, RUN-
y AR WAND A) (Rwanda)
Ni hamba bumboni Oh! Sikwembu fanga.
Lesaku nambi lesi uni bumbiki akuku tiba niku
Ndemera Mungu wanjye, ko wandemeye
ku nkhinsamela, ni yentfa bumboni hi nka ma
kukumenya no kugusenga. Muli aka kanya,
wa §osi agomeni danga ami ntanwini yaku,

nemeye amagara make yanjye n'ubushobozi
abusiwanini bya nga abu pfundini byaku.
Bwawe, ubukene bwanjye n'ubukungu
Akuna Sikwembu simbe handle kwaku,
Bwawe. Ntayind'Imana ibaho itali wowe,
mupfuni wa ntikarato nwinyi wa mintamu.
Umufasha mu byago , Ubaho kubwe wenyine.

iki-RUNDI (KIRUNDI) (Burundi)
togoum
goto ngang Yai o, ndo yam o i yan
kingue Yai.
Ndi icabone, 6 Mana yanje, ko Wandemye
Allah krang ki toi goto, Yi ngue korjiko kem
ngo nkumenye kandi ngo nkusenge. Ndemeje
yah ki madjal guetio, Yi kba tel roi yi Allah.
murak' akanya ubuto bwanje n' ubushobozi
bwawe, ubworo bwanje n'itunga ryawe.

SHONA (Mo zambique, Zimbabwe-Rhodesia)
Ntayind'Imana iriho atari Wewe, Utabara
mungorane, Uwibeshejeho .
Ndinopupura, 0 Mwari wangu, kuti makandisika kuti ndimuzivei nokukunamatai.
Ndine
umboo panguva ino, mukushaya simba

SANGO (SANGHO) (Central African
kwangu
nesimba Renyu, kuurombo hwangu
Empire, Chad, Congo Republic)
nekuupfumi Hwenyu.
Mbi yeke temoin, O Nzapa ti mbi, biani Mo
Hakuna
mumwe Mwari kunze Kwenyu
sala mbi , si mbi lingbi ti hinga Mo, ti vuro Mo,
Muhatsiri
mumatambudziko, Uyo asingade
mbi fa sioni ti mbi na ngoi' so na gbele Mo, passi
rubatsiro.
ti mbi na ndoye ti Mo.
Mbeni Nzapa nde ayeke pepe, gui Mo oko
SHONA:
Kalanga dialectt (Botswana,
Mo Jo ti bata ajo na ya ti ngangou, Mo yeke
Zimbabwe-Rhodesia)
la koue lakoue.
Ndo pa
malebeswa, mu Ndizmu, kuti
makandi e ta kuti ndi mu zibe ne ku Mu shin-

SARA: Sara-Majingai (Madingaye) dialect
gila. Ndo
tendeka mu tjibaka i tjetji, kuti shaya
(Central African Empire, Chad)
masimba
kwangu ne simba Lenyu, Bushayi
gwangu ne fumwa Yenyu. A kuna mwe
M'Guergo Nuba yam, kade oubum, m'Gueri
Ndzimu kuzhe

Kwenyu. Ntjidzi mu magwadzi,
o, m' ndoi' o. M'Guer rokum, ngolan'to Togum ntjili
muli Moga.
goto, yi Tog yai', Rondo yam ke yan kinga yai'.
Nuba ke rang ke toi' goto, ngue kordje kem SHUA
(SHUAKHWE) (Botswana)
yam ke madjalgue te, ngue tog.
Tse hu sere o ke ta k6 , ti Tora to, tsa ta 'a se
nya aha, ti tsa 'a 'a na tsa 'a hyaa ma tia . Take e
SARA: Sara Ngama dialect (Central African
lkam an ll'a u, ta ci o lhoa tsa kari lhoa ta ye o
Empire, Chad)
lhoa tsa ll'ai lhoa.
Me guer go Allah yam, Kad yi ram Kad Tora ka
ny:e h :a tsam se, Tho ke hu 'a kwara
m'guerio m'doi o. M'guer go rotam, tam ri wa kwe,
lklii se hk'oe kwe.

SID AMO (SIDAMIGNA, SIDAMINY A) (Ethiopia)

"'I ,1 <;'Y >H; >a. ·n 'l"t;' 'l" cf1'· h. ,,.)./,. "'I
'°lti&.'J" 11
flr? 1-o <fP '/. 1.1.
>"ti; ti. P.. f!W f. t:. "'I. '1° f <; 1 k. P' A 4: 'f IL., 'i It-to
mJ.'.·I; "l ·I;
:";'a "1 ~ lit. n-m.:t; ...,,. td: P;.t."'/ h·l'\,'I" "
J..i: O·if f<; '11\>i1Y. h.ti.f-<J·i'i" "'1.(1.h.>.)!t..f· "7;.Jt O.c\-
9'fto
"'1.? >. -'t 'i d

SOMALI (Somalia, Djibouii, Kenya, Ha ho Molima o mong hape
haese Uena,
Ethiopia) Mothusi litlokotsing, Ea
iphelisang-ka-
Boeena.
Waxaan marag ka a hay, Eebbow , in aad ii
abuurtay aqoonsigaaga iyo caabudidaada .
Waxaan hadderba marag ka ahay ta bardar- ki-SUKUMA (Tanzania)
ridayda iyo karitaankaaga, cayrnimadayda iyo Na linzunya, Bebe Mulugu
wane , giki
hodanimadaada. ukanisumba nakumane Bebe na
kukulemilija .
Eebbow, Ilaah kale majiro adiga mooyee, Dmzunya ung'wi ikanza iii,
ubusunduhazu
dhibkabixiye, weligijire. bone na kunzu jako, mubihabi
bone na usabi
boko Bebe.

lu-SONGE (KISONGE) (Zai"re)
Bebe Nduhu
Ng' wambilija wa Mayaga, Uyokikalaga
Nankumina shi, Obe Yaya Efile Mukulu ngi
bampangile bua kukuiuka na kukuuma. Kano
kapindji nambuela bobofule buande na
bukome buobe, bulanda buande na bulolo
buobe.
kwamba
Takui mungi Efi le bu Obe ni nya, anka Obe
na
apasana ku masaku , Obe namene shi mukit-
katika wakati
shibue na mungi.

SW AH I LI (Central and East Africa)
Hatiho Mulugu ugi hambunu
Muweyi Ng'wenikili.
Nashuhudia, Ewe Mungu Wangu,
Wewe Umeniumba mimi kukujua Wewe
kuku a budu Wewe. Nahakikisha,
huu, juu ya unyonge wangu na
uwezo Wako,
juu ya umasikini wangu na utajiri Wako.
Hakuna Mungu mwingine ila Wewe ,
Msaada katika Mashaka, Aliyepo-Mwenyewe.

SONGHAI: Zarma (Djerma) dialect (Niger,
Nigeria)
Al Koy-Bero! Alga salda ni nal taka al mini
bay-se, a1 mi ni berey di mo.
Al tabatandi al hinabana-ga dini gabo-ga, al
tabatandi-mo al djang-a dini dura-ga.
Koy-si kan nin daru, nin kan tchi faba-ko,
nin kan nini bon taka.

SWAHILI: Mashingoli dialectt
(Somalia)
NA SHAHIDHI MNUNGU YUANGU KAMA
WEYE KUNUMBA NI KUMAGNE NA
IBAOHA Y AKO NA SH AHIDHI KAMA JERO
KUA UZIVU NA NGUVUZAKO NA BILLA
NGUVU NA GUDURA YAKO NA
UFAGHIRI
UANGU NA UTAGIRI UAKO HAKUNA
MNUNGU MTUHU ILLA NI UEYE NA
HUKUMU Y AKO UEYE.

SOTHO, NORTHERN (se-PEDI) (South
Africa)
Xore e rapelwe xa tee ka moraxo za masome
a mabedi le mentso e mene ya di Iri, Xoba
mosexare o moxolo.
Ke nea bohlatse, 0 Modimo waka , xobane
kami, mun::>IJ po bEmpa mi
0 mpopile xore ke xo tsebe, Ke xo o
r::1m;i lompi. I lanE ka
khunamele. Ke ineela mo nakong e, bofokodi
mun::>IJ kaba af:is:i:
byaka maatleng a Xaxo, bohumanexing byaka

TEMEN (TEMNE, THEMNE): Northern
(Sanda) dialect (Guinea, Sierra Leone)
I S::>IJ m::1 seri OKuru
t::> k tara mu ; yi bbatho mu
abb aIJe. I teba ayEthE mi ka
ka am::>n E mami yi mun::>IJ

ka rayola ramu.
Khumong ya Xaxo. Xaxo Modimo e mong xa e Ukuru ubm :iyi yEs::> thambe mun::>IJ. Ka mar mi
se Wena. Mothusi melekong, Wena E o tiileng. ka masibo, mun::>IJ I yi gbora t;ikbatho.

SOTHO, SOUTHERN (se-SOTHO, SESOTHO) (Lesotho, South Africa)
Arai eog ikajenan , Wu Ekadeke, ebe Ijo ibu
Ke paki, U Molimo oa ka, Uena U mpopet- kosub eog aijen ljo kakukonokin Ijo.
seng hore ke be le tseho ea Hau, 'me ke U Etogogogit kapak kana, akalogwau ka
khumamele. agogong Kon, ikabakor ka amio Kon.
Kea itlhatlhoba, motsotsong ona, ho Emamei bobo Edeke ece dimarai Ijo,
hlokeng matla hoaka ho Ea matla 'ohle, Ekesigalikinan kotoma Amudiaro, elopetbofumeng ba ka ho ea ruileng tsohle. Aijar.

TIGRINYA (Eritrea)
j ~~~IT~!hltimh1 ~~ITh1:
Ke supa bopaki , 0 MOdimo wa me , gore ke
h91111&.m ch 'l h91> t'lh c ~n-fi:. :: Wena yo 0 ntlhodileng go Go itse le go Go
M1 H h 'f f H)'I h ~ : t'l 1 fi: 'i ~ 1 If) ~ti direla. Ke paka, mo motsotsong o', bokowa ba
me go matleng a Gago, khumanego ya me go
'l1: t'lhH~1 'lfH'l1 h.iJ1~ :: khumong ya Gago.
<11.H. IWtl i~l\: fl1Hh Cht'lfl hit Ga gona ope o mongwe Modimo ga ese
Wena , Mothusi mo Botlhokong. Motshidi ka
~fl c: flVhfl titi h ~~Mi qf'w'1 :: Esi ba Gagwe.

TIV * (Nigeria)

TUMBUKA (TIMBUKA, CHITUMBUKA)
(Malawi, Tanzania, Zambia)
Mo mngugh shiada, Aondo warn, mfa U gbam wer mfaugh man shi mchivir We. Me
Nkucita wukaboni , A! Ciuta wane , kuti muli fatyo u oron he n shighen ne mer, mo yo mngn a kundilenga ine kuti ndimumanyani imwe, na
agee ga kpaa ka We tseegh u lu a Tahav ye, shi kumusopani imwe . Nkupan ikizga panyengo
mngu a kwagh mom mom ga kpaa ka We
iyi, kwambula nkongono kwane na kwa nkon -
tseegh u lu a ha nma kwagh ye.

gono zinu zikuru , ku wukavu wane na
Ma Aondo ugen je ngu ga saa We, We u lu
kuwusambazi Winu.
lwasen yam hen sghighen u kwagh atserem
Kulive Ciuta munyakhe kweni ndinwe pera ,
kpaa ye, man ka we stsegh u Ju Ityongh you
Muvwiri muvisuzgo, Muliko bamoyo Mwekha.
mtswen ye.

TOBOTE (BUSARI, BASSAR)t (Ghana, Togo)

N'sah sedah danh, 6 N'botou , yi Ahsah
woun' nameh yi m'besseh kn'gnonkisseh .
N'dakah n'yountineh n'wofiyi ah ponhou
n'sori ah gadjatih.
N' botih oubo catibi ki kouti Apouh, Oun' d-
ndimbal gi ci
joh im' koumneh, Oune' dibih Oubahpoueh.

WOLOF* (JOLOF, OULOF) (Th e Gambia, Mauritania, Senegal)

Seedenaa ne, yow suma yala ne dangama sos
ngir ma xam la, jaamu la,
Seedenaa ci jamano
ci suma nak katan ak ci sa magaay, ci suma
mbaadola a k sa am-am .
Beneen yale amul ku moy yow ,
mu~ba , ki dul daanu.

ci-TONGA, MALAWIAN (KITONGA, Tanzania)

ci-Y AO (CHIYAO) (Malawi, Mo zambique, SISKA) (Malawi)

Ndichitiya ukaboni , 0 Chiuta wango, kuti
Nguwichila umboni 0 Mlungu jwangu! Kuti
mukundilenga kuti ndikuziweni ndikumuso-
nim'manyilile nikumpani Imwe . Ndikhozga, panyengu yinu,
popela. Ngwitichisya pa-je ndawi jino, kulemkufowka kwangu ndikukuwa kwanthazi zinu,
buka kwangu niukulu wa machili Genu, kulaga
kusawuka kwangu ndikuleme ra kwinu. Palivi
kwangu nikupuka Kwenu.
Chiuta munyaki kweni Imwi-pe , wakovy a
Pangali Mlungu jwine akawe M'mwe Jikape ,
pasoka, wambura kusowa kanthu.
Wakamusya muyakogoya.

Mwanenjile une, kuti

ci-TONGA, ZAMBIAN (PLATEAU TONGA) (Zambia)

Ndime kamboni mwami Leza wangu , kuti
wakandilengela kuti nkuzibe alimwi
nkukombe. Ndazumina cino ciindi kuti

YAO URE (Y AH ORE) t (supplied from Ivory Coast)

Bie na ye. E Bali, Bie man gnain ambolah ,
Biandre yemito gnenmipan.

Bian pah lah nah
ndimuteteete webo ndiwe singuzu, mebo goo.
ndimucete pele webo ulimuvubi. Bie plehble le main
pleuble. Kah e kiand
Kunyina umbi Leza zunze kwako ndiwe ahngna ya leh tehzan , gnien
bre ki fe yezan Bali
mugwasyi mumapenzi esu, ulapona peh kah lenah ble. Ouizoude
oui pehnon yeh
mukuyanda kwako. qui guir re yahe evleeah .

YORUBA (Benin , Nigeria) Meinongo
kula Mboli balo 'te, Kuka na
hundo a bolo lo lungo yo, K uka nala na a ga la
Mo ~e ij (,'.ri i si i, Iw9 Ql9run mi , pe Iw9 da mi
nitiko.
la ti m9 Q a ti la ti sin Q Mo j(,'.WQ ni akoko yi niti
ai lagbara mi , at initi ag ba ra R(,'. , niti a ini at i niti
Q la R(,'..
Ko si Q l9run mi ran bi ko ~e Iw9 O lu ra nl 9w9 o lu- ZIBA (olu-HA
YA) (Tan zania)
ni gba i~oro , J;: ni ti ki i ku , J;: ni ti o le da duro .
Ninjuliza lwe Katonda wa nge, okwo N iwe
wan tonzi le In ye kukumanya kandi
ZAN DE (Central African Empire, Congo
noukuabudu lwe. Ni njuli za akanya aka , omb u-
Republic, Sudan, Za fre)
jege bwange kandi nom um a ni Gawe, no
Mi ni gamu bolo, ai Mboli , wa ma vungule omubunaku bwange
kandi nomubutun gi
tip a hinolo , tipa hili solo . Mi idi, ti ku logobo le Bwawe .
gi mi nan ga la na gamu ngulu , gim i lun go n a Taliyo Kato
nd a ondijo shana lwe, Omujuni
gam u hiliso. omunak u,
Nyakuba ho .

B. THE AMERICAS

*Denotes revised translation. t Efforts to obtain exact
identification continu e.

ALACALUF (Chile) AMACH ,
ES'NE'PIO, TARANA PEHUAMEN
NANA AMA ES NE'CHENO. PA ATAR PE'
C hao quij e na, O Arka K'seles chewe. CHEQU E M AMA'
ENALLE POPON YOMPOR
C hao illata na chi quijen a, chi afsaksta. ENE PIA NET
YEYENPUENE ERA PIAREN
C hao quij ena laf, che keap . YE'SEN NET

ENALLETETSA NOT.
C h ao checha l-eche, che keap , chao ak iai.
C hao tarso ak'se nes, chao a la'a i. Che asar. APACHE:
Mescale ro dialect (United States)
C hao ak'senes. Bik:egui nda
n ne na sha ; 13ik'eguindan nibik a'
n s hin ~ti, negu sii, ashi ni cHi itedishd9ii binka.
ALEUT: Easte rn dial ect (Cyrillic characters) Dak ugu ad
ishd i. shi shin dzi,Qeyaedi. Ndi ni
(Alaska, A leutian Islands, Siberia) dzileguli ,
shi te'n si ine. aku ndi ya t'a diyi di~e
/
nii;'.shi j as h . Na'sh i duh an kat'6 bik'egu dahin-
HM H HZ> AH'AC.);"'f H);.O A Ki_ dada, da ndin a
nik'egu dahinda, naicKudanne .
~HH.Z> f'lririHz;. Arl\HZ. 'T'HN.O
"rHHAX o.KtfxrrxHH.O, 'T'HH:Z. Ha'a duguzh ud
a a ag ut'eg u dandi nik'eguinda.
"'l':'..b.'T'Ot..A HX b. KM-0X-.b H N\H Hb
KO.Mft..KHHZ. 7 tSo.Hz;. l'l\Cb.M:Z. H _ ARAUCANt (subm
itted from Panama)
-,\b.H.O C~Ne.xb 'fH'bHo.ro.Ctt.HM-1_
b~'6xb L\Kt\'ft\KiKHH:z> KO.K'lX.A Testigo nankue
KO.AH MHtt".6 <.\H'~H~)\.b l\Hl'.l..HZ>. Nas Kakaravfco,
HBHZ>. KHtns rH'T'b. Ctl.KtSKHHb Ma na n hiz a
na
KO.t-OXZ>. rriKtSC~Hb.N.Z.., Yuesanguas i
nagasanangiiasi.
Iva testigo na me m ag u asiri av inaskavf m are
Xr°"b.KHMHNb ft.r5r5xb n6masina guneri,
b....\b.KO.'(Z>. Bl'Ab..KHMHHZ. b.H'_ Ay ua
Zakaravico cu ni maim an i.
O.'T'~M.t' ti.Mb. M~-'rt(Kb.HO.H8_ Be
maseingunamase gacaca
Ab.'(b HAb.Hb 'TH MHHZ. CH _
Berna nenan av ua nkin .
CM'11K~XZ>. ~AO.K~);:Z>..
ARHUACOt (Colombia)
AMUESHA (Peru)
NA' PA NECHMETENEP' NEPARESTSS Matuni gukui
naji Gha lag hwasha ma nag h-
YOS PACA NEYECHCATE. wama le m a
natunanamighzeja (y adorarte)
ANEQUEPOCHNECHMETAPNAMAOCH matun i gukwa
gha ika gwasu nituku , ma
NESHERWIAP. ghamamekwa ya
daznada nashi dazna gh awia,

ayzc nadaki ya Ghalaghwasha y6nagholija
niashi y6nghwapa.

AYMARA (Bolivia, Peru)

GASSER 0 OIR OIR A YOU OUCOUTOMER
Nayajja uiijtwa Dius Tatay, jumawa lurista
nayaru jumaru uiit'aiiataki, yupaychaiiataki,
nayajja uiijtwa anchhicha uruna jani
ch'amanita ukama; juma ch'amanitama, naya-
jja uiijaraktwa anchhicha uruna jani kunanita
ukama, juma taqe kunanitama, janiwa yaqha
TAMOUCHI A OIR LA NO COLAT DANDER
Dius Awkijja utjkiti. Juma spakitawa, jumawa
yanapt'iritajja taqe jan walinakansa, jumawa
utjta juma pachapata.

BAURE (Bolivia)
Di reshit6u, to vekiyir, piti kem shok6vi
kl:mt, amoro puaskesko vichipti ash vekiyichip. Di reshir6u
a moro mana adupu'ustoome erome
nerekike, doka nase rejen ash piti aserokon, di
pohour ash piti k6tir6n.
Do kat kap6np6u ponshohue piti. Piti as
amoro tu cabalinkor6bi ash chapch6vi doka kanserpou tikuer
ti.

BRIBRI (Costa Rica, Panama)
YERUR BEBIKETSU BERO YE SIBU
ECUEKY BETUYEYU EDIRIRSU EBIKETSU
YE W ASCHEN Y YERURET A YE QUE
DIRIRCHETA, BERCHE TAIE YE SIORARA
Lun nasiianeyaa lidaa ven gaadeirei daan

CARIB: Galibi (Carina, Karinja) dialect
(Brazil, French Guiana, Guyana, Surinam, Venezuela)
AOU SOUGOUCA TAMOUCHI, TWUE
MENGAR 0 SE OIRTIOMER.
AOU SOUGOUCA ET LOU MELO, AOU
PALIPEOIR A YOU ABOROT MENGAR
QUADAMADOR A YOU OIR BOROT
RICHEMINS.
A MOEIR OUR TE LA P ASMENT
DA A YOU PANPAMANOLANT, MANCOLOT
COMOMINPOENT OA ASSEQUERO .

CARIB: Moreno dialectt (submitted from Honduras)
Au pu'uneauwa . 0 Lloso canenpo
a moro mana adupu'ustoome erome
6seguachoome. Au pu'uneauwa co'ollene
eropo, au pioresmaba erome amoro tit
paripiin, au poreauwa erome amoro
lero .
Lla'aba Lloso amu batuman abiiioscopore,
abapune !Japiopunta adasta, amantoto aseque
tu cugiientarumue.

CARIB, ISLAND (CARIBE)t (submitted from Honduras)

BE BURU TAIE ER KIO QUE SIBU SCA TU BE
lidas dimii amiidi Ian maniguaty munilla vaa-
IMEKE YISCATU YEI SKIMENE ISURUETA
!ERB! IBUBRABA IEBUSCO IBUBRABA. nibey bo ubabey .
! Bungui neigeichy. Bugiellaa agureajaavadinaa.
CAKCHIQUEL (Guatemala)
Sun nazubu dirunibieu . Sun biciendeiu:
Yin nibij riyeht, nu Dias, yin aquiytisan ri chi nugulaa bobabey lindao danlee luagu beere
nuguatamaj aguach y gantiguaj6. suma billarianaa.
Yin nibij ri jun ti rato re ri nu ban y riyalan ri Luguli luma Birizi.
aguachuka, ri nu mebahil y ri abellomal. Uvaaty amu Bungiu.
Majun chik jun Dias mas que regui riyet, ri Bubedigisa le Hidajabey lidaan Hinavariny
gatohon chere ru queyebal, ri xa ban riret Luagu. Buriguana ru .
m1smo.
CATfOt (Colombia)
CAMPA (Peru)
Bfltru mua asia Bflra caira cawabamanea
Naka cantacotiriri, nashi nowabani abirota- Bflra zhi biara jaraita .
Mlia jaraya j6malia Bfl
qui ovettzikaquena, oncantcha niyotantaiymiri ne eaba mlia o be ea.
Bflra warinu obeya. Miua
nancanenpi. Nocantaco timpi ironaca te zhi supuriata Bflra shi wai b1ta bara b1tta.
noshinttzitage pishinttzincaqui Noca Bflra Caragabia tewara ne ea. Shi dai ne
nashinonca. Abiroka pashararo. Tekattzi cazhirua cawade ni mi burn ewate Bfl trn
pashini pawa. Abiroka pamitacotana ocaven- careba bua Bflra to aba bua tewara wai ea bu
cati, ab iroka anincari. ea.

CHEROKEE (United States)
l l!\Y9. .ll Vf' ;)V.1
;)XW ll!\Y9. DlV!' ~V .1 &~ TGGA.1
DlVf';)V.1 bS fRT. TS DCTGE~T.
DB lrSW, lrZ?, hlJ ;)XJ\WOB,
.;h9.~ DB hE Enf'Y TGf';)V.1~,
hE E@l Vf';;i!l!\.1~.

CONIBO: Shipibo dialect (Peru)
Enra mia onanque nocon Dios, min ca jonia
iqui mia onanti itan rabite, Enra ohuiquen
ramabicon yosma betan min coshi, ea jahue-
quioma itan mia jahuequiya
Yamaraque huetsa Dios mia quesca, jan noa
Do
aquinti onsanconia, mia iqui minbish ja.

DB EhfR hEJ\, lrZ?, AE Df'-
f'RT. DB e:n: hEEe f RT, M
Moin temoin, 0 mon Dieu, que ou cree um
CEhEE @hEl.
pou moin reconnait ou, pou moin Adore ou,
YBTG HZ @hEl .
iEZ q[,o ~J\W~E 15.Y, hE CREG
.;()Y;;JSf':& Do .;()YG [, o;;dY hS i T Do
Pa gin lot bon Dieu cancou ou, ce ou qui
hM9.T.
secouri nan tout mauvais moment ce Ou qui
hE C& D!' :2S !' ;;ctY •

CREOLE, HAITIAN (Haiti)

Do DYBiT M

moin gin conscience ya de impuissance moin

avec pouvoir, grandeur ou et richesse ou tou .

fort passe tout.

CUNA (KUNA) (Colombia, Panama)
CHIP A YA (PUKINA) (Bolivia)
Be nuga an nudakedi , Be an Baba, Pe pin-
Wertre Yooz distike amchuaweke
pachamke paj zapa, amkin Mayziz zapa, anz-
chiruktra tee urake, wuer am azizaricha, wer
anachullchica, amke thapa chulltakchichmcha,
mazek yakha Yooz zallzzie, yanapt'icha
anawalinakista, amzestra personkistra.

sadf anudakegala. Pe purba anualicagwa,

pergufnanmala an bendake. Pe purba anse

ogilaegala, neitirpimakar abdaibugua. Pe do di

napiraguad tule tumad , percuable per carmadi.

DAKOTA (SIOUX): Lakota dialect (Canada,
United States)

CHIQUITANOt (Bolivia)
ceye na ceyo
onihau kta ca maya gage .
Y quiococa hoy baistuparra tagu na hay samute
waski, onma si he na
para suputaru y anauno. Chusa quisrr
el epin kte.
napanaucu chacusivica taya acheca. Chanapii
yapi, Wakan
tiatarrs bacher un tana naqui baiytuparrs
bayura ino untanas ugge chusa quirrs

Wakan Tonka mitawa slol

Mahon ke sni na neye ni

naye nejinca, lei owape hin

Okokipe na ni som onyanki

Tonka ni some towa wi sin.

DIEGUENO (KUM-YIY) (Mexico, United States)
CHOC6, COLOMBIANt (Colombia)
Nea mat-e-ken6p, o Myha, Nea-p6w
Mi marchi, en bera, ma criabua ma criama
mat-e-kenop

we-6w Whee ach-pfe Whee. Nea

tachi afuni. Mi marchi empera muena, quema nea-p~l splr-mauw Myha quaw-tfe, ti-pulI
quinupineabua mu trua, paratani quinu emp- Shin nea WU queen-a-wlich quaw-tfe.
era patabarabia. Tachi sese audubua, care facia Nea ma-eye nea mltch ta-pa mauw Myha
pea bodota tachi sese ituba bua. Shin, Myha nu-ii(Nlumbe nea wu Ma-lie
me-toy-ydm, Yike na Mitch-pashow.
CHOC6, PANAMANIANt (Panama) GOAJIRO (GUAJIRO) (Colombia, Venezuela)
Milira testigua tayhi Ancore bedea devena
bilia odavera injasita bili cavavai carea y bili Tatuja auch, pia Maleiwaa, piain ainjin taya
carea triabaya. zupula terrajuin pia ma aijachin tapula pia
Milira testigua nahua enda fuerza nee Tatuja auch jolucho, marchin taya ma piainja
bilfmina y bilira necua bilfmina, pobre bilfmina katchin, mulieshtaya puma piainja washirin.
y bilira nejoma iri bilfmina, Dayhf Ancorera N6joish wane maleiwa makaika pia, ja
ababtiiri bili umera neea , Tayhi care bavarira makai jumuin ekai mojuin mukuwaipa, chi
porque biliabira pueabirf joma mana bilibera. ekai numUinwa .

GUAHIBO (GUAJIBO) (Colombia, Ven- INUIT (INUPIAQ): Keewatin dialect
ezuela) (Canada)
JjanH tanHjH, Oh taja Dios, nejjaname . C-b,..;<l<Y<l>L-JnL ~a.c...t>··
cayapHtajitsietsi pinijiy6mH. JjanH tanHjH l,L bt><L d~l., "Jr'<Jt--rcL~J
ajena conoiiae tanHjH paepainajn, jjamH Q_Jda..L L4 Q .AJcrbra..L
asaHbejemH; jjanH bijy6bHnH y jjamH /\J<Yd)l.,f\"
<J.._Jl,, L <J~\, bf'a.facabecobHyeimH.
<lr'cr JncbrL b.f Pr/ L'.16-·
Apoejanaimu itsa Dios pecatojjentsinu, ~ n :x, t-. Jn :n~ 6 .
bajara-pon\f necayayenena piayai-cujiro,
ecarapeju pon\f piyesautja. INUIT (INUPIAQ): Kobuk (Kotzebue)
dialect (Alaska)
GUA YMi (Panama) Ookauheieah ,
aungayootmang, eilvich einik·
taheima eilichoheilotin sooli pikhaheitcoplo-
Ti es gade, Oh Nubu tigiie! Magues ti miga ni

tin . Ookauheieach ahkoovuk syaktoiliah
tuba Madruga! gade ti-e. Buta tigiie es
sungeepnune; nohleiliah oomalholiknune.
matarede. Ti-e gade m~uare . Ti tu brai mati1
Autlamik aungayotachuke ahvatipcoon,
cribida. Ti tabre riqueza mahiie buta.
ekahyokti nuvaynami, engmik pityi.
Nubu muda iiacarr.
Mabe itibe ma ara de migaga ma ara ni noba
bidiga.

INUIT (INUPIAQ): South Baffin Island dialect (Eastern Arctic Syllabics) (Canada)

) .... c..t>L, Jnt,<, '-.~c..t>l.4\l. bt>•
HAIDA (Alaska, Canada) ~L7~Jjn t>~AM)~~4\t>dj{)
t>~A- L~c P'-.c)L ~~L ~r~rA,
Hlaa, weiyat suus uu dii dung TI'aahlaany;
'-.r~)/nc, ~J/Lc)~~~d
eihl uu saa dungeng dii guudengaan. Uhl giisluu wy'aat tlii dii xaagaas k'an
uu, is siis dii ALr)L"M ~~~ JnCbrL<-
k ' ungis~dygaas k'ang tlii dung iitlaa gadaas. bA~~)Cbc<'
A~c~~)J~>n
Dung squun nuueitl dung klaaiidunggung. ~L~ 6r~ A~c
A~cJ~))~n-

Dung ki l Eihl ging gets sqwaagu saang.
JICAQUE (XICAQUE) (Honduras)

INUIT (INUPIAQ): Barren Grounds dialect (Canada)

jO Dios Mand! An timnon ni na maya , si suanda was ten iga. Po qui noi es sun. Dios, te qua la ti way, na polra monse sa a ti qui Dios pa
Uvanga qauyititsivunga tapsuma Gutip ha Ii cum. Pan u hay Dios, in oy le Dios, un ving
sanala ursimamanga imminik qauyimaqupluni baten Dios.
tugsiavigiqublunilu. Tukisititsivungalu manamit pitguniqanginimnik tapsuma pitguni- KALISPEL (SALISH): Flathead dialect (United States)
qaninganut, akslunimnutlu aksluinirnut.
Asingnik Gutitaqangilaq igvit kisiuit, ikay-
Quin Kolinstuten, Ju ti! Anawee U ko
uqtauyargiaqaniptinit ilingnit ayugaqankolintwhu Ju que ks soohum U que ks gitumit.
putenem. Ku yes konkonstinum yetilwha Ju ye
ti! eas s.hopt U jasyoyit, U ye ti! eas konquint U
INUIT (INUPIAQ): Barrow (North Slope) dialect (Alaska)

jas s.koyoleewhu. Tat suewet wes olkosheetums oopen es

I!isimarauru1p Godiil), IliIJnun saval)atilaam- olkosheetwhu Ju es yapastenee. Lu ta epl
nik IJisimatquvlutin suli nangaquvlutin. Quli- chinaks Kolinstuten, e.chimish Anawee.
aqtuagigiga akkupak suaIJl)ataiiiiiiga suli ilvich
KOYUKON* (Alaska)
sual)l)atiqpaiii, uval)a i!iappauniga suli ilvich
umialgunigiii. Ego ninh
nit'odeetaaghat.ft'aa' ts' a nits'a
Allamik Godaitchuq ilvich avatikkun, hadeenaaghasdaak ts'a haghanee go ninh
ikayuiJ!arutin siggagniugnami suli ilimik kkokk'a neeseeneenhaanh ts'a isee hHyif
al)alatchumiiiaiqftini iJiruni. asiniyh. Sinh nitfil eent'aanh dahoon see ha!'

eelst-l" ilaa. Doyonh eenlaanh dahoon saahaa nari oca maicca teranagabe pagabeaquena
k'its'oh1tdeeh'aa ts'a eesee koon h1tyi-l'asinihy. teranonsanmafte Viro pashe.
Ninh yaan' adit'o deenlit'aa ts 'a ninh yaan' Mameri pashiniacpari6shi payoyabisaqui-
Dinaah1tto' eenlaanh. viro ririori
ymectacutaqueri notsaroganaque,
iriori ictfmira por ririori.
KUCHIN (KUTCHIN) (Alaska)
Nawa ndak shi'ii, shiVit'eegwijyaahcy'aa MAPUCHE (ARAUCANIAN) (Argentina,
s h99hts~ii naahashandaii ts' a' na ts'a' khagihih- Chile)
jyaa geenjit. Juk geegwaldak shat'aii kwaa ,
Ng illatun raIJin a ntii men.
nat'aii nitsii shigehdan t'oo nchy'aa nidehtee
Iflche w;:iJd::i IJun, Eimi Ng;:inec hen , Eimi gwintsii.
tremiimen tami kimafiel ta~il)illatuael. Iflche
Neeghaii .faa K'eegwaadh at gwanlii kwaa
w::ild::iIJun feula tami neweIJen, inche yafiiIJelan;
gogw~~jat d~i' gwits'iinyaa. Khik gwandaii gintami iilmenIJen, inche weshacheIJen. Ngelai ka
i'jj.
Ng::inechen Eimi m::iten, kellukelu kunin men,
kishu mol)elnieulu.
KUCHIN (KUTCHIN): Fort Yukon dialect (Alaska)
MAPUCHE: Chilean dialect t (Chile)
Osi vittekueichanchyo, netitinihsha, Nit

tsut . Kititihchya tenitenitutul a Kenjit, kuikit rani antiile zeuma.
sidhatsei choog. Tzut-nikueinidhut. Sut tei, Awem Niinechen , eimi
Kkuea ei tzut. Sinersitkwichachyo , nitsi, kimafiel, tami poienael.
nichile Kitinichi. Nekhe, vittekwichanchyo wezakonanen, ka tami
Koolikkua, nunrzi, kookontrhi. Tei , kwutsut nen ka tami ulmen
thitihndul. Kokwadhun.

Feipiael, iilkantuael,
Wiil zunun ta inch e,
mi tremumol, tami
Mupi n, feula tani
newen nen , tani kunifall
nen. Eka nelai Nii nechen
Eimi miiten, Kellukelu ta kuniu meo, Kizu Monen nelu.

KUCHIN: Loucheux dialect (Canada)

MASCO: Huachipairi (Amaracaeri) dialect

Sit ve tte kwut cha chyoo ny a le sen dei ako
(Peru)
nit tsut ki le ti chya choog. Kwe tha zit te let ti
nja. Sit tei kkwa, kwit zit nun nit chi tei, sit ne
pecuite Diosta wacrsil kwit cha chyoo kwi zit. Ako nit kwit chilee
nopunwate, yadpaunwate wanopunwate
chi zyoo kkwa nun zi.

Do a Waadic apagapi,
wabua nda wayoro queri
paida iue un dicnanda
Vitte kwit cha chyoo kouko nyoo, kwut tsut apag ewe ue
tri chi iii.

inupuene catembet iene nunda
ununin wambachiwapuere,
dacue eete joaeri.

LOKONO (CONTINENTAL ARAWAK)

(Guyana , French Guiana, Surinam)

Sivaninquiscama alhta
A baa bekotoi gia ka de Wathinathie bie wa quinjan opayicsojo.
maritana da de dei thien bia be goe nang da ay apyimate mlhip
sika da-ka-ke-wa gowe babong. Tataa-go damo ng ka sjoko dja rong, bee wa tataa abo-
na, matho damoeneka dja ko mahto baboewa
djako. Abathie go sabona , Adajaali bie rong kie, bie rong kie boeroewata na ma da de
Ohap okalethtayajwo, oka Dios, Ta Am ta
da moeneka loko de bie rong kie.
enekno ya mlek otajwueth amej wet ochaame.
Ohap okelethtayajwo hapet atana ta tek okaj-

MASCOY: Lengua dialect (Paraguay)

Acyasamco coo Dios
!hip yuyan oyicpilcojo
Acyasamco coo Dios janj
acma apquilatam paj poc
ayaso mquilh a
avanquilhip Dios emyoc.

MATACO (Argentina , Bolivia, Paraguay)

Dios apasmom najan

MACHIGUENGA (Peru)
nayaj ihi wet Am akajnayaj, hap opathtseyaj
Naro noncamantaqueteria , Aparioshi , wet Am aniyatyaj.
camictitaqeria Viro pitomidakena Tsi tek iche eth Dios
thamet Am, o-eth ta
narunocama taqueri narotaqui noneaquitem- lchote ta owitay ihinya,
o-eth Tek latunjbira y nungamagitaquembira Viro. Pineaque- wuaihi.

MA YA (Belize, Cuarema/a, Mexico) tumevijch'a, nuti
p6vreno ene piti ricovi'i.
Nahina ponena Viy31 pkevorichu piti,
Ten ile , oh , in Jajal-Dios, tech dzaen yo lal in
p'ayudachvok6wi te' to vyatahib6no, ema
kajoltquech yola l kulquech. Ten ilae ti jun- make-vorichu
kj_6wrik6wri . -
zutaj, minaan in muk, teche yan a muk , otzilen;
teche ayiklech yetel yacunail. Minaan u laak NAVAJO (United States)
Jajal-Dios, chen tech , tech ca antaj can anac
Diyin Shitaa' NinfliQi shH' beehozin ef
baa! kaz, cu cuxtal chen letf.
a-!'hfnahodiilzj!h biniighe ashi!nlaa aad66 Niji'
sodiizin do . T'aa k'ad bee haszii', haala shich 'j'
MICMAC (Canada)
nahwii' na aad66 Ni t'eiya Nidziil, te'e'i shidaa h
Oeligtjitjito, 0 NJSGAM , Gil gisiitepotjit ndahkai aad66 Ni t'eiya
t'aa aftsoni Ni holq .
gisi nenolin a gepmitelmolim . Oelnimito , enge T'aa Ni t'eiya Alaadi
Diyin nil{ haala nihich'i'
asma, nin mnag6tim ag Gil migign6tim, nahwiihia'igii t':;i:;i'
iininsin, Hool'aag66 Honilq .
nineolegeagnin ag Gil milsotim. Mo eimog
piloei Nisgam pasig Gil tan Apognimasoti OJIBWA (CHIPPEWA):
Mississagi dialect
metoegigtog ag Gil laptjoei. (Canada)
Gi windimon, Nimin Dom geget Geen ogee
MISKITO (MOSKITO) (Honduras, ozhi yun odji kenmin nan
gaie odji Anamie ton
Nicaragua) Nan.
Yang witnisna 0 God man yangra paskatma N windima gae nongoom,
ezhi bedjee wee
man kaikaia bara man mayunaia. Yang nan yan Geen dush
epeecheeweeyun, Nigidiwitnisna naha pyua sip apia kapri bara man
magiziwin pee dush Geen gwandiziwin . Kawin
karnikamra; yang umpira lakasna bara man waia bikan Manido Geen
eta, Widokazwin
ai lalka. Sinagaziwining,
Mindjimnaman Bimadziwin.

Bahara God apusa bamansma. Help Patra,
ba mita witin Seip rayasa. OJIBWA (CHIPPEWA):
Salteaux (Saulteaux) dialect (Canada, United States)
MOHAWK (Canada , Unired States) Gee Kayne dah mah zon
, Ke shay Manito,
Wa-geh-ni-wha-gwa-risi , Ook Niyo, Neh che ke kayn ne me nan ,
Shegwah che mah wim
Ihse da-ka-dis-son ne a-gon-yen-de-rih-hok we to nan , Che mean e
go e ze yan. Che ke
ta-non da-gon-non-wha-ra-don-sek. wa-geh- kayne ne me nan ke kaye
da ma zo n ke zong e
ri-wha-ni-rot, nook-non-wa. ji-niah-teh-geh- ze win she quah neen aye
pee chee nay sou e ze
suts-teh ta-non Ihse , ji-ni-seh-sots-tens-seh- yan , shegwa ka ape chee
we note e ze yun. She
ro-waneh , ji-ni-wa-ki-d en ta-non ji-ni-sah- gwah neen apee chee ke
tee mak e ze anne .
gwe-nya-tsa-ro-wa-nen . Ihya-gonega oya ne Keen aye ta go ka
Manito win, ka we che tas
niyo nfok Ihse, ne-gah-yeh-na-wa-tsera neh- so win , A pee saig e ze
an, kah ke kay kah ah ya
yo-da-ri-hok, ne-ihse sa-ri-wha-gwa-noh. yin.

OJIBWA (CHIPPEWA): Woodlands dialect
MOTILON (Venezuela)
(Canada, United States)
Aue cut~ Papachf yupune, amo sanuta
Neen dibaindaun kikaindamowin 0 neend
tacomena centopo yopone, aue cut~ amicha
Gitche Manitou, tchi keen ge gezhetod neend
yarsna i muquepe, aue camisique i amo
tchiway kikaindjigay keen gahyay tchiway
apeny6ntaca. Guaneque conipa Papachi,
aunamiaytahwah keen, Neen megiway
cumarco Papachf agiieyabo a'n'tace anipape
debaudjimowin, tchigayi mahndan ningopasguaneque y6ntaca.
sangwaubiwin, tchiway neen kawween gashkiyaywisiwin gahyay tchiway ke mash-
MOXO: Trinitarios dialect (Bolivia, Brazil,
kauwisiwin, tchiway neend kitimaugisiwin
Paraguay)
gahyay tchiway ke dauniwin. Eemahgay kauw-
Nuti nechoy6re, oh Viya, piti pepyakn6'i sen bahkaun Gitche
Manitou, anishaydask
taye'e nimotviraviyre ene nfiruchviyre. :Necho- keen, widokaugaywin
pindje bapinisiwaugan,
v6y!e te fuiti naripu-tahina ntumayvina. Ene pi ti tebinahway aupidanisiwin
yegibimadis.

OTO MI (M exico)
Ji testfgueska , o h juchiti tata diosi , eskarini nucaman vinachiscant'u kueraska parakini mftini ka k'eri ambe Ca nm an sirvin gapa alabaringapa. Tistigu arhinguini. Ji testfgueska ia ias i, juchiti jukaparhakueri ka chiti uiIJ apikueri para iamindu am be uni, juchiti komu ja l)gue ri ka no ma jatsfkuarhikueri ka chiti kanikua ya li hurmana huraspi yanapang ui Canmandaljakaparhakueri jimbok ari ia mindu ambe jat-latami causangui.
siska.
No jarhasti materu tata diosi el)ga sanderu k'erika eska cha, emaIJga ja rh6ajpka el)ga kanikua uetarh ijka, emal)ga jarhajka mentku isi najkiru no nem a jarh6ataka.
P APIA MENTO (Aruba, Bonaire, Cura~ao)
Mi ta doena testimonio, o mi Dios, coe Bo a cria mi pa mi conoce Boy pa mi adora Bo. Mi ta testigo nae momenta aki di mi flaqueza y di Bo poder, di mi pobreza y di Bo rikeza.
No tin ningun otro Dios, sino Bo, e auxilio den Peliger, Esun coe ta subsisti di su mes.
PIRO (Peru)
Gita testigo goyakalo pixa gira uturu petashatanru nunanu gita gi ixchcota gika gike wanciru, pixa waneru ponikolu maleshnu satu goyakalu. Pixa satu pupxakan nukyo wikolni

QUECHUA: Ecuadorian dialectt (Ecuador)
Nuca di us tistigu cani gui Ca nm an sirvin gapa alabaringapa. Tistigu cani cay ratuta nuca, mana ushay cani, Canmi tucuy ushay Cangui, nuca pubri cani Quiquin chari cangui Mana Tianpash shug Dius ashta ya li hurmana huraspi jat-latami causangui.

QUICHE (Mexico , Guatemala)
In xin wil6 , oh nu Dios, chi ri at xinaq'uisaj rech quin weta'maj awach y quin lok 'o k'ej awach Weta' am quin ri camic ri ' na c'o ta ri nu chok'ab y ru, nimal ak'ij ri at, ri nu meba' li in ri ak'inoma l ri at.
Maj jun chi Dios xew ri at, at ri cat tob pa ri jun c'ax , y ri ca c'aslic chi rilic rib.

SALISH, PUGET SOUND (United States)
'>;ist;ifildxw bd, s;iq si"ab, d;ibad dx""al kwi t(u)adshuyuc dxw"al kwi gw;ids;is(h)aydubicid . gw;il ";iskw;idicu t k"i gw;id siiwi+.
dxw'>al d;igw i". l;ic ut bd "al ti";)" "al ti xwi"
gwddsqw iq " '>j t(i) adsg"a'> adsqw iq"". dxw"al ti";i('>) ds;is"us;ibabdxwil "i t(i) adsg"a" "itqah. xw i'> kwi b;il;ili" ~ s i"ab dxw"al

d;igwi", dxwskwaxw;ixw "al SXa~ il , k'"i '>a
pixa pagoone tengogne
ck waq id '>;is'>ist;i.

QUECHUA: Bolivian dialectt (Bolivia)
SHOSHONI (SHOSHONE) (United States)
Noga rikuni, Aa Apu Yaya Diusniy, Qan
NEE 00-KOO TI SOOM BADUGH UPEH
rikhurichiwasqaykita rejsisunaypaj , yupay-
SOOK DA-MEH UH NU-MEH NfP-H UMEH
chasunaypaj. Cheqamanta yachani kunan-
DA-MEH SOOM BA-DO-H KHANDO-H UMEH
pacha mana atiyn iyoj kasqayta, Qan Manchay DA-MEH OIYOS
NA-NEH SHOON-Df
Jatun atiyniyoj kasqaykita, mana imayoj kas- KHAN-DOH . NEH UGH
SOOKA DA-GWATS,
qayta jinataj Qan Qhapaj Kasqaykita. Mana NEH Wl-H GA HEENA
MA-BA-Nf-Wf-H 0NEH
Waj Apu Yaya Dius kanchu Qanmanta Wl-H DA-MEH
GOO-PANDH, WI-HU
astawan , Pichus mana allimpi yanapakuj , DA-MEH DIH TIH HAUNC
UMEH WI-HU
Pichus Kaj Payllamanta. DA-MEH OYOI-DEH-WHUP.
0NEH WI-HU
DA-MEH UPEH GA-DEAS 00-AH NEESH
DA-MEH UPEH Bf-H ONEH WI-DU DA-MEH
QUECHUA: Cuzqueno dialect (Peru) BOONIH UPEH , DA-MEH
DEH-MA-Zl-DH
Noqan yachani, Diosniy, qampaq kanawas- DIH TIH DA-MEH NA KHANC
OIYO-GOOS
kayquita recsinaypaq, yupaychanaypac . HE-INH GOO-PAS
NANA-SOO-WOO GINDH.
Yachanitaqui kunan pachapi, nana atiyniyoq
qqaskayta, qampaq jatun atiyniyoq kaskayta , SHUARA
(JIVARO): Aguaruna dialect
waqcha kaskayt, kcapaq cayniquita. (Peru)
Manan joc Diosniy kanchu qanmanta as- WIRJAf ETSEGNUNUK,
MINA APUJU,
tawan nana allinkunamanta yanapaqniykun , EMEMATJITI WAITUKTUSAM
NAJATUA-
qqanllan Diosniy kausanqui qqanllamanta. W AIT AN DUWI.

WITJAI CHICHAGKAGTINUK YA BAISH- TANANA (Alaska)
KAM, AME SENCHIJUM SUGUSBA WA DUWI
Y ABAIK AGKAN PUJAJAI.
Senogh-1-k'okhoodelet, see Bet'odeeh'a, see
TIKICHIK AMEA IBA UK ATSA WAI, ISHA- dheehseen na.f esdeney,

nek'okhoochedhet.
MAINUMY AIJATMAINUK, AMEKETNIE Senoghclk'okhoodelet, k'odeeyeet, seteeya'
PUJUT SUKAGTINMEX. ku la, eentl'eth. Tajoo nosoditlt'a, doyon eenlan.
SIRIONO (Bolivia) Nen yan' Bet'odeclt'a eenlan. Soghun neeneenneek, dek'onadheelton.
EBii aba chee dau chee. Sa dau abatu chee , ima-chee chiian Sande imachee chian Sande.
Yasu tata a. De-aygue de-quiran cuantuchii TANANA: Tanacross dialect (Alaska)
mbia chii. Tendam nandeiiti taua de-aygue chee chaura nyebe eirachee rache-equia dejera Maghhihhey, Sht'oxt'iht'eh, shihtsi, me'ishdeningue Dios-ra. daey , paghhexnuhdet. Maghnihhey, k'ah du'
De-aygeu chee dea-catura. t'ey-;- sht'aey kol, Nt'eay xuntl((h. Shelzaz' kol , Nelzaz' zuntl((h.
SRANAN (SRANAN-TONGO, Wut'oxt'iht'eh wukaedh kol. Ts'axunt'eh
SURINAMESE, TAKI-TAKI) (Surinam) neghanitandaek. Wut'oxt' iht'eh k'aa nits'-axandaeg'.
Mie e kotoigie-o mie Gado-datie Joe mekie mie foe sabie en aanbedjie Joe. Mie e kotoigie na tapoe na momenti diesie, mie zwat- TEW A: Santa Clara Pueblo dialect (United
jie en Joe maktie, mie potiefasie en Joe States) goedoe. No wang tra Gado no de lekie Joe, na
Naa o toh ne (Nave Taa jo sii) (HaY ti) UU Helpiemang ini notoe , na Wang-Die-De-Na-Ti Te PAA Na wi TAAE UU He-ta wi Jo sii a Hing-Srevie.
mi tee (naa o TUUNI) (Naa bo) Navi Ka bi ni gati He ta UUVE (Kaa-in ga ta) Nave CHE
SUMO: Musawas dialectt (Honduras, Biin in gata He ta uuvi CHE IN GATA wiaa wi
Nicaragua) na aan pi wi Taa jo sii UUT AH; KHA GA TE
Yang witninis yang Papahnki yang yamus D i Khun WO DA TE Wi boh gi moi. naman yang matilik man kul makulnini.
Aka minit yang witninis yang sip awas sai
TLINGIT (Alaska, Canada)
yangki man paun makaupak sipki, yang minikun yangkat man yankli mankat. XAT YEEKAXNEEK AX DIKEE ANKOW
Papahn ukdiska man waliki, patkaupa ilk YOO XA TYEEKLEEYETK EE

KASA-
maiataman, witin silp sanka litki. KOOWOO EE YA SCHKAKA WK. XA T
YEEKAXNEEK YA YEEDAT KLETH XAT
OOTSEEN KA YEE KLITHSEENA, KA XAT
SUMO: Twahka dialect (Nicaragua) KANISHKEEDEI, KA YEE ANKA W.
WE EE CHEEKLEINAK DIKEE ANKA W
Yang witnis yang, yang Godki Man yabina-
YEE SITEE KA YEE YEDASHEE, KA
man Man ma talyang anik. Yang warakat laik
CHEEWEAH-SKEEDANEEK.
yultayang yang paraski Man parasnikira Man.
God has lapki, Man Kamank ki, ya paras
taman dutni Man Kau, A las Sawonki. TOBA (Argentina)
Ayem naq'taxananeq, oh yalamxat' Dios, ye
TACANA t (Bolivia, Peru)
'am ayem ad'onataq savotaique da 'am
He marda mi que testig6, oh mia dada savat'ton qataq' shioqhen.
Saq'taxan vetoigui
Diushu, mia dada ve peitia Diushu eshenapa nagui da iqalaxa qataq' da
ad'anxaq', yachopuji. He marda mi que testig6 ye orashu mi que qyic qataq' da
ad'sallxa.
poder mi que impotencia, que ma purf que ma Qaica ca lya Dios napacaleq'
'am, Nimaye
mi que riqueza. Hay ma ve pia Diushu, mi detaunaxan da souqapoigui ca
!chic, Nimaye
dabai ejejena, mi dabai Diushu ejejena. qaica ca iben'a.

TUCUNA (TICUNA) (Brazil, Co lombia , Y AQUf (Mexico, Un ited
States)
Peru)
Inapoone testic6 in Dios, e npoone y6t uri ac
Llumaen pora tocuchigan paq ue ne e nchita ll ane .
Paque te e nchiwatane.
Cho ma curi guh e n, C um a pa chori tupan a Inapon e testico en lautipo
, caemo beki jume in
tac ufa choun cu na goe n iiima na cha cuhan iii uteam cae n utean bequi
impovea poovetan a
na cugo na charf inin. e mporftoo rico. Cabe
intok Dios, ju ll eani ame,
E ho hin na curi guh e n ii o mar gun e ngo chori e npo jibap6 be ch ii bo
jiapsa .
tura y curi pora, chori ta hunma cur i guhinm a.
Tauma a nay a tupa na, curin poraqui , toin ri
YARURO (Venezuela)
guhenqui iiim a ch ie nfa . iiim a por aqui
nichata ha n. Dademene kone.

Dademene kone kod e uni
optea. Mene cua ja no re derrer dabaicreine .
Dabaicreine cua j a mene de rrer. Daicre
TUPI: Chirigua no (Chahuanco) dial ect
udercre uchercre. G uardemercre guamerene
(Arg entina, Bolivia)
cheregua merenene . Aeme vei optaedi
Che a icua ma che Tumpa , de che apoaba kanemedi optaed i. Optaedi
da ju a di chi cu a .
rocua baera jare romboete baera. Che aicua Optaedi da diu di que
juing.
m a a 1'i a ve che chep ue rea co ba jare depuere ,
che cheparabete jare. De denbaeyecou Baetij
YUKPA (Colombia, Venezuela)
imru T umpa ma De giii ba, Poromborij
icabibae peba, jare iyeu guiiio oicoba. A un ene, o l Cf!moco,
01±ncat a uy1±ne 6ope
oyenepe , aa pera aya mpo auya t6cshinco.
Aunene, j1±arketau, y6 itpai auvia, amorcotip-
TUPI: Guarani dialect (Argentina, Brazil,
shin, aumerejera'ya amo ri mava re jaapera ma.
Paraguay)
O loco mak am6roco 61mak , C1±moco t6c-
She aiku a'a she Tupa , Nde jap6 ha giie , shinco, 61ok oyeme ruca ne
cupetu6coyo,
roikua'a hagiia, har6 Tupa'itu hag iia. toapa no pera m.
Aik ua'a avef koaga, la she kangy ha, ha Nde,
Nde mbareteha , Ha she Mbo ri ahu, ha Nd, Nde YUPIK, CENTRAL ALASKAN:
Kuskokrik o ha. wim dialect
(Alaska)
Nda i pori ambu 'eishagiia, Nandejara, Nde
iioite pytyvo hara roime va'f jave, Nde ii o ite Nallrun itua, Agayu
tm a Piliaqellru avnga
reik6 Nde je heve . Nallunricesqelluten
Ciktarvikesqelluten-llu.
Watua, Nallrunritua Pingailucimnun
Pingirpanun-llu , Arrsaucimnun tukuutevnun-
TUPI: G uarayu dia lect (Bolivia)
llu.
Che dey vyindar chen1 tumpa , de cheapo Allamek agayucetait uq
Ta ugaa m e lliirek,
heve de cuag iia deli . Che yeroyy augiia aiien- Ikayulaa vkut Aarna rq
ellramek, Ca mek e lpet
cua vehy de li c6 corintein deli che vae ca usa de Piunrilavet.
rec6 pirantaza vein 6 che para izusavein 6 de
rec6 yemboe teisa vein6 dipoiri a mbuae tum pa YUPIK, CENTRAL ALASKAN :
Yuk dialect

de no ite hore pytyinbyin vae, vae yabaete vae (Alaska)
sui . Deahe ere ye upivae de recocuer pype.
Kahnaryahan aungakaka, Agaeutma.
Doyooha bill yakelrhuavoonga, nahtlooskif-
YAGUA (Brazil, Co lombia, Peru)
kanuk , cha le ookfak ishkatlootin. Wa neheuha
Ra a ndiatene , unindano sun, dejano un ra nahtlunre hkaw
chaywelujekah etlpet dowghan
andiante , ragita hu anta nani Unge R agita dat- ga haywa vit. Chale a
hrsowlowa etlpet dowghera Unge tunshonda ne andieta ne datera ne
ken chut dummyeta h bektlooghe . Awtlamikttrate n i criquitin .
loo owahte n Agaeutche tdownnuneh, cheyun-
T ie q ui sauchera U nge uirti qui sauchera a hrbootloo
nawtloovghahrngow nakoo aw hurinde n6 Su nu chera uni cho sa nsq uita unich-
rnahgeg unn. Keevitl oo ahn ehrtoores htenera ninda.
goolootin .

ZAMUCOAN , NORTHERN (A YORE, ZAPOTECt (Mexico)
A YOREO)t (Bolivia, Paraguay) NA QUE TESTIGU
SHIOSE, YEB LU BAS LA
Urepiseyu, Dupadea, uje je vapesute yu, NAHRE TE GUMBE, CHANE
LAZ SE YEBLU.
ujetiga yiraja uato ega uj etiga yisi vabay. NAKQUE TESTIGU NAH
SHTEN YEL GU ,
BIH'N , SHTEN YEL NAZAK.
Yfgome ua uje que y6 bajopire gotique, uje
mataqueyu jeque cuchapeua, que Dupade Ruti steh dad Joh
yeb lu, ni rak ne nu re che
uneque cusego gusuua. Ua u uje barate yoque, cayac nadzin , ni
nabahn shteb tis.
ome cucha gajnaregone, uje je ua u cuchadej -
nese.

c. ASIA

* Denotes revised translation . t Efforts to obtain exact identificat ion
continue.

AGT At (Philippine Islands) AKLANON (Philippine
Islands)
SAKS! AKO, 0 KANA KONG DIYOS , NA May pagtestigo aco, 0
Guino-o, nga·kao ro
MINA AKO, KANIMONG LINALANG TAN- nag himo cacon para
magquilala kimo cag mag
GANING MA MIDBID TAKA SAKA SAM- ampo sa atubang mo .
Nagtestigo aco sa sining
BAHON KA. SUMASAKSI AKO SA ORAS NA momento, sa aeon buya
cag sa imong ng ca
ADIE SAKANI MONG PAG KAODA KAN

cusog, sa aeon ca pobrehon cag imong mangad.
KUSOG SAKA KANIMONG KAPAN-
GY ARIHAN , SA KANAKONG KADUKHAAN
Owa Ion it ibang imong Dios con indi-lcao,
SAKA SA KAN IM ONG KAY AMANAN. mananabang sa tanan
capiligrohan cag ang
ODA !BANG DIOS KUNDE !KA SANA, mainantuson.
NAGTATABANG SA PELIGRO, ANA
KANIMO BA SA KANY ANG SADIRI.
APA YAOt (Philippine Islands)
Apo Kabunian, inuman ko un Sika din
AGUSANON (AGUSAN)t (Philippine
nangwa kan Sakon tan matagammuak kan
Islands)
mapadayawak Sika. Testigoak sinsaton, maid
Ako motindog nga saksi, oh akong Dios, nga kabkaboolak kan Sika ,
kamas dan! Bilongno ,
-lkaw nagb uhat kaniko para magkila kanimo kinakapus ko kan kina
Babalin no.
hasta magsimba kanimo. Ako mosaksi ini Maid udom si apowok
no adi Sika, Katulun-
<loon , sa ako pagka wa do-oy ga hum , sa akong gan di makasapul , Sika
din Mannakabalin.
pagkapobre, hasta sa ako bahandi. Wi nay lain
iban Dios kondi -lkaw, ang panabang sa ARABIC
ka lisud , ang nagkaugalingon nangabuhi. Seep. 496.

ARMENIAN
"flr/ S!; r ' /·cf IJ.umna..w~ II .+r i1+-1i,J nr 'l-na..'h ,,/•u
.,_,,.,_
,...,~ 6u ~lr'I. l.w'ltl1.u11na.. £. ~£'/_ UJW:-"l'"- 1e1UJ11111 1 /I J"
rJ.iu11-
ft£w~/•M !tr /unnauw/_U1'1.!-J -+-ruL/ilfu."r.u I.. 'f.n1.
'l.ornc../ilfu'lly,
J.J wy.pwen,.a.p[u.'l.u '- 'fl,,,_ fowruuonc/I Ju-lly t ~lr'lJ'I; 9u1ur
tlJJtn11a.w• l't"'I • fll-1""'1..,i,'"l I. /t"t.'1'hwynJ .,,:

AZERBAIJANI (ADHIRBAYJANi , AZERI) (iran, Soviet Azerbaijan)

-•--.....S....~ ~ •,~__,,.•w,' ~J ..L.J vi..,;___ •
~ ...___ .:,,,..:a-• c.S ,,_ v:w.- .,, _,___.,., ,, /liJ "'..__. ;. _
v...6-;- - - -
• ...
..._ _ _ _,_,_. Ill ...,.
,..., •'"!---olitlt
~ I I ...lo.
____.....

BAGOBO: Gianga (Guianga) dialect (Philip· BAJAU (BADJAO) (Borneo, Celebes, Sulu
pine Islands) Archipelago)
Manna 0 nama ko, ngo poggali no ogo para Aku makasaksi, Ya Tuha ku, dah bay hinang
kohaddon asta nikko. Mallo-a kloni mismo aku ni katoo-nan maka ni duwaahan. Aku
ngo hago lomilomit nikko keng kollos, ngo ogo nulay ma kadjapan iti ni kalunaan maka ni
keng kaayo-ayo, hikko keng malikoddo anda kamiskinan ku maka dayan.
ottad ngo nama, hikko na eng kotawang neng Mahananiya saddi Tuhan suga siga nabang
hirap eng boy-yottow neng naw-wo mo. ma kalaatan Kaulluman.

BENGALI (Bangladesh)

C~ ~T~H ~".!~, ~~ ~i~TC<;; "(fil <::f:'iT~ C3!::fE <f~ ~!Tf.T<1nt ~'21
<!!<!~ C~T~~~ ~~rn <f'Bl<!F! ~"!J, C'l'.<: Yi'Tt.;fi ~ '!:!Tf:r ~ <f.fiicef~ I
~ra ~Kt ~rfir ~T"l'Vi lfff2i~l ;r.:.-, .!l~ Z C~ T ~Fl ~'.']'-':~ "ffo ·G
\!ifT~rrn
~Tfi'f=:1 c~<f~ CZT~n! ~~C~Ei WTTCT ?[f~~~fa I
~fir ~1 \!?1 \5fFl C<f.TG11 !;f".;Q" 'TT~, Pi?fl1<f.T r:o'f ~ f?r ~ ?j
1<1 :;fT'01,

fu1"H~1 I

BENGALI: Assamese dialect (No rth east India)

~ ~. ~ m! ~uittoi1c't~~~~·~~
~ elf~ ~(! "fi~ I ~~ 1!_~ ~ ~ <fi~ ~ ~ ~*'". ~

~. ~ ~~ ~ ~1;. ~ illtM, ~~91_'1'; ~ crt~ ~
~~l~I
BAHA ' I BIBLIOGRAPHY
521
BENGALI: Tripuri (Kok-Borok) tdialect (India)

- ~Ti5 ii~ilTf ~)n~ ~'If, "I 'll\Jl~. '!TJlf"l
;~"1'11, i1 -~
f"fo;011 <lT'ft \!1~ 9JYVi-"11 ~T'I>.: ~:;~Toi ~Tiff~~ GiT>l1 I
~ 1~
tf101-~~~. ~~ ~1;;-.,,\011~. '611~ fi1~1-11rn1, ?i'.'~ <=1~ 11f: '-:
~tltf'T~,-"!1°1• 'el1i; <llH~'f-~ ~tl!C'lll ~T~~ 111'1'11 1'

'11\!l~-oi ~HIT~ '!ii ~~T~H f~1'il0 illG'!'.~ ~11~-f~il : t
llT~1C'I~ ~0\-0\l~ ('\! ,.~ 't~~ I

BIHARI: Bhojpuri dialect (India) BISA YA (Sarawak, Borneo, Brunei)
Akujadie saksi , 0 Tuhan ku, Ikau nganjadie

~ ~~ {1f iitan{T ~er oo fifi a)~r <t fo/~ di jaie supaya aku
ngatuie di !jun, sarata
arr a'kt ~ <ti~ lITTITT ~ (1f'lT ~ cl~ !fi"\i~ or~ 1 nyambah di !jun,
Tito no aku mara, karana
tir ~ tn"t ~,<!! <ti~cr orT;;i fit;' t:ir ihrifcr iifl;ft sangaie-ngaie no di
jaie kurang, sangaie-ngaie
arr i;i: ~ ~ar u •FtTI orr~ ,ir ~fi.il~~ •n;;rorr ~ no Ikau Yang
Bakudarat, sarata ombo saja
ontob alap ku , aku akan mamanau perintah
mr nfCI' u 11~ 9:~ ll'Tl flf ~ •ri<rr arr ~ Mu.
Uiif ~l'T'l'l:~T ~' I Onjop aro lagie
Tuhan Yang lain, melainkan
")(~r ~ w.- ~ ii'~~ itR" q<imin """-@" 1 Ikau nga no Tuhan, Yang
nulu ng musim suat
~T {~ 1!1fTlr.r d~ U 6T{~ I~ or! ~f;i'lf ~ susah, Yang
Panakuara.

BUKIDNON (Philippine Islands)
Testigosan ko, 0 Magbabaya ko, ha iyan ka
nigtul-tul kanak ho pagkilala imo daw pag-
BIKOL (BICOL) (Philippine Islands) simba imo. Matun-an
ko ha laus taini ha
Nagpapatotoo ako, 0 Dias ko, na linalang gutlo-a ha hura ko
agkabaloy daw sa gahum no ,
Mo ako na mamidbid Ika asin sambahon Ika. sa ka pobre ko da
sa Bahandi no.
Nagpapatotoo ako, sa oras na ini, sa pagka dai Hura un lain ha
Magbabaya; kodi Ynaka,
ko nin kapangyarihan asin sa Saimong Kusog, magbubulig ho
Katalagman; nagkinaugalinsa sakuyang kadukhaan asin sa Saimong
gun-ho Pagpanginabuhi.
kayamanan.
Dai nin ibang Dias kundi Ika, an Tabang sa BURMESE (Burma,
Bangladesh)
Peligro, an Mismong Nagdadanay.
~:i;i$lCCD'.>OC\::l(C\'.>: OJO>CI :i;i51e.1~~'.)I

rucji"jcfi I :i;> Sl C.n('i <><!' 5m <>O"J '.> Cj $
oo~@. <>O"J 5:i;i '.>l

".S;o c: <>00 5 'io.icJin(t\>fu@Jo.icjiu w l <>ru '.> <>ru-:>

BILAAN (Philippine Islands) ;o<.li)' '.)
oo~;!i. <>O"J 5c:I •H.!3 c: t e. :g 5l c.r o'i ~I

Fnanglut go 0 Duwata na ge i ftabo deg na <>oo519e: I
oo~@.<>005~ ;oC: ~f~I J1 §c1
mimo deg agmade ge na mangamfo de ge. tE. :i;isicci
fll<.lio .. 4,p: [3e: 1.;c: I o.S~ OI

Gade go de kagkahon ani de klande gnagan go,
dee de akgaganam de kablasok go na dee de
kalgadom. Lande dame Duwata ko la loghe de
<>O"J 5 'i <>OJ'.) :i;> $l C)100 Jl: I :i;i [~p: '"t!iOJ~:J{ Cj '.)l
!j
lande sen kafyem na tabongam di kat sato de
gami. '"~ Ul

. ~!- fii
/~J -1ft- ' a!.J
~-1 j:_

•
'r:ll fl
~J('fj;
1f 5~ ft-
..l. 69 ~
~ ' -t
' ft- il!J
ft- :ll
:ll ~ ~
1h ~t r1FJ
~i 6~ 1t
CUYUNON (Philippine Islands)
Bau dialect
Naga testigo aco Dios co nga icao ang may buat canaquen, nga ki lala ta cao ig ing gueguegman. Naga testigo aco sa mga oras nga dia Dios conga inde sarang macacomparar ang pikirien tarah adin itis aqueng keseg sa canimo ig ang aqueng calised sa imong manggad. lcaco lamang ang Dios, ig icao lamang ang sarang macabawi canamen sa tanang cacorian .
DANGit (India)
\ll 'tll~ "t•l~ltt, l \Wtl i-'4't
W-t o.•u ·it1 Ul ~~ult :utrt Q,..n av ~'-'
Sadong (Tebakang) dialect (Sarawak , Borneo)
~titull ~~ ltteu \~L !4<1,1. ltl ·~~Ult
\lL..fi sU\tU\('\I ~"1. ~.{ ~"1.·(' ~llt~'..fi,

DAY AK, LAND (BIDA YUH):
(Sarawak)
Oku mo ogi menyaksi, 0 Topa ku, nang
Ingan mo ogi nai oku dah puan dup Ingan duch
nyomah Ingan. Oku mo pikirien tarah adin itis
dengan doii kuasa ku nudu kuasa Ingan de
ayuh manah duoh dengan penyusah ku nudu
pongipaguh Ingan.
Doii loh Topa de bokun pakeh Ingan de
jagin Penu lung daang penyusah duoh de Pingidip.

DAY AK, LAND (BIDA YUH): Bukar

Aku jaji saksi ndug

tanpa aku, akam mbuh
ngundah supaya aku empuan akam serta lalu
ltl.tl :i1;llofi.{ ('\~l ~~l 'tl~ufi ~·'4-t·
nyembah akam. Aku besaksi ndug iti seh,
'"..{ 'tll~ ~'tl'l\l. minan semoa pengurang
kuasa aku ndug
semoa pengagah akam , serta dingan pinyiranta
Q.~ r~~(lf.t &_'tl~l 5'1-tlav ~~ct~ aku dengan pingiraja akam.
~,,1. ~~ ~~' 9l~Uot! ~~Uot('\ltl~ot Anyap tanpa da bekun
masu akam, pinu lung
masa susah, pinulung adup.
'"~'~ "~' tctfot'~'t.
BAHA ' I BIBLIOGRAPHY
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DA YAK, SEA (IBAN) (Sarawak, Borneo)
GONDI: Bethul dialect (India)
Aku nyadi saksi ka Petara Aku , Nuan udah
~ >T'T'«'f-'f'll ~~ if•~ ~e: cr't;;ofl~ <1<ra
3ff"G" f"'
ngaga awak ka aku nemu Nuan sereta lalu
;rl~;r "~ irrrr<'frii:;i; 3R <prr '!i't<'!r~"' ,;>fn: 'l"i'a'T'f
1
nyembah Nuan . Aku besaksi ka diatu , ngena
'f'll rt"' ""l';;JT <!ITT!H 3f'f f'rirr ~il' ITT'! f<ra'f'f
'l"aT'f,
samoa pengurang kuasa aku, ka samoa penger-
q;r t'r!fflfr lf'f S'R"'rrr't '!'ffr q;r 'f'fT 'T<Tif orrm;r 1
ing Nuan, sereta enggau penyeranta aku
enggau pengeraja Nuan.
f~F a'ml;r ~H~:r >T'l<ITT' ~, f;rm<ft
~ for
Nadai bisi Petara kalimpah ari Nuan,
3fFl:'f, 3f'f f;r1nrr Hil!T'ff'!f "'THii:T'l'fITT'1 !
Penulong leboh Tusah, Penulong Diri.

GADDANG (GADDUNG) (Philippine
GUJARATI (India, Pakistan)
Islands)
Pacuruhuan co , 0 Dios co , se pinaratunac ta
'~ ~1~ :uu~ ~. ~ lU~t l:Pct~, } <t:::i.
quesi maamuan ta Ca e idayadayo ta Ca. Tad-
:i>U<11utcu <\~ C\l:fl ...- \<It !J~CU ct" ~:l, ~~
danggan cu, sitoya ya quinacafec e ya pacapanguam , ya diyariyat co e ya
quinamayamannu.
u. :uu ~~ ~ lll:fl ~--1,)c\l :11\:::i. cU:fl ~ct'-
~ Gt lll•fl(Q!t-<l, lU :fl ,R~ C\I :ht:::i.
(\!:fl

Awan a corhuan a Dios nu baccan a Icca , na
~C('>l:! '1('itCU.fi

<\~ lU:fl llll:U&t :11\:::i_ <\lltJ
Acquisesalacan si Quetaggacan , na Acquitaronan.
'lxlt~L lt~'..fi ~l~ ~l~ !i.'

GARHWALI (India)
~ "11 lfqf'l' f11 17f iil'T'f'F lfqf~ ~~ f.,; f'!~~ HANTIK
(ANTIQUENO) (Philippin e Islands)
~IJ.TilI !!!llTT ah 'fir £t pr n;TJr r:p<r "TT\<'
May pag testigo aco , 0 Guino-o co, nga-lcao
if 'flt I fll 'fl if!'! •g l1il~ q~ f'<i '): fl'iif'1 .., ' '= 1H
ang nag himo canacon para mag quilala
~IM'f<: ~~, fq •HT<r ~;j q)<: ? 'ff'F'l , fq tit;::
canimo, cag mag ampo sa atubang mo. Nag
testigo aco sa sining momento , sa aeon caluya
~::..· 'IT 'fTl1 fl'i('!!~ ~il I
cag sa imong ca cusog , sa aeon ca pobrehon cag
sa imong manggad.
clf l\O ~Ol'T'fT '!_'~ "l1T "l11J'ff'1 'IT"1f I ;q-lfT if;<ror
Wa ra ron it iba nga Dios con indi-lcao, manifs r ~OcT l1 'TIT 'f;
'{f!T[q~ ~. ~ '!~T cqf~ft anabang sa tanan capilogrohan cag
ang
fl'~llHiT ~\!T'[T 'f 1 '>. ~ I
mainantoson.

HEBREW
,';ii?K ,l'J!l? ;"11'YK
.o?w J::i?::i iiJy?i 1=>,, nyi? 'lnK,J :inK '=>
,o ' J 1 K , 0 n ' l K i ;i , 1 ::l l ;i 1 ? ., ::>
D 1 ' ;i ' J K ;i 1 1 7.J
.?::>1 ?~in :inxi 71'JKi 'JK ?i
,a,r.i?iy;i 'D?K ,:i,l ny::i :iJiY ,1'1y?::ir.i :ii?K
l'K
HINDI (India)
HINDI , EASTERN: Chhattisgarhi dialect
(India , Nepal)
~ foq-<:: I
lf ~Heft ~T ~ f.:t; <_!"il; ~TrR "Af>:
it '11)<:: "l1ircrT'f, i?.f~'<"f 'Ill<: 11crr~r ~~ f;r, af~"-"f
a--i: r ~r ~ 'f;<::'°1 ifi fun: ?:'°1 ~it
;j(q<'"f f'fi'ln i 1
'lll'fT '!'flit ~ aoo qf~'flif li!Tfo<:: !R';a<: oT<:: 'J_>;tT
if ~ 81~ ~T'f>H 'F"1T ~ f~ rt 'A~ ~ ITT<: ?;
fl'~~llR t ~ ef<:~ ~ 0-<h?; ~S,:<T ~,if~
'"~ l'!'Tfin: 1 ~ it il'fiffi ii il'ra iir;:ra if~ f<ti'
iin 'Ill

~~ ~mn ;:r~ ~ afll:~ ll:T ~~lm;r El:~"' 1 ft
~ ITT ?; ~'111>.f ~ I
'fg"i'l"'f inlor ~)q- ffi!T mit <n:lfin ~ ~;rr ll~ 1
a-'t 1Af1 h'A' 'IA"lT "'1~ 'RllWH il5T ~ I ?: ~T ah
ffl'C!Tlf "'T'l'T ~' 'lllTCfT'f '!'~ ~ I o~~ ll:~~
'1""Cl1T'fil, ~~Olll"lT ~ I
;;f<l"f ~11-f 'Ill -in<: ~ll:T!fOT lfi?:: "°lfio ll:~ ~<:
afll:~ WR ~<: f;r~<: ll:"'~ I

ILOCANO (Philippine Islands)

Ipanecnecco , 0 D ios ko, a Sica ti namarsua sa-bagai saksi , Mei caniac nga umammo Kenca ken man- ik-kan yek ney gidaydayaw Kenca. Pa necnecac, iti daytoy a bersembahyang Pai . canito, ti kinacapuyco ken awan bilegco ke n ti peryam ta'ah , ok lemeh kinabi legmo, ti kinapanglawco ken ti kinabac- basat yek dan nangmo.

A wan ti sabali a Dios no di Sica laeng, ti lebah Pai, Tulung Catulong iti tiempo ti peggad , ti puon ken gub- njan Belak. buayan dagiti is u- amin .

JAHAI (Mala ysia, Thailand)

Yek tanggongk an ley Tuhan yek , Pai yei manjad ge long yek kene l Pai dan Yek luek saksi bahawa yek dan ok et et Pa i maken Kayak Pai.

Berak T uhan peu chan keleng Bahayak , yang He

ILONGGO (HILIGA YNON)

H'ma mena-ngongkan dirik sabagai saksi, 0 Nagasaksi ako, 0 Guino-o ko , nga guinahimo Mo ako ag ud makak ilala -kao cag makaha lad sa Imo . Naga pamatu-od ako sa subong nga ti-on sang akon kakabus cag sa Imo gahum, ang akon kapobre, cag sa Imo nga mangaranon.

Wala iban nga Guino-o kondi·kao ang bulig Berdirik Sensa katalagman ang mabinuhaton.

(Philippine Islands)

Tuhan h'ma, bahawak h'ma ontok mengenoo Ajeh. H'ma naik saksi, pada kelehoman h'ma dan kudrat kepapaan h'ma dan kekayaan Hempak Tuhan lain

JAKUN (Malaysia)

Ajeh telah menjadikan dan semayang masa ka , akan Ajeh, padah Ajeh . daripada Aje h, Menulung dalam Chelaka, Yang dirik .

JAPANESE

l

l
r:. -" r-..
~ t '1')

1J
)-_,
~~
""
O")

1(. f)
~. '.i

.....

KALIN GA (KALINGGA) (Philippine Islands)
tu awa-awayya anna y dacal nga pacawayyam;
to quinapobre anna ta quinaricum.
Awatta tanacuan nga Dios nu ari laman Sic-Sacan y test igo 0 Diosco nga Sicaw y sicaw; y Cabbag ta tiempo na ziga anna Mannamaravvu ta niacan tape nu ammuattaca anna gyawa ta ngamin nga mawmawag.
dayawattaca. Testguaccu ta sangaw y cawaccu

KANNADA (KANARESE) (India)
d,~.,, ;::jtS.s;i<i cloir.1 ! ~~;S' ~!, ~1..;:$~ "O:d>W ~3~
~~~ tJO'Cl/?;i;:u:> j:)e_~ ~1 ~ ~iicJ~Qeo3.:i; ~~
&.>u~~;:$, ~e~
t.)t.>1:>~~; N<lr::S.> z.>al~, (:)e~ ~eo:s.:io;I. "Qc:S~ ~~en ~o d'~~
~,;S. ~~ c;;JJ<;dj.:i o:S.:i~o:j de>:ld..<Oi ,..~. r.t~t.
t11n~3d, ~~
~O~e&F' !

BEHDENG SENG AK KATALAU LA' AN MEH UH TENANGAN BIH IKA'TUA , ALENG NYEKANG AKUI, ALENG TE' MURIP NYELIMAN.

KHALKHA (MONGOLIAN) (Mo ngolia, China, Tibet, U.S.S.R.)
T3HDp Ta! Ta HaMattr 611tt 6011rocoH
Hb 611 TaHhir M3):(3X 6a XYH)J.3TDXl1HH
KA YAN (Borneo, Sarawak) Te11ee IOM
nnrnttr 611 np'1113he. E11 onoo
11 MHHHH •mna1irvttr, TaHhI lfana11Tattr 6a AKUI NAH !TUNG TAKSI KA ', 0 TUHAN , TENANGAN KU!, !KA' ALENG UH NYELUNG Yr11ttrYYr Ml1Hh,
~~~

6a51Jlfblf '111Hb DplfJ13be.
AKUI NA! JADI' JAM !KA' DAHIN NYEPIDA Tattaac eep
T3HDp 6attxrYH, Ta fopx
!KA'. KERA! NIH AKUI BARA LEMA KU! 3osnoHrnHH norop
naHnaa aspan Tye
KATY AHA DAHIN KUASA KA ', KETAH KU! 6atttta naa. Ta
eepee aMh 3yyrq T3HDp
DAHIN KAY A' KA ' . USI'TE' KET A LENG HA IOM.

KHMER (CAMBODIAN)(Kampuchea, Thailand, Vietnam)

anlJiui:rn~p~ ~~a11~ru~1rurn Ln:n~rns1:11~n~ 1~aj~J
' I

~ 1nJLO:H~ s~urnnLn:Hw '1 ~im1rurn:~llllt1J1iirnrn B'3J1 Ul ta~~~~
o I

w
U'll~ ~ l.Tfl lt1 ~lfl:H~ fi1lUi ru mnrn ~ SM1lll1 IH1.lllJ~aniu(\} []1:H~ '1
1Lfi1tit,n:H~IG ITJ ~1S tn:m~1 (\} ~n 1~Ul Ul rillr\ltUJU~IJG'lSl(iUl '1
tp:H~ ci1~ng witrn:~ ~f\rn 1uh) n.i~ Ln: 1:~ n6 rn Hl1s~ ·1

KOREAN (China, Japan, Korea)
.Q. :zi£>J o f ::. ~ . •jJ ,~ ~-o.it ~ %c.-~ t-I. r::J~ l
oj .z1 ~ *J-± i; ~..c: I ~ ~ -2._1-~- oi"-12. 2;j~I~~ 7j ~~
ii~5'-~- iiH.1-<H~- 4 o Jr:: ~ xJ-j}- oJ 1:-~~ol J .X. :<i
21 -T-~H !- jl ~ ~ ~1 .9 J 7J- "-1t H! * . i cJ2 :zi£>J
7~ <.J-q)- jl ~ ~ ~.9 J Jf-i> ~ 'd * ij] 7 ~ OJ i-iiH;- 4 oJ
r::~.

~J i..,}olJ -'i .L .2~ ? -'I 2 !:.!:..£ .9 J ""d ~ ..£ "IJ -'I
·t- ~~ oJ9JolJ r::~ ~ o f :::. ~o J ~ -< ~%4 o J r:: ~

KUI (KHONDI) (India)
LAMBADit (In dia)
~IJ~ ~ Q~ >;(J, Qlol:Q, QO>;Q 'l._(,'_'J.I l)>[OQ <JOQI
;SJ.6'4=- 051 tk o~ 1 o-o ~.,.
sCJ.,.~;S
Q;;>I 1)>1°Q Q I ~ Q!ll&,IQ <lQ QQI 'flG) llG, l;Q\'IQ I !:lli Ql:O
613 N" :J3 se4.1 .;'.)~ 8J.os> cmos£ ~ .,.{; .;S;S.1~
OOIQ 'fl-t i \i>IQ ".} 0 QI QIQ 9 1tl 1'1€/'IQIQ, 001 lll<;(.ql <J0 Qi
QIQI \'!~I QIQ q1£11 GQ\'I I
~~.S~ el ~.,.g .:Si§ ;J.s5J~ ., Ef ~.s
&< c§!)1 B4
(;> Q Q.\flQI ti>:t <Jq l Q >;Q<l
Gil~ 'J(;'f I Q~ ~ I 2.6 s- ~ ;.)):$=' S"6 5i ;;hJ' B4 O'o ~.,.
~ CJ5 ~
Q1,IQI IHI i; (jl "l ~I !:ll;;>l 't-'1 1111\ill~ 91QI 91(;> <li~IQ I

'(§ :Si~d. ~ c .5 1 ();6i;J" ~a~o tJ>66
13;SJ.
D'v-066 a~;::u. ~o-~~. o- 6 L~;::u.b e..o 613
. ..J"

6~6 ~o= sOr>.1 . ;;J.::i8J. ;SJ.Os ti, .:Si§ ;;J.OlJ'
S"6 5i s.:;,...1 ;Si;;j.1 ·
'"
KUMAUNI (KOUMANl , KUMAONI)
(India , Nepa l)

lf rn1:, ~<:5 -lry,1 O\T"{'!"!T-q?;q'!H f\?~,
qfr "{'l"!T ~, q ll~ \I T~ t
31 TIJ.f'ur 'J"IT f\'l~
LAO (LAOTIAN) (Laos, Thailand)
li l!im ~r ~~ ~l: M~ <l'ITl:~ q, ~1fbr
tg ~s : ~CtJul1'1 2"1~ o : ili lVu1JJ:u1uJ1
1JJ:~ltiull1tc)~'iie'i
' '
air'lfur ~qtf ; q ~f ar'!'i' ~ '1\'!Tfi:rnl ~T\9'f I
ws:ilim ((@: e'iw s :il) es'iJi/Jls :il) u@:lii1su~~11>1s:il)
e~llO)
... ".n ... ... - '
ctJu~us~nn JO ~ J 1UU~OJ1~U 129)21/JJS:Q J lC@ : n~J1UW~)CC1~ lU1
t !i~- 9't'l"! , lG~<1'1° ~T ~ iH~ a'I"
, 1

- - -
'II

wrn29 J~s:9 Jlil' n@ :nlilJrn~n
' oi u~ue 9 JIJJS :g Jlil"

~'~~f'<l"ll
J~ws : wctJ-uc1'1il1~u1n ugn11n~ s
:~ctJ-uc1'1~s:il1nclJ, w
'
i°Jlm~~J1U~ Oo cm@gl UC ~gJl U2itJ9-UOS W ,
'
wi
J'(m.~ J 1UCtJ-Udfl
.
nn ' ' '
!?00

KURDISH (Afghanistan, Armenian S.S.R.,
Iran , 'Iraq, Syria, Turkey)

MALAY (Ma laysia, In donesia)
Saya me nanggongkan diri sa-bagai saksi, Ya

T uhan saya, bahawa Kamu telah me njadika n
~ . . / saya unt ok mengenal
Kamu dan bersem-
' C:..,p J o_,.·r ·~ ~ { _). ;)
bahyang Kamu. Saya naik saksi, pada bentar
ini, akan kelemahan saya dan kud rat Kam u,
u _,J- l' ,... r.,_, . ,>- -:~· . L ~
• • '..>
- 1/
.,.------- r' Ii. (,.;
; kapada kemiskinan saya dan kekayaan Kamu.
Tiada Tuhan lain da ripada Kam u , Penolong

0 __, r_.;. J./.:;. _; ~ L1; O_.J r_,, .
da lam Bahaya, Yang Berdir Sendiri.

' J - • -
/
J L5_, _, • _y (~ L1_,,) ,_, l! .__,__, .J
MALAYALAM (India , including Laccadive
JI->? ~'-" ~ r- _} ~ ~L ?_,>
Islands)
u_; lS' ,_ L 0_..1 _, 0_.)
1· r' f - j
, ~
\'.....---=--- .
r'°'
6l6l'30.J<!.1l, 'lrnlO<!l'.f "{1)6HTn 'W~l~. '1!1l>6lt!UB
"G)ml.a& 0 0m~lJ:l.Jod!6lomu, GaaQJB "{l)mld!Q" ..._,.,,
'"""'oo.
ut; .,_, .B<lonooaru6Tlll.
n(J)6lo!>O
12~"
Ul).&<l!\lalll~:JO~o,
Ill'!>
'911l600~Q)S
cn101~11tlb
UOCND>l~o,
"{1)6lnl>o '3ol01(3hC\!o 1 '81llQJB~6l5 lf\l<YlJ<gg/o
Ollll:xib

'81001~. .i~o rT\l'°'o'·
d1>Q5'9~°'"'" lll6lOOO<m 016leru0J<11~-rulru<3l
<068:].e.o, ~'\ruc.urno>·

MALD IVI AN (DIVEHI BAS) Divehi character (Maldive Islands, Minicoy Islan d)
o/-'tv,.. D ?/ /O/ _,,, c.o ,../>,,. \xN/
c.o'-/!.'/

-/l//l//f /.?V ..5"/.PJ;/d .>/'-?,.P.,.--'a>--:J -~v
!_/'A/ .>"""i

MALDIVIAN (DIVEHI BAS) Latin character (Maldive Islands, M inicoy Island)
~ \j{fuftcr am:.
+ft R~ am:
ITT i
~4~1f<ta+11'1 31$f, +ft Htl'l an%: ITT
Alhaa hed hdhevi kalakko!
Hasuvaameenge dheelathi vaatha ka mua i~crm~!
arirm m~
alhaa ufad hdhavaa fai va nee Hasuvaameenge
a h alhuk an kusumahttakai kamah a lhu
:pfl Cfl I <d'J.
hek iva meve. Mihin'dhu alhu he hi vameve . ~<field ~ <fl <011 u
~~ arm
A lhaa ge mika methi kamashaai Hasuvaa meenge kulhadhun vantha kamah adhi alhaa
~Q;m~ar$T.
ge mika methi kamashaai Hasuvaameenge
fudh i- vodigen vaa kameve. Hasuvaameenge
fiyav ai Haahaku ne iy kamashaai hunihaa
ka maka h eka laa nge dhemivodigen vaa kamah MELANAU: Mukah dialect (Sarawak)
hekivaa ieve. Akou menyaksi, 0 Tuhan
kou , wak Ka 'a u
me nyadin ako u itou bei-lah bak mena'a u
Ka'au jegum bak menyembah Ka'au. Ajau
itou kawak ako u menyader ji-wak lemah akou
MANOBO t (Philippine Islands)
jegum ji-wak kuasa nyat Ka 'au, kawak ji-wak
Bannala n ko no kadd in nad Langagan na id miskin akou jegum ji-wak kaya raya Ka'au .
baballan do siak a mid killa kik aw owayd simba Nda bei Tuhan ke keman Ka'au , un wak
kikaw . Kaddin nad pangintowan kaungkay ken a bak Menuluong akou Lian Susah, jegum
edda kaddin wara sadda tat kikawn katussan Lian Lubieng Siksa.
oway edda kikawn kat ussan tat kaddin kapobri a n oway tat kikawn kayamanan.
Warad as-san manama gawas kikaw, eddad
ta bang ta kahimpan, oway naa ntay ta sa lili rin. MELANAU: Oya/Dalat dialect (Sarawak)
Ako men yaks i, 0 T uhan ko ien Kaau nga
manamangun ako ba ta-a u Kaa u jegum ba
MARATHI (India) menyebah Kaau. Ako
pasadei jaka ito , ji ako
nda bei keku asa jad jegum Kaau a-kuasa
~~~r! ~~f;:r temegah , ji ga ko a-sase
~~~

jegum ga Kaau a-kaya
berkuasa. Ien la h nda bei Tuhan ke kida Kaau ,
~ m mor
i ~ Rfm ~ a Menyapul Mara-bahaya Udipan
Kakal.

NEPALI (NEPALESE) (Nepal, Sikkim)

~ ~~r {~~ ! i:r ~Te-TT f~ fifi fo;fi
~r{ f'<f?T, ~mr ~r~ fa~ c.i:;;rr ~-rr ir;f
frri:r) ~ in9'T{ ~~?T if~<r) I if '>l'f~~ lfl
Pfr<f\H iT~~ fifi l'.f" if~lffi g, ITT fa;i-') ri-
~f<f~"l'H g), if ~~i:: g, ra~r ~ci «1=~
~ a~r l'.f" Tg ~· fcr;i-) «cf ~;i-if mI
fcrID qfuf~cr ~ ~ 'Hl=f"T~l'.f"T
18~ 1 fcrift ~ ~1 ~<rT~ifi ~ificm i.'l'T~
~HT ~cf m~ f;r~~ I

ORIYA (India)

W:J(;l'i QISl'QI El lQ 6 GJEJ(;l'l'Q ~819.91 EllQ S~lr;'Q .
~~ QQ\;ilt;;);
g~ S~ ! 8'.'. g~l(;l SQG!f>l, -<JQ s:J._~"-~SQ, 8'.'. S~IQ '1§~901 6
GJEJ(;l'l'Q €1§~\Sl,
~IQ sQQ'i 6 CJEJ(;l'l'Q mtQQ g~l(;l ~f>l I
QEJQSQ 9.~I~ 6 GJs:J_-g99 ~IQ(;] EllQ 'CJEJ(;]Q> ~I ~9'1 SQQ SQQQI
91~19 1 '

ORIYA: Halbi (Halabi) dialect (India)
PANGASINAN * (Philippine Islands)

~ trh! 'llTf 1'T;; I ift"l"T 1Z ~ir 1Z '!lo "fl ~ff f~
SAMBAAN KO, 0 DIOS KO, YA SIKA Y
<pft ~ i1tfit; Oflifffl<: lltf~ffl<: ~J;if an;n: i!tf"fl ~Of!
AMALSA ED SIAK PIAN KABA TEN T AKA,
TAN GALANGEN TAKA. TESTIGUAN KO ED
~<:'fl' ~Ti or.ITll <'fr 3fHf 1 irlit; 1Z '!To fl'ff <'flit# f.t;
SAY AN BEKT A SO KAKAPOY AN KO TAN
Jl'h) <'fiT iIB fl'ffii~ if~ fiftrrll, 3TT'3"<: <!ll'"fl OllT ~ff~
SAY PAKAPANYARIM, SAY KAPOBRIYAN
iIB ITT~ <!?ff ~<f~ ifOl"ifTif 31rn, ift"l"T ~ ~;;;i;
KOT AN SAY INKA Y AMAN MO.
'!f<:ilT arr#' ITT'3"<: 'J:tf"fl 1"1" ~ff'fi lll_!~ ;;p:i;; arr ii I ~iril;
ANGGAPOY AROM A DIOS NO AGSAY
~;; 31T'3"". ~);;!. "lf'lifT'f ?;~Tif,<J:ll'T f;;;;r ~ ~ ~mr , i!tfl
SIKA, MANANULONG ED KAIRAPAN ,
l'fif-lf<:<Tl-~U l'f~fll';ii" 3ITl1 I
ONTALINDEG -ED-KABUKBUKORAN.

PALA WANON (Philippin e Islands)
PANJABI (PUNJABI): Gurmukhi character
(India, Pakistan)
SAKS! AKO 0 DAKEN AMPO NA BLUAL
MO AKO AMPANG KUMILALA DIMO AT
~ Ha 11~Hl }!~ ElE'1a ! w' !ER ~ ~1 ~1vl
SUMIOM SA DIMO. SUMASAKSI AKO SA
DAKEN KAYANG BASAG AT SA DIMONG
~'~· ut r~ 3 AA ~11 ~ ~ ilfl31 5 11' H'
~ l.JC'~l ~ = 3~ ~;:r ~ I H- ~ llii'
BASAG, SA DAKEN KALYUTAN AT
11~fllil•a ilia~ ui f};r ~· ~ tll3 j 'llQl:I "R>lau S',)f
KODYONG KAKA Y AHAN.
KA YA IBA PANG AMPO LIBAN DIMO ANG ~1
"'3 i ~ 5' r 3a ~i iii> iiil ~~a n.ft. 1
TABANG SA MAGKAKLAS, ANG SARIRING
i <fl ~S«il llf3 'Ri!13 ~ 5' I
HANG ALO.
'"
BAHA'I BIBLIOGRAPHY
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PANJABI (PUNJABI): Persian character
(India, Pakistan)

RAJASTHANI: Gujuri dialect (India, Paki-stan)

.(;}*' u; ,IJ,&iv: ~~Lr;.,do/.i,
~.,.::,,,vU:.1 ~~ ~~,
'-/.T-
,ZtfJ~Ji
\>..:t.>"" L~ ~ 1 U/> lS' 1_! U~
' .... ' '
u->~0;12-~l_,~1 0 [_,. ~ .f
(. -
• ' - ., fl '

<£l..vcL:4>f I> i,f,1~(// 4-1'-(I"".~ 4_, ~IU~ - c.I~\~
~_,
.Jl['r"-/./f'i.JiLvt ~}V: -vJ 11.1!}11,.,::t(jl L I - -.::___::, u,
0~- ;_ c.5.;..:: ~ 0v I
-'-'!1i..1i""vJ~c-/-:J~v~i..-J}!!c..C'~I d\2-1,,.01,;
I -- • ~
~ D L--.>~ L5/ L- <5v5'-.S" .... ~

PULA (MANGY ANPULA) (Philippine c:_>~\f
~
J,,1~1 ~.2_l5/
~
·(

Jv-
Islands) UJ..,1 . l ·
.. /
/: ~ A/ ../.Y' ~ y - u f.I ~,I
Kangko patuhuyan gid , 0 kangko Pan- G.- ' /
c ' ... '
ginoong Dios, ako gid kanmo binu' at hampay i,,1\u.JJ...e! v~uL'
~../ ~>
kawo ay ki lalanon kag sambahon. Kangko
c
patuhuyan inda pag udas sa kanme on man
may kapangyarihan kag sa kanmo pakusog sa
kangko pagkurian kag sa kanmo pag man- RAJASTHANI:
Marwari dialect (India,
garangon . Pakistan)
On man may Panginoong Dios no kontay
~ ~~Cf<: ' ~ ~r~I ~<i q ..... fqm<f ;:i- al(
kawo lamang ti umawat sa tanan nga palad kag
sa on man may katabuha.
cPn ~<:r ~~r ~<:ii' m'{, if ~ifr q;n fifilil ~: 1 it
~ ifl'f(l JfJ!_<: if.~ 1 f'i il f'fi(:f ~ ~h: ';I: ~<f-
~l'f~ll'Tif ~: it rr<:'Tif ~ t;rl~ <;i: arg-a- <Hr ~= if?ir
PORTUGUESE, MALACCA CREOLE Ji 1,!"~ 1_ <PH ';J:
~TIHl!I' ~: I
(PAPIA KRISTANG) (Malaysia) i'r~ qqr<fT
r,r1<: if.T! ~ll'WH <lil'fT 'A ~')
•Frrrt~ 1f<liC: tj CfHl'lT ~H ~1'l: ~rin'/1 ~= I
Jenti ja beng, you-sa Deyu, pra fala Bos ja
faze ku yo supaya yo mesti sabe dan reza ku
Bos. Agora-agora yo ta testifika yo mulyadu
dan Bos forti; yo pobri dan Bos riku. SAMAL (SAMAL BAHASA)
(Philippine
Nte utu Deyu, teng Bos nsong, keng ta juda Islands)
ku nu na tempu di mal fortuna, Bos keng Mu makasaksi, Ya
Tuhan ku, dah bay
nggere utu jenti pra juda ku Bos. hinang aku ni
katoonan maka ni duwaahan.
Aku nulay ma kadjapan iti ni kalunaan maka ni
kamiskinan ku maka dayah Mahananiya sakki
RAJASTHANI (India, Pakistan) Tuhan Suga Siga
nabang ma kalaatan kaulluman.
w ~qr qprr('qr lj ij'Rf ~\J> i ~ tiR
trQi-vtt ~m,, 'irfr ?tT ~l: ~n:a-
SANSKRIT
fr ~ '1~ \i111J ft;li)' ' I fOT"' ~ 'if ~T{t
~· ~m) 3f:-~ I ~ 11lr ~~) I ~t m:~Ti
'f~T ~ l"ffCT «~T, tiroft. ~iifi:mT 1f ~ Tiffll~· ~ t<J~·

~~(~er: 1 ~r;ftq~f 3flffl' ·
'iTtr ~~zf(fT ~ trp:rrf'ara ~ i I t.lTt ~~r?fl:, acr
ma
irer:n: ~~fuar<Jr: Cfq
~ ~Pl';;m1lfr: ~r~ ~crrfi:r •
fc:1;iT ~~ ~)"{ "PfcfH q;f .fr {! ~ ti.. t
~ ~fl:r<fi:, ami:rfi'I'~•:, ~t fOT;rr,
<Jilscll~lf: ~·qwrr ;;rf~ 1

SEBUANO (CEBUANO , VISA YAN) bahyang ha-J un. E
ng perhut . saksi, ku-ma
(Philippin e Islan ds) seadeh, ha ke le
ma ha n e ng ru ha kekuasaa n
Jun , ru ha na hajap e ng ru ha keliayak Jun.
Saks ih a n ko , 0 Diyos ko , nga fk aw mao a ng
Walah Tuhan asik ju pader Jun , Jun Penolok
nag lala ng ka nako sa pag-i la Ka nimo ug pagkate Bahaya , ya ng der C huku p
Jun Sendiri .
simba Kanimo. Matud-a n ko niining gutl oa, sa
akong kawa lay ma himo ug sa Imong ga hom , sa
SENOI: TEMIAR (NORTHERN SAKAI)
ako ng ka ka bus ug sa Imo ng bahandi.
(Malaysia)
Wala nay laing Diyos kondili lkaw, a ng
tabang sa katalagman, a ng Nagk ina uga ling- Yeeq me
nanggongkan diri yeeq-de h re
o ng- Pag kin ab uhi. saksi, 0 T uhan
yeeq , naq Haaq-top me nteqe lkan yeeq untok ne h-ne h Haaq wab bersem-
SENOI: SEMAI (CENTRAL SAKAI):
bahyang Haaq , Yeeq naik saksi , ma-mentar-
(Mala ysia, Indon esia)
deh, akan teq bersil yeeq wab bersil Haaq ,
E ng me na nggo nkan berok ng sa baga i saksi, kapada kemiskinan
yeeq wab ke kayaan Haaq.
Ya Tuhan eng, aje h-lah Jun te la h perjadikan Hoi Tuhan ya ng
moi num Haaq, Pembese h
ha e ng untok ha pa nnei ha-Ju n ru ha sem- da ll a m Ba haya,
ya ng Ehtet tet tenaq .

SI NDHI (India , Pakistan)

9S::.i r J3 ; '1~ ~ ,; s~ L... cilo dU· ~"'f-4 ~
y.:b I~. .r. U !Jr L-4 l ...;;1 9~·+·1. i:: b~ ~ 9~·
... ~ '~ ~f-'i ~ W1) J 9~~-'!. r.:; i.., J o~ . 9~I
': ~~) ~· ': ~lb 9~~ ': ~9) ~ 9~~.
.i,=, .1,.... ci ts' .>3" • Ji v l1. Jb /=~~,.... .j 4!) 9~
~ ~1 } ~ J J.o ~ ...? F '-:rte-S '1 y . ~1 ,i F J ~. I

. ~1 j.L~ r.:;L.. ~..}'?= ~"" ~~·

SINHALESE (SINHALA) (Sri Lanka)

eJGcfi Gc;~c.33), C?lQ) Dunsfod' <fVGaB'w l:llO mz~O~, ail ilwrocl'c)

<ilc?ld'Z5l:>6 zroe>?§ ~toJ a<il tlt!lrod' tlJ az.Q Q)i)c) c?Jc?) e!icl'&l GOO . c}J Gm

G,<3Vez§W om BO)Gcsr oo~rn(Jz:E, c?loGW <fe560JZl)c?) e5W Cki)GCJl' Gf.!l~CSli.sc.5z§

B~~D. Ge GaiGeDJG~tD~ ea OO~©J~ Gvd.

c~~ood'~ <fOWJO lS>O~<ilJt;/~ Wc30d"~~cl" aQ) wi!Gd' roz6 GV25l Gt;V GZllG<ll~ ~zoi .

TAGALOG (FILIPINO) (Philippine Islands) ang Iyong lakas,
sa ak ing karukhaan a t a nd
Iyong kayamanan.
Ako ay sum asaksi, 0 Diyos ko, na ako ay
Walang iba ng Panginoong Diyos malib an sa
Iyo ng ni likha up a ng Ik aw ay kilalanin at sam-
Iyo, a ng Siyang Tumutulong sa la hat ng panbahin . Aking pin a tutun aya n, sa mga sa nd aling
ga nib at ang Walang Kawakasan.
ito , and a king kawalan ng kapangyarihan at

T AGBANU A (Philippin e Islands)
~ru;;:i.)§"'l:O"~§ ~;;i)d._
~~O~l:O"~§
Taksi ako 0 Dios ko nga pianak manan mo
~eJ~O'\P~~ -Oj.Jc:Q"i:)§ ;j;;i) ;;)-01_~~
a ko nga sumonod Kanimo ba w ikaw e nag buat
kanaum. Natandaan ko kayte nga yon kiarotan
~ ~;;i)
d;il. N" l!il?I' _..., ~ (_.,
§ ~ iiJ'> ~6
ko nga sabap, kanimo ba w kat Kakorongan ko
8"S"'~d._ ~ ;Joj6;;i) ~ <S).lllo~ ~ ;:So~s'
daasi kat ka doonan ko baw yan Kadoonan mo .
Uga nay bakun ng Dios ekaw lamang, nga
B~N"d._~·
mananabang et Kakorean baw Ka gayonan et
usa baw usa.
llf"~e:>!!5'd ;;J;;p~ex e!i~~ ;Jo~

TAMIL (India, Malaysia, Sri Lanka)
:;S.);:5 j6}~,'\~o ~ ~ ~o
~~.S ~;:)..)

f;T fin- 6 L 6lj a
6Y7" , ,si5 t.iJ & 2srr JJ/ ;J Ji; §ii Gil ifJ ~o~;'.)~ ej6},
uG&J~jl Go.rnC1&1 m 6li>~u U6l!lL~fil®$
TEMUANt (Malaysia)
Q,r0fr 6TfflU/Jfa(!!J ~IT(Jtilfr .f'trL&J, @ti
Akuk menanggongkan dighik sabagai saksi ,
ft(!!ORIW, "'~ utN,JIQJT %~/i>(!!Jtn &..ii;~eln
Yak Tuhan-Kuk , bahawak-lah Ong, telah
menjadikan akuk untok mengenal dan memuavGV6Vl!Slwa.~w, 61
tizJ Ql.aJi""w&~w ~,;;~.,;,
jik Ong. Akuk nait saksi, padak waketu nin,
Q,,,a,61J~ tt.~fi>®Ui #r<L-filu.Jw -s....AJ1iY'tJJ;6i>i.
akan kelemah akuk dan kekuasak Ong, kemiskinan akuk dan kekayak Ong.
~u%fi}6'J 6&1Tu.JaD, 8HLJ 2...~&JU.tr611T"
Nyap adak Tuhan melainkan Ong, Pelin-
/T,I i.J tHY> mp (; 6V JJi lLJ n(!f liJ 6-\l a,, .
dong dalam Bahaya, yang Bedighik Sendighik.
TAW SUG (JOLOANO SULU) (Philippine
THAI (Thailand)
Islands, Borneo)
Aku , in sa ksi , 0 Allah , ika w in nagpapanjari
kak u, umingat kaimu iban magsumba kaimu.
Sapahan ku ha way kung ku iban ha gaus mu ha
ka miskin ku iban ha daya mu.
o 1.-
..... I ..(

Ell'U l 'l'IJ!)J'V l WL 'l lfl!)~YlliL fl 'lf'lltJJ
Wayruun dugaing Tuhan hambuuk-buuk da
' I .., a,, I; I
... .:,

ikaw, tabang ha kasusahan , in way nagpapan-
W1~!)Jf1 fl !)f11 1lJ'll fl l:'l'U'lJ!)J'lJ1WL 'l lLLft~fl
!)f111lJlJJf1J
jari.
'lJ!)JW1~!JJf1
'

TELUGU (India)
'~~W1~L'll~'U 1fl'U!)n'llnW1~!)J~
W1~!)Jf1t:-l
' .
J~1EJ 1-u11EJ~'UflHI LLft~W1~!)J~~mJfil1J!)ci 1f1EJ~lY-l~J
'
e.. or' o~. ;;i)~.S ;:S;i)d.. ~ XJ8o ~ m
' '

TIRURA Y (Philippine Islands)
Ge-ti ndego ko T ulus si be-em me'y le-me-
~v~;::s<:o•. n(3e :ir.:;::s<:c:;• w~..ios•o•jci
eide,
nimbag ge begen inok ge-tuwa ku be-em brab L deo3d
ge-datu-o ko be-em. Ge-safa-a ku bene'y enda
e ke-ataga ku brab ati'y barakat Mu-we, e
ke-meskina ku-we brab keungangen mu-we.
Enda e se-giyo Tulus we-e Be-em sa-en , e TURKISH
Temabang ngo enok u-wen ni kamarasayan, e IJahi!
Senin, beni, Seni tanimak ve Sana tap-
Turu n. mak
ii;:in yaratmi§ olduguna §ahadet ederim. Su
anda kendi ac.z:ime ve Senin Kuvvetine; kendi
TULUt (India) .z:aafima
ve Senin iktidarina ve kendi fakir-
"" ligim e ve seni n .z:enginligine taniklik
ediyorum.
~t;1d ! eidos• ~OOO)d il.:CO' . eidos' ~~
Miiheymin ve Kayyum Ilah a ncak Sen sin.
~:ie.;oJ d mc:i• eio·~~os· ~' ~ o:3:i~o'. OOJ.>OS' z-8-_,
~e.J

mo~~C>OO)? eio• ;?Jt;::fo:!, o:lJC>OS' i..i~j. eio•
!iJe~:io~.

TURKMEN (TURKOMAN) (Afghanistan, lriin, Turkmen S.S.R.)

/./ " /
- /
J:./~j .__;;,; /., ~ if'/ (-0.../~ u J <~ _L/ J4V
;,.J, o.J !:>_y, 0 ~./.__:.,_, i,.;;, , ~_,; ._;fi ,:._,, ~_,
c,; Li·
Jfcr'~ J(y;,, ;,)_, 6~) J!::/_, ,.;;_;};~
, ~s~ J~ j.i/u.J! ~;_, ib_,01
~(~' J~~ 0 i:_.::,~ (.;)__,;._,/(.)_}_

VIETNAMESE (Indochina)
L1.1y lh1H.r11g-D~ ci1n c·on, con :-.i11
chlrng n!1 ::111 rtu1g :'\l~t.:·6' 1, dU t::io cnn
d~ hiC11 IJi l:t ~GL"0' J, d~ tUu tl1U
NCC'6'I. Con xi11 th(1. 1il1(rn ngoy !1:c
ni1y con thi)l lit h:it-li_ rc· tnrr·rc 1.1~·-lt.rc
ci1:i Nl;L'·(n ,.! n~hCo -n irn Lnrt'.tc :>1.r
phong-1.l1li ci1a :\Gl'-6°1.
Kh Ong cr'i ni ngo:\i ~GU6'I l~1 ThmJng
BP, ~Gc·<n J; B~ng Clrn-khU ClrU-L:)n
Bang T1_r-Tiin Ti; -Tni.

WARAY (SAMAR-LEYTE, SAMARENO, W ARA YW ARA Y) (Philippine Islands)
Testigos ako Nimo, Dios namon, nga Ikaw a n naghimo ha aeon para kilal-on ka ngan tuuron. Natuod ako hini yana nga oras nga waray aco gahom ug ha imo gahom, ha aeon kawarayan ug ha imo caricohan.
Waray na iba nga Dios con diri Ikaw, ma naracop han maka-luluoy, ug mga waray na paglaom.

D. AUSTRALASIA AND THE

PACIFIC ISLANDS

* Den otes revised translation
t Efforts to obtain exact ide ntification continue.

BAINING (New Britain Island, Papua New Guinea)
Au sa qai kila , 0 i Kemuni na noqu Kalou, ni Ngo tes nas, aingo gu Kalau. Sana rang na vakatuburi au mai me'u nge ivengo taram inge dilotu. Ai langit ingo vei Kemuni . Au sa koir kunga kurot dap ai nge di di kurot. Aingo ni'u sa ka malumalumu di ama ralak ka na ngo dap a inge di ama i Kemuni, ni'u sa hurong 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 varung dokop sokop e Lalau.

FIJIAN (Fiji Islands)
sa i Kemuni ga Koni a kilai Kemuni ka dau masu kila tu e na gauna oqo wale Koni sa kaukauwa Ko ligalala Koni sa vutuniyau Ko i Kemuni.
Sa sega tale ni dua na Kemuni duadua ga , 0 i Kemuni Koni sa Dauveivukei e na Guana ni Leqa, 0 i Kemuni na Kalou Bula Vakai Koya ga.

CHAMORRO (Guam and other Mariana Islands)

FUTUNA (Futuna (Hoorn) Islands)
Mandeklara yo', si Us'us-hu, na un fatinos Ekau tui maoki loku Atua, na ke faka tupu yo' ya para bai bu tungo' Hao yan para bai hu au ke kau iloa ma atolasio ki Jou agai. adora Hao. Tumestitigu yo' pago' na Ekau tui maoki ile temi nei, iloku gaegae ki Momenta , ni tai nina' sina-hu yan ma acom-

Jou puleaga, loku mativa ki Jou kalasia.
para gi fuetsa-mu, i pobla-hu yan i
Tie kau tui fuai kile Atua etasi, kole pule
Abundasia-mu Taya mas ke guaiya na Yu'us i
taualuga mo mafimafi.
a'ay uda gi pelegro i todo i tiempo layana na
Eina saofaki tatou mei le fakasala, mo
Yu'us .
tuutamaki kesekese ole malama .
EASTER ISLAND (P ASCUENSE) (Easter
Island)
(Kiribati, Nauru, Ocean
Au testigo , o tooku Atua, a au ianga i iaau
memahani i atu i a koe . Hanga rahi i te horo nei
koaua ba Ko a tia ni
taaku mee hanga rahi tamee itau tetahi mee i
na tangiriko ao N na
tau ono.
Ina tetahi Atua ko koe noma, tangata
moan te manmoaina ite ati, tangata mohapao ia ia tangata
korakora Ngkoe ao ngai boni
riva riva .
akea te Atua temanna
ba ti Ngkoo ae Ko maiu i bon Iroum ao te Tia
EFATE (EFATESE)t (New Hebrides)
A noa pae nalomauana Supe anginau, 0!
Nanga ningo ku dawonaki nau nanga anga
ataeko po do lotu kingo. Doko rangi waia a noa
pae nalomauana nanga kinau a manainai ngo a
dika nakasuana ma ningo ku peani nakasuana
waina e parua Jiu; a pei tea tika sa ma ningo
kupei tea songolapa ki sara naleo.
Ningo ku masikima pei Supe, ku silae doko
rangi ni nariesokiana ngo ku mariatae dumama
doko pae nakasuana aningo masikima.

GILBERTESE
Island)

te m'aaka Ngkoe ao ngai boni
gori. Moan te
noboiko. Ao I kaotia n te
moan te kainn ano. Bon
Buokiira.

HAWAIIAN (Hawaiian
Islands)
KE HI'I NEI AU I KA'U HOIKE, E KUU
AKUA, UA HANA MAI OE IA'U EIKE IA OE A
E HOOMANA IA OE . KE HOIKE NEI AU , I
KEIA MANA WA, I KO'U
PALUPALU A I KOU
IKAIKA I KO'U ILIHUNE A I
KOU W AIW Al.
AOLE HE AKUA E A ' E 0 OE
WALE NO, KE
KOKUA I KA MANA WA
POINNO, KE KOKUA
0 KEIA KINO NOU NA
POMAIKA'l.

KOSRAEAN (KUSAIEAN) (Eastern Caroline Islands)

Ij , kamol , 0 ao A nij , bwe Kwoar koma nmo n
Nga fwakak , 0 God luk Korn orey ul a nga in io bwe in je la kin Yuk.
Ij kwalok, kio, kin
ete ko m a in alu nu Sum , Nga fwakak ingena ke mwojno ko ao, nae Kajur eo Am, kin jeramol
munas luk a ke ku Lorn, nu ke sukasrup luk a eo ao, nae maron eo Am.
Ejel ok bar A nij
ke kasrup Lorn. ij e lokim , Dri jiban
ilo ie n ban , Dri binmur ilo
Mangin God Sayom, mwe kasre kut in pal in ien ote mjij.
fosrgna , a ma ku in sifwana .

MELE: Fil a dialect (Fila and Efate Islands, LAU (Solomon Islands) New Hebrides)

Nau ku fa ma mana oe, a God nau , na o, Feuia fok i akoe Atua akoe gani konia a uau
hau ngai nau, ur ia kua haitama mu , ma ku a foa sirtaea akoe, go akoe ga ni komaro.
hatam u. Nau ku fitoomu asi kada na, kua a lu a Tmaramararaga niau iaro maramana poulapa ,
makeso la nau gi, i fafo na rigita la oe, na siofa kit te ulia go mujia miefa geia tm o uri raga. Go
la na u i fafo na initooa oe, e langi lau ta God, kainugia foki akoe geia nekeke la gani
teeni oe na , na fufa kada ana ta'a la, ma a toto mafitlakena toturu a koe A tu a.
firi.

MOTU, HIRI (Papua New Guinea)
LIFU (LIFOUAN) (Loyalty Islands)

La u hereva momokani, la uegu Dirava e, Oi
Akotesie ti fe, nyipici koi ni !aka Cili e la Atre ese lau karaia Oi diba bona Oi tomadiho henia
xupi ni matre troni a ad raie Cilie. Ini a ohn e gwa uraia . Lau gwa uraia, harih ari, lauegu
hnyawa e nehil a !a ka Atre ka kucakuca ni , nge manoka bona Oiemu goada dekenai, lauegu
the i Cilie la egocatr. Atre ka pe mo ni, nge Cilie ogoga mi bona Oiemu ko hu dekenai .
la trena mo . Dirava ta be lasi, Oi
sibona, Durua-Dika-
Nyipici , pe ko ketre Akotesie hui E netilai, Dekenai, Sibona-Noho Diravana.
Joxu , la Atre i xatua ngone la ijine hace, la A tre
ka ci le huti epineti palua .

NENGONE (MAREEN) (Loyalty Islands)
Kolo ca Madra run go, uni ci aseseko ni , ko
MAORI, COOK ISLANDS (RAROTON-
hnei Buango hn a puli nu thu bane carajewe du
GAN) (Cook Islands)
Buango, ne a hmani Buango, inu ci waamilu du
Ko au te kite E ta ku A tu a e Naau a u i anga Buango ri gul a hawa ome,
wenore kogo ke inu
mai kia kite ia Koe e kia aka mori ia Koe. Te ri tadawaien 'ore nene
ni Buango , ka deko ace
akapa pu nei au i teia nei i toku puapingakore e ke inu ri tadawaien
'ore aca ace ni Buango, ka
i Toou ririnui, ki toku putaua e ki Toou ki e deko se Makaze, ka
Buango so 'ore thu thakui
manga nui . Kare atu e Atua ke mari ra ko Koe nu ri tadan 'ore tango,
ne Buango 'ore ci wien
anake, te Tauturu i rota i te tuatau o te kin o, te kani Buango ko.
'l:a uturu o te oraanga.

PALAUAN (Western Caro line Islands,
M RI, NEW ZEALAND ' (N'w z,,Jand) Guam)
E me inga ana e au, E toku A tua, Nau au i Akmui e l medengei, 0
Dias erngak, el kmo
hanga ki a mohio ki a Koe a ki a koropiko ki a kau a milebak el mome
dengelkau e meng ull er
Kpe. E whaka puak i ana au, i te nei wa , ki toku Kau. Makuuchais er che
lechal time e l kirel a
ngoikore a ki T6u kaha, ki toku poh ara a ki elitechetuk ma
klisichem , ma elebulek , ma
Tou oranga. chiltetem.
Kahore he Atua i tu a atu ko Koe a nake, te Ngdiak a ngodech e l
Dios ngkm al di kau el
Awhina i rota i te Mate, te Mana noho tang. E l mesiou ra
chelebuul edingar e l mo
Motuhake . cherechar.

PIDGIN, NEW HEBRIDES (BISLAMA, TAHITIAN (Society Islands, Tuamotus, Mar-
BICHELAMARE) (New Hebrides) quesas Islands, Gambier and Austral Islands)
Mi talem stret 0 God blong mi se yu mekem Te ite nei au eta 'u Atua
e ua hamani Oe ia'u
mi blong save yu mo prei long yu. Long smol Note iteraa ia e te
haamuriraa atu hoi ia Oe.
taem ia mi save talem tru long wik paoa blong Te ite nei hoi au na
roto i teie nei taime i to'u
mi mo long strong paoa blong yu; mo mi talem nei paruparu I mua i to

Oe na Puai Hope, e,
se mi kat nating be yu yu kat planti samting . I to'u nei veve i mua i te
rahi 0 ta Oe na Tao' a.
no kat nara fala God be yu: yu yu help long Aore roa e Atua e atu
maori ra o Oe ana'e ,
taem blong trabol mo yu yu save stap oltaem yu Oia tei hi'o aroha mai i
tae i te mau taime ati,
wan no mo. Oia tei tupu mai mai
torn mai ia'Na iho .

PIDGIN , PAPUAN (NEO-MELANESIAN)
(Papua New Guinea) TANNA: Nupuanmen
(Weasisi, Whitesands)
dialect (Tanna Island, New Hebrides)
0 God bilong mi. Mi tokaut nau long Yu yet
i bin wokim mi baimbai mi nap long save long Iau iakani nuparian,
o rahak Iarumanig, in
Yu na mi nap long preia long Yu. Nau tasol mi namol iau iakarun ik
iakafaki kamik. Iau iakani
tokaut, olsem mi no strong na Yu i strong moa. nuparian u roaiu o rahak
napauian, ik iatam
Na mi tokaut tu olsem mi rabis pinis na Yu i askasik iau iatos
takaku.
holim olgeta samting. Iarumanig katimun
tika matou ik pusin ama,
I no gat narapela God. Yu tasol i stap. Na Yu ik nakasiru ia nian raha
narahain, ik pusin ama.
i halivim ol long taim bagarap i laik kisim ol na
Yu tasol i lukautim Yu yet.
TONGAN (Tonga Islands)
PON A PEAN (Eastern Caroline Islands)
Lotu Ho'ata. Ko e fakamo'oni au 'e hoku
I wia kadehdeh, Oh ai Koht, me Komwi me ' Otua, kuo Ke ngaohi au,
ke u 'ilo koe mo u hu
ketin kapikiedahr en esei Komwi oh en kaun- kiate koe, 'Oku ou
faka-mo'oni'i 'i he
dok ohng Komwi. I patohwanehr, ni ansou momeniti ni ki hoku
vaivaf pea ki Ho'o Malohi,
kiset, me ngehi me leut oh Komwi me mana- ki hoku masiva pea ki
Ho'o Koloa 'ia. 'Oku
man, oh sohte ahi mehkot ah Omwi te 'ikai ha toe 'Otua kehe
ka ko Koe, ko e tokoni
mehkaros. 'i he tu'utamakf, ko e
mo' ui pe fate Koe,
Sohte pi! emen Koht pwe Komwih te, me
Sawasepen ansoun apwal , oh Koamoaur Poatpapoat.
TRUKESE (Eastern Caroline Islands)

ROTUMAN (Rotuma Island)
Kot, pun En ka fori inisi
pun upwe sile En o fel ngeni En. Ua puer
Gou aier'<)k 'otou ' Aitu, ne ' Ae ta fup'<)kim
ngang use fakkun
gou la 'inea 'Ae. Gou aier'ak 'e ao pf!u hete'is,
atufichi ai, ua osupuang nge
ne gou 'af' af ka ' Ae ne ' ne', gou kei<) ka 'Ae'es
koroa.
Kat 'es 'A it hoi'<)kit ra, 'Ae 'esea Gagaja , ne
asoa gou 'e ao noanoa. 'Ait se 'es a'ofige.

Ua puaratta, 0 ai
nganuk non ei atun pun
tufich nge En ka
En ka apiseki ai.
Ese wor eman Kot pun
En chok. Ewe Tufich
Ion feiengau , 0
Ewe-unusan Anuwor.

SAMOAN (Samoa, New Zealand)
Lo'u Atua e, ou te molimau atu, na faie , e
Lau Afio a'u ina ia ou iloa Oe ma tapuai atu ia
te Oe. Ou te tautino atu i lenei itula , lo'u
augavale ma Lou malosi, o lo' u mativa i le ma
Lou tamaoaiga.
E leai lava se tasi Atua na o Oe , o le
Fesoasoani i Puapuaga, o le Puna-o-le-Ola.

URIPIV (Malekula Island, New Hebrides)
Inti nurai weritun, o
inure borong wosi nik ko
teter ko teterin som, re
elep.
Atua san ejki ko nik,
ga marsej, nik ga kumaur

UVEA, WEST (OUVEAN) (Uvea Island,
go tchogn' here neme
Loyalty Islands)
Gn'hon bo tonhenran
nohu ta vi patou, mon na ta ko'hen me vinnire.
Oge me haihnathuu , Khong 16, uje up nya
me oge mehe ka oganou. Me hai hnathuu oge
mon ari ko a.
me haio monu hnyi traem ang hnyi hnyimiikan
hniim hna hu, me iinyam hnathu me anyik
thedruoc me hniim hna tren.

gn'hi i go me oumo wehn:
Gn'hon venviirii ton ra.

YAPESE (Western Caroline Islands)
Ebe ke Khong ae iicii mou, at ae hana je iinyi
hia , me he ka hum ota hnyi hwetr ae gan, uthibi

A Got kemichu wun'ug
Ni kam sunmiyeg

at ae tibentenge.
Ni ngug mathange-luwol.
Nigem mug liyor ngom.
V AHO t (New Caledonia)
Gum nang ni gage dariy
Gotchogn ' here neme Gn'hon Yova. Rogog ma gure gab fala-ab.
Gn'hon ro wera me gorowe atche we Gn'hon. Dariy rebe Got ni taareb
Gn'hon tai go me noue ka Gn'hon. Aregn'h Rogon ngom mi wod
wehn gn'hin gn'hre gn'hiri , ka, iken, mon wehn Fanam mathange luwol.

E. EUROPE
• Denotes revised translation.
tEffo rts to obtain exact identification continue.

ALBANIAN banaiz neure botererik
ezaren lekuko, zure
Deshmoj a Zot, i em Perendi! qe ti me ke ahalmenarena, bai eta neure
pobrezia eta zure
krijue mue per mete njoftun tye dhe per mete aberastasunarena.
adhurue tye. Deshmoj kete i;eshtje ne dobsi- Ez dago Zu baino beste
jainkorik, arriskuan
nen t'ime dhe ne fuqine tate, ne vobeksine laguntzen duena, bere
baitan bizi dena.
t'eme dhe ne pasunine Tate, S'ka tjeter
Perendi per vec se teje, Mbrues, i vet-gjendun!

ARABIC: Maltese dialect BIELORUSSIAN
(BYELORUSSIAN,
WHITE RUSSIAN) (U.S.S.R., Poland,
Nagfiti xhieda, 0 Alla tiegfii, Ii Int fil aqt ni
Lithuania)
biex nagfiarfek u nagfitik qima. Nistqarr fdan
il-waqt kemm jien bla fiila u kemm Int set- .51 ChBe.JJ.'l.y, 0
Eo)l(a, wTo Thi Msrne
gfiani; nistqarr il-faqar tiegfii wil-gfiana crnaph1y, Ka6 si na3Hay
LI,si6e i LI,si6e cnatiegfiek. M'hemmx Alla iefior gfiajrek, il- siy
. .51 ChUhBSIP.JJ.)l(alO y DTYIO xsiniHy MalO
Gfiajnuna fit-Tigrib, Inti Ii Tgfiix fik Innifsek. 6e3.JJ.anaMO)l(HaChUh i
Tsaio MO~, Maio
y6orachUh i Tsaio seni"I.
BASQUEt (France) HsiMa iHwara Eora,
anpa"!a LI,si6e, LlanaMO)l(Ua y 6si.JJ.3e, CaMaicHyIO'ihI.
Seguratzendut oi nere Jainkoa egin na zula
zu ezagutuzeko eta adoratuzeko. Seguratzendut orai nere ahalgabetasuna eta zure
poderia
nere behartasuna eta zure ontasuna. BRETON (Northwestern
France)
Esta bertze Jainkok zu besik , bera iraun

dena Gure lagintza galbitdetan.
ac'h eus krouet
ac'haron evit da anaverout hag azeulin. Anzar
a ran d'ar c'houlz-man ma dic'halloud ha da
BASQUEt (Spain)
galloudegezh ma faourantez ha da binvidigezh.
Ene Jainko hori, Zu ezagutzeko eta adorat-
egedout, an hini a sikour
zeko egin nauzula sinesten dut. Une honetan
hini a zo drezhan e-unan.
BAHA'I BIBLIOGRAPHY
CATALAN (Andorra, Balearic Islands,
France, Sardinia, Spain)
Tunnistan, oh my Jumal , et Sa oled mind
S6c testimoni, jOh Deu meu! que tu m'has
Se! hetkel
creat per a coneixer-te i adorar-te. S6c testi-
Sinu Vagevust, minu
moni en aquest moment, de la meva impoten-
cia i del Teu poder, de la meva pobresa i de la
Sin a, Abi hadas,
Teva riquesa.
No existeix altre Deu, mes que Tu , el que
Ajuda en el Perill , el que substitueix per Sf
Mateix.
CROATIAN (SERBOCROATIAN, Latin
character) (Austria, Czechoslovakia, Hungary,
Italy, Romania, Yugoslavia)
Eingin annar Gud er ti! uttan tu, bert tu
Ispovedam se, o Gospode, Boze moj! Ti si
um alt annao fer.
stvorio mene da spoznam i obofavam Tebe.
Ispovedam u trenutku ovom slabost moju a
moc Tvoju, siromastvo moje a bogatstvo
Todistan, oi Jum alani, etta olet luonut minut
Tvoje. Nema drugog Boga sem Tebe , Svespafavajuci Samopostojeci!
CZECH *
Dosvedcuji, 6 mt'.ij Bofo, ze jsi me stvoi'il,
oleva.
abych Te poznal(a) a vzyval(a) Te.

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Test on, o ma Doue,
N'eus Doue all Eset
e-barzh an danjer, an
Iseolev.
Eg asanni, Gud min , at
tu skapaoi meg til at
kenna teg og tilbidj a teg
.
Sanneliga kenni eg, i
hesu 1¢tu, mitt hjalparloysi og tfna megi, mitt fatrekd¢mi og titt veldi .
hjalpur i vanda, bert tu ert
FINNISH
tuntemaan sinut ja palvelemaan sinua. Tuan
julki talla hetkella oman voimattomuuteni ja
sinun voimasi, oman koyhyyteni ja sinun rik-
kautesi. Ei ole mitii.an
apu hadassa, itsestii.an

Doznavam v tomto okamziku svou bezmoc-
nost a Tvoji moc, svou chudobu a Tve bohat-
stvf.
Neni jineho Boha krome Tebe, Pomocnfka v
Nebezpetf, Sama v Sobe Existujiciho.
DANISH
leg bevidner, o min Gud, at du har skabt
mig, for at jeg ska! kende og tilbede dig. Jeg
vidner i denne stund om min afmagt og din.
styrke, om min armod og din rigdom.
Der er ingen anden Gud end dig, hjrelpen i
farens stund, den eneradende.
DUTCH
Ik getuig, o mijn God, dat Gij mij hebt ges
chapen om U te kennen en te aanbidden. Ik
betuig op dit ogenblik mijn machteloosheid en
Uw macht, mijn armoede en Uw rijkdom.
Er is geen ander God dan Gij, de Helper in
nood , de Bij-Zich-Bestaande.
ENGLISH
Nil Dia ar bith eile ann ach tu, an Cunt6ir i
Seep. 496.
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FRENCH
Je suis temoin, 6 mon Dieu, que Tu m'as cree pour Te connaitre et pour T'adorer. J'atteste en cet instant mon impuissance et Ton pouvoir, ma pauvrete et Ta richesse. II n'est pas d'autre Dieu que Toi , Celui qui secourt dans le peril, Celui qui subsiste par Lui-meme.

FRISIAN* (Frisian Islands, Germany, The Netherlands)
Ik tsjugje, o myn God, dat Jo my skepen hawwe om Jo te kennen en te oanbidden. Ik betsjugje op dit pas myn machteleazens en Jo macht, myn earmoede en Jo rykdom .
Der is gjin oare God as Jo, de Helper yn need, de Troch-Himsels-Besteande.

GAELIC, IRISH (ERSE, IRISH)
Tugaim fianaise, a Dhia, gur chruthaigh tu me chun thu a aithint agus a adhradh. Dearbhafm san am seo mo neamheifeacht agus do Neart, mo bhochtaineacht agus do Shaibhreas.
mBaol, an FeinChothaitheach.

THE BAHA 'i WORLD

GAELIC, SCOITISH
jelen pillanatban gyenges¢gemet es a Te Hatalmadat, szegenysegemet es a Te Gazdag-
Tha mi toirt fianuis, 0 mo Thighearna, gun do sagodat. Rajtad kivi.il nines mas Isten csak Te, chruthaich Thu mi gu eolas a chur ort ag us gu

a Yedelmea'i, az bnmagaban Letea'i .
aoradh a dheanamh Dhuit. Tha mi ag
aideachadh, aig an am seo, mo laigse fhln agus
ICELANDIC
Do chumhachdsa , mo a innis agus T'ionmhaissa.
Eg ber pess vitni , 6 Guo minn , ao PU hefir
Chan' eil Dia eile ann ach Thu , a r Com- skapao mig til pess ao
pekkja Pig og tilbioja
hnuidh ri am gabhaidh, an Uile-bheo. Pig. Eg staOfesti a
1>essu augnabliki, vanmatt
minn og matt Pinn, tatrekt mfna og auolego
GERMAN I:>lna.
Enginn er Guo nem a Pu , Hjalpin f Nauoum ,
lch bezeuge, o mein Gott: Du hast mich hinn Eilifi.
erschaffen, Dich zu erkennen und Dich
anzubeten. Ich bezeuge in diesem Augenblick INUIT (INUPIAQ):
Greenlandic dialect
meine Ohnmacht und Deine Macht, meine (Denmark , Greenland)
Armut und Deinen Reichtum.
Upernarsauvunga, Gutiga a, Ivdlit
Es ist kein anderer Gott ausser Dir, dem
pfngortfkangma ilisariniasagavkit pat!-
Helfer in Gefahr, dem Selbstbestehenden.
dorfiginiasagavkitdlo.
Manakorpia~ navsuerpunga pigfnauniki-
GERMAN: Alsatian dialect (France)
ningnut ivdlitdlo pfssaunel'<arnernut, pltsuning-
Isch bezel, o min Gott, dass di.i mish erschafft nut ivdlitdlo
pissujunernut.
hash, disch ze erkenne un anzebette. Avdlamik Guti~angila~
Ivdlit kisivit,
Isch bezel en dem Ai.iebleck mini Schwasche navianartune ikiorte~ ,
tamanut sapiga~angit-
un dini Macht, mini Armut un din Rischdum. sok.
Es get ken Gott i.isser der, dem Beschetzer.
dem ewich selende . ITALIAN
lo faccio testimonianza , o mio Dio, che Tu
GERMAN: Luxembourgian dialect (Luxem- mi hai creato per
conoscer Ti e adorar Ti.
bourg) Io attesto in questo
momento la mia
Esh bezeien , 0 mei' God, dass Du mech debolezza e la Tua potenza ,
la mia poverta e la
erschaffen heust Dech ze erkennen an Dech Tua ricchezza.
unzeibeden. Esh bezeien an dessem Ableck Non v'e altro Dio
all'infuori di Te , l' Aiuto
meng Schwachhet an Deng Macht, meng nel pericolo, Colui che

Esiste da Se.
Armut an Dein Reichtom.
Et get ken anere God ausser Dier, dem Hel- IT A LIAN: Corsican dialect (Corsica, Italy)
lefer a Gefohr, den <lurch sech selwer beste't. So testimone, u me Diu , chi mi hai fattu per
conocedi e per amarti Digu, da stu momentu a
GREEK me debuleza e a to forza, a me poereza e a to
MapTvpw , w 8ee µov , 6T1 µe 5riµ1ovpyT)aes y1c'x richeza.
vc'x LE avayvwpi~w xa vc'x LE AOTpEVW. ' Eml3e- Un ce altro Diu chi tu, l'a uido in u periculu,
1301wvw OVTi'\V Ti'\V aTtyµfiv Ti'\V Cx0Vvaµiav µOV quellu chi e per ellu stessu.
µrrp6s aTfiv laxvv Iov, Tfiv rreviav µov µrrp6s
aTOV TTAOUTO V LOV. t.Ev vrrapxe1 OAAOS 8e6s ITALIAN: Piedmontese dialect (Northwe:·t-
EXTOS CxTTO LEVO, TOV 1301')66 aTOV x ivovvov, em Italy)
Tov AvToavvT~OT)TO.
Mi faso testimoniansa, o N6sgnor, che Ti 'T
!'has creame per conoss Te e adore Te. Mi
HUNGARIAN
diciaro ant c6st moment mia deb6Iessa e T6a
Oh Uram, oh Istenem! Tanusaga vagyok p6tensa , mia p6verta e T6a richessa.
annak, hogy Te teremtettel engem, hogy A j'e gnun au tr Signor che Ti, l' Agiut ant el
megismerjelek es imadjalak. Beismerem a perfcol , Col ch'a esist dasperchiel.

ITALIAN: Sardinian dialect (Sardinia, Italy) ROMANSCH: Uppe r Engadine (Puter)
dialect (Switzerland)
Deo fatto distimonia , Deus meu , chi Tue mi
has fattu omine/femina , pro Ti connoscher e Eau fatsch testimoniaunza , o mieu Dieu , cha
pro Ti adorare. Tii am hest cre6 per At recugnuoscher e per At
In custu momentu, deo attesto sa debilesa adorer.
mia e i-sa potenzia Tua, sa poberesa mia e i-sa Eau attest in quaist momaint mia deblezza e
ricchesa Tua. Tia potenza , mia poverted e Tia richezza.
Non b' hat atteru Deus a in foras de a Tie , I nu do iingiin Dieu oter co Te , quel chi giida
Azudu in su pe rigulu, Cussu chi est solu dae Se. nel prievel , quel chi

exista in Se stess.

NORWEGIAN: Nynorsk (Landsmal)
ROMANY
Eg vitnar, o min Gud , at Du har skapa meg
Penau, Devla , ke Tute sas ka kerdyan mate
sa at eg kan kjenna Deg og tilbe Deg. Eg vitnar
~anau Tut, hai te rudziv Tuke. Penau akana,
i denne stund om mi maktesl¢yse og Din
ke me siim slabo 'ai Tu san zoral6; ke me siim
styrke , om min fattigdom og Din rikdom.
cor6 'ai Tu san barwal6. Nai kaver Devel, feri
Der er ingen annan Gud enn Deg, Hjelparen
Tu hfnka; o afotim6s and'e prikaza. Tu kai
i fare , den Evig Sj¢1vstaande.
k6rkoro a:Zutis Tu, Ci trubul Tuke avren.

NORWEGIAN: Riksmal (Bokmal)
ROMANY: Anglo-Romany dialect (Canada,
Jeg bevitner, o min Gud, at Du har skapt
United Kingdom, United States)
meg for at jeg kan kjenne Deg og ti I be Deg . Jeg
vitner i denne stund om min maktes1¢shet og Mandy's acai te sikka
as it 'uz Tooty as caired
Din styrke , om min fattigdom og Din rikdom. mandy te jin Tooty, ta te
del cooshty borra Javs
Der er ingen annen Gud enn Deg, Hjelpe- to Tooty sasky Tooty's morra
Divvel. Ocknaw
ren i fare, den Selvbestaende. mandy's rokkarin trustel
mandy's bee-roozlo
ta Tooty's tacherly roozlo, ta mandy's chorro
POLISH and Tooty's barvallo.
There's kakkava Divvel
ner Tooty , morra haskipen canna mendy's dray
Swiadcz~, 0 Panie, Boze m6j, tzes mnie waffody cherras, Tooty con
kakka corns
stworzyl, ai:ebym znal Ci~ i wielbil. Swiadcz~ w chommany te ge along.
tej chwili mojej slabosci a Twojej mocy, memu
ub6stwu a Twemu bogactwu . Nie ma Boga
pr6cz Ciebie, Obroitcy, Samoistnego. ROMANY: Sinto dialect
(Northern Italy)
Me crava zaiga , o Mur Devel, che Tu kerdal
PORTUGUESE man Ti pingiarap tut unt
camap tut. Me ginava
in cava ziro miri schwacha unt tiri zor, miri
Dou testemunho, 6 meu Deus, de que Tu me
elenta unt tiri barvapen. Na hi vavro Devel har
criaste para eu Te conhecer e adorar.

Tu vri Tuter, holfa an u ferlocho, cova cai hi
Confesso neste memento, minha incapapeske.
cidade e Teu poder, minha pobreza e tua
riqueza.
Nao ha outro Deus alem de Ti , o amparo no
RUSSIAN
perigo, o que existe por sf pr6prio.
51 CB11)leTeJ1bCTBY10, o MOH Eo)l(e, 1no
Tb1 c0Tsop11n MeH.H, 11To6b1 .H noJHaJJ
ROMANIAN
Te6.H 11 noKJJOH.HJJC.H Te6e. 51 no)lTBep-
Stau marturie. 0 Stapane, pentru a Te)l()lalO B :ny Ml1HYTY CBOe
6ecc11J111e 11
cunoa§te §i a Te sllivi. Marturisesc In clipa TsolO MOlllh, CBOIO
cKy)lHOCTb 11 Tsoe
aceasta sllibiciunea mea §i Puterea Ta, saracia 0611n11e.
mea §i Imbel§ugarea Ta. Nu e alt Dumnezeu HeT Eora, KpoMe
Te6.H, noM01UH11Ka B
decat Tine, Cel Ocrotitor, Ce! de Sine Stlitator! onacHoCT11, Tsop11TeJ1.H
caMocy1Uero.

SAME (LAPP): LULESAMISKA (LULE
LAPP) (Swedish Arctic)
Man vattau vihtenastemau, Jupmelam , tan
da si me ustvaril , da
pirra, aht Tan !ah sjiunjetam mu , vai man
Prinznavam v tern
taptau Tu ja rahkatalau Tunji . Man taptasta u
in Tvojo moc, svojo
talle ietjam famotisvuotau ja Tu famov, mu
bogastvo.
hadjovuotau ja Tu pantavuotau.
I Jah ietja Jupmel ka Tan, viehkke vata aiken
kuhti !ah ietjanat.
SPANISH
Soy testigo , oh mi Dios, de que Tu me has
creado para conocerte y adorarte. Atestiguo en
este momenta mi impotencia y Tu poder, mi
pobreza y Tu riqueza.
No hay otro Dios
masque Tu , el Que Ayuda
en el Peligro , el Que

SLOVENE (Austria , Hungary, Italy, Yugo-slavia)
Priznavam , o moj Bog,
Te spoznavam in molim.
trenutku svojo ~ibkost
in Tvojo moc, svojo
rev~cino in Tvoje
bogastvo.
Ni Boga razen Tebe,
Za~Citnika, Vecnobiva-
jocega .

SAME (LAPP) : NORDSAMISKA (NORTH-ERN LAPP) (Scandinavian Arctic)
Man addan duoaastusa , Ibmilan , dan ala,
atte Dan lret siv'dnidan mu , vai man davdan Du
masque Tu , el Que Ayuda
ja gabmirdan Du. Man duoaa ~ tan dal iecca n

Subsiste por Sf Mismo.
haeddjovuoaa ja Du fa.mo, iecean gefudaga ja
SWEDISH
Du rig'gudaga .
Ii lret ieza Ibmil ga Dan , vrek'ki hrec!i aigis, Jag bar vittnesbord om,
0, min Gud, att Du
gutte lret ie~-aldad. har skapat mig for att
Jara kiinna Dig och for att
tillbedja Dig. Jag betygar i detta ogonblick min
SAME (LAPP): SYDSAMISKA (SOUTH- svaghet och Din styrka,
min fattigdom och Din
ERN LAPP) (Norway, Sweden) rikedom.
Det finnes ingen annan Gud utom Du, Hjal-
Manne vitt'enusteb, 0 muv Jubmeele, dan pen i farans stund, den i
sig sjalv Varande.
bijre, atte Dadne manneb leah ~ ugniedamme,
juktie manne dabdeb Dadneb jih rukkedalleb UKRAINIAN
Dadneb. Manne dabdesteb dalie jez'ene vie- 51 e csiL1.KOM , o
Mii1 oo)l(e, lUO T11 MeHe
siesvuodeb jih Duv famoub, jez'ene giehvies- cornop1rn Ha Te, lU06 H
ni3Has(na) Te6e
vuodeb jih Duv boadnaavuodeb. i noKJJaHHBCH(nach)
To6i. 51 csiLl.'IY B uiil:
Ij leah jeazah Jubmeele guh Dadne, gutt'e XBMJJMHi npo MOIO cna6iCTh
i TBOIO CMJJy,
leah viekkie varan ajgien, gutt'e leah jez'esis- npo MOIO s6oricTh i Tsoe
6araTCTBO.
nie arruomienie. HeMa iHiuoro I>ora,
n11we T11, TioMi-
'IHHK B Helilacno, CaMo6yTHHi1.
SLOVAK (Hungary, Slovakia, Yugoslavia) WELSH (CYMRAEG)
SvedCim 6 moj Bo:le: Tyvsi ma stvoril, aby som Tystiaf, 0 fy Nuw,
mai Ti a'm creaist i'th
Ta spoznal(a) a Teba vzyval(a) . V tomto adnabod ac i' th addoli.
Tystiaf, y funud hon ,
okamihu dosvedeujem svoju bezmocnosf a i'm gwendid fy hun ac
i'th nerth Dithau, i' m
Tvoju moc, svoju chudobu a Tvoje bohatstvo. tlodi i ac i'th gyfoeth
Di. Nid oes Dduw arall
Niet ziadneho Boha okrem Teba, Pomaha- ond Tydi, y Cynorthwywr
mewn Perygl , yr
juceho v nebezpecenstve, Samobytneho. Hunanfodolwr.

F. INVENTED LANGUAGES

ESPERANTO INTERLINGUA
Mi atestas, ho Sinjoro, mia Dio , ke Vi kreis Io testimonia, o mie
Deo, que tu me ha cremin, por ke mi konu kaj adorn Vin. Mi atestas

ate, pro Te cognoscer e adorar. Io testimonia
Cimomente pri mia senforteco kaj pri Via in iste instante a mie debilitate ea Tie potentia,
Potenco, pri mia malriceco kaj pri Via Riceco. a mie paupertate e a Tie ricchessa. No existe
Ne ekzistas alia Dio krom Vi, la Defendanto, la altere Deo salvo Tu, le adjutor en perfculo, le
Mem-Ekzistanto. in se mesmoexistente.

..,
., ... -. . ... ~

.
... .

Facsimile of the Short Obligatory Prayer in Braille (English), Grade II, courtesy of
Ba ha'{ Service for the Blind, a committee of the National Spiritual Assembly of the
Baha'fs of the United States.

Baha'i literature display sponsored by the Bahe/(Publishing Trust of Taiwan during a
nation-wide book exhibition held from 17 December 1977 to 8 January 1978 at International
House in Taipei.

8. MAJOR WORKS AND PARTIAL LIST OF LANGUAGES IN WHICH THEY ARE AVAILABLE

Ric;lvan 1979
1 - Arabic 3 - French 5 - Persian 7 - Spanish
2 - English 4- German 6 - Portuguese

A. WORKS OF BAHA'U'LLAH

Epistle to the Son of the Wolf: 2, 3, 4, 5, 7
Gleanings from the Writings of Bahd'u'llah (Compilation): 2, 3, 4, 6, 7
The Hidden Words: 1, 2, 3, 4, 5, 6, 7
Kitab-i-lqan (The Book of Certitude): 1, 2, 3, 4,5,6, 7
Prayers and Meditations by Baha'u'Llah (Compilation): 1, 2, 4, 5
The Proclamation of Baha'u'llah (Compilation): 2, 3, 4, 6, 7
The Seven Valleys a nd The Four Valleys: 2, 3, 4,5, 7

B. WORKS OF THE BAB

Selections from the Writings of the Bab: 2, 6

C. WORKS OF' ABDU'L-BAHA

Foundations of World Unity : 2, 7
Plan: 1, 2, 3, 4, 5, 7
Paris Talks: 1, 2, 3, 4, 5, 6, 7
The Secret of Divine Civilization: 2, 3, 4, 5
Some Answered Questions: 1, 2, 3, 4, 5, 6, 7
Tablet to th e Central Organization for a Dur-
able Peace, The Hague : 1, 2, 4, 5
Tablets of the Divine
The Talks of 'Abdu'l-Bahd
in America and
Europe, vols. I, II: 1,
5
A Traveller's Narrative:
1, 2, 5
Will and Testament: 1, 2,
3, 4 , 5, 6, 7
Memorials of the Faithful:
2, 5

D. WORKS COMPILED FROM THE WRITINGS OF BAHA'U'LLAH, THE BAB AND' ABDU'L-BAHA

Baha'[Prayers: 1, 2 , 3, 4 , 5, 6, 7
The Baha'i Revelation: 2, 6
Baha'i World Faith: 2, 3
The Divine Art of Living: 2, 3, 4, 7
A New Way of Life (What
it means to be a
Bahd'f Youth): 2, 6
The Pattern of Baha'(
Life: 2, 3, 4, 6
The Reality of Man: 2, 7

E. WORKS OF SHOGHI EFFENDI

The Advent of Divine Justice: 2, 3, 4, 6, 7
The Dispensation of Baha'u'llah: 1, 2, 3, 4, 5 , 6,
2, 3, 4, 5, 6, 7
God Passes By: 2, 3, 4,
5, 6, 7
The Promised Day is Come:

Some Compilations from his Writings

Baha'i Holy Places at the World Centre: 2, 5
Principles of Baha'i Administration: (U .K.): 2,
3,4,6, 7
The World Order of
Baha'u'llah: 2, 4

9 . A SELECTION OF INTRODUCTORY AND EXPOSITORY WORKS AND PARTIAL LIST OF LANGUAGES IN WHICH THEY ARE AVAILABLE

Ri<;lvan 1979

1 - Arabic 3 - French 5 - Persian 7 - Spanish
2 - English 4- German 6 - Portuguese

A.GENERAL

BAL YUZI , H. M.
Bahd'u'lltih: 2, 6
Bahti'u'lltih : The King of Glory : 2
Th e Bab : 2
HOFMAN, DA YID
Commentary on the Will and
Testament of
'Abdu'l-Baha: 2
The Renewal of
Civilization: 2, 3, 6, 7

'Abdu'l-Bahd: 2
Mu/:iammad and the Course of lsltim: 2
Edward Granville Browne and the Baha'i Faith: 2
: 2
BLOMFIELD , LADY
The Chosen High way : 2
BRAUN , EUNICE
From Strength to Strength: 2, 3, 7
BROWN , RAMONA ALLEN
Mem ories of'Abdu 'l-Bahd: 2
BRUGIROUX, ANDRE
La terre n'est qu'un seul pays : 3
COBB, STANWOOD
Security for a Failing World: 2, 3, 5, 6
COY, GENEVI E VE
Co unsels of Perfection: 2
ESSLEMONT, J.E.
Bahd'u'llah and the New Era: 1, 2 , 3, 4 , 5, 6, 7
FAQL, MIRZA ABU'L
Baht'i 'i Proofs : 1, 2
FA IZ I, GLORI A
Th e Bahti'f Faith: 2 , 4 , 7
Fire on th e Mountain Top: 2
FATHEAZAM, HUSHMAND
The New Garden: 2, 3, 6 , 7
FERRABY , JOHN
All Thin gs Made N ew (rev . ed.): 2
FOZDAR, JAMSHED
Buddha Maitrya -Amitabha Has Appeared: 2
GAIL, MARZI E H
Dawn Over Mt. Hira, and other essays: 2
The Sheltering Branch: 2
GIACHERY, UGO
Shoghi Effendi-Recollections : 2
GROSSMANN , HERMANN
HOLLEY, HORACE
Religion for Mankind: 2
HUDDLESTON , JOHN
The Earth is But One Country
IVES, HOWARD COLBY
Portals to Freedom: 2, 3, 4, 5, 7
MARTINEZ, EMILIO EGEA
La Gran Promesa: 7
MAXWELL, MAY
An Early Pilgrimage: 2, 7
MEHRABKHANI , R.
Transcendencia del Kitab -i-fqan: 7
La Aurora de! Dia Prometido: 7
Naches Navidenas: 7
MIGETIE , LUCIENNE
Le Cycle de !' Unite : 3
MOFFETI, RUTH
New Keys to the Book of Revelation: 2
NAKHJA V ANl, BAHIYYIH
When We Grow Up: 2
NAKHJA V ANi, YIOLETIE
Amatu'l-Bahti Visits India: 2
PAVON, RAUL
La Voz de Dias: 7
RABBANf, RUJ:!IYYIH
The Good Message: 2
Prescription for Living: 2, 4, 6, 7
The Priceless Pearl: 2, 3, 5, 7
ROST, H. T. D.
The Brilliant Stars: 2
SABET, HUSCHMAND
Der Gespaltene Himmel: 2, 4 , 7
SCHAEFER, UDO
Der Baha'i in der modernen Welt: 4
The Light Shineth in Darkness: 2
SEARS, WILLIAM

Der Baha'i und die Baha'i-Gemeinschaft: 4
Release the Sun: 2, 6

Thief in the Night: 2, 3, 4, 6, 7
The Mission of Bahd'u'lldh and Other Liter-
The Wine of Astonishment: 2, 3
ary Pieces: 2, 7
The Flame: 2
The Promise of All Ages: l, 2, 3
(with Robert Quigley)
WARD, ALLAN L.
The Prisoner and the Kings: 2
239 Days: 2
SHOOK, GLENN
WHITE, ROGER
Mysticism, Science and Revelation: 2
Another Song, Another Season: 2
TAHERZADETH, ADIB
WHITEHEAD, 0. Z.
The Revelation of Bahd'u'lldh, vol. I: 2; Vol. II: 2
Some Early Bahd'fs of the West: 2
WOOLSON, GAYLE
TOWNSHEND, GEORGE
Divina Sinfonia: 2, 7
Christ and Bahd'u'lldh: 2, 3, 4, 6, 7
Rumbo Hacia el Futuro: 7
The Glad Tidings of Bahd'u'llah: (A compi-
ZARANDf, NABfL-I-
lation of Baha'i Writings with notes and introduction by George Townshend): 2
The Dawn-Breakers (Translated by Shoghi Effendi): 1, 2, 3, 4, 5, 7
The Heart of the Gospel: 2, 3

(Note: Baha'i Publishing Trusts and National Spiritual Assemblies throughout the world constantly issue pamphlets and leaflets on various aspects of the Teachings.)

B. FOR CHILDREN

CHRISTIAN, ROBERTA K.
A Bahd'(Child's ABC: 2, 3, 4
HOFMAN, DA YID
God and His Messengers: 2, 3, 4, 7
LEE, ANTHONY A.
The Black Rose: 2
The Cornerstone: 2
The Proud Helper: 2
The Unfriendly Governor: 2
LINDSTROM, JANET
The Kingdoms of God: 2, 3, 4
MEHRABI, JACQUELINE
Stories for Children: 2, 3
MEYER, ZOE
Stories from 'The Dawn-Breakers': l , 2, 3, 4, 7
REED, BETTY
Stories of Bahd'u'lldh as told by Pokka: 2
TRUE, MARGUERITE
Living Today for Tomorrow's World: 2, 3
Bahd'(Prayers for Children (Compilation): 2, 4, 6, 7
WALCOTT, CYNTHIA K.
The Gift: 2, 7
Compilation: 0 God Guide Me (Prayers): 2, 7
Let Thy Breeze Refresh Them: Prayers and

Nine Holy Days: 2 Tablets for Children: 2
Prayers and Tablets for Children: 2, 4

C. PERIODICALS

Bahti'(Studies: Monograph Series: 2
Published by the Canadian Association for Baha'i Studies on the Baha'i Faith.
Editorial Office: 224 Fourth Ave., Ottawa, Ontario KlS 2L8, Canada.

World Citizen (Youth Magazine):
Published by the National Baha'i Youth Committee of the United States.
Editorial Office: 10110 Margate Drive Houston, Texas 77099 U.S .A.

Opinioni Baha'(: Italian
Published by the National Spiritual Assembly of the Baha'is of Italy.
Editorial Office: c/o Centro Baha'i Via A Stoppani, 10 00197 Roma Italia

Child's Way: 2
Published by the National Spiritual Assem- bly of the Baha'is of the United States.
Editorial Office: 6446 Ridge Lake Rd. Hixson, Tn.37343 U.S.A.

Glory (Youth Magazine)
Published by the National Baha'f Youth Committee of India .
Editorial Office: P.O . Box 19, Panchgani412805 , Maharashtra, India.

La Pensee Bahd'fe : 3
Published by the National Spiritual Assem- bly of the Baha'fs of Switzerland.
Editorial Office: P.O . Box 175 1260 Nyon , Switzerland

World Order Magazine: 2
Published by the National Spiritual Assembly of the Baha'fs of the United States.
Editorial Office: 2011 Yale Station
New Haven, Connecticut
06520, U. S. A

(Note : There are , in addition, numbers of domestic organs, issued by National Spiritual Assemblies or their Committees, for use by the Baha'f communities.)

D . INTERNATIONAL RECORD

Th e Bahd'f World, vols. I-XVII (1925 - 1979): 2

Some current Baha'[periodicals. Clockwise, from bottom: Puthia Oli (Malaysia, in Tamil);

Baha'f Family Life (Ne w Zealand); Baha'f Vizier (Netherlands, in Dutch); Opinioni Bah:l.'f
(Italy, in Italian); Child's Way (United States); World Order (United States); Glory, Baha'i
Youth Magazine (India); La Pensee Baha'ie (Switzerland, in French).

10. T H E PUBL ICATI O N AND DISSEMINATION OF B A H A'I LITERATURE IN ENGLISH

W I LLIAM P. COLLINS

I testify tha t no sooner had the First Word proceeded, through the potency of Thy will and
purpose, out of His mouth ... than the whole creation was revolutionized, and all that are
in the heavens and all that are on earth were stirred to the depths. Through that Word the
rea lities of all created things were shaken, were divided, separated, scattered, combined
and reunited, disclosing in both the contingent world and th e heavenly kingdom, entities
of a new creation . ... '

THE desce nt of the e te rn al Wo rd of God, the ity to respo nd. Th is blessed Word, through
Logos, and its ex pression in a pe rfect Being which 'the whole creation was revolutionized',
and a Revela tio n, a re t he centra l facts of each must by its very nature exercise a transforming
of the di vin ely-appo inted re ligious D ispensa- power over all mankind, ind ividua ll y and coltions . Moses and the Tora h, Krishna and the lectively. It is to th is goa l of bringing the heal-
Gita, Zoroaste r and the Avesta, Jes us and the ing Message of Baha' u'll ah and the fruits of
Gospels, M u~ a mm a d and the Q ur'a n- these spiritual progress to every sou l on the planet
are the dual mani fes ta tio ns of God's time less that Ba ha'i pub li cation is dedicated .
Uttera nce, inexorably wedded and intertwin ed. O ne is the livin g Mo uthpiece of the
I. Early Baha'i literature in England and divine will ; the othe r, a perspicuo us Book, a
America. witn ess to all natio ns that God speaks and will
not be silent. In our own time, the Creator has A ltho ugh there existed hand-copied ma nuvo uchsafed to the wo rld a fres h measure of His scripts in the original Persian and Arabic, and
inexhaustible Word th ro ugh the Twi n Messen- isolated

publications in those languages were
gers for this era of human history- the Bab made in I
ndia du ring the late nineteenth cenand Baha' u'llah, a nd th ro ugh the
Scriptures tury, the earliest estab lished agencies for the
revealed by T heir untiring pe ns. officia l
dissem ination of Baha'i literature were
In conjunction with the manifes tation of the located in the
West.
Logos in the towering Figures of the Bab and During
the final decade of the nineteenth
Baha' u' ll ah and in T heir inco mparab le Writ- century,
Edward Granville Browne, the British
ings, God has willed that His holy Speech be orienta list,
published translatio ns of two early
protect.ed, preserved and interpreted . T he Babi-Baha'i
works- ' Abdu'l-Baha'sA Travelstro ng and bi ndin g Covena nt ordained by
ler's Narrative Wrillen lo Illustrate the Episode
Baha' u'llah established 'A bdu'l-Baha as t he ofthe Bab
(Cambridge University Press, 1891)
Interpreter a nd Perfect Exe mplar of Baha'i and Mirza
I:Iusayn of Hamadan 's Tarfkh-i-
Teachings. 'Abdu' l- Baha was fo ll owed by Jadfd (1893).
Shoghi Effe ndi , G uardia n of the Cause of God . Dr.
Ibrahi m Khay ru ' ll ah, a Syrian convert to
T he continued expressio n of that part of God's the Baha'i
Faith, who settled in America in
good-pleasure no t expressly recorded in the 1892, was
the first Baha'i to reach its shores
Baha'i Ho ly Texts is assured by Ba ha' u' llah's and begin a
systematic teach ing of the precepts
pen th ro ugh the powers gra nted to the Univer- of the
Faith. The first pub lication in the United
sa l Ho use of Justice to legislate upo n all mat- States
attempti ng to expound Baha'i principles
te rs no t dea lt with in those Texts. was Khay ru
'll ah's Za -ti-et A l-Lah: the Identity
T he Baha'i religion has been fo un ded upon and Personality
of God (Ch icago: Grant's Prinnea rl y for ty-six yea rs of divine Revelation
and tery, 1896) , later en larged into a book entitled
sixty-five years of a uthe ntic interpretation of Bab-ed-din:
the Door of True Religion . ..
the God- given message. T he Will of God for Revelation
from the East (Chicago: Charles H.
this age has been sta ted ; it is th e t_urn of hum a n- Kerr & Co.,
1897). A ltho ugh of interest as the
' Baha' u' lla h. Prayers and Medita tions by Baha'u'l/ah {Wilfi rst books by a
Baha'i in English,

mette: Baha'i Publishing Trusts, 1969), p. 295. Khayru' llah's works were by i:_io means an

authoritative statement of Baha'f beliefs. It was rather through the prayers and Tablets received from 'Abdu'l-Baha that the early Western believers received their deepest education in the verities of the Baha'f Cause. These few early believers excha nged type-written copies of communications received from ' Abdu'l-Baha, treasuring each new message as a special gift from their beloved Master .

By 1900-1901 two major centres of Baha' i publishing emerged in the United States-New York and Chicago. The 'Bahai Board of Counse l' in New York , and the ' Bahais Supply and Publishing Board' (later the Baha'i Publishing Society') in Chicago became the first ofAcia l age ncies for the publications was translated by La ura Barney and pubcation and dissemination of literature about lished in London in 1908. The answers to Miss the new Revelation. The fou nding of these two Barney's questions, given by' Abd u'l-Baha in publishin g ventures , as well as support from His 'tired moments', contain a wealth of insight individu al Baha'fs and commercial publishers into the nature of God, the Manifestations and in E ngla nd, made it possible for English- man; the powers of soul, mind and spirit; and speaking Baha'fs to receive a greater measure various Christian doctrines. of Baha'u ' ll ah's inspired Works. Within less In 1911-1912 the Master undertook His

Most pilgrims' notes record statements and talks by 'Abdu'l-Baha. Such records of the Master's conversations, tho ugh ed ifying to the believers in that early period of the Faith's development in the West, do not constitute a!1thentic or exact reports of His words. A major exception to this, however, is Some Answered Questions, a book unique in the history of religions. It is a compilation of the responses given by 'Abdu' l-Baha to certain questions posed by Laura Clifford Barney during 1904-1906. The Master's replies were recorded in Persian with the assista nce of His secretaries, and were later reviewed, corrected and approved by Him. Some Answered Quesbecame the first ofAcia l age ncies for the publi- tions was translated by La ura Barney and pubcation and dissemination of literature about lished in London in 1908. The answers to Miss the new Revelation. The fou nding of these two Barney's questions, given by' Abd u'l-Baha in publishin g ventures , as well as support from His 'tired moments', contain a wealth of insight individu al Baha'fs and commercial publishers into the nature of God, the Manifestations and in E ngla nd, made it possible for English- man; the powers of soul, mind and spirit; and speaking Baha'fs to receive a greater measure various Christian doctrines. of Baha'u ' ll ah's inspired Works. Within less In 1911-1912 the Master undertook His

than a decade, severa l basic Baha ' i Texts were ava il ab le , includin g the Suratu 'l-Hay ka/, The Hidden Words of Bahd'u'llah, Tablets of Baha'u'llah , and the Kitab-i-Jqan.

2. Talks and Writings of'Abdu'l-Bahti, Pilgrim Talks), 'Abdu 'l-Bah6 in London, and The Promulgation of Universal Peace. These reveal the facility and power with which He spoke on a wide range of topics.

'Abdu' l-Baha in 1921, a steady stream of pil- grims from the Occident attained His presence, some of whom later shared the experiences and are the charter for the worldimpressions of the Master in published wide spread of the Baha'i Faith under the accounts. Among the most significant and mov- ing is May Maxwell's An Early Pilgrimage (Chicago: Bahai Publishing Society, 1917) 1 which recounts the spirit of the original party ot Western believers to reach the spiritua l centre of their Faith. T hornton Chase 's In Galilee (1908), Helen S. Goodall and Ella G. Cooper's Daily Lessons Received at 'Akka (1908), Julia M. Grundy's Ten Days in the Light of 'Akka (1910), and Lady Blomfield's The Chosen Highway (1940) also provided the early Baha'is

epic missionary tour of Europe and America. During that journey He gave dozens of talks in churches, univers1t1es a nd philosophical societies. Three major antho logies of His addresses appeared in the 1920s-The Wisdom of 'Abdu'l-Baha (now known as Paris

Reports

The first contingent of Western Baha'f pil- grims to visit' Abdu'l-B aha arrived in' Akka in 1898 . From that time until the Ascension of 'Abdu' l-Baha in 1921, a steady stream of pil- grims from the Occident attained His presence, some of whom later shared the experiences and are the charter for the worldimpressions of the Master in published wide spread of the Baha'i Faith under the accounts. Among the most significant and mov- ing is May Maxwell's An Early Pilgrimage (Chicago: Bahai Publishing Society, 1917) 1 which recounts the spirit of the original party ot Western believers to reach the spiritua l centre of their Faith. T hornton Chase 's In Galilee (1908), Helen S. Goodall and Ella G. Cooper's Daily Lessons Received at 'Akka (1908), Julia M. Grundy's Ten Days in the Light of 'Akka (1910), and Lady Blomfield's The Chosen Highway (1940) also provided the early Baha'is

During the course of World War I, 'Abdu'l-B aha revealed a series of letters to the American Baha'i community. These Tablets of the Divine Plan mandate give n to the Baha'is of North America. The international teaching plans launched under the aegis of the Guardian and the Universal House of Justice all derive their inspiration from the guidance given by 'Abdu'l-B aha in these Tab lets.

As mentioned earlier, the Western Baha'fs received their best knowledge of the Faith dur- ing the early twentieth century through letters from 'Abdu'l-Baha. A large number of such letters to

Spiritua l Assemblies and individual
with insight into the life of' Abdu'l-Baha . believers was
brought together and published
in three volumes known as Tablets of Abdul
' George Ronald, revised edition 1953; reprinted 1969 with
Baha Abbas (Chicago: Bahai Publishing Socinew Foreword.
ety, 1909-1916).

The Mysterious Forces of Civilization, vision of that Golden Age of
the Baha'i Reve-
'Abdu'l-Baha's appeal for the spiritual trans- lation destined to emerge
from its chrysalis in
formation of Persia's people and government, the fullne ss of time.
The Advent of Divine Juswas first published in 1918 in a translation by
tice (1939) a nd The Promised Day Is Come
Yuhanna Dawud . In 1957 this remarkable (1941) define the
spiritual prerequisites for the
treatise on true civilization was republished in American Baha'i
community in the prosecua translation by Marzieh Gail en titled Th e Se-
tion of its tasks, and describe the sign ifi cance of
cret of Divine Civilization. Marzieh Gail , a dis- world-wide cataclysms and
wars for the buildtinguished and erudite Baha'i, and an accom- ing up
of the new World Order proclaimed by
plished poet, essayist and translator, also sup- Baha'u'llah. Other
compilations of the Guardplied the Baha'ls with a touching rend ition into
ian 's letters have been made under the titles .
English of 'Abdu'l-B aha's Memorials of the of Messages to America
1932-1946, Citadel of
Faithful (Wilmette: Baha'i Publishing Trust, Faith, Messages to the
Baha'i World, Messages
1971). It is a compendi um of 'Abd u'l-B aha's to Canada, Messages to
Australia and New Zeamemories of more than seventy of the early
land, an dHigh Endeavors: MessagestoAlaska. 1
believers. In add ition to
Shoghi Effendi's analysis of
The Will and Testament of 'Abdu'l-Baha is the world situation, his
contributions to Baha'i
the crowning touch to His many years of gui d- historical scho larship
are astounding. The only
ance to t he Baha'i world. Though a short actual book the Guardian
wrote was God Pasdocument , Shoghi Effendi describes the Will as ses By,
the history of the first century of the
'supplementary' to the Kitab-i-Aqdas, and 'the Faith . It is such a
distillatio n of Baha'i hi s-
Charter of a future world civi lization'. In it, tory-both fact ual and
interpretative-that

'Abdu' l-B aha establishes the G uardianship, the Hands of the Cause of God, the National or Secondary House of Justice , the principles of Baha'i administration, and defines the method of election of the Universal House of Justice.

3. Writings and Translations of Shoghi Effendi

Shoghi Effendi, the Guardian of the Baha'i Faith from 1921 to 1957, was a master of the English language , with which he sought to interpret for the West, in luminous prose, the basic truths a nd social programme of the Baht.'i movement. In a succession of cogent letters, Shoghi Effendi expanded the vision of the believers and clearly defined for them the nature of their weighty responsibilities under 'Abdu' l-B aha's divine pla n.

Shoghi Effendi's early letters to the western Baha'ls awakened them to the newly-emerging administrative institutions of the Faith. In 1928, a collection of the Guardian's letters was published in the United States under the title Baha'i Administration. The series of letters penned by the Guardian between 1929 and 1936, published separately, and then collectively under the title of The World Order of Baha'u' llcih , provide a treatise on the processes

hundreds of other historical works may be inspired by it in the future. Furthermore, Shoghi Effendi edited , translated, and supplemented the first part of Nabfl's narrative of the most important and meticulously-recorded sources on the time of the Bab.

Shoghi Effendi's major contribution to Baha'i literature, and the greatest testimony to his brilliant knowledge of Arabic, Persian and English, are his unequalled renditions of Baha' u'llah's Writings into English. Between his accession to the Guardianship in 1921 and the beginning of World War II Shoghi Effendi translated The Hidden Words of Bahci'u'llah, The Kitab-i-Iqan, and The Epistle to the Son of the Wolf, and compiled Gleanings from the Wri tings of Baha'u'llah and Prayers and Meditations by Bahci'u'llah. The translations of Shoghi Effendi are not only models of beauty, but also provide a standard with which subsequent translations of Baha'i Scriptures in English can be compared.

4. Introductory Texts

A number of Baha'i authors have given a systematic exposition of

the history and funshaping the Baha'i community, a mandate for ' At time of writing the National Spiritual Assembly of the United Kingdom has in preparati on a compilation entitled the role of the American believers in raising The Unfolding Destiny of the British Baha'f Community. A Baha'u'llah's World Commonwealth, and a full list of compilations appears on page 488.

damental precepts of the Baha'i Revelation.

5. Children 's Literature

The most outstanding example is John E. Esslemont in his Bahli'u'llah and the New Era , In the Five Year Plan , specific goals were set first published in 1923 in Great Bntain. This for activities relating to children. Several of the book had, by 1944, been published in thirty- earliest attempts to produce quality Baha'i seven languages, and is now available in dozens children's books were made in the 1950s and more in its fourth revised edition. Its enduring 1960s: Janet Lindstrom's The Kingdoms of value as the major introductory Baha'i text- God, David Hofman's God and His Messen - book and its place in the vanguard of Baha'i gers and Zoe Meyer's Stories from the Dawnliterature, is attested by Shoghi Effendi in his Breakers deal with the realms of existence , message at the time of Esslemont's death: 'His progressive revelation, and Babl saints and book, however-an abiding monument to his martyrs. Children's p~ayer books have been pure intention-will , alone, inspire genera- published to introduce young Baha'ls to the tions yet unborn to tread the path of truth and Sacred Texts of their Faith; colouring books, service as steadfastly and unostentatiously as puzzles and games have been developed; and was trodden by its beloved author.' 1 several books, including the very successful

The foremost expounder of Baha'u'llah's The Gift by Cynthia Walcott, have been pubteachings to the Christian world was George lished along with cassette narration of the Townshend, sometime Canon of St. Patrick's stories. Cathedral Dublin, and Archdeacon of Clonfert. His introduction to God Passes By, and his

6. Scholarly Works, Biographies, Translations

three volumes-The Promise of All Ages, The Heart of the Gospel, and Christ and Bahli'u'- From the

time of the appearance of tvfirza
llah-are an abiding witness to the power
of the eternal Word , as revealed in Baha'u'llah,
to seize upon the heart of this ecclesiastical
figure and enable him to use his extraordinary
powers of expression in the advancement of
God's Cause.

Since its appearance in 1957 John Ferraby's
All Things Made New has established itself as
another classic of Baha'i expository writing.
Unlike Baha'u'llah and the New Era, this work
gives a lengthier and more comprehensive pic-
ture of the history of the Faith and its Adminis-
trative Order, while preserving a universal and
timeless appeal. A revised edition with
updated information was published by the
Baha'i Publishing Trust of the United King-
dom in 1975.

Those who, for various reasons , may find the
aforementioned introductory texts too difficult
or lengthy to read, have three other works on
the Baha'i teachings which they may consult.
Rul:ilyyih Rabbani's Prescription for Living,
Hushmand Fathea'zam's The New Garden and
Gloria Faizi's The BahO.'(Faith: an Introduc-
tion are relatively short and simplified accounts

Abu'l-Fac.fl's
Hujaju'l-Beheyyeh: The Behai
Proofs in 1902,
until recently, scholarly Baha'i
books have
appeared at irregular intervals. In
the current
decade , however, the results of
much fine
scholarly research have been pub-
lished. The
British publisher, George Ronald,
has been a major
source of this type of work.
Particularly
noteworthy has been the prodigious output of H. M. Balyuzi, whose Edward
Granville
Browne and the Bahli'(Faith (1970)
and Muf:iammad
and the Course of Islam
(1976) have
provided a wealth of historical
material and
analysis on topics of Baha'i interest. Mr. Balyuzi is currently working on the
final parts of
his trilogy on the Central Figures
of the Baha'i
Faith. His The Bab: The Herald of
the Day of Days
and 'Abdu'l-Bahli: the Centre
of the Covenant of
Bahli'u'llah have already
appeared, and
in a short time his final work on
the life of
Baha'u'llah is expected to be completed.
Rul:ifyyih
Rabbani's The Priceless Pearl
(London: Baha'i
Publishing Trust, 1969) and
Ugo Giachery's
Shoghi Effendi: Recollections
(Oxford: George

Ronald, 1973) have afforded
of the Baha'i teachings and have been trans- the
English-speaking Baha'ls the first coherent
lated into many languages. tableau of
their Guardian and the many aspects
of his dynamic personality.
Shoghi Effendi. Baha'f Administration. (Wilmette : Baha'i Adib Taherzadeh,
a member of the Conti-
Publishing Trusts, 1968), p. 97. nental Board of
Counsellors for Europe, has ·

emba rked on a four-volume survey of the Writ- for the Christian
church. The Light Shineth In
ings of Baha'u' llah and so me of the events Darkness is a
collection of essays by Udo
associated with their revelation. Two volumes Schaefer on the
Baha'f Faith and Islam , and on
of The Revelation of Bahd 'u'llah appeared in refutations of
orthodox Christian criticisms of
1974 and 1977, covering the Baghdad and the Baha'f Faith.
Adrianople periods respectively, and unveiling
to the Western believers a glimmer of the scope
7. Periodicals
and magnitude of Baha'u'llah 's abundant outpouring of divine Utterance.

The first Baha'f magazine in English was Star
One of the goals of the Five Year Plan was to of the West, 2
issued in Chicago from 1910
'cultivate opportunities for courses on the through 1935. In
its presentation of first-hand
Faith in Canadian institutions of higher learn- reports abo ut
people and events connected
ing' . This goal led to the establishment of the with the early
development of the Faith, it is an
Canadian Association for Studies on the Bah- unparallel ed
source of historical information .
a'i Faith, I which has produced three issues of Of special
importance was its publication of
its journal Baha'[Studies , and is engaged in the Tablets from'
Abdu'l-Baha and its coverage of
preparation of French and English editions of a 'Abdu'l-Baha's
trip to Europe and America.
textbook on the Baha'f Faith to be used in The first
fourteen years of this periodical were
comparative religion courses throughout reprinted in 1978
by George Ronald publisher.
Canada . In Australia ,

Herald of the South published
Jamshed Fozdar has been the Baha'i Faith's news of
Australasia's Baha'is between 1926
foremost scholar on Buddhism. After finishing and 1960, and in
a new series in 1965-1970
a book on the concept of God in Buddhism and 1974-1975.
World Order magazine , the
(TheGodofBuddha. New York: Asia Publish- successor to Star
of the West, was published in
ing House, 1973), he embarked on his monu- the period
1935-1949 and in a new series since
mental and important work to interpret 1966. It
publishes essays on Baha'i philosophy
Buddhism a nd the Baha'i Faith to each other. and beliefs in
their relation to contemporary
Buddha Maitrya-Amitabha Has Appeared was problems. Several
other magazines under Baha'i
published in 1976 by the Baha'i Publishing auspices are
directed to specific audiences,
Trust of India. Its scope reflects a thorough such as Child's
Way from the United States and
knowledge of Hinduism, Buddhism and the Glory: Baha'i
Youth Magazine from India.
Baha'f Faith , which Mr. Fozdar compares and Some 130 National
Spiritual Assemblies now
relates doctrine for doctrine. exist, each of
which publishes its own internal
One of the Baha'f Faith's most talented writ- newsletter; a large
number of these is in Eng- ·
ers and essayists was Horace Holley, a Hand of lish.
the Ca use and for many years secretary of the
National Spiritual Assembly of the Baha'is of
8. The Baha'i World
the United States. Among hi s writings are The
Modern Social Religion (London: Sidgwick & No discussion
of Baha'i literature in English
Jackson, 1913), Baha'i, the Spirit of the Age would be complete
without mention of the
(New York: Brentano, 1921), and a selection multi-volume
survey of the activities of the
of essays, Religion for Mankind (George international
Baha'f community, The Baha'i
Ronald , 1956). World. Now in its
seventeenth volume , and
There have also been several translations spanning over half a
century, it is a source book
into English of scholarly Baha'f works origi- for information

on current activities, growth
nally published in other languages. The and development
of the Baha'f administrative
Heavens Are Cleft Asunder by Huschmand order,
biographies of deceased Baha'is, poetry
Sabet reached high into theological circles in and articles. The
contents of this one publica-
Germany under its original title Der Gespal- tion bear witness
that the Baha'i Faith is a
1ene Himmel where it provoked much discus- well-established,
international and indepension of the significance of Baha'u'llah's claim s
dent religion, steadily growing and developing
' A report of its activites in the period 1975-1979 appears
new institutions and powers.
o n p. 197. Published in
its first year under the title BahO'(News.

Examples of Bahd'{ literature in English. Clockwise from bottom: Star of the West, Reprint
(1978) ; God's Heroes by Laura Barney (191 O); The Priceless Pearl by Rul:zfyyih Rabbani
(1969); Baha' u'llah and the New Era by J. E. Esslemonr (1923); The Dawn-breakers by
Nab([(1976 printing); The Mysterious Forces of Civilization by 'Abdu'l-Bahti (1918); The
Book of Ighan by Bahd'u'lltih (1915); God Passes By by Shoghi Effendi (1965 printing);
Gleanings from the Writings of Baha'u'llah, 2nd rev. ed. (1976).

9. Audio-Visual Materials

Technological innovations in the twentieth century have led the Baha'is to develop a fascinating array of films, filmstrips, slides, cassette tapes, posters and exhibit materials . The official impetus for the full-scale production of such materials came from the Universal House of Justice in 1967 with the establishment of the International Baha'i Audio-Visual Centre in

film on the Baha'i Faith, And His Name Shall Be One, by the American television network C.B.S., sparked the making offilms among the Baha'is. A New Wind by the Canadian documentary film producer George C. Stoney, was commissioned by the National Spiritual Assembly of the United States to show the world-wide diversity of the Baha'i community.

A number of Baha'i film companies have since

Victor, New York, U.S.A.' The Baha'i Publishing Trust of the United States also became an important source of audio-visual production .

Since the midpoint of the last decade, over two dozen filmstrip programmes have been produced on such topics as Baha'i history, administration, general introductions to the Faith, and international Baha'i conferences. The production and broadcasting of a general.

produced a diverse selection of films featuring youth conferences, interviews with Hands of the Cause of God, and dedications of Baha'i Houses of Worship .

Perhaps the most ambitious was the two-hour film of The Green Light Expedition. 2 It is a priceless glimpse into the spiritually-rich lives of South American Indians, accompanied by RuQ.iyyih Khanum's characteristic insights into the meaning of pioneering.

2 The Baha'(World, vol. XVI, 1973-1976. pp. 419-448.
' The Baha'(World, vol. XIV, 1963-1968, pp. 91-92.

versa[House of Justice, A Synopsis and Codification of the Laws and Ordinances of the Kitab -i-Aqdas, and the three compilations of Scripture called for in the Five Year Plan. 1

10. Sources of Publications

Of the sources of Baha'i publications in English, the New York Bahai Board of Counsel and Chicago's Bahai Publishing Society have already been mentioned. Since the time of the establishment of these two publishing institutions in 1900, the Baha'i world has expanded to such a degree that there are now over twenty Baha'i Publishing Trusts. A significant number of these publish in English, including the United Kingdom, Australia, the United States and India. Even the Baha'i Publishing Trust of Japan has issued landmark

11. The Five Year Plan and Publishing in English

As in previous international teaching plans of the Guardian and the Universal House of Justice, the Five Year Plan had a sizeable number of goals devoted to the production and dissemination of literature in many languages.

Seven new Publishing Trusts

were called for;
Baha'i books in English. Of the 130 National Spiritual Assemblies and their subordinate committees, nearly all issue publications in various formats; many of them are in English. Not only are Baha'i works issued by Publishing Trusts and National Assemblies, but one other publisher, George Ronald in England, has issued only Baha'i books in the past few years.
The Baha'i World Centre has also produced a series of outstanding publications: The Pro c-lamation of Bahti'u'llah, Bahti'{ Holy Places at the World Centre, The Constitution of the Uni-

1 See section 11 of this article.

Baha'i literature has been translated into many new languages, and enriched in many more, including English.
The major Five Year Plan goal for publication of Baha'i literature in English was assigned by the Universal House of Justice to the Baha'i World Centre. The goal-to publish three compilations of Sacred Scripture-significantly increased the range of Baha'i Holy Writings in English. In 1976 the first of

Baha'i Literature display featuring literature produced by Editora Baha'i Brasil exhibited during the annual Street Book Fair held in Belo Horizonte, Brazil; October 1977.

the three volumes, Selections from the Writings ofthe Bab, appeared , releasing for the first time to the Baha'ls of the West the mighty torrent of the Bab's utterance. Tablets of Baha'u'llah Revealed After the Kitab-i-Aqdas was released approximately eighteen months later. Included Tablets which had been translated in the days of the Master, as well as much material previously unavailable in English . In late 1978, Selections from the Writings of 'Abdu'l-Baha
newly-translated excerpts from the corpus of Baha'i Scripture and interpretation on such topics as teaching, education , youth , children, opposition to the Faith, and consultation .
This review has not attempted to give a definitive survey of Baha'i literature in Engin this anthology were retranslations of several lish; it has, rather, indicated the broad categories of Baha'i publication. Nevertheless, the importance of the publication and dissemiousness of Baha'i literature in English cannot be over-emphasized. Not only

is English a lancompleted the trilogy of newly-translated guage
rich in expression, but it is currently one
Sacred Texts. The dynamic spirit infused into of the most widely spoken
. It is also the tongue
the Baha'i community by the appearance of in which a significant
portion of Shoghi
these volumes has contributed significantly to Effendi's writing was
composed, and the lanthe stimulation of the herculean efforts exerted
guage into which his authentic translations of
to achieve the assigned tasks of the Five Year Baha'u'llah's Writings
were made. It is not
Plan. from the original Persian
and Arabic, but
A supplementary achievement of the World rather from the authorized
English editions of
Centre was the publication in 1977 of excerpts Baha'i Holy Texts, that
nearly all translations
from various letters of the Guardian under the into other languages of
the West are made.
title Call to the Nations. Extracts from the four The Word of God for
this era of the earth's
books just named appear elsewhere in this vol- spiritual history has
appeared as the sun in the
ume. East in exalted verses of
Arabic and Persian; it
At the request of the Universal House of has been focused clearly and
unambiguously
Justice, the Research Department of the for the West in unmatched
English prose, from
World Centre has from time to time compiled which, as light through a
prism, its rich texture
appropriate passages from the Baha'i Writings and colour reach the
whole of mankind in a
on various subjects. These compilations have myriad tongues.
brought together previously-translated and

11. BIBLIOGRAPHIES

A. A BIBLIOGRAPHY OF BAHA'I BOOKS AND BOOKLETS IN THE ENGLISH LANGUAGE

Compiled by Robert E. Cadwalader

(i) THE WRITINGS OF BAHA'U'LLAH

Abbrevia1ions
NSA-Nat io nal Spiritu al Asse mbl y
LSA-Local Spiritual Asse mbl y

BPS-Baha'i Pu blishing Society (L902- 1922)
BPT-Ba ha'f Publishing Trust
BPC-Baha'f Publishing Committee

1. Blessed is the Spot. n.p . n.d. National Teaching Co mmittee. paper.

2. Book of Assurance, Th e. tra ns . Ali Kuli Khan. New York: Brenta no's, (1924). New Yo rk : BPC, 1929. cloth.

3. Book of lghan, The. tra ns. A li Kuli Khan. New York: George V . Blackburne Co. , 1904. Ch icago: BPS, 1907 a nd 1915. cloth.

4. Ep istle to th e Son of th e Wolf trans. Julie Chanler. New York: BPC, 1928. parc h- me nt o n ha rd cover.

5. Epistle to the Son ofth e Wolf trans. Shogh i Effe ndi . Wilmette: BPC, 1941 and 1953. Co un se l. paper. Wilmette: BPT, 1962, 1969, 1970, 1971 and 1976. cloth.

6. Gleanings from th e Writings of Bahri'u'- llrih. comp. and trans. Shoghi Effe ndi. New York: BPC, 1935 a nd 1939. Wil- mette: BPC, 1943 , 1946, 1948, 1951 and 1952. Wilmette : BPT, 1956, 1963 , 1969 from the Perand 1976 . London: BPT, 1946 and 1978. pape r, fa brikoid and cloth.

7. Hidden Wo rds . trans . Shoghi Effendi. 1940. Wi lmette: BPC, 1943 , 1952 a nd 1954. Wilmette: BPT, 1954, 1963, 1966, 1970, 1971 a nd 1975. London: BPT, 1944, 1949, 1966 a nd 1975. New Delhi: BPT, 1964 a nd 1973. paper a nd cloth.

11. Hi dden Words from the Arabic, The. Lon- don: Kenneth Mackenzie , 1915. paper.

12 . Hidden Words from th e Arabic, Th e. fore - wo rd by Sidney Sprague. London: The Priory Press, Mayle 's Penny Series, 1908. paper.

13 . Hidde n Words from the Persian- Revealed by th e Blessed Perfection. New York: The Board of

14. Hidden Words-Th e Seven Valleys. two works bound together, the first work has no mention of tra nslator (Fareed) , the second was translated by Ishteal Ibn Kalantar (Ali Quli Khan). C hicago: BPS, n.d. lea th er.

15. Hidden Words Translated sian, The. trans. A ntun F. Haddad. n.p . n.d. paper.

16 . Kitrib-El-Ah'd-The

Bookofthe Covenant,
London: 1923. New York: 1924, 1925 The Will and Testament of the Baha'o' /lah.
and 1929. paper and leather. Chicago: BPS, 1913.
paper.
8. Hidden Words, The. tra ns. A meen 'U ll a h 17. Kitrib-i-fqan-The Book of Certitude,
Fareed. Ch icago: BPS, 1905, 1914 and The. trans. Shoghi Effendi . New York:
undated. London: The Unity Press, 1911. BPC , 1931 and 193 7. Wi lmette: BPC,
paper and leather. 1943, 1950 and 1954.
Wilmette: BPT,
9. Hidden Words, The. (Persian section on ly) 1954, 1960 (this edition has two varieties
Chicago: Behais Supply a nd Publishing of dust jacket: the first states erroneously
Board, Press of the Hollister Bros. n.d. that the Iqan was revealed in 1858 while
pape r. the latter correctly
gives the date 1862) ,
10. Hidden Words, The. trans . Shoghi 1970 a nd 1974.
London: BPT, 1946 a nd
Effendi. New York: BPC, 1932, 1939 a nd 1961. cloth.

18. Lawh-El-Akdas-The Holy Tablet 27. Source of Spiri1ual Qualifies, The. New
Revealed by the Blessed Perfection (Baha York: BPC, 1924. paper
Ullah) al Baghdad. Stuttgart, Germany: 28. Suratu'l-Hykl-Sura of the Temple.
Dr. Edwin Fisher, Stitzenburgstrasse, Chicago: The Behais Supply and Publish-
1907. Chicago: BPS, 1913. a lso n.p. n.d. ing Board, 1900. paper.
paper. 29. Synopsis and Codification of
1he Kitab -i-
19. Mission of Baha'u'llah, The. Wilmette: Aqdas, The. Haifa: The Universal House
BPT, 1952 and 1971. paper. of Justice, 1973. cloth .
20. Prayers and Meditations . comp. and trans. 30. Tablet of lshrakal.
trans. Ali Kuli Khan .
Shoghi Effendi. New York: BPC, 1938. Chicago: BPS, 1908. paper.
Wilmette: BPC, 1954. Wilmette: BPT, 31. Table! of Tarazat, Tablet of the World,
1962, 1969 and 1974. London: BPT, Words of Paradise, Tablet of Tajalleyat,
1978. fabrikoid and cloth. The Clad Tidings Revealed
by Baha'u'llah

21. Proclamation of Baha'u'/lah, The. Haifa: at Acea. trans. Ali Kuli Khan. Ch icago:
The Universal House of Justice, 1967 and BPS, 1906 and 1913 . cardboard.
1972. paper and cloth. 32. Table! of !he Branch, The.
n.p. n.d. (New
22. Selected Writings of Baha 'u'!lah . Wil- York: December, 191
2). paper.
mette: BPC, 1942. Wilmette: BPT, 1972 33. Tablels of Baha'u'llah.
trans. Ali Kuli
and 1975. paper. Khan. Chicago: BPS, 1917 .
cloth.
23. Selections from the Hidden Words of 34. Tablets of Baha'u'llah
Revealed after the
Baha'o'/lah. Chicago: BPS, n.d . paper. Kitab-i-Aqdas. comp. the
Research Dept.
24. Seven Valleys, The. trans . lshteal lbn of the Un iversal
House of Justice . trans.
Kalantar (Ali Quli Khan). Chicago: BPS, Habib Taherzadeh. Haifa:
Baha'i World
1906 and n.d. paper and leather. Centre, 1978. cloth.
25 . Seven Valleys and the Four Valleys, The. 35 . Three Obligatory
Prayers. trans. Shoghi
trans. Ali Quli Khan. New York: BPC, Effendi. New York: BPC,
1937. paper.
1936 and 1937. paper and fabrikoid. 36. Three Tablets of
Baha'o'llah. trans. Ali
26 . Seven Valleys and the Four Valleys, The. Kuli Khan. Chicago :
BPS, 1918 . paper.
trans. Ali Quli Khan and Marzieh Gail. 37. Tokens from the Writings of
Baha'u'l/ah .
Wilmette: BPC, 1945, 1948, 1952 and comp. Jay and Co nstance
Conrader. Wil-
1954. Wilmette: BPT, 1957, 19??, 1967, mette: BPT, 1973 and 1975
. paper and
1968 and 1975. pape r and cloth. cloth.

(ii) THE WRITINGS OF THE BAB

1. Bab's Instructions to the Letlers of the Liv- comp. Research Dept. of
the Universal
ing, The. Wilmette: BPC, 1944 also n.p. House of Justice. trans.
Habib Tahern.d. paper. zadeh. Haifa:
Baha'i World Centre, 1976.
2. Selections from the Writings of the Bab . cloth.

(iii) THE WRITINGS OF 'ABDU'L-BAHA

1. 'Abdu'l-Baha in Canada . comp . NSA of 4. Abdul Baha in New York.

comp. LSA of
Canada. 1962. paper.
1922. New
2. 'A bdu'l-Baha in Edinburgh . comp. NSA
of the British Isles. London: 1963. paper.
Philosophy. comp.
3. Abdul-Baha in London . comp. Eric
Chamberlain. Boston: The
Hammond. London: Longmans Green &
Co., 1912. East Sheen, Eng.: The Unity
Press, 1912. Chicago: BPS , 1921. paper.
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Soraya Chamberlain. New York: BPC,
paper.
(1928). paper. see #5.
Japan: BPT,
7. America's Spiritual Mission. (trans.
Ahmad Sohrab). New York: BPC, 1936.
Baha to the
Wilmette: BPC, 1948. paper. see #58 and
68.
1920. paper.
8. Baha'i Peace Program, The. New York:
BPC, 1930. paper and fabrikoid.
9. Christians, Jews and Muhammadans.
Wilmette: BPC, 1945. paper
10. Christ's Promise Fulfilled. Wilmette: BPC,
1954. Wilmette: BPT, 1954, 1959, 1970,
1975 and 1978. paper.
ABDUL-BAHA
11. Compilation of Utterances from the Peno f
Abdul Baha Regarding His Station. n.p.
November 26, 1906. paper.
Chicago: BPS,
12. Definition of Love by Abdul Baha. New
York: December 7, 1902. paper.

New York City. New York:
York: BPC, 1931. paper.
5. Abdul Baha on Divine
Isabel Fraser
Tudor Press, 1916 and 1918.
#6.
6. Abdul Baha on Divine
Wilmette: BPC, 1941and1946.
24 . Japan Will Turn Ablaze.
1974. cloth.
25. Letter and Tablet from Abdul
Central Organization for a
Durable Peace,
The Hague. Chicago: BPS,
26. Letter from Abdul-Baha
Abbas to the
Friends in Persia. trans.
Ameen 'Ullah
Fareed. Chicago: BPS, Jan.
21, 1906.
paper.
27. Letter from St. Jean
d'Acre. London: The
Bahai Press, 1906. paper.
28. Letter of 'Love' from
ABBAS to the 'beloved' in
America,
Received by Mr. George £.
Witte at New
York, December 7, 1902.
1902. paper.
29. Letters to the Friends in
Persia. Chicago:

13. Divine Art of Living, The. comp. Mary M. Rabb. All but first two #s of Star of the West dealing with Rabb's compilation bound in ~ leather. Chicago: Bahai News Service, 1924.

14. Divine Art of Living, The. comp. Mary M. Rabb. New York: Brentano's, 1926. the Honpaper and cloth.

15. Divine Common Sense from the World's Greatest Prisoner to His Prison Friends. Boston: The Tudor Press, 1916. paper see #20.

16. Faith for Every Man. London: BPT, 1972. paper.

17. Foundations of World Unity. comp. Horace Holley. New York: World Unity Publishing Corp., 1927. New York: BPC, 1936. Wilmette: BPC, 1945. Wilmette: BPT, 1955, 1968 and 1971. paper and cloth.

18. From Abbas Effendi to a Lady who Visited Acre in Feb., 1906. Edinburgh: T & A Constable, 1907. paper. see #19.

19. From Abdul Baha to a Lady who Visited Acre in February, 1906. trans. Monever Khanum. London: The Unity Press, 1907. paper.

30. Life Eternal. comp. Mary Rumsey Movius. East Aurora, N.Y.: The Raycroft Shops, 1936 and 193 7. fine cloth.

31. Memorials of the Faithful. trans. Marzieh Gail. Wilmette: BPT, 1971. cloth.

32. Messages from Abdul Baha to olulu Bahais. Honolulu: Advance Press, 1924. Honolulu: NSA of the Hawaiian Islands.

33. Mysterious Forces of Civilization, The. trans. Johanna Dawud. London: Cope & Fenwick, 1910. Chicago: BPS, 1910 and 1918. cloth.

34. Mystery of God, The. comp. Mrs. Iran F. Muhajer. New Delhi: BPT, 1971. cloth and leather.

35. Paris Talks. comp. Beatrice Marion Platt, Mary Esther Blomfield, Rose Ellinor Cecilia Blomfield, and Lady Sara Louisa Blomfield. London: BPT, 1951, 1961, 1969, 1971and1972. paper and cloth. (see #63 and 73 of this section).

36. Prayers and Tablets-Abdul-Baha Abbas. n.p. 1906. paper.

37. Promulgation of Universal Peace, The. Vol. I. (comp. Howard MacNutt).

20. From the World's Greatest Prisoner to His Prison Friends. Boston: The Tudor Press, 1921. paper. see #15.
21. Garden of the Heart, The. comp. Frances Esty. East Aurora, New York: The Roycroft Press, 1930. fine cloth.
22. He Is God. Chicago: BPS, 1913. paper.
23. Industrial Justice. New York: BPC, 1940.
Chicago: BPC, 1922. (New York): BPC, 1922 (actually 1925). cloth.
38. Promulgation of Universal Peace, The. Vol. II. (comp. Howard MacNutt) . New York: BPC, 1925. cloth.
39. Promulgation of Universal Peace, The. combined edition. (comp. Howard MacNutt). (New York): BPC, 1922 (1939).

Wilmette: BPC, 1943. cloth.
40. Reality of Religion-Tablet of Abdul Baha, The. New York: BPC, 1924. paper. (see #41).
41. Reality of Religion- Words of Abdul Baha, The. New York: BPC, 1924, paper. (see #40).
42. Secret of Divine Civilization, The. trans. MarziehGail. Wilmette: BPT, 1957, 1970 and 1975. cloth.
43. Selected Writings of 'Abdu'l-Baha. Wilmette: BPC, 1942. paper.
44. Selections from the Writings of 'Abdu'l-Bahti. comp. the Research Dept. of the Universal House of Justice. trans. by a Committee at the Baha'i World Centre and the Baha'i World Centre, 1978. cloth.
45. Some Answered Questions, comp. Laura
(comp. Albert R . Windust). Chicago: BPS, 1915 and 1919. New York: BPC, 1940. cloth.
56. Tablets of Abdul Baha Abbas. Vol. III.
(comp. Albert R. Windust). Chicago: BPS, 1916 and 1919 . New York: BPC, 1930. cloth.
57. Tablets of Abdul Beha Abbas to Some American Believers in the Year 1900. New York: Board of Counsel, 707-708 Carnegie Hall, April, 1901. paper.
58. Tablets of the Divine Plan, The. (trans. Ahmad Sohrab). Wilmette: BPT, 1959, 1962, 1965 and 1971. (see also #7, 59 and 68). paper.
59. Tablets of the Divine Plan, The. trans. varand Marzieh Gail. Haifa: The Baha'i ious scholars. Wilmette: BPT, 1977. cloth. (see also #7, 58 and 68).
60. Tablets Revealed by Abdul

Baha Abbas to
Clifford Barney. London: Kegan Paul, the East and the West. trans. Ahmad
Trench, Trubner & Co., 1908. Chicago: Esphahani (Sohrab). Washington: Bahai
BPS, 1918. New York: BPC, 1930 and Assembly of Washington, D.C., 1908.
1937. Wilmette: BPC, 1943, 1947 and paper.
1954. Wilmette: BPT, 1957, 1964, 1968 61. Tablets Revealed by the Master Abdul
and 1971. London: BPT, New Delhi: Beha Abbas to the House of Justice at
BPT, 1973. cloth. Chicago, to the Ladies'
Assembly of Teach-
46. Some Christian Subjects. London: BPT, ing, to Mirza Assad 'Ullah and to Other
1946.paper. Individuals, also One to the
Believers in
47. Tablet to the Beloved of God in America. Persia. Chicago: Press of the Hollister
trans. Ali Kuli Khan . Cambridge, Mass.: Bros., 1901. paper.
1906. paper. 62. Tablets to Japan. (comp. Agnes Alexan-
48. Tablet to the Beloved of God of the Occi- der). New York: BPC, 1928. paper.
dent. trans. Ahmad Esphahani (Sohrab). 63. Talks by Abdul Baha Given in Paris.
Chicago: BPS, 1906. paper. comp. Beatrice Marion Platt, Mary Esther
49. Tablet to the Hague. London: BPT, n.d. Blomfield, Rose Ellinor Cecilia Blomfield,
paper. and Lady Sara Louisa
Blomfield. London,
50. Tablets Communes and Holy Utterances. East Sheen: The Unity Press, 1912.
n.p. (1897). paper. Chicago: BPS, 1912. London:
G. Bell and
51. Tablets Containing General Instructions. Sons, Ltd., 1915, 1916 and 1920. paper.
trans. M. A. E. (Mirza Ahmad Esphahani (see also #35 and 73).
Sohrab). Washington: Bahai Assn. of 64. Traveller's Narrative Written to Illustrate
Washington, D.C., 1907. paper. the Episode of the Bab, A.
trans. Edward
52. Tablets Containing Instructions. trans. Granville Browne. London: Cambridge
Mirza Ahmad Esphahani (Sohrab) and University Press, 1891 (this

edition issued
Ali Kuli Khan. Washington: Bahai Assn. in two volumes of which the first is the
of Washington, D.C., 1906. paper. Persian text). New York: BPC, 1930.
53. Tablets from Abdul Baha to E. E. Wrestl- cloth.
ing Brewster. Chicago: BPS, 1902. paper. 65. True Belief-Abdul Baha Abbas. n.p. n.d.
54. Tablets of Abdul Baha Abbas. Vol. I. paper.
(comp. Albert R. Windust). Chicago: 66. True Gardener, A Talk Given by Abdul
BPS, 1909, 1912 and 1919. New York: Baha, The. comp. L.A.C.B. Rangoon,
BPC, 1930. cloth. Burma: Rangoon Standard Press, 1903.
55. Tablets of Abdul Baha Abbas. Vol. II. London: The Unity Press, n.d. paper.

67. Twelve Basic Teachings Compiled from 1950. paper.
the Words of Abdul Baha. New York : 72. Will and Testament of 'Abdu'l-Baha,
1926. paper. Selections from the. New York:
BPC, 1935
68 . Unveiling of the Divine Plan, The. trans. and 1940. Wilmette: BPC, 1944 and
Mirza Ahmad Sohrab. New York: 1919. 1948.paper.
paper. see #7 and 58. 73. Wisdom of Abdul Baha, The.
comp. Beat-
69. Utterances of Abdul Beha Abbas to Two rice Marion Platt, Mary Esther Blomfield,
Young Men, American Pilgrims to Acre, Rose E llinor Cecilia Blomfield and Lady
1901. New York : Board of Counsel, 1901. Sara Louisa Blomfield. New York: BPC,
paper. 1924. Wilmette: BPC, n.d.
cardboard and
70. Visiting Tablets for Our Recent Martyrs cloth . see #35 and 63.
Who Suffered in Persia in 1901 with some 74. Wisdom Talks of Abdul-Baha (Abbas
Tablets and Prayers for the American Effendi) at Chicago, Illinois . April 30th to
Behais. New York: Behais Board of Coun- May 5th, 1912 . Chicago: Press of Bahai
sel, 1902 . paper. News Service, n.d. paper.
71. Will and Testament of'Abdu'l-Bahd, The. 75 . Woman's Great Station in the Bahai Dis-

Wilmette: NSA of the USA and Canada , pensation. n.p . 1913. paper.
1942. Wilmette: BPC, 1944. Wilmette: 76 . World Order Through World Faith. Wil-
BPT, 1968, 1971 and n .d. London: BPT, mette: BPC, 1946. paper.

(iv) WORKS COMPILED FROM THE WRITINGS OF BAHA'U'LLAH AND 'ABDU' L-BAHA

1. Arise and Serve: A Compilation. New 1957,1962,1967, 19691970,1973 , 1975
Delhi: BPT, 1971. paper and cloth. and 1978. cloth and paper.
2. Baha'i Answers: A Compilation. comp. 11 . Baha'i Prayers. comp. NSA of USA. Wil-
Olivia Kelsey. Independence, Mo. : Lam- mette: BPC, 1954. Wilmette: BPT 1954
bert Moon Printers and Publishers, 194 7 and 1970. cloth . (the 'White' Prayer book
and 194 7 rev. cardboard and cloth. which includes only the first section of
3. Baha'i Community, The. Wilmette: BPC, #10).
1947 and 1954. Wilmette: BPT, 1963. 12. Bahti'(Prayers. comp. NSA of Malaysia .
New Delhi: BPT, 1964. paper. (Kuala Lumpur): BPT, 1970. paper.
4. Baha'(Education: A Compilation. Wil- 13 . Baha'i Prayers: A Selection. comp . NSA of
mette: BPT, 1977. paper. the British Isles. London: 1951. cloth.
5. Baha'i Institutions: A Compilation. New 14. Baha'i Prayers: A Selection. comp. NSA of
Delhi: BPT, 1973 . paper. the British Isles. London: BPT, 1945 a nd
6. Baha'i Meetings, The Nineteen Day Feast. 1951 . cloth. (this edition contains only the
comp. the Universal House of Justice. first section of #13).
Wilmette: BPT, 1976. paper. 15. Baha'i Prayers: A Selection . comp. NSA of
7. Bahti'(Prayers. comp. NSA of USA and the British Isles. London : BPT, 1967 and
Canada. New York: BPC, 1929 and 1929 1975 . cloth.
(1936 with newer translations). cloth . 16. Baha'i Prayers and Meditations - The
8. Baha'i Prayers. comp. NSA of USA and Bab, Baha'u'llah, 'Abdu'l-Baha. paper.
Canada. New York: BPC, 1935 and 1937 . (contains two pictures of the Louhelen
paper. Baha'i School). n.p. n.d.
9. Baha'i Prayers. comp . NSA of USA and 17 . Baha'i Prayers: An

Introductory Selection.
Canada. Wilmette: BPC, 1941, 1942, comp. NSA of Malaysia. (Kuala Lumpur):
1944, 1945, 1947, 1949 and 1952. paper BPT, 1973. paper.
and cloth. 18 Baha'(Prayers for Special Occasions. Lon-
10. Baha'i Prayers. comp . NSA of USA. Wil- don: BPT, 1945. cloth .
mette: BPC, 1954. Wilmette: BPT, 1954, 19. Baha'i Revelation. comp. NSA of the Brit-

ish Isles. London: BPT, 1955 and 1970. 1956. Oxford: George Ronald, 1975.
cloth. paper and cloth.
20. Baha'(Scriptures. comp. Horace Holley. 36. God and His Manifestations. comp. Maye
New York: Brentano's, 1923. New York: Harvey Gift. New York: BPC, 1925.
BPC, 1928. cloth. paper.
21. Baha'(World Faith. comp. NSA of USA 37. Holy Utterances Revealed by Baha' Ullah
and Canada. Wilmette: BPC, 1943 and and the Master, Abdul Baha Regarding the
1943 (the second 1943 edition was bound Necessity for Steadfastness and Effort in
m red leather and inscribed in gold the Present Time, That Thereby the Believ-
1844-1944 as a special centennial ers May Be Strengthened and Made Ready
souvenir-only 500 copies). Wilmette: Under All Conditions, to Stand Firm in the
BPT, 1956, 1966, 1969, 1971and1976. Covenant. Compiled 1905. n.p. paper.
cloth, fabrikoid and leather. 38. Individual and Teaching, Raising the
22. Bahd'(Writings. (comp. Amelia Collings Divine Call, The. Wilmette: BPT, 1977.
and Alice S. Cox). Wilmette: BPC, 1942 paper.
and 194 7. paper and cloth. 39. Life After Death. comp. Barbara Mason.
23. Book of Prayers. n.p . n.d. paper and Honolulu: Hawaii Baha'i Press, 1976.
leather. p<:1per.
24. Chalice of Immortality, The. comp. 40. Mighty River, A. comp. Audrie Reynolds.
Hushidar Mutlagh. New Delhi: BPT, Wilmette: BPT, 1977. paper.
(1979). 41. New Day: Prophecies and Precepts from

25. Communion With God. Wilmette: BPC, 1950. ten subsequent printings. paper.
26. Compilation No. 9 Concerning the Most Great Peace. Boston: The Tudor Press, 1918.paper.
27. Compilation of the Holy Utterances of Baha'o'llah and Abdul Baha Concerning the Most Great Peace, War and Duty ofthe Bahais Toward Their Government. n.p. 1918 and 1918 rev. paper.
28. Covenant of Bahd'u'llah, The. Manchester, Eng.: BPT, 1950. London: BPT, 1963. cloth and fabrikoid.
29. Daily Prayers-Bahd'u'llah, Bab, 'Abdu'l-Bahd. New York: BPC, n.d. paper.
30. Daily Prayers-Prayers and Meditations. New York: BPC, 1931. paper.
31. Dawn of World Civilization, The. n.p. World Order Magazine, 1945.
32. Divine Art of living, The. comp. Mabel Hyde Paine. Wilmette: BPC, 1944, 1946, 1949 and 1953. Wilmette: BPT, 1956, 1960, 1965, 1970, 1972, 1973 and 1974. cloth and fabrikoid.
33. Divine Pearls. comp. Victoria Bedikian. n.p. n.d. paper.
34. Divine Wisdom of Bahd'u'llah and the Utterances of Baha'o'llah and Abdul Baha. comp. Isabel F. Chamberlain. New York: The Fellowship Press Service, 191-. paper.
42. Pattern of Baha'(Life, The. comp. NSA of the British Isles. Manchester: BPT, 1948. London: BPT, 1953, 1963, 1968 and 1970. paper.
43. Peace: A Divine Creation. n.p. 1943. paper.
44. Power of the Covenant, The. comp. NSA of USA. Wilmette: BPT, 1956 and 1972. paper.
45. Power of the Covenant Part One, Bahd'u'-llah's Covenant With Mankind, The. comp. Dr. Jane Faily et al. n.p. NSA of Canada, February, 1976. paper.
46. Power of the Covenant Part Two, The Problem of Covenant-Breaking, The. comp. Dr. Jane Faily et al. n.p. NSA of Canada, October, 1976. paper.
47. Power the Covenant Part Three, The Face of Opposition, The. comp. Dr. Jane Faily et al. n.p. NSA of Canada, April, 1977.
48. Prayer of Bahd'u'llah and Prayers and Tablets of 'Abdu'l-Baha. trans. Shoghi

'Abdu'l-Bahd. comp. NSA of the British Isles. Manchester: BPT, 1946. paper.
35. Glad Tidings of Bahd'u'llah, The. comp. George Townshend. London: John Murray, Wisdom of the East Series, 1949 and

leny Galhered by American Visitors to the Holy City During the Summer of 1900. Chicago: The Adair Press, 1900. paper.
51. Racial Amity. comp. M. H. and M. M. (Mariam Haney and Mountfort Mills). n.p. 1924. paper.
52. Reality of Man, The. New York: BPC, 1931, 1935 and 1939. Wilmette: BPC, 1942, 1945 and 1947 . Wilmette: BPT, 1956, 1962, 1966, 1972 and 1975. New Delhi: BPT, 1971. paper and cloth.
53. River of Life, A Selection from the Teachings of Baha Ullah and Abdul Baha wilh Explanation and Preface by Johanna Mirza Dawud. London: Cope & Fenwick, 1914.
54. Selections from Bahti'f Scripture. comp. David Hofman. Manchester, Eng.: BPT, 1941. cloth.
55. Selections from the Holy Utterances on !he Subject of Unity (i·om Bahti'u'lldh and 'A bdu'l-Baha . n.p. n.d. paper.
57. Some Special Bahd'{ Prayers and Tablets. London: BPT, 1945.
58. Spiritual Opportunity of the Bahti'fs of the United States and Canada, The. comp. the NSA of the USA and Canada. New York: BPC, 1926. paper.
59. Splendour of God, The. comp. Eric Hammond. New York: E. P. Dutton, 1910. London: John Murray, The Wisdom ofthe East Series, 1909 and 1910. cloth.
60 . Tablets Revealed by the Blessed Perfection and Abdul Beha Abbas Brought to this Country by Haji Mirza Hassan, Mirza Assad' Ullah and Mirza Hussien. New York: Board of Counsel, 1900. paper.
61. Tablets Revealed in Honor of the Greatest Holy Leaf New York: J. J. Little and Ives Company, 1933. paper.
62. Victory Promises. Honolulu: NSA of the
49. Prayers Revealed by Baha'u'llah, The Bab, and 'A bdu'l-Baha. trans. Shoghi Effendi. New York: BPC, 1939. paper.
50. Prayers, Tablets, Instructions, and Miscel-

'A bdu'l-Bahti. n.p. n.d. paper.
Baha'fs of the Hawaiian Islands, 1978.
56. Selections from the Holy Writings on the Subject of Unity from Bahti'u'lldh and paper.

(v) THE WRITINGS OF SHOGHI EFFENDI

1. Advent of Divine Justice, The. New York: BPC, 1939 and 1939. Wilmette: BPC, 1940 and 1948. Wilmette: BPT, 1956, 1963 , 1969, 1971 and 1974. New Delhi: BPT, n.d. paper, cloth and fabrikoid.
2. America and the Most Great Peace. New York: BPC, 1933. paper.
3. Bahti'{ Administration. New York: BPC, 1928, 1933 and 1936. Wilmette: BPC, 1941 , 1945 and 1953. Wilmette: BPT, 1960, 1968 and 1974. paper and cloth.
4. Bahti'{ Faith, Statistical Information 1844-1944, The. Wilmette: BPC, 1944. paper.
5. Bahd'f Faith, Statistical Information 1844-1950, The. Wilmette: BPC, 1950. paper.
6. Bahd'f Faith, Statistical Information 1844-1952, The. Wilmette: BPC, 1953. paper. (see also section on Universal House of Justice #3 and section on 'Writings on the Baha 'i Faith' #24) .
7. Bahd'{ Procedure. New York: BPC, 1937. Wilmette: BPC, 1942. paper and cloth.
8. Bahti'{ Youth: A Compilation. comp. NSA of USA. Wilmette: BPT, 1973. paper.
9. Call to the Nations. comp. the Universal House of Justice . Haifa: Baha'i World Centre, 1977. cloth.
10. Challenging Requirements of the Present Hour, The. Wilmette: NSA of USA and Canada, 1947.paper.
11. Citadel of Faith. Wilmette: BPT, 1965 and 1970. cloth.
12 . Citadel of Faith of Bahd'u'lldh, The. Wilmette: NSA of the USA , 1948. paper.
13. Continental Boards of Counsellors. comp. the Universal House of Justice. NSA of Canada, (1970). London: BPT, n.d. paper.
14. Covenant and Administration, The. Wilmette: BPC, 1950. Wilmette: BPT, 1956 and 1969. paper.
15 . Dawn of a New Day, The. New Delhi: BPT, 1970. paper and cloth.
16. Dawn of World Civilization, The. Wilmette: BPC, 1945. paper.
17. Destiny ofAmerica, The. New York: BPC,

(the 1937 .e dition is loose-leaf). 1940.paper.

18. Directives from the Guardian. comp. Ger- BPT, 1970. London: BPT, n.d. paper.
trude Garrida. New Delhi: BPT, 1973 and 37. Messages from the Guardian 1932 - 1940.
n.d. cloth and paper. New York: BPC, 1940. paper.
19. Dispensation of Baha'u'llah , The. New 38. Messages to America 1932-1946. Wil-
York: BPC, 1934, 1937 and 1940. Wil- mette : BPC, 194 7. fabrikoid.
mette: BPC, 1943 and 1947. Wilmette: 39. Messages to Canada. NSA of Canada,
BPT, 1970. London: BPT, 1947. paper 1965. cloth.
and cloth. 40. Messages to the Baha'f World 1950- 1957.
20. Earth is God's, The. London: BPT, 1947. Wilmette: BPT, 1958 and 1971. cloth.
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B . AN ALPHABETICAL LISTING OF AUTHORS, COMPILERS AND TRANS LA TORS OF BAHA'I BOOKS AND BOOKLETS IN THE ENGLISH LANGUAGE

Compiled by Robert E. Cadwalader

Abbreviations
A-'Abdu'l-Baha
B -Baha'u'llah
C -Compilat ions of the Writings of the Central Figures of the Faith
S -Shoghi Effendi
W-Writings on the Baha'f Faith

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C. A BIBLIOGRAPHY OF BAHA'I CHILDREN'S LITERATURE IN THE ENGLISH LANGUAGE - 1917-1979

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III
ORIENT AL TERMS

1. TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHA'I LITERATURE

'Aba 'Aziz Fars I~fahan
Abadih Farsakh 'Iwqabad
'Abbas Bab Fat9-'Ali Iwraqat
'Abdu'l-Baha Babi Firdaws Ifil}tihard
'Abdu'l-I:Iamid Babu'I-Bab Firdawsi Islam
'Abdu'l-I:Iusayn Baghdad Isma'iliyyih
'Abdu'llah Baha Ganjih 'Izzat
Abha Baha'i Gflan
Abu'l-Fa<;ll Baha'u'llah Gui Jal al
'Adasiyyih Bahiyyih Gulistan Jamadiyu'l-Avval
Adhan Bahji Gurgin Jamal
Adhirbayjan Baluchistan Jamal-i-Mubarak
Afnan Bandar-' Abbas I:Iabib Jamal-i-Qidam
Agh~an Baqir I:Iadilh Jasb
'Ahd Baqiyyatu'llah I:Ia<;trat Jubbih
A9mad Barfurush I:Ia ji
A9sa'i Ba~rih I:Iaji Mirza Aqasi Ka'bih
Ahvaz Ba turn I:Iajj Kad-Khuda
Akbar Bay an Hamadan Kalan tar
'Akka Bayt I:Iaram Kali mat
'Ala' Big I:Iasan Kamal
'Ali Birjand Hawdaj Karand
'Ali-Mu9ammad Bifil}arat I:Iaydar-' Ali Karbila
Allah-u-Abha Bismi'llah Haykal Kaw an
Alva9 Bukhara I:Ia?iratu'l-Quds Kawkul
Alva9-i-Salatin Burujird l:lijaz Kawmu'~-~a'ayidih
Amatu' l-Baha Bushihr Hijrat Kawlhar
Amin Bufil}ru'i Himmat-Abad Ka?im
Amir Buwruyih I:Iujjat Ka?imayn

Arnir-Ni?am I:Iusayn Khalkhal
Amru'llah Chihriq Khan
Amul Ibrahim Khaniqayn
Anzali Dala'il-i-Sab'ih fl Khayli Khub
Aqa Darughih 'Ilm Khurasan
Aqdas Dawlat-Abad Imam Khuy
'Arabistan DhabiQ Imam-Jum'ih Kirman
Asma' Duzdab Imam-Zadih Kirmanshah
Astarabad fqan Kitab-i-' Ahd
'Avashiq Fara'id fr an Kitab-i-Aqdas
Ayadi Fa ran 'Iraq Kitab-i-Asma'
Azal Farman 'Iraqi Kitab-i-Badi'
'A?amat Farrash-Bashi 'Iraq-i-' A jam Kitab-i-fqan

Kulah Mu~!afa Rafsanjan
Sul!fou'sh-Shuhada'
Kurdistan Mustagha!.!:! Ral)Jm Sunni
Mu?affari'd-Din Ra!) man Suratu'l-Haykal
Lahijan Ral)mat Surih
Lar Ra'is
Suriy-i-Damm
Nabfl
Law!) Ramac;Ian
Suriy-i-Ghu~n
Nabfl-i-A'?am
Luristan Ras ht
Suriy-i-Ra'is
Najaf
Najaf-Abad Rawl)ani Suriy-i-Sabr
Madrisih Ric;Ivan
Naqic;Iin
MaJ:ibubu'sh-Shuhada Ruhu'llah
Na~ir Tabarsi
Mahd-i-'Ulya
Na~iri'd-Dfn Tabriz
Mah-Ku Sabzivar
Navvab Tahirih
MaJ:imud Naw-Ruz Sadratu'l-Muntaha
Tajalliyat
Malayir SaJ:iibu'z-Zaman
Nayriz Takur
Man- Yu?hiruhu'llah SaJ:iffatu'l-J:Iaramayn Taqf
Nishapur
Maqam Sa'id
Nuq!ih Tarazat
Maraghih Salsa bf!

Nur Tarbiyat
MarJ:iaba Samarqand
Tashkand
Marv Sangsar
Pahlavi Tawl)fd
Masa'il Sari
Pa ran Thurayya
Mashhad Saysan Tihran
Mashiyyat Sha'ban Tuman
Ma~riqu'l-A@kar Qac;Ii Shah
Turkistan
Masjid Qadiyan Shahid
Maydan Qahqahih Shahmfrzad
'U la ma
Mazindaran Qa'im Shahrud
UrumJyyih
Mihdi Qajar Sharaf
'U!.!:! ma n
MiJ:irab Qalyan Shari' ah
Milan Qam~ar Shaylgl
Mi' raj Qa~r-i-Shfrin Shaykh-Tabarsf VaJ:iid
Mirza Qawl Shaykhu'l-Islam Vali
Mishk.in-Qalam Qayyum Shi'ah (Shi'ih)
Vali-'Ahd
Mu'adhdhin Qayyumu'l-Asma' Shiraz Varqa
Mufti Qazvfn Shuilitar Vazfr
(also Vizfr)
MuJ:iammad Qiblih Sim nan
MuJ:iammad-' Ali Qu£han Sis tan
Ya-Baha'u'l-Abha
MuJ:iammarih Quddus Siyah-Chal YaJ:iya
MuJ:iarram Qudrat Siyyid Yazd
Mujtahid Qum Sllfi
Mulk Qur'an Sulayman Zanjan
Mull a Qurban Sul!an Zarand
Munirih Qurratu'l-' Ayn Sul!an-Abad
Zaynu'l-Muqarrabin

2. GUIDE TO TRANSLITERATION AND PRO NUN CIA TION OF THE PERSIAN ALPHABET

t . . ... a
L
•
.. .. kh uD ..... ~ ~ ..... k

'--' J'
:;.(.... . g
• . .. .. b i>. ..... d ..... <;I
-
' -• ' .. . .. p ::;, ... dh ~ . . .... !
J 1
~
. .... m
"-..::J ..... t _). ... . .. r
E •... . ?-
•
~ ..... !.h
~
- .. . .. z
.E .. . ... ' _,,
<..:) ... . . n
-c ..... j
_.) ….~
~
.. . . gh
~
. v
.....h
~ . ... ch
....r.- ..... s
~ ..... f
~ .. .. . . ,
. .... y
L.. ... .. I)
~ .... fill 0 ..... q
s

a ... as in	i ... as (e) in	u . . . as (o) in
aw ... as m		
account	best	short
mown		
a . . . as in	I ... as(ee)in	u . . . as (oo) in
arm	meet	moon

The 'I' added to the name of a town signifies 'belonging to' . Thus Shfrazf means native of Shiraz.

3. NOTES ON THE PRONUNCIATION OF PERSIAN WORDS

The emphasis in Persian words is more or and the second syllable to

rhyme with on.
less evenly distributed, each syllable being equally stressed as in French . For example, do not say Tabriz or Tabarsf ; stay as long on one syllable as on the next; Tabriz; Tabarsf. (While there are many exceptions to this rule, it is the most generally correct method of treating the question of stress.)

A frequent mistake is the failure to distinguish between broad and ft at 'a's.' This differentiation makes the language especially musical and should be observed: in the word Afnan, for example, pronounce the first 'a' as in account.

Americans are apt to pronounce short 'a' plus 'r' like the verb form a re; this is a mistake; 'ar' should be pronounced as in the word hurry- cf. Tarblyat. The same differentiation should be observed in the case of long and short 'i' and long and short 'u'. As the guide to the transliteration indicates, short ' i' is like 'e' in best, and long 'f' like 'ee' in meet; for example, Ibrahim is pronounced Eb-raheem; Islam is Ess-lahm. Short 'u' being like 'o' in short, and long 'u' like 'oo' in moon, the following would be pronounced:

Quddus- Qod-dooss; Barfurufil}- Barforoosh.

In the case of double letters pronounce each separately: 'Ab-bas.

Pronounce 'aw' to rhyme with low , or mown; Naw-Ruz is No-Rooz.

The following consonants may be pronounced like z: dh, z, '.?, <;!.

T he following consonants may be pronounced like ss: !_h, s, ~-

Zh is pronounced like the 's' in pleasure. K!J is pronounced like 'ch' in Scottish lo ch or German nacht. Do not pronoun ce it as ' k'. Westerners often experience difficulty pronouncing 'gh' and 'q'; a guttural French ' r' will serve

The character transliterated (') represents a pause; it is not unlike the initi al so und made in pronouncing such a word as every. The word Baha'i is phonetically as follows: 'a' as in account; 'a' as in hall; (') pause; 'i'as ee in meet.

The character transliterated (') may also be treated as a pause .

N.B. As Persian often indicates no vowel sounds and as its pronunciation differs in different localities

throughout Persia and the
here; otherwise use hard 'g' as in good. Near East as well as among individuals in any
H and ~, approximately like the English given locality, a uniform system of transliteraaspirate 'h' , should never be dropped. Tihran is tion such as the above, which is in use by Baha'i
Teh-ron; madrisih is mad-res-seh; Mi~rab is communities all over the world, is indispe ns-
Meh-rob . able to the student.

Calligraphic arrangement ofpart ofthe opening sentence ofthe Will and Testament of'Abdu' l-
Bahti: 'All Praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of
His Cause.'

4. DEFINITIONS OF SOME OF THE ORIENT AL TERMS USED IN BAHA'I LITERATURE

Ab: Father.
Aba, Abu, Abi: Father of.
'Aba: Cloak or mantle .
'Abdu'l-Baha: Servant of Baha.
Abha: Most Glorious .
Adhan: Muslim call to prayer.
Adib: literally 'the learned'.
Afnan: literally 'twigs'. Denotes the relations of the Bab.
Agh~an: literally 'branches'. Denotes sons and male descendants of Baha'u'llah.
A.H.: 'Anno Hejirae'. Year of MuJ:iammad's migration from Mecca to Medina, and the beginning of the Muslim era.
'Ahd: Covenant.
AJ:isanu'l-Qi~a~: One of the commentaries on the Qur'an revealed by the Bab, on the

Badf' calendar.
Bab: 'Gate'. Title assumed by Mirza 'Ali-MuJ:iammad, after the declaration of His Mission in Shiraz in May 1844 A .D .
Babi: Follower of the Bab.
Babu'l-Bab: 'The Gate of the Gate'. Title of Mulla I:Iusayn, the first Letter of the Living.
Badi': literally 'the wonderful'.
Baha: 'Glory', 'splendour', 'light'. Title by which Baha'u'llah (Mirza I:Iusayn-' Ali) is designated. First month of the Badi' calendar.
Baha'i: Follower of Baha'u'llah.
Baha'u'l-Abha: 'The Glory of the Most Glorious'.
Baha'u'llah: 'The Glory of God'. Title of Mirza I:Iusayn-'Ali; born

Tihran, Persia, 12 Nov.
Surih of Joseph, translated by Tahirih. 1817; ascended Bahjf, Palestine (now
Akbar: 'Greater', 'greatest'. (See 'Kabir'.) Israel), 29 May 1892 .
A'la: 'The Most Exalted One', a title of the Bahji: literally 'delight'. Denotes that part of
Bab. the Plain of 'Akka (Israel) where the Shrine
'Ala': 'Loftiness'. Nineteenth month of the and the Mansion of Baha'u'llah are situated.
Badi' calendar. Bani-Hashim: The family from which
'Ali: The first Imam, the rightful successor of MuJ:iammad was descended.
MuJ:iammad; also the fourth Caliph. Baqiyyatu'llah: 'Remnant of God'; title
Allah: 'God'. applied both to the Bab and to Baha'u'llah.
Allah-u-Abha: 'God is All-Glorious'. The Bayan: 'Exposition', 'explanation'. Title given
Greatest Name, adopted during the period by the Bab to His Revelation, and to two of
of Baha'u'llah's exile in Adrianople as a His Writings, one in Persian the other in
greeting among Baha'is. 1 Arabic.
Allah-u-Akbar: 'God is the Most Great'. Baytu'l-'Adl-i-A'~am: The Universal House of
Superseded by 'Allah-u-Abha' during the Justice.
Adrianople period .2 Big: Honorary title; lower title than Khan.
Al-Madinah: The city to which MuJ:iammad Bisharat: literally 'Glad tidings'. Title of one of
migrated. (See 'A.H.') the Tablets of Baha'u'llah.
Amin: literally 'the trusted' . Trustee. Caravansary (also 'caravanserai', 'caravan-
Amir: 'Prince', 'ruler', 'commander', 'gover- sera'): An inn for caravans.
nor' . Darughih: 'High constable' .
Aqa: 'Master'. Title given by Baha'u'llah to Dawlih: 'State', 'government'.
'Abdu'l-Baha . Also 'Mister' when preceding Dhi'b: 'The Wolf, an appellation applied by
a name . Baha'u'llah to Shaykh MuJ:iammad-Baqir.
Aqdas: 'The Most Holy'. Dhikr: 'Remembrance', 'commemoration',

Asma: 'Names'. Ninth month of the Badi' calendar.
A'~am: 'The greatest'.
A~amat: 'Grandeur'. Fourth month of the Badi' calendar.
' God Passes By, p. 176.
ibid ., p. 18.
Farrash-Bashi: The head-farrash.
Farsakh: Unit of measurement. Approximately three miles or five kilometres.
Fatva: Sentence or judgement by Muslim mufti.
Ghu~an: 'Branch'. Son or male descendant of Baha'u'llah.
Ha, (Days of): Ayyam-i-Ha. The Intercalary Days, so named by Baha'u'llah in the Kitab-i-Aqdas, where He also ordained that they should immediately precede the month of 'Ala', i.e. the month of fasting which closes the Baha'i year. Every fourth year the number of the Intercalary Days is raised from four to five.
l;ladi!h: Tradition. The whole body of the sacred tradition of the Muslims is called the Qadi!h. (Plural aQadi!h.)
l;lac;lrat: literally 'threshold'. Courtesy title sometimes translated as 'His Holiness'.
'mention'; praise or glorification of God; recital of His Names; religious exercise or ceremony; (plural adhkar) .
EI-Abha: Properly, al-Abha, 'The Most Glorious'.
Farman: 'Order', 'command', 'royal decree'.
Farrash: 'Footman', 'lictor', 'attendant'.

Imam-Zadih: Descendant of an Imam or his shrine.
Insha'allah: 'If God wills it'.
fqan: literally 'certitude'. The title of Baha'u'llah's Epistle to one of the uncles of the Bab.
Ishraqat: literally 'splendours'. Title of one of the Tablets of Baha'u'llah.
Israfil: The angel whose function is to sound the trumpet on the Day of Judgement.
Izzat: 'Might'. Tenth month of the Badf' calendar.
Jahiliyyih: The dark age of ignorance among the Arabs before the appearance of MuQammad.
Jalal: 'Glory' . Second month of the Badi' calendar.
Jamal: ' Beauty'. Third month of the Badi' calendar.
Jamal-i-Mubarak: literally 'the

Blessed
l;laji: A Muslim who has performed the pil- Beauty', applied to
Baha'u'llah.
grimage to Mecca. Jamal-i-Qidam: literally 'the
Ancient Beauty',
l;laram-i-Aqdas: The Most Holy Sanctuary, a applied to Baha'u'llah.
designation given by the Guardian to the Jihad: Holy war, as specified in
Qur'an .
north-western quadrant of the garden sur- Jinab: Courtesy title sometimes
translated 'His
rounding the Shrine of Baha'u'llah. Honour'.
Hawdaj (Howdah): A litter carried by a camel, Jubbih: An outer coat.
mule, horse or elephant for travelling pur- Ka'bih: Ancient shrine at Mecca.
Now recogposes. nized as the most
holy shrine of Islam.
l;la~iratu'l-Quds: 'The Sacred Fold', official Kabir: literally 'great'.
(See 'Akbar'.)
title designating headquarters of Baha'i Kad-khuda: Chief of a ward or parish
in a
administrative activity. town; headman of a village.
Hijrat (also 'Hijra', 'Hegira'.): literally 'Migra- Kalantar: 'Mayor'.
tion'. The basis of Islamic chronology. The Kalim: 'One who discourses'.
date of MuQammad's migration from Mecca Kalimu'llah: 'One Who converses with
God'.
to Medina. Title given to Moses in the
Islamic dispensal;luququ'llah: 'Right of God'; payment by tion.
believers instituted in the Kitab -i-Aqdas. Kalimat: 'Words'. Seventh month
of the Badi'
l;lusayniyyih: Place where martyrdom of calendar.
J:Iusayn is mourned, or where Muslim pas- Kamal: 'Perfection'. Eight month of
the Badi'
sion plays may be presented. Designation calendar.
given by Shf'ahs to Baha'u'llah's Most Great Karbila'f: A Muslim who has
performed the
House in Baghdad, forcibly occupied by pilgrimage to Karbila.
them. Kaw!har: A river in Paradise,
whence all the
Ibn: 'Son'. other rivers derive
their source.
11: 'Clan'. Khadimu'llah: 'Servant of
God'. Title of Mirza
'flm: 'Knowledge'. Twelfth month of the Badi' Aqa Jan. 1
calendar. Khan: 'Prince', ' lord',
'nobleman', 'chieftain'.
Imam: Title of the twelve Shf'ah successors of Khan: similar to a caravansary.
MuQammad. Also applied to Muslim religi- Khic;lr: literally 'The Green One'.
Said to have

ous leaders.

Abraham, drank from the

Imam-Jum'ih: Chief of the mullas, who recites the Friday prayers for the sovereign. 1

God Passes By, p. 115.

fountain of life , and is called its custodian. He is also said to symbolize the true guide. His name does not occur in the Qur'an, but some commentators identify him with the mysterious personage referred to in Qur' an 18:59-81.

Khutbih: Sermon delivered on Fridays at noon in Islamic religion.

Kitab: ' Book' .

Kitab-i-Aqdas: literally 'The Most Holy Book' . Title of Baha' u'llah's Book of Laws.

Kulah: The Persian lambskin hat worn by government employees and civilians.

Madrisih: ' Seminary', 'school ', 'religious college'.

Man- Yu~hiruhu'llah: 'He Whom God will make manifest'. The title given by the Bab to the Promised One.

Mar!)aba: 'Bravo! Well done!'

Masa'il: 'Questions'. Fifteenth month of the Badi' calendar.

Mashhadi: A Muslim who has performed the pilgrimage to Mashhad.

Mashiyyat: 'Will'. Eleventh month of the Badi' lived at the time of

day of the martyrdom of I:Jusayn.

Mulk: 'Dominion'. Eighteenth month of the Badi' calendar.

Mujtahid: Muslim doctor-of-law. Most of the mujtahids of Persia have received their diplomas from the most eminent jurists of Karbila and Najaf.

Mulla: Muslim priest.

Mustagha!h: 'He Who is invoked', the numerical value of which has been assigned by the Bab as the limit of the time fixed for the advent of the promised Manifestation.

Muti~arrif: ' Governor'.

Nabfl: ' Learned ', ' noble'.

Naw-Ruz: 'New Day' . Name applied to the Baha'i New Year's Day; according to the Persian calendar the day on which the sun enters Aries .

N uqtih : 'Point'.

Nur: 'Light'. Fifth month of the Badi' calendar.

Pahlavan: 'Athlete', 'champion'; term applied to brave and muscular men.

Pasha: Honorary title formerly given to officers of high rank in

Turkey.
calendar.
Pi§hki§h: 'Present', 'tip', 'douceur'.
Mashriqu'l-Adhkar: literally 'the dawning place of the praise of God'. Title designating Baha'i Houses of Worship.
Masjid: Mosque; Muslim place of worship.
Maydan : A square or open place.
Mih<;li: Title of the Manifestation expected by Muslims.
Mi!)rab: The principal place in a mosque where the Imam prays with his face turned towards Mecca .
Mi'raj: 'Ascent'. Used with reference to Mu!)ammad's ascension to heaven.
Mirza: A contraction of 'Amir-Zadih', meaning son of Amir. When affixed to a name it signifies prince; when prefixed, simply mister.
Mishkin-Qalam: literally 'the musk-scented pen'. Title applied to a famed Baha'i calligraphist.
Mu'adhdhin: The one who sounds the Adhan , the Muslim call to prayer.
Mufti: Expounder of Muslim law; gives a fatva or sentence on a point of religious jurisprudence .
Mu!)arram: First month of the Muslim year, the first ten days o_f which are observed by Shi'ahs as part of their mourning period for the Imams. The tenth day, 'Ashura', is the
Qa<;li: 'Judge'; civil , criminal and ecclesiastical.
Qa'im: 'He Who shall arise' . Title designating the Promised One of Islam.
Qalyan: A pipe for smoking through water.
Qawl: 'Speech'. Fourteenth month of the Badi' calendar.
Qiblih: 'Point of Adoration'; prayer-direction toward which the faithful turn in prayer. The Most Holy Tomb of Baha'u'llah at Bahji is 'the Heart and Qiblih of the Baha'i world'.'
Qurban: 'Sacrifice'.
Qudrat: ' Power'. Thirteenth month of the Badi' calendar.
Qur'an: 'The Reading'; 'that which ought to be read'. The Book revealed to MuQ.ammad.
Rabbi-i-A'la: ' Exalted Lord'. One of the designations of the Bab.
RaJ:imat: 'Mercy' . Sixth month of the Badi' calendar.
Ra'is: 'President', 'head' . LawJ:i-i-Ra'is, a Tabthe Muslim let addressed to the Prime Minister of Turkey by Baha'u'llah.
Ri<;lvan: 'Paradise'; also the name of the custodence . dian of Paradise. The holiest and most significant of all Baha'i festivals comthe first ten days o_f which are observed by memorating Baha'u'llah's Declaration of

God Passes By , pp. 110, 277.

His Mission to His companions in 1863, a twelve-day period beginning on 21 April and celebrated annually.

Sadratu'l-Muntaha: The Divine Lote Tree; the Tree beyond which there is no passing.

$adr-i-A".?am: 'Prime Minister'.

$aJ:iibu'z-Zaman: 'Lord of the Age'; one of the titles of the promised Qa'im.

Salam: 'Peace', 'salutation'. Muslim greeting. Word used to end a thesis.

Salsabil: A fountain of Paradise.

Samandar: literally 'the phoenix'.

Sarkar-Aqa: literally 'The Honourable Master', applied to 'Abdu'l-Baha.

Shah: 'King', especially of Persia.

Shah-Bahram: World Saviour and Promised One of the Zoroastrians. Fulfilled by Baha'u'llah.

Shahid: 'Martyr'. Plural of martyr is 'Shuhada'.

Sharaf: 'Honour' . Sixteenth month of the Ba di' calendar.

Shari'ah, Sharf'at: Muslim canonical law. The law.

Shaykh: Venerable old man; man of authority; ·

Siyyid: Descendant of the Prophet MuJ:iammad.

$Ufi: Mystics or mystical doctrine in Islam.

Sul!an: 'Sovereignty'.

Seventeenth month of the Badf' calendar.

Sunni, Sunnite: From 'Sunna' (the Way or Practice of the Prophet, as reported in the J:iadf!h.) By far the largest sect of Islam, this includes the four so-called orthodox sects: Hanbalites, Hanafites, Malikites, Shafiites.

Surih: Name of the chapters of the Qur'an.

Suriy-i-Muluk: 'Surih of Kings'; Tablet revealed by Baha'u'llah in Adrianople.

Ta: Letter 'T' standing for Tihran.

Taj: literally 'crown'; tall felt headdress adopted by Baha'u'llah in 1863, on the day of His departure from His Most Holy House .

Tajalliyat: literally 'effulgences'. Title ofone of the Tablets of Baha'u'llah.

Takyih: Religious establishment; usual place of observance of the martyrdom of Imam I:Iusayn.

Tarazat: literally 'ornaments'. Title of one of the Tablets of Baha'u'llah.

elder, chief, professor, superior of a dervish order, etc.

Shaykhf: School founded by Shaykh-AJ:imad-i-AJ:isa'f. Among his doctrines, in addition to the imminent dual Advent, was that the Prophet MuJ:iammad's material body did not ascend on the night of the Mi'raj.

Shaykhu'l-Islam: Head of religious court, appointed to every large city by the Shah.

Shi' ah, Shi'ih, Shi'ite: Party (of' Ali). Partisan of 'Ali and of his descendants as the sole lawful 'Vicars of the Prophet', The Shi'ahs reject the first three Caliphs, believing that the successorship in Islam belonged right-fully to 'Ali (first Imam and fourth Caliph) and to his descendants by divine right. Orig-inally, the successorship was the vital point of difference, and Islam was divided because MuJ:iammad's (albeit verbal) appointment of 'Ali was disregarded.

$irat: literally 'bridge' or 'path'; denotes the religion of God.

Sfyah-Chal: Black Pit in Tihran where, in August 1852, Baha'u'llah was chained in the darkness three flights of stairs underground, with some 150 thieves and assassins. Here He received the first intimations of His

Tuman: Unit of Iranian currency.

'Ulama: Plural of 'one who knows' ; 'learned' , 'a scholar'.

'Urvatu'l-Vuthqa: literally 'the strongest handle'; symbolic of the Faith of God.

VaJ:iid: 1. A 'unity' or section of the Bayan. The Persian Bayan consists of nine VaJ:iids of nineteen chapters each , except the last, which has only ten chapters. 2. The eighteen Letters of the Living (constituting the Bab's first disciples) and the Bab Himself. 3. Each cycle of nineteen years in the Badf' calendar.

The word, signifying unity, symbolizes the unity of God. The numerical values of the letters of this word total nineteen.

VaJ:iid: 'Unique'.

Vall: 'Governor'.

Vall: 'Guardian'.

Vall-' Ahd: 'heir to the throne'.

Varaqiy-i-'Ulya: literally 'the Most Exalted Lear , applied to Baha'fyyih (Bahiyyih) Khan um, sister of' Abdu'l-Baha. 1

Varga: literally 'the dove'.

Vazfr (Vizir, Vizier): Minister of State. Grand Vazir; Prime Minister.

Vilayat: 'Guardianship'.

world Mission. Ho liest place in Persia's capital.

1
The Bahti'(World, Vol. V, p. 205; 'Genealogy of Bah:\'-u'llah'.

Waqf: Muslim endowments; in Persia, the landed property of the expected Imam.

Ya: 'O'-e.g., Ya Baha'u' l-Abha (0 Thou the Glory of the Most Glorious!)

Zadih: 'Son'.

Zawra': A term sign ifying Baghdad.

Zaynu'l-Muqarrabfn: literally 'the Orna ment of the favoured'.

Zamzam : Sacred well within the precincts of the Great Mosque at Mecca . Though salty, its water is much esteemed for pious uses, such as ab lutions, and drinking after a fast.

Calligraphic arrangement by Mishkfn-Qalam of the invocation : 'Praise be to God, the Exalted, the Beloved!'

PART SEVEN

LITERARY AND MUSICAL WORKS

I

ESSAYS AND REVIEWS

1. THE UNITY OF RELIGION AND SCIENCE

WILLIAMS . HATCHER

0 F all the conflicts which exist in contemporary society none is more destructive both of individual and social life than the conflict between religion and science. For the individual, religion is the expression of a need for self-transcendence, a need to feel a purpose which is God-given and not self-created. For society, religion represents the need for unity, love, harmony, and co-operation. Science, by contrast, represents the need to know, to understand, to gain mastery over ourselves and our environment. This is true both for the individual and for the

edge gives greater mastery and, at the same time, greater humility before the ever-increasing vastness of the unknown which lies before us. Basically, then, the religious urge and the scientific urge are complementary, as each reinforces the other. Of course , the thrill of first mastery which the adolescent experiences gives him a sense of omnipotence and an exaggerated pride in his knowledge. Some people never outgrow this immature

response to knowledge and, therevidual who needs knowledge in order to func-
fore , become blind or insensitive to the vasttion in his own
life and for society which needs ness of their ignorance. This
is the state of an
organized knowledge in order to progress. individual or
a society in which the scientific
Returning for the moment to the individual's urge prevails
while the religious urge is
viewpoint, we might say that the religious urge excluded.
is an urge to be encompassed. It is an urge to In such a
case people have a sense of being in
feel oneself a part of something greater. The . absolute
control when, in reality, their control
scientific urge is an urge to encompass. It is an is very
limited and relative. This is the situation
urge to manipulate, control, direct, and domi- which largely
characterizes modern Western
nate. There is no contradiction in these two technological
society. Western man has given
urges since it is clearly possible for us to be in in almost
totally to the scientific urge, the urge
control on one level of our functioning while, at to dominate,
manipulate, control, and direct.
the same time, being controlled or encompas- Because he has
lost his humility before his
sed on another level. Indeed, since our knowl- ignorance, he
has gradually overproduced,
edge is always relative, we are in fact con- overdirected,
and overcontrolled. The results
stantly in the position of having a relative mas- of this
immoderation are to be seen everytery over part of our environment (including
where. It has led to pollution and destruction of
the selt) while being encompassed by that part the natural
cycle, as we begin to discover,
which we do not know. Moreover, the further perhaps too
late, just how much damage we
we make progress in knowledge, the more we may have
unwittingly done. It has led to marealize just how great our ignorance is.
There is nipulation of the public through mass media. It
an increasing realization of being encompassed has produced
engines of war of unimaginable
by the unknown which accompanies the exten- destructive
power.
sion of the boundaries of the known, for new On the
personal level, the use of the social
knowledge also reveals the existence of science of
psychology, without the counterbalhitherto unsuspected unknowns. Greater know

I- ance of religion, has resulted in a painful self-

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consciousness for the individual as he enters an increasingly vicious circle of self-analysis and introspection in a futile attempt to encompass himself with his own mind.

We might say, then , that modern society is adolescent in that it is characterized by the false sense of omnipotence that comes from having abandoned itself to the scientific urge to the exclusion of the religious urge. Let anyone who feels that science alone can provide the basis for human progress ask himself whether, at this moment, the future of society stands in greater danger from science and its fruits or from religion and its fruits.

What happens when society abando ns itself to the religious urge to the exclusion of the scientific urge? Since there will be a common feeling of humility before the unknown , there will be a strong sense of unity within such a society. People will be drawn together by the shared awareness of being encompassed by we call childhood. Maturity or adulthood in the life of the individual comes with the integration and balance of these two urges. It does not come by remaining continually adolescent. The adolescent, because he is unsure of himself, needs, in his typical Western manifestation, continually to prove hi s independence by rebellious and exaggerated gestures. The adult, however, knows how to accept a mature and conscious dependence. The adult knows, for example, that he is dependent on society, and so he obeys its laws. The extreme form of adolescent independence is lawlessness.

To be sure, the dependence of the adult is no longer the absolute dependence of childhood. It is a dependence based on the relative masfeeling of humility before the unknown , there tery of the adolescent. It is a dependence which is conscious because the adult is aware of his limitations as well as of his mastery. He thus abandons his adolescent

sense of omnipotence
and submitted to unknown (generally non-
human) forces. The feeling or sense of unity will
be strong, but if the scientific urge is neglected ,
the concrete realization of that sense of unity
will be very limited.

For example, without the means of organization, education, communication, and transportation, the gathering of large groups of people will be difficult as will be the same principle of comcommunication between the physically separate groups. It will, therefore, be difficult for people to share ideas, languages, history, and the like. Society will remain organized in small villages, each with its particular expression of the intuitively-perceived unity and with its particular history. There will be many different dialects and religious experiences. Because of the relative lack of mastery of the environment, inhabitants of different villages will be limited in the degree to which they can share their experiences. This will make it difficult for them to go beyond superficial differences and realize the basic similarity underlying various types of experience.

The dominant feature of such a society will

for a more realistic give and take. The giving and taking from an intelligent realization of need.

It is the foolish person who thinks that, because he is ad ult, he has no genuine needs and, therefore, does not have to take. It is the immature adult who remains in a childish state of exagtation, which come only from a certain mastery of the unity of religion and science applies this plementarity, so clearly true for individuals , to human society as a whole. 'Abdu'l-Baha has said:

Religion and science are the two wings upon which man's intelligence can soar into the heights, with which the human soul can progress. It is not possible to fly with one wing alone! Should a man try to fly with the wing of religion alone he would quickly fall into the quagmire of superstition, whilst on the other hand, with the wing ofscience alone he would also make no progress, but fall into the despairing slough of materialism. 1

Concerning the state of religion without science, 'Abdu'l-Baha has

results from the degree of mastery, and the

further stated:

be its dependence on the unknown forces. We

Any religion that contradicts science or that is

might say, then, that such a society is childlike

opposed to it, is only ignorance-for ignorbecause the lack of mastery, the dependence,

ance is the opposite of knowledge .

and the passivity with respect to the environ- 1

'Abdu' I-Bah:I, Paris Talks: Addresses Given by 'A bdu'/-

ment are all characteristics of the stage of Bahtl in Paris in 1911-1912, 11th ed. (London: Baha'i

development in the life of an individual which Publishing Trust, 1969), p. 143.

Religion which consists only of rites and set your faces towards the Most Sublime

ceremonies of prejudice is not the truth. 1 Word through which the Scriptures and the

Books and this lucid Tablet have been dis-

And again:

tinctly set forth. 6

All religions of th e present day have fallen

Since it is the adolescen t excess of the sciinto superstitious practices out of harmony

entific urge th at characterizes the modern

alike with the true principles of the teaching

world, the move to maturity can only come by

they represent and with the scientific disthe rebirth of religion on a mature, ad ult level.

coveries of the time. 2

Man must acquire again a genuine humility a nd

Concerning the positive effects of the unity deep respect

for God, the creati ve force of the

of religion and science, He says: universe. He

must realize that it is only by this

force, and this force alone, that all of his dis-

When religion, shorn of its superstitions, tracoveries and technological adva nces have bee n

ditions, and unintelligent dogmas, shows its

made. In this regard, Baha'u'llah says:

conformity with science, then will there be a

great unifying, cleansing force in the world Every word

that proceedeth out of the mouth

which will sw.eep before it all wars, disagree- of God is

endowed with such potency as can

ments, discords and struggles - and then will instil new

life into every human frame, if ye

mankind be united in the power of the Love ofGod. 3 be of them that comprehend this truth. A ll the wondrous works ye behold in this world have been manifested through the operation of His supreme and most exalted Will, His wonderous and inflexible Purpose. 7

The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. Thus warneth you He Who is the A ll-Knowing. If carried to excess, civilization will prove as prolific a source of evil as it had been of good when kept within the restraints of moderation. 4

Concerning the attempt of man to find happiness through purely material pursuits, He also written:

Say: 0 people! Let not this life and its deceits deceive you, for the world and all that is therein is held firmly in the grasp of His Will . . . Are ye rejoicing in the things which, according to the estimate of God, are contemptible and worthless, things wherewith He proveth the hearts of the doubtful? 5

In another passage He states flatly:

Your sciences shall not profit you in this day, nor your arts, nor your treasure, nor your

Obstacles to the Unity of Science and Religion

A half century ago, the prime obstacle to the unity of science and religion was probably much when He described the results of prevailing religious dissension and discord:

The outcome of all this dissension is the belief of many cultured men that religion and science are contradictory terms, that religion has become a mere blind and more or less unfortunate effect of this is that science has drifted apart from religion, and religion has become a mere blind and more or less blind following of the precepts of certain religious teachers, who insist on their own favourite dogmas being accepted even when they are contrary to science. 8

Thus it was the outmoded and narrow views of religionists

which initially created the oppoglory. Cast them all behind your backs, and
sition between religion and science.
This opposition has, if anything, worsened in
Iibid ., pp. 130-131.
ibid. , p. 143.
ibid., p. 146. 6
Baha'u'llah, Epistle to the Son of the Wolf, trans, Shoghi
'BaM' u'lla h, Gleanings from th e Writings of Baha'u'l/ah . Effendi,
rev . ed. (Wilmette, Ill.: Baha'i Publishing Trust,
trans . Shoghi Effendi , rev. ed. (Wilmette, Ill.: Baha'i Pub- 1953), pp.
97- 98.
lishing Trust, 1952), pp. 342-343. 7
Baha' u' llah , Gleanings, p. 141.
' ibid. , p. 209 . 8 'Abdu'
l-Baha, Pa ris Talks, pp. 143-144.

the years since 'Abdu'l-Baha made the above decide whether, in their eyes, I am within
statement. Religious dogmatism and dissen- their pale or am beyond it . But it lies with
sion have continued, giving rise to open relig- me, not with them , to feel the.feelings I, too,
ious conflict in such places as the Middle East, feel towards those sublime figures that are
India, and Northern Ireland. Each of the tradi- revered and adored by me as well as by their
tional religious orthodoxies has continued to orthodox followers or worshippers. No
press, harder and harder, its claims to possess human writ of excommunication can come
an absolute or final truth, excluding the possi- between those saviours and me. 1
bility of reconciliation with other orthodoxies. One senses a strong integrity in a position
Even such a movement as Christian Ecumen- such as that taken by Toynbee. Yet such a
ism is severely limited in that its goal is only an position , though helpful for the individual himinstitutional unity of certain Christian denomi-
self, does not solve the social problems resultnations rather than a genuine move towards ing from the religion-science opposition. For
universal religious reconciliation. there is no identifiable community of the vari-
Moreover, to the voices of traditional ous individuals who may have arrived at a view
orthodoxy have been added a host of newer like Toynbee's. Indeed , Toynbee himself

movements, each with its own claim to possess a unique or absolute path to the truth. Various cults , various forms of meditation , of spiritual and physical discipline have been put forth as the answer to man's religious quest. At the same time, a rebirth of interest in astrology, in occultism, in satanism, in witchcraft, and in other forms of supernatural experience has taken place.

World is a house divided

Since it is clearly impossible to reconcile the absolute and exclusive claim of each of the various sects, movements, and orthodoxies in the world today, what is the rational seeker after religious truth to do? One common-sense answer, and one which many individuals have undoubtedly adopted as a solution, is to consider that there is some truth in each of these movements and that their basic fault lies precisely in the arrogant attempt of each one to erect a partial and relative vision of truth into an absolute. The historian and religious thinker Arnold Toynbee has described poignantly his own reaction to this dilemma:

It is, of course, impossible that each of the higher religions can be right in believing that it has a monopoly of truth and salvation, but

makes a similar remark in a footnote to the above-quoted passage:

In any case, whatever light my critics may or may not have thrown on my position, they have thrown much light, I should say, on a far more interesting point. They have brought out the truth that, at the present time, the Western

against itself on the fundamental issue of religious attitude and belief.2

We may summarize, then, by saying that the first major obstacle to the unity of science and religion is the widespread feeling that there is no religious voice which recognizes the relativity of religious truth and which, at the same time, speaks with deep wisdom and authority on the spiritual questions of life which every man sooner or later must face and ask himself.

There is widespread confusion in the realm of religion, and this confusion has been made worse, rather than being helped, by the multiplication of claims to absolute authority and absolute truth which are now heard from all directions.

Another major obstacle to the unity of religion and science derives from the fact that a

it is not impossible that all of them should have found alternative roads to salvation and should have seen truth, 'through a glass, darkly', in one or other of truth's different facets ... A belief in the relative truth and relative saving-power of all the higher religions alike will seem tantamount to unbelief in the eyes of an orthodox believer in any one of them. . . . It lies with the orthodox, not with me, to

technology have not made us deeply happy. In fact, widespread unhappiness-unhappiness on a scale never before seen-is one of the most striking features of the contemporary scene.

In spite of this dissatisfaction with the sterility of modern technological existence, many still feel that they cannot turn with integrity to religion since, they believe, science has proved that God does not exist and that religious experience is a sham . Because religious experience is much more intensely subjective than technology, people are led to mistrust their own deepest emotions and their profoundest

complex of science and technology, divorced from all moral and ethical influence, has now become the dominant force in society. This all-pervasiveness of science and technology has led many to a feeling of hopelessness. People often feel that science has shown religion to be a farce, and yet they recognize that science and

1 Arnold Toynbee, A Study of History: Reconsiderations (London: Oxford Univ. Press, 1961), XII, 99-100, 102 .

2 ibid ., XII , lOln.

meditates on problems . This is reflection (the conscious use of intuition). 1

The practice of this method is not linked to the study of any particular phenomenon. It can be applied to the study of unseen forces and mysterious phenomen a as well as everyday, common occurrences. Failure to appreciate this universality of scientific method has led many people to feel that science is really only the study of matter and purely material phenomena. This narrow philosophical outence look, plus the historical fact that physics was the first science to develop a high degree of mathematical

objectivity, has led to a common religious and spiritual longings. In this way misconception that scientific knowledge is does the misguided belief about technology inherently limited only to physical reality and lead to a certain self-alienation-people are material phenomena. 2 Such a misconception led to deny the validity of their own truest naturally retards the unity of science and religneeds and deepest longings. These longings are ion since religion definitely claims to have relegated to the domain of childish and imma- knowledge of nonmaterial aspects of reality. ture emotions (perhaps to be 'cured' by Once we see that the basis of science is its psychoanalysis). method and not any particular object of study, This second major obstacle to the unity of we can discard this misconception. religion and science is, then, the feeling that Physics and chemistry result when we turn science has somehow proved the non-existence scientific method to the study of the of God or at least invalidated spiritual and phenomena of nonliving matter. But if, keepreligious experience and longings. ing the same method, we turn to the study of We now want to discuss certain aspects of living matter, the result is biology. Ifwe turn to some of these obstacles. human beings as the objects of our study, we obtain psychology, sociology, and the other The Obstacle of Scientistic Materialism 'human sciences'. Baha'u'llah has referred to The characteristic feature of science, and the religion as the 'science of the love of God.' 3 basis of its unity, is scientific method. Scientific Thus religion results when we turn scientific method consists in the systematic and organ- method to the study of the unseen creative ized use of our various mental faculties in an force of the universe which we call God. effort to arrive at a coherent understanding of It might be objected by some that the unity whatever phenomenon is being investigated. of science lies not in its method but in its goal, Of course, every human being on earth which is to know. However, there are other knows things and uses his mental faculties in disciplines such as

magic and occultism, both
order to attain this knowledge. What distin- contemporary and historical, which claim
guishes the method of science is the systematic, knowledge as their objective. Yet these disciorganized, and conscious nature of the process.
plines are not compatible with science and are
Science is self-conscious common sense.
Instead of relying on chance experiences, one ' For a more detailed and exhaustive discussion of the scientific method, see my essay 'Science and Religion' first
systematically invokes certain types of experi- printed in World Order , Spring 1969, and subsequently in
ences. This is experimentation (the conscious revised form in Baha'i Studies, vol. 2, September 1977.
use of experience). Instead of relying on ' This is why we have used the neologism 'scientistic' in the
title of this section. The current materialism is scientistic in
common-sense reasoning, one formalizes that it is generally
attributed to science, but it is not scihypotheses explicitly and formalizes the entific since it is not really in harmony with the principles of
reasoning leading from hypothesis to conclu- science. We might say that this materialism is the result of
an unscientific use of the results of science.
sion. This is mathematics and logic (the con- 3
Baha'u'llah, The Seven Valleys and the Four Valleys, trans.
scious use of reason). Instead of relying on 'Alf-Kuli Khan and Marzieh Gail, rev. ed. (Wilmette, Ill.:
occasional fl ashes of insight, one systematically Baha'i Publishing Trust, 1952), p. 49 .

rejected by science because their method is fa lse uses of religion , as for example when
unscientific. Thus to be scientific it is not religious institutions in the past have Jent supsufficient to desire knowledge or to proclaim
port to oppressive and immoral persecution of
knowledge as one's goal. minorities .
Another feature of scientific knowledge is its It is heartening to note that , in recent years,
relativity. Because science is the self- increasing numbers of scientists have become
conscious use of our faculties, we become sensitive to such false uses of science and have
aware that man has no absolute measure of begun to raise their voices in public to point
truth . The conclusions of scientific investiga- them out. Over the years

there has been a small
tions are always more or less probable. They but persistent intellect
ual tradition of intelliare never absolute proofs. Of course, if a con-
gent criticism of the false uses of science. The
clusion is highly probable and its negation writings of Lewis Mumford
are a strong conhighly improbable , we may feel very confident temporary
example of this tradition. The closin the results, especially if we have been
very ing paragraphs of his cogent The Pentagon of
thorough in our investigation. But realization Power are virtually
poetic in their appeal:
and acceptance of this essential uncertainty
Reformers who would treat the campaign
and relativity of our knowledge is important,
against environmental and human degradafor the exigencies of human existence
are often
tion solely in terms of improved technologisuch that we are forced to act in
some instances
cal facilities, like the reduction of gasoline
before we have had time to make such a
exhaust in motor cars, see only a small part
thorough investigation. It therefore behooves
of the problem. Nothing less than a profound
us to remain constantly alert to the possibility
re-orientation of our vaunted technological
that we may, in fact, be wrong.
'way of life' will save this planet from becom-
Such a realization is also important for the
ing a lifeless desert . .. For its effective salvaunity of science and
religion, for there are
tion mankind will need to undergo somemany who take the materialistic personal
thing like a spontaneous religious converphilosophy of some scientists as
indication that
sion: one that will replace the mechanical
science has proved that God does not exist.
world picture with an organic world picture,
There are even some scientists who claim that
and give to the hum an personality , as the
science has proved that God does not exist.
highest known manifestation of life, the pre-
Such claims are foolish and ridiculous in the
cedence it now gives to its machines and
light of the universally recognized relativity of
computers ... Of only one thing we may be
scientific conclusions, and especially as no sciconfident. If mankind is to
escape its proentist or scientific discipline has ever claimed to
grammed self-extinction the God who saves
have undertaken a systematic, scientific study

us will not descend from the machine: he will
of the question of God's existence and come up
rise up again in the human soul. 1
with the carefully validated conclusion that
there is no God. Toynbee states a
similar conclusion in more
We should not be overly surprised at such general terms:
contradictions in behaviour, however, since
Religion is Man's attempt to get into touch
scientists are human and are subject to some of
with an absolute spiritual Reality behind the
the same disastrous prejudices which afflict the
phenomena of the Universe, and, having
generality of mankind.
made contact with It, to Jive in harmony with
There are, in fact, those who have con-
It. This activity is all-pervading. It comsciously attempted to use science as
a 'cover' or
prehends all the others. Moreover, it is
support to buttress some particular social or
Man's lifeline. When once a creature has
philosophical prejudice, or to justify some
acquired, as Man has, a conscious intellect
desired {but not necessarily justifiable) course
and a free will, this creature must either seek
of action. We must be constantly on our guard
and find God or destroy itself. 2
against such false uses of science; for they corrupt science, and they block
effective attempts 1 Lewis Mumford, The Pentagon of Power: The Myth of
the
to establish the unity of science and religion. Machine (New York:
Harcourt, 1970), p. 413.
Such false uses of science are comparable to 2
Toynbee, Study of History , XII, 663.

Scientistic Atheism see everything as a
configuration of this one
Even though science has not disproved the force.
existence of God, there still persists a feeling The most striking fe
ature of this energy, this
that the success of science and technology, ultimate mysterious force
whose existence has
independent of any religious orientation , has been so strongly confirmed
by science, is its
undermined the credibility of such belief. ability to organize itself
in ever more subtle
Be lief in God is often seen as a hangover from forms and configurations.

It is easy, for examprimitivism . Primitive man saw God, the ple, to characterize the direction of biological
unseen creative force, in everything. He was in evolution. Biological evolution represents the
awe of the forces of nature. This sense of awe of organization of matter (thus energy) in ever
primitive man is commonly attributed to his more complex units, involving greater and greatignorance of the basis of natural phenomena.
er complexity and specialization , and greater
To many, our modern scientific understanding interdependence a mong the component parts.
of these phenomena seems to have taken all Man is 'higher' than other mammals precisely
the 'mystery' out of reality. Modern man feels because of his relatively greater complexity of
guilty or childish about such feelings of physiological organization.
awe-about his need to be encompassed. Sci- Let us compare man with, say, a colony of
ence seems to have gradually reduced the pos- one-celled organisms of comparable size. On
sible domain of God's existence to a vanishing the one hand, there is man
with his cells specialpoint. Physics has removed God from nature, ized to form tissues which combine to make
and psychology has removed Him from the organs which combine to form systems which
human heart. combine to form the human organism. This
Again, further analysis reveals such an hierarchical structure enables man to function
attitude as a misconception. For science has in an incredibly multifaceted way. Moreover,
revealed to man not only 'facts' and 'things' but the continued, moment-to-moment existence
also a fascinating world of energy and unseen of man is dependent on a host of favourable
forces. Consider, for example, the view of mat- conditions. On the other hand, we have the
ter and the material world which physics so- colony of, let us say, bacteria which are capable
berly presents to us for our consideration as the of functioning only individually on the crudest
rational explanation for natural phenomena. level, each individual being virtually immortal
The astonishing diversity of matter which we (some bacteria can remain
dormant for cendaily encounter is really due , we are told , only turies without dying).
to different combinations of a small number of In particular, the

human brain is the most
basic elements. Moreover, these elemental complex physical structure known to us in the
substances are themselves just different universe. Even the galaxies of stars and the
configurations of certain basic elementary par- movements of the planets cannot begin to
ticles which , in themselves, have no individual- compare in complexity to the subtle and highly
ity. Furthermore, these basic particles are organized human brain. The most complex
really just relatively stable forms of energy, computers invented to date
are roughly equivaand each of them is convertible, under suitable lent to the brain of an ant when compared with
conditions, into energy. Thus all the stuff of the structure and complexity of the human
everyday experience is ultimately just different brain.
configurations of energy. Now, one well-known feature of the human
And what, we ask, is energy? We may be organism is its self-awareness. Furthermore,
successful in describing some of the ways scientific investigation has confirmed what man
energy works-some of the effects it produces. has always suspected: he did not create him-
But when we ask what energy is, we come up self. It is not man who has organized himself in
against a mystery. And if we are humble this subtle and complex way. Rather man
enough, we realize that this is the same mystery awoke to his
self-awareness and his subjectivprimitive man intuitively perceived. Our sci- ity which he owes rather to the energy of which
ence has served only to render our ultimate he is but a configuration
.
ignorance more explicit by showing how truly We can thus pose the
following clear quesuniversal is this mysterious force, for now we tion:
Is it more reasonable to assume that a

force capable of producing an effect (man) all move perversely in a downward direction.
which is endowed with subjectivity and intel- We infer the existence of an unseen force,
ligence has also such characteristics, or is it called gravity, which produces this effect. The
more reasonable to assume that this force is effect is, in a word, a consistent deviation from

deprived of such features? It is clearly more presumed equiprobability. We do not call gravreasonable to suppose that such a force is at ity God because the effect produced by this least as subtle as the effect it has produced. In force (the downward falling of objects) is not fact, we know that energy is capable of subjec- so marvelous as the effect we call man. Notice tivity and intelligence because we have self- also that in space, when one is outside the awareness and intelligence and we are reaches of the earth's gravity, randomly dropconfigurations of this energy. Moreover, this ped objects do move in a random direction. force has produced other effects which man In scientific investigations of phenomena it cannot produce (namely, it has produced man therefore becomes important to decide what as well as the universe). Man has discovered events are probable and what events are himself and the universe, but he has not pro- improbable. In this way we can have some idea duced these phenomena. Thus we are inevit- when a phenomenon is due to an unseen force ably led to hypothesize that this force is, in fact , and when it is due to chance. Science has discoveven more subtle than himself. Following a ered such a principle. It is called the second long-established tradition, we call this force law of thermodynamics or Carnot's principle. God. This principle says, simply stated, that order is Thus an unprejudiced application of sci- improbable and disorder is probable. This is so entific method to the facts of human existence because order represents a limited number of leads to the probable conclusion that God stable configurations whereas any possible exists and that He has consciousness and intel- configuration represents disorder. ligence. Notice, however, that although Let us compare, for example, a brick house reasoning and logic can lead us to the existence and a pile of bricks. I can transform a brick of God, they cannot give to us the experience of house into a pile of bricks by moving the bricks God . This is the role of religion, of which more one by one in any possible sequence. I am free will be said later on. to take a top brick or a bottom brick or a

It is as if we had arrived at the conclusion, by middle brick first. But to build the house, it is
scientific investigation, that there must be physically impossible to put in a top brick
humanoid creatures on a planet which we before putting in any bottom brick. Only a
lacked the technical means of visiting. The certain limited number of possible sequences
knowledge of the existence of these creatures will produce the house. The house represents
would not in itself give us the intersubjective order, and the pile of bricks disorder (relative
' experience of their personalities. to each other) .
There are several objections which are often Thus Carnot's principle is nothing more than
raised against the otherwise clear conclusions a precise statement of what we all intuitively
we have drawn in 1the preceding. It is often feel about chance phenomena. The nonobjected that the process which has produced
scientist would be just as shocked as the scientist
man is due to chance and not to any force. Let to find that the wind or a thurlderstorm had
us examine briefly this contention. transformed a pile of bricks into a well-built
In scientific observation, a phenomenon is house (even if we had left the pile of bricks to /
said to be due to chance when all logical pos- itself for many years). But we are not at all
sibilites occur with equal relative frequency. shocked if such a .storm transforms a house into
When such is not the case, and more especially a pile of bricks.
when such deviations occur in some consistent Now we have earlier on remarked that man,
way, we infer the existence of a force which is in particular man's brain, is the most highly
said to 'cause' the deviation from random ordered structure in the universe. Thus, by
behaviour. For example, it is logically possible Carnot's principle, it is also the least probable.
for a dropped object to move in any direction It is, therefore, the least likely to have been
(or not to move at all). But we observe that produced by a purely random process .
dropped objects do not move at random . They Biolog.ists point out that the fundamental

mechanisms of evolution are mutation, by in Australia and the next one in

Europe there
which is meant spontaneous genetic change, cannot be any process of evolution).
Nor did
and natural selection , by which is meant the evolution take place in an
'unlimited' amount
superior survival rate over successive genera- of time. Rather, the whole
process occurred in
tions, and within a given population , of those a period of no greater than
three billion years,
genotypes whose phenotypical (physically and the major part of it (from small,
primitive
observable or behavioural) characteristics animals to man) in about one-half
billion years.
better suit them to function within the natural Thus there was not time for an
'infinite' or
milieu in question.' Natural selection elimi- unlimited 'experimentation' to
take place.
nates forms and organisms which are less well In other
words, the phenomenon of biologiadapted , and thus tends to decrease variation
cal evolution presents us precisely with a clear,
(diversity) within a population. Mutation, consistent deviation from randomness
of the
however, has the opposite effect, that of sort discussed above . We must
therefore conincreasing the genetic diversity. Evolution is a clude the
existence of a force which is the cause
process of moving from lower (less complex) to of biological evolution. Anyone
for whom this
higher (more complex) forms. Such a process conclusion is unacceptable must
decide for
necessarily involves periodic (though not himself why he feels such an
inference to be
necessarily regular) significant increases in var- unacceptable here while
being generally and
iation and thus cannot depend on natural selec- universally acceptable
elsewhere in science.
tion alone. In other words, the contribution of It is
obviously impossible in a short article
natural selection to the evolutionary process such as this to enter into
extended detailed
depends ultimately on the occurrence of muta- discussion of these points on
which scores of
tions since if there are no mutations there will books have been written. The
reader who is
ultimately be an insufficient diversity of forms interested in pursuing the
technical side of the
from which nature can select. But since, as we question can do so on his own.
have already stressed, the direction of evolu- In closing

this discussion, let us treat one last
tion is precisely from lower (that is, less point, however. Recent advances in biology
ordered and thus more probable) to higher have led to speculation that man may one day
(that is, more ordered and thus less probable) be able to reproduce life in a test tube. Such
forms, it is unreasonable to suppose that the knowledge or control over the vital process
occurrence in the evolutionary process of would, it is sometimes said, show that ·God
mutations favourable to an increase in com- does not exist after all because man would have
plexity was wholly or primarily due to chance. discovered the secret of life. But no such con-
We cannot reason from the fact of mutation to clusion is logically forthcoming. After all , man
the conclusion that the cause of mutations in already knows how to reproduce life. Babies
evolution is chance alone. We must be careful are born every day. What man clearly did not
to distinguish between the known facts of the create is the process by which life is reproduced.
evolutionary process and the possible theoreti- Thus, even if the human brain finally succeeds
cal models used to explain and interpret the in discovering the secret of life, this will
facts. not change the
fact that man did not create
Moreover, what is needed to explain biolog- the vital process which he would
then underical evolution is not just an occasional favour- stand. Moreover, man's brain which does the
able mutation (almost all observed mutations understanding would itself owe its existence to
are unfavourable) but a consistent sequence of this vital process which it did not create. Disfavourable mutations in the right place and at covery is not creation.
the right time intervals (if the first one happens Indeed, no discoveries that man can ever
The somewhat technical, though nonetheless important, make in the fut ure can change the eternal fact
point is that the genetic configuration of an organism is that man is not responsible for bringing into
determined at conception and does not interact directly
with the environment. It is rather the physical and
being the process which has produced his brain
behavioural characteristics of the organism which interact and its

understanding. Man is not responsible
directly wit h the environment. Thus, natural selection can for his own
existence; and he depends, thereonly operate on the phenotypic level , but this
affects genetic diversity indirectly to the degree that such physical and
fore, on something other than himself to which
behavioural characteristics are genetically based. he owes his
existence.

A Solution to Religious Dissension

False concepts and false uses of science are only one-half of the problem. For even if one is quite willing and desires to turn to religion , the question remains: where to turn? For the author of this article, and for many others on this planet, the answer to this question has turned out to be: the Baha'i Faith. Rather than engaging in any abstract dissertation on the details of Baha'i doctrine-which are already adequately available in other sources-we have thought better to describe in a straightforward manner those features of the Baha'i experience which have led so many to feel that it furnishes a deeply satisfying answer to their religious quest.

First, and most important, the Baha'i Faith renders accessible to the individual that experience of self-transcendence and mystic communion with the Spirit of God which is the

reveal His most personal and subjective attributes to man through an instrument such as a rock or a tree which does not itself possess consciousness. Baha'is believe that this act of Self-Revelation through a chosen human instrument has occurred periodically in history (our collective experience). This is clearly necessary if the intersubjective knowledge of God is to remain constantly accessible to us, for with the passage of time the immediacy and force of such a revelation tends to be lost and dissipated.

Baha'is call these chosen human instruments Manifestations of God. The Manifestations are none other than the great religious founders of history, some of whose names we know: Abraham, Moses, Jesus, Mu~ammad, Buddha, Zoroaster, and most recently Baha' u'llah, the Founder of the Baha'i Faith. Concerning the revelation of God

through these Manifestaheart of religion. We have previously
tions, Baha'u'llah has said:
remarked that logic and reason can prove to us
.. . all things, in their inmost reality, testify to
the existence of God but cannot give us the
the revelation of the names and attributes of
experience of communion with God. Concern-
God within them ... Man, the noblest and
ing proofs of the existence of God , 'Abdu'lmost perfect of all created things,
excelleth
Baha has said:
them all in the intensity of this revelation, and
... apply thyself to rational and authoritative is a fuller
expression of its glory. And of all
arguments. For arguments are a guide to the men, the most
accomplished, the most distinpath and by this the heart will be turned unto
guished, and the most excellent are the Man -
the Sun of Truth. And when the heart is ifestations of the
Sun of Truth. Nay, all else
turned unto the Sun, then the eye will be besides these
Manifestations, live by the operopened and will recognize the Sun through
ation of their Will, and move and have their
the Sun itself Then (man) will be in no need being through the
outpourings oftheir grace. 2
of arguments (or proofs), for the Sun is
altogether independent, ... 1 It is, therefore,
as a result of the comings of
these Manifestations that man has the possibil-
In other words, the reality of the experience of ity of communion
with God. 'Abdu'l-Baha
communion with God carries with it a deeper puts it simply:
conviction and sense of the reality of God than
the purely intellectual acknowledgement of The knowledge
of the Reality of the Divinity
God's existence which comes from logic and is impossible
and unattainable, but the knowlreasoning.
edge of the Manifestations of God is the
How, we might well ask, is this communion knowledge of
God, for the bounties, splenobtained? How does God reveal to us some-
dours, and divine attributes are apparent in
thing of His personal and subjective nature in a them.
Therefore if man attains to the knowlway that is accessible to us? Since, as we
have edge of the Manifestations of God, he will
already observed, man is the most highly attain to the
knowledge of God; and if he be
ordered and refined phenomenon accessible to neglectful of
the knowledge ofthe Holy Man -

us, it would be only logical that God might choose precisely this instrument for his Self-Revelation. It is clearly impossible for God to

ifestation, he will be bereft of the knowledge of God. 3

2 Baha'u'llah, Gleanings , pp. 178-179.

1 'Abdu' l-BaM, Tablets of 'Abdu'l-Baha 'Abbas , 3 vols. (New York : Baha'i Publishing Society, 1909-1916), I, 168.

3 'Abdu'l-BaM, Some Answered Questions, comp. and trans. Laura Clifford Barney, rev. ed. {Wilmette, Ill.: Baha'i Publishing Trust, 1964), pp. 257-258.

The primary key to maintaining this communion of consciousness with God is the daily discipline of prayer and meditation on the words of the Manifestation. Baha'u'llah states :

> Say: The first and fo remost testimony establishing His truth is His own Self Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender m ercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men ... 1

These words are the instrument which creates the consciousness of the presence of God; for me embracing in scope, broad in its outlook, object or focus.

Second, the experience is general or universal. It is not reserved for some elite and withheld from others. It is not vague or uncommunicab le. A ll Baha'ls experience it and find that they can discuss it and share it with others with the same feeling of clarity and coherence that one naturally has about any other multi-subjective experience such as seeing a red object or eating a delicious meal.

Another important feature of Baha'i experience is the ex plicit acce ptance by the Baha'i Faith of the principle of the relativity of religious truth. Shoghi Effe ndi has said:

> The Revelation proclaimed by Baha' u'll ah, His followers believe, is divine in origin , allmeditation , to be successful, must have s~ needs sooner or later exercise its influence upon his soul. 2

method, huma nitarian in its
Although the experience of communion principles a nd dynamic
in the influence it
with God is an individual , subjective one, there exerts on the hearts
and minds of men. T he
are two things in the Baha'i ex~erience which mission of the
Founder of their Faith, they
tend to give it a sense of universality and objec- conceive it to be to
procl aim that religious
tivity. First, it is repeatab le for the individual. truth is not abso
lute but relative, that Divine
If one had only an occasionill 'fl-a-sh' oLajstic Revelation is
continuous and progressive
feeling, one could well doubt whether such
experience was valid a nd was not, rather, so me
Such tota l and explicit recognition of the prinform of autosuggestion. But
Baha'ls find that
ciple of the relativity of religious truth is a
when they practice the daily discipline of
hallmark of the Baha 'i Faith and an important
prayer and meditation on the words of Baha'u'-
element in permitting its followers to reconcile
llah, the experience of communion is conscientific method with religious and
spiritual
stantly renewed, accessible, and repeatable.
needs.
In a striking statement, Baha'u'llah boldly
The Baha'i Faith is not excl usive a nd creates
promises that the experience of communion
unity rather than dissension. This aspect of
with God will always be accessible through this
Baha'i experience naturally derives from the
discipline:
fundamenta l principle of the relativity and
Intone, 0 My servant, the verses of God that progressive nature of truth
mentioned above.
have been received by thee, as intoned by Baha'u'llah has said that
the fundamental purthem who have drawn nigh unto Him, that the pose of
religion is to create love a nd unity and
sweetness of thy melody may kindle thine that whenever it happens
that a religion ceases
own soul, and attract the hearts of all men. to perform this function and
creates division
Whoso recite th, in the privacy ofhis chamber, and opposition, then it is
better for such a
the verses revealed by God, the scattering religion not to exist.
angels of the A lmighty shall scatter abroad Some people who are

otherwise attracted to
the fragrance of the words uttered by his mouth, and shall cause th e heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must

'ibid ., p. 295.

Baha'u'llah, Gleanings , pp. 105-106.

Baha'i teachings and principles sometimes hesitate to ide ntify themselves with the movement for fear that such identification will somehow cut them off from other people.

Shoghi Effe ndi, The World Order of Bahti'u'/ltih (New York: Baha'i Publishing Committee, 1938), p. xi.

Because the Baha'i Faith is numerically smaller than some other religious groups, or in other movements, because the Baha'i Faith is new and therefore sometimes unknown to or misinterpreted by the public, individuals perhaps fear that identification with it will subject them to similar attitudes of mistrust on the part of others.

However apparently reasonable such fears may seem, this is not the experience which Baha'is have. Genuine human relations are based on truth, honesty, love, and the ability to communicate deeply with others. Baha'is find that their Faith gives them new inner resources and tools which permit them to approach human relationships in the light of these principles. Rather than feeling 'cut off', Baha'is experience a feeling of vastly increased ability to communicate and indeed commune with

as a clarifying and ordering force which enables them to 'see' the truth perhaps even truths which orthodox followers of these movements may have missed. In talking about their Faith, Baha'is often find themselves in the position of defending or explaining the validity of certain teachings of past Prophets which the followers themselves have abandoned or rejected. The dedication which Baha'is feel to such founders of religions as Christ, Mul).ammad, Moses, and Buddha, is very real. It often surprises and amazes the followers of these religions , for it has even happened that Baha'is have vigorously defended the rights and doctrines of religious communities who have actively persecuted the Baha'is themselves.

Another important

aspect of Baha'i experiothers, be they Baha'i or non-Baha'i. These
ence is that it does not tend to extremes in any
new personal resources compensate a hun- form. At the basis of the Baha'i Faith is a
dredfold for any superficial and ignorant criti- principle of moderation . This principle means
cism which may, from time to time, be forthcom- that the individual feels continually pulled
ing. Moreover, both psychologists and towards greater balance, calm, and integration
philosophers have pointed out that the crowd in his life. He does not feel torn between
togetherness and superficial conformities of extreme desires or called upon to become
modern life are only a poor substitute for fanatical or unbalanced in his dealings with
genuine human relationships. Such genuine others or with himself.
This sense of moderarelationships are seen to be largely absent from tion does not imply a static or passive state or
modern life due to the 'self-alienation' created an indifference. It means rather the integration
in part by the illusion of easy togetherness and balance among the deep emotions one
which leads the individual to suppose that satis- feels.
fying human relationships can be attained A final and extremely important aspect of
without a strong and conscious effort of will on the Baha'i experience is its focus on society
his part. Once the individual pierces the veil of and its goal of establishing world unity. We
this illusion and accepts the fact that effort and have seen religion as an answer to man's need
suffering are necessary to attain deep friend-' to be encompassed by something greater than
ship and lasting love, he will naturally seek that himself. Quite clearly the individual is already
which will give him the resources necessary for encompassed by society as a whole. Therefore,
the task. It is the experience of Baha'is that there can be no ultimate answer to man's
their Faith gives them these resources. religious quest and his religious needs unless
Moreover, because the Baha'i Faith is a liv- and until society itself is spiritualized. The
ing community, and not just an abstract idea, individual cells of a body cannot long remain
the striving for love and unity can take place in healthy if the body

itself is sick. Society's
a new context not otherwise available. It is the influence on the
individual is too great and too
context of a community in which each indi- pervasive to be
neglected. Indeed, the focus on
vidual member has a similar commitment to the social aspects of
religion and the goal of
this new quality of human relationship based establishing world unity
constitute the most
on communion with God, Who is the ultimate fundamental contribution
of the Baha'i Faith
source of man's ability to Jove in the first place. to man's collective
religious consciousness.
The Baha'i Faith illuminates our history and Shoghi Effendi states:
our personal experience. The inclusiveness of
the Baha'i Faith is not just a passive principle Unification of the
whole of mankind is the
of tolerance. It is experienced by Baha'is rather hallmark of the stage
which human society is

now approaching. Unity of family , of tribe, the life of
each individual in the Baha'i comof city-state, and nation have been succes-
munity, while the experience within the comsively attempted
and fully established. munity itself furnishes
practical opportunities
World unity is the goal towards which a for growth
and for the practice of this oneness.
harassed humanity is striving .... To anyone
seriously seeking a solution to the
The unity of the human race, as envisaged by current
disunity and opposition between relig-
Baha'u'llah, implies the establishment of a ion and
science, the answer given by the Baha'i
world commonwealth in which all nations, Faith merits
deep investigation.
races, creeds and classes are closely and Who,
contemplating the helplessness, the
permanently united, and in which the auton- fears and
miseries of humanity in this day,
omy of its state membe rs and the personal can any
longer question the necessity for a
freedom and initiative of the individuals that fresh
revelation of the quickening power of
compose them are definitely and completely God's
redemptive love and guidance? Who,
safeguarded. 1
witnessing on one hand the stupendous

Moreover, this consummation of human so- advance
achieved in the realm of human
ciety can only be accomplished on the basis of
knowledge, of power, of skill and inventivereligion:
ness, and viewing on the other the
unprecedented character of the sufferings that
The principle of the Oneness of Mankind, as afflict,
and the dangers that beset, presentproclaimed by Baha'u'llah, carries with it
no day society, can be so blind as to doubt that
more and no less than a solemn assertion the hour
has at last struck for the advent of a
that attainment to this final stage in this new
Revelation, for a re-statement of the
stupendous evolution is not only necessary Divine
Purpose, a nd for the consequent
but inevitable, that its realization is fast revival
of those spiritual forces that have, at
approaching, and that nothing short of a fixed
intervals, rehabilitated the fortunes of
power that is born of God can succeed in
human society? Does not the very operation
establishing it. 2
of the world-unifying forces that are at work
The Writings of Baha'u'llah contain a veri- in this
age necessitate that He Who is the
table blueprint for the establishment of this new
Bearer of the Message of God in this day
planetary society, involving, among others,
should not only reaffirm that self-same
such principles as the establishment of a uni-
exalted standard of individual conduct inculversal auxiliary language, a world
court, a world cated by the Prophets gone before Him,
but
legislature, a world police force, and universal
embody in His appeal, to all governments
education . The Baha'i community is viewed as, and
peoples, the essentials of that social
in some sense, the spiritual embryo of this code,
that Divine Economy, which must
future society. Thus the common goal of work- guide
humanity's concerted efforts in estabing to achieve unity gives a sense of
purpose to lishing that all-embracing federation which
is
Shoghi Effendi, The World Order of Bahti'u'l/tih: Selected
to signalize the advent of the Kingdom of
Letters, 2d rev. ed. (Wilmette , Ill .: Baha'i Publishing Trust , God on
this earth? 3

1974),pp. 202-203 .
2 3
ibid., p. 43. ibid.,
pp. 60- 61.

2. CAN THERE BE A BAHA'I POETRY? 1

GEOFFREY P. NASH

THE high station ascribed in Baha'i scripture to art has led a number of Baha'i artists to predicate and even to seek Baha'i forms and artistic conventions. Shoghi Effendi, Guardian of the Baha'i Faith, made the following comments on this:

> Music, as one of the arts, is a natural culnant with the metaphor of natural cycles so ubitural development, and the Guardian does quitously used in the Baha'i Holy Writings, not feel that there should be any cultivation Baha'is recognize the barrenness of the times of 'Baha'i Music' any more than we are trywe live in as symptomatic of the season for ing to develop a Baha'i school of painting or planting the seeds. Hastening the advent of the writing. The believers are free to paint, write oneness of mankind is the surest way to expeand compose as their talents may guide dite the appearance of a world civilization them ... As long as they have music for its unparalleled in recorded annals. own sake it is all right, but they should not Must we then neglect the arts now, as of consider it Bahd'f music. 2 secondary importance at this stage of our his-

This is augmented by the following statement:

> As regards producing a book of Baha'i great enterprises have never proceeded withsongs, your understanding that there is no out a sense of poetry on the part of their

the Baha'i community, natural and inevitable. We are as yet in the early Springtime of the new World Order when the golden harvest of Baha'i civilization is but a vision, though an assured one, of the future. Baha'is anticipate-it is a hallmark of their faith-a great world civilization in the fullness of time. At present, conso-

tory? I incline to believe such a course would prove unsupportable for Baha'is. I believe

cultural expression which could be called executors. If empires are built upon valour, Baha'i at this time (distinctive music, literaupon physical prowess, do they not require ture, art, architecture, etc ., being the flower exertion of an energetic, even an imaginative of the civilization and not coming at the will? Much more must this be so for the promobeginning of a new Revelation) , is correct. tion and establishment of the great religions. However, that does not mean that we Indeed the present activities of the Baha'is are haven't Baha'i songs, in other words, songs saturated with poetry; their past equally, if not written by Baha'is on Baha'i subjects. 3 more so. Does not Baha'i Holy Writing-the In considering poetry, the divinest of the Word of God we believe- exude poetry? The arts, it is essential to differentiate between the writings of Shoghi Effendi abound in evocative true poet and the mere versifier. A true poet turns of phrase. Presumably Baha'is respond to must have poetic vision, be attuned to great this beauty. Can it be that they will continue to themes and ultimate mysteries, be impelled by do so but half consciously? If they do, it will be his Muse to express his perceptions in poetic against the experience of the early years of the form. Such a soul can be born into any age. But Baha'i movement. the above intimations from the Guardian are We recall how so many of the Babi martyrs unmistakable in their import. Great art is the died with poetry on their lips, be it a couplet or flower of civilization, and its development in more from J:Iafi~ or verses of their own composition, for many were themselves poets. One of the greatest jewels of the Babi dispensation

' This essay appears here in its original form. At the request of the Canadian Association for Studies on the Baha'i Faith was that eloquent, ethereal poetess Tahirih- a it was subsequently revised for inclusion in vol. 7 of BahG'f woman renowned in the East for her poetry as Studies. See also 'The Heroic Soul and the Ordinary Self- a for her unique stature among women. Study in the Religious Poetry of Roger White,' by Geoffrey Nash . Baha'u'llah, the Author of Arabic and Persian

The Universal House of Justice, compilation 'Baha'i Writ- odes which are held to be so exquisitely
ings on Music', Baha'i Publishing Trust, Oakham, Engbeautiful as to be untranslatable, liked to have
land, p. II.
J ibid. about Him
believers who, at His bidding,

would recite to Him their poetry. Nabfl-i- ation from society, could not live without
A".?am, companion of Baha'u'llah and res- believing in supern atural agencies.
pected historian of the early years of the Babl We have to remember this situation because
and Bah a'i Faiths, was an inspired poet. no poetry of lasting significance is written
'Abd u'l-Baha would have Baha'i poets recite independently of civilization and tradition.
their works in the Holy Shrines. The poet is individual and subj ective, but he is
If we consider the lovers of 'Abdu' l-Baha mankind's conscience. Mystically initi ated to
who came from the Occident, we find that Lua the divine order of things, he registers man's
Getsinger wrote verses imploring His favour. departure from his nobler nature and his
And thanks to a living Baha'i poet, Roger higher idea ls. As Schiller said , the poet keeps
White, the prose poetry of Juliet Thompson's alive in man aims that are higher than the
diaries has emerged in blank verse that tunes material. No wonder he has no place in a world
once again the strings of the proverbial given over to the most vulgar technological
Aeolian harp. George Townshend wrote devo- hunger, the crudest behaviouristic philotion al poetry and meditations of high quality.
sophies, and the most soulless social engin-
Shall not the Baha'ls go on? Assuredly, they eering.
will continue to be inspired by Baha'i ideals to The depe nde nce of the poet, in spite of his
write poetry of Baha'i character. subjective nature , is very real. He requires not
But it is true as well that what Yeats once only an audience but a ground-work of shared
called 'The Muses' sterner laws' require of the values with those among whom he dwells. Cut
poet a single-minded devotion which is off from this audie nce,

above a ll cut off from a
perhaps at present incompatible with the time required to be spent on the active establishment of the Baha'i Faith in the world.

Moreover, a great poet works within a tradition , and the tradition of great poetry has declined if not virtually died out.

In the modern world the poet is perforce a n embittered outsider. By 1850, it was beginning to become apparent that the poet, the sensitive man , fe lt himself adrift in an alien world . The nineteenth century helped to fix the alienation of the poet in modern times, and also fixed iri the minds of men in general an erroneous conception of poets as bizarre, extravagant individuals, invariably at war with received values.

The century which had begun with Shelley's claim that poets were the ' unacknowledged legislators of the world' and Carlyle's prediction that Literature would become the new , green branch of religion , ended with Nietzsche declaring that the man of genius was outside of, a nd must necessarily contemn, estab lished values. The claim of the poets, if it had grown more shrill a nd unbalanced , had done so because society had turned away from noble values. The best poets have always dealt with

sustaining adherence to a genera ll y-held social vision, the poet has no mooring and floats adrift in an amorphous, frightening ocean.

Matthew Arnold expressed the dilemma of the detached nineteen th century poet:

Still bent to make some port he knows not
where ,
Still sta nding for some false, impossible shore.

The Anglo-Saxon poet who composed Beowulf never knew such alienation when he sang before the assemb led warriors the limited philosophy of valour and heroic death. The poet was in his place. So, one must suppose, was Petrarch in his medieval world and Tasso in his renaissance o ne . Neither did Shakespeare lack a patron or Milton a livelihood. Goethe too was estee med at Weimar, and if Byron was a self-exile he still felt a link with the tradition of Pope, and Keats with that of Spenser. Arnold's desolation in isolation pressocial values. The claim of the poets, if it had aged the tragic ends of the poets of the fin de siecle, of whom Yeats wrote:

What portion in the world can the poet

intangibles, with spiritual values. The modern age is grossly materialistic and utilitarian , and above all atheistic; poets, if the evidence of the last century's poetry is to be trusted, cannot do without God . Baudelaire, the arch-defiant among nineteenth century poets in their a lie n- apostolic succession

of great ones to whom he feels indebted. And great epochs might consist of a handful of major talents: Marlowe, Jonson, Shakespeare, Webster, Fletcher and Middleton; Goethe, Schiller, Holderlin, Novalis, Heine; Haydn, Mozart, Beethoven, Schubert, Schumann, Mendelssohn and Brahms. But in a barren age we can scarce name one master, let alone a succession of heirs.

Must the Baha'i poet be disconsolate then, alo ng with other contemporary poets? Certainly he will make no idle claims, knowing the low cultural standards of his time. But Baha'ls perhaps may partially escape the sense of vacuum most artists now feel. Baha'ls live with that, but also maintain a transcendental vision . They are truly the heirs of the Romantic artists who sensed the dawning of the new age around 1800. They know what Richter was speaking of

have Who has awakened from the common dream But dissipation and despair.

There is thus a Church for the poet, as for the composer of music, and an apostolic succession of today to hold to the great themes. The eternal themes in poetry pertain to the perpetual themes of life. Above all, the greatest is Love: Love for God, as it is to be found in, for examIndian literature , and in $6ff poetry ; Love for na ture , and Love between human beings-how ubiquitous are these themes in the world's poetry .

By keeping poetry alive, we bear witness to the divine impulse within and also enrich society by increasing other tions, though its pure poetic value fail to match that of the great practitioners. For the poetic impulse, coming from the soul of men , is of universal interest to all men for all time. It is thus that we may still read today fragments from ancient poets and know that the pulse of poetry was yet alive in those times.

We can therefore best advise the Baha'i poet to hold to the great themes. The eternal themes in poetry pertain to the perpetual themes of life. Above all, the greatest is Love: Love for God, as it is to be found in, for example, Indian literature , and in Persian poetry ; Love for nature , and Love between human beings-how ubiquitous are these themes in the world's poetry .

By keeping poetry alive, we bear witness to the divine impulse within and also enrich society by increasing other

men's perception.

when he proclaimed: Poetry is akin to the revealed Word, albeit infinitely lower in rank, being as all else dependent upon that; yet the poet also testifies that in the beginning was the Word, that man's speech is also a mark of his divine descent, and poetry the utterance of his deepest nature. Little wonder that poetry is so closely associated with religion, and that the Word of God is often sublime poetry.

Surely, therefore, in the Baha'i community, poetry shall be accorded a very high place of distinction, far above any mean assessment of utility. Even in this era of committees, the procaught a glimpse of God in the ever-unfolding vince of the poet remains individual and inviorevelation of history, Baha'ls believe they are late. There shall be no danger of official party to a knowledge of the Greater Revela- demands for realism, or even quasi-romantion, the key to the whole progression. Baha'- ticism. Plato's antagonism and the Prophet u'llah, the Greater Revelation, the Manifes- MuQ.ammad's qualified consent that there tation of God for this age, confirmed this know- was some truth in poetry are to be forgotledge of man's destiny when He said: All men ten in the age of man's maturity. The Baha'i have been created to carry forward an ever- poet is freed from restraint by virtue of the advancing civilization. ideals to which his Faith calls him to aspire.

The transcendentalist sees across time and Borne up by the moral vision of the Baha'i into eternity; for him the present is part of the Faith, we will not need to look for an evident whole. A Baha'i poet may write poetry today didacticism , conscious moralizing or theologizknowing that it will be far surpassed by great ing. There need be no pressure for adherence Baha'i poets to come, poets supported by a to the puritanical strain.

For it remains true, in fully-developed philosophy and a world civilization rooted in a religious culture. But he who writes today, writing in humility, may still know he contributed his part to keeping the vision of poetry alive. If what he writes comes from an inspired heart it may still be of human value, and highly regarded by later genera-

'cause' referred to with God's Cause, the Baha'i Cause, but perhaps only that cause with a small 'c' that men may make out of the Baha'i Faith. Causes, movements of ideas, have in the past not infrequently become sterile in their adherence to abstractions; that is, ideas not lived and experienced. Ideas and beliefs are not worthy until they become part of life itself. Life in its mere naked form is what human beings actually experience, and poetry addresses itself essentially to personal experience. If the poet is to sing of life in its nobler forms he must have experienced or compassed imaginatively such realities. He must know the joy and suffering that are one, through his own sorrows. It is as though he is articulating the spiritual battles of Everyman. In these matters there can be no abstraction, no dogma. It was Yeats's words' ... that life is greater than the cause ... and we artists ... are the servants not of any cause but of mere naked life, and above all of that life in its nobler forms, where joy and sorrow are one .. .' 1 We do not associate the

' W. B. Yeats, Essays and lmroductions, New York, 1961 p. 260.

his Faith. He has both a tradition which is yet a new one, and a vision which is faced to the future. He may recall the potent influence of religion on previous literatures. In Hebrew literature poetry and religious inspiration are synonymous; the Indian languages have contributed a vital and varied literature to Hindu culture; and perhaps the most powerful example of religion wedded to literature is Islam and Arabic, which in turn fertilized the fields of Persian, Turkish and Urdu literature.

These thoughts only underline the inevitabiltively such realities. He must know the joy and ity of an unimaginably resplendent range of literature in the mature Baha'i civilization.

What an inheritance does the Baha'i poet share! We may be present at the beginning, but the prospect is vast. Here is not the place to

Milton who insisted that poets who wished to prophesy as to the possible images future poets
write heroic poems should first make of their will invoke, poets who
have immersed themlives heroic poems. Baha'ls, following the selves
in the ocean of the Baha'i Writings. But
advice of 'Abdu'l-Baha, do not merely recite lest it seem that I am
content only with generalverses but strive to make their lives beautiful
ization, I would like to quote briefly from a
prayers . Poets must express what they believe living Baha'i poet whose
work possesses, in my
not in theory but in the way they themselves, estimation, a distinctive
character.
and others, have actually lived such belief. Roger White's poetry
contains, as far as I can
Belief is in continual need of revitalization tell, many echoes from the
tradition of English
through the influx of spiritual sensibility and literature. He moves from
the meditative,
the infusion of real experience touched by sometimes self-dissecting
introspection of the
imagination. The poet is one who can advance seventeenth century
Metaphysicals, through
this aim, alongside the efforts of others, and the light-hearted jeux
d'esprits of the eighthus we reiterate his importance to the Baha'i
teenth, to the apparent disenchantment of the
community. For fully accepted and approved, modern mind.
in this role he does become servant of the We have a modern echo
of John Donne:
cause, which is life itself, the higher life that is
Come, let me fete you, beloved foe,
to be, which man must have more abundantly.
for I tire of this old-born war.
Profane imagery has been handled by the
greatest poets, including J:Iafi'.? and Goethe; it In stark contrast, we
find the completely sechas influenced the sacred, as in the case of the
ular voice of the japing eighteenth century poet
medieval lyric. The two English Puritan poets, ostensibly berating a
gourmand mistress:
Spenser and Milton, the most serious of poets
My deeper need you blithely slight,
both, were alive to the sensuous. Hatred of the
Love-not food-my appetite.
world is not the poet's way; he must have water
and clay as well as nightingales and roses. The And yet another
volte-face reveals the scep-
Qur'anic paradise and the beloved's hair are tical conscience of the
modern:

natural images that the most Sacred of Voices
When you heard that God had died, you
have not disdained to use.
wondered
At present then, the Baha'i who writes
whether it was from sheer boredompoetry may find solace in the golden mines
all that joyless music and our impudent
which have been worked by the great poets of
prayers.
the past. Like most literate poets he will read
widely. His particular advantage is the inspira- I find in Roger White's
variety of styles,
tion of the themes, symbols and images to be moods and themes the
unity of a distinctive

poetic mind. His use of secular image and idiom sainthood by an
exonerating intolerance
is unabashed and unrepentant: and his need for us,
but still a holy man.
Named by her past suitors' Akka, Ptolemais,
St. Jean d' Acre, That these lines suggest so
much about
she is no beauty, this aged courtesan , meanly ourselves as well as Fujita
, as well as the poet's
rouged by sun. seeing, sensitive eye, is
perhaps a mark of
Roger White's range . On the surface eschew-
Why did you do it, Keith? ing didacticism like a pl ague, th
is poetry has
And you a looker. 'much to say' because it requires
the reader to
look into himself. Do we confine to cruel isola-
Freddie, you walked in tion those we ostensibly
canonize as living
with eyes as open as your heart, saints? Roger White sees the
predicament of
knew it to be the deal beyond compromise; the real man but his poet's
lens also captures in
survived the imagery a flash something of his
subject's character:
accommodated to nightingales and roses.
mikado of mirth ,
Here is the use of colloquial phrase and the the Servant's
servant.
profane conceit , but not merely for effect. We This is real poetry
then. It is not accomsense there is an ulterior purpose behind the

modating; it is often sardonic, questioning, not
use of bawdy image, accusatory line a nd easily satisfied. But it carries a note of wisdom
worldly wit. This sense of controlling wisdom and acceptance too. We see a practising poet
behind the open technical faci lity is in fact the writing, not as a single-minded poet-laureate
secret to the appreciation of Roger White's for the Baha'i Cause, but a sensitized human
intention as poet. His is a deeply human eye; being.
hiding beneath the layers of burlesque and But at a more obvious ' Baha'i' level , Roger
modernist world-weariness is a sorrowful and White's poetry suggests further points of
joyous delicacy of feeling. The heart of the departure . The heroes, heroines and history of
quintessential pioneer-the grey-haired Baha'i the Baha'i Faith are not invoked si mplistica lly
lady inveigling an innocent 'contact' into her or meretriciously, nor do quotations from
Faith through her kindness and conviction-is Scripture do the poet's work for him . When
penetrated. She would: there is a quotation (he loves to borrow Shoghi
Effendi's or the Universal House of Justice's
. .. have shielded the hapless
epithets to crown remembered Baha'i figures)
of Nagasaki , Warsaw, Buchenwald,
it is to build a n aura of pageant:
with he r own body, if she could .
Long ago she wept and worked for causes Brilliant Keith! immortal Lua! steadfast
not then named . Thornton!
courageous Marion! incomparable Martha!
But if he can celebrate the unknown Baha 'i, constant Juliet!
he can also give a jolting insight into the predicament of known sa ints . The much-loved What is the purpose in this?
Fujita, renowned Japanese Baha'i, loving and I fashion a paean; to vanquish dread, invoke
devoted servant of 'Abdu' l-Baha, emerges as the victors.
a vulnerable, isolated man as opposed to the
walking institution or sentimental relic: It is an answer, then , to personal need, as
well as to celebrate past souls and the spirit that
Acquitted of triviality by a pain and loneli- moved them. Roger White's poetry, while
ness that might instruct us , retaining the poet's

individuality , yet leads us
rescued a halo's-breadth from isolating to hope for a Baha'i
tradition of poetry.

3. HIGHLIGHTS IN THE LIFE OF MIRZA ABU'L-FAQL

(BASED ON AN ARTICLE BY R. MEHRABKHANI)

... lea m ed apologist . .. (one of the) successive messengers despatched by 'Abdu'l-Bahti
(who) succeeded in rapidly dispelling th e doubts, and in deepening the understanding of
th e believers, in holding the community together, and in forming th e nucleus of those
administrative insitutions which, two decades later, were to be formally inaugurated
through the explicit provisions of'Abdu'l-Bahti's Will and Testament.
Shoghi Effendi'

Mirza Abu'l-Fac;ll was born in Gulpaygan , tember 1876. His first letter to Baha' u'llah was
Iran in 1844 into a family distinguished for its only a few lines from the Qur'an: ' O our Lord!
scholarship. His father, Mirza Ric;la , was a we have indeed heard the voice of one that
noted Shi'ih cleric. Even as a youth , Mirza called. He called us to the faith-"Believe ye
Abu'l-Fac;ll displayed remarkable intelligence on your Lord"-and we have believed. 0 our
and had a phenomenal memory. He received Lord! forgive us then our sin, and hide away
his ·education in various centres in Iran includ- from us our evil deeds , and cause us to die with
ing I~fahan and also studied in 'Iraq, mastering the righteous.' [5]
all branches of Islamic theology , Persian and He immediately began , in his straightfor-
Arabic literature, and philosophy. Upon com- ward way , to propound the teachings ofBaha'-
pletion of his studies in October 1873 he u'llah in his classroom. This provided an
accepted appointment as a lecturer at I:Iakim opportunity to his jealous enemies who
Hashim , an important and long-established denounced him to the clergy and prominent
theological college in Tihran. Far from being a public figures in Tihran . In December 1876 he
narrow-m inded priest, he had a broad outlook was dismissed

from his teaching post and
and an inquisitive mind and established contact imprisoned by order of the Prince Regent ,
with Zoroastrians, Jews, Christians and even Kamran-Mfrza, the Governor of Tihran, a son
the few Buddhists who could then be found in of Na~iri'd-Din Shah. This imprisonment
fran. In 1875 he became acquainted with a lasted about five months during which time
merchant of good character, Aqa 'Abdu'l- Mirza Abu'l-Fac;ll 's brothers seized the pro-
Karfm , who had embraced the Baha'i Faith. perty which he had inherited from his father ,
Although Aqa 'Abdu'l-Karfm had no school- valued at more than one million tumans; one of
ing, he possessed a shrewd, acute mind. He them even robbed him of the few furnishings
introduced Mirza Abu'l-Fac;ll to the Baha'i he had in his room. It was as though through
teachings and arranged interviews for him with these hardships God was preparing Mirza
learned Baha'is including Aqa Mul).ammad- Abu'l-Fac;ll for the life of dedicated service he
i-Qa' ini (Nabfl-i-Akbar) 2 who was known as was to lead and remou lding his heart, mind and
'the Learned One of Qa'in', I:Iaji spirit.
'Abdu'l-Baha was to refer to him later as
Mul).ammad-lsma'fl of Kashan (surnamed 'an angel of heave n' and encouraged the
Dhabih 'sacrificed') ,3 I:Iaji Mirza I:Iaydar-'Alf friends to
'follow his example'. Mirza Abu'lof Ardistan, 4 and others. For many months
Fac;ll gave himself wholeheartedly to the Faith.
Mirza Abu'l-Fac;ll debated with the Baha'is Years later when the friends would ask him to
contemptuously and eventually finding him- tell something about his life he was wont to
self, to his astonishment, unable to refute the answer: 'What can I say? Before becoming a
proofs they adduced , became a convert in Sep- believer I was a dead man and the dead have no
story to tell. And after becoming a believer,
God Passes By, p. 195, 260. one is like a
shadow which has no existence in
Memorials ofthe Fai1hful , p. 1; A. Taherzadeh, The Revela- the light of the Faith.'
tion of Baha'u'llah, vol. II, p. 42 , 341.
J ibid., p. 137, 411 - 413.

' ibid. , pp. 68- 73 , passim. ' Qur'an 3: 190-192.

After his release from prison the clergy of T ihran attempted to persuade him to continue to verbally acknowledge allegiance to Islam and not to openly uphold the truth of the Baha'i Cause but he would not accede to their request. He then devoted himself to writing as a means of earning a livelihood and laboured diligently in spreading the Baha'i teachings . By 1882 the Faith had won a considerable number of converts throughout f ra n and the Caucasus, among whom were many prominent citizens. In Tihran , Rasht and Mazindaran the clergy and civil authorities were again inflamed with envy and hatred. In the wave of persecution that broke out Mirza Abu'l-Fa<;ll and a number of other believers were accused of sedition and plotting against the government and were imprisoned for twenty-two months. They suffered rigorous distress and hardship and during most of this time no one was allowed to visit them. Twenty-four of the prisoners, including Mirza Abu'l-Fa<;ll , were for fourteen days chained together with long, heavy chains a nd confined in a dark underground dungeon. He related that for about six months they received daily news of the plots and intrigues of their enemies and expected death at any moment. The falseness of the accusations was eventually proven to the Shah who com- let1-he also broadened his own knowledge in Mirza Abu'l-Fa<;ll then took up residence in possible withthe village of Qulhak, a delightful summer undertaking those extensive and frere- quently arduous journeys. He was an exemlecturing and writ- plary travelling teacher. On his trips in Iran he ing. He was imprisoned again-this time for about six months-and released on 5 February 1886. In that year he received a Tablet addres-

Mirza Abu'l-Fa<j.l 1844-1914

prayer Baha'u' llah revealed for him in a Tabmanded that the prisoners should be set free. a way that would not have been out resort of Tihran, where he remained about seven months, engaged in lived modestly and subsisted on a simple diet. His clothing, too, was very simple. In order not to inconvenience the Baha'i

friends he would
sed to him by Baha'u'llah in which he was stay at inexpensive caravansaries rather than
instructed to travel for the purpose of spread- accept hospitality from the believers. He
ing the Baha'i message. Thus began his jour- earned enough to cover his few expenses by
neys which over the course of thirty years took copying books for the friends. He continued
him northward through Persia, Turkey, the travelling and teaching the Faith in fran for
Caucasus and as far as Moscow; eastward as far some years, and despite the uncertain health
as China and Kashgaria (Chinese Turkistan); from which he suffered all his life, he knew
to Syria and Egypt; and to Western Europe neither rest nor leisure.
and America. In his travels he held discussions In 1887, encouraged by the renowned Baha'i
with learned men of various religions, teacher and poet (later martyred) Mirza
nationalities and schools of thought. In addi- 'Ali-Mu~ammad , surnamed Varga ('Dove') by
tion to inspiring them with his own particular Baha'u'llah, Mirza Abu'l-Fa<;ll began to write
gift for explaining subtle philosophical for the Cause . He had felt
it was an impertipoints-a skill which in the view of many of his nence in the Day of God for the believers to
contemporaries amounted to genius and one 1
Tablet to J:laji Mul)ammad K~im of I~faban; see The
which he felt he had received as a result of a Baha'(Proofs, introductory matter to 2nd ed ., p. 12.

take up their pens when the Supreme Pen boundless. Such was his humility that he never
was in motion. However, Mirza 'Ali- felt worthy of addressing Baha'u' llah directly
Mul)ammad who had attained the presence of but wrote many letters and asked many ques-
Baha' u'llah in ' Akka, relayed the command of tions through His amanuensis or sons. At the
the Blessed Beauty that the believers should beginning of these letters he wrote long fervent
write books demonstrating the truth of the prayers and supplications expressing his love.
Cause. 'When I heard this statement from The receipt by Mirza Abu' l-Fa<;ll of a Tablet
Varqa,' Mirza Abu'l-Fa<;ll records, 'I ventured from

'Abdu'l-Baha asking him to arise and to undertake writing.Other believers from all parts were urging me both verbally and by letters to write books of explanation and proofs.' 1 There streamed from his pen, from 1888 until the time of his death, a flood of treatises and books. Two of his works have been translated into English, The Baha'i Proofs 2 and The Brilliant Proof 3 • The former was written in America, originally in Arabic, with the purpose of its being translated into English for the use of the friends and was not completed when he left America . A first edition was published in 1902; a second was published shortly after his death in 1914 and contained an account of his life and tributes and eulogies by ' Abdu'l-Baha. The Brilliant Proof is a small book written during Mirza Abu'l-Fa<;Il's stay in Beirut in December 1911 at the request of' Abdu'l-B aha in refutation of a critical article of Peter Z. Easton, a Protestant missionary, in which he misrepresented the aims and purposes of the Faith. 'Abdu'l-Baha Himself, while in America in 1912, directed that The Brilliant Proof be published and in one of

serve the Covenant vivified his grieving heart and in 1894, at the invitation of the Master, he visited the Holy Land where he remained for several months, basking in the presence of 'Abdu'l-B aha and deepening in knowledge of the Faith. His humility before the Master and his obedience to Him were of a degree unknown. Some of his distinguished contemporaries have stated that they had never seen any Baha'i more conscious of the greatness of the Covenant and more humble before the Centre of the Covenant. The loving manner in which 'Abdu'l-Baha treated him only increased his humility and his desire to obey . His services springing from his understanding of the Covenant constitute a brilliant chapter in the early history of the Faith.

At the request of 'Abdu'l-Baha he visited Egypt, an important centre of Islamic studies where he was soon acclaimed by a number of theologians for his depth of knowledge . Indeed, some thirty advanced students of Al-Azhar, the greatest university of the Islamic world, expressed

their belief in Baha'u'llah.

His discourses in Washington said of it: 'Each Some of the divines and professors of Alone of you should have a copy. Read , memo- Azhar then turned against Mirza Abu'l-Fa<;ll rize and reflect upon it. Then when accusations and forbade their students to visit him or read and criticisms are advanced by those unfavour- his books. He was then confined to his house, able to the Cause, you will be well armed.' 4 writing books and answering questions Mirza Abu'l-Fa<;il's Farti'id, a work of more brought to him from Baha'is and inquirers. than 700 pages written in refutation of a Much could be said of the effect of his teachmulla's attack on Baha'u'llah's Kitab -i-lqan, is ing among the friends of the West, who were deperhaps his best-known book in the East and prived of Baha'i literature, and some of whom an outstanding example of the logic and power had but a slight knowledge of the significance of his argument. of the Cause which had attracted their hearts.

The passing of Bahii'u'llah in 1892 had an Of his visit to Paris in 1901 it was written: 'What almost paralyzing effect upon Mirza Abu'l- a bounty to receive in 1901 the extended visit of Fa<;ll whose devotion to the Blessed Beauty was Mirza Abu'l-Fa<;Il, sent by the Master to strengthen His Western children. For perhaps a

The Baha'f Proofs, introductory matter to 2nd ed. , p. 14. month he taught them almost daily, through the

Trans. by Mimi ' Ali-Kuli Khan; New York : J. W. Pratt Co., 1902. Chicago: Baha'i Publishing Society, 1914. New translations of Anton I:Iaddad and 'Alf-Kuli

York , Baha'i Publishing Committee, 1929. Khan. Of those memorable hours Agnes Alex-

Chicago: Baha'i News Service, 1912. Wilmette, Baha'i ander has written: "An atmosphere of pure

Publishing Committee, 1949.

'Abdu' l-Bah:i, The Promulgation of Universal Peace, p. light pervaded the Paris meetings, so much so

425. that one was transported, as it were, from the

world of man to that of God;" to which Juliet they gave public lectures in halls rented by the

Thompson 's testimony is added: "That Paris believers for Sunday

meetings only, as all other
group was so deeply united in love and faith; activities were held
at the headquarters.
May, Lua , Laura 1 and Khan, these four espe- ' Mfrza
Abu'l-Fac_il spent much time in New
cially so inspired, so carried away, so intoxi- York, Green Acre ,
and Washington , returning
cated with love for the beloved Master; our there after his visit
in Chicago. His explanagreat teacher, Mirza Abu'l-Fac_il , so heavenly
tions of the Bible were wonderful, giving from
wise-that those days were the days of miracle, Genesis to Revelation
the most voluminous
of all but incredible confirmations.'" 2 To this and the most explicit
interpretations we have
may be added the tribute of May Maxwell: 'We ever received.'
must first touch the heart to awaken it; if it The transcription
of the stenographic record
opens and responds we must sow the priceless made of his talks and
lectures, the account
seed ... Prepare the soil with the warmth of concludes, has been
'carefully preserved' and
your love just as the sun prepares the soil in the this, together with a
large number of his letters
spring or the seed will not grow. Remove the to believers and
inquirers served 'as a basis for
stones and weeds .. that is to say, in a kind way giving the Message,
especially to Christians.'
try to remove prejudices . . Uproot narrow On 29 November
1904 Mirza Abu' l-Fac_il
superstitions by suggesting broader, deeper took leave of the
American friends. He was
ideas. Never oppose people's ideas and state- now old and his
health, never robust, was
ments, but give them a little nobler way of deteriorating . The
climate, the food, the
seeing life. Such words and thoughts will take demands on his time,
had not benefitted him.
effect because they come from a Baha'i whose After returning to
the East he spent his time in
life flows from the source of all life on earth Haifa, Beirut,
Alexandria and Cairo. The Mastoday ... My great and wise teacher, Mfrza
ter took special care of him and he lived some
Abu'l-Fac_il, laid down these divine principles years more, devoting
much time to his writing.
of teaching in my soul . . and they have On 21January1914, in
Cairo , his earthly life
changed all my attitude . He showed me that it ended. His attending

nurse said that as he
is the Spirit of God that is doing the work ; we expired she heard him exclaim : 'God! God!' 5
must wait upon the Spirit and do Its bidding An eyewitness has left this account of the
only.' 3 effect upon
'Abdu'l-Baha of the news of the
The American Baha'i community's appreci- passing of Mfrza Abu'l-Fac_il:
ation of the visit of Mirza Abu'l-Fac_il is 'The telegram arrived last night (21 January
recorded in The Bahri'(Centenary: 1914); it was delivered this morning, and the
1844-1944 4 in an article entitled 'Teachers heart-breaking news conveyed to ' Abdu' l-
Sent to America by 'Abdu'l-Baha': 'Also Baha just as He sat down to partake of His
'Abdu'l-Baha sent to America in 1902 the lunch. The news saddened and grieved Him.
revered Mirza Abu'l-Fac_il ... He was accom- He did not say a word, but arose from His seat
panied by Mfrza 'Ali-Kuli Khan, later an without eating. He remained alone in His room
attache of the Persian Embassy in Washington, till late in the afternoon. Then He went with
D.C., who acted as his interpreter and trans- Mirza Hadl to the telegraph office to send a
lator. The Baha'ls had already rented a message of consolation to the friends in Cairo.
house . . . for a headquarters where the The Pilgrims' House was a house of mourning;
activities of the Cause were carried on. Here many eyes were weeping and many hearts bur-
I:Iajl Mfrza I:Iasan and party, Mfrza Abu'l-Fac_il dened with sorrow.
and all the translators lived at the same time. 'In the evening all the believers gathered in
This was a glorious experience for the friends 'Abdu'l-Baha's house. Under breath everyone
who gathered there to receive the teachings was discussing the death of our venerable
from these marvelous teachers. Every Sunday teacher, when Mfrza Hadl brought us the word
that 'Abdu'l-Baha would receive us . We all
May (Bolles) Maxwell, Lua Getsinger, Laura (Clifford)
Dreyfus-Barney. ascended to the upper floor , and after a few
2 May Maxwell, 'In Memoriam'. The Balza'{ World, vol.

minutes He came in. At first He was silent, then
VIII, p. 634.
ibid., p. 636.
while His eyes were shut He started to speak.
Baha'i Publishing Committee, Wilmette, Ill., 1944. 'Star oftlze West, No. 19, vol. IV.

He would speak a few phrases, then a Hood of pedantic expressions or circumlocution-in
emotions sweeping over Him, He would stop a order to bear upon the mind of the reader the
few seconds and continue.' 1 whole
weight of his learning and scholarship
In a series of moving eulogies the Master
paid tribute to one who He said was, from ' How learned was he! How wise was he!
every standpoint, 'peerless': How well
informed was he! His understanding
' . . . he was in a state of the utmost sever- was marvellous
and his wisdom beyond comance, and adorned with the highest virtues of
parison ... All the learned men and scholars of
firmness and steadfastness. He was absolute,ly the Islamic world, especiall y those who reside
detached from everything. From the day that in Egypt, and had conversed with Mirza
he became a believer up to the last moment of Abu'l
-Fac;Il , have testified that he was a genius,
his life , ·he was occupied in the service of the a truly wise man . Notwithstanding this, his
Cause of God; either he conveyed the Message character was never tinged with any vanity or
or wrote books proving the validity of the
self-conceit.' 2
Cause. He had not the slightest attachment to In words such as these ' Abdu'l-Baha honth is mortal world .
oured a servant whose passing He said was 'an
'How erudite and learned he was! ... He ... irretrievable loss for the people of Baha" .3
was a standard-bearer of the oneness of the Perhaps we glimpse in some small measure
world of humanity. In the servitude of the Holy the
personal loss experienced by the Master
Threshold of Baha'u'llah he was my partner when we read: 'While I was living in Ramleh,
a nd associate. During the hours of grief he was whenever I felt depressed or sad, I ca lled on
the source of my consolation. From every him , and

soon afterwa rds I was in a happier
standpoint I trusted him , and had in him the frame of
mind.' 4
greatest amount of confidence. Whenever Now , on
the Mediterranean coast of Spain ,
anyone wrote books and articles against this my memory
goes back to a period twenty-eight
Cause, I referred them to him for irrefutable years ago
when I was putting the last touches
a nswer. on my work
on the life of Mirza Abu ' l-Fac;Il5
'How humb le and meek he was! We tried written during
years of eager investigation ,
our best to persuade him to keep a servant, but having
travel led to Gulpaygan, his birthplace,
he wo ul d always gently decline. He desired to to get my
last inspiration for it. I wa lked for
serve the believers personally . . . hours and
hours along the streets gazing at the
'During all the days of his life I never heard one-storey
sun-dried brick buildings, the
from him the use of the word "I" - " I said so ," orchards of
fruit trees, the fields of wheat and
or "I wrote so and so." .. . He never made a barley with
clumps of ta ll willow and poplar
display of his knowledge , nor wished to here and
there. In this unprepossessing setting
impress upon the mind of any person that he was born a
man of a kind of whom an Arab
knew such and such a subject. He was evanes- proverb
says 'he could count for a thousand
cent and lived in the station of nothingness .. . men'. And,
I thought , in the case of Mirza
No one inhaled from him the odor of superior-
Abu'l-Fac;Il , whose name means literall y 'the
ity . .. father of
learn ing', for many more!
'Were one to read all his writings and works,
he does not find "I-ness" and "egoism" stalk- 2
ibid., pp. 19-27.
ing between the lines, nor does he observe any ibid .,
p. 23.
'ibid ., p. 21.
' Th e Bah ti ' (Proofs, introductory matter to 2nd ed. , p. 19. ' Published
in Persian ; 1975.

4. A PORTION OF RADIANCE: A REMINISCENCE 1

BERTHALIN ALLIEN

I first heard of the Baha'i Cause a little before 1900, while I was in school in Paris. There I met a small group of people, a few American st udents, like myself, who seemed to be involved in a new religion stemming from Persia. I can' t say that I was especially impressed by what they said. Rather I was attracted by these people as unusual people-one in particular, a very beautiful girl who seemed to radiate a specia l magnetic charm. I was completely captivated by her and not understanding what she was saying, I just silentl y sat in wonder, somehow feeling her special station . Her name was May Bolles,2 who later became the mother of RuJ:iiyyfh Khanum. I was leavin g for home, New York City, and before leaving May gave me a letter to a friend who she said would explain things to me .... I found her to be a beautiful woman, beautiful and on fire with the religion she had embraced . Her name was Elfrida Martin. With her was a Persian, Anton Haddad ,3 who I found out later was the translator of the famous New York. In her apartment, where Anton Haddad gave the lessons of the Cause, the wonder of it, the hol y words, entranced me. The holy words, life-giving fountains, revealing, ever new, to this very day since 1900. I believe I am thus the oldest living Baha'i, who was living in New York City at that time. Soon after that I returned to school in Paris and joined that first Baha'i group of E urope. 5 The Guardian many years later wrote telling me how blessed I was to have been a member of that group. A small group but there was radiance, the spirit of Baha'u'llah so strong, a tightly united group; it made me speechless; all I wanted was to be with them; my whole life was changed. There were no books ... the teachings of the Manifestation of God were spread by word of mouth and from heart to heart! How powerful the Spirit that radiated from this group, out into the far-reach ing corners of this earth, until from that small beginning the radiance of the Cause of God is now felt by people,

remote and far away.
Suratu'l-Haykal. 4 'Abdu'l-Baha had sent him There were no books, just a few words brought
to America to teach and it was listening to him back to us from pilgrims who had gone to
that I caught the first impact of something far 'Akka to see the prisoner, ' Abdu'l-Baha. They
greater than I could grasp at the moment. It all had seen Him, they had felt the magnetic
seemed too big, too incomprehensible for my power of the 'Servant of God,' the only title He
understanding, too fantastic for my mind to wanted; they told us about Him and brought
grasp, but my heart seemed to know what my back the first teachings, His love, His hopes for
mind was un ab le to take in . those who believed in Him .
Anton's theme was that the Spirit of Christ In those days we in
Paris wrote to 'Abdu'lwas on earth again to bring the people back to Baha to confirm our love and devotion to Him
God. This thrilled me as ever since childhood I and those letters were always answered by
had in my heart a love for Jesus. I longed for Him. After my schooling I returned to New
Him always. Now was that divine Spirit here York City having lived in Paris four years. The
again? It must be so, I wanted it to be so. It Tablets I received, thirteen of them, made a
flooded my heart with hope until I came to strange impact upon me. I was unable to
believe even before I knew anything about 'digest' them-that's not the best word-it was
what I was to learn later, the greatness, the simply I could not believe that they were
majesty of Baha'u'llah . So it was that Mrs. Mar- addressed to me. It was as if I should look over
tin and I were the first Baha'is at that time in my shoulder to see the person for whom they
were meant. To this day this one sentence still
Published under the title 'The Luminous Hour' in Baha'i makes me stop short: ' Praise be to God, thou
News, February 1965; © the National Spiritual Assembly
of the Baha'is of the United States. hast been accepted at the threshold of the
Later Mrs. William Sutherland Maxwell.
' Antun Haddad.
'Surih of the Temple , an important Tablet revealed by ' A photograph of

the first Baha'i gro up of E urope appea rs
Baha'u'llah in •Akka. on p. 132.

Almighty and are mentioned in the Supreme
Concourse! ' These Tablets are now safe in the
Arch ives. I no longer remember dates, years,
what happened in such and such a year. My life
was a simple one, sometimes hard , many
heartbreaks, but over the long span of life since
1900, now 1964 and close to ninety, I at last
have made the words in the Tablets my
own-everything 'Abdu'l-Baha had predicted
for me has come true.

1817-November 12, when at the hour of dawn a child was born in the city ofTihran. To me that hour must have stirred the very atoms of the earth, making the earth tremble with joy, for on it would walk the spirit of God and in another city a little known disciple' of Al)mad-i-Ahsa'f2 (the forerunner of the Bab) bowed to the ground in an act of wonderment, testifying that 'At this hour the light of the Promised One has broken and is shedding illumination upon the whole world.' How shining was that hour! And as the believers multiply, their army marching into the far-off countries of the earth, exiles from home and kin, they carry the torch held high to tell the people of that luminous hour-November 12, 1817.

Year 1905: ' O thou who art advanced to God!
Be assured and content with the great bounty and generosity of God, and be cheerful because all that which is absolutely good will become possible for thee. In this day all that which is conducive to the eternal happiness is attainable by thee. Be not grieved neither sit down dispirited. Every difficulty will be changed to enlargement, and every affliction will be transformed to the mercy of omnipotence.'

As to the moment of my actual meeting
'Abdu'l-Baha this was at the house of Edallney.3 As He entered the room there was a
strange stillness; we were awed by His presence; majestic yet very human, He looked at us with compassion. He strode about the room, some of us were sitting on the floor and every

'Upon thee be greeting and praise.'
time He passed me I touched His garment. He
(signed) 'Abdu'l-Baha 'Abbas
spoke at length and each sentence was trans-
Years passed with just living until , unexpect- lated but what these words
were I have no idea,
edly, I had a chance to go to Haifa. Years for I like others was
completely engulfed in an
before' Abdu'l-Baha had given me permission exalted consciousness in
which the mind had
in one of His Tablets, but I had to wait all those no place. I don't believe
those words were
years and by then 'Abdu'l-Baha had passed, in taken down at that time,
tape recording was
1921. Four unforgettable weeks were spent in still half a century away.
Many of those present
the Holy Places, surrounded by so much love, have described this scene
and it can be found in
the hours spent in the shrines, in prayer and several books. For me the
words were lost-we
meditation , the precious time spent with the were all caught up in an
intensely vibrant
Greatest Holy Leaf-a pure spirit-as well as atmosphere. As we gazed at
the beautiful face
several visits with the Guardian . .. by his bed- of 'Abdu'l-Baha, we were
not in this world. A
side, as he was ailing and depressed. The bur- few who were there then
are still alive, carrying
den of responsibility thrust upon him so sud- the spirit of that moment
out into the fardenly almost crushed him. Looking back now, reaching
corners of the earth and all who hear
since he has passed away, I have felt that he too them too are given a
portion of radiance
was a martyr, for the responsibilities became emanating from 'Abdu'
l-Baha.
ever more heavy. However, under it all he
gained in strength and spirituality which helped 1
Mirza Mal)mud-i-Qam~ari ; see Nabil-i-A'~am. (Mulla
him to become a brilliant leader. ... Mul)ammad-i-Zaranc!i) ,
The Dawn Breakers pp. 8-9.
Much time has passed since 1900 when I first ' fillaytI.i
Al)mad-i-Al)sa'i, (1743-1826) founder of the
.fil)aykl!f school.
caught a glimpse of what was to come, but to 3
Edward B. Kinney ($afa), see 'In Memoriam', The Baha' f
me the year to be remembered is World, vol. XII. p.
677.

5. FRAGMENTS FROM A DIARY

JONATHA N RI S HW ORTH

(Impressions of a Baha'i yo uth of his vis it to Kenya as a trave llin g teacher)
10 D ece mber 1978- 25 January 1979

H aifa
10 February 1979

So ME days have passed since my return from Kilifi, a nd ove r the eight days the experiences
the beautiful country of Kenya. During a brief share d by the twenty-five or more Baha'fs presix-wee k sojourn I was privilege d to trave l wi th sent will a lways remain deeply deposited
friend s into the Central Province as well as to within each pe rso n, as gems ready to be
the Coast Province . In both places, precious brought forth and given to others when the
hea rts ab ide , waiting for people to bring the oppo rtunity presents itse lf to speak forth
Message of Baha' u' ll ah into their lives. Baha'u' ll ah's Teachings.
To have time to give our Lord , howeve r T he days were spent in a n atmosp here of
short the days must be , however inadequate we love a nd learning, prayer fillin g o ur soul s, Holy
each must feel , is such a wondrous gift, th at as I Words stirring hearts and laughte r re leas ing a
look back over the days spe nt teaching in sp irit of joy that touched all in the warm glow
Kenya the gratitude in my heart knows no way of His Presence. Any previous doubts fled from
of true expression; save to bend a little more my mind , now instilled with greater insight into
each day to try, to strive, to ta ke up the respon- the myriad
possibilities open to each of us when
sibility given each of us to serve the world of praye r is offered up and the teaching of His
humanity forthe sake of the Blessed Perfection. Message is carried out in accordance with the
A pleasant flight from Israel , a brief delay in directions given us in the Writings .
customs, then , immediate contrast when I Afte r: the return to Nairobi , waiting fo r
stepped through the outer door and was frie nds as they prepared for the days ahead,

greeted by a welcoming group of Baha'fs from Nairobi. A drive to the Nation al Centre which was to be my base. Staying there also were so me travelling teachers awaiting furth er instructions from the National Spiritual Assembly before journeying to various parts of the country to teach the village people, so many of whose hearts a re yearning to hear the Message of God. Among those at the Centre was Jenabe Caldwell , a n A las kan, who was organizing teaching institutes throughout the Ke nyan Provinces . After talking with him and some National Spiritual Assembly members I to any teaching activity.

Before attending the institute I felt slightly perturbed as to how I cou ld ensure that my time in Kenya would not be frittered away on spasmodic, ineffectual teaching caused by my possib le in ability to seize a nd promote to the full est, any God-given opportunity. I wanted desperately to be as a fine instrument, freed fr o m the impediments of self, so His Spirit would fl ow swift ly and deeply into the he arts of the people.

The institute took place on the Coast, in Mombasa, and I was greeted by a welcoming group of Baha'fs from mom ent of departure.

Mehraz, Samuel, Ernie and myself drove into the Cent ra l Province, and he ld a rendezvous with James, Moriuki and Mwangi. The joy of those moments is beyond my power of description. Prayers were offered by us all th at our hearts be e mptied, our spirits become magnets of the love of God, and our feet be directed un fa ilingly to souls who might be receptive to the Message of Baha'u'llah that would e nrich their lives both in this world and in the spiritual worlds beyond.

T he seq ue nce of days, the innum erable indidecided to travel to one of the institutes prior vidual eve nts that occurred are not relevant to this sketch, but the freedom of those moments might be thus described:

Dawn ho urs found us praying together; late r, as individ ual e ntities, o ur hearts, minds and sou ls turn to the Creator supplicating stren gth , guidance, love, wisdom; praising Him, magnifying His Na me , invok ing His ai d in recognizing the divine reality in the hearts and minds of all we might meet.

Suns ri se, suns set, and a gree n-robed river valley witnesses a

small band of the followers

of the Blessed Beauty being welcomed by chil- short respite with friends in town- time to
dren runnin g onto a wide, open grass field , reflect on the days that have passed. One realbright shining faces , each chil d calling A llah - ization is overpowe rin g: that it is Baha'u'll ah
u-Abhd! T hose days wi ll be remembered: the Who knows what is to take place, what do es
many waiting hearts, the precious individuals , take place, and the reality of what took place.
one of the teachers smilin g rad iantl y with On the road o nce more. Goda, Mwombegu
God's love shining in him , the quiet David who and myse lf were left in Malindi where a
spoke such sweet words. Miracles see med to warm-hearted Baha'i fa mily welcomed us into
happe n dai ly, and all are reme mbered: those their home inviting us to make it our home
who liste ned , those who accepted, the sm il es , during our visit. T he days merged together.
the prayers, the e lection as we wit nessed the Goda, Samuel , Godo na, Mwombegu, Patrick
birth of an Assembly. and I travelled to Pendukiani , Mijomboni ,
Leaving that va lley paradise , with two of o ur walking over shadowed sa nd paths which wound
new-found fami ly remaining behind , we jour- past the homes of ma ny people who , ye t so phyneyed to a flat green countryside where tea
sica ll y close to western influe nce, see m re mote plantations lined the dust roads. There in one from th at world . The la nd is still an integral part
small village we sat for two evenings: women, of th eir lives. As we travelled from one village
me n and children relaxed on the grass listening to anothe r, the pote nti alities of the area became
as God's Message was offered. (Please, touch increasingly appare nt; o ur minds stagge red
their hearts, dear Lord!) Another Asse mbl y un der the weight and beauty of the concept.
was formed and thus was spun the unseen mys- We envisio ned many Assemblies being
tical web that binds and draws together, in for med , the Message being quickly spread
ways too subtl e to ever comprehend , those who amon g a nd acce pted by great numbers of peorespond to His call. Circumsta nces call ed us ple . A ll too qui ck ly my brief sojourn the re

away. T hose who are able to return promise to
others behind teaching the
do so; we ho ld them in our hearts and prayers ,
returned to Mombasa, lost
supplicati ng that those who have been deeply
those pure-hearted villagtouched by the Ca use of God will talk often
e rs who declared their be lief, praying that
with their Lo rd and lead all they meet to new
soon arise and visit these
spiritual insights.
Again we reached the river valley, returning
wit h a ' fami ly' diminished in number because
some were required to attend to other matters,
each of us regretting the separation . There we
see o ur brothers and sisters, so new to the Fa ith
of Baha'u'llah, forgi ng spiritual awareness into
daily rea lity as they teach those they encou nte r;
in a brief time another Asse mbly is for med,
cemented with love . T hat valley of red dust
roads and verdant, fe rtile banks where He has
raised up lov ing souls eager to participate in the
greatest challenge ever given by God to man, the
unificat io n of mankind-that valley is blessed.
With the arriva l of a friend who suggested
that we must trave l onwards, events cha nged
swiftly a nd my course was alte red. A fami liar
destination awaited me: perhaps I owed it
something. A telephone conversation with a
member of the National Spiritual Asse mbl y, a

people , teaching them ,
explainin g in detail the
significance of the
Revelation of Baha' u' -
ll ah- for the
possibilities are limitless.
(Please, Cod, we will
achieve it!)
Nairobi o nce again
, and a last glance at those
hearts I had co me to
know so well. Wonderful
news! Many people a re
accepting His Message
in the area surrounding
that first magical valley
where He directed that
pitifully sma ll band of
followers.
At home, e nriched
by memories of my vi sit
to Kenya, I expe rience
a wave of gratitude and
tender love toward all
those I met in Nairobi ,
Ta mbaya , Mo mbasa ,
Kilifi, Malindi, Pen-
dukiani , Mijomboni- and
for all the people of
Kenya. Innumerab le o
pportunities lie ahead
for those who take up
the ir lives and cast the m
at the feet of the
Beloved: 'To assist Me , is to
teach My Cause.' (Baha
'u'l!ah)
How ma ny prayers

will be spoken from the
trip to Nairobi by motorbike, preparation for a heart? What lessons
will be given? How often
flight to th e coast and, God willing, a n oppor- will we liste n?
tunity to offer assistance to the Province in 'O God, my God, my
Beloved, my heart's
which th e teaching institute had bee n he ld. A Desire .' (Th e Bab)

6. REGINALD TURVEY: AN APPRECIATION OF THE MAN AND HIS ART 1

LOW ELL JOH NSON

REGINALD Ernest George Turvey was born He painted a number of
portraits, including
in 1882 in Ladybrand , South Africa on the one of Sir Thomas Fuller,
but he excelled in
border of the little country known today as landscapes. The secret of
his skill was his inti-
Lesotho. His family descended from pioneer macy with the landscape;
he was the landscape.
Englishmen who came to South Africa in the He virtually walked into
the painting which
first wave of settlers in 1820. His great- came to represent his
feelings as he stood on
grandfather, Edward Ford Turvey , also an Yorkshire downs or the
banks of the canals of
artist, had headed one of the parties in the Amsterdam , Ghent or
Bruges, or the shores
settlement. Life was difficult for these and mountains of the
Italian Riviera and
pioneers, but by the time of Reg's birth, the southern Africa. Much of
his early work was
Turvey brothers owned many of the farms inspired by Constable and
Cezanne whose
encircling Ladybrand and t)le central square paintings he greatly
admired.
block of the town itself where his father ran a We have very few clues
to Turvey's thinking
trading store and collected rents. in this period except
those to be found in a few
Reg's first contact with art was the aboriginal letters written to Bernard
Leach between 1909
Bushman paintings discovered while playing and 1920 when Reg was in
England and Africa
in caves in the foothills around Ladybrand and Leach was in Japan.
The letters reveal a
and the Drakensberg mountains of Lesotho. lonely man. He loved

England but close com-
He never completed his schooling because panionship meant more to him, so with a gift
his teacher discovered his talent for drawing from his father, he joined Leach in Japan in
and convinced his father to send him abroad 1910. He had hoped to give art lessons there
to art school. Reg entered the Slade School but the Eastern way of life and the Japanese
of Art in London in 1903 with the grudg- weather did not agree with him and reluctantly
ing support of his family who felt that he would he agreed to return to his family in South
do better to pursue a more lucrative profes- Africa to assist on the farm. A letter written to
sion. his family at this time
survives: ' ... but I shall,
On the first day of school he met fellow of course, in such spare time as I may have , try
student Bernard Leach , in from another colony to keep up my art-of course, not interfering
(Hong Kong) , and they became lifelong with the farm work. But, still you must never be
friends. Leach says that he does not think he sorry that your son is somewhat of an artist and
had any influence upon Turvey as an artist. 'I has the true feeling for art, for it is not a thing to
was interested in line,' he said, 'and Reggie in be ashamed of. People may scorn it as they will.
colour texture. He loved painting in itself and I shall always be proud of having done what I
was a born colourist. What we used to call have done, though it is little. My work has
"tone" in our student days was almost always given pleasure to some few ... it would be
clearly to be found in his strong brushwork . rather hard for me to lose touch with every-
Touch sang to touch, tone to tone, tension to thing that has concerned my life in the pursuit
tension.' In the sphere of their personal lives, of art, so while I am farming I would like just
however, they influenced each other greatly. now and then to smell a paint brush.'
One year after entering Slade where he The letter contains all the seeds of Turvey's
studied under Henry Tonks and won the W. future frustrations: his family of farmers and

Steer prize for portrait painting, Reg moved to the London School of Art where he spent four years becoming essentially a landscape painter.

' Excerpted from a forthcoming biography by Lowell Johnson.

The outbreak of war in 1914 deeply affected Reg's sensitive nature. In a letter written on 8 November 1915 from Nakuru , Kenya he reveals his abhorrence of war, intuitively reflecting the teachings of the Baha 'i Faith which he had not 'able to see the inner truth yet encountered: ' Oh, when will this wretched war be over? It is truly a barbarous thing: the worst thing that could have happened in this supposed-to-be civilized era. Real civilization has not touched the souls of many; yet this war is the indication of an evil thing which must be rooted out forever if possible. The cry of civilization is Peace, or ought to be. But when will real civilization be so universal and ingrained as to make such a thing as war impossible? If wars are to continue on into the ages and science continues to make the vast progress that it has within the last sixty years or so, then, ultimately the destruction of life will be so great

businessmen did not understand him, and art made little impression in the South Africa of that day. Also, his father who moved to Kenya and established a farm there with Reg as his trainee, died within a year of the move leaving his bereft son in sole charge of the farm.

paintings and his at-one-ment with nature from which they sprang. A few months later he wrote to Leach saying that he had been reading Theosophical books, deriving satisfaction from the writings of those of things.'

In 1924 Reg married Frances Waddell G unn in Ladybrand and not long after returned to England with his wife. Rejoining his friend, Leach, he set up a studio in St. Ives, Cornwall and later built a house and studio opposite Leach's home. The next sixteen years were fulfilling for Reg. He had compan ionship, painted full-time , and had a relatively happy family life although his first son died of diphtheria. When Leach moved to Dartington as resident potter the Turveys followed.

A lthough Reg was not on the staff he lived close to Dartington Hall

and here entered into
that there will be plenty of room on the earth a new phase of art education. The bulk of his
for the devil to walk to and fro in ... Tell me, work in this period which had been stored in a
what is the finest aim in life, and why?' shed was destroyed by mischance after he
Twice Reg tried to enlist in the army, once in returned to South Africa in 1940.
Kenya and a second time after selling the farm In 1932 Turvey met the American Baha'i
and returning to South Africa , but on both painter Mark Tobey who taught the artist to
occasions was told he had a weak heart, a fact work less from the mind than the heart and
proven not long after when he suddenly col- broadened Turvey's outlook on contemporary
lapsed in pain while climbing a hill on the Natal art. Tobey's approach to painting was not
coast to do some painting. He spent a year immediately reflected in Turvey's work , but
recovering during which he lived at sea level; the ideas that Mark expressed about a gradual
slowly he began to paint again. withdrawal from direct observational painting
His letters to Bernard Leach during this of nature and a movement toward abstraction
period reveal his questing nature. After his influenced the paintings Turvey produced
heart attack, he wrote: 'I did fight for life any- toward the end of his life . Bernard Leach, too,
way, and the mind is a tremendous force when was attracted to Tobey's teaching. He guided
no adverse suggestion comes to bother it. I both men into the many developments of modtried to impress this from the very first upon the ern painting and introduced them to the Baha'i
few people around me. What a mystery life is! Faith. Within three years Reg became a Baha'i;
And yet sometimes, like you, I feel I under- Leach followed five years later.
stand things . Anyway, as far as they matter to The effect of the Baha'i Faith on Reg's life
us. The rest we leave to God ... I think if one's was not immediately manifested. He was to
mind goes off searching in the right direction it return to South Africa to his roots, experiencdoes eventually take one into a calm placid ing occasional poverty and the pain and loneliregion. I am vague, but as I say, I

do sometimes feel things rightly without having much actual knowledge. Metaphysics, and all the rest of it; I haven't the mind to go floundering about amongst all the thoughts of all the philosophies. But to reach this calm region from which to regard life, to be "at-one-with" nature in its calm evolutionary progress seems to me the greatest attainment.' Here are clues to the calm placidity of Turvey's landscape ... He has developed a personal tech-

ness of divorce before the universal teachings of the Faith of Baha'u'llah brought him the peace he had always sought.

Soon after his return to South Africa a critic lauded Turvey's paintings for their echo of 'the suggestion of movement and the perfection of line seen in many of the magnificent rock paintings at Modderpoort and in the exposed caves of the mountains of Ladybrand and Basutoland

nique whi ch in the result is very ori gin al. ' As early as 1937 whe n he exh ibited at the Bloomsbury Ga ll eries, London, his work was pra ised for ' its qua lities rooted in ancient art.'

In 1961, when Reg was seventy-n ine, a perceptive reviewer wrote: 'Regin ald Turvey is a painter who has evo lved a sty le, through his long years of devotion to hi s art, which refuses to be classified under any arty " ism" . His malleable talent has co ntinued to expand and renew itse lf at a stage when most painters have become set in their hab its.'

Reg never entered the realm of pure abstraction. His work ge nerally evolved toward a simplification in which im ages from nature, birds and anima ls, were recognizable but imaginatively transformed. He drew close r to the world of pure imagination, and spoke from within of the life he had experienced through hi s senses, now reflected from a mature perspective.

A restrospective exhibition in 1966 drew this com ment: 'You need not to have known Reg T urvey to realize that this is an exh ibition in a class by itself ... Turvey himself, courte-

Reginald Turvey
1882-1968

ous, gentle and serene, has always firml y fol-lowed his own path (illumin ated for him by certain masters) and this path can be traced

again by the beholder at this retrospective exhibitio n. T here are some touchingly lovely self-denial was a feature of the myslandscapes from this (earlier) phase of the tic Oriental religion he embraced.' A no th er artist's career. His "Drakensberg", painted with reverence and awe, makes o ne forget a ll most modest a nd lovable the purple-and-green tra vesties of the same su bject. Here ... can be found the tran sition from mere know-how to the spiritual perception . . . Throug hout his a lmost unacclaimed career, Turvey's painting was slowly approaching a new mysticism as well as a mastery of a often combined the two intertechniq ue he had made his own, resulting finally in those elusive and imaginative canvases in which silvery tones meet and dissolve in closely-woven brushstrokes . . . At eighty-three , with his brushes stacked away, Reg Turvey has at las t become a "coll ector's painter".' T his last sentence was wishful thinking on the reviewer's part. To the e nd , Reg was admired by fe ll ow artists and informed critics, but he was not recognized by the general public. Many critics have tried to analyze the reasons: 'Somehow, during his lifetime, Reg Turvey failed to receive the recognition which his wo rk deserved. Perhaps it was because of the world ; we a lways almost indifferent attitude to success. Perhaps it was th at self-denial was a feature of the myslandscapes from this (earlier) phase of the tic Oriental religion he embraced.' A no th er artist's career. His "Drakensberg", painted commented: 'This lack of recognition would with reverence and awe, makes o ne forget a ll not have worried this most modest a nd lovable the purple-and-green tra vesties of the same of painters, but ... it is o nl y right th at those su bject. Here ... can be found the tran sition who neglected him should be ab le to go and from mere know-how to the spiritual percep- worsh ip at his shrine before it is too late.' tion . . . Throug hout his a lmost unacclaimed Those who knew Reg wel l in his later years career, Turvey's painting was slowly approach- found him to be totally devoted to his painting ing a new mysticism as well as a mastery of a and his fa ith. He often combined the two intertechniq ue he had made his own, resulting ests by transporting African Baha'is to a n area finally in those elusive and imaginative canvas- where they could teach. Having performed this ses in which silvery tones meet and dissolve in simple service Reg would then take out his closely-woven brushstrokes . . . At eighty- brushes and paint until they returned from three , with his brushes stacked away, Reg Tur- their mission. He spoke about the Baha'i Faith vey has at las t become a "coll ector's painter".' only when someone showed a kee n interest. A T his last sentence was wishful thinking on frie nd a nd benefactor relates: 'He explained the reviewer's part. To the e nd , Reg was what his religion stands for, how he be lieves, admired by fe ll ow artists and informed critics, what he believes, what it meant to him. It was but he was not recognized by the general personal. He was so excited abo ut his pilgrimpublic. Many critics have tried to analyze the age. He was in his seventies. He was happy . It reasons: 'Somehow, during his lifetime, Reg gave him a new lease on life. In our fam il y he Turvey failed to receive the recognition which was always classified as a saint who didn't his wo rk deserved. Perhaps it was because of expect anything from the world ; we a lways

an extraordinarily retiring nature and an compared him with the tsadik of the Jewish

Untitled painting by Reginald Turvey

religion, one of the thirty-six righteous men in exhibited them. For example , the painting in each generation whose holiness and humble oi ls inspired by the story ofTahirih was entitled blameless lives merit for the world the divine by the exhibitor 'Rima' and thereafter Reg grace that prevents its destruction. ' And again: always referred to the picture by that name. 'Reg is the nearest to a saintl y man I have ever Only in rare cases did he date his paintings and known. The only two saintly men I remember then usually at the request of the owner or in my life are Reg and my father. When you buyer. It is from his few paintings that bear told me that he is called the Father of the dates that we are able to estimate the dates of Baha'is of South Africa, 1 I wouldn't have other works. Many of his paintings are thought of such a thing, but it sums it up abso- unsigned. An even greater number would bear lutely, a sp iritual father.' no signature had I not, towards the end of his On several occasions I asked Reg what life, urged him to sign them . Reg was without influence the Baha'i Faith had on his life. He ego. He was like the unknown craftsman writsaid it gave him contentment. His paintings ten of by Soetsu Yanagi, the philosopherreflect it. leader of the Japanese craft movement: Turvey's works are not sentimental and he ' Where does beauty lie if not in these qualalmost never painted Baha'i themes. He was ities?-the plain and unagitated , the uncalcunot strongly attached to his p aintings and lated , the harmless, the straightforward , the rarely gave them titles, leaving it to those who natural, the innocent, the humble, the modest, the meek, the austere, the unornate; they are An appellation given to him by Shoghi Effendi during the natural characteristics that gain man's Reginald Turvey's pilgrimage to the Holy Land in 1956; see 'In Memoriam', The Baha'i World , vol. XIV, pp. affection and respect.' Turvey had these vir- 385-387. tues.

Even in physical pain Reg never com- themes. The closest he came
to social commenplained. When his painting hand was afflicted tary was
in a painting depicting a black a nd a
with arthritis he did not mention it. When his wh ite horse and an
African family looking into
firs t finger wo uld no longer function he held the a typical South African
veld landscape an ticibrush between his thumb and second finger;
pating a better tomorrow. 1
later, his second fi nger and thumb also gave Turvey' s versatility
and technical fac ility are
o ut . His last works, semi-abst ract with the ir much acclaimed.
Increasingly it is recognized
thin silvery mosaic lines, were done with this that in his work extend
ing over a period of
disability. But he did not finally give up until his approximate ly six
decades he forged a
eyesight fa iled. When he could no longer paint significant link between
South African a nd
or drive his car to provide transportation for international art. In
1977 a professor of art at
Baha'i teaching work he lost interest in life and Witwatersrand University
, Johannesburg
entered a nursing home. His former wife, analyzed Turvey's
retrospective exhibitio n at
members of the Baha'i community and other the Gertrude Pose! Ga
llery and hinted at the
friends visited him as he faded grad uall y into permanent importance of
his work.
the next world . He died on 2 March 1968 in But the words of his
oldest friend, Bernard
Durban. Leach , who knew him
best, should close this
His sa les to art gall eries during his lifetime tribute to Reginald T
urvey:
were few: o ne to the Durban gallery in 1928 'All his life Reg
went on trusting people. He
a nd two to the National Gallery in Cape Town never lost integrity,
and bitterness never
in 1964. Since his death all the majo r gall eries showed in his face .
Sadness, yes. T hat a man, so
in South Africa have acquired his paintings. A persistent an artist and
so honest a painter,
recent definitive history of art in So uth Africa should be neglected
until the last chapter of his
devotes two full pages and two plates to him. life when his painting
years were over, has been
The National Council for Human Sciences a sorrow to me . It is

hard to wait sixty years for
Research , which publishes the Dictionary of the assurance from the informed and percep-
South African Biography, the South African tive that all those years of search were not
Who's Who, has since 1978 included a two- meaningless . It implies great modesty and
page su mm ary of his life. steadfast loyalty to an inner vocation.' 2
Turvey's pai ntin gs do not reflect the time in
' Owned by Phillip Hinton, Sydney, Australi a.
which he lived. A lthough he was fully aware of 2
Beyond East and West, Bernard Leach, Fabe r a nd Faber,
the problems of society he did not use them as Londo n and Boston, p. 291.

II

VERSE

LINES FROM PERSIAN POETS

BY MARZIEH GAIL

From Nli#r-i-Khusraw I here appea l
Against both heart and eyes,
The mischief's thine , if I may have my say, For what the eye doth see
And o nl y terror hushes my lament. The heart doth prize.
Thou criest to the hunted deer, 'Away! ' Thus it seems good to me
T hen loosest the swift hound upo n his sce nt. To make a dagger with a tip of steel-
And why hast Thou-I ask it by T hy leave- And with it blind my eyes,
A woman's lips and teeth such bea uty lent? And set my sad hea rt free.
If Thou, 0 Lord, hadst no thing up Thy sleeve,
By fas hioning the Devil what was meant?

From Sana'{
Na~ ir was show ing
Of reaso n no sign; If to the foo l my lore you' d bring,
Straying and drunken Or think my secrets ca n be told
(Not like drinkers of wine)- To him who is not wise-
And he came to a graveya rd Then to th e deaf go

harp and sing,
Beside a latrine, Or stand before th e
blind and hold
And he shouted: 'Ye people A mirror to his eyes.
Who gaze on th is sce ne,
See the feasts of thi s wo rld ,
And the people th at dine!
Here: the feasts of this world,
Here: the gues ts come to dine!'
How can feeble reason encompass th e Qur'an,
Or the spi der snare a phoenix in his web?
Wouldst thou th at the mind should not entrap thee?
Teach it the science of the love of God!
From Shay!!J 'Abdu'lltih An$1iri

Ca nst thou on water walk, aga inst the law?
So can a straw.
Canst rise up in the air so high?
So ca n a fly . From Sa'di
If thou wouldst play a re al man's part ,
Subdue thy heart. It is all one, if it be a
throne
Or the ba re gro und under the open sky,
Where the pure so ul lays him
Down to die.

From Babli 'rlihir The Gulistan, 'O
n th e Conduct of Kings'

Let me quit this abode.
Let me rise, let me go
Past th e Antipode,
Past Indo-Chin a, where the ways extend ;
I do as bidden, and I bring the message,
And let me ask the pilgrims on the road:
Whether it give thee counsel or offense.
Is my way farther, or is this the end?

Tell us not th e ta le of Layli or of Majniin's 1 woe- Since God
Himself is never to be see n,
Thy love hath made the world forget th e loves of lo ng These
Messengers a re but His go-between.
ago . Nay-I
misspoke,
When once T hy name was o n th e to ngue, the lovers For He
Who's deputi zed
ca ught it Is one with
Him th a t se nt Him ,

A nd it se t th e speakers and the hea rers danci ng to If we be
we ll apprised.
and fro .

Our desert has no end, o ur heart no bed .
The sto ry of T hy bea uty reached the hermit' s de ll ; World with
in wo rl d is with Form's image sea led;
Crazed , he so ught the Tavern whe re the win e they W hich of
the im ages to us is wed?
buy and se ll . If on the road
ye see a seve red head,
The love of T hee hath leve led dow n the fort o f Rolling alo
ng its way to o ur wide fi e ld,
patience, Ask it, 0 ask
it wh at we neve r sa id,
The pain of T hee hath firmly barred the ga te o f hope And hea r
from it the secret we concealed .
as well.

T he fl ower-faced may sulk or pl ay th e flirt ,
From Jalti/u ' d-Di11 -i-R1imi The cruel
fa ir may bridle and coquet;
But coyness in the ugly is ill- met ,
At one time , Baha' u' llah had written down an ode And pain in a
blind eye's a double hurt.
of Riimf' s for him (Ustad Isma'fl) and had told him to
T he Maf.hnavf, ! , 1906-7.
turn his face toward the Bab and sin g the wo rd s, set
to a melody: (See Memorials of the Faithful , by
'Abdu ' l-B ah:l , p. 29)

I a m lost, 0 Love, possessed and dazed ,
Thou, broth e r, art th y thought alone,
Love's foo l am I, in all the earth.
T he rest is only thew and bone.
T hey call me fi rst among the crazed,
A garde n close, if th at thought be a rose
Though I once came first fo r wit and worth .
But if it be a thorn , th e n o nl y fit to burn .
0 Love, who sellest me this win e,'
The Maf.hnav{, If, 2:277
0 Love, for whom I burn and bleed,
Love, for whom I cry and pine-
Thou the Piper, I the reed.

If Thou wishest me to live ,
T hrough me blow Thy ho ly breath. The Sage of G
hazna 3 to ld the mystic story
The touch of Jesus Thou wilt give To his vei led

hearers, in an all egory :
To me , who 've lain an age in dea th. If those who
err see naught in the Qur'an
But onl y words , it's not to wonder on;
Thou, both E nd and Origin , Of all the
sun's fire , lighting up the sky
T hou without and Thou within- Only the wa
rmth ca n reach a blind man' s eye.
Fro m eve ry eye Thou hidest well ,
The Ma!.!:J.navf, lll, 4229-3 1.
A nd ye t in every eye dost dwe ll.

' Literally, Majnun me ans ' insane'. T his is the title of the
In thy so ul of love build thou a fire
celebrated lover of ancient Persian and Arabian lore, A nd
burn all thoughts a nd words entire .
whose beloved was Laylf, daughter of an Arabian prince.
Symbolizing true hum an love bordering on the divine, the
story has been made the theme of many Persian romantic
poems.
This wine, Rumi says elsewhere, comes from the ja r of If I speak
fo rth , many a mind will shatter,
'Yea verily.' That is, it symbolizes the Primal Cove nant
established between God and man on the day of' Am I not
A nd if I wri te, many a pen will break
your Lord?' On that day, the Creator summoned posterity
out of the loins of Adam and said to the generati ons
unbo rn,' Am I not yo ur Lord?' Whereupon the y answe red,
'Yea, verily, Thou art .' Cf. Qur'an 7: 171. ' The poet
Sana'i.

There'll be no end to lon ging till I find my hea rt' s If mine eyes co
uld ever see T hee,
desire Light o n brow and
lips a nd cheek,
E ither I'll win my ow n Heart's Life or lose my life I would te ll
Thee of my yearn ingentire.
Of Jove's lon ging I would speak .
But thi s I know , th ough I be dead, my body will burn
on:
Open my grave wh en I am gone From house to
house, a nd door to door
And see my shroud on fire . Lonely as the
wind I go,
Past every lane and every turning,
Ever do Thy prese nce seek .

To our King though we bow the knee ,
We are lo rds of the morning star. Neve r think it's tears
I'm shedd in g
No changeable colors have we- Since our separation-no,
Red lions, black dragons we are! Like a raging river
burnin g,
Lifeblood 's slippin g down my cheek.

Of Thy love my sad hea rt weaves
Come Jet us scatter these roses, My soul' s fabric , to a nd
fr o.
Let us pour out this wine , Through the warp and we ft
re turning ,
Let us split the roof of Heaven Shuttled strands thi s Jove
bespeak.
And draw a new design.

Within her soul gazed Tahirih ,
The chambers of her hea rt to know;
How shall a curtain pa rt the lover and th e loved one? Through eve ry
mem brane Thee discerning,
No t AJ"exander's wall ca n separate the m! No ne other in
the wo rld co uld seek.

Notes on the poets

Nti$ir-i-Khusraw Babti Tahir
Na~ir-i-Khusraw was a celebrated poet , Baba Tahir, called '
traveller and Isma'fli missionary. A native of saintly dialect poet
of Hamadan , was a famed
Khurasan, he was born in 1003-04 and died in writer of quatrains .
Little is known of his life
1088. He was called by his fellow-religionists but the name 'Uryan
suggests that he was a
I:Jujjat (The Proof) . wandering dervish ;
he apparently still
flourished in 1055-58. He is most famous for
Shayf0 'Abdu'lltih An$tiri his double distichs,
exhibiting in melodious and
flowing language a sincerity and spirituality
Shaykh 'Abdu'llah An~arf of Harat was born
with profound philosophical overtones.
at Kuhandiz on 4 May 1005 and died on 8
March 1089. His biographers are una nimous in
Santi'i
praising his piety and the breadth of his knowledge in all branches of the
religious sciences. Sana'f was the pen name of Abu'l-Majd
He expressed his devotion in the Munajat Majdud who was born

circa 1050 in Ghaznf,
(prayers or supplications, highly stylize d a nd now a province of
Afghanistan; he died in
epigrammatic) and other writings in saj' 1131. He is
considered by some to be the
(rhymed prose) as well as in verse which are author of the first
great mystical poem in the
considered to be among the masterpieces of Persian language and
his verse has greatly
Persian literature . influenced Persian
literature. As a young man

he was poet at the court of the G haznavid and famo us of Persian
lyric poets. His principal
sultans but at some point he underwent a verse form, one that
he brought to a perfection
spiritual conversion a nd , abandoning the neve r achieved
before, was the ghaza l, a lyric
court, re tired to pursue a contemplative life. poem of six to fifteen
couplets linked by unit y
The Enclosed Garden of Truth, o ne of his best of subj ect and
symbolism rather than by a logical
known works, is composed of 10,000 couplets sequence of ideas. His
achievement was to give
in ten separa te section s. existing poetic
convention s and motifs a fre shness and subtlety free fr o m ar tificial
virtuosity.

Sa'di

His poetry is above
all characterized by love of
humanity, contempt for hypocrisy a nd med ioc-
Sa'df, a lso known as Mu~ li9u 'd -Dfn Sa'df,
rity, and an ability to unive rsalise eve ryday
was born in Shiraz circa 1213 and died in th at
experie nce and to relate it to the mystic's
city o n 9 December 1292. Foll owing the Monunending sea rch for union with
God.
gol invasion of Persia he wandered abroad
through A nato lia, Syria , Egypt and ' Iraq . One
of the greatest figures in cl ass ical Persian litera-

Ttihirih

ture, the peculiar blend of human kindness a nd
cynicism, humour and resignation displayed in Tahirih, impass
ioned follower of the Bab
his work make him, to many , the most typical and Baha'u' ll ah, was
the daughter of a lea ding
and lovable writer in the world of Iranian cul- mujtahid of Qazvfn,

and was ca lled by her
ture. mentor, Siyyid Ka'.?im
, 'Solace of the Eyes'
(Qurratu' l-'Ayn). She was the o nl y woman
Rumi a mong the Bab's first
d isciples, the Eighteen
Letters of the Living. Famed for her beauty ,
Jalalu'd-Dfn-i-Rumf lived much of his life in
poetic gifts and scho larship, she attracted many
Rum (Asia Mino r). Persia's greatest ~uff mysso uls to Persia's new Faith . A
fearless advotic poet, his Ma!h_navf (rhymed couplets o n
cate of sex equality, she was put to deat h in
spiritual themes) has been called ' the Persian
Tihran at the age of thirty-six, a nd became the
Qur'an.' His spiritual director was the poet
first woman suffrage martyr (August 1852).
Shams-i-Tabrfzf (d. 1246) in whose memory he
wrote so me 30,000 verses ex pressing deep love
for his master. Born at Balkh , in the autumn of
1207, Rumf died in 1273 and was buried at
Qonya.
Roger White

lfafii Sources: E.G. Browne,
A Literary History of Persia, II , s.v.;
Encyclopaedia Britannica; £11cyc/opaedia of Islam; Nabfl-i-
Mu9ammad-S hams u' d-Dfn f:lafi'.? (born A'~am, The
Daw11-Breakers; Shoghi Effendi , God Passes
1325-26, died 1389-90) , is the most eminent By .
VERSE 643
Farewell
(To 'Abdu ' l-Baha)
by Lua Getsinger'

Accompany me in this journey, 0 my Lord ,
that my impatie nt hea rt may not be shatt ered by sorrow.

I have le ft the wo rld fo r th e sake of Thy good-pleasure;
if Thou acce pteth my li fe as a sacrifice ,
it wi ll be my honour.

I tread this path by myself,
yet I yearn to be hold T hee a t my sid e .

In thi s world, th e rea lm of sin and the feast of so rrow,
I have no refuge save Thee.

0 faithful Friend, do not forsake me :
behold how my days pass in solitude!

In leaving Thee, I leave my hea rt and soul ;
Thou art my purpose a nd Thy re membrance is my so lace .

Thy Word has ever been the living water and the so urce of all mercy
fo r this bewildered hea rt of min e .

Do not stay afar fro m this se rvant of Thy Threshold.
This is my ple a ; fu lfi l it, 0 my Lord!

I am not deserving of Thy bestowals;
neve rtheless, I am T hy serva nt and Thou art my Lord.

Look Thou upon me with th e eyes of Thy mercy
and witness with compassion my waywardness a nd he lplessness.

Hear Thou with the ea rs of Thy favour, 0 my Lord,
this supplication, this imp lo ring of my morns a nd eves.

Thou art my refuge and my succo urer wherever I may go
In my solitude,
in my lo ne lin ess,
in my distress.
(Translation by Mahntiz Afititunt)

' Re-translated from the Persian of Dr. Yunis Khan. The origin al English text is not available. See 'Abdu'l-Baht! by H. M. Balyuzi, pp. 96-97 (passim); and Th e Flam e-The Story of Lua by Willi am Sears and Robert Quigley; publications of George Ronald (Oxford).

Le Signe de Dieu
Toi qui attend s qu ' II te fasse sign e,
R ega rde ou le Soleil se leve
II etait un je une hom me
II te fera le rencontrer
Qui parlait d'amour , de justice.
Ce lui qui dit la Verite.
II etait beau, e t so n regard
Avait le feu qui brGle l'ame.
Aux po rtes de la liberte
C'es t Lui qui brisera les chaines
Le signe de Dieu, disaient les uns,
Qui te retiennent pri so nnier
II fa ut qu'il me ure, disaient les autres.
De ton enfa nce , de ton passe.

C'etai t un beau jeune homme.
Tourne les ye ux vers le Soleil
C'est a l'est qu' II se leve,
II ai mai t tant ses freres
En E la m, com me ii es t dit
Qu'il partit leur donner
Dans les Livres du Paradis.

La parole de Dieu
M. Lafaille (Belgium)
Quiles re ndra it he ureux.

Le Signe de Dieu, disaient les un s,
II fa ut qu' il meure , disaient les autres.

C'etait un beau jeune homme .

Partout sur so n passage De ge ns de toutes hum e urs
Jaillissaient !'amour et la hain e Se retrouve nt dans la no irceur
Mais Bab e tait un sage du contact et de la connaissance.
II co nnaissait deja sa peine Chacun venant du droit chemin,
le ur but devient la bienfaisance .
Le signe de Dieu, disaient les uns.
II faut qu ' il meure, disaient les autres. 2
Chercha nt a trouver la Verite
II accomplissa it son destin il s font reco urs a leur parole
D'eveiller le coeur des hommes puis, harmo nisan t leurs destins
A ux rayons de l'astre divin : ils developpent e nfin l'am itie.
C'e tait un beau je une ho mm e.
II allait dans la lumi ere La nuit devient jour,
Annoncer le jour no uvea u, la joie circule a uto ur.
II portait ha ut la banniere Chacun tend la main
Qui le conduisait au tom beau. remplie de Bonheur puis le porte a un autre coeur.
Le signe de Dieu, disaient les uns ,
II faut qu'il meure, di sa ie nt les autres 4
Le so leil se !eve
Et les autres furent les plus forts, en ces nouvea ux visages
Mais les uns surent qu'a jamais puis, en ce nouvel in stant
II vivait pour l'ete rnite l' hive r cede pl ace a u printemps.
Dans le coeur de tous les hommes.
Pa1rick Gorman (Canada)
C'etait un beau jeune hom me .
M. Lafai//e (Belgium)

Tourne Jes yeux vers le Soleil
Devant moi
0 toi qui cherches et qui appelles repose ce visage

Toi qui as so if de Verite , jo uissa nt de toutes
joies
Tourn e les yeux vers le Sole il formant ce fa me ux
paysage.
Et va sans te retourner.
Laisse la po ussiere de ton vetement L' harm o nie de sa voix
Loin derriere toi , aux ignora nts, balladant au gre du vent
Tourne les ye ux vers le Soleil eclaire mon chez-moi
Sans te lasser va de !'avant. en cette approche du
printemps.
VERSE 645

3 4
L'amitie par sa prese nce Le chagrin e n
mes soupirs
le so urire de so n appa rence !ors de ses adie
ux
stimul e mes pensees l'ecl at de ses
ye ux
en ces moments si gais. e n form era mon
so uve nir.
Patrick Gorman (Canada)

-La perso nn e hum a ine ve ut s'e panouir et e pano uir !es autres, ii
fa ut e n prendre soin et bien la traite r.

-L'a miti e des humains e n forme leurs epan o ui sse me nts.
A idons ceux dan s la misere et dan s la pa uvrete. Biitissons
un no uvea u mo nd e.

- Une pe rso nn e humain e est cent mill e fo is pl us bell e
qu ' un e rose. Si nous adorons Jes roses, pourqu oi
detruison s-nous la perso nne.
Pa1rick Gorman (Canada)

Bjc:elker I Br0dres 0jne 1 D e er det pureste so m
find es,
fordi-
Der find es venskaber i verden ,
og hvilke venskabe r! De bygge r pi hj e
rterne s frell es rytm e !
De bygge r pi hjerte rnes fre ll es rytme.
Kommer der kl udd er i rytmen, D e har sa mkl ang i e
t alto mfatte nd e mi\!!
si h -- !
De bygger pi kre rli ghede n!
Der find es venskaber i partier,
og hvil ke venska ber! Men st0rst af alt-
De har sa mkl ang i et mi\!. sa mmen ren ses og

vederkvreges vi
V i ska! vinde vor kamp! i Baha' u' ll ah s Ords
Ocean .

Men ni\r kampen er vunde t Men, besm ittes dette
va nd
eller mi\ske-tabt, af stoltheden s, se
lvretfrerdighedens og egoe ts
sa h - - ! gift ,
si h- - s i smertes Den Ve lsignede Sk0nne
Der findes venskaber i familier , og Hans Sag forb l0der
og hvilke venskaber' mens vi med balsam i
hand uvirksomme se r pi .
De bygge r pi krerlighed,
men dens vresen er fl yg tigt D er find es et ve
nskab i ve rdne rn e,
og beh0ver en omsorgsfuld plej e. og hvilket venskab!
Hvis plej en ogsi e r flygti g,
si h- - ! 'A bdu ' l- Bahas!

Der finde s ve nskaber i verden , E r du svigtet,
forri\dt og si re t?
og hvilke venska ber! H ans e kse mpe l e r G
uds he lbredende kraft.
'Reprinted from Baha'i Nyhedsbrev, No. 12, Nov. 1978.
Steffen Rasmussen, Denma rk

E in er ka n e ii mare da nza
de n e ure Blicke di ora in o ra .
ni cht sa he n E l' uomo?
in de r Dii rnrne rung L' uomo ti ignora!
des erste n T ages
Maria Cervoni (Ita ly)
E R kam
vo n nirge ndwo
un d imm e r
un d ga b e uch
se in e Wo rte Le hera ut
in die H and
G loire et maj este ,
Spate r gin ger Gra nde ur et Saintete,
wisse nd Te l es t le Hera ut de !'E re No uve
ll e,
um Ye rstand ni s Te l es t not re Heraut so lennel.
manche r
Gra nde ur in comparable,
I h r muBt je tzt Co ura ge inl assa ble,

T el es t le He raut de !'E re No uve ll e ,
e rh ebe n e ure Te l est notre Hera ut so le nn el.
Stimm e n
und ii ffn e n Ou est sa grande ur?
di e Fa uste Ou est sa gloire?
e ure r He rze n Pa rmi no us po ur vo ir
E t dans un coin d u coe ur.
Gerald Jatzek, Ger111 a11y
Precurse ur de la Fo i Baha' fe,
Ma rtyre des ire po ur le Pro rnis,
Porte de la Bon ne No uve ll e,
Votre Gra nde ur est imm orte ll e .
So rinnt d ie Ze it
den Stro m hinab. Chiraz, vill e Be nie pa r Sa
naissa nce,
De r Que ll ist we it Tab riz, vill e Be ni e pa r So
n ma rtyre ,
und na h das G ra b, T o ut !' Ira n e n souffrance
doch nahe r E r, de r all es len kt Fut sa uve q uand ii vin t
dire:
und in un s lebt und liebt un d de nkt.
Je suis le Precurseur, ecoutez-moi,
Das ist de r Sinn Priez Dieu et ayez Jo i.
de r E rde nze it: Q ue de so uffra nce ap res Sa
declara tio n,
vo n T ra umbeginn E t to ut !'Ira n fut e n revo
lution.
zu E wigke it.
Ei n A te mzug vo ll Leid un d G liick Ses pas on t ben i !' Iran,
- und so d urch Ihn zu Ihm zuriick. Que de baise rs do nn ere
nt,
Q ue de ple urs verse re nt
Ein A temzug Les Lettres d u Yiva nt.
allhie r zu zwe in
zugleich de r Flug Que l martyre ! Q ue l malhe ur !
zu ne ue m Sein . Que ll e actio n sa ns honn eur !
Was hier sich e int in Geist und Ta t, A rretez m a/h eureux,
arretez,
bl eibt ewig eins, mein Ka mera d . Ne tirez pas sans penser.
Adelbert Muh/sch legel, Greece
Le pe upl e parl ait avec e mphase.
Q ui osa it pro nonce r cette ph rase?
Qui po uvait murmure r cette pe nsee?
Aucun n'avait de liberte,
II canto degli inconsape voli Personn e ne po uva it a rre
ter
Les ball es de Tabriz

La te rra dice de ll a Sans e tre prise.
tu a es iste nza Pe rsonne ne po uva it ge mir
ii sol e spl e nde Deva nt un di sciple martyrise.
la tu a luce d'o ro
T o us all aie nt mo urir.
le stelle cantan
tutte in a rmonia Mahboubeh Hielscher- Ma her
(Switzerland)
VERSE 647
Epopee tragique du XIXe siecl e This stately temple,
rightl y held
In hi gh esteem
(extrait) By all of those who come to
view
The tranquil scene-
II quitta Baghdad, la vi lle merve ill e
U nto uch ecl by cares with which the ea rth abo unds--
qui vit l'aurored u num e n ce lestial
s'o uvrir sur le Temps des te mps,
Is cleclicatecl to a Ca use,
de no uvea u l'ex il du Ross ignol e n fl a mm es
A heave nl y sc he me
a pein e a vait-il com me nce a e nto nn e r To bring
mankind into one Faith,
o h! l' extraorcl in aire Me lodie Divin e,
Wh e re reigns supreme
(parclonne Parole e nchanteresse que Son no m
T he Lord of a ll , and King of wo rld s re nowned.
mu sica l tu ne peux transcrire ,
a uc un e cith are ni de Rumi) ni de l:lafiz
Adrienne Morgan (Chad)
jamais ne reussiront la note in concevab le!))))
et le Cent re du moncle se mit en marche
de par le de sert, la caravane , sur le C heva l blanc,
de par les montagnes turquoises .
The Sfyah-Chal
que de pleurs derriere quelle clouleur le moncle
le Tigre e nfa nt a ce clesastre et le cri 0 dreaded
place! Shame a nd ignominy be th y lot!
les roses fani: re nt parfum clechu pour toujours The
cries of anguished me n have filled thine ears;
(Hommes hommes vo us comprenclrez plu s ta rcl , Their
curses burned th y na me in dying te a rs
retenez: la Sa inte Beaule Be ni e Universelle On Hi
story's shi eld-a blood-sca rred spot!
passa si pres, sur ces rives , si pres e t par la !)
Pa rmi les dunes clorees se parse mere nt les pas Th y filth

y walls a nd fet id brea th ,
de Gloire cl'ou revo lutionnaient les siecles des siecles Kn ew
not th e G lo ry in their mid st ;
terre consacree espace eternise temps imm o rta li se ! Thou
didst no t see th e heave nly gleam
Jean -Christophe Casu (Zai're) Shine through thy stygia n mi st;
Nor did th e chai n and co ll ar rud e
Restrain Hi s glory midst thy brood.

Vision' Those chain s stayed not the mighty flood
Of truth which filled that dungeon hold ,
Are yo u then one to whom I dare relate As men hea rd no t
from Ca lvary's Cross
The grea t white dreams that beat upon my sig ht ? The sacred love fo retold!
Have yo u been lifted high above the night But by Hi s Self a nd by
His Pen
With its dim sta rs, to the fair shinin g gate Has He regained the
hea rts of me n.
Of dawn; beheld the sombre face of Fate
In its ete rnal beauty ; and been free 0 ha teful pl ace ! Shame a
nd de feat shall be thy lot!
From the world's long hea rtache a nd its misery Whi le joyous sounds shall
Ca rm el raise!
Of fear , despair, of weari ness, a nd hate? Kings bow clown a nd
cha nt He r Pra ise,
You a nswer not, a nd all unheed ing go And Victory wipe away th y
blo t.
Along the highway. I may neve r know
Eric S. C Bowes (Australia)
If yo u have rid den o n the wings of light-
But as yo u pass, yo ur face is very bright,
As if, in th e clear mirrors of yo ur eyes
Were caug ht so me straying gleams of paradise.
I saw ideal beauty o nce.
Garrern H. Busey (U.S.A.) You didn't have to paste it toge the r
From gnarled trees a nd nimbu s ski es
Forged out of im age and mood .
African Temple Nature is wi ld a nd untuto red
And deli vers secrets of the d ivin e
Set hi gh upo n Kikaaya Hill In variant degrees of
perfection
You'll find a queen;
H er sk irts adorned with diverse flowers, On ly this was
perfect.
H e r crow n of green As blue as you
could have wished,
Is visible for many miles around. As many co lo ured

and irriclescent
As yo u had a right to ex pect.
The beauty of her grace a nd fo rm , Id ea l because the
Spirit of God
The luminous sheen Breathed into th e
mind
Of moo nligh t shining on her head Of one who knew th
e bea uty of the Ages,
Is lik e a clream- And he bodied
beauty forth ,
A sacred vision hallowing the gro und . Pure and
restrained,
Ca lm a nd a t peace, balm to the eye
Reprinted from Star of the West , vol. 13, No. 7, Oct. 1922 . And bo
unteous help to th e half-beli eving heart,

Say ing: ' You asked for a proo f: T ha t groa nin
g. Man with hi s bell y slashed,
Here is Bea ut y, aro un d it two-timin g love
r. Dying?
T he still g rea t ocean Truth - The nightnurse ru
st les by.
Blessed are th ose who never co me St rugg les in th
e pit. I have come back
But st ill be li eve .' to te ll th ee of
strugg les in the pit.
Pe rhaps is dy in g.
C eofji"ey P. Nash (Unit ed Kingdom)
Free o f pain , my ow n dea th st ill
a theo re m to be proved.
A ll {t h' u' Ab ha. 0 Hea ling Spirit,
Thy nea rn ess o ur fo rgivi ng cure.
Too lo ng have I as ked
Th e me rcha nt of ru bies
Robert Ha y den (U.S.A.)
About the price of stra w,
With my eyes a bout my feet so lo ng
And the stubbl e brea kin g my sa ndal.
There is no law
Aga in st wa iting a t th e blu e a rchway
The Year of the Child 1
A nd ask in g all I wish.
(for my g ran dso n)
I will pri ce the pale ruby
A nd th e red , a nd more-fo r He who kn ows
And you have come,

This subtl e sto ne will know
Michael A hman , to share
T he leap of ligh t in o th e rs,
yo ur life with us.
T heir sizes, se ttings, circlets, We
have give n you
New-fashi oned a nd o ld;
a n a rcha ngel' s name-
T heir st udded Ma li faces , a
nd a great poet ' s;
Yemen ite-gold ;
we ho nor too
Co ld -ivo ri ed inl ay; tu ske d ebo ny,
Abyss ini a n A hm a n,
Sandal-sweet linin gs for t he se nses;
hero of peace .
Di a mo nd-brow for testi ng true detac hm e nt;
Vei n- pear led purity. He knows it.
May these na mes
Such a me rcha nt knows we ll be
tali sma ns;
The price of straw, feath e rs,
May th ey invoke divine
T hin gs that fa ll easil y to ea rth ,
magic to protect
A ll birth s, th e costs of livin g,
yo u, as we cannot,
T he tas te of the sweet cup take n from our lips , in
a world that is
T he cost of givi ng of a ruby,
no place for a child-
And the cost of givin g
a Book of Law.
tha t had no shelter
for th e childre n in Guyana
Audrie R eynolds (U11alak/ee1, Alaska) slain by
hands
th ey trusted ; no succo r
fo r th e Biafran
child with swollen bell y
The Broken D ark 1 a nd empty
beggi ng-bow l;
no refuge for the child
Sleep less, I sta re of
th e Warsaw ghe tto.
from th e dark hosp ital roo m
at shadow s of a flo we r a nd its leaves Wh a

t we yea rn ed
t he ni ghtlight fixe s like a blotto but
were powerless to do
o n th e corr idor wall. Shadow-plays for
t hem, o h we
of Bali -demo ns move to th e left , will
dare, Mich ael, for yo u,
gods , in their fr ang ipan i crow ns
knowing o ur need
and go ld, to t he ri ght. of
unea rn ed increments
Ah and my life of
grace.
in th e shadow of God 's laser lightshadow of deformed ho mun culus?
I look into yo ur
A foo l's e rrand give n by foo ls.
brilliant eyes, whose gaze
So n, go fe tch a pint of pi geo n's milk re
news, transforms
fro m t he drugstore a nd be qui ck. each
common thing, a nd hope
De mon s o n the left. Death o n e ithe r side, that
inner vision
the Rabbi sa id , the way of li fe be twee n. will
inte ns,ify
their see ing. I a m
' The Broke n Dark' is reprinted from Angle of Ascent, New
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sion of Live ri ght Publishing Corpo rati o n. Copyri ght © Copyright
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1975 , 1972 , 1970, 1966, by Robert Hayde n. th e Baha'fs
of the Un ited Sta tes.

co nte nt mea nwhil e to have Now he, ret urnin g
after many yea rs
yo u gla nce at me sta nds o n t he massive
sto nes
so metimes , as t ho ugh , if yo u with pale mist sw
irling
co uld ta lk, yo u'd le t a nd so unds o f the no
rth ern ri ver
us in o n a subtle joke. co ntinu o usly fa
lling
in the pu re a ir,
May Huck a nd J im cries o ut t he Na me he'd
new ly learned,

a tte nd yo u. May yo u wa lk Baha'u'//ah'
Baha'u'llah!
with bea uty befo re yo u, hea ri ng his echoi ng
voice
bea uty be hind yo u, all repeated in the deep
rav in e,
aro un d yo u a nd Baha'u'llah-
Th e Most G reat Bea uty kee p Baha
'u'llah .
you Hi s co nce rn.
Larry Rawdon (Canada)
Robert Hayden (U.S.A.) No . 5 in th e seri es,
'Ot he r Fa ces.'

The Coven ant- Keepers
(A Vespe r Song) SONG CYCLE
W he n all is go ne but a n awesome light
Th a t shows th e sun was he re,
Wh o li ghts th e la nte rn s in th e night
By o ur very li ving , we praise
To wa rd away th e fea r?
Yo ur ha ndiwo rk , a nd circl e
Who chase d th e fire whil e the timi d hid
In Yo ur da nce,
A nd wished th e wa rmth was go ne?
To eyes acc ursed with heavy lids
For at Yo ur be hest bu ds pa rt
The e mbers te ll of daw n.
T heir in fa nt fi sts, trees surge th ro ugh
R. Gregory Shaw (Puerto Rico) The fou ntaini ng earth a nd res t;

D oves nest cl ose
A nd fl ed glin gs gape with confi de nce;
Ninth Morning Ski n sli des, fur hack ling

It was th e ni nt h mo rnin g Ove r sho ulde r- blade ,
sin ce he'd le ft th e city, Mu scl es co ntract a nd
stre tch,
each day rea li zing U nthinking skill places
each step;
th e re was so me thin g
mo re th a n ge ntle As blood o r d ust we cha
nt a desca nt
in th e sple nd o rous bea uty To Yo ur so ng, and wit h
eve ry ca ress of created
of a dyin g a utu mn , things
dying so pea cefull y, P raye r to uches praye
r, by blessin g, blessed.

so gracefull y
in a natural way,
ii
decayi ng a nd resto ri ng
wh at was tak en fr o m th e ea rth - In spite o f ev id e nce
for a utumn seldo m ca me to city slum s. Jn crea ti on ma ni fes t
Wo ke the n to th e cold cl ean mo rning I have fo rgo tte n Yo ur
re me mb ra nce
with fros t a mong the seed ing grasses ,
lit no fire, having fas ted A nd have no remedy.
a ll the previo us day , Becalm ed , how can I
move,
le ft his pack against th e logs A nd seek a wind to save
me?
wa lkin g uphill all th e way
alon g th e ri sing go rge Th e n J must
to greet th e loo ming sun . Risk a te mpest
W hich wo uld whip the sea
The re was a tim e when he was yo un g
his fa th e r's fa the r stoo d u po n the rocks U ntil , e nrage d,
rending my sa il s, it swa llows
a bove th e plunging fa ll s, Me , a nd spues me fro m
it s mo uth . More to ngue less
called to the Spirit God fo r help. T han sto nes , my th
roat so thirsty
His peo pl e, t rave lling far
had always k nown this pl ace I ca nn o t ask for d rin
k, I am a wil de rn ess
as o ne of peace and na med it A nd need Yo ur cry in
me, lest I perish
in the ir C ree, 'The point of dawn'. In th e midst of prayer,
un bles t!

iii Thoughts on seeing a vision of
'Abdu'l-Baha'
So, beat agai nst faithlessness,
Die in a tantrum Beyond the consciousness
of dreams, I slept,
As a fly against a windowpane A human body, coffined by
fatigue,
Away from heartbeat, and the circling blood,
Beats without perceiving. Deeply alone with myself,
and yet I went beyond
A foetus, fo lded The touch of friendly
hands,
Pink and privat.e in the womb And saw no mortal face.

But as I stretched to wake
Dares more upheaval, it was as though
Breaks forth like Jonah My who le self breathed
ce lestia l verities.
To embrace the sea- I found no depth that was
not deeper sti ll,
No height that could be ca ll ed the peak of time,
I'll sunder fears No width that was not
wider than the wide.
Spread sails, quickening, Where had I drifted in
the where of space?
To grasp the hem of Your robe- Whose love had brought me
certainty again?
Through the tight wrapp ings of the days' swift pass-
Your power's manifest, so's my deserving. Then crystal clear-I kn
ew!
I'll trust Your mercy, then, My Lord had seen my
need-no ch iding word!
And, as I trust, be blessed. The total love of Baha'
u' llah for all the world!
Shirin Podger (Ausrralia) He took-and shared with me.
For one bright flash , unknowingly , yet known
I had ascended with Him into Light.
Florence Altass (United Kingdom)
Best Provision
I will take the Master with me where I go,
Robed a nd sweet and shining.
I will go where He bids me go
And wear a silver lining. Divine
Alchemy

I will ta ke the Master with me where I go May we be willing to
receive
And love where hatred's burning. His Spirit's chastening
fire ,
I will let His loving flow Exalting, quickening
all within
And kindle holy yearn in g. To spiritua l desire.

I will take the Master with me where I go The mind's great wealth
of attributes
And go where He bids me go. In His alembic cast
That they , refined and pure, may know
I will take the Master with me where I go True lowlin ess at
last.
And go with armies marching
To where the blood runs thick and slow, The heart's emotions
must pass through

And kindle holy sea rching. God 's crucible within
Ti ll they emerge as burnished go ld
I will take the Master with me where I go, Through love' s own discipline.
Stern and sweet and daring,
And learn what He bids me know Yet such distilled quintessence needs
Of my brothers' saddened faring. Re-transmutation still
That we, thus willing and empowered
I will take the Master with me where I go May do His holy will .
And go where He bids me go. Florence
Altass (United Kingdom)

I will take the Master with me where I go
For I have no way of seeing
And I have no way to know
Without my Master's Being.
' Miss A ltass met' Abdu' l-B aha in Edinburgh in 1913. Writ-
I will take the Master with me where I go ing of this in 1978 she said, 'I felt so unworthy and could
And go where He bids me go. never reach the heights expected of me as a Baha'i. The
gentle voice of ' Abdu'l-Baha still rings in my ears and His
To His love I am fleeing. lovely blues eyes have followed me all my long life- now in
my 95th year. Pardon this reference to myself-it is not to
Bret Breneman (Japan) my credit!'
VERSE 651

La Huerta, Cochimi Indian Village 1
An Irish Air2
with the gent le 'Twas not some woman's yellow hair
face of love Did carefree hea rts of lads impair
yo ur land receives us, As she might ease were they to kiss.
lays a path A Beauty passed exceed ing this.
beneath its tender ski n
to ca tch our steps in, 'Twas not the envy of a lass
draws our breath Which drew each woman from her glass
into its coo l swee t air To test her worth by suitor's whim .
and washes o ut A Lover passed. They fo llowed Him.

the sy ll ables of self
then gives it back 'Twas not a young
girl's la ughing ai r
into o ur mouths Which stopped the husb and
on the stair
to utter marvels: To curse time's theft a
nd death's rank haste.
you are the orchard A Cup was passed . He pa
used to taste.
of the joy of God,
your blossoms 'Twas not swords
glinting in the sun
are the fragrant signs Which mad dened
every mother's son
and your fruit is fi ll ed To prove the valorous
blood e ngaged.
with the treasured wi ne, They looked within where
Battle raged.
th e praise of ancient psalms
sp rings from you r crystal tongue 'Twas not a minstrel's
tinkling air
fresh and bold Which called the childre n
from the fa ir
as the kiss of dawn . To caper gleefull y in the
street
That Life and Song should be so sweet.
Ken Haley (Mexico)
'Twas not spring's leaf-sce nt on the breeze
Which drew the o ld priest from his knees
To wonder Whose light footfa ll brings
Prayer is a globe of light Such glad renewal to
all things.
in the night.
Praise be to God! He is Through the half-light,
tow ards the Dawn,
my moment, and my love. Whose gleam ing sandal
leads us on?
'Twas not some woman's ye llow hair
Daniel Augur Reed (aged 5)
Did lilting Irish hearts ensnare!
St. John's, Antigua
Roger White

Pilgrim Song
Swift would I be, Lord, swift; on dancing feet
Hastening would come, if ca lled , nor brook delay ,
Gleefully come-tho ugh lone the perilous way

And stern and starless- still would my step be fl eet;
And singi ng would come a nd , with song, entreat
Angels to cha rt my path. Though Thou might slay
Me, still would I come a nd rejoicing stay
Quick or faint or slain at T hy welcoming feet.
Gifts would I bring-choice, my gifts, and ma ny-
Laden with gifts, and laughing, would I come;
Or pauperized come-ha nds cupped, bereft of any
But hoarded hot tears- to stand befo re Thee, dum b.
Swift would I be, Lord, if Thou wouldst but call-
My aim, my hope, my home, my love, my all.
Roger White

The poem pays tribute to the Hand of the Cause George
' One of the indigenous Local Spiritual Asse mblies in Mex- Townshend who
at the invitation of Shoghi Effendi gave
ico, located forty-five miles northeast of E nsenada. The God Passes By
its title. Some will recognize the salute to
name means 'orchard'. two lines from
'September 1913' by W. B. Yeats.

No
The incidem described occurred in 1979 when a hostile
mob entered the hom e of an old shepherd and his wife,
Bahti'{s of a small village in iron , demanding under
threat of dea th by fire that they reca111 their fa i1h.
Th e poem is based on lhe husband's reply which
turned th e mob away. On 19 May 1980 the old
sheph erd was found dead, having been s/Oned lo
dea th while len ding his flock . To reveal th e names
al this lime m ight further endanger lives.

Yo u may have o ur li ves. It is no grea t feat
To slay us, we are simpl y fl es h and bone .
He re is my wife, my ch ild re n, our home ;
He re too the kind lin g, there the ready fl a me.
With yo ur contempt to fee d and fan the heat
We wi ll qu ickly fall to ash a nd o ur name
Soon va nish from the vi ll age . But to buy brea th
With de ni a l wou ld be shabbie r death.
Strike th e match, then , if th at is your desire.
What sha ll we fear who know Undy in g Fi re?

II
Make room in so me slim volume
for his rustic wo rd s which
unlik e the po litici an' s pious ex ho rtations
did not grace

the hea dlines of o ur tabloid day.
No: it is litt le e no ugh to say
but literature a nd legends will grow
from thi s and our true , o ur o th e r history
give it pl ace.
Salute th e mystery:
his No-e mpowe red to d is maydi sso lves o ur rese rvations
to rese rve us heave n,
survives to e rase
the impude nt smirk fr o m Dea th 's
irre leva nt face.
Roger Whit e
TABLET OF
'ABDU'L - BAHA
Selections from the writings of 'Abdu 'I - Baha, no. 52
NORWAY
Lasse T horesen
J = MM. ~ 50
' ,
j ,. J J J J 3
-
j ,. J tp
0 ser-vant of the One True God! The Lord be praised, the
loved ones of

God are fo u nd in e - ve-ry land, and are, o ne and
all, neath the sha-dow

of the Tree of Life and un - der the pro- tec-tion of
His good pro-vidence.

His care and lov -ing kind-ness surge e - ven
as the e- t er-nal

bi! - lows of the sea, and His ble - ssings are con - tin - u -
al - ly show -ered

,---3----,

hJ a~Jl!btlJJ
from His e - ter - nal King - dom. Ours shdu ld be the
pray-er that His

i. ,, .-3--, r-31
, 3-, ,3--,

~~ ' &l J v11 J :J &J)&J1wFJJ J]&IO)J' 1 hJJ1JW
' ~ .
bles-sings may be vouch - safed in still grea - ter a -
bund-ance and ours
and a great-er mea - sure of His di-vine as - s~tance.

One of the great-est of these means is the spi- rit of
true fel-low-ship and loving com-

i-_ l1 ,-3-, r-3-, r-3-.
r-3-, .. C-~ r--;3----;
~ ~ ,, J J J J@J E F } J.
~ #J #1,fl· F h } r r i JJ1H~1
mun-ion a-mong the friends. Re-mem-ber the say-ing:
'of all pi!- grim -ag- es the

,-3--,

great - est is
'in w
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(The choir section is optional)
IF IT BE THY PLEASURE Prayers and Meditations of
Bahii'u'll!ih

UNITED STATES
Abe Tobis

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If it be Thy plea - sure, make me to
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II
SOME DAY
Music by Yrjo Mikkonen
to words of
FINLAND
Teilhard de Chardin
© Editions du Seuil

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af - ter mas - ter - ing _ _ __ _ __

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FLOWERS OF THE GARDEN

Submitted to UNICEF by the Baha'i International Community, this song was included in the UNICEF Universal Children's Day kit for 1977

UNITED ST ATES

Mrs. Jerald Day

We are the flow - ers one gar - den , Bright as the mom - ing,

dawn. Love - ly in diff - ' ren - ces, ar - ied in Jove - li - ness.

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2. I am a black rose, dark, exotic,
Poignant in beauty, fragrant as
the night.
God has entrusted me with joy and
mystery.
We are the flowers of humanity .
wers of humanity.
(All together)

3. I am a red rose, sweet and lovely ,
Gay as a bird on a bright summer day,
Singing the song of God, where'er I
wander.
We are the flowers of humanity.

4. My color's golden, bright as sunshine
Gilding the ocean and the morning sky,
Soft as a summer mist, sweet in
the valley.
We are the flowers of humanity.

5. I am a white
rose, gleaming, shilling,
Sparkling like
snow on the
mountainside,
Restless as
whitecaps flun g by
the ocean's breeze.
We are the flo

6. Brown is my color, rich and glowing,
FuII of the
warmth of God's sweet Jove,
Heir to all
nations, grandeur my
destiny.
We are the flowers of humanity.

7. We are the flowers of God's gard en
Bright as the
morning, fresh as
the daw n,
Lovely in
differences, varied in
loveliness.
We are the flowers
of humanity.

BAHA 'U 'LLAH
UNITED STATES

Russell Garcia

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— The Baha'i World: Volume 17 (1976-1979) (Used by permission of the curator)