

The Baha'i World: Volume 20 (1986-1992)

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THE BAHÁ'Í WORLD

VOLUME XX

142- 148 OF TH E BAHA'i ERA

21 APRIL 1986- 20 APR fL 1992 A.O.

The Mashriqu 'l-Adhkar in New Delhi, India.

THE BAHÁ'Í WORLD

AN INTERNATIONAL RECORD

Prepared under the supervision

of the Universal House of Justice

VOLUME XX

142-148 OF THE BAHÁ'Í ERA

21 APRIL 1986-20 APRIL 1992 A.D.

BAHA'i WORLD CENTRE

HAIFA

1998

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

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PREFACE

THE successive volumes of *The Baha'i World* have come to be anticipated by

Baha'is as

the record of their own collective endeavours on behalf of their Faith, of the establishment

and development of its administrative order throughout the world and as the source of data, both historical and statistical, relating to the rise of the Faith during its formative age.

For librarians and students The Baha'i World represents a source of authentic information about the aims, tenets, history, activities, organization and growth of a world religion that is attracting ever-increasing public interest. The editors therefore seek to preserve 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 supervision of the Guardian of the Baha'i Faith and the aegis of the National Spiritual Assembly. 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 guidance of the Universal House of Justice, which thenceforth assumed responsibility for publication.

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XXXII

INTRODUCTION

AIMS AND PURPOSES OF THE BAHAI FAITH

DAVID HOFMAN

RELIGION has two objectives, the re- which a harassed humanity is
 striving.
 generation of men and the advancement of Nation-building has come to an end.
 The
 mankind. All men have been created to anarchy inherent in state sovereignty is
 can forward an ever advancing civilization moving towards a climax. A world,
 growing
 proclaims Baha'u'llah, and the purpose of to maturity, must abandon this
 fetish, recognize the one true God, exalted be His glory, in. nize the oneness and
 wholeness of human
 revealing Himself unto men is to lay bare relationships, and establish once and
 for all
 those gems that lie hidden within the mine of the machinery that can best
 incarnate this
 their true and inmost selves. fundamental principle of its
 life.' 1

These aims of religion, universal and eternal, nevertheless have been conditioned an organic process, moving towards the full realization of all the potentialities implanted in man. The vicissitudes, the great advances, developed their social orders within generational hiatuses it regards as the natural foldably definable times and areas. Judaism, for instance, attained its peak under Solomon bud, leaf, flower and fruit is the natural and was confined, before the dispersion, unfoldment in the life of a nation; or infancy, to the Near East; Zoroastrianism remained childhood, youth and maturity in that of a Persian until the Arab conquest and the man. Indeed, Baha'i scripture explains, the settlement of a remnant in Western India; process is the same. The sun is the effective agent in the organic life of the earth; religion became the religion of European civilization; the building of the nation in that of humanity. The Sun of Truth is the state undertaken by Islam remained a Muslim Word of God upon which depends the development until feudal Europe learned the lesson of those who are endowed with the lesson and its city states gave way to and power of understanding and of utterance. 2 adopted the more advanced order. It has The creative Word, revealed in each stage of remained for the Baha'i religion to declare human progress by a Manifestation of God, and promote the cause of world order- the and conditioned to the requirements of the sine quo non of its existence- and to time, is the effective agent in the long, single development from of mankind and of historical purpose. 'Unity of family, of tribe, of city-state, and nation I Shoghi Effendi, Guardian of the Baha'i Faith, The have been successively attempted and fully Unfoldment of World Civilization . established. World unity is the goal towards 2 Baha'u'llah , Dniyiry-i-Dlri0_.

infancy to World Order. This truth is embodied that divine energy in an adminisenshrined in all revealed religion although it trative order capable of bringing within its needs the illumination of Baha'u'llah's revelation to enable men to perceive it. shade all the diversified ethnic groups and myriad types of the human race, who may find within its wide embrace a full, happy and purposeful life. Baha'i activity therefore is that of human unity in its simplest form; is directed not only, as in the past, to the spreading of the Word, but to the establishall kindreds and tongues and peoples and ment of the fabric of that Order which, nations are gathered into one and unified enshrined within the creative Word itself, becomes the chief instrument for the further diffusion and social common happiness, a common glory. application of the 'The great problem which, according to Divine Message. This World Order, which the Baha'i Faith exists to establish, is none other than that progress is that of advancing from the bar-long-promised Kingdom in which peace, justice and est, baldest unity through a long experience brotherhood shall prevail universally and of multiplying diversities till ultimately a 'the earth shall be filled with the knowledge balance between the two principles is struck, of the glory of the Lord, as the waters cover poise is gained and the two forces of variety the sea'. 3 The establishment of this World Order is dependdeveloped world fellowship, the perfection dent upon the regeneration of mankind of whose union was hardly suggested in the which must tum again to God and recognize His purpose. The two aims prinlitive simplicity of early man.' 1 of religion are, therefore, interacting and This spiritual view of evolution is the interdependent.

constant theme of religion. Each revelation transformation
 refers to the past, looks forward to the future by any movement
 and concentrates upon the immediate need of reform, however
 disinterested, nor by any unaided human effort.
 for spiritual regeneration and enlightenment. Modern man has
 The Prophet evokes in human hearts a sacrifice turned away from God, and
 bereft of his traditional sanctions,
 fictitious love which transcends self-interest and has inevitably wrecked
 causes the early believers to dedicate themselves truth, is lamentably
 entirely to the practice and diffusion inadequate to modern
 conditions and is not susceptible of repair.
 of the new message. As it spreads it works Soon, is Baha 'u' llah's
 like leaven in society, reforming its morals, prophetic view of our
 day, will the present uplifting its vision and promoting a greater day
 order be rolled up, and a new one
 diffusion of love in social action. spread out in its stead.
 Likewise, The signs
 'World history at its core and in its of impending convulsions and
 chaos can
 essence is the story of the spiritual evolution now be discerned,
 inasmuch as the prevalence of mankind. From this all other activities of
 the world appear to be lamentably defective.
 man proceed and round it all other activities The current aim of
 religion, embodied in
 revolve. ' 2 the aims and purposes of
 the Baha'i Faith, is
 Unlike the revelations of the past, the the promotion of the next
 stage in the organic
 Baha 'i revelation releases not only the process of human
 evolution- the coming of
 creative Word necessary to the renewal of age of the human race.
 The achievement of
 spiritual vitality in the human spirit, but this maturity will be
 attested by the unification of mankind and the federation of the
 I George Townshend , The Heart of the Gospel, 1939.
 2 ibi d. 3 Habakkuk 2: 14.
 INTRODU CT ION 3

world in a single, all-embracing world society 'Abdu'l-Baha, the Centre of
 the Covenant of human brotherhood. But great objectives its monuments and
 gardens, and of its 'world are reached by dedicated pursuit of the

shaking, world-embracing, world-directing preliminary and intermediate stages of the administrative institutions' .1

task, without ever losing sight of the The Will and Testament of 'Abdu'l-Baha

ultimate goal, and this has been and is now is the charter for the development of the

the occupation of the Baha'i world community- administrative order of the Faith. In this

nity- the completion within specified times majestic document, the child of 'that mystic

of specified goals. These teaching plans to intercourse between Him Who communiwhich the Baha 'is eagerly devote their lives cated the generating influence of His divine

do far more than simply increase the size Purpose and the One Who was its vehicle

and consolidation of that world community. and chosen recipient, ' 2 are delineated the

They are devised and launched by the head structure of the administrative order, its

of the Faith-the Guardian and now the modus operandi, its main institutions, the

Universal House of Justice-and are therefore chain of authority, the source of guidance

conceived from a global view, directed to and the position of every believer vis-a-vis

the immediate needs of the great objective, the Covenant. It has been well called the

conservative of the community's resources, 'Charter of the New World Order of

world-wide in scale permitting the organic Baha'u'llah'. development of each part according to its

Plan , a series The Tablets of the Divine

stage of growth but with due regard for the of fourteen letters written by 'Abdu'l-Baha

needs of the whole, fostering intensively the to the believers of the United States and

unity, the international co-operation, the Canada, some addressed to the entire comdiversification of the ethnic, religious and pany of believers in the North American

social backgrounds of its increasing mem- continent and others to those in named geobership and developing new resources for graphical areas of the continent, constitute

the next step fo1ward. the charter for teaching the Faith throughout

It should be noted that none of these plans the world. 'Abdu'l-Baha names the places,

is isolated in aim or conception but all are the people to whom teachers must go, the directed towards the implementation of three conditions under which they must travel and great charters, enshrined in Balla' i sacred settle and He reveals several prayers for Writings, which authorize and guide the those who undertake this all-important task. expansion of the Faith and the development All the international plans of the Faith of its institutions. In past Dispensations the launched so far have set specific goals aimed command to 'spread the Gospel' has been at implementing these three charters and it is general and unspecified. It was the inspired incontrovertibly apparent that never in any guidance of the beloved Guardian of the preceding Dispensation has the command to Baha'i Faith which disclosed to a spiritually spread the Word of God been given, in the delighted and grateful community yet sacred text, such explicit guidance and another of the unique features of this Dis- detailed objectives. pensation in the specific guidance given in As the Faith of Baha'u'llah increases in these three charters for the implementation size and influence other aims and objectives of this eternal command. become apparent and possible of pursuit. Baha'u'llah's Tablet of Carmel is the The relationship with agencies, institutions charter for the development of the Baba ' i and authorities of the non-Baha ' i world World Centre in the twin cities of 'Akka and Haifa, the site of its most sacred Shrines- I Shoghi Effendi, Messages to America. the tombs of the twin Prophets and of 2 Shoghi Effendi, The Dispensation of Baha 'u 'l/tih.

4 THE BAHÁ ' í WORLD

becomes an important consideration once the of the Baha'i community.' 3 'A chaste and community emerges from obscurity, and has holy life must be made the controlling prinled to public relations programmes and the ciple in the behaviour and conduct of all development of closer association with the Baha'is, both in their social relationships

United Nations . The Baha'i International	with the members of their
own community,	
Community is accredited as a non-govern-	and in their contacts
with the world at	
mental agency with consultative status to	large. ' 4 'It requires
total abstinence from all	
the United Nations Economic and Social	alcoholic drinks, from
opium, and from	
Council (ECOSOC) and in various ways to	similar habit-forming
drugs. It condemns the	
other agencies of the United Nations. The	prostitution of art and
of literature, the	
fostering of this relationship has been the	practices of nudism and
of companionate	
goal of all international plans so far, and is	marriage, infidelity in
marital relationships,	
visualized as a continuing process. There are	and all manner of
promiscuity, of easy	
other objectives related to the special char-	familiarity, and of
sexual vices. ' 5 ' As to	
characteristics of Baha'i life which become more	racial prejudice, the
corrosion of which, for	
and more important as the Faith grows and	well nigh a century, has
bitten into the fibre,	
engages greater and greater public attention.	and attacked the whole
social structure of	
They affect Baha'i individuals, communities	American society, it
should be regarded as	
and institutions alike. These objectives fall into	constituting the most
vital and challenging	
two groups-those concerned specifically	issue confronting the
Baha'i community [of	
with standards of conduct and those which	that country] at the
present stage of its	
relate to special Baha'i practices .	evolution. ' 6
The standards of conduct enjoined by	The regeneration of men-
the first object of the Prophet are invariably different from	tive of
religion mentioned in this essay- is	
and sometimes diametrically opposed to the	therefore seen as the
prime objective of the	
generally accepted ones of His day. High	Baha'i Faith. Membership
in the Faith is	
standards of conduct are, throughout Baha'i	drawn from that society
which permits and	
scripture, constantly upheld and urged upon	indulges itself in all
those corrupt, immoral	
the believers, but the Guardian of the Faith	and prejudiced activities

which Baha'is are
in an essay written in 1938 addressed to the
since the Faith is
believers in the United States and Canada
growing in numbers
laid great stress upon the 'spiritual prerequi-
that slowly but surely
sites. . . which constitute the bedrock on
place.
which ... all teaching plans ... must ultimately
standards of conduct ... 1 He writes of '... a high sense of
not for individuals alone. They must
moral rectitude in their social and administra-
institutions and
tive activities, absolute chastity in their
rectitude of conduct,'
individual lives, and complete freedom from
must manifest itself,
prejudice in their dealings with peoples of a
potency, in every
different race, class, creed or colour.² In
elected representatives of
his expansion of this theme he declared that
in whatever capacity
'This rectitude of conduct, with its implica-
may be called
tions of justice, equity, truthfulness, honesty,
must be constantly
fair-mindedness, reliability, and trustworthi-
ness dealings of all its
ness, must distinguish every phase of the life
3 Shoghi Effendi, The Advent of Divine Justice .
4 *ibid.*

1 Shoghi Effendi, The Advent of Divine Justice.

5 *ibid.*

2 *ibid.*

6 *ibid.*

INTRODUCTION

5

members, in their domestic lives, in all man-
regarded as the
ner of employment, and in any service they
of His mind and is
may, in the future, render their government
hoped for, Christ's people." 'It must be made the hallmark
Kingdom of God on earth. To
of that numerically small, yet intensely
of that Kingdom dynamic and highly responsible body of the
brotherhood, spirituality- and to raise

Order which 'may well be
brightest emanation' 3
none other than the long
promised
prepare men for the gifts
peace,

elected national representatives of every world, are the immediate and long-time objectives of the Baha'i sustaining pillar, and the sole instrument for the election in every community, of that Faith. The energies of the Baha'is are therefore, in pursuance of these aims, as ordained by Baha'u'llah, symbolizes the channels: individual spiritual development, rectitude of conduct which is its highest conveying the message of Baha'u'llah to others, and developing mission to safeguard and enforce the pattern of world society embodied in the Baha'is administrative order. The attitudes deriving from such standards, and from all the varied teachings All these activities derive from the sacred text and it is of Baha'u'llah, must pervade all Baha'i communities and imbue them with distinctive characteristics which can be recognized, the Baha'i revelation that whereas the first two are common to all revealed religions it is only Baha'u'llah amid the welter of opposing or mutually Who creates the uninterested groups and factions into which institutions and reveals the laws, delineates the modern society is disintegrating, as easily as social order and establishes the principles of the civilization to the features of an individual in a crowd. which His revelation Those special Baha'i practices which will will give rise. Neither Moses nor Christ, Mulhammad, Buddha, inevitably characterize the Baha'i community, did this, although They Zoroaster or Krishna would be done by Him Who nity, are the regular observances of its Holy government upon His all foretold that it shoulders and establish the Kingdom in peace and Days and Festivals, the abstention from None of the would take the work on nine such days during the year, the traditional motives operates to create the Baha'i community, neither

invariable practice of consultation in all former associations,
political or economic
affairs of life, and particularly by the regular identity of interest,
racial or patriotic groupobservance of the Nineteen Day Feast.
ing. Only the recognition and love of
The habitual practice of such laws and Baha ' u ' llah brings
into close relatedness
ordinances is an objective pursued by all and co-operative action
people from every
Baha'is and Baha ' i families. human background , of all
types of character
It is seen that the aims and purposes of and personality, divergent
and diversified
the Baha ' i Faith may be stated as the raising interest. Through their
brotherhood in
up of a world-wide community recruited Baha'u ' llah the old
crystallized forms of
from every race, nation , colour, religious human divisiveness to
which they formerl y
and social background known on the planet, belonged, whether of
class, race, religion ,
inspired, united and regenerated by the occupation, temperament
or degree of civispiritual teachings and love of Baha ' u ' llah, lization
lose their rigidity and eventually
dedicated to the building of that New World disintegrate. The growing
Baha ' i community
on the other hand is essentially based on
I Shoghi Effendi, Th e Adve111 of Divine Juslice.
2 ibid. 3 Shoghi Effendi , God
Passes By, p. 2 13.

6 THE BAHHA ' I WORLD

love, is a brotherhood, a family, each the needs and adjust the
relationships of
member delighting in the diversity of its all races and peoples. A
world executive,
membership, welcoming the former pariah backed by an international
Force, will carry
or outcast as a new flower in the garden, out the decisions atTived
at, and apply the
each as proud of his humanity as was ever laws enacted by, this world
legislature, and
the fo1mer chauvinist of his country. will safeguard the organic
unity of the whole
Within such .a community the sun of commonwealth. A world tribunal
will adju-
Baha'u'llah's revelation can evoke new dicate and deliver its

compulsory and final
 morals , new attitudes , new conventions, new verdict in all and any
 disputes that may arise
 hopes and visions, all enshrined within the between the various elements
 constituting
 text of the revelation itself and which pro- this universal system. A
 mechanism of world
 vide the spiritual atmosphere and distinctive inter-communication will be
 devised, embracing culture of the new day . Such a community, ing the whole
 planet, freed from national
 as it grows, becomes more and more a true hindrances and
 restrictions, and functioning
 social order, providing a soil to human life, a with marvellous swiftness
 and perfect regular climate for its best development, an arena ity. A
 world meháopolis will act as the nerve
 for the practice of its highest aspirations, and centre of a world
 civilization, the focus
 a beacon light to attract and guide the disil- towards which the unifying
 forces of life
 lusioned, spiritually impoverished, frenetic will converge and from which
 its energizing
 and frustrated peoples of the earth. influence will radiate . A
 world language will
 The energies of this new culture, guided either be invented or chosen
 from among
 and conserved to the service of human wel- the existing languages and
 will be taught in
 fare by the agencies of Baha'u ' llah's World the schools of all the
 federated nations as an
 Order, will result in the proliferation of new auxiliary to their mother
 tongue. A world
 arts and sciences, new social and economic script, a world literature,
 a uniform¹ and
 relationships, new educational methods and a universal system of
 currency, of weights and
 general accession of well-being and felicity. measures, will simplify and
 facilitate inter-
 The vision of the Baha ' i Faith, though glori- course and understanding
 among the nations
 ous, is a practical one, and the number 'Jf its and races of mankind. In
 such a world society,
 dedicated promoters grows with increasing science and religion, the
 two most potent
 speed. It is summarized in the following words forces in human life, will
 be reconciled, will
 by the Guardian of the Baha ' i Faith, in his co-operate, and will
 harmoniously develop.

essay The Unfoldment of World Civilization : The press will, under such a system, while

'The unity of the human race, as envisaged giving full scope to the expression of the by Baha'u'llah, implies the establishment of diversified views and convictions of a world commonwealth in which all nations, kind, cease to be mischievously manipulated races, creeds and classes are closely and permanently united, and in which the autonomy and will be liberated from the influence of of its state members and the personal contending governments and peoples . The freedom and initiative of the individuals that economic resources of the world will be compose : ...more definitely and completely organized, its sources of raw materials will safeguarded. This commonwealth must, as be tapped and fully utilized, its markets as far as we can visualize it, consist of a world ordained and developed, and the distribution legislature, whose members will, as the of its products will be equitably regulated. trustees of the whole of mankind, ultimately 'National rivalries, hatred, and intrigues control the entire resources of all the components will cease, and racial animosity and prejudiced nations , and will enact such laws as dice will be replaced by racial amity, shall be required to regulate the life, satisfy understanding and co-operation. The causes

INTRODUCTION

7

of religious strife will be permanently any other agency that can stimulate the intellectual, economic barriers and restrictions lectual, the moral, and spiritual life of the will be completely abolished, and the inordinate distinction between classes will be 'A world federal system, ruling the whole obliterated. Destitution on the one hand, and earth and exercising unchallengeable authority over gross accumulation of ownership on the ity over its unimaginably vast resources, other, will disappear. The enormous energy blending and embodying the ideals of both dissipated and wasted on war, whether economic or political, will be consecrated to the East and the West, liberated from the curse of war and its miseries, and bent on such ends as will extend the range of human the exploitation of all the available sources

inventions and technical development, to the of energy on the surface of
the planet, a
increase of the productivity of mankind, to system in which Force is made
the servant
the extennination of disease, to the extension of Justice, whose life is
sustained t y its
of scientific research, to the raising of the universal recognition of one
God and by its
standard of physical health, to the sharpening allegiance to one common
Revelation-such
and refinement of the human brain, to the is the goal towards which
humanity, impelled
exploitation of the unused and unsuspected by the unifying forces of
life, is moving.'
resources of the planet, to the prolongation
PART ONE

THE BAHAI REVELATION

10 THE BAHAI WORLD

An ornamental eagle in front of an entrance to the courtyard of the Mansion of
Bahri 'u 'llrih
at Ball}i.

I

EXCERPTS FROM THE BAHAI SACRED WRITINGS

1. BAHAI'U'LLAH

I

EXTRACTS FROM THE KRTAB-I-AQDAS

37 Whoso layeth claim to a Revelation	you through the power of
truth. We are truly	
direct from God, ere the expiration of a full	almighty. Whoso hath
recognized Me will	
thousand years, such a man is assuredly a	arise and serve Me with
such dete1mination	
lying impostor. We pray God that He may	that the powers of earth
and heaven shall be	
graciously assist him to retract and repudiate	unable to defeat his
purpose.	
such claim. Should he repent, God will, no	
doubt, forgive him. If, however, he per-	53 Should differences
arise amongst you	
sisteth in his error, God will, assuredly, send	over any matter, refer it
to God while the	
down one who will deal mercilessly with	Sun still shineth above
the horizon of this	

him. Terrible, indeed, is God in punishing!	Heaven and, when it hath
set, refer ye to	
Whosoever interpreteth this verse otherwise	whatsoever hath been sent
down by Him.	
than its obvious meaning is deprived of the	This, verily, is
sufficient unto the peoples of	
Spirit of God and of His mercy which	the world. Say: Let not
your hearts be perencompasseth all created things . Fear God,	turbed,
0 people, when the glory of My	
and follow not your idle fancies . Nay, rather,	Presence is withdrawn,
and the ocean of My	
follow the bidding of your Lord, the Al-	utterance is stilled. In
My presence amongst	
mighty, the All-Wise. Erelong shall clamorous	you there is a wisdom,
and in My absence	
voices be raised in most lands. Shun them, 0	there is yet another,
inscrutable to all but	
My people, and follow not the iniquitous	God, the Incomparable,
the All-Knowing.	
and evil-hearted. This is that of which We	Verily, We behold you
from Our realm of	
gave you forewarning when We were dwell-	glory, and shall aid
whosoever will arise for	
ing in ' Iraq, then later while in the Land of	the triumph of Our Cause
with the hosts of	
Mystery, and now from this Resplendent	the Concourse on high and
a company of	
Spot.	Our favoured angels.

38 Be not dismayed, 0 peoples of the world,	58 Beware lest the
desires of the flesh and	
when the day-star of My beauty is set, and	of a corrupt inclination
provoke divisions	
the heaven of My tabernacle is concealed	among you. Be ye as the
fingers of one hand,	
from your eyes. Arise to further My Cause,	the members of one body.
Thus counselleth	
and to exalt My Word amongst men. We are	you the Pen of
Revelation, if ye be of them	
with you at all times, and shall strengthen	that believe.
12	THE BAHA'i WORLD

105 W hoso interpreteth what hath been sent	times, been regarded as
lawful, to none is	
down fro m the heaven of Revelation, and	given the right to question
His authority.	
altereth its evident meaning, he, verily, is of	Whoso will hesitate, though
it be for less	

them that have perverted the Sublime Word than a moment, should be
 regarded as a
 of God, and is of the lost ones in the Lucid transgressor.
 Book.
 163 Whoso hath not recognized this sublime
 121 When the ocean of My presence hath and fundamental verity, and
 hath failed to
 ebbed and the Book of My Revelation is attain this most exalted
 station, the winds of
 ended, turn your faces toward Him Whom doubt will agitate him, and
 the sayings of the
 God hath purposed, Who hath branched infidels will distract his
 soul. He that hath
 from this Ancient Root. acknowledged this principle
 will be endowed with the most perfect constancy.
 132 O peoples of the world! Give ear unto All honour to this
 all-glorious station, the
 the call of Him Who is the Lord of Names, remembrance of which adorneth every
 Who proclaimeth unto you from His habitation exalted Tablet. Such is the
 teaching which
 tion in the Most Great Prison: " Verily, no God bestoweth on you, a
 teaching that will
 God is there but Me, the Powerful, the deliver you from all manner
 of doubt and
 Mighty, the All-Subduing, the Most Exalted, perplexity, and enable you
 to attain unto the Omniscient, the All-Wise ." In this, variation in
 both this world and the next. He,
 there is no God but Him, the Omnipotent verily, is the
 Ever-Forgiving, the Most
 Ruler of the worlds. Were it His Will, He Bountiful. He it is Who hath
 sent forth the
 would, although but a single word proceeding Messengers, and sent down
 the Books to
 from His presence, lay hold on all mankind. proclaim "There is none other
 God but Me,
 Beware lest ye hesitate in your acceptance of the Almighty, the All-Wise".
 this Cause-a Cause before which the Concourse on high and the dwellers of the
 Cities 174 O people of the world' When the Mystic
 of Names have bowed down . Fear God, and Dove will have winged its flight
 from its
 be not of those who are shut out as by a veil. Sanctuary of Praise and
 sought its far-off
 Burn ye away the veils with the fire of My goal, its hidden habitation,
 refer ye whatsoever, and dispel ye the mist of vain imagination- ever ye
 understand not in the Book to
 ings by the power of this Name through Him Who hath branched from

this mighty
 which We have subdued the entire creation. Stock.
 161 B lessed is the man that hath acknowl- 175 0 Pen of the Most High!
 Move Thou
 edged his belief in God and in His signs, and upon the Tablet at the
 bidding of Thy Lord,
 recognized that "He shall not be asked of the Creator of the Heavens,
 and tell of the
 His doings". Such a recognition hath been time when He Who is the
 Dayspring of
 made by God the ornament of every belief Divine U nity purposed to
 direct His steps
 and its very foundation. U pon it must towards the School of
 Transcendent Onedepend the acceptance of every goodl y deed. ness; haply
 the pure in heart may gain
 Fasten your eyes upon it, that hapl y the thereby a glimpse, be it as
 small as a
 whi sperings of the rebe llious may not cause needle's eye, of the
 mysteries of Thy Lord,
 yo u to slip . the A lmighty, the
 Onmiscient, that lie concealed behind the veils. Say: We, indeed, set
 162 Were He to decree as lawful the thing foot within the School of
 inner meaning and
 which fro m time immemorial had been for- explanation when all created
 things were
 bidd en, and forb id that whi ch had, at all unaware. We saw the word s
 sent down by
 THE BAHAI REVELATIO N 13
 The doorway into the courtyard of the Mansion of Baha 'u 'llah at Mazra 'ih.
 Him Who is the All-Merciful , and We 176 0 people of the Bayan!
 We, veri ly,
 accepted the verses of God, the Help in set foot within the School of
 God when ye
 Peril, the Self-Subsisting, which He 1 pre- lay slumbering; and We perused
 the Tablet
 sented unto Us, and hearkened unto that while ye were fast as leep. By
 the one true
 which He had so lemnly affirmed in the Tab- God! We read the Tabl et ere it
 was revealed,
 let. This We ass ured ly did beho ld . And We while ye were unaware, and We
 had perfect
 assented to His wish through Our behest, for knowledge of the Book when ye
 were yet
 truly We are potent to command. unborn. These words are to your
 meas ure,

not to God's. To this testifieth that which is
I The Bab. enshrined within His know
ledge, if ye be of

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them that comprehend; and to this the the Kingdom, We would say:
"In truth, God
tongue of the Almighty doth bear witness, if created that School ere He
created heaven
ye be of those who understand. I swear by and earth, and We entered
it before the
God, were We to lift the veil, ye would be letters B and E were
joined and knit
dumbfounded. together." Such is the
language of Our servants in Our Kingdom; consider what the
177 Take heed that ye dispute not idly tongue of the dwellers of
Our exalted
concerning the Almighty and His Cause, for Dominion would utter, for
We have taught
lo! He hath appeared amongst you invested them Our knowledge and
have revealed to
with a Revelation so great as to encompass them whatever had lain
hidden in God's
all things, whether of the past or of the wisdom. Imagine then what
the Tongue of
future . Were We to address Our theme by Might and Grandeur would
utter in His Allspeaking in the language of the inmates of Glorious
Abode!

II

EXCERPT FROM THE LA WI:I-I-RA ' IS, TRANSLATED FROM THE PERSIAN

WHEN I was still a child and had not yet and cummerbunds after the
Persian fashion,
attained the age of maturity, My father the second wielding
battle-axes, and the third
decided to make arrangements in Tihiran for comprising a number of
sergeants-at-arms
the marriage of a grown-up brother of Mine; and executioners bearing
clubs and canes.
and as is customary in that city, the wedding Finally a splendid figure
, arrayed in regal
festivities lasted for seven days and nights. majesty, wearing a kingly
diadem upon his
On the last day it was announced that a spe- head, and bearing himself
with the utmost
cial entertainm1ent named after Shah Sul~an haughtiness and grandeur-
now advancing,

Salim would be presented on that same day . now pausing in his progress- came strutting onto the scene and, with A large number of princes, dignitaries, and unparalleled solemprominent people of the capital were present nity, gravity, and sedateness, proceeded to for the occasion, and I ascended to one of seat himself upon a throne, whereupon a volthe upper rooms of the building where I sat ley of shots was fired, a fanfare of tmmpets down to observe the scene. Presently a tent was sounded, and the king and tent were was pitched in the courtyard, and before enveloped in a pall of smoke. When the smoke had long some small figures in human form, was seen to be ensconced cleared, the king each of which seemed no more than about a upon his throne and handspan in height, came out of the tent, and surrounded by a suite of ministers, princes, and dignitaries of state raised the call "The Sultan is coming! Set and dignitaries of state who, having taken their places, were out the chairs!" Other figures then emerged, standing at attention in his presence. At this moment a some of whom were seen to be engaged in captured thief was brought before the sweeping, others in sprinkling water, and king, who gave the order that the offender thereafter another character, who was pro- should be beheaded. Without a moment's delay nounced to be the chief herald, raised up his the chief execuvoice and bade the people assemble for an tioner proceeded to execute upon him the audience with the king. Next, three groups royal sentence, whereupon a red-coloured liquid resembling blood of figures made their appearance and took his headless torso. This came trickling from their places, the first group attired in hats done, the king fell

THE BAI-IA'i REVELATION 15

into conversation with those in attendance, eyes of this You th akin to that same specand while he was thus engaged, intelligence tacle. They have never been, nor will ever arrived that rebellion had broken out on such be, possessed of any we ight, though it be to and such a frontier. Thereupon the king the extent of a grain of mustard seed. How reviewed his troops and despatched several greatly I used to marvel that men would

regiments supported by units of artillery to pride themselves upon such
 vanities, whilst
 quell the uprising. A few minutes later can- those possessed of insight,
 ere they witness
 nons were heard booming from behind the any evidence of human glory,
 perceive with
 tent, and it was announced that the king's certainty the inevitability of
 its waning.
 troops were at that moment engaged in battle "Never have I looked upon any
 thing save
 with the insurgents. that I have seen extinction
 before it; and
 I was greatly perplexed and bewildered to God, verily, is a sufficient
 witness ."

conceive the nature of this spectacle. When It behoveth everyone to
 traverse this brief
 the show was over, the curtain of the tent was span of life with sincerity
 and fairness.
 drawn. Then, after some twenty minutes, a Should one fail to attain
 unto the recognition
 man emerged from behind the tent carrying of Him Who is the Eternal
 Truth, let him
 a box under his arm. at least comport himself with
 reason and jus-

"What is this box?" I asked him, "and tice. Ere long these outward
 trappings, these
 what was the nature of this display?" heaped-up treasures, these
 earthly vanities,
 "All these lavish trappings," he replied, these amassed battalions, this
 gorgeous
 "the king, the princes, and the ministers , finery, these proud and
 overweening souls their pomp and glory, their might and power, all shall
 pass into the confines of the grave,
 everything you saw, are all now contained as though into that box. In
 the eyes of those
 within this box." possessed of insight, all this
 conflict, dissen-

I swear by My Lord Who hath brought sion and vainglory hath been, and
 will ever
 into being all things through a single word be, like unto the sport of
 children. Take thou
 from Him that, ever since that day, all the good heed, and be not of those
 who see and
 trappings of the world have seemed in the yet deny.

2. THE BAB

I

EXCERPTS FROM TH E QAYYUMU'L-ASMA'

(SELECT!ONS FROM Tf-IE WRITINGS OF Tf-IE BAB)

0 PEOPLES of the world ! Whatsoever sanctified
 above the praise of all men. He is
 ye have offered up in the way of the One veril y
 independent of the whole of creation .
 True God, ye shall indeed find preserved (Chapter
 XXIII.)
 by God, the Preserver, intact at God's Holy
 Gate . 0 peopl es of the earth! Bear ye alle- ISSUE forth fro
 m your cities, 0 peoples of
 giance unto this resplendent light wherewith the West and
 aid God ere the Day when the
 God hath graciously invested Me tluáough Lord of mercy
 shall come down unto you in
 the power of infa llible Truth, and walk not the shadow of
 the clouds with the angels
 in the footsteps of the Evil One. 1 inasmuch circl ing
 around H im,5 exalting His praise
 as he prompteth you to disbelieve in God, and seeking
 forgiveness for such as have
 your Lord, and verily God will not forgive truly believed
 in Our signs. Veril y His
 disbelief in Himself, though He will forgive decree hath
 been issued, and the conmm1and
 other sins to whomsoever He pleaseth. 2 of God, as
 given in the Mother Book, hath
 Indeed His knowledge embraceth all things .. indeed been
 revealed ...
 (Chapter XVII.) Become as
 true brethren in the one and
 indivisible religion of God, free from dis-
 0 PEOPLES of the East and the West! Be tinction, for
 verily God desireth that your
 ye fea rfu l of God concerning the Cause of hea1ts should
 become minors unto your
 the true Joseph and barter Him not fo r a bretluáen in
 the Faith, so that ye find yourpaltry price 3 established by yourselves, or
 selves reflected in them, and the y in you.
 for a trifle of yo ur ea rthly possess ions, that This is the
 true Path of God, the Almighty,
 ye may, in very truth , be praised by Him as and He is

indeed watchful over your actions .

those who are reckoned among the pious (Chapter XL VI.)

who stand nigh unto this Gate. (Chapter XX!.)

BE Thou patient, O Qurratu 'l-'Ayn, for God

O QURRATU 'L-'AYN!4 We have, verily, hath indeed
pledged to establish Thy soverdilated Th ine heart in thi s Revelation , which

eignty throughout all countries and over the
stands truly unique from all created things, people that
dwell therein. He is God and verily

and have exa lted Thy name through the He is powerful
over all things. (Chapter Lf!J.)

manifestation of the Bab, so that men may

become awa re of Our transcendent powe r, THIS divinely-
inspired Book hath firmly esand recognize that God is inm1easurably

tablished His Proof for all those who are in
the East and in the West, hence beware lest
cf. Qur'an 2:204.

ye utter aught but the truth regarding God,

er. ibid . 4:5 1.

ct". ib id. 12:20.

for I swear by your Lord that this supreme

In these passages of the Qayyt'.1mu' l-'Asma' the name Proof of Mine
beareth witness tmto all things ...

Qu1Tatu'l-'Ayn (Solace of the Eyes) refers to the Bab
Himself. 5

cf. Q ur'an 2:206.

18 THE BAHAI WORLD

O servants of God! Be ye patient, for, do it not, Our secret wi ll never
be made

God grant, He Who is the sovereign Truth known to the people,6 wh ile
the purpose of

wi ll suddenly appear amongst you, invested God in creating man is but
for him to know

with the power of the mighty Word , and ye H im . Indeed God hath
knowledge of all

sha ll then be confounded by the Truth itself, things and is self-sufficient
above the need

and ye shall have no power to ward it off, 1 of all mankind . (Chapter
LX!!.)

and verily I am a witness over all mankind.

(Chapter LIX) WHENEVER the faithfu l hear
the verses

of this Book being recited, their eyes will

THE infidels of a truth , seek to separate God overflow with tears and the
ir hearts wi ll be

from His Remembrance, 2 but God hath deeply touched by Him Who is
 the Most
 determined to perfect H is Light³ through His Great Remembrance for the
 love they cher-
 Remembrance, and indeed He is potent over ish for God, the A
 ll-Praised. He is God, the
 all things ... (Chapter LX/.) A ll-Knowing, the Eternal.
 They are indeed
 the inmates of the all-highest Paradise
 O PEOPLES of the earth! Verily the wherein they will abide for
 ever. Verily they
 resplendent Light of God hath appeared will see naught therein save
 that which hath
 in your midst, invested with this unerring proceeded from God, nothing
 that will li e
 Book, that ye may be guided aright to the beyond the compass of their
 understanding.
 ways of peace and, by the leave of God, step There they will meet the
 believers in Paraout of the darkness into the light and onto dise, who
 will address them with the words
 this far-extended Path of Truth 4 ... ' Peace, Peace ' lingering on
 their lips ...
 God hath, out of sheer nothingness and O concourse of the faithful!
 Incline your ears
 through the potency of His command, created to My Voice, proclaimed by
 this Remembrance
 the heavens and the earth and whatever lieth of God. Verily God hath
 revealed unto Me that
 between them. He is single and peerless in the Path of the Remembrance
 which is set fmih
 His eternal unity with none to join partner by Me is, in very truth , the
 straight Path of
 with His holy Essence, nor is there any sou l, God, and that whoever
 professeth any reliexcept His Own Self, who can befittingly gion other
 than this upright Faith , will, when
 comprehend Him ... called to acco unt on the Day
 of Judgement,
 O peoples of the earth! Verily His discover that as recorded in the
 Book no bene-
 Remembrance is come to you from God fit hath he reaped out of God
 ' s Rel igion ...
 after an interval during which there were no Fear ye God, O concourse
 of kings, lest ye
 Messengers,⁵ that He may purge and purify remain afar from Him Who is
 His Rememyo u from uncleanliness in anti cipation of the brance [the Bab] ,
 after the Truth hath come
 Day of the One true God ; therefore seek ye unto yo u w ith a Book and

signs from God,
 whole-heartedly divine blessings from Him, as spoken through the
 wondrous tongue of
 inasmuch as We have, in truth, chosen Him Him Who is His Remembrance.
 Seek ye
 to be the Witness and the Source of wisdom grace from God, for God hath
 ordained for
 unto all that dwell on earth . . . yo u, after ye have believed
 in Him, a Garden
 O Qur'atu 'l-'Ayn! Proclaim that which the vastness of which is as the
 vastness of
 hath been sent down unto Thee as a token of the whole of Paradise.
 Therein ye shall find
 the grace of the merciful Lord , for if Thou naught save the gifts and
 favours which the
 Almighty hath graciously bestowed by vircf. Qur'an 21 :40.
 tue of thi s momentous Cause, as decreed in
 2 cf. ibid. 4: 149.
 3 cf. ibid. 9:32.
 the Mother Book. (Chapter LXJJJ.)
 4 cf. ibid. 5:15-18.

5 6
 cf. ibid. 5:22 . cf. ibid . 5:7 1.

THE BAI-IA'i REVELATION 19

Detail of one of the columns along the arcade of the Shrine of the Bab.

SAY, O peoples of the world! Do ye dispute	they shall be rewarded
with a sure stance in	
with Me about God by virtue of the names	the presence of their
Lord? He indeed	
which ye and your fathers have adopted for	bear witness unto all
things . . .	
Him at the promptings of the Evil One? 1	When the verses of this
Book are recited to	
God hath indeed sent down this Book unto	the infidels they say: 'G
ive us a book like	
Me with truth that ye may be enabled to rec-	the Qur' an and make
changes in the verses. '	
ognize the true names of God, inasmuch as	Say: ' God hath not given
Me that I should	
ye have strayed in error far from the Truth.	change them at My
pleasure. ' I follow only	
Verily We have taken a covenant from every	what is revealed unto Me.
Verily, I shall fear	
created thing upon its coming into being	My Lord on the Day of
Separation, whose	
concerning the Remembrance of God, and	advent He hath, in very

hi.1th, irrevocably
 there shall be none to avert the binding co m- ordained. 2 (Chapter
 LX.Xf.)
 mand of God fo r the purification of mankind ,
 as orda ined in the Book whi ch is writt en by 0 PEOPLES of the ea1th'
 Verily the hi.1e
 the hand of the Bab. (Chapter LXVff !) God ca lleth saying: He
 Who is the Remembrance is indeed the sovereign T ruth fro m
 DOTH it seem sháange to the people that We God, and naught
 remaineth beyond háuth but
 should have revealed the Book to a man error,3 and naught is
 there beyond en-or save
 from among themselves in order to purge fire, irrevocably
 ordained ...
 them and give them the good tidings that
 2 er Qur' an I 0: 16.
 I e f. Qur 'an 7: 69; 12:40. 3
 er ibid. 10: 33 .

20 THE BA HA ' i WOR LD

0 Qurratu ' l- 'Ayn! Point to Thy trnthful 0 YE peoples of the earth! By
 the righteousbreast through the power of truth and ness of God, the
 True One, the testimony
 excla im: I swear by the One true God, herein shown forth by His
 Remembrance is like
 lieth the vicegerency of God; I am indeed unto a sun which the hand of
 the merciful
 the One Who is regarded as the Best Lord hath raised high in the
 midmost heart
 Reward 1 and I am indeed He Who is the of the heaven, wherefrom it
 shineth in the
 Most Excellent Abode. (Chapter LXX!f.) plenitude of its meridian
 splendour ...
 With each and every Prophet Whom We
 0 YE concourse of the believers ! Utter not have sent down in the past,
 We have estabwords of denial against Me once the Truth is lished a
 separate Covenant concerning the
 made manifest, for indeed the mandate of Remembrance of God and His
 Day. Manithe Bab hath befittingly been proclaimed fest, in the realm
 of glory and through the
 unto you in the Qur'an aforetime. I swear by power of truth, are the
 Remembrance of God
 your Lord, this Book is verily the same and His Day before the eyes
 of the angels
 Qur 'an which was sent down in the past. that circle His mercy-seat.
 (Chapter XCI)
 (Chapter LXXXI.)

0 HOUR of the Dawn! Ere the resplendent
 HAD it been Our wish, We would have glory of the divine Luminary
 sheddeth its
 brought all men into one fold round Our radiance from the Dayspring
 of this Gate, call
 Remembrance, yet they will not cease to thou to mind that the
 appointed Day of God
 differ, 2 unless God accomplish what He wil- will indeed be at hand in
 less than a twinkling
 leth through the power of truth. In the of an eye. Thus hath the
 decree of God been
 estimation of the Remembrance this command- issued in the Mother Book.
 (Chapter XC! V.)
 ment hath, in very truth, been irrevocably
 ordained ... GOD had, in truth , proposed
 Our Mission
 God hath indeed chosen Thee to warn the unto the heavens and the earth
 and the
 people, to guide the believers aright and to mountains, but they refused
 to bear it and
 elucidate the secrets of the Book. (Chapter were afraid thereof. However,
 Man, this
 LXXXV.) 'Ali, Who is none other but
 the Great
 Remembrance of God, undertook to bear it.
 SHOULD it be Our wish, it is in Our power Hence God, the All-Encompass
 ing, hath
 to compel, through the agency of but one let- referred to Hirn in His
 Preserved Book as the
 ter of Our Revelation, the world and all that ' Wronged One ', and by
 reason of His being
 is therein to recognize, in less than the twin- undistinguished before the
 eyes of men, He
 kling of an eye, the truth of Our Cause hath, according to the
 judgement of the
 Truly other apostles have been laughed to Book, been entitled 'the
 Unknown ' ... 5
 scorn before Thee, 3 and Thou art none other Erelong We will, in very
 truth, tonnent
 but the Servant of God, sustained by the such as waged war against
 I:Iusayn [Imam
 power of Truth. Ere long We shall prolong I:Iusayn], in the Land of
 the Eupluates, with
 the days of such as have rejected the Truth the most afflictive torment,
 and the most dire
 by reason of that which their hands have and exemplary punishment. ...
 wrought,4 and verily God will not deal God knoweth well the

heart of I~lu say n ,
unjustly with anyone, even to the extent of a the heat of His burning
thirst and His longspeck on a date-stone. (Chapter LXXXV!f.) suffering
for the sake of God, the Incomparable, the Ancient of Days; and unto Him God
cf. Q ur' an 18:42. is verily a witness. (Chapter X
ff.)

cf. ibid. 11: 120.

cf ibid. 6: I 0.

4

5

cf. ibid. 3 172.

cf. Qur'an 33 :72.

THE BAHÁ'Í REVELATION

21

THIS Book which We have sent down is INDEED We conversed with Moses
by the

indeed abounding in blessings 1 and beareth leave of God from the midst of
the Burning

wih1ess to the Truth, so that the people may Bush in the Sinai and revealed
an infinitesirealize that the conclusive Proof of God in mal glimmer of
Thy Light upon the Mystic

favour of His Remembrance is similar to the Mount and its dwellers,
whereupon the

one wherewith Mul)ammad, the Seal of the Mount shook to its foundations
and was

Prophets, was invested, and verily great is crushed into dust. ..

the Cause as ordained in the Mother Book. 0 peoples of the earth! I

swear by your

(Chapter LXVI.)

Lord! Ye shall act as fmmmer

generations

have acted . Warn ye, then, yourselves of the

WE have in truth sent Thee forth unto all terrible, the most grievous
vengeance of

men, by the leave of God, invested with Our God. For God is, verily,
potent over all

signs and reinforced by Our unsurpassed things. (Chapter LIII.)

sovereignty. He is indeed the appointed

Bearer of the Trust of God ...

0 QURRA TU ' L- 'A YN! I

recognize in Thee

0 Qurratu'l-'Ayn! Persevere steadfastly as none other except the ' Great
Announce-

Thou art bidden and let not the faith less ment'-the Announcement voiced
by the

amongst men nor their utterances grieve Thee, Concomse on high. By this
name, I bear

since Thy Lord shall, by the righteousness of witness, they that circle the
Throne of Glory

God, the Most Great, pass judgement upon have ever known Thee.

them on the Day of Resurrection, and surely 0 concourse of the

believers! Do ye har-

God witnesseth all things. (Chapter LXXXIV) bourn any doubt as to that
 whereunto the
 Remembrance of God doth summon you?
 THIS Religion is indeed, in the sight of God, By the righteousness of the
 One true God,
 the essence of the Faith of Muhammad; He is none other than the
 sovereign Truth
 haste ye then to attain the celestial Paradise Who hath been made manifest
 through the
 and the all-highest Garden of His good- power of Truth. Are ye in
 doubt concerning
 pleasure in the presence of the One True the Bab? Verily He is the One
 Who holdeth,
 God, could ye but be patient and thankful by Our leave, the kingdoms of
 earth and
 before the evidences of the signs of God. heaven in His grasp, and the
 Lord is in truth
 (Chapter XL VIII.) fully aware of what ye are
 doing ...
 Indeed I am but a man like unto you .
 O MY servants! This is God's appointed Day However, God bestoweth upon Me
 whatever
 which the merciful Lord hath promised you favours He willeth as He
 pleaseth, and that
 in His Book; wherefore, in very truth, glorify which your Lord hath decreed
 in the Mother
 ye abundantly the name of God while treading Book is unbounded. (Chapter
 LXXXVIII.)
 the Path of the Most Great Remembrance .. .
 Verily God hath granted leave to His O QURRATU 'L-' AYN' Say: Verily
 I am
 Remembrance to say whatsoever He willeth the One Who is hailed in the
 Mother Book as
 in whatever manner He pleaseth. Indeed the ' Great Announcement' .
 Say: The people
 whatsoever He chooseth is none other than have grievously differed over
 Me, whereas
 what is chosen by Us. The Lord, in truth, in truth there is no
 difference between Me
 witnesseth all things . (Chapter LCCCV!f.) and the Bab; and God, the
 Eternal Truth, is
 sufficient witness . (Chapter LXXVII.)
 c f. Qur 'an 6:93 .

3. 'ABDUL-BAHA

DEARLY loved friends of 'Abdu'l-Baha, their efforts to raise
 on high the Word of
 Your letter bearing the happy news of the God, to shed abroad His
 holy fragrances, to
 election of the Spiritual Assembly hath educate the souls of
 men, and to promulgate
 an-ived, affording great pleasure in the the Most Great Peace,
 they must become
 knowledge that-praise be to God!-the standard-bearers of
 guidance, and ensigns of
 friends in your area have conducted the elec- the Concourse on high.
 Truly, those who
 tion in a spirit of the utmost fellowship, have been elected are
 blessed, holy souls.
 concord and amity, and have been successful. When I read their
 names, my heart was
 in electing consecrated souls and well- immediately filled with
 with joy, joy at the
 favoured servants of His heavenly Threshold tidings that-praise
 be unto God!-souls
 whose firmness in the Covenant is acknowl- have been raised up in
 that land who are seredged by the generality of the believers.
 vants of the Kingdom, and who stand ready
 Now, with all radiance, joy and heartfelt to lay down their
 lives in the way of the
 devotion, attracted by the fragrances of God Peerless King.
 and the confirmations of the Holy Spirit, the
 members of this newly elected Assembly From a Tablet dated 29
 May 1907 to the Assembly of
 must devote themselves to service; and, in Chicago.

II

SOON will the Western regions become importance to
 cruelties and injuries, but
 as radiant as the horizons of the East, and the rather regard them as
 the wanton acts of
 Sun of Truth shine forth with a refulgence children. For
 ultimately the radiance of the
 that will cause the darkness of error to fade Kingdom will
 overwhelm the darkness of
 away and vanish. Great is the multitude who the world of being,
 and the holy, exalted
 will rise up to oppose you, who will oppress character of your
 aims will become unmisgiving, heap blame upon you, rejoice at your

takably apparent. Nothing shall remain
 misfortunes, account you people to be
 oil, though stored
 shunned, and visit injury upon you; yet shall
 vault, shall one day burn
 your heavenly Father confer upon you such
 lamp atop the beacon.
 spiritual illumination that ye shall become
 made great, and the power even as the rays of the sun which, as they
 endless shall be given strength; they that are
 chase away the sombre clouds, break forth
 become the children of
 to flood the surface of the earth with light. It
 those that have gone
 is incumbent upon you, whensoever these
 to their heavenly
 tests may overtake you, to stand firm, and to
 be patient and enduring. Instead of repaying
 like with like, ye should requite opposition
 14 November 1909 to an individual,
 with the utmost benevolence and loving-
 and Vicinity (London: Baha'i Pubkindness, and on no account attach
 lighting Trust, 1988), p. 24.

24 THE BAHAI WORLD

III

ERELONG the wicked-doers in that
 Manifestations, the people acted in
 land will arise to heap denunciations upon
 now, in these days,
 the true believers, and vent their spite upon
 they will repeat such
 the company of the faithful. Each day they
 greater perversity than
 will inflict a galling wound, each hour a
 certain that thou wilt be
 stunning blow. Rebuking the friends for
 adversities, tests and injuries
 the love they bear Baha'u'llah and 'Abdu'l-
 Blessed Beauty; yet these
 Baha, they will consider justified their
 the purest bounties and
 denunciations, their scorn and malice, and
 of thy acceptance at
 spare no effort to do the friends whatever
 injury it lieth within their power to inflict.
 Such conduct is at one with the modes and

concealed: the olive
 within the deepest
 in brightness from the
 The small shall be
 of tender age shall
 the Kingdom, and
 astray shall be guided
 home.
 From a Tablet dated
 published in Crisis
 and on no account attach

the holy
 just this manner; and
 it is inevitable that
 actions, nay, act with
 before... Hence it is
 afflicted with
 for the sake of the
 afflictions shall be
 bestowals, and a token
 the Divine Threshold.

practices of the people aforetime: in bygone
to an individual, published in
centuries, in the days of the appearance of
(London: 1988), p. 6.

From an undated Tablet
Crisis and Victory

IV

O THOU Pure and Omnipotent God! O
reach the shores of
Thou my kind Lord! Grant us such power as
to enable us to withstand the perils of the
entire world, and give us such might as to
cause the waves of our endeavours, like unto
individual.

the Pacific Ocean, to
both East and West.
From a Tablet to an

V

O YE denizens of the Kingdom!
time that ye should, in
How many are those who devote their
manifold bounties, set
lifetime to pious worship and to asceticism,
Him, draw nearer
cherishing the ardent desire for admission
become so captivated and
into the Kingdom. Yet they all failed. How-
of the hymns ye sing
ever, ye have achieved this goal and entered
Desired One may ascend
the Kingdom without any toil or hardship
Concourse, that each one
even as, in the days of Christ, the Pharisees
nightingale, warble
and the priests were denied access to the
glorification of the Lord of
Kingdom while Peter, John and Andrew
foster the education
attained thereto though they were neither
fanatical worshippers nor ascetics. Therefore
render ye thanks unto God, Who hath
crowned you with this diadem of eternal
friends in Switzerland and
glory and vouchsafed these endless favours
Tl-IE BAI-IA' i REY E LA TION

unto you. It is high
recognition of these
your hearts firmly upon
unto His court and
inflamed that the music
in praise of the
unto the Celestial
of you may, even as a
melodies in
Hosts and be enabled to
of all mankind.
From a Tablet to the
Germany.
25

Detail of the House of 'Abdu 'llah Pasha, in 'Akka.

VI

... THOU shouldst initially adopt that
thy chaste and lucid

demeanour, thy fervour,

course of prudence that the Faith enjoins. In utterance, thou shalt
 have succeeded in winthe early stages, thou shouldst seek out the
 ning the affection of one and all , then shall
 company of the eminent members of the the porta ls of heavenly
 guidance be opened
 populace and, turning thyself in utter lowli- wide; then shall the
 bounteous cup be borne
 ness to the unseen realm of Glory, thou around and all the souls
 that drink therefrom
 shouldst pray for succour and protection be inebriated with the
 wine of holy mysterso that the Holy Spirit may, through the ies
 and truths.
 outpourings of its grace, grant thee its assistance. When, by thy godly conduct
 and From a Tablet to a n indi vidu a l.
 26 THE BAL-IA'i WORLD

VII

YE should strive to widen the circle of are of the finest, yet they do not
 realize that
 those with whom ye enjoy friendly relations, all the powers of the earth
 are impotent
 and to establish the closest contact with either to establish
 universal peace or to prothose benevolent souls whose only thought
 mote the oneness of the human world.
 is to do good, who are labouring in the cause Nothing short of the power
 of the Word of
 of universal peace, and who cherish no God and the breaths of the
 Holy Spirit can
 desire but to wih1ess the unification of the ever succeed.
 world of humanity. Ye should seek out the
 company of such people as these, that ye
 may imbue them with an awareness of the From a Tablet dated 13 Jul y
 1912 to the Assembly of
 heavenly Kingdom, for albeit their motives New York.

VITT

O THOU who art turning W1to theKingdom sweet music of their voices
 is causing the
 of God! rea l essence of all things
 to move and
 Thy Jetter hath been received and perused. quiver.
 It affo rded us joy and pleasure, gave us good O my spiritual friend!
 Dost thou know
 news and is a token of the wealth of thy from what airs emanate the
 notes sung by
 love. This period of time is the Promised those birds? They are from
 the melodies of

Age, the assembling of the human race to love and unity,	peace and reconciliation, of
the Resurrection Day and now is the great concord and har-	of justice and security, of
Day of Judgement. Soon the whole world, as heavenly singing	mony. In a short time this
in springtime, will change its garb. The turn-	will intoxicate all
humanity; the foundations	of enmity shall be
ing and falling of the autumn leaves is past; destroyed; unity and	
the bleakness of the wintertime is over. The	affection shall be witnessed
in every assemnew year hath appeared and the splendours of the love of God	spiritual bly; and the
springtime is at hand. The black earth is	will shine forth in these
great fest ivals.	
becoming a verdant garden; the deserts and	Therefore, contemplate
what a spirit of	
mountains are teeming with red flowers;	life God hath given that the
body of the	
from the borders of the wilderness the tall	whole earth may attain life
everlasting ! The	
grasses are standing like advance guards	Abha Paradise will soon
spread a pavilion in	
before the cypress and jessamine háees;	the midmost heart of the
world , under whose	
while the birds are singing among the rose	shelter the beloved shall
rejoice and the pure	
branches like the angels in the hi ghest heav-	hearts shall repose in
peace.	
ens, announcing the glad-tidings of the	
approach of that spiritual spring, and the	From a Tablet dated 1903 to
an indi vid ual.	

THE BAHA ' i REVELATION

27

IX

Q FRIENDS ofGod!	Boundless treasure is
in the hand of the	
Do ye know in what cycle ye are created	King of Kings! Lift the hem
of thy gam1ent	
and in what age ye exist? This is the age of	to receive it.
the Blessed Perfection and this is the time of	This is the time for
growing; the season	
the Greatest Name! This is the century of the	for joyous gathering! Take
the cup of the	
Manifestation, the age of the Sun of all hori-	Testament in thy hand;
leap and dance with	
zons and the beautiful springtime of the	ecstasy in the triumphal

procession of the
Eternal One!
confidence in the

Covenant! Place your

The earth is in motion and growth; the
the presence of
mountains, hills and prairies are green and
assistance from the
pleasant; bounty is overflowing; mercy uni-
confirmation from
versal; rain is descending from the clouds of
vision to the
compassion; the brilliant sun is shining; the
and pray for help
full moon adometh the ethereal horizon;
the great ocean-tide is flooding every little
friends attaining
stream; gifts and favours follow one upon
destination and pitching
the other and a refreshing breeze is blowing,
but in the first day
wafting the fragrant perfume of the
blossoms.

everlasting bounty, turn to
the generous God; ask
kingdom of Abha ; seek
the Supreme World; tum thy
horizon of eternal wealth;
from the Source of Mercy!
Soon shall ye see the
their longed-for
their tents, while we are
of our journey.

If we are not happy and joyous at this sea-
Samarkand , Russia. New translation, for what other season shall we wait and
tion of a Tablet published earlier in Tablets of Abdu/-
for what other time shall we look?

To the Assemblies in
Baha Abbas, p. 641.

x

O YE beloved friends of God and hand-
worlds, and of salmaids of the Merciful!
unto such as have gone astray . Today
Call ye to mind the blessed Name of our
a shield for
peerless Beloved, the Abha Beauty, in an
veritable refuge for the
uplifting spirit of unbounded ecstasy and
wondrous accent of
delight, then unloose your tongues in His
celestial melody.
praise in such wise that the realm of the
friends, raise ye the
heart may be purged from the woes and sor-
u' l-Abha! O ye
rows of the world of water and clay, that the
of the Almighty!
great heights of spiritual perception may be
the Supreme Horiunveiled before your eyes, that the glorious

source of life in both
vation
this hallowed Name serveth as
all mankind, and as a
children of men. It is the
the Lord of Mercy, and His
Wherefore, O faithful
triumphal cry of Ya-Baha '
who yearn after the Beauty
Lift up your faces toward
zon. Rest

not, even for a moment. Breathe
 signs of His Divine Unity may shine not a single breath save
 in remembrance of
 resplendent, a fresh outpouring of His grace His love and in
 recognition of His grace, in
 may stream forth, and a liberal effusion of the promulgation of His
 Utterances and the
 celestial confirmations may be vouchsafed vindication of His
 Testimonies.

unto you. Verily, this is the
 Magnet of divine con-
 His Name is indeed the healing medicine firmations . This is the
 mighty Force which
 for every illness, and imparteth warmth unto will surely attrnct
 heavenly assistance.
 those starving with cold. It is the sovereign
 remedy and the supreme talisman. It is the From a Tablet to a group
 of believers.

28 TI-IE BAI-L.\i WORLD

Th e Seat of the Universal Hous e of Justice, on Mount Carmel in Haifa, Tsrael.

II

EXCERPTS FROM THE WRITINGS OF
 SHOGHI EFFENDI

FROM CALL TO THE NATIO NS

HUMAN1TY, whether viewed in the the political and economic
 unification of the
 light of man's individual conduct or in the world-a principle that has
 been increasexistng relationships between organized ingly advocated
 in recent times-provide in
 communities and nations, has, alas, strayed itself the antidote against
 the poison that
 too far and suffered too great a decline to be is steadily undermining the
 vigour of orgaredeemed through the unaided efforts of the nized peoples
 and nations.
 best among its recognized rulers and states- What else, might we not
 confidently
 men-however disinterested their motives, affirm1, but the unreserved
 acceptance of the
 however concerted their action, however Divine Programme enunciated,
 with such
 unsparing in their zeal and devotion to its simplicity and force as far
 back as sixty
 cause. No scheme which the calculations years ago, 1 by Baha 'u'llah,
 embodying in its
 of the highest statesmanship may yet devise; essentials God's

divinely-appointed scheme
no docháine which the most distinguished fo r the unification of
mankind in this age,
exponents of economic theory may hope to coupled with an indomitable
conviction in
advance; no principle which the most ardent the unfailing efficacy of
each and all of its
of moralists may strive to inculcate, can pro- provisions, is eventually
capable of withvide, in the last resort, adequate foundations standing the
forces of internal disintegration
upon which the future of a distracted world which, if unchecked, must
needs continue to
can be built. eat into the vitals of a
despairing society.
No appeal for mutual tolerance which the It is towards this goal- the
goal of a new
worldly-wise might raise, however compel- World Order, Divine in
origin, all-emling and insistent, can calm its passions or bracing in
scope, equitable in principle,
help restore its vigour. Nor would any gen- challenging in its fea-
tures-that a harassed
era l scheme of mere organized international humanity must strive.
cooperation, in whatever sphere of human To claim to have grasped
all the impliactivity, however ingenious in conception, cations of
Baha'u'llah's prodigimis scheme
or extensive in scope, succeed in removing fo r world-wide human
solidarity, or to have
the root cause of the evil that has so rudely fathomed its import, would be
presumptuous
upset the equilibrium of present-day society. on the part of even the
declared supporters
Not even, I venture to assert, would the very
act of dev ising the machinery required for 1
Written in I 93 1.

30

THE BAL-IA' i WORLD

of His Faith . To attempt to visualize it in all that are implicit in
Baha'u ' llah 's supreme
its poss ibilities, to estimate its future bene- declaration of the
Oneness of Mankind- the
fits , to picture its glory, would be premature chief and
distinguishing fea ture of the Faith
at even so advanced a stage in the evolution He proclaim1ed? For
the principle of the
of mankind. Oneness of Mankind,
the corner-stone of
All we can reasonably venture to attempt Baha'u'llah's wo

rld-embracing dominion,
 is to strive to obtain a glimpse of the first implies nothing more
 or less than the enforced streaks of the promised Dawn that must, in
 ment of His scheme for the unification of the
 the fullness of time, chase away the gloom world- the scheme to
 which we have already
 that has encircled humanity. All we can do is refen-ed. "In eve1y
 Dispensation," writes
 to point out, in their broadest outlines, what 'Abdu 'l-Baba, "the
 light of Divine Guidance
 appears to us to be the guiding principles has been focused
 upon one central theme ...
 underlying the World Order of Baha' u 'llah In this wondrous
 Revelation, this glorious
 That the unrest and suffering afflicting centwy , the foundation
 of the Faith of God
 the mass of mankind are in no small measure and the
 distinguishing feature of His Law is
 the direct consequences of the World War 1 the consciousness of
 the Oneness of
 and are attributable to the unwisdom and Mankind. "
 shortsightedness of the framers of the Peace How pathetic
 indeed are the efforts of
 Treaties only a biased mind can refuse to those leaders of
 human institutions who ,
 admit. ... It would be idle, however, to con- in utter disregard
 of the spirit of the age,
 tend that the war, with all the losses it are striving to
 adjust national processes,
 involved, the passions it aroused and the suited to the
 ancient days of self-contained
 grievances it left behind, has solely been nations, to an age
 which must either achieve
 responsible for the unprecedented confusion the unity of the
 world, as adumbrated by
 into which almost every section of the Baha' u 'llah, or
 perish. At so critical an hour
 civilized world is plunged at present. Is it in the history of
 civilization it behoves the
 not a fact- and this is the central idea I leaders of all the
 nations of the world, great
 desire to emphasize- that the fundamental and small, whether
 in the East or in the
 cause of this world unrest is attributable, not West, whether
 victors or vanquished, to give
 so much to the consequences of what must heed to the clarion
 call of Baha 'u 'llah and,

sooner or later come to be regarded as a	thoroughly imbued
with a sense of world	
transitory dislocation in the affairs of a	solidarity, the sine
qua non of loyalty to His	
continually changing world, but rather to the	Cause, arise
manfully to cany out in its	
fai lure of those into whose hands the imme-	entirety the one
remedia l scheme He, the	
diate destinies of peoples and nations have	Divine Physician,
has prescribed for an	
been committed, to adjust their systems of	ailing humanity. Let
them discard, once for	
economic and political institutions to the	all, every preconce
ived idea, every national	
imperative needs of a rapidly-evolving age?	prejudice, and give
heed to the sublime	
Are not these intermittent crises that convulse	counsel of 'Abdu'
l-B aha, the authorized	
present-day society due primarily to the	Expounder of His
teachings. "You can best	
lamentab le inability of the world's recog-	serve your country
", was 'Abdu ' l-Baha's	
nized leaders to read aright the signs of the	rejoinder to a high
official in the service of	
times, to rid themselves once for all of their	the federa l
government of the United States	
preconceived ideas and fettering creeds, and	of America, who had
questioned Him as to	
to res hape the machinery of their respective	the best manner in
which he could promote	
governments according to those standards	the interests of hi
s government and people, "il	
you strive, in your capacity as a citizen of the	
Written in 193 1 and refers to the first Worl d War.	world, to assist in the
eventual application of	
THE BAI-IA'i REVELATION	31
the principle of federalism underlying the	may the human race as a
whole should	
government of your own countly to the rela-	resolve, with eve1y power
at its disposal, to	
tionships now existing between the peoples	destroy that govern ment.
Should this greatand nations of the world."	est of all
remedies be applied to the sick	
In The Secret of Divine Civilization,	body of the world, it will
assuredly recover	
'Abdu'l-Baha's outstanding contribution to	fiwn its ills and will remain
eternally safe	

the future reorganization of the world, we and secure."
read the following: "A few," He further
adds, "unaware of the
"True civilization will unfurl its banner in power latent in human endeavour,
consider
the midmost heart of the world whenever a this matter as highly
impracticable, nay even
certain number of its distinguished and beyond the scope of man's
utmost efforts.
high-minded sovereigns-the shining exem- Such is not the case,
however. On the
plars of devotion and determination-shall, contrary, thanks to the
unfailing grace of
for the good and happiness of all mankind, God, the loving-kindness of
His favoured
arise, with firm resolve and clear vision, ones, the unrivalled
endeavours of wise and
to establish the Cause of Universal Peace. capable souls, and the
thoughts and ideas of
They must make the Cause of Peace the the peerless leaders of this
age, nothing
object of general consultation, and seek by whatsoever can be regarded
as unattainable.
every means in their power to establish a Endeavour, ceaseless
endeavour, is required.
Union of the nations of the world. They must Nothing short of an
indomitable determination-conclude a binding treaty and establish a tion
can possibly achieve it. Many a cause
covenant, the provisions of which shall be which past ages have regarded
as purely
sound, inviolable and definite. They must visionmy, yet in this day
has become most
proclaim it to all the world and obtain for it easy and practicable. Why
should this most
the sanction of all the human race. This great and lofty cause-the
day-star of the
supreme and noble undertaking- the real firmament of true
civilization and the cause
source of the peace and well-being of all of the glory, the
advancement, the wellthe world-should be regarded as sacred by being
and the success of all humanity-be
all that dwell on earth. All the forces of regarded as impossible of
achievement?
humanity must be mobilized to ensure the Surely the day will come
when its beautiful
stability and permanence of this Most Great light shall shed
illumination upon the

Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, though harmony was and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The intercourse, underfundamental principle underlying and unity amongst all the peoples solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth multiplied, and the five continents should arise to reduce it to utter submission, merged into one

assemblage of man."

In one of His Tablets

elucidating further His

the following:

"In cycles gone by,

established, yet, owing to

means, the unity of all

have been achieved.

widely divided, nay even

of one and the same

and interchange of thought

impossible. Consequently

standing

and kindreds of the earth

In this day, however, means

tion have

of the earth have virtually

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THE BAL-IA' i WORLD

In like manner all the members of the human "the concourse of the rulers of the earth",

family, whether peoples or governments, revealed the following:

cities or villages, have become increasingly " Take ye counsel

together, and let your

interdependent. For none is self-sufficiency concern be only for that which profiteth

any longer possible, inasmuch as political mankind and bettereth the condition

ties unite all peoples and nations, and the thereof .. . Regard the world as the human

bonds of trade and industry, of agriculture body, which, though created whole and

and education, are being strengthened every perfect, has been afflicted, through divers

day. Hence the unity of all mankind can in causes, with grave ills and

maladies. Not for
this day be achieved. Verily this is none one day did it rest, nay its
sicknesses waxed
other but one of the wonders of this won- more severe, as it fell under the
treatment of
drous age, this glorious century. Of this past unskilled physicians who have
spurred on
ages have been deprived, for this century- the steed of their worldly desires
and have
the centwy of light- has been endowed with erred grievously. And if at one
time, through
unique and unprecedented glo1y, power and the care of an able physician, a
member of
illumination. Hence the miraculous unfold- that body was healed, the rest
remained
ing of a fi'esh marvel eve1y day. Eventually it afflicted as before." . . .
will be seen how bright its candles will burn In a further passage
Baha'u'llah adds
in the assemblage of man. these words:
"Behold how its light is now dawning "We see you adding every year
unto your
upon the world's darkened horizon. The first expenditures and lay ing the
burden th ereof
candle is unity in the political realm, the on the people whom ye rule; this
verily is
early glimmerings of which can now be naught but grievous injustice. Fear the
sighs
discerned. The second candle is unity of and tears of this Wronged One, and
burden
thought in world undertakings, the consum- not your peoples beyond that which
they can
mation of which will ere long be witnessed. . endure Be reconciled among
yourselves,
Th e third candle is unity in freedom which that ye may need armaments no more
save in
will surely come to pass. The fourth candle is a measure to safeguard your
territories and
unity in religion which is the corner-stone dominions. Be united, 0 concourse
of the
of the foundation itself, and which, by the sovereigns of the world, for
thereby will the
power of God, will be revealed in all its tempest of discord be stilled amongst
you
splendour. Th e fifth candle is the unity of and your peoples find rest
Should any one
nations-a unity which in this century will be among you take up arms against
another,

securely established, causing all the peoples rise ye all against him, for this is naught but of the world to regard themselves as citizens manifest justice." of one common fatherland. The sixth candle What else could these weighty words is unity of races, making of all that dwell on signify if they did not point to the inevitable earth peoples and kindreds of one race. The curtailment of unfettered national sover seventh candle is unity of language, i.e. the eighty as an indispensable preliminary to the choice of a universal tongue in which all formation of the future Commonwealth of peoples will be instructed and converse. Each all the nations of the world? Some form of a and every one of these will inevitably come to world super-state must needs be evolved, in pass, inasmuch as the power of the Kingdom whose favour all the nations of the world of God will aid and assist in their realization." will have willingly ceded every claim to Over sixty years ago, 1 in His Tablet make war, certain rights to impose taxation to Queen Victori a, Baha'u ' llah , addressing and all rights to maintain armaments, except for purposes of maintaining internal order Now we ll over a cen tury; the Tablet to Q ueen within their respective dominions. Such a Victoria was written about 1870.

THE BAHAI REVELATION

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state will have to include within its orb it an	institutions in a manner
consonant with the	
International Executive adequate to enforce	needs of an ever-changing
world. It can	
supreme and unchallengeable authority on	conflict with no
legitimate allegiances, nor	
every recalcitrant member of the common-	can it unde1111ne
essential loyalties. Its	
wealth ; a World Parliament whose members	purpose is neither to
stifle the flame of a sane	
shall be elected by the people in thei r	and intelligent
patriotism in men's hearts, nor	
respective countries and whose election	to abolish the system of
national autonomy	
shall be confirmed by their respective gov-	so essential if the evi
ls of excessive centralernments; and a Supreme Tribunal whose	
ization are to be avoided. It does not ignore,	
judgement will have a binding effect even	nor does it attempt to

suppress, the diversity	
in such cases where the parties concerned	of ethnical origins, of
climate, of history, of	
did not voluntarily agree to submit their case	language and tradition,
of thought and habit,	
to its consideration . A world community	that differentiate the
peoples and nations of	
in which all economic barriers will have	the world. It calls for a
wider loyalty, for a	
been permanently demolished and the inter-	larger aspiration than
any that has animated	
dependence of Capital and Labour definitely	the human race. It
insists upon the subordinate; in which the clamour of	
tion of national impulses and interests to the	
religious fanaticism and strife will have been	imperative claims of a
unified world. It repudiated; in which the flame of racial	
diates excessive centralization on one hand,	
animosity will have been finally extinguished;	and disclaims all
attempts at uniformity on	
in which a single code of international law-	the other. Its watchword
is unity in diversity	
the product of the considered judgement of	such as 'Abd u'l-Baha H
himself has explained:	
the world's federated representatives-shall	"Consider the flowers
of a garden.	
have as its sanction the instant and coercive	Though differing in kind,
colour, form and	
intervention of the combined forces of the	shape, yet, inasmuch as
they are refreshed	
federated units; and finally a world commu-	by the waters of one
spring, revived by the	
nity in which the fury of a capricious and	breath of one wind,
invigorated by the rays	
militant nationalism will have been trans-	of one sun, this
diversity increaseth their	
muted in to an abiding consciousness of	charm. and addeth unto
their beauty. How	
world citizenship-such indeed appears, in	unpleasing to the eye if
all the flowers and	
its broadest outline, the Order anticipated	plants, the leaves and
blossoms, the fruit, the	
by Baha' u'llah, an Order that shall come to	branches and the trees of
that garden were	
be regarded as the fairest fruit of a slowly	all of the same shape and
colour! Diversity	
maturing age.	of hues, form and shape
enricheth and ador-	

"The Tabernacle of Unity," Baha'u'llah heighteneth the effect
proclaims in His message to all mankind, thereof In like manner,
when divers shades
"has been raised; regard ye not one another of thought, temperament
and character, are
as strangers ... Of one tree are all ye the fruit brought together under
the power and influand of one bough the leaves The world is ence
of one central agency, the beauty and
but one countly and mankind its citizens glory of human p
e1fection will be revealed
Let not a man glory in that he loves his and made manifest. Naught
but the celestial
country; let him rather glory in this, that potency of the Word of
God, which ruleth
he loves his kind. " and transcendeth the
realities of all things,
Let there be no misgivings as to the is capable of harmonizing the
divergent
animating purpose of the world-wide Law of thoughts, sentiments,
ideas and convictions
Baha'u'llah. Far from aiming at the subver- of the children of men. "
sion of the existing foundations of society, The call of Baha'
u'llah is primarily
it seeks to broaden its basis, to remould its directed against all fo
rms of provincialism,

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THE BAHAI WORLD

all insularities and prejudices. If long-cher- give way to a new gospel,
fundamentally
ished ideals and time-honoured institutions, different from, and
infinitely superior to,
if certain social assumptions and religious what the world has already
conceived. It
formulae have ceased to promote the welfare calls for no less than the
reconstruction and
of the generality of mankind, if they no the demilitarization of the
whole civilized
longer minister to the needs of a continually world- a world organically
unified in all the
evolving humanity, let them be swept away essential aspects of its
life, its political
and relegated to the limbo of obsolescent machinery, its spiritual
aspiration, its trade
and forgotten doctrines. Why should these, and finance, its script and
language, and
in a world subject to the immutable law yet infinite in the diversity

of the national
of change and decay, be exempt from the characteristics of its
federated units.
deterioration that must needs overtake every It represents the
consummation of human
human institution? For legal standards, politi- evolution- an evolution that
has had its earcal and economic theories are solely designed lies t
beginnings in the birth of fa mily life, its
to safeguard the interests of humanity as a subsequent development in the
achievement
whole, and not humanity to be crncified for of tribal solidarity, leading
in turn to the
the preservation of the integrity of any constitution of the
city-state, and expanding
particular law or doctrine. later into the institution of
independent and
Let there be no mistake. The principle of sovereign nations.
the Oneness of Mankind- the pivot round The principle of the
Oneness of Mankind,
which all the teachings of Baha ' u'llah as proclaimed by Balla 'u '
llah, carries with it
revolve- is no mere outburst of ignorant no more and no less than a
solemn assertion
emotionalism or an expression of vague and that attainment to this final
stage in this
pious hope. Its appeal is not to be merely stupendous evolution is not
only necessary
identified with a reawakening of the spirit but inevitable, that its
realization is fast
of brotherhood and good-will among men, approaching, and that nothing
short of a
nor does it aim solely at the fostering of power that is born of God can
succeed in
harn1onious co-operation among individual establishing it. ...
peoples and nations. Its implications are Who knows that for so
exalted a concepdeeper, its claims greater than any which the tion to take
shape a suffering more intense
Prophets of old were allowed to advance. than any it has yet
experienced will have to
Its message is applicable not only to the be inflicted upon humanity?
Could anything
individual, but concerns itself primarily with less than the fire of a civil
war with all its
the nature of those essential relationships violence and vicissitudes-a
war that nearly
that must bind all the states and nations as rent the great American
Republic- have

members of one human family . It does not welded the states, not only
 into a Union
 constitute merely the enunciation of an ideal, of independent units, but
 into a Nation, in
 but stands inseparably associated with an spite of all the ethnic
 differences that charinstitution adequate to embody its truth,
 acterized its component parts? That so
 demonstrate its validity, and perpetuate its fundamental a revolution,
 involving such
 influence. It implies an organic change in the far-reaching changes in the
 strncture of sostructure of present-day society, a change ciety, can be
 achieved through the ordinaty
 such as the world has not yet experienced. processes of diplomacy and
 education seems
 It constitutes a challenge, at once bold and highly improbable. We have
 but to turn our
 universal, to outworn shibboleths of nationa l gaze to humanity ' s
 blood-stained hist01y to
 creeds- creeds that have had their day and realize that nothing short of
 intense mental
 which must, in the ordinary course of events as well as physical agony has
 been able to
 as shaped and controlled by Providence, precipitate those
 epoch-making changes that
 THE BAHÁ'Í REVELATION 35
 constitute the greatest landmarks in the hands . It implies at once a
 warning and a
 history of human civilization. promise-a warning that in it
 lies the sole
 Great and far-reaching as have been those means for the salvation of a
 greatly suffering
 changes in the past, they cannot but appear, world, a promise that its
 realization is at
 when viewed in their proper perspective, hand.
 except as subsidiary adjustments prelu ding Uttered at a time when its
 possibility had
 that transformation of unparalleled majesty not yet been seriously
 envisaged in any part
 and scope which humanity is in this age of the world, it has, by
 virtue of that celestial
 bound to undergo. That the forces of a world potency which the Spirit of
 Baha'u'llah has
 catastrophe can alone precipitate such a new breathed into it, come at
 last to be regarded,
 phase of human thought is, alas, becoming by an increasing number of
 thoughtful men,
 increasingly apparent. That nothing shoti of not only as an approaching

possibility, but
 the fire of a severe ordeal, unparalleled in as the necessary outcome of
 the forces now
 its intensity, can fuse and weld the discor- operating in the world.
 dant entities that constitute the elements Surely the world,
 contracted and transof present-day civilization, into the integral fmed
 into a single highly complex organism
 components of the world commonwealth of by the marvellous progress
 achieved in the
 the future, is a truth which future events will realm of physical science, by
 the world-wide
 increasingly demonstrate. expansion of commerce and
 industry, and
 The prophetic voice of Baha'u'llah warn- snuggling, under the pressure of
 world
 ing, in the concluding passages of Th e economic forces, amidst the
 pitfalls of a
 Hidden Words, the peoples of the world that materialistic civilization,
 stands in dire need
 an unforeseen calamity is following them of a restatement of the Truth
 underlying all
 and that grievous retribution awaiteth them the Revelations of the past
 in a language
 tlthrows indeed a lurid light upon the immedi- suited to its essential
 requirements. And
 ate fotiunes of sorrowing humanity. Nothing what voice other than that of
 Baha'u'llahbut a fiery ordeal, out of which humanity the Mouthpiece of
 God for this age-is capawill emerge, chastened and prepared, can ble
 of effecting a transformation of society
 succeed in implanting that sense ofresponsi- as radical as that which He
 has already
 bility which the leaders of a new-born age accomplished in the hearts of
 those men and
 must arise to shoulder. women, so diversified and
 seemingly irrec-
 I would again direct your attention to oncilable, who constitute the
 body of His
 those ominous words of Baha'u'llah which declared followers
 tluáoughout the world?
 I have already quoted: "And when the That such a mighty
 conception is fast
 appointed hour is come, there shall suddenly budding out in the minds of
 men, that
 appear that which shall cause the limbs of voices are being raised in
 its support, that its
 mankind to quake." . .. salient features must fast
 crystallize in the

One word more in conclusion. The proclamation of the Oneness of Mankind- its modest corner-stone of Baha'u'llah's all-embracing shape in the dominion-can under no circumstances be compared with such expressions of pious Baha 'u ' llah stand hope as have been uttered in the past. His hearts are is not merely a call which He raised, alone to perceive and unaided, in the face of the relentless and combined opposition of two of the most New World Order, in powerfu l Oriental potentates of His day- Baha'i World Centre, 1977). while Himself an exile and prisoner in their

consciousness of those who are in few indeed can doubt. That begimtings have already taken world-wide Administration adherents of the Faith of associated only those whose tainted by prejudice can fail

Excerpts from Th e Goal of a Call to the Nations (Hai fa: C hapter II.

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FEW will fail to recognize that the Spirit of their ideas, and the breathed by Baha'u'llah upon the world, and their handiwork, would do which is manifesting itself with varying gaze to the Revelation of degrees of intensity through the efforts con- meditate upon the World sciously displayed by His avowed supporters enshrined in His teachand indirectly through certain humanitarian ings, is slowly and imperceptibly rising organizations, can never permeate and chaos of present-day exercise an abiding influence upon mankind need have no doubt or unless and until it incarnates itself in a visible nature, the origin, or Order, which would bear His name, wholly institutions which the adherentidentify itself with His principles, and ents of the Faith are building up thluáoughout function in conformiity with His laws. That lie embedded in the Baha'u'llah in His Book of Aqdas, and later , unadulterated and 'Abdu'l-Baha in His Will- a document which

dismay the bankruptcy disintegration of well to him their Baha'u'llah, and to Order which, lying amid the welter and civilization. They anxiety regarding the validity of the the world. For these teachings themselves unobscured by

unwarrantable inferences, or	
confirms, supplements, and correlates the	unauthorized
interpretations of His Word . . .	
provisions of the Aqdas- have set forth in	
their entirety those essential elements for the	THE omushing forces
so miraculously	
constitution of the world Baha ' i Common-	released through the
agency of two indepenwealth, no one who has read them will deny.	
dent and swiftly successive Manifestations are	
According to these divinely-ordained adniin-	now under our very
eyes and tluáough the care	
istrative principles, the Dispensation of	of the chosen
stewards of a far-flung Faith	
Baha'u'llah- the Ark of human salvation-	being gradually
mustered and disciplined.	
must needs be modelled. From them, all	They are slowly
crystallizing into institutions	
future blessings must flow, and upon them	that will come to be
regarded as the hallmark	
its inviolable auth01ity must ultimately rest.	and glory of the age
we are called upon to	
For Baha'u 'llah, we should readily recog-	establish and by our
deeds i1m11ortalize	
nize, has not only imbued mankind with	It would be
utterly misleading to attempt	
a new and regenerating Spirit. He has not	a comparison between
this unique, this	
merely enunciated certain universal princi-	divinely-conceived
Order and any of the	
ples, or propounded a particular philosophy,	diverse systems which
the minds of men, at	
however potent, sound and universal these	various periods of
their history, have contrived	
may be. In addition to these He, as well as	for the government of
human institutions.	
' Abdu ' l-Baha after Him, has, unlike the	Such an attempt would
in itself betray a lack	
Dispensations of the past, clearly and specif-	of complete
appreciation of the excellence	
ically laid down a set of Laws , established	of the handiwork of
its great Author. How	
definite institutions, and provided for the	could it be otherwise
when we remember	
essentials of a Divine Economy. These are	that this Order
constih1tes the very pattern of	
destined to be a pattern for fuh1re society,	that divine
civilization which the almighty	

a supreme instrument for the establishment	Law of Baha ' u' llah
is designed to establish	
of the Most Great Peace, and the one agency	upon earth? The
divers and ever-shifting	
for the unification of the world, and the	systems of human
polity, whether past or	
proclamation of the reign of righteousness	present, whether
originating in the East or in	
and justice upon the earth	the West, offer no
adequate criterion where-	
Leaders of religion, exponents of political	with to estimate the
potency of its hidden	
theories, governors of human institutions, who	virtues or to
appraise the solidity of its	
at present are witnessing with perplexity and	foundations.
THE BAHAI REVELATION	37

Details of the pillars and gardens surrounding the Seat of the Universal House of Justice.

The Baha'i Commonwealth of the future,	This new-born Administrative
Order	
of which this vast Administrative Order is	incorporates with in its
structure certain	
the sole framework, is, both in theory and	elements which are to be
found in each of	
practice, not only unique in the entire history	the three recognized forms
of secular governments of political institutions, but can find no	government,
without being in any sense a mere	
parallel in the annals of any of the world's	replica of any one of them,
and without	
recognized religious systems. No form of	introducing within its
machinery any of the	
democratic government; no system of autocracy	objectionable features which
they inherently	
possess. It blends and	
racy or of dictatorship, whether monarchical	
harmonizes, as no	
or republican; no intermediary scheme of a	government fashioned by
mortal hands has	
purely aristocratic order; nor even any of the	as yet accomplished , the
salutary effects	
recognized types of theocracy, whether it be	which each of these systems
undoubtedly	
the Hebrew Commonwealth, or the various	contains without vitiating
the integrity of	
Christian ecclesiastical organizations, or the	those God-given verities on
which it is	
Imamate or the Caliphate in Islam- none of	ultimately founded.

these can be identified or be said to conform The Administrative Order
of the Faith of
with the Administrative Order which the Baha 'u ' llah must in no
wise be regarded as
master-hand of its perfect Architect has purely democratic in
character inasmuch as
fashioned. the basic assumption which
requires all

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THE BAHAI WORLD

democracies to depend fundamentally upon laws requiring the election by
universal suffrage their mandate from the people is a feature of all local,
national, and international
altogether lacking in this Dispensation. In Houses of Justice, the total
absence of the conduct of the administrative affairs of civil authority
with its attendant privileges,
the Faith, in the enactment of the legislation free from bureaucratic
tendencies,
necessary to supplement the laws of the land are further evidences of the
non-autocratic
Kitab-i-Aqdas, the members of the Universal House of Justice, the character of the Baha'i
Administrative Order
sal House of Justice, it should be borne in mind of its inclination to
democratic methods
mind, are not, as Baha 'u ' llah's utterances in the administration of its
affairs.
clearly imply, responsible to those whom Nor is this Order identified
with the name
they represent, nor are they allowed to be confused with any
system governed by the feelings, the general tenor of purely aristocratic
government in view
opinion, and even the convictions of the fact that it upholds, on the
one hand,
mass of the faithful, or of those who directly the hereditary principle and
entrusts the
elect them. They are to follow, in a prayerful Guardian of the Faith with the
obligation of
attitude, the dictates and promptings of their interpreting its teachings, and
provides, on
conscience. They may, indeed they must, the other, for the free and direct
election from
acquaint themselves with the conditions among the mass of the faithful of the
body
prevailing among the community, must weigh that constitutes its highest
legislative organ .
dispassionately in their minds the merits of Whereas this Administrative
Order cannot

any case presented for their consideration, be said to have been modelled after
 any of
 but must reserve for themselves the right these recognized systems of
 government, it
 of an unfettered decision. "God will verily nevertheless embody, reconciles
 and assimilate them with whatsoever He willeth," ilates within its framework
 such wholesome
 is Baha'u'llah's incontrovertible assurance. elements as are to be found in
 each one of
 They, and not the body of those who either them. The hereditary authority which
 the
 directly or indirectly elect them, have thus Guardian is called upon to
 exercise, the vital
 been made the recipients of the divine and essential functions which the
 Universal
 guidance which is at once the life-blood and House of Justice discharges, the
 specific
 ultimate safeguard of this Revelation provisions requiring its
 democratic election
 Nor can the Baha'i Administrative Order by the representatives of the fa
 ithful- these
 be dismissed as a hard and rigid system of combine to demonstrate the truth
 that this
 unmitigated autocracy or as an idle imitation divinely revealed Order, wh ich
 can never
 of any form of absolutistic ecclesiastical be identified with any of the
 standard types
 government, whether it be the Papacy, the of government referred to by Aristotl
 e i.n
 Imamate or any other similar institution, for his works, embodies and blends
 with the
 the obvious reason that upon the international spiritual verities on which it
 is based the
 elected representatives of the followers of beneficent elements which are to be
 found
 Baha'u'llah has been conferred the exclusive in each one of them. The
 admitted evils
 right of legislating on matters not expressly inherent in each of these systems
 being revealed in the Baha'i writings. Neither the idly and permanently
 excluded, this unique
 Guardian of the Faith nor any institution Order, however long it may endure and
 apart from the International House of Justice however extensive its
 ramifications, cannot
 can ever usurp this vital and essential power ever degenerate into any form of
 despotism,
 or encroach upon that sacred right. The abo- of oligarchy, or of demagoguery which
 must

lition of professional priesthood with its sooner or later corrupt the
machinery of all
accompanying sacraments of baptism, of man-made and essentially defective
political
communion and of confession of sins, the institutions

THE BAHÁ'Í REVELATION

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Significant as are the origins of this disillusioned and sadly shaken
society can
mighty administrative structure, and how- ill afford to ignore.
ever unique its features, the happenings that Compare these splendid
manifestations of
may be said to have heralded its birth and the spirit animating this
vibrant body of the
signalized the initial stage of its evolution Faith of Baha'u'llah with the
cries and
seem no less remarkable. How striking, how agony, the follies and
vanities, the bitterness
edifying the contrast between the process of and prejudices, the wickedness
and divisions
slow and steady consolidation that charac- of an ailing and chaotic
world. Witness the
terizes the growth of its infant strength and fear that threatens its
leaders and paralyses
the devastating onrush of the forces of the action of its blind and
bewildered states disintegration that are assailing the outworn men. How
fierce the hatreds, how false the
institutions, both religious and secular, of ambitions, how petty the
pursuits, how deep present-day society! rooted the
suspicions of its peoples! How
The vitality which the organic institutions disquieting the lawlessness, the
corruption,
of this great, this ever-expanding Order so the unbelief that are eating
into the vitals of
strongly exhibit; the obstacles which the a tottering civilization!
high courage, the undaunted resolution of Might not this process of
steady deterioration its administrators have already surmounted; ration which is
insidiously invading so many
the fire of an unquenchable enthusiasm that departments of human activity
and thought
glows with undiminished fervour in the be regarded as a necessary
accompaniment
hearts of its itinerant teachers; the heights to the rise of this almighty
Arm of
of self-sacrifice which its champion-builders Baha'u'llah? Might we not look
upon the
are now attaining; the breadth of vision, the momentous happenings which . .
. have so

confident hope, the creative joy, the inward deeply agitated every
 continent of the earth
 peace, the uncompromising integrity, the as ominous signs
 simultaneously proclaiming
 exemplary discipline, the unyielding unity the agonies of a
 disintegrating civilization
 and solidarity which its stalwart defenders and the birth-pangs of that
 World Order manifest; the degree to which its moving that Ark of human
 salvation- that must
 Spirit hath shown itself capable of assimilating the diversified elements within its pale,
 of cleansing them of all forms of prejudice Excerpts from The World Order
 of Bahá'u'lláh: Further
 and of fusing them with its own structure- Considerations and 771e
 Dispensation of Bahá'u'lláh, 111
 these are evidences of a power which a Call to the Nations. Chapter
 III .

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THE BAHÁ'Í WORLD

III

THE contrast between the accumulating equilibrium", He explains, "hath been
 upset
 evidences of steady consolidation that through the vibrating influence of this
 accompany the rise of the Administrative Most Great, this new World Order. Man-
 Order of the Faith of God, and the forces of kind 's ordered life hath been
 revolutionized
 disintegration which batter at the fabric of through the agency of this unique,
 this
 a travailing society, is as clear as it is wondrous System, the like of which
 mortal
 arresting. Both within and outside the Bahá'í eyes have never witnessed." "The
 signs
 world the signs and tokens which, in a of impending convulsions and chaos," He
 mysterious manner, are heralding the birth warns the peoples of the world, "can
 now be
 of that World Order, the establishment of discerned, inasmuch as the prevailing
 Order
 which must signalize the Golden Age of the appeareth to be lamentably
 defective." ...
 Cause of God, are growing and multiplying No machinery falling short
 of the standay by day. No fair-minded observer can dard inculcated by the
 Bahá'í Revelation,
 any longer fail to discern them. He cannot be and at variance with the sublime
 pattern
 misled by the painful slowness characteriz- ordained in His teachings, which
 the collecting the unfoldment of the civilization which tive efforts of mankind
 may yet devise can
 the followers of Bahá'u'lláh are labouring ever hope to achieve anything above

or

to establish. Nor can he be deluded by beyond that "Lesser Peace" to which the
the ephemeral manifestations of returning Author of our Faith has Himself
alluded in

prosperity which at times appear to be capa- His writings. "Now that ye have
refi1sed the

ble of checking the disruptive influence of Most Great Peace," He, admonishing
the

the chronic ills afflicting the institutions of kings and rulers of the earth,
has written,

a decaying age. The signs of the times are "hold ye fast unto this the Lesser
Peace, that

too numerous and compelling to allow him haply ye may in some degree better
your

to mistake their character or to belittle their own condition and that of your
dependents."

significance. He can, if he be fair in his Expatiating on this Lesser Peace, He
thus

judgement, recognize in the chain of events addresses in that same Tablet the
rulers of

which proclaim on the one hand the irre- the earth: "Be reconciled among
yourselves,

sistible march of the institutions directly that ye may need no more armaments
save in

associated with the Revelation of Baha ' u' llah a measure to safeguard your
territories and

and foreshadow on the other the downfall dominions ... Be united, O kings of
the earth,

of those powers and principalities that for thereby will the tempest of discord
be

have either ignored or opposed it- he can stilled amongst you, and your peoples
find

recogni ze in them all ev idences of the rest, if ye be of them that
comprehend.

operation of God's all-pervasive Will, the Should any one among you take up
arms

shaping of His perfectly ordered and world- against another, rise ye all
against him, for

embracing Plan.

this is naught but manifest

justice."

"Soon," Baha'u'llah's own words pro- The Most Great Peace, on the
other hand ,

claim it, "will the present-day Order be as conceived by Baha'u'llah-a peace
that

rolled up, and a new one spread out in its must inevitably follow as the
practical constead. Verily, thy Lord speaketh the truth sequence of the
spiritualization of the world

and is the Knower of things unseen. " "By and the fusion of all its races, creeds, classes
 Myself," He solemnly asserts, "the day is and nations-can rest on no other basis, and
 approaching when We will have rolled up can be preserved through no other agency,
 the world and all that is therein, and spread except the divinely appointed ordinances
 out a new Order in its stead. He, verily, that are implicit in the World Order that
 is powerful over all things." "The world's stands associated with His holy name. In His

THE BA HA ' i REVELATION

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Tablet, revealed almost seventy 1 years ago	That mystic,
all-pervasive, yet indefinable	
to Queen Victoria, Baha'u'llah, alluding to	change, which we
associate with the stage	
this Most Great Peace, has declared: "That	of maturity inevitable
in the life of the	
which the Lord hath ordained as the sover-	individual and the
development of the fruit,	
eign remedy and mightiest instrument for the	must, if we would
correctly apprehend the	
healing of all the world is the union of all its	utterances of
Baha'u'llah, have its counterpeoples in one universal Cause, one common	
pari in the evolution of the organization of	
Faith. This can in no wise be achieved	human society. A
similar stage must sooner	
except through the power of a skilled, an	or later be attained
in the collective life of	
all-poweful and inspired Physician. This,	mankind, producing an
even more striking	
verily, is the truth, and all else naught but	phenomenon in world
relations, and enerror" ... "ft beseemeth all men in this	
dowing the whole human race with such	
Day", He, in another Tablet, asserts, "to take	potentialities of
well-being as shall provide,	
.firm hold on the Most Great Name, and to	throughout the
succeeding ages, the chief	
establish the unity of all mankind. There is	incentive required for
the eventual fulfilment of its high destiny	
can seek, except Him. "	Only those who are
willing to associate	
The Revelation of Baha 'u ' llah, whose	the Revelation proclaimed
by Baha 'u ' llah	

supreme mission is none other but the
 of so stupendous an
 achievement of this organic and spiritual
 collective life of the whole
 unity of the whole body of nations, should,
 the significance of the
 if we be faithful to its implications, be
 alluding to the glories
 regarded as signaling through its advent
 and to the duration of
 the coming of age of the entire human race.
 deemed fit to utter. "This
 It should be viewed not merely as yet
 He exclaims, "the Day
 another spiritual revival in the ever-changing
 coming of the Bestfortunes of mankind, not only as a further
 Beloved, Him Who, through all eternity,
 stage in a chain of progressive Revelations ,
 the Desire of the
 nor even as the culmination of one of a
 Scriptures of past Dispensaries of recurrent prophetic cycles, but
 tions ," He further asserts, "celebrate the
 rather as marking the last and highest stage
 must needs greet this
 in the stupendous evolution of man's collec-
 Well is it with him
 tive life on this planet. The emergence of a
 this Day and hath
 world community, the consciousness of
 ." ...
 world citizenship, the founding of a world
 Revelation of Baha'u'llah has
 civilization and culture-all of which must
 World Order which such
 synchroonize with the initial stages in the
 needs beget is as yet
 unfoldment of the Golden Age of the Baha'i
 Heroic Age of His Faith
 Era-should, by their very nature, be
 creative energies which that
 regarded, as far as this planetary life is
 not as yet crystallized
 concerned, as the furthestmost limits in the
 society which, in the fullness
 organization of human society, though man,
 forth the brightness of
 as an individual, will, nay must indeed as

with the consummation
 evolution in the
 human race can grasp
 words which He, while
 of this promised Day
 the Baha'i Era, has
 is the King of Days,"
 that hath seen the
 hath been acclaimed
 World." "The
 great jubilee that
 most great Day of God.
 that hath lived to see
 recognized its station
 Though the
 been delivered, the
 a Revelation must
 unborn. Though the
 is passed, the
 Age has released have
 into that world
 of time, is to mirror
 His glory. Though the

framework of His

a result of such a consummation, continue
has been erected, and

Administrative Order

indefinitely to progress and develop.
of the Baha' i Era

the Formative Period

has begun, yet the promised Kingdom into

Written in 1936. Now more than a hundred. (The

which the seed of His institutions must ripen

Tablet to Queen Victoria was written about 1870.) remains as yet

uninaugurated. Though His

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THE BAHAI WORLD

Detail of a column and window of the Seat of the Universal House of Justice.

Voice has been raised, and the ensigns of
gloom as can alone

such moral and social

His Faith have been lifted up in no less than
humanity for the prize

prepare an unrepented

forty countries of both the East and the
inherit.

she is destined to

West, yet the wholeness of the human race is
we are now steadily

Into such a period

as yet unrecognized, its unity unproclaimed,
moving. Amidst the shadows

and irresistibly

and the standard of its Most Great Peace
ngly gathering about us

which are increas-

unhoisted

we can faintly

discern the glimmerings of

For the revelation of so great a favour a

Baha' u ' llah's

unearthly sovereignty appeared period of intense turmoil and widespread

ing fitfully on the horizon of history. To us,

suffering would seem to be indispensable.

the "generation of

the half-light", living at a

Resplendent as has been the Age that has
designated as the period

time which may be

witnessed the inception of the Mission with

of the incubation of

the World Commonwealth which Baha'u' llah has been entrusted, the

wealth envisaged by Baha'u' llah, has been

interval which must elapse ere that Age

assigned a task whose

high privilege we can

yields its choicest fruit must, it is becoming

never sufficiently

appreciate, and the arduously apparent, be overshadowed by

ousness of which we can as yet but dimly

recognize. We may well believe, we who are

Written in 1936, since when the number has

called upon to

experience the operation of

increased to 235, comprising 190 independent coun- the dark forces

destined to unloose a flood

tries and 45 dependent territories.

THE BAHAI REVELATION

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of agonizing afflictions, that the darkest
Allah proclaims, "is,

"A new life," Baha'u

hour that must precede the dawn of the
all the peoples

in this age, stirring within

Golden Age of our Faith has not yet struck.
hath discovered

of the earth; and yet none

Deep as is the gloom that already encircles
motive." "O ye

its cause, or perceived its

the world, the afflictive ordeals which that
addresses His

children of men," He thus

world is to suffer are still in preparation, nor
purpose and can their blackness be as yet imagined. We
of God and His Religion is

generation, "the fundamental
mating the Faith

stand on the threshold of an age whose con-
and promote the

to safeguard the interests

vulsions proclaim alike the death-pangs of

unity of the human race .. .

This is the straight

the old order and the birth-pangs of the new.
immovable foundation.

path, the fixed and

Through the generating influence of the
this foundation, the

Whatsoever is raised on

Faith announced by Baha'u 'llah this New
world can never

changes and chances of the

World Order may be said to have been
will the revolution of

impair its strength, nor

conceived . We can, at the present moment,
undermine its structure."

countless centuries

experience its stirrings in the womb of a
He declares,

"The well-being of mankind,"

travailing age-an age waiting for the
unattainable

"its peace and security are

appointed hour at which it can cast its
is firmly established and yield its fairest fruit.

unless and until its unity
lished." "So

powerful is the light of unity," is

"The whole earth," writes Baha'u 'llah,
can illuminate

His further testimony, "that it

"is now in a state of pregnancy . The day is
true God, He Who

the whole earth. The one

approaching when it will have yielded its
testifieth to the

knoweth all things, Himself

noblest fruits, when from it will have sprung
goal excelleth

truth of these words... This

forth the loftiest trees, the most enchanting
aspiration is the

every other goal, and this

blossoms, the most heavenly blessings .. ."

monarch of all aspirations."

"He Who is
 "The Call of God," 'Abdu'l-Baha has your Lord, the All-Merciful,"
 He, moreover,
 written, "when raised, breathed a new life has written, "cherisheth in
 His heart the
 into the body of mankind, and infused a new desire of beholding the
 entire human race as
 spirit into the whole creation. It is for this one soul and one body.
 Haste ye to win your
 reason that the world hath been moved to its share of God's good grace
 and mercy in this
 depths, and the hearts and consciences of Day that eclipseth all other
 created days."
 men been quickened. Ere long the evidences The unity of the human
 race, as envisaged
 of this regeneration will be revealed, and the by Baha'u'llah, implies
 the establishment of
 fast asleep will be awakened." ... a world commonwealth in
 which all nations,
 Unification of the whole of mankind is races, creeds and classes are
 closely and
 the hallmark of the stage which human permanently united, and in
 which the autonomous society is now approaching. Unity of family, unity of its
 state members and the personal
 of tribe, of city-state and nation have been freedom and initiative of
 the individuals that
 successively attempted and fully established. compose them are definitely
 and completely
 World unity is the goal towards which safeguarded. This
 commonwealth must, as
 a harassed humanity is striving. Nation- far as we can visualize it,
 consist of a world
 building has come to an end. The anarchy legislature, whose members
 will, as the
 inherent in state sovereignty is moving highest of the whole of
 mankind, ultimately
 towards a climax. A world, growing to control the entire resources
 of all the component parts, must abandon this fetish, recognize
 nations, and will enact such laws as
 recognize the oneness and wholeness of human shall be required to
 regulate the life, satisfy
 relationships, and establish once for all the the needs and adjust the
 relationships of all
 machinery that can best incarnate this fundamental principle of its life.
 executive, backed by an international
 Force, will carry

out the decisions arrived at, and apply the understanding and co-operation. The causes of religious sháife will be laws enacted by, this world legislature, and pennanently removed, economic barri ers will safeguard the organic unity of the whole and restrictions will be completely comm onwea lth. A world háibunal will adju- abolished, and the inordidicate and deliver its compulsory and final verdict in all and any disputes that may arise obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The this universa l system. A mechanism of enormous energy dissipated and wasted on world intercommunication will be devised, war, whether economic or political, will embraci ng the whole planet, freed from be consecrated to such ends as will extend the national hindrances and restrictions, and range of human inventions and technical functioning with marvellous swiftness and development, to the increase of the productivity perfect regularity. A world metropolis will of mankind, to the exte1111ination of disease, act as the nerve centre of a world civiliza- to the extension of scientific research, to the raising of the stanforces of life will converge and from which dard of physical health, to the sharpening its energizing influences will radiate. A and refinement of the human brain, to the exploitation of the unused world lang uage will either be invented or resources of the planet, to and unsuspected the prolongation of human life, and to the chosen from among the existing languages furtherance of any the prolongation of human life, and to the and will be taught in the school s of all the other agency that can federated nations as an auxiliary to their stimulate the intellemother tongues . A world script, a world tual, the moral, and sp iritu al life of the entire human race. li terature, a uniform and universal system A world federal system, of currency, of weights and measures, will ruling the whole earth and exercising simplify and facilitate intercourse and

unchallengeable authority and standing among the nations and races
 over its unimaginably vast resources,
 of mankind. In such a world society, science blending and embodying the
 ideals of both
 and religion, the two most potent forces the East and the West,
 liberated from the
 in human life, will be reconciled, will co- curse of war and its
 miseries, and bent on the
 operate, and will harmoniously develop. The exploitation of all the
 available sources of
 power will, under such a system, while giving energy on the surface of the
 planet, a system
 full scope to the expression of the diversified in which Force is made the
 servant of Justice and convictions of mankind, cease strife, whose life
 is sustained by its universal
 to be mischievously manipulated by vested recognition of one God and
 by its allegiance
 interests, whether private or public, and will to one common Revelation-
 such is the goal
 be liberated from the influence of contention towards which humanity,
 impelled by the
 warring governments and peoples. The economic unifying forces of life, is
 moving .
 resources of the world will be organized, its
 sources of raw materials will be tapped and
 fully utilized, its markets will be co-ordinated and developed, and the
 distribution of Excess from The Unfoldment of World Civilization, in
 its products will be equitably regulated. Call to the Nations, Chapter
 IV.

National rivalries, hatreds, and intrigues
 will cease, and racial animosity and prejudice will be replaced by racial
 amity,

THE BAHÁ'Í REVELATION

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IV

As we gaze in retrospect beyond the dwell in one common
 fatherland, which is
 immediate past, and survey, in however the planet itself."
 cursory a manner, the vicissitudes afflicting What we witness at the
 present time,
 an increasingly tormented society, and recall during "this gravest
 crisis in the history of
 the strains and stresses to which the fabric civilization," recalling
 such times in which
 of a dying Order has been increasingly "religions have perished
 and are born," is

subjected, we cannot but marvel at the sharp contrast presented, on the one hand, by preparatory to the accumulated evidences of the orderly manhood, the unfoldment, and the uninterrupted multiplication of the agencies, of an Administrative Order designed to be the harbinger of a new world civilization, and, on the other, by the characteristic of the ominous manifestations of acute political irrational instincts of youth, conflict, of social unrest, of racial animosity, its pride, its self of class antagonism, of immorality and of assurance, its rebelliousness, and contempt of discipline, the collision and obsolescence of the institutions of a bankrupt Order. . . . past, never again to return, while the Great Age, the consummation of all ages, which "The winds of despair," writes Baha'u'llah, of age of the entire human race, is yet to come. The convulsions of mankind, "are, alas, blowing from every most turbulent period of this transitional and direction, and the strife that divides and are the essential in the annals of humanity afflicts the human race is daily increasing" "Such shall be its plight," He, in prerequisites, and herald of that Age of Ages, "the time of the end," in which the another generation, has declared, "that to strife that has, since the folly and tumult of disclose it now would not be meet and dawn of history, blackened the annals of seemingly." "These fruitless strifes," He, on the other hand, contemplating the future of mankind, will have been finally transmuted into the wisdom and the tranquillity of an kind, has emphatically prophesied, in the undisturbed, a universal,

course of His memorable interview with the and lasting peace, in which the discord and Persian orientalist, Edward G. Browne, separation of the children of men will have "these ruinous wars shall pass away, and given way to the worldwide reconciliation, the 'Most Great Peace' shall come These and the complete unification of the divers strifes and this bloodshed and discord must elements that constitute human society. cease, and all men be as one kindred and This will indeed be the fitting climax of one family. " ... that process of integration which , starting "All nations and kindreds," 'Abdu 'l-Bahí with the family , the smallest unit in the scale likewise has written , " ... will become a single of human organization, must, after having nation. Religious and sectarian antagonism, called successfully into being the tribe, the the hostility of races and peoples, and differentiation, continue to operate city-state, and the ences among nations, will be eliminated. All until it culminates in the unification of the men will adhere to one religion, will have whole world, the final object and the crown - ing glory of human evolution on this planet. race, and become a single people. All will It is this stage which humanity, willingly or

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THE BAHÁ'Í WORLD

unwillingly, is resistlessly approaching. It is in the human kingdom man reaches his for this. stage that this vast, this fiery ordeal maturity when the light of his intelligence which humanity is experiencing is mysteriously attains its greatest power and development ously paving the way . It is with this stage Similarly there are periods and stages in that the fortunes and the purpose of the Faith the collective life of humanity. At one time it of Baha'u 'llah are indissolubly linked. It is was passing through its stage of childhood, the creative energies which His Revelation at another its period of youth, but now it has has released... that have instilled into entered its long-predicted phase of

maturity,
 humanity the capacity to attain this final the evidences of which are every
 where apparstage in its organic and collective evolution. ent. . . . That
 which was applicable to human
 It is with the Golden Age of His Dispensation- needs during the early history of
 the race
 tion that the consummation of this process can neither meet nor satisfy the
 demands of
 will be forever associated. It is the structure this day, this period of
 newness and consummation of His New World Order, now stirring in the nation. Humanity
 has emerged from its
 womb of the administrative institutions He formed from a state of limitation and
 preliminary
 Himself has created, that will serve both as a training. Man must now become
 imbued
 pattern and a nucleus of that world common- with new virtues and powers, new
 moral
 wealth which is the same, the inevitable standards, new capacities. New
 bounties,
 destiny of the peoples and nations of the perfect bestowals, are awaiting and
 already
 earth. descending upon him. The
 gifts and blessings
 Just as the organic evolution of mankind during the period of youth,
 although timely
 has been slow and gradual, and involved and sufficient during the
 adolescence of
 successively the unification of the family, mankind, are now incapable of
 meeting the
 the tribe, the city-state, and the nation, so requirements of its maturity."
 ...
 has the light vouchsafed by the Revelation This is the stage which
 the world is now
 of God, at various stages in the evolution approaching, the stage of
 world unity, which,
 of religion, and reflected in the successive as 'Abdu'l-Baha
 assures us, will, in this
 Dispensations of the past, been slow and century, be securely established. "The
 Tongue
 progressive. Indeed the measure of Divine Grandeur," Baha'u'llah Himself
 affirms,
 Revelation, in every age, has been adapted "hath . . . in the Day of His
 Manifestation proportionate, and commensurate with, the degree of claim: 'It is not
 his to boast who loveth his
 social progress achieved in that age by a country, but it is his who loveth
 the world."
 constantly-evolving humanity. "Through the power," He

adds , "released by
 " ft hath been decreed by Us," explains these exalted words He hath lent a
 fresh
 Baha ' u ' llah, "that the Word of God, and all impulse, and set a new
 direction, to the birds
 the potentialities thereof; shall be manifested of men's hearts, and hath
 obliterated eve1y
 unto men in strict conformity with such trace of restriction and limitation
 from
 conditions as have been fore-ordained by God's Holy Book."
 Him Who is the All-Knowing, the All-Wise ... A word of warning
 should, however, be
 Should the Word be allowed to release uttered in this connection. The love of
 one's
 suddenly all the energies latent within it, no country, instilled and
 sttaessed by the teachman could sustain the weight of so mighty a ing of
 Islam, as "an element of the Faith of
 Revelation." "All created things," ' Abdu' l- God," has not, through this
 declaration, this
 Baha, elucidating this truth, has affirmed, clarion-call of Ba ha ' u ' llah,
 been either con-
 "have their degree or stage of maturity. The demned or disparaged. It should
 not, indeed
 period of maturity in the life of a tree is the it cannot, be construed as a
 repudiation, or
 time of its ji-uit-bearing The animal attains regarded in the light of a
 censure pronounced
 a stage offu ll growth and completeness, and against a sane and intelligent
 pattáiotism , nor

THE BAL-IA'i REVELATION

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does it seek to undermine the allegiance and	destruction, must needs
convulse the nations,	
loyalty of any individual to his country, nor	stir the conscience of the
world, disillusion	
does it conflict with the legitimate aspira-	the masses, precipitate a
radical change in	
tions, rights, and duties of any individual	the very conception of
society, and coalesce	
state or nation. All it does imply and	ultimately the disjointed,
the bleeding limbs	
proclaim is the insufficiency of patriotism,	of mankind into one body,
single, organiin view of the fundamental changes effected	cally united,
and indivisible.	
in the economic life of society and the	To the general
character, the implications	
interdependence of the nations, and as the	and features of this world

commonwealth,
 consequence of the contraction of the world, destined to emerge, sooner
 or later, out of
 through the revolution in the means of the carnage, agony, and
 havoc of this great
 transportation and communication- world convulsion, I have
 already referred in
 tions that did not and could not exist either my previous communications.
 Suffice it to
 in the days of Jesus Christ or of Muhammad. say that this consummation
 will, by its very
 It calls for a wider loyalty, which should not, nature, be a gradual
 process, and must,
 and indeed does not, conflict with lesser loy- as Baha'u'llah has Himself
 anticipated, lead
 alties. It instills a love which, in view of its at first to the
 establishment of that Lesser
 scope, must include and not exclude the love Peace which the nations of
 the earth, as yet
 of one's own country. It lays, though this unconscious of His
 Revelation and yet
 loyalty which it inspires, and this love which unwittingly enforcing the
 general principles
 it infuses, the only foundation on which the which He has enunciated,
 will themselves
 concept of world citizenship can thrive, and establish. This momentous
 and historic step,
 the structure of world unification can rest. It involving the reconstruction
 of mankind, as
 does insist, however, on the subordination of the result of the universal
 recognition of its
 national considerations and particularistic oneness and wholeness, will
 bring in its
 interests to the imperative and paramount wake the spiritualization of
 the masses, conclaims of humanity as a whole, inasmuch as sequent to
 the recognition of the character,
 in a world of interdependent nations and and the acknowledgment of
 the claims,
 peoples the advantage of the part is best to of the Faith of
 Baha'u'llah- the essential
 be reached by the advantage of the whole. condition to that ultimate
 fusion of all races ,
 The world is, in truth, moving on towards creeds, classes, and nations
 which must
 its destiny. The interdependence of the signalize the emergence of
 His New World
 peoples and nations of the earth, whatever Order.

the leaders of the divisive forces of the age of the entire world may say or do, is already an accomplished fact. Its unity in the economic sphere of the earth. Then is now understood and recognized. The Great Peace be welfare of the part means the welfare of worldwide soverthe whole, and the distress of the part brings Baha ' u' ll ah- the Estab lisher of disháess to the whole. The Revelation of foretold by the Baha'u'llah has, in His own words , "lent a Prophets of God fi'esh impulse and set a new direction" to be recognized, this vast process now operating in the world. established. Then will The fires lit by this great ordeal are the born, flourish, and consequences of men's failure to recognize a civilization with a fullnes s it. They are, moreover, hastening its consum- has never seen nor mation . Adversity, prolonged, world-wide, will the Everlastafflictive, allied to chaos and universal Covenant be fu lfilled in its completeness.

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THE BA I-IA' i WORLD

Then will the promise enshrined in all the misery that Books of God be redeemed, and all the ability of prophecies uttered by the Prophets of old with the hanu11er of come to pass, and the v ision of seers and fire of tTibulation, poets be realized. Then will the planet, háavailing age, and galvanized through the universal belief of its mind has endwellers in one God, and their allegiance to scattered and mutually one common Revelation, mirror, within the which a perverse limitations imposed upon it, the effulgent single unit, solid

Then will the coming of human race be proclaimed and all the peoples and nations will the ba1mer of the Most hoi sted Then wi ll the eignty of the Kingdom of the Father Son, and anticipated by the before Him and after Him- acclaimed, and firmly a world civilization be perpetuate itself, a of life such as the world can as yet conceive. Then ing

moment, and however dark the enshrouds the world, the Baha ' u' llah to fo rge, His Will, and thruáough the upon the anvil of this in the particular shape His visioned, these deshi.1ctive fragments into world has fallen, into one

glories of the sovereignty of Baha 'u ' llah, and indivisible, able to
 execute His design
 shining in the plenitude of its splendor in the for the children of men.
 Abha Paradise, and be made the footstool of Ours rather the duty,
 however confused
 His Thluáone on high, and acclaimed as the the scene, however di smal
 the present outearthly heaven, capable of fulfilling that look, however
 circumscribed the resources
 ineffable destiny fixed for it, from time we dispose of, to labour
 serenely, confidently,
 immemorial, by the love and wisdom of its and unremittingly to lend
 our share of assis-
 Creator. tance, in whichever way
 circumstances may
 Not ours, puny mortals that we are, to enable us, to the operation of
 the forces which,
 attempt, at so critical a stage in the long as marshall ed and directed
 by Baha'u' llah,
 and checkered hi story of mankind, to arrive are leading humani ty out of
 the valley of
 at a precise and satisfactory understanding misery and shame to the
 loftiest Sutlli11its of
 of the steps which must successive ly lead a power and glory.
 bleeding humanity, wretchedly oblivious of
 its God, and careless of Baha 'u ' llah, from its
 ca lvary to its ultimate resurrection. Not ours, Excerpts from Messages to
 the Bahná; World and
 the living witnesses of the all-subduing The Promised Day is Come in
 Call to the Nations,
 potency of His Faith, to ques tion, for a Chapter V.
 TI-IE BAL-IA'i REVELAT ION 49

Th e Resting Place of Shoghi Effendi, in the Great No rth ern Cemete1y, London,
 England.

PART TWO

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

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'A bdu 'l-Baha- th e Master- in New York City; June 1912.

I

THE SEVENTY-FIFTH ANNIVERSARY OF 'ABDU'L-BAHA's VISIT TO THE WEST

1. THE VISIT OF 'ABDU'L -B AHA TO THE WEST SH ERNA D EA MER

IN September 1910, 'Abdu 'l-Baha- the and Cairo. On 11 August 1911 He sailed
 Head of the Baha ' i Faith-left His home in with a party of
 four to Marseilles, and prothe Holy Land and traveled first to Egypt,
 ceeded, after brief stays at Thonon-les-Bains
 and then to the West, visiting England and and Geneva, to
 London , w here He arrived
 Scotland, France, Germany, Hungary, Aus- on 4 September.
 A follower of Baha 'u ' llah
 tria and Switzerland, and the United States - Sara Louisa,
 Lady Blomfield, whom
 of Ameri ca and Canada. His journey lasted 'Abdu ' l-Baha
 called Sitarih Khan um-put
 for three years, and everywhere He went her apartment
 at 97 Cadogan Gardens at His
 He proclaimed the Teachings of Baha ' u ' llah disposa l. "He
 arrived, and who shall picture
 through word and through deed. Him?" she asks.
 "'Abdu'l-Baha was at this time broken in A silence as
 of love and awe overcame
 health", His grandson, Shoghi Effendi, tells us. us, as we
 looked at H im; the gracious
 He suffered from several maladies figure , clothed in
 a simpl e white garment,
 brought on by the strains and stresses of a over which was a
 li ght-co loured Persian
 tragic life spent almost wholl y in exile ' aba; on His
 head He wore a lowand impri sonment. He was on the thresh-
 crowned taj , ro und which was fo lded a
 old of three-score years and ten. Yet as sma ll ,
 fine-linen turban of purest white ;
 soon as He was released from His forty-year His hair and
 short beard were of that
 long captivity ... He arose with sublime snowy whiteness
 which had once been
 courage, confidence and resolution to con- black; His eyes
 were large, blue-grey with
 secrate what little strength remained to long, black
 lashes and well-marked eye-
 Him, in the evening of His life, to a service brows; His face
 was a beautiful oval w ith
 of such heroic proportions that no parallel warm,
 ivory-coloured skin, a straight, finely-modelled
 to it is to be found in the anna ls of the
 nose, and firm, kind
 first Baha'i century. 1 mouth. These
 are merely outside details
 He spent almost a year in Egypt, first in by which an

attempt is made to convey
 Port Said, and then in a residence in Ramleh, an idea of
 His arresting personality. His
 a suburb of Alexandria, later visiting Zayrun figure was
 of such perfect symmetry, and
 so full of dignity and grace, that the
 Shoghi Effendi, God Passes By (Wilmette: Baha'i
 first impression was that of considerable
 Publishing Trust, 1987), p. 279. height. He
 seemed an incarnation of loving

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THE BAHAI WORLD

understanding, of compassion and power, classes. You are
 loosed from ancient
 of wisdom and authority, of strength, and superstitions
 which have kept men ignorant of a buoyant youthfulness, which some-
 norant, destroying the foundation of true
 how defied the burden of His years; and humanity. The
 gift of God to this enlightened years! One saw, as in a clear vision,
 ened age is the knowledge of the oneness
 that He had so wrought all good and of mankind and of
 the fundamental
 mercy that the inner grace of Him had oneness of
 religion. War shall cease
 grown greater than all outer sign, and the between nations,
 and by the will of God
 radiance of this inner glory shone in the Most Great
 Peace shall come; the
 every glance, and word, and movement as world will be
 seen as a new world, and all
 He came with hands outstretched. 'I am men will live as
 brothers. 2
 very much pleased with you all. Your This was a
 powerful call to the West to
 love has drawn me to London. I waited recognize the new
 Light from the East and
 forty years in prison to bring the Message He expanded His
 theme when addressing
 to you. Are you pleased to receive such a the congregation of
 St. John the Divine, at
 guest?" Westminster, at the
 request of the Venerable
 'Abdu'l-Bahá gave the Message of the Archdeacon
 Wilberforce. He spoke to the
 Baha'i Faith, in eloquent and unequivocal Theosophical
 Society at their headquarters,
 terms, in a number of public talks during His at the express

request of their president, and
stay in England. The first was from the pulpit also to a meeting
at the Higher Thought
of the City Temple in Holborn on 10 September 1911, at the invitation of the Reveiáend R. Centre in London.
point of view of His hostess, From the
J. Campbell. "Oh Noble friends; seekers afte r however, "The
history of 'Abdu'l-Bah:i 's
God!", He began: stay in our house
lies in the relating of vari-
Praise be to God! Today the li ght of ous incidents, connected
with individuals,
Truth is shining upon the world in its who stand out from
amongst the crowd
abundance; the breezes of the heavenly of those persons who
eagerly sought His
garden are blowing throughout all Presence" .
regions; the call of the Kingdom is heard Oh , these
pilgrims, these guests, these
in all lands, and the breath of the Holy visitors!
Remembering those days, our
Spirit is felt in all hearts that are faithful... ears are filled
with the sound of their
The sea of the unity of mankind is lifting footsteps-as they
came from every
up its waves with joy, for there is real country in the
world! Every day, all day
communication between the hearts and long, a constant
stream. An interminable
minds of men . The banner of the Holy procession!
Ministers and missionaries,
Spirit is uplifted, and men see it, and are Oriental scholars
and occult students,
assured with the knowledge that this is a practical men of
affairs and mystics,
new day. This is a new cycle of human
Anglican-Catholics and Nonconformists,
power. All the horizons of the world are Theosophists and
Hindus, Christian Sciluminous, and the world will become
entists and doctors of medicine, Muslims,
indeed as a garden and a paradise. It is the Buddhists, and
Zoroastrians. There also
hour of unity of the sons of men and of called:
politicians, Salvation Army solthe drawing together of all races and all
diers, and other workers for human good,
women suffragists, journalists, writers,
Blomfield, Lady, The Chosen Highway (Wilmette:

Baha'i Publishing Trust, 1967), pp. 149-150. For
 2 'Abdu'l-Baha in London; Addresses and Notes of
 editorial consistency, the personal pronouns related to
 'Abdu'l-Baha in this and other old texts quoted in the Conversations
 (London: Baha'i Publishing Trust,
 article have all been capitalized. 1982), pp. 19-20.

THE COMMEMORATION OF HISTORIC ANNIVERSARIES 55

poets and healers, dressmakers and great and women discussing
 Education, Socialladies, artists and artisans, poor workless ism, the
 first Reform Bill, and the relation
 people and prosperous merchants, mem- of submarines and wireless
 telegraphy to
 bers of the dramatic and musical world, the new era on which man is
 entering.³
 these all came; and none were too lowly, One day after a meeting
 when, as usual,
 nor too great, to receive the sympathetic many people had crowded
 round Him,
 consideration of this holy Messenger, who 'Abdu'l-Baha arrived
 home very tired.
 was ever giving His life for others' good. 1 We were sad at heart that
 He should be so
 "He rose very early, chanted prayers, took fatigued, and bewailed the
 many steps to
 tea, wrote Tablets, and dictated others," be ascended to the
 flat. Suddenly, to our
 Lady Blomfield tells us. "He then received amazement, the Master
 ran up the stairs
 those who flocked to see Him, some arriving to the top very quickly
 without stopping.
 soon after dawn, patiently waiting on the He looked down at us as
 we walked
 doorsteps until the door would be opened for up after Him, saying
 with a bright smile,
 their entrance." These visitors were received from which all traces
 of fatigue had
 individually, or by twos or threes. "Then, vanished: 'You are all
 very old! I am very
 about nine o'clock, He would come into the young!' Seeing me full
 of wonder,
 dining room whilst we were at breakfast to 'Abdu'l-Baha said:
 "Through the power
 greet us. 'Are you well? Did you sleep well?'" of Bah a 'u' llah all
 things can be done. I
 Certain of those who thronged to see have just used that power.'
 That was the
 the Master, having travelled from far only time we had ever seen

Him use that
 countries, were naturally anxious to power for Himself, and I
 feel that He did
 spend every possible moment with Him .. . so then to cheer and
 comfort us, as we
 Therefore it came about that day after were really sad concerning
 His fatigue.
 day, whilst the Master was teaching, the Might it not also have been
 to show us an
 luncheon gong would sound, and those example of the great
 Reserve of Divine
 who remained would be invited to sit at Force always available for
 those of us
 food with Him. We grew to expect that who are working in various
 ways in the
 there would be nineteen guests at table, so 'Path of the Love of God
 and of Mankind.'
 often did this number recur. These were A celestial strength which
 reinforces us
 much-prized times; 'Abdu 'l-Baha would when our human strength
 fails. 4
 continue the interrupted di scourse, or tell Another lesson was given to
 the friends
 some anecdote, often humorous, mean- as they walked with 'Abdu '
 l-Baha in
 while frequently serving the guests with His Richmond Park "as the evening
 light was
 own hands, offering sweets, or choosing wan ing. Rows of shining lamps
 beneath the
 various fruits to distribute to the friends. 2 trees, stretching as far as
 our eyes could see
 At the invitation of the Lord Mayor of into the distance, made that
 part of London
 London, 'Abdu'l-Baha breakfasted with him into a glowing fairyland
 ."
 at the Mansion House. On another occasion, ' I am very much
 pleased with this
 He sat in the bow window in the after- scene. Light is good, most
 good. There
 noon sunshine, His arm round a very was much darkness in the
 prison at
 ragged but very happy little boy who had 'Akka,' said the Master.
 come to ask for sixpence for his money Our hearts were sad as
 we thought on
 box and for hi s invalid mother, whilst those sombre years within
 that dismal forround Him in the room were gathered men tress ...
 When we said 'We are glad ... that

1 3
 Th e Chosen Highway, pp. 150- 15 1. God Passes By, p. 285.
 2 4
 ibid . p. 161. Th e Chosen Highway, p.
 169.

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'A bdu 'l-Baha in Passmore Edwards Settlement Hall, London, England; 29
 September 1911.

you are free ', He said: 'Freedom is not a presence and bearing is
 occasionally lighted
 matter of place, but of condition. I was by a delicate and tactful humour,
 which is as
 happy in that prison, for those days were unaffected as it is infectious and
 delightful."
 passed in the path of service. To me She continued:
 prison was freedom. Troubles are a rest On His last afternoon in
 London , a
 to me. Death is life. To be despised is reporter called to ask Him of
 His future
 honour. Therefore was I full of happiness plans ... When, in answer to
 this query,
 all through that prison time. When one is 'Abdu ' l-Baha told in perfect
 English of
 released from the pri son of self, that is His intention to visit Paris
 and go from
 indeed freedom! For self is the greatest there to Alexandria, the press
 representaprisson. When this release takes place, one tive evinced surprise
 at His faultless
 can never be imprisoned. Unless one pronounciation. Thereupon
 'Abdu'l-Baha
 accepts dire vicissitudes, not with dull proceeded to march with a free
 stride up
 resignation, but with radiant acquies- and down the flower-scented
 drawing
 cence, one cannot attain this freedom. ' 1 room, His Oriental garb
 contrasting
 Lady Blomfield recorded a number of strangely with His modern
 surroundings;
 stories such as these, but, she wrote, "There and, to the amusement of the
 assembly,
 is a note in 'Abdu'l-Baha's character that uttered a string of
 elaborate English words,
 has not been emphasized, and without [including 'hippopotamus',
 H.M. Balyuzi
 which no idea of Him is complete. The tells us on p.155 of his
 book about' Abdu'limpressive dignity which distinguishes His Baha2]

laughingly ending, 'Very difficult
English words I speak! '

The Chosen Highway, p. 166.

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On 3 October 'Abdu'l-Baha was sched-	The visit of one man
made a profound	
uled to leave for Paris. The secretaries and	impression upon us: 'O
'Abdu ' l-Baha, I	
friends were ready to start for the train, but	have come from the
French Congo, where	
'Abdu ' l-Baha sat cal mly writing. W hen	I have been engaged in
mitigating the	
rem inded that it was time to leave, He looked	hardships of some of
the natives. For sixup, saying: "There are things of more impor-	
teen years I have worked in that country.'	
tance than trains," and He continued to write.	'It was a great
comfort to me in the dark-	
Suddenly in breathless haste a man	ness of my prison to know the
work which	
came in, carrying in his hand a beautiful	you were doing. '2
garland of fragrant white flowers. Bow-	Horace Holley, who was an
eyewitness,	
ing low before the Master, he said : 'In the	was quoted as saying that "As
London	
name of the disciples of Zoroaster, The	emphas ized the social and
spiritual as pects	
Pure One, I hail Thee as the "Promised	of Bahaism, so Paris reveal
ed its intellectual	
Shah Bahram"! ' Then the man, for a sign,	content and unparalleled
power of defigarlanded 'Abdu' l-Baha, and proceeded	nition ."3 One
reality 'Abd u' l-Baha clearly	
to anoint each and all of the amazed	defined is that man- the true
man- is soul ,	
friends who were present with precious oil ,	not body. For example, on 17
November	
which had the odo ur of fresh roses . This	'Abdu ' l-Baha told the frie
nds:	
brief but impressive ceremony concluded,	T here are in the
world of humanity	
'Abdu ' l-Baba, having carefully divested	three degrees; those of
the body, the soul ,	
Himself of the garland, departed for the	and spirit. The body is
the physical or	
train . We had witnessed a so lemn act in the	animal degree of man. From
the bodily	
Mysterious Sacred Drama of the World.	point of view man is a

sharer of the
 'Abdu' l-Baha's sojourn in London was animal kingdom unlike
 the animal, man
 ended. We stood bereft of His presence. 1 has a rational soul , the
 human intelligence.
 In Paris, an apartment was found for gence. This intelligence
 of man is the
 'Abdu' l-Baha by Hippolyte and Laura intermediary between his
 body and his
 Dreyfus-Barney at 4 avenue de Camoens, spirit. ... Illumined
 by the spirit through
 adjacent to the Trocadero Gardens where the the instrumentality of
 the soul, man's radi-
 ant intelligence makes
 Master often took solitary, restful walks. As point
 him the crowning in London , every morning,
 of Creation. But on the other hand,
 the Master expounded the principles of when man does not open his
 mind and
 the Teaching of Baha' u'llah to those who heart to the blessing of
 the spirit, but
 gathered round Him , the learned and the turns his soul towards
 the material side,
 unlearned, eager and respectful. They towards the bodily part of
 his nature, then
 were of all nationalities and creeds, from he is fallen from his
 high place and he
 the East and from the West, including becomes inferior to the
 inhabitants of the
 Theosophists, agnostics, materialists, spiritu- lower animal kingdom .4
 alists, Christian Scientists, social reformers, As events brought closer
 the outbreak
 Hindus, Sufis, Muslims, Buddhists, Zoro- of the first World War,
 'Abdu' l-Baha also
 arians, and many others. Often came described the causes of war
 in no uncertain
 workers in various humanitarian societies, terms. For example, on 21
 October, 'Abdu'lwho were striving to reduce the miseries of Baha told the
 friends that "The news of the
 the poor. These received special sympathy Battle of Benghazi grieves my
 heart. I wonder
 and blessing ...
 The Chosen Highway, p. 181.
 2 3
 Bailey, H.M. , 'Abdu' l-Baha (Oxford: George 'Abdu' l-Baha, p. 159.
 Ronald, 1987), p. 155. 4
 'Abdu' l-Baha, Paris Talks (London: Baha'i Publish-
 The Chosen Highway, pp. 173- 174. ing Trust, 1972), pp.

at the human savagery that still exists in the politics are feeble.'

Speaking of religion

world! " He continued: and science, the two

great wings with

How is it possible for men to fight from which the bird of humankind is

able to

morning until evening, killing each other, soar, He said: 'Scientific

discoveries have

shedding the blood of their fellowmen: increased material

civilization. There is

And for what object? To gain possession in existence a stupendous

force, as yet,

of a part of the earth! . . . However great happily, undiscovered by

man. Let us

the conqueror, however many countries supplicate God, the

Beloved, that this

he may reduce to slavery, he is unable to force be not discovered by

science until

retain any part of these devastated lands spiritual civilization

shall dominate the

but one tiny portion-his tomb! . . . But human mind. In the hands of

men of

war is made for the satisfaction of men's lower material nature, this

power would

ambition; for the sake of worldly gain be able to destroy the

whole earth. ' 2

to the few, terrible misery is brought to This is a very prescient

and profound

numberless homes, breaking the hearts of statement considering Japan's

later experience hundreds of men and women! How many ence in the second

World War.

widows mourn their husbands, how many But 'Abdu'l-Baha did not

dwell on the

stories of savage cruelty do we hear! ills of the world around Him.

Rather, He

How many little orphaned children are focussed His audiences on the

prescription

crying for their dead fathers, how many for remedying those ills. "All

true healing

women are weeping for their slain sons! comes from God!" He told His

audience on

There is nothing so heart-breaking and 19 October. "There are two

causes for sickness as an outburst of human ness, one is

material, the other spiritual. If

savagery! 1 the sickness is of the body, a material

The Japanese Ambassador to Madrid, remedy is needed, if of the soul, a spiritual

Viscount Arawaka, and his wife were in remedy." 3 Baha'u 'll ah had come to bring

Paris at the same time as 'Abdu 'l-Baha and the spiritual remedy that humanity needs for

were told of His presence. They were this Day.

anxious to meet Him , but the wife of the During His last public talk in England, to

Ambassador had a severe cold and could not the Theosophical Society, on 30 September,

go out. Upon hearing this, 'Abdu'l-Baha He had for the first time made a systematic

offered to call upon them . Accordingly, they presentation of some of the basic principles

met in the Tapestry Room of the Hotel of the Faith of His Father; in Paris He pred 'Jena. sented them

again and again . Shoghi Effendi

'Abdu 'l-Baha talked with the Ambas- summarized these as follows : sador and his wife of conditions in Japan, The independent search after truth,

of the great international importance of unfettered by superstition or tradition ; the

that country, of the vast service to oneness of the entire human race, the pivmankind, of the work for the abolition of otal principle and fundamental doctrine of

war, of the need for improving conditions the Faith; the basic unity of all religions;

of li fe for the worker, of the necess ity of the condemnation of all forms of preeducated girls and boys equally. ' The dice, whether religious, racial, class or

religious ideal is the soul of all plans national; the harmony which must exist

for the good of mankind. Religion must between religion and science; the equality

never be used as a tool by party politi- of men and women, the two wings on

cians. God ' s politics are mighty, man's

2 Th e Chosen Highway, pp. 183- 184.

3 Paris Talks, p. 19.

I ibid. pp. 28- 29.

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

which the bird of human kind is able to of night is past, the Sun has risen.' 'But,

soar; the introduction of compulsory	Master, how shall it be
with the blinded	
education; the adoption of a universal	eyes that cannot see the
Sun's splendour?	
auxiliary language; the abolition of the	And what of the deaf ears
that cannot	
extremes of wealth and poverty; the	hear those who praise its
beauty?' 'I will	
institution of a world tribunal for the	pray that the blind eyes
may be opened,	
adjudication of disputes between nations;	that the deaf ears may be
unstopped,	
the exaltation of work, performed in the	and that the hearts may
have grace to	
spirit of service, to the rank of worship;	understand.' As 'Abdu '
l-Baha spoke, the	
the glorification of justice as the ruling	troubled mien of the artist
gave place to	
principle in human society, and of reli-	a look of relief, satisfied
understanding,	
gion as a bulwark for the protection of all	joyous emotion. 3
peoples and nations ; and the establish-	"It was of great
interest", Lady Blomfield	
ment of a permanent and universal peace	wrote, "to notice the effect
the presence of	
as the supreme goal of all mankind . . . I	'Abdu'l-Baha had upon some
children. One	
"The words of 'Abdu'l-Baha can be put	little girl whispered, 'Look,
that is Jesus	
on to paper," Lady Blomfield wrote, "but	when He was old.' Perhaps
their unstained	
how to describe the smile, the earnest plead-	nature sensed the breath of
holiness which	
ing, the loving-kindness, the radiant vitality,	was always with Him, and
caused these little	
and at times the awe-inspiring authority of	ones to liken Him to the
most Holy One of	
His spoken words? The vibrations of His	Whom they were conscious."
4	
voice seemed to enfold the listeners in an	This effect was
dramatically displayed	
atmosphere of the Spirit, and to penetrate	two days before the close
of 'Abdu'l-Baha's	
to the very core of being. We were experi-	vis it in Paris, when a
woman came hurencing the transforming radiance of the Sun	riedly into
the gathering at the avenue de	
of Truth; henceforth, material aims and	Camoens:

unworthy ambitions shrank away into their Oh, how glad I am
to be in time! I must
trivial, obscure retreats." 2 tell you the amazing
reason of my hurried
In fornnl talks in Paris, 'Abdu'l-Baha journey from America. One
day, my little
continued to use the " unparalleled power of girl astonished me by
saying: 'Mummy, if
definition" of the Baha' i Faith to explain the dear Lord Jesus was in
the world now,
human mind, body, sp irit, and soul, the Holy what would you do?' ...
' I wou ld feel like
Spirit, God, and the relationship between all getting on to the first
train and going to
of these. With individuals He went from the Him as fast as I
could.' 'Well , Mummy,
general to the specific, such as the evening He is in the world .'
... 'What do you
an artist was presented to Him in the home mean, my precious? How
do yo u know?'
of Monsieur and Madame Dreyfus-Barney: I said. ' He told me
Himself, so of course
' Thou art very welcome. I am happy He is in the world.' Full of
wonder, I
to see thee. All true art is a gift of the thought: Is this a sacred
message which is
Holy Spirit. ' 'What is the Holy Spirit?' ' It being given to me out of
the mouth of my
is the Sun of Truth, O Artist.' 'Where, babe? And I prayed that it
might be made
where, is the Sun of Truth?' 'The Sun of clear to me. The next day
she said, insis-
Truth is everywhere, It is shining on the tently and as though she
could not
whole world.' ' ' What of the dark night, understand: 'Mummy, darlin
', why isn 't
when the Sun is not shining?' 'The darkness you gone to see Lord
Jesus? He's told me

God Passes By, pp. 28 1-28 2. 3 ibid. p. 182.

2 4

Th e Chosen Highway, p. 181. ibid. p. 186.

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'Abdu 'l-Baha with Baha 'i friends in Lincoln Park, Chicago, Illinois,
on3Ma y /912.

two times that He is really here, in the In the course of His
several visits to

world.' ' Tiny love, Mummy doesn ' t
interview
know where He is , how could she find
I:ilmi Pasha II,
Him ?' ... I was naturally perturbed. The
Kitchener, met
same afternoon, being out for a walk with
Bakhit, as
my child, she suddenly stood still and
Imam, Shaykh
cried out, 'There He is! There He is!' She
associated with
was trembling with excitement and
Persian notables,
pointing at the windows of a magazine
Parliament,
store where there was a picture of
newspapers in Cairo
'Abdu'l-Baha. I bought the paper, found
leaders and
this address, caught a boat that same
well-known institutions,
night, and here I am. 1
secular. 3
"The reader will understand that it is
His second
impossible to find fitting words for the
steamship Cedric,
thoughts and feelings which were with us
1912 and sailing via
in those Paris days", Lady Blomfield
He arrived in
concludes. 2
From France, ' Abdu ' l-Baha returned to
of international
Egypt in December 1911 where He again
address the Peace
took up His residence in Ramleh.
Mohonk the latter
part of thi s month , and to address various
I ibid . pp. 185- 186.
2
ibid. p. 187.

Egypt He had more than one

with the Khedive, ' Abbas

was introduced to Lord

the Mufti, Shaykh Mu~ammad

well as the Khedive's

Mu~ammad Rashid, and

several 'ulamas, pashas,

members of the Turkish

editors of leading

and Alexandria, and other

representatives of

both religious and

'Abdu'l-Baha embarked on

journey to the West on the

setting out on 25 March

Naples direct to New York.

America on 11 April.

He comes on a mission

peace, to attend and

Conference at Lake

3 Cod Passes By, p. 283.

THE COMMEMORATIO N OF HI STORIC A NNIV E RSA R IES

peace meetings , educational societies,

attain to

perfection except through the religious organizations, etc.', wrote spiritual civilization.² Wendell Phillips Dodge, a reporter for the 'l-Baha proclaimed the message of New York City News Association, who from the Atlantic to the boarded the Cedric at quarantine and of North America and back interviewed 'Abdu 'l-Baha coming up the eight months He traveled, often bay. The story was given to all of the hostess Grace Robarts, a New York newspapers and, through the domestic science in a college in Associated Press, was sent to newspapers would ask her to go ahead and throughout the world. 1 apartment for Him and prepare it Indeed, 'Abdu 'l-Baha spoke of world arrival. Then she would serve as peace during His first public address in and hostess. "She kept the America, given only three days after His arrival," we are told, "and always arrival to the congregation of the Church of the constant stream of guests from the Ascension in New York City. tonight, Baba' is and enquirers and Today . the world of humanity is in difficulty to whom 'Abdu' l-Baha need of international unity and conciliating Father." 3 tion. To establish these great fundamental and will continue to be principles a propelling power is needed . It the activities of ' Abdu ' l-Baha is self-evident that the unity of the human in God Passes By Shoghi world and the Most Great Peace cannot seven which he states fully be accomplished through material means. importance of that visit: They cannot be established through laying with His own hands, of political power, for the political interests dedication stone of the Mashriqu 'l-

uplift of
' Abdu
universal peace
Pacific coast
again. For
having as His
teacher of
Canada. He
secure an
for His
housekeeper
home imm
ready for
morning to
souls in
was always the
Volumes have
written about
in America, but
Effendi selects
demonstrate the
The
the

of nations are various and the policies of the shore of Lake Michigan peoples are divergent and conflicting. dynamic affirmation by Him of the They cannot be founded through racial of the Covenant instituted by or patriotic power, for these are human all, following the reading of the powers, selfish and weak. The very nature of translated Tablet of the Branch, in racial differences and patriotic prejudices assembly of His followers in prevents the realization of this unity and the moving ceremony in agreement. Therefore, it is evidenced that California, marking His spethe promotion of the oneness of the king- cial pilgrimage to the grave of Thornton dom of humanity, which is the essence of first American believer,' and the teachings of all the Manifestations of first to embrace the Cause of God, is impossible except through the in the Western world; the divine power and breaths of the Holy Feast He Himself offered to a Spirit. Other powers are too weak and are gathering of His disciples assemincapable of accomplishing this. bled in the open air . . . at West Englewood, For man two wings are necessary. One the blessing He bestowed wing is physical power and material Forum at Green Acre, in civ ility; the other is spiritual power which was to evolve into one of and divine civil ization . With one wing Bah a ' [summer schools of the on ly, flight is impossible. Two wings are Hemisphere ... His address to an essential. Therefore, no matter how much material civilizati on advances, it cannot l-Baha, Th e Pro111u/gatio11 of Un iversal Peace (Wilmette: Baha' i Pub li shing Trust, 1982), pp. 11 - 12. T/i e Bafia á; World, vo l. VII I (Wilm ette: Baha ' i Pub- Star of the West, vo l. 111 , no. 3, p. I (28 April 19 12). li shin g Committee, 1942), p. 658.

Adhkar, by
 . . . the
 implications
 Ba ha ' u '
 new ly
 a general
 New York ...
 Inglewood,
 Chase, the '
 indeed the
 Baha'u'llah
 symbolic
 large
 in New Jersey;
 on the Open
 Maine . . .
 the first
 Western
 ' Abdu '

'Abdu 'l-Baha in Brooklyn, New York, in June 1912 with His secretary, Mirza Ma~mud-i-Zarqani, His translators A~mad Sohrab and Amin 'ullah Farid, and His companions 'Ali-Akbar Nal5J!javani, Valiyu 'llah Varqa and Siyyid Asadu 'llah Qumi.

audience of several hundred attending the	as a loving contribution ...
It was truly a	
last session of the newly-founded Baha'i	symbolic seed sowing for
countless of thou-	
Temple Unity held in Chicago; and, last	sands of similar loving
contributions ... 2	
but not least, the exemplary act He per-	The second act highlighted by
Shoghi	
formed by uniting in wedlock two of His	Effendi- the affirmation by
'Abdu'l-Baha of	
followers of different nationalities, one of	the implications of the Covenant
instituted	
the white, the other of the Negro race. 1	by Baha' u'llah-took place in
New York	
'Abdu'l-Baha laid the cornerstone of the	City. The Tablet of the Branch
revealed by	
first Baha'i House of Worship of the West	Baha'u'llah in Adrianople,
had recently been	
on 1May1912, in Wilmette, Illinois.	translated, and read, in
part:	
For the doing of the first work a golden	There hath branched from the
Sadratu 'ltrowel was presented ... 'Abdu'l-Baha next	Muntaha this sacred
and glorious Being,	
called for the implements necessitated by	this Branch of Holiness; well
is it with him	
the gravelly nature of the soil, and in	that hath sought His shelter
and abideth	
response there was brought to Him first an	beneath His shadow. Verily
the Limb of	
axe and then a shovel. With these tools of	the Law of God hath sprung
forth from this	
the everyday life of the workers of the	Root which God hath firmly
implanted in	
world 'Abdu'l-Baha and friends from every	the Ground ofHis Will, and
Whose Branch	
race present, excavated a resting place for	hath been so uplifted as to
encompass the	
a stone which had been brought to the spot	whole of creation... Render
thanks unto	

'Abdu 'l-Baha in Oakland, California, at a meeting with the friends at the home of

Helen S. Goodall, 12 October 1912.

God, O people, for His appearance; for the Blessed Beauty
among its distinctions
verily He is the most great Favor unto you, is that He did not
leave people in perthe most peifect bounty upon you; and
plexity. He entered into a Covenant and
through Him every mouldering bone is Testament with the
people. He appointed a
quickened. Whoso turneth towards Him CENTER OF THE
COVENANT. He wrote with
hath turned towards God, and whoso tur- His own pen and
revealed it in the Kitabneth away from Him hath turned away from
i-Aqdas, the Book of Laws, and Kitab-i-
My Beauty, hath repudiated My Proof, and 'Ahd, the Book of
the Covenant, appointtransgressed against Me. He is the Trust of
ing Him ('Abdu 'l-Baha) the Ex- pounder
God amongst you, His charge within you, of the Book . .
This is an explicit text of
His manifestation unto you and His appear- the Blessed Beauty.
So there is no excuse
ance among His favored servants ... 1 left for anybody. 2
When this Tablet was read to the assem- 'Abdu'l-Baha had
already traveled to the
blage on 19 June, 'Abdu 'l-Baha declared His West when He heard
that Thornton Chase
own station: the Center of the Covenant. had passed away on
30 September. He jour-
In fom1er cycles no distinct Covenant neyed from San Francisco
to Los Angeles
was made in writing by the Supreme Pen; especially to visit
the grave of the "first
no distinct personage was appointed to American believer",
and on 19 October He,
be the Standard differentiating falsehood with about twenty-five
of the friends, took
from truth ... But in this Dispensation of the streetcar to the
cemetery in Inglewood

1

2

Shoghi Effendi , Th e World Orde1' of Ba ha 'u 'I/ah Star of the West ,
vol. 111 , no. 14, p. 9 (23 November
(Wilmette: Baha ' i Publi shing Trust, 1982), p. 135. 1912).

where He scattered flowers over Chase's How many
 blessed souls have longed for
 resting place. this
 radiant century, their utmost hopes
 Then, still facing the grave, He turned and desires
 centered upon 'the happiness
 in the direction of ' Akkci and chanted the and joy of
 one such day as this ... ' 3
 Tablet of Visitation- the Tablet which On 16
 August 1912 'Abdu'l-Baha traveled
 is read in the Shrines of the Bab and to Green Acre,
 an estate of nearly two hun-
 Baha'u'llah. Following that, He chanted a dred acres on
 the banks of the Piscataqua
 prayer for Thornton Chase and spoke of River in Eliot,
 Maine. It was owned by
 the services which that dedicated man Sarah Farmer,
 who had opened it in 1894 as
 had rendered to the Faith At the con- a conference
 center for people of advanced
 clusion of His visit, 'Abdu ' l-Baha knelt and liberal
 views. Two years later she had
 on the ground and kissed the grave of embraced the
 Baha'i Faith, and while on
 Thornton Chase. 1 pilgrimage to '
 Akka she had offered the facil-
 He asked the friends to visit the site every ities to 'Abdu
 ' l-Baha, thus making Green
 year on His behalf. Acre one of
 the earliest Baha'i endowments
 'Abdu'l-Baha gave a unity feast in West in America.
 Englewood, New Jersey, on Saturday 29 June
 'Abdu'l-Baha spent one week at Green
 for the Baha'is of New York City and the Acre. Some
 of His efforts, I:Iasan Balylizi
 vicinity. About three hundred attended. wrote,
 There in the fragrant pine grove, on a ... were
 inevitably directed towards counbrightJune day, 'Abdu'l-Baha, Himself the
 tering the effects of the eccentric ideas
 host, smiling joyously and radiating the being
 disseminated by various pseudospirit of good wi ll, welcomed the happy
 mystics and cranks who were attracted to
 friends He talked to them from the the free
 platform provided there. On one
 center of a large circle around which the occasion He

was seen distributing sweets
 tables were arranged. He said [in paii]: 2 to a group
 of people, telling them that
 ' This is a delightful gathering; you have they ought to
 eat and enjoy their food ...
 come here with sincere intentions, and the
 Spirituality, He said, had nothing to do
 purpose of all present is the attainment with
 abstaining from food, with the
 of the virtues of God. The motive is
 mortification of the flesh. On another
 attraction to the divine Kingdom. Since occasion He
 spoke about the rigorous disciplines
 the desire of all is unity and agreement,
 of the ascetics, and the harm
 it is certain that this meeting will be pro- ensuing
 from them. He cited superstitions
 ductive of great results ... Such gatherings to be found
 in India. He also had to face
 as this have no equal or likeness in the
 fortune-tellers and palmists whom He
 world of mankind, where people are treated
 with great kindness. 4
 drawn together by physical motives or in On 20
 August Fred Mortensen arrived at
 furtherance of material interests, for this Green Acre to
 see 'Abdu'l-Baha. "In my youth", he
 meeting is a prototype of that inner and
 wrote later, "my environment
 complete spiritual association in the eter- was not of the
 best and being around boys of
 nal world of being. True Baha'i meetings hard character
 I guess I determined to be as
 are the mirrors of the Kingdom wherein tough as any,
 which I very easily did ... " He
 images of the Supreme Concourse are had gotten into
 trouble with the law, and
 reflected . In them the lights of the most Albert Hall, a
 Baha'i, had helped to get him
 great guidance are visible ... Rejoice ... out of prison
 and had told him about the

1 3
 Promulgatio¹¹, pp. 213-214.

'Abdu á1-Baha, pp . 309-310.

2 4
 Star of the West, vo l. III , no. 8, p. 16 (I August 19 12). 'Abdu

'-Baha , pp. 240-241.

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

65

Baha'i Faith. Mr. Mortensen, in Minneapolis, this temple was
founded for the unification
Minnesota, wanted to meet 'Abdu'l-Baha. of mankind, the
law preceding and creat-
When he heard a rumor that He might not ing it came
forth in the manifest Word
travel to the West he determined to go to see That is why
Baha' u'llah has conunanded
Him. "As my finances were low I of neces- that a place of
worship be built. .. 2
sity [lay on the rods between the wheels of " ... and, last
but not least," Shoghi Effendi
trains] to Green Acre." There, ' Abdu'l-Baha wrote of 'Abdu '
l-Baha's activities in America,
greeted him warmly and asked if he had had was "the exemplary
act He performed by
a pleasant journey. uniting in wedlock
two of His followers of
I explained to Him how I rode on the different nationalities,
one of the white, the
trains, after which He kissed both my other of the Negro race
... " The two Baha'is
cheeks, gave me much fruit, and kissed were Louisa Mathew and
Louis Gregory,
the dirty hat I wore, which had become and their union
apparently came about in the
soiled on my trip to see Him. 1 following way.
Shoghi Effendi included ' Abdu ' l-Baha's Miss Mathew and Mr.
Gregory had met
address to an audience attending the public each other as
Baha'i pilgrims visiting
session of the Baha' i Temple Unity as having 'Abdu ' l-Baha in
Ramleh, and in the Holy
special significance. This took place on Land, " . .. and
although greatly attracted to
30 April in the Masonic Temple in Chicago. each other not even
dimly realized its future
The Baha' i Temple Unity was a national bearing." In
America, ' Abdu 'l-Baha gave
organization created in March 1909 at a Miss Mathew a white
rose to give to
convention called under 'Abdu'l-Baha' s direc- Mr. Gregory, and in
other ways conveyed

tion to carry out the construction of the first
to marry Mr. Gregory.

Baha'i House of Worship in the West. It was
enough after this love began
incorporated in the State of Illinois and
heart & the desire for
invested with full authority to hold title to
whereas before I only liked

the Temple property and to provide ways and
friend . Later ' Abdu'lmeans for its construction. The fourth annual

Baha said before Dr. Getsinger, Fareed &
convention of Baha'i Temple Unity was being
train to Chicago to me, 'How
held while ' Abdu ' l-Baha was in Chicago.
Gregory getting along?'

Among the institutes of the Holy Books
What do you mean,
is that of the foundation of places of wor-
' To which He replied
ship. That is to say, an edifice or temple is
His face wreathed

to be built in order that humanity might
smiles, ' You must be very
find a place of meeting, and this is to be
Later. .. He told Louis it
conducive to unity and fellowship among
pleasure if he & I

them. The real temple is the very Word of
came as an utter
God; for to it all humanity must turn, and
who had no thoughts of
it is the center of unity for all mankind ...

'Abdu'l-Baha said, 'What is the
Temples are the symbols of the divine
love her?' 'Yes as a
uniting force so that when the people
'Well think of it' said

gather there in the House of God they may
me know; ... marriage
recall the fact that the law has been
& need not be obeyed,

. .. revealed for the benefit of the world .but it would
give pleasure if
unite them. They will realize that just as
were to marry.'

that He wished her

Curiously

to grow in my

the marriage

Mr. Gregory as a

others in the

are you & Mr.

Startled I answered, '

we are good friends?

emphatically & with

in mischievous

good friends .. .

would give Him much

would marry, which

surprise to Louis

marriage.

matter? Don ' t you

friend ' Louis said.

'Abdu'l-Baha, ' & let

is not an ordinance

you & Miss Mathew

'Abdu 'l-Baha at a banquet held in His honor at the Great Northern Hotel in New York on 23 November 1912.

The wedding took place at noon on	no less than eight months,
would be beyond	
27 September 1912 in the parsonage of	the scope of this survey.
Suffice it to say that	
an Episcopal church in New York City.	in the city of New York
alone He delivered	
'Abdu'l-Baha was on a train headed	public addresses in, and
made formal visits	
westward from Denver at the time, but	to, no less than
fifty-five different places	
His encouragement 'contributed to the	Secretaries of
State, Ambassadors,	
Baha' i atmosphere of the wedding' . 1	Congressmen,
distinguished rabbis and	
' Abdu ' l-Baha 's activities with the Ameri-	churchmen, and other
people of eminence	
can Bah a' is were designed to " .. .pave the	attained His
presence, among whom were	
way for the erection of their central House of	such figures as Dr.
D.S. Jordan, President	
Worship, to fortify them against the tests they	of Leland Stanford
University, Prof. Jackwere soon to endure, to cement their unity,	
son of Columbia University, Prof. Jack of	
and to bless the beginnings of that Adminis-	Oxford University,
Rabbi Stephen Wise	
trative Order which they were soon to initiate	of New York ...
Alexander Graham Bell,	
and champion", wrote Shoghi Effendi .	Rabindra Nath Tagore,
Hon. Franklin K.	
No less remarkable were 'Abdu'l-Baha's	Lane, Mrs. William Jennings
Bryan,	
public activities in the course of His associa-	Andrew Carnegie, Hon .
Franklin Maction with the multitude of people with whom	Veagh,
Secretary of the United States	
He came in contact during His tour across a	Treasury, Lee McClung,
Mr. Roosevelt,	
continent. A full account of these diversified	Admiral Wain Wright,
Admiral Peary,	
activities which crowded His days during	the British, Dutch and
Swiss Ministers in	

Washington . . . 2

Morrison. Gay le. To Move the World (Wilmette:

Baha ' i Publi shing Trust, 198 2), pp. 66-68. God Passes By , pp.
288-290.

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

67

... pictures from the tragic past ... must There is no other reality of
meaning to the
have many a time overpowered Him with different religions .
Their purpose is one,
feelings of mingled gratitude and sorrow, the teaching is one. 2
as He witnessed the many marks of 'Abdu'l-Baha moved on to
London on
respect, of esteem, and honor now shown 16 December. Lady Blornfield
again put
Hirn and the Faith which He represented. her residence in Cadogan
Gardens at the
"O Baha 'u 'llah! What hast Thou done?" disposal of the Master, and it
seemed that
He, as reported by the chronicler of His His first visit to the British
capital was being
travels, was heard to exclaim one evening reenacted . There was, as
before, a stream of
as He was being swiftly driven to fulfil visitors from every walk of
life at all hours
His third engagement of the day in Wash- of the day and into the night.
ington, "O Baha 'u 'llah! May my life be One day a woman asked
to be permitted
sacrificed for Thee! O Baha 'u 'llah! May to see the Master. 'Have
you an appointmy soul be offered up for Thy sake! Ho w ment? ' '
Alas! No.' ' I am sorry,' answered
full were Thy days with trials and tribula- the over-zealous friend
who met her in
tions! How severe the ordeals Thou didst the hall, 'but He is
occupied now with
endure! How solid the foundation Thou most important people, and
cannot be dishast finally laid, and how glorious the turbed.' The
woman turned away, feeling
banner Thou didst hoist! " 1 too humble to persist in
her appeal, but,
' Abdu ' l-Baha bade farewell to the Ameri- oh! so bitterly
disappointed. Before she
can Baha'is and sailed for Europe on board had reached the foot
of the stairway, she
the S.S. Celtic on 5 December, arriving at was overtaken by a
breathless messenger
Liverpool on 13 December 1912. He stayed from 'Abdu'l-Baha. 'He

wishes to see you,
in that port city for two days, speaking to the come back! He has told
me to bring you
Theosophical Society on 14 December, and to Him.' We had heard
His voice from the
at Pembroke Chapel, a Baptist Church, on door of His audience
room speaking with
15 December. "When I was in America, I authority: ' A heart
has been hurt. Hasten,
had many opportunities of addressing the hasten, bring her to
me!"
Theosophical Society there", He began His Another day,
whilst several personages
first talk. were talking with
'Abdu'l-Baha, a man 's
The Theosophists are very dear to me, voice was heard at the hall
door. ' Is the
for they have abandoned all prejudice lady of this house
within?' ... After a while
All the religions of the world are the poor fellow began his
pitiful story: 'I
submerged in prejudice. A Jew is a Jew was not always as you see
me now, a disbecause his father was before him. A reputable,
hopeless object. My father is a
Christian is such for the same reason, and country rector, and I had
the advantage of
it is the same with a Musselman. All being at a public school.
Of the various
follow the precepts of their fathers, refus- causes which led to my
arrival at the
ing to go forth and seek for themselves ... Thames embankment as my
only home, I
All the different religions of God that _need not speak to you. Last
evening I had
have risen on the face of the earth have decided to put an end to
my futile, hateful
one purpose: to educate man and to life, useless to God and
man! Whilst takinform him of the spiritual, the luminous, ing what I
had intended should be my last
the divine, so that he may partake of walk, I saw "a Face" in
the window of a
heavenly spirit and find eternal life, show newspaper shop. I stood
looking at the
forth the virtues of mankind, and from a face as if rooted to the
spot. He seemed to
world of darkness enter a world of light.

speak to me, and call me to Him! 'Let me in the fields. I can earn
what I need for my
see that paper, please,' I asked. It was the simple wants. When I have
saved enough
face of 'Abdu'l-Baha. I read that He is I shall take a little bit of
land, build a tiny
here, in this house. I said to myself, 'If hut upon it in which to live,
then I shall
there is in existence on earth that person- grow violets for the market.
As He says
age, I shall take up again the burden of my 'Poverty is unimportant, work
is worship .'
life. I set off on my quest. I have come I need not say "thank you,"
need I? Farehere to find Him. Tell me, is He here? well. ' The man
had gone. 1
Will He see me? Even me?' Of course He During ' Abdu'l-Baha's
first visit to
will see you. Come to Him. In answer to Britain the only city He had
stayed in
the knock, 'Abdu ' l-Baha Himself opened beside London was Bristol.
During the
the door, extending His hands, as though nearly six weeks of His
second visit He
to a dear friend , whom He was expecting. not only revisited Bristol,
but also trav-
' Welcome! Most welcome! I am very much eled to Edinburgh and Oxford.
Every
pleased that thou hast come. Be seated.' place He went He was welcomed
by dis-
The pathetic man trembled and sank tinguished leaders of thought.
However,
on to a low chair by the Master's feet, as when it was suggested that a
meeting
though unable to utter a word . The other might be arranged between
King George V
guests, meanwhile, looked on wonderingly and 'Abdu ' l-Baha, 'Abdu '
l-Baha advised
to see the attention transferred to the against it. He had come to
the West to
strange-looking new arrival, who seemed meet the poor, He said, not
monarchs and
to be so overburdened with hopeless noblemen. He would meet any
seeker
misery. 'Be happy! Be happy! ' said with affection, but had no

particular wish

'Abdu ' l-Baha, holding one of the poor
He noted,

hands, stroking tenderly the dishevelled,
misunderstood and

bowed head. Smiling that wonderful
create alarm. 2

smile of loving compassion, the Master
attended

continued: 'Do not be filled with grief
play prewhem humiliation overtaketh thee. The
Westminster.

bounty and power of God is without limit
occasion, as it

for each and every soul in the world. Seek
ever witnessed a

for spiritual joy and knowledge, then ,
Master wept

though thou walk upon this earth, thou
Holy Child

wilt be dwelling within the divine realm .
with fatigue,

Though thou be poor, thou mayest be rich
were met by

in the Kingdom of God. ' These and other
to admit

words of comfort, of strength, and of
which she had

healing were spoken to the man, whose
failing to recogcloud of misery seemed to melt away in

sacred visitors. The Master

the warmth of the Master' s loving pres-
of players. It

ence. As the strange visitor rose to leave
the Eastern set-

Him Whom he had sought and found, a
Eastern robes,

new look was upon his face , a new erect-
Eastern words

ness in his carriage, a firm purpose in his
the events

steps. 'Please write down for me His
words. I have attained all I expected, and

even more.' 'And now what are you

Th e Chosen Highway , pp. 159-161.

going to do?' I asked. 'I'm going to work

to meet the rulers. Moreover,

such moves could be

misconstrued, and might

On 22 December 'Abdu ' l-Baha

a performance of Eager Heart, a
sented at Church House,

This was a memorable

was the first time He had

dramatic performance. The

during the scene in which the

and His parents, overcome

and suffering from hunger,

the hesitation of Eager Heart

them to the haven of rest

prepared, she, of course,

nize the

afterwards joined the group

was an arresting scene. In

ting the Messenger, in His

speaking to them in beautiful

of the Divine significance of

which had been portrayed.³

1

2 'Abdu ' l-Balui, p. 370.

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

On Christmas night, 'Abdu'l-Baha
Gardens that
visited the poor of the Salvation Army
apparent that the condition of
Shelter, Westminster, where each year a
distressed Him.

Christmas dinner is provided for those
not dwell on the probwho have no homes and no friends, and
lem. True help for the poor in this Day could
but for the shelter would have no lodg-
Father's Teachings, and
ings. There were about 1,000 present on
immediate action that one
this occasion. It was a most impressive
to spread the Message.

scene-the dinner for the homeless and
of Spiritual Assemblies
the Master from the East delivering
He said:

Christ's message to the poor. As a true
deliberations, all consultation,
test of attention, many of the hungry men
addresses must revolve
forgot to eat and listened intently ...
center and that is:

'I feel tonight great joy and happiness
CAUSE! TEACH! TEACH!

to be in this place, because my meetings
Message! Awaken the souls!

and callings have ever been mostly with
of laying the foundation .

the poor, and I call myself one of them .
gather brick, stone, wood,

My lot has ever been with those who have
building materials! Now is

not the goods of this world. When we
decoration. We must strive

look at the poor of humanity, we behold a
think and work. What

world of brothers. All are sheep of God;
may become effective?

God is the real shepherd .. . Consider His
that may bring results?

Holiness Christ: He appeared in the world
that may bring forth

as one of the poor. He was born of a

When He reached Cadogan

night, it was

the unfortunate had

As always, He did

only be found in His

the most useful

could take would be

During a discussion

held on 16 January

All the

all the talks and

around one focal

TEACH THE

Convey the

Now is the time

Now must we

iron, and other

not the time of

day and night and

can I say that

What can I do

What can I write

fruits? Nothing

else will be useful, today.

lowly family; all the apostles of Christ
such a Glorious Cause

were of humble birth and His followers

without undivided attenwere of the very poorest of the com-

tion. While we are carrying this load we

munity. This is what Christ states in the
other load! 2

Gospels . "It is easier for a camel to go
1913 , ' Abdu'l-Baha left

through the eye of a needle than for a rich
where He stayed at 30 rue

man to enter into the Kingdom of God." ...
second visit to the French

Sorrow not, grieve not. Be not unhappy
lasted two months,

because you are not wealthy. You are the
certain characteristics of its

brothers of Jesus Christ. Christ was poor;
of Baha' is had arrived

Baha'u'llah was poor. For forty years
the specific purpose of

He was imprisoned in poverty Be ever
presence ... Moreover, vicishappy ... Trust in God .. ' I

situdes of fortune had brought to Paris a

At the close of His talk, ' Abdu'l-Baha
emigres from iran and the

made a contribution to the Shelter so that
Empire. These men were from

the poor might have a similar dinner on New
both of reactionaries-supporters

Year's night. He was shown all around the
regime-and of liberals and

hostel, and at the door he said to the attendant
constitutionalists. Many of them sought

in charge, "May God prosper you . May you
and requested to meet Him.

all be under the protection of the Almighty!"
too, He gave of His time

impartially. 3

3 Th e Chosen Highway, pp. I54-I 55.

1

2

Star of the West, vol. III , no. I8, pp. 8-9 (7 February
West, vol.IV, no. I, p. I6 (2 I March I9 I3).

I9I3).

3

'Abdu 'l-Bahci, p. 372.

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THE BAHAI WORLD

The interests of

will not advance

cannot carry any

On 21 January

London for Paris,

St. Didier. This

capital, which

assumed

own ... numbers

from the East for

attaining His

multitude of

Ottoman

the ranks

of the old

' Abdu'l-Baha

To them ,

Star of the

I:Iaji Amin, who was the trustee of the Miss Edith Sanderson's, were also venues

I:Iuquq, had brought seven hundred pounds for these gatherings which 'Abdu ' l-Baha

to present to ' Abdu ' l-Baha. In a humorous addressed from time to time.

3

mood, 'Abdu' l-Baha said that the I:Iaji had On 17 February, ' Abdu'l-Baha accepted

brought seven hundred pounds, but had an invitation to speak at

Pasteur Monnier's Theological Seminary in Paris.

already obtained a thousand pounds from The audience

Him for this and that. Zarqani comments was composed of professors, clergy, and

that one indeed marvelled at the way theological students, and they had prepared

'Abdu'l-Baha administered His finances. a list of questions: "Who was Christ, and

He spent freely to uphold the dignity of what was He? What is your belief about

the Faith, and gave generously to relieve Him"; "What is the similarity between the

distress and poverty, and to aid the sick. Cause of Christ and that of Baha'u'llah?

But He Himself did not possess a good And what relation do they hold towards each

winter coat. His attendants had to beg other?"; "What is the relation of Christ and

again and again to obtain His permission Baha'u'llah with God?"; and, "Is the unificato order a new coat to be made for Him. 1 tion of religion possible? If so, w hen and how

Lady Blomfield wrote: and through what channel will it be realized?"

One striking fact was that 'Abdu'l- 'Abdu' l-Baha answered each question

Baha never asked for donations, and even clearly and reasonably, explaining the Faith's

refused to accept money or any costly gifts teachings on progressive revelation as He

that were offered to Him. One day in my had to audiences all during His travelspresence a lady said to Him: ' I have here Christi an, Jew, and Muslim. "In short", He

a cheque from a friend, who begs its ac- concluded,

ceptance to buy a good motor-car for your ... misunderstanding between the religions

work in England and Europe.' The Master is conducive to differences . When these

replied: 'I accept with grateful thanks the imitations	misunderstandings and blind
gift of your friend. ' He took the cheque	are forgotten then the
unification of the	
into both His hands, as though blessing it, reality.	religions will become a
and said 'I return it to be used for gifts to and rumors of	... there have been wars
the poor. ' 'We have never seen the like the world for	war amongst the people of
before. Surely such deeds are very rare' , innocent	many thousand years; much
it was whispered amongst the friends .2	blood has been shed, many
kingdoms and	
A number of Iranian students visited	empires have been laid waste.
Now it is	
'Abdu' l-Baha on January 31st. He spoke means of	enough! Religion must be the
to them about agriculture and industry and must upraise	good fellowship and love. It
commerce and told them that Iran needed solidarity.	the standard of harmony and
iron-smelting plants, because industry hatred and	If religion is conducive to
and agriculture alike depended on found-better, because such	enmity, irreligion is
ries. In the evening of that day a meeting result, nay rather	pseudo-religion gives no
was held at the home of Monsieur and the welfare of	its existence is harmful to
Mme Dreyfus-Barney. These weekly meetings of the Baha'is, to which seekers and	the body-politic.
"Is your aim to	Pasteur Monnier asked,
enquirers came as well , were a regular feature of the life of the Paris community.	found a new religion?"
"Our aim is	'Abdu' l-Baha answered:
Other homes, M . and Mme Scott's and the religion of	to free the foundations of
God from dogmas, for the Sun of Reality	
1 'Abdu' l-Bahri , pp. 373-374.	
2 The Chosen Highway, p. 157.	3 'Abdu' l-Baha, p. 376.

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

'Abdu' l-Bahci with Bahci 'i friends in Esslingen, Germany, on 4 April 1913.

is prevented from shining forth by black
March 'Abdu'l-Baha felt

By the end of

impenetrable clouds. We desire to dispel strong enough to
 make another journey, so
 these clouds, so that the regions of the took the train
 from Paris to Stuttgart, arrivworld may be flooded and illumined with
 ing during the evening of 1 April. He stayed
 its luminous rays, so that these foul clouds in the Hotel
 Marquardt and soon established
 may never return. The rays of the Sun of His routine of
 meeting with the friends in
 Reality may encircle all countries, for this His hotel in the
 mornings, and going out
 Sun has no beginning and no ending." 1 to meetings at
 their homes or elsewhere in
 The strain of His continual travels began the afternoons
 and evenings. One day He
 to trouble 'Abdu ' I-Baha in Paris. He did "remarked
 that the hotelier might leave his
 not sleep well and occasionally had a fever. hotel and
 seek refuge elsewhere, because of
 The food at His hotel did not agree with such numbers
 pouring in. Indeed the staff of
 Him, and by 26 February He had succumbed the hotel
 were shaken and astonished to see
 to a severe cold. Meanwhile, the Baha'is of so many of
 their countrymen pay such atten-
 Germany were pleading with Him to visit tion and
 respect to an Easterner who, as it
 their country, and He received a letter from seemed, had
 come from nowhere." 3
 Mr. and Mrs. Stark inviting Him to visit On 2 April
 He went to the home of Herr
 Hungary. During the first week of March, a Wilhelm and
 Frau Marie Herrigel, where a
 group of Baha'is from Germany arrived with great number
 of people had gathered. "How
 their pioneer teacher, Miss Alma Knobloch. are you
 all?", He asked, and addressed them
 They once again begged for the bounty of in Persian
 which was translated into English
 receiving Him. 2 by Mirza
 AJ:imad Sohrab, and then rendered
 into German by Herr Herrigel.

Star of the West, vol. IV, no. 3, pp. 54-5 (28 April 1913).

2

3

'Abdu 'I-Balza , p. 379.

ibid. p. 380.

'Abdu 'l-Bahti
 visited Budapest
 and Vienna after
 His travels in
 North America.
 This photograph
 was taken in April
 1913, during His
 one-month stay in
 the Austro-
 Hungarian Empire.

Praise be to God! because your faces
 the homes of other
 are radiant with the light of the Glory of
 Eckstein, Consul
 God; your hearts are attracted to the
 Schwarz, and Herr
 Kingdom of Abha ... Your hearts are illu-
 Annemarie Schweizer.
 minated, your inner vision clear. ... You
 April, 'Abdu 'l-Baha
 must live in accordance with the Teach-
 audience in the upper hall
 ings of Baha'u'llah. Be loving to all
 Museum, on 5 April
 mankind. Consort with all religions in
 Society, and on
 amity and fragrance. You must be the
 well-attended public talk at
 cause of the education of the world of
 have had some
 humanity. At present the world is still
 Alma Knoblock wrote
 very dark. From one side there threatens
 (Mrs . Joseph Hannen),
 the darkness of ignorance; from another
 Esslingen surpassed them all."
 side black enmity is visible; from the other
 children's meeting, last
 side we hear of war and rumors of war.
 1913 , in the afternoon.
 We must, like a candle, shine with the light
 very pretty hall , which
 of Baha 'u'llah, in order that through your
 beautifully decorated with
 efforts this darkness may be dispelled. 1

Meetings were held in
 Baha'is including Herr
 Albert and Frau Alice
 Friedrich and Frau
 During the evening of 3
 addressed a large
 of the City (Burger)
 spoke to the Esperanto
 6 April gave a
 the Obere Museum. "We
 wonderful meetings",
 to her sister Pauline
 but "the one in
 It was the
 Friday, April 4th,
 They had secured a
 was most
 greens, plants and

flowers, with large and
small tables near the walls and round

1 tables in the

center. About fifty children

Star of the West, vol. IV, no. 4, p. 67 (17 May 1913).

THE COMM E MORATION OF HISTORIC ANNIVERSARIES

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and eighty adu lts were present. In a smaller
nucleus. Baha' i friends

room adjoining the hall the children had
requested to help

been assembled holding flowers in their
and propaganda

hands, forming two lines for 'Abdu' l-Baha
to pass through. It looked most beautiful as
l-Baha went to

'Abdu' l-Baha came upstairs. He passed

He took residence

through a short hall and looked so pleased
first courtesy call in

and delighted to see the dear children. 1

Turkish Ambassador in

'Abdu ' l-Baba intended to leave for
by this visit

Budapest on April 7th, but was persuaded
keeping ' Abdu ' l-Baha for

by Consu l Schwarz to visit Bad Mergen-
to the Theosotheim, approximate ly sixty miles distant

Vienna on three occasions , was

from Stuttgart, where the Consul owned
residents of the Austrian

the hotel and the mineral bath. ' Abdu'l-
of the Persian

Baha said at Bad Mergentheim that since
l-Baha left Vienna

He had left Persia He had never until then
express her newly-found

heard so many nightingales singing in
received among others

such beautiful sutToundings. However, He
well-known worker

would not stay for more than one night. 2

On 8 Apri l, ' Abdu'l-Baha reh1rned to
lhelm Herrige l

Stuttgart and then caught the 8:00 p.m. train
the West at a later date,

to form the first

all over the world are

by sending good advice

literature. 3

From Budapest, 'Abdu '

Vienna on 19 April, where

in the Grand Hotel. His

that city was to the

Vienna, who was so impressed

that he insisted on

luncheon. The Master spoke
phists of

visited by Iranian

capital, and was the guest

Minister. Before 'Abdu '

Frau Tyler called to

devotion, and He also

Baroness von Suttner, a

for the cause of peace.

"As you may know," Wi

wrote to the Star of

for Budapest which He visited "at the invitation of our dear Master, 'Abdu'l-Baha, to accompany Him from Stuttgart to Budapest and Vienna. While in Vienna He permitted a sculptor to make a statuette of Him, and this sculptor asked me to spread copies of this statuette in all Baha'i centers of the world. Theosophical Society, to the Star of the East one to you for members and the Turanian Society. About 800 people listened to His address ordered through me ..." 4 During 'Abdu'l-Baha's sojourn in Budapest He received many distinguished visitors, among others the celebrated Hungarian Orientalists, Prof. Vambery and Prof. Goldzieher. Prof. Robert Nadler, He was not well. a Hungarian painter of great renown, Budapest had persisted in making a portrait sketch of 'Abdu'l-Baha. More important than the outward honors given to Him is that His words and personality gave a new start to the Baha'i Cause in Hungary, which is on the border of His chest of the East and the West... 'Abdu'l-Baha causing great concern. Physicians honored Mr. Leopold Stark, whose address should not go out... His dress is II Nyulucka 5, by charging him to unite all those in Budapest who are likely said]. While Wilhelm

"I was invited by our dear Master, 'Abdu'l-Baha, to accompany Him from Stuttgart to Budapest and Vienna. While in Vienna He permitted a sculptor to make a statuette of Him, and this sculptor asked me to spread copies of this statuette in all Baha'i centers of the world. Theosophical Society, to the Star of the East one to you for members and the Turanian Society. About 800 people listened to His address ordered through me ..." 4 During 'Abdu'l-Baha's sojourn in Budapest He received many distinguished visitors, among others the celebrated Hungarian Orientalists, Prof. Vambery and Prof. Goldzieher. Prof. Robert Nadler, He was not well. a Hungarian painter of great renown, Budapest had persisted in making a portrait sketch of 'Abdu'l-Baha. More important than the outward honors given to Him is that His words and personality gave a new start to the Baha'i Cause in Hungary, which is on the border of His chest of the East and the West... 'Abdu'l-Baha causing great concern. Physicians honored Mr. Leopold Stark, whose address should not go out... His dress is II Nyulucka 5, by charging him to unite all those in Budapest who are likely said]. While Wilhelm

1 Star of the West, vol. IV, no. 9, p. 155 (20 August 1913).
vol. IV, no. 5, p. 86 (5 June 1913).

4

Star of the West, vol. IV, no. 9, p. 158 (20 August 1913).
'Abdu'l-Bahá, p. 383.

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Herrigel was giving a talk in His stead, it was the anniversary of
the birth of
He walked into the hall, to the utmost 'Abdu'l-Bahá, but He told
them that the
delight and surprise of the audience, and day should be considered and
celebrated
using His full voice delivered a discourse only as the anniversary of
the Declaration
on the need of world peace and the power of the Bab. That was why it
was a blessed
that guarantees it. 1 Day. It was incidental that
He had been
On the morning of May 1st 'Abdu'l- born on the same date. The
Feast was
Bahá met the Bahá'ís of Stuttgart in groups . celebrated in the evening at
the home of
He spoke very tenderly to them. To one Laura and Hippolyte
Dreyfus-Barney ...
group He said that He wished to converse May 30th witnessed a
noteworthy gathering with them, but His chest was not helpful ; ering at the
home of the Dreyfus-Barneys,
He would always anticipate their good when diverse nationalities
were represented .
news. To another, He spoke of the two Consul Schwarz had come from
Germany
ways in which people say farewell ; for and spoke at the meeting. In
His talk,
some, memories gradually fade away, but 'Abdu'l-Bahá underlined
the true import
others keep their memories ever fresh . . . of that harmonious and
loving association
To a third group He said that, although of people of so many
origins, brought about
His time in Stuttgart was limited, He by the power of Bahá'u'
Allah ...
hoped that the harvest would prove limit- On June 12th at 8 a.m.
'Abdu'l-Bahá left
less. Then He left for Paris. His hotel for the station.
There He spoke
On this third visit to Paris, 'Abdu'l- with the Bahá'ís who had come

to say

Baha resided at Hotel Baltimore, in avenue Kleber... His physical strength had left for Marseilles, suffered greatly and He was unable, on hours later. He several occasions, to go to the meetings next to the held in the homes of the Baha' is. But He & O. steamer, was always receiving visitors at the hotel , morning. giving a talk whenever they gathered in tour of the West numbers. He also kept, as far as possible, His daily habit of a walk out of doors . journey into this [On 10 May] He spoke of the Covenant, that its purpose was to safeguard the in a century strength and the power of the Cause; been enacted. A glorious without it the circle of Baha'is would the first Baha' i have broken up completely. ' Some people have imagined,' He said, 'that the Blessed Perfection had taken relations Covenant Him between father and son into account. in some of the fertile They do not know that He has instituted the power of the Covenant for the propagation of the Cause of God and for the stature arisen to victory of His Word.' 2 On May 23rd, Baha'is came with bouquets of flowers throughout the day, as

farewell, urging them to be times. At noon His train which it reached twelve stayed the night at a hotel station, and boarded the P. Himalaya, at 9 a.m. the next 'Abdu' l-Baha's historic was over. 3 Shoghi Effendi puts the perspective: A most significant scene old drama had chapter in the history of century had been written. undreamt-of potentialities hand of the Center of the self, been sown fields of the Western entire range of religious Figure of comparable perform a labor of such imperishable worth.4

1

3

'Abdu 'l-Bahii, p. 389.

ibid., pp. 394-395.

2 ibid ., pp. 390-392.

4

God Passes By, p. 294.

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

2. COMMEMORATIONS OF 'ABDU'L-BAHA's VISIT TO THE WEST

FROM August 1911 to December 1913 , During the weekend of 26 and
27 June

'Abdu' l-Baha traveled through North America 1987, approximately 1,500
picnics were held

and Europe writing, what Shoghi Effendi across the United States to
celebrate the

calls in God Passes By, a "glorious chapter Unity Feast 'Abdu ' l-Baha had
hosted in

in the history of the first Baha' i century." West Englewood, New Jersey, on
29 June

"Never in the entire range of religious 1912. The Hand of the Cause of
God

history had any Figure of comparable stature William Sears, Counsellors
Wilma Brady

arisen to perform a labor of such magnitude and Robert Harris, and members
of the

and imperishable worth," he continued. National Spiritual Assembly
attended the

Celebrations of the seventy-fifth anniversary special picnic held on the site
in New Jersey

of those travels were held by Baha'is in hallowed by the presence of the
Master.

those countries which 'Abdu ' l-Baha visited. In New York City, on 8 July
1987, a copy

of The Promise of World Peace was pre-

THE UNITED STATES sented to William F. Gibson, the chairmn

A moving event was held in the Baha'i of the National Association for
the Advance-

Temple in Wilmette, Illinois, on 1 May 1987, ment of Colored People. The
presentation

where friends gathered to commemorate the was made by the Secretary of
the National

laying of its foundation stone by 'Abdu'l- Spiritual Assembly of the
Baha'is of the

Baha. Twelve believers who had met the United States, whose remarks
included

Center of the Covenant shared some of their statements made by 'Abdu'l-Baha
when He

recollections of Him. On the following day, addressed the fourth annual
convention of

a formal commemorative program in the the NAACP in Chicago on 30
April 1912.

House of Worship was attended by a number The presentation was made
during the

of civic leaders. annual convention of the NAACP,
and was
Meetings held in Chicago between 1 and given an enthusiastic reception by
the
5 May included commemorations of the audience.
Master's talk in All Souls Church, and His
address to the National Association for the CANADA
Advancement of Colored People. The Hand of the Cause of God
William Sears
Near Boston, Massachusetts, Dr. Firuz visited all ten provinces of
Canada and two
Kazemzadeh spoke about 'Abdu'l-Baha's territories from 30 August to 9
September
life, and the significance of His visit to 1987-the period corresponding
to 'Abdu'l-
America, during a meeting held on 5 June at Baha's sojourn in that country.
Baha'is all
the Massachusetts Institute of Technology in over the country held special
teaching
Cambridge. The following day, Boston's projects during the same
period, both in
Baha'i community held a ceremony to honor support of Mr. Sears' efforts
and to supplethe couple who founded Freedom House, an ment them.
organization dedicated to bettering the lives In Montreal, firesides were
held in French
of minority youth by enabling many to go to and English, during which Mr.
Sears shook
college. Following the presentation, Baha'is the hand of each child present
and gave each
and their friends walked along the path taken one a souvenir. Nightly
firesides were held
by the Master during His visit to Boston . by the friends for the eleven
days in Halifax

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THE BAHÁ'Í WORLD

and throughout Nova Scotia. In Winnipeg, a At the end of 1987, 210
Baha' is from
new Baha'i Center was opened and, in France and Switzerland met
for a winter
Calgary, a Baha'i meeting was attended by school held at Sevrier. The
high point of the
more than 1,000 friends . During a meeting schoo l was the evening
commemorating the
in Vancouver, the friends were urged to seventy-fifth anniversary of
' Abdu'l-Baha's
become more heroic, more saintly, and to visit to the West through
lectures and audioappreciate their station as Baha'is. In White- visual

aides.

horse, Baha'i children presented the Hand of the Cause with their impressions of 'Abdu' 1-Baha in prose and poetry. In the Northwest March 1988,

Territori es, a two-day conference was held Baha'i community for the friends. In Toronto, two people anniversary of embraced the Faith during Mr. Sears' visit. Bristol in 1913 .

A Peace Train paralleling 'Abdu ' l-Bah a's Holiday Inn with journey from Montreal to Niagara Falls v ia including 50

Toronto carried 127 Baha'is on 6 and 7 Sep- special guest was the tember 1987. Five hundred other friends Crescent, where greeted the travellers at stops along the while in Bristol.

route. Hundreds of copies of Th e Prom.ise of a slide show

World Peace were de li vered by the train England pretravellers, and the Baha ' i message was given Counsellor Adam Thorne, and a to scores of people, including the Mayor of les of Unity" by

Niagara who expressed interest in learning about the Faith.

GERMANY

FRANCE AND SWITZERLAND
' l-Baha

The Hand of the Cause of God Amatu' l- approximate ly

Baha Ru!;iiyyih Khanum, accompanied by Stuttgart on 9 April

Mrs. Violette Na~avani, traveled to Europe during the festivo to participate in some of the activities held to ities related to the seventy-fifth anniversary commemorate the Master's visits on that that country. A lso

continent.

were member of

In France, the Hand of the Cause took Center Anneliese

part in a National Teaching Conference held

UNITED KINGDOM

In late February or early

members of the Bristol

celebrated the seventy-fifth

the visit of 'Abdu'l-Baha to

The event was held in the

about 260 people attending,

guests of Baha'is. One

resident at 17 Royal York

' Abdu'l-Baha had stayed

The program included music,

of 'Abdu'l-Baha's visit to

sented by

reading of"The Seven Cand

some of the Baha'i children.

The Hand of the Cause of God Amatu

Rul?iyyih Khanu m joined

1,200 friends gathered in

1988 for a conference held

activities held to ities

of the Master's visit to

present at the conference

the International Teaching

Bopp, Counsellor Ursula

Milhschlegel, and
in Paris on 28 and 29 November 1987 which members of the National
Spiritual Assembly.
was attended by about 500 friends. In addition Amatu'l-Baha Ruhiyyih
Khanum addressed
dition to talks given by Amatu 'l-Baha, the conference in the German
language.
Counsellor Agnes Ghaznavi and members of On 10 April, the Hand of
the Cause was
the French National Spiritual Assembly the special guest at a
festive event held
addressed the gathering, stressing the needs in the historic Kurhaus in
Bad Cannstatt,
of the Six Year Plan. Stuttgart, to commemorate
the seventy-fifth
Following the Conference, the Local anniversary of the visit of
'Abdu'l-Baha to
Spiritual Assembly of Paris entertained Germany. The Mayor of
Stuttgart, Dr. Man-
Ruhiyyih Khanum at lunch, then commemorated fred Rommel, gave the
welcoming address
rated her visit by going to the Eiffel Tower to the nearly 900 friends
and guests who
to have a photograph taken in the same place had gathered for the event.
for her ceremonial
where the beloved Master had been photographed, Amatu' l-Baha
Ruhiyyih Khanum
graphed seventy-five years earlier. fondly recalled her time in
Germany in 1936

THE COMMEMORATION OF HISTORIC ANNIVERSARIES 77

and 1937, and spoke of the early followers UNITED KINGDOM
of Baha'u'llah in that land. Counsellor On 30 June 1988, the first
Human Rights
Anneliese Bopp, Dr. Massoud Berdjis and Award presentations in the
United Kingdom
Werner Gollmer spoke of the life, teachings were made at St. John's
Church, Westminster,
and travels of 'Abdu'l-Baha, and selections London, commemorating the
Master's visit
from His Writings were read. Press conferences to London in 1911. The six
recipients were:
ences were attended by representatives of Dr. Edward Carpenter, awarded
for his work
major newspapers and broadcast services. in the field of religious
unity; the Right Reverend Bishop Trevor Huddleston, honored
HUNGARY for his work to promote racial unity; the
late

On 9, 10 and 17 April 1988 the Baha'is of Richard St. Barbe Baker, whose award was Budapest held celebrations to mark the anniversary of 'Abdu'l-Baha's visit to that city, the Men of the Trees; the late Bernard Leach, with the Austrian musical group The Dawn- whose award was received on his behalf by Breakers participating. The main event took his wife, Janet Leach; Bob Geldof, for his place in the home of Barbara Maennig, work to aid the famine victims in Ethiopia, the award being received on his behalf by Austria attending. The program consisted of Dr. Gessess, Director of Band Aid; and a spiritual portion with music, and a social Bertha Bradby, for her work for women's portion with refreshments. rights. An article about the ceremony was published in the Church Times, the official AUSTRIA newspaper of the Church of England.

On 16 April 1988, the Hand of the Cause of God Amatu'l-Baha Rujiyyih Khanum FRANCE joined the Baha'is in celebrating Activities celebrating 'Abdu'l-Baha's journey the anniversary of 'Abdu'l-Baha's visit to through Marseilles led to extensive proclamation of the Faith in March 1989. After an official ceremony held in the Vienna. The event was held in the Ingenieur official ceremony held in the und Architektenverein, and people of capacity in Austrian society had been sent special a public meeting was held in the Odeon letters of invitation. Counsellors Ursula Theatre. Announcements of the event were Milhschlegel and Leo Niederreiter also broadcast on radio and television, printed in newspapers, and distributed throughout the city on 11,000 posters of many parts of Europe. In honor of the occasion, the Local Spiritual Assembly produced theme of the program was peace, and about 160 people attended. A variety of music and a slide show were presented, in Wien, and a committee of the National

followed by a
Spiritual Assembly published a booklet, also concert by an American Baha'i
pianist, Marc
in German, entitled, 'Abdu'l-Baha in Ochu, who accompanied his
performance
Budapest. with comments on the Peace
Statement.

II

THE FIFTIETH ANNIVERSARY OF THE FIRST SEVEN YEAR PLAN IN THE AMERICAS

1. THE FIRST SEVEN YEAR PLAN OF THE BAHAI'S OF THE UNITED STATES AND CANADA SILVERN D EAMER

"T

1 RAVEL ye to the East and to the West unto the ancient inhabitants
of the
of the world and summon the people to the Arabian Peninsula, who,
prior to the Rev-
Kingdom of God," 'Abdu'l-Baha wrote to elation of Muhammad, were
like savages.
the Baha'is in the United States and Canada When the Muhammadan Light
shone
only three-and-a-half years after His historic forth in their midst, they
became so enkindled to America in 1912. In a series of Tablets declared that
they shed illumination upon the
lands that have come to be known collectively world. Likewise, should
these Indians
as the Tablets of the Divine Plan, 'Abdu'l- be educated and properly
guided, there
Baha exhorted the American Baha'is to can be no doubt that
through the Divine
spread the Faith. " ... do ye not think it per- teachings they will become
so enlightenable to leave [any] region deprived of ened that the
whole earth will be
the breezes of the Morn of Guidance. " illumined.
In a Tablet revealed on 8 April 1916 in All the above countries
have imprinted the garden outside the Shrine of Baha'u'llah, tance, but
especially the Republic of
'Abdu'l-Baha specifically told the North Panama, wherein the
Atlantic and Pacific
American friends to carry the Faith through- Oceans come together
through the Panama Canal:
It is a center for travel and
Alaska is a vast country ... yet the call passage from America to other
continents

of the Kingdom of God is not yet raised	of the world, and in the
fitture it will gain	
through that spacious territory.	most great importance.
Likewise the Republic of Mexico is	Likewise the islands of the
West Indies,	
vely important ..	such as Cuba, Haiti, Puerto
Rico,	
Similarly, the six Central American	Jamaica, the islands of the Lesser
Anti-	
Republics, situated south of Mexico--	lles, Bahama Islands, even
the small	
Guatemala, Honduras, Salvador, Nicara-	Watlings Island, have great
importance;	
gua, Costa Rica, Panama and the seventh	especially the two black
republics, Haiti	
country Belize or British Honduras ...	and Santo Domingo, situated in
the clus-	
You must attach great importance to	ter of the Greater Antilles.
Likewise the	
the Indians, the original inhabitants of	cluster of the islands of
Bermuda in the	
America. For these souls may be likened	Atlantic Ocean have
importance.	

THE COMMEMORATION OF HISTORIC ANNIVERSAR IES

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Mrs. Vivian Lismore, seated second from left, pioneered to Havana, Cuba, during the Seven Year Plan. She is shown in her home in 1943, surrounded by Cuban Baha 'is.

Jn a similar way, the republics of the	that your heads shall be
crowned with the	
continent of South America-Colombia,	diadem of everlasting so
vereignty, and at	
Ecuador, Peru, Brazil, British Guiana,	the threshold of oneness you
will become	
Dutch Guiana, French Guiana, Bolivia,	the favored and accepted
servants. 1	
Chile, Argentina, Uruguay, Paraguay,	A few individuals and local
communities	
Venezuela; also the islands to the north,	responded immediately to the
Master's call.	
east and west of South America, such as	Martha Root took her first
journey around	
Falkland Islands, the Galapagos, Juan	South America in 19 19, and in
February	
Fernandez, Tobago and Trinidad. Like-	1921 Leonora Holsapple became
the first	

wise the city of Bahia, situated on the eastern shore of Brazil. Because it is Bahia, some time that it has become known by this name, its efficacy will be most potent. .. send to those parts fluent speakers, because no institutions existed capable of who are detached from aught else save God, attracted with the fragrances of Effendi, after the God, and sanctified and purified from all slowly, pains, desires and temptations. Their sustenance and food must consist of the teachings of God. First they must themselves live in accordance with those principles, then guide the people ... Should you be aided 'Abdu'l-Baha, Tablets of the Divine Plan (Wilmette: to render such a service, rest ye assured 1977), pp. 31-34.

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this undertaking only a matter of establishing American believers dated 10 January 1936, he directed the Assemblies and committees. The Guardian friends towards a more active teaching program. had to help the community to move beyond This new stage the subjective and personal elements of faith in the gradual unfold to a world of action. There needed to be a ment of the Formative Period of our Faith transition from the idea of teaching as an into which we have just entered-the phase of individual achievement to an understanding concentrated teaching activity that the greatest results for the Faith came synchronizes with a period of deepening when these separate efforts were guided and gloom, of universal impotence, of ever coordinated. increasing destitution and widespread dis- illusionment in the In a letter written to the North American fortunes of a declining age. This is truly Baha' is dated 21 April 1933, the Guardian providential and its sign helped the friends understand the develop-

nificance and the opportunities it offers us
ment of the Faith during its first forty years
apprehended and utilized. 2

in America:

the 1936 Convention of

The first of these four decades (1893-
States and Canada,
1903), characterized by a process of slow
the general to the
and steady fermentation, may be said to
teaching goals:

have culminated in the historic pilgrimages
STATE WITHIN AMER I-

undertaken by 'Abdu'l-Baha's American
EVERY REPUBLIC IN

disciples to the shrine of Baha'u'llah. The
MIGHT ERE TERMINA-

ten years which followed (1903- 1913),
[FIRST BAHAI] CENTURY

so full of the tests and trials which
BAHA'U' LLAH AND

agitated, cleansed and energized the body
BASIS HIS WORLD

of the earli est pioneers of the Faith in that
land, had as their happy climax 'Abdu'l-

"The Convention was electrified", wrote
Baha's memorable vis it to America. The

Garreta Busey in an article entitled "Unitthird period (1913-1923), a period of
quiet

ing the Americas". "Tardily aware of the

and uninterrupted consolidation, had as its

instructions given so long ago by the Master,

inevitable result the birth of that divinelyonly half comprehending their
implications,

appointed Administration, the foundations

slow to believe in their own ability to pursue

of which the Will of a departed Master

a teaching program so much more extensive

had unmistakably establ ished. The remainthan that of the present time, the
American

ing ten years (1923- 1933), distingui shed

Baha'is were at first dazed and then galvathroughout by further internal

developnized into action by the sweeping demands

ment, as well as by a notable expansion

of the message." 4

of the international activities of a growing

Between Ric;lvan 1936 and 1937 Baha'i

should be fully

In his message to

the Baha'is of the U nited

the Guardian moved from

specific in terms of

WOULD TO GOD EVERY

CAN REPUBLIC AND

AMERICAN CONTINENT

TION THIS GLORIOUS

EMBRACE LIGHT FA ITH

ESTABLISH STRUCTURAL

ORDER. 3

community, witnessed the completion of groups or individual believers were established in five of the twelve unopened States Adhkar-the Administration's mighty bulwark for Provinces-Nebraska, Wyoming, Oklahoma, the symbol of its strength and the home, North Dakota, and North Carolina sign of its future glory . 1 and the Faith had been carried to forty-two The first stage of the formative period came to end in 1935, Shoghi Effendi announced, and in a letter to the North Shoghi Effendi, Messages to America (Wilmette: Baha'i Publishing Committee, 1947) , p. 6. 3 ibid. p. 6.

1 4 Shoghi Effendi, The World Order of Bahá'í '11 'ah The Bahá'í World, vol. IX (Wilmette: Baha ' i Pub- (Wilmette: Baha'i Publishing Trust, 1974), p. 80. Publishing Committee, 1945), p. 187.

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

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new cities in North America. But the work aid all the faith, the determination and in Latin America was largely untouched. energies of which it is capable, and set Garreta Busey stated: out, single-minded and undaunted, to To most of the people in the United attain still greater heights in its mighty States, the countries in South and Central exertions for the Cause of Baha 'u ' llah. 2 America, thus opened up before us, were In his message to the Convention of 1937, unknown , romantic lands much more Shoghi Effendi first called the teaching in distant than the continent of Europe soon initiative the Seven Year Plan, adding to the to be closed to us completely. Teaching in goals before the American believers that of the United States and Canada seemed completing the exterior ornamentation on already to tax to the utmost our spiritual the House of Worship in Wilmette: energies. How then could we succeed in DUAL GIFT PROVIDENTIALLY CONFERRED establishing the Cause in every republic AMERICAN BAHAI COMMUNITY INVESTS RE- of the southern continent? The time for CITIZENS WITH DUAL RESPONSIBILITY FULFILL the unfoldment of that particular phase of HISTORICAL MISSION. FIRST

PROSECUTE UNrN-
the Divine Plan had, however, come, and
CAMPAIGN INAUGU-
on May 19 the Guardian cabled his call for
ACCORDANCE
pioneers permanently to reside in Central
WITH INFLEX I-
and South America, and gave £3 00 as the
ORNAMENTA-
nucleus of a fund for the new teaching
.... ADV ISE
work. The action of the National Spiritual
IONS EN-
Assembly in response to these messages
NATIONAL AS-
was the estab li shment of a special teach-
SEVEN
ing fund of \$30,000 in the national budget
... NO SACRI-
and the appointment of the first Inter-
SO ABUN-
American Committee. 1
HONORED.3
Shoghi Effendi was pleased with the ini-
Year
tial response, but on 30 May 1936 he wrote to
an article
the Baha' is of the United States and Canada:
America", "after
A systematic, carefully conceived, and
country for 43
well-established plan should be devised,
Assemblies
rigorously pursued and continuously
24 Baha'i
extended. Initiated by the National repre-
with
sentati ves of the American believers, the
cities. In the
vanguard and standard-bearers of the
first Baha'i
radiant army of Baha' u' llah, this plan
were called
should receive the whole-hearted, the
34 new States
sustained and ever-increasing support,
not have

TERRUPTEDL Y TEACHING
RATED LAST CONVENTION rN
DIVINE PLAN. SECOND RESUME
BLE DETERMrNATION EXTERJOR
TION ENTIRE STRUCTURE TEMPLE
PROLONGATION CONVENTION SESS
ABLE DELEGATES CONSU LT
SEMBLY TO FORMULATE .FEASIBLE
YEAR PLAN TO ASSURE SUCCESS
FICE TOO GREAT FOR COMMUNITY
DANTLY BLESSED REPEATEDLY
"At the beginning of the Seven
Plan," Leroy Joas reported in
entitl ed "Teaching in North
the Fa ith had existed in this
years, there were 72 Spiritual
in 26 States and Provinces, with
Groups and 246 Isolated Believers
the Fa ith established in 303
remaining seven years of the
century, the American Baha'is
upon .to establish .the Faith in
and Provinces, 10 of .which did

both moral and financial, of the entire even one Baha'i. Furthermore, these areas body of His followers in that continent. .. were found to be among the most backward, The field is immense, the task gigantic, not only from the standpoint of religious the privilege immeasurably precious. Time intolerance, but also in the way of education is short, and the obligation sacred, tional development, cultural achievements, paramount and urgent. The American and economic welfare." 4 community must muster all its force, concentrate its resources, summon to its 2 Messages to America, p. 7.

ibid. p. 9.

ibid. p. 187.

4

I The Baha'i World. vol.

IX, p. 202.

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THE BAHAI WORLD

The first Local Spiritual Assembly of San Jose, Costa Rica, organized on 21 April 1941, was also the first Local Assembly in Central America. Pioneer Gayle Woolson stands back center.

The challenge of bringing the Faith to its undoubted sovereignty, are receiving Latin America was even more daunting as fresh luster every day and its manifold in that vast area there was only Leonora institutions are driving their roots deeper Holsapple, still at her post in Bahia, Brazil; and deeper into its soil. Blest and honored Isabel Dodge, who had gone with her geologist husband to his job site in Chupaca, Peru; as none among its sister communities has been in recent years, preserved through the inscrutable dispensations of Divine Providence for a destiny task would have been insurmountable which no mind without the constant love, encouragement, can as yet imagine, such a community and vision offered by the Guardian. For cannot for a moment afford to be content example, on 25 November 1937 he wrote: with or rest on the laurels it has so deserved- ... As I lift up my gaze beyond the edly won. It must go on, continually go

strains and stresses which a struggling on, exploring fresh fields,
 scaling nobler heights, laying firmer
 Faith must necessarily experience, and view foundations, shed the wider scene which the indomitable thing added
 splendor and achieving added
 will of the American Baha'i community renown in the service and for
 the glory
 is steadily unfolding, I can not but marvel of the Cause of Baha'u'llah. The
 seven
 at the range which the driving force of year plan which it has sponsored
 and with
 their ceaseless labors has acquired and which its destiny is so closely
 interwoven,
 the heights which the sublimity of their must at all costs be prosecuted
 with
 faith has attained. The outposts of a Faith, increasing force and added
 consecration.
 already persecuted in both Europe and All should arise and
 participate. Upon the
 Asia, are in the American continent measure of such a participation
 will no
 steadily advancing, the visible symbols of doubt depend the welfare and
 progress of

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

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Pioneer Louise Caswell visits some Baha 'Efriends in the Parque La Concordia
 in
 Tegucigalpa, Honduras, in October 1941.

those distant communities which are now and nations of the Old
 World, invest the
 battling for their emancipation. To such a Seven Year Plan, now
 operating in both
 priceless privilege the inheritors of the the northern and southern
 American conshining grace of Baha ' u ' llah cannot surely tinents, with a
 significance and urgency
 be indifferent. The American believers that cannot be
 overestimated. 2
 must gird up the loins of endeavor and The Seven Year Plan can be
 divided into
 step into the arena of service with such four periods: (I) from Ricfyan
 1937 to 1939;
 heroism as shall astound the entire Baha'i (2) from Ri<;lvan 1939 to
 mid-point in the
 world. Let them be assured that my Plan; (3) from October 1940 to
 Ri<;lvan
 prayers will continue to be offered on 1942; and (4) the final two
 years .

their behalf. 1 The first phase was
 characterized by
 And on 10 September 1938: friends traveling to teach. Mr.
 and Mrs. Louis
 I feel truly exhilarated as I witness the Gregory spent several months in
 Haiti, and
 ever-recurrent manifestations of unbroken left a number of serious
 students of the
 solidarity and unquenchable enthusiasm teachings. Mrs. Nellie French
 sailed by ship
 that distinguish every stage in the pro- around South America and had
 particular
 gressive development of the nation-wide success in Bahia, where she met
 up with
 enterprise which is being so unflinchingly Leonora Holsapple, and in Lima,
 where she
 pursued by the whole American Baha'i worked with Isabel Dodge. Mrs.
 Frances
 community. The marked deterioration in Stewart attended the People's
 Conference at
 world affairs, the steadily deepening gloom Buenos Aires in November 1937,
 and found
 that envelops the storm-tossed peoples interest among the Latin
 American delegates.

Messages to America, pp. 10-11 . 2 ibid. p. 14.
 84 THE BAHAI WORLD

Beatrice Irwin devoted some six months STEP PROGRESSIVE, SYSTEMATIC
 PENETRA-
 to teaching in Mexico City and other Mexican TION LATIN AMERICA.
 UPSURGE BAHAI-
 towns during 1937, lecturing, holding study 'LLAH'S IMPELLING SP
 IRIT CAN NOT, WILL
 groups and supplying literature to people of NOT, BE STEMMED
 IMPEDED. METHODICAL
 influence and capacity. Mrs. Stewart also ADVANCE ALONG LINE
 TRACED PEN 'ABDU 'L-
 went to Mexico City and found it possible to BAHAI IRRESISTIBLE.
 GUATEMALA, HONDURAS,
 instruct a group who, on 21 April 1938, pro- RAS, SALVADOR,
 NICARAGUA, COSTA RICA,
 ceeded to establish the first Local Spiritual PANAMA, CUBA, DOMINICA,
 HAITI IMMEDIATE
 Assembly in the Americas outside of the OBJECTIVES. THOUGH
 POLITICALLY UNSET-
 United States and Canada. TLED, RELIGIOUSLY
 INTOLERANT, SOCIALLY

The National Spiritual Assembly of the BACKWARD CLIMATICALLY INHOSPITABLE,
 United States and Canada invited a representative of the new Local Spiritual Assembly of the Baha'is of Mexico City to participate in the National Convention held in April 1939. That same year, the Guardian's inspiring Four Mexican Baha'is accepted the hospital- and challenging message "To the beloved of ity, including Sra. Maria del Refugio Ochoa, God and the handmaids of the Merciful recorded as the first Mexican Baha'is. "The throughout the United States and Canada", occasion was one of great rejoicing," we are The Advent of Divine Justice, was published. told by Garreta Busey, "inspiring both to the "Be unrestrained as the wind, " is older community and to the new believers, Baha'u'llah's counsel to every would-be who on their return to Mexico City, incorporated teacher of His Cause, "while carrying the rated their assembly, began issuing a News Message of Him Who hath caused the dawn Letter, and plunged into the work of translation of Divine Guidance to break. Consider how ing the Writings into Spanish." 1 the wind, faithful to that which God hath The Guardian sent a cable to the Convention- ordained, bloweth upon all regions of the tion, praising the American Baha'is on the earth, be they inhabited or desolate. Neither victories they had won, and setting out the the sight of desolation, nor the evidences of new work to be accomplished: prosperity, can either pain or please it. It
 BRILLIANT CONCLUSION SECOND YEAR SEVEN bloweth in every direction, as bidden by its
 YEAR PLAN EVOKES UNIVERSAL ADMIRATION Creator."
 BAHAI WORLD, DEEPENS SPIRITUAL "And when he determineth to leave his
 CONSCIOUSNESS MITIGATES HARDSHIPS ITS home, for the sake of the Cause of his Lord, "
 INCREASINGLY HARASSED COMMUNITIES. Baha'u'llah, in another passage, referring to

CLOSING PHASE TEMPLE ORNAMENTATION such a teacher, has revealed, "let
 him put his
 ALREADY ENTERED. INITIAL STAGE INTER- whole trust in God, as the best
 provision for
 CONTINENTAL TEACHING CAMPAIGN SUC- his journey, and array himself
 with the robe
 SUCCESSFULLY TERMINATED. FIRM ANCHORAGE of virtue If he be kindled
 with the fire of
 INSTITUTIONS ADMINISTRATIVE ORDER His love, if he forgoeth all created
 things,
 PERMANENTLY ESTABLISHED EVERY STATE the words he uttereth shall set on
 fire them
 PROVINCE NORTH AMERICAN CONTINENT. that hear him. "3
 MEXICO, LYING FOREFRONT SOUTHWARD The community of the
 organized
 MARCHING ARMY, RECENTLY ENLISTED. promoters of the Faith of Baha'
 u'llah
 PEDRO ESPINOSA'S AUSPICIOUS ATTENDANCE in the American continent- the
 spiritual
 CONVENTION WELCOME EVIDENCE. SETTLE-
 MENT CENTRAL AMERICAN REPUBLICS NEXT

2 Messages to America, p. 20.

3 Shoghi Effendi, The Advent of Divine Justice (Wil-

The Bahri 'i World, vol. IX, p. 190. mette: Baha'i Publishing

Trust, rev. ed. 1984), p. 50.

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

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descendants of the dawn-breakers of an Another North American
 Baha'i who
 heroic Age, who by their death pro- gave his life to spread the
 Faith was Mathew
 claimed the birth of that Faith-must, in Kaszab, who had been a student
 at the
 turn, usher in, not by their death but University of New York when he
 met
 through living sacrifice, that promised Mrs. Louise Talbot and learned
 about
 World Order, the shell ordained to Baha'u'llah. "From that moment,
 Mathew's
 enshrine that priceless jewel, the world real life began", wrote Loulie
 Mathews.
 civilization, of which the Faith itself is "The heroic age of the Bab and
 the martyrs
 the sole begetter. 1 absorbed his mind and The
 Dawn-Breakers
 By now the response was too great to became his constant companion ..
 . "

chronicle with individual's names, specific Advent of Divine locations, and exact dates. But at least two February, 1939 ... North American dawn-breakers did sacrifice carried Mathew their very lives to spread the Faith during the set out for Seven Year Plan. Committee Panama." The Inter-America "Departure South America by wish of and, "the beloved Guardian!" May Ellis Maxwell that he was, he had cabled before departing from New York on 24 January 1940 on the steam-gold mines of ship Brazil. "She was able to teach 'one the deplorable lovely woman on the boat, the wife of a vice and was so distinguished arn1y man'", Marion Holley the miners' wrote about the trip. chi ldren, that he took a night shift and In Rio de Janeiro, with the aid of taught school in the day time. When I Leonora Holsapple who had come from remonstrated with him because he was Bahia, she arranged two teas at her hotel, giving himself no time for sleep, he the Gloria, one for nineteen guests, while replied that his time was so short he could a third meeting was held at the home of not afford to sleep! All his efforts at bet- terment in Blue Fields Mr. and Mrs. Lee Worley. She spoke also returned to Managua. having failed, he Sudden ly, while walking to the president of the Homeopathic College. Yet despite these two weeks of he was arrested. The reason on the street, that he uttered words in exhilarating success, she was eager to given was criticism of the reach Buenos Aires ... They arrived [May Maxwell and her niece, Jeanne Bolles] on February 27th, Nicaraguan government. This may have been the reason or not- the

cause is very
after one-day stops in Santos and Mon- obscure. He remained in
prison from
tevideo ... On the night of February 29th March 1st to 23rd. As sudden
ly as he was
they dined alone in her room at City interned, he was liberated.
Hotel ... her mood was radiant. But the He determined to leave
Nicaragua,
next morning a terrible pain came high in sensing danger, and began to
make preparer breast, and though the doctor reas- rations for his
departure. When they were
sured them both, by afternoon 'the Wi ll complete, he came to say
goodbye to our
of God took her from our midst'. first native believer, who
was teaching
"Priceless honor (of a) martyr's death!" school nearby. He was loved by
the
Shoghi Effendi included in his tribute to
May Maxwell. 2 2
Th e Baha'i World. vol. VIII (Wi lmette: Baha'i Publi sh in g Committee, 1942),
pp. 631 - 642.
ibid. p. 7. 3
I Th e Baha'i World. vol. IX
, pp. 614- 615.
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Pioneers Gladys Stuart and Cora Oliver, sitting on the left side of the stairs,
visit a group of
believers in Belize, British Honduras, during the Seven Year Plan.

children of the school, who gathered around Aires, and groups in
Havana, Tegucigalpa,
him and sang their songs for him ... Guatemala, Montevideo,
and Panama. As
When he reached the airport, an officer early as April, Shoghi
Effendi cabled to the
stepped forward and presented a warrant Convention his joy that
the believers had
for his arrest. The day was September 28th outstripped the goal set
for 1939-1940. By
of 1942. It was some time before his friends April 1942 the number of
assemblies was
.learned the sad news. On November first nine: Mexico City,
Puebla, Buenos Aires,
Mathew was attacked by an illness the Montevideo, Tegucigalpa,
San Salvador,
nature of which was never learned, hi s San Jose, Puntarenos,
and Havana.

condition was so grave that he was moved	In his message to the
National Convenfrom the dungeon to the guard's hospital....	tion of
the Baha' is of the United States and	
At that time death seemed imminent	Canada sent on 26 April
1942, Shoghi	
but his strength slowly returned and he was	Effendi wrote:
sent back to the prison. On December 28	... FIRST BAHAI
CENTURY FAST RUNNING OUT.	
the authorities announced that he was	AGONIES TRAVAILING
AGE INEXORABLY	
free, but must leave the country. Silently	CULMINATING. BAB'S
STIRRING UNIQUE IN-	
and alone, he took a plane to Mexico City	JUNCTION DIRECTING
PEOPLES WEST LEAVE	
and there reembarked for Brownsville,	THEIR CITIES ENSURE
TRIUMPH DIVINE CAUSE	
Texas, where he died January 13th, 1943. 1	RECORDED CENTURY AGO
QA YDMU'L-ASMA'.	
By mid-point in the Seven Year Plan, in	BAHA'U'LLAH'S
IGNIFICANT SUMMONS	
October 1940, assemblies had been estab-	CALLING UPON ALL
PRESIDENTS REPUBLICS	
lished in Mexico City, Bahia, and Buenos	WESTERN HEM
ISPHERE CHAMPION CAUSE	
JUSTICE ISSUED SEVENTY YEARS AGO IN	
1 HIS MOST HOLY	
BOOK. BROAD OUTLINES	
The Baha'i World, vol. IX, pp. 6 15- 6 16.	
THE COMMEMORATION OF HISTORICAL ANNIVERSARIES	
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'A BDU'L-BAHA'S MATCHLESS DESIGN CON-	evolves. Threads of
friendly human con-	
CELEBRATED TWENTYFOUR YEARS AGO BENEFIT	tacts weave back and
forth, bringing out	
NORTH AMERICAN BELIEVERS TRANSMITTED	in ever elaborated
beauty the Divine Plan	
POSTERITY TABLETS DIVINE PLAN. SEVEN	of World Unity.' As
individuals became	
YEAR ENTERPRISE REGARDED INITIAL STAGE	more active, the
communities as units	
EXECUTION WORLD MISSION ALREADY	began also to take on
more responsibilities,	
LAUNCHED. GIGANTIC TEMPLE UNDERTAK-	demonstrating their
growing maturity	
ING CONSTITUTING MAJOR OBLIGATION THIS	under the
Administrative Order. One sign	

ENTERPRISE, VIRTUALLY CONSUMMATED. of their development
 was the recognition
 VAST INTERCONTINENTAL TEACHING CAM- of the Costa Rican
 assemblies and that of
 PAIGN VISIBLY YIELDING FIRST FRUITS EVERY Montevideo by their
 respective govern-
 REPUBLIC LATIN AMERICA. UPON CRUCIAL ments. The Assembly of
 Buenos Aires now
 YEAR AHEAD HINGE FORTUNES HISTORIC accepted the
 responsibility of publishing
 CRUSADE ... MYSELF DEPRIVED PERSONAL PAR- and disseminating Baha
 'i books in Latin
 TICIPATION TASK ALLOTTE D PROSECUTORS America. The Mexican
 assemblies were
 EPOCH MAKING PLAN IMP ELLED DEPUTIZE carrying on extension
 work in various
 FIVE MEMBERS AMERICAN BAHAI COMMUNI- parts of their country.
 San Salvador had
 TY HELP FULFILL MY BEHALF WHATEVER PIO- begun teaching in
 Santa Ana, the second
 NEER FIELD MOST VITAL ITS URGENT largest city of El
 Salvador. Youth groups
 REQUIREMENTS . PLEDGING FIVE THOUSAND and children's classes
 were organized ... 2
 DOLLARS ACCOMPLISHMENT THIS PURPOSE. 1 Nor was the work in
 North America
 In "Uniting the Americas", Garreta Busey neglected. " ... on March
 28 , 1944, we find
 reported: 136 Spiritual
 Assemblies, 197 Baha'i
 ... the most noticeable characteristic of Groups, and the Faith
 vigorously functioning
 this last period of the Seven Year Plan in over 1,300 cities on
 the North American
 was the work undertaken by the local continent;-the Faith of
 Baha' u'llah shining
 believers. Many of them were engaged in in resplendent glory from
 the vast expanses
 translating Baha' i literature. The Mexican of Alaska to the Keys of
 Florida; from the
 believers ... had begun that great task. It isolation of Prince Edward
 Island to the
 was continued by the Baha'is of Buenos sunny shores of
 California." 3
 Aires, and in Uruguay three believers, In addition, the
 exterior ornamentation of
 having finished the "Thirty-Six Lessons", the Baha 'i House of

Worship was completed
embarked upon the gigantic task of trans- in 1943.
lating "The Dawn-Breakers" .. . Shoghi Effendi had led
to the friends
Latin American teachers arose. gathered for the All-American
Centennial
Sr. Tormo went, with Wilfred Barton, to Convention on 13 April
1944:
Paraguay. Sr. Ulloa went from Costa Rica The greatest
collective enterprise ever
to Panama to assist the pioneers there. launched by the Western
followers of
Study groups in three cities of Argentina Baha' u' llah and
indeed ever undertaken
were taught by believers from Buenos by any Baha'i community
in the course of
Aires. The Baha'is of Santiago were car- an entire century, has
been gloriously
rying the Faith into other parts of Chile. consummated. A victory
of undying fame
As time went on the visits between has marked the
culmination of the fifty
communities were more frequent until in year long labors of the
American Baha'i
1941 the Inter America Committees community in the
service of Baha' u' llah
wrote: 'Thus the Divine Plan continually
2. The Baha 'i World, vo l. IX, pp. 197- 198.
Messages to America, p. 55. J ibid. p. 202.

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Pioneers Honor Kempton, Helen Robenson and Dagmar Dole shown in Anchorage,
Alaska,
in January 1944.

and has shed imperishable lustre on the To the band of pioneers,
whether settlers
immortal records of His Faith during the or itinerant teachers, who have
forsaken
first hundred years of its existence. The their homes, who have scattered
far and
exploits that have marked the progress of wide, who have willingly
sacrificed their
this prodigious, this three-fold enterprise, comfort, their health and even
their lives
covering a field stretching from Alaska for the prosecution of this
Plan; to the
in the North to the extremity of Chile in several committees and their

auxiliary
 the south, affecting the destinies of so many agencies that have been
 entrusted with
 great a variety of peoples and nations, special and direct
 responsibility for its
 involving such a tremendous expenditure efficient and orderly
 development and
 of treasure and effort, calling forth so many who have discharged their high
 responsibremarkable a spirit of heroism and self-bilities with exemplary
 vigor, courage
 sacrifice, and undertaken notwithstanding and fidelity ; to the national
 representatives
 the vicious assaults and incessant machi- of the community itself, who
 have viginations of the breakers of ' Abdu ' l-Baha' s lantly and tirelessly
 supervised, directed
 Covenant, and despite the perils, the trials and coordinated the unfolding
 processes
 and restrictions of a desolating war of of this vast undertaking ever
 since its
 unexampled severity, augur well for the inception; to all those who,
 though not in
 successful prosecution, and indeed assure the forefront of battle, have
 through their
 the ultimate victory, of the remaining financial assistance and
 through the instrustages of the Plan conceived, a quarter of mentality of
 their deputies, contributed to
 a century ago, by 'Abdu ' l-Baha for the the expansion and consolidation
 of the
 followers of Baha'u 'llah in the North Plan, I myself, as well as the
 entire Baha'i
 American continent. world, owe a debt of gratitude
 that no one

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can measure or describe. To the sacrifices my own behalf, as
 well as in the name
 they have made, to the courage they of all Baha'i
 communities sharing with
 have so consistently shown, to the fidelity them, at this great
 turning-point in the
 they have so remarkably displayed, to history of our Faith,
 the joys and triumphs
 the resourcefulness, the discipline, the of this solemn hour,
 feel moved to convey
 constancy and devotion they have so the expression of our
 loving admiration,
 abundantly demonstrated, future genera- our joy and our

gratitude for the brilliant
 tions viewing the magnitude of their
 posterity will no
 labors in their proper perspective, will no
 of the most stirring
 doubt pay adequate tribute- a tribute no
 history of the Formative
 less ardent and well-deserved than the
 Baha' u'llah, as well
 recognition extended by the present-day
 momentous enterprises
 builders of the World Order of Baha'u'llah
 entire course of the
 to the Dawn-Breakers, whose shining
 Baha'i Era. 1
 deeds have signa lized the birth of the
 Heroic Age of His Faith .
 . . . to all the privileged attendants of
 such an epoch-making Convention , I, on
 pp. 69- 7 1.

conc lusion of what
 doubt acclaim as one
 episodes in the
 Age of the Faith of
 as one of the most
 undertaken during the
 first Century of the

Messages In America,

'
 _ _..._á _j_ '

Celebration of the fiftieth anniversaiy of the Local Spiritual Assembly of
 Salvador, Bahia,
 Brazil- the oldest Assembly in South America.
 Mrs. Margot Worley, seated center, served on the first Local Assembly.
 THE BAHAI WORLD

2. FIFTIETH ANNIVERSARY OF THE FAITH IN LATIN AMERICA CELEBRATED

FROM Ric;Ivan 1937 to Ric;!van 1944, the
 Amatu'l-Baha, ac-

Baha'is of the United States and Canada
 a member

engaged in the first Seven Year Plan in
 Assembly, had an

response to the call from the Guardian:
 of Argentina,

WOULD TO GOD EVERY STATE WITHIN AMERI-
 members.

CAN REPUBLIC AND EVERY REPUBLIC IN
 on the

AMERI CAN CONTINENT MIGHT ERE TERMI NA-
 presented him

TION THIS GLORIOUS [IST BAHAI] CENTURY
 Pattern for

While in Argentina,

companied by Mr. Monadjem and

of the National Spiritual

interview with the President

Carlos Menem , and two Cabinet

The Hand of the Cause also called

Mayor of Buenos Aires and

with a copy of the pamphlet "A

EMBRACE LIGHT FAITH BAHÁ'U'LLAH AND Future Society", which consists
 of an extract
 ESTABLISH STRUCTURAL BASIS HIS WORLD from the writings of Shoghi
 Effendi on the
 ORDER. coming world civilization.
 By the end of the Plan, the Faith had been Media coverage of the
 conference was
 established from Alaska to Chile. No state in excellent. There were items on
 both radio
 the United States, province in Canada, or and television, and articles
 in several news country in Latin America was without a papers
 including one with two full pages,
 group of believers. Celebrations of the 50th one of which was in color.
 anniversaries of these victories were held
 throughout Latin America. BOLIVIA
 About 150 Baha'is and their friends attended
 ARGENTINA a public meeting held in the salon of the
 The Hand of the Cause of God Amatu'l-Baha National Library in Bogota on
 12 December
 Ruhiyyih Khanum attended the "Uniting the 1991 to celebrate the fiftieth
 anniversary of
 Americas" conference held in Buenos Aires the Faith in Bolivia. Rosario
 de Moazes
 from 27 February to 1 March 1990 to cele- presented a short summary of
 the Baha'i
 brate the fiftieth anniversary of the Faith in activities during the Faith's
 half-century in
 Argentina. the country, and Roberto
 Nothhaft gave a talk
 The conference also honored the memory on the Baha'i Faith and the new
 World
 of May Bolles Maxwell, the mother of Order.
 Ruhiyyih Khanum, whose flame-like love A story about the
 celebration was broadcast for the Cause led her, at the age of seventy cast on
 the television news that evening.
 and in ill health, to voyage to Buenos Aires
 and, in the words of Shoghi Effendi, "lay BRAZIL
 down her life in such a spirit of consecration The Local Spiritual Assembly
 of Salvador,
 and self-sacrifice as to merit the crown of in the state of Bahia, Brazil,
 is the oldest
 martyrdom". Assembly on the Continent.
 Established in
 About 1,250 attended the conference 1940, it is the "Mother Assembly"
 of South
 including Counsellors Eloy Anello, Isabel America.
 de Calderon, and Shapoor Monadjem. As On 16 October 1990, the

Local Spiritual

many as 400 of the participants were not celebrate its

Baha'is and, during the course of the three two hundred

days, twelve people enrolled in the Faith. people attended, including

Margot Worley,

THE COMMORATION OF HISTORIC ANNIVERSARIES

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one of the first Baha'is of South America performed by a choir

and a member of the first Local Spiritual Assembly. Also attending was Rolf van

Czekus, a member of the Continental Board of Counsellors in the Americas. CUBA

Baha'is of Cuba On 2 December 1989, the

The Assembly received messages of Havana to filled the National Center in

congratulations from the Governor-elect, anniversary of the celebrate the fiftieth

Antonio Carlos Magalhaes, the commanding establishment of the Faith in their country.

officer of the consular corps of Bahia, and Songs and dances were performed and, folmany other non-Baha ' is. Commendations lowing a

lavish luncheon , a commemorative were also received from the National cake was served.

Spiritual Assembly of Brazil , the National Perfecto Rerez Toledo, the first Cuban to

Spiritual Assembly of the United States, and recognize Baha' u ' llah, spoke to the Baha'is

a large number of Local Spiritual Assem- and their guests. Evoking those early days

blies in Brazil. of 1939, he paid tribute

to the Baha'is who As part of the anniversary events, two helped to found and develop

the Cuban special prayer sessions were held at the Baha'i community: Philip

and Laily Marangraveside of Leonora Stirling Armstrong, gella, Josephine Kruka, Jean Silver, William

"the spiritual mother of the Baha' is of Brazil", de Forge, Emogene Hoagg, Gayle Woolson,

with many local Baha'is attending. and Ruth Moffett. He also mentioned

A photographic exhibit of the first fifty the Hands of the Cause of God Zikrullah

years of Baha' i activities in Bahia was Khadem [Dhikru'llah

Khac:lim], Dr. Ugo assembled and displayed, and a video documentary of the history of the Cause in Bahia was launched. An article about the development of the Faith in Bahia was published in EL SALVADOR A Tarde, the widest circulated newspaper in Baha' i community the state. of El Salvador celebrated the Anniversary of the Birth of Baha ' u ' llah and the fiftieth anniversary of the arrival of the Faith's first

The fiftieth anniversary of the election of the pioneer to their country, John Eichenauer. Mr. Eichenauer was able to first Local Spiritual Assembly of San Jose, be present for the occasion. Costa Rica, was held on 21 April 1991 in the auditorium of the Federal College of Engineers and Architects in San Jose. The event Baha' i Jamaliyyih, about 35 kilometres from the capital, with more than 200 people attending. One of the Social Security system, a representative of the Governor of the Province of San Jose, the year 1920, when the Hand of the Cause of God Amelia Collins had the President of the San Jose City Council, walked the streets of old San Salvador saying the Great-est Name, and Mr. Eichenauer told of how, Special guest for the celebration was hearing of this, he was inspired to go to El Salvador to pioneer. Mrs. Gayle Woolson, one of the first two The Faith enjoyed pioneers to Costa Rica and a member of the extensive television exposure during the weeks first Local Assembly. The other special preceding the celebration. During one guest was also a member of the first Assembly interview, the Baha' is were able to bly, Mrs. Consuelo Miranda Yda . de Araya . speak for two hours on the Baha'i approach to The beautiful commemorative program was peace in response to

The first pioneer to El Salvador, Mr. John Eichenauer (seated center with the Greatest Name plaque), returned to celebrate the Baha 'i community 's fiftieth anniversary. The event was held at Jamaliyy ih Baha'i Institute on 12 November 1989.

generally helpful and friendly questions from national theater. A local newspaper pubthe moderator and the television audience. lished an article about the commemoration.

PARAGUAY

A memorial service for the first Baha'i of "Days of Peace on Paraguay, Sr. Roque Centurion Miranda, the Baha ' i Faith was held on 30 January 1990 to commemorate the thirtieth anniversary of his passing on that date. A floral offering was carried to the Baha' i Cemetery in Lambare, and under the pine trees by his gravesite prayers were read and Sr. Centurion Miranda's two daughters shared anecdotes about their father. During the evening of 30 January, a program was held at the National Baha'i Center in Asuncion to celebrate the fiftieth anniversary of the Baha'i Faith in Paraguay. The Director of the Performing Art School of the Municipality of Asuncion participated, was a presentaas did Mercedes Janet, a noted young student gave a reading of the biography of Sr. Roque Centurion Miranda as a Paraguayan citizen, and as a lover of the

URUGUAY

A series of events called the Fiftieth Anniversary of the Baha'i Faith in Uruguay", organized by the community and held from 18 to 20 November 1988, was given extensive media coverage in the area. Activities began with a Baha'i Holy Places and a statistical information about Uruguay. On the second day the Baha' i community visited the aged and the Children's Council, and held a youth gathering. On the third day, a program for children was held and acting. The final activity was a presentation about women and peace. A display of books and the Baha'i Faith was exhibited Centre for the three "Days of

Peace".

III

THE TEN YEAR CRUSADE AND THE KNIGHTS OF BAHÁ'U'LLAH

Adapted from a talk given by

MR. 'ALF NAKHJAVANI

to the Bahá'í World Centre staff in April 1992

MANY of us are working here and abroad diffusion of that same
light over one hundred and thirty-one additional territories
Year-the Centenary of the Ascension of and islands in both the
Eastern and West-
Bahá'u'llah. Among the events which will ern Hemispheres, through
the operation
be held in the Holy Land will be a reception of a decade-long world
spiritual crusade
for the Knights of Bahá'u'llah. These pre- whose termination will,
God willing,
cious souls had a unique part to play in an coincide with the Most
Great Jubilee
extremely important period of Bahá'í his- commemorating the
centenary of the birth, the Ten Year Crusade. As we look back
on the Bahá'u'llah in Baghdad. 1
over the development of the Faith during the The tenth part is
everything we will be
one hundred years since the passing of the doing till the end of the
Dispensation of
Blessed Beauty, it is appropriate to take the Bahá'u'llah. Shoghi Effendi
continues:
time to review a subject which engaged the And finally the tenth
part of this mighty
entire Bahá'í world during the latter years of process must be the
penetration of that
the ministry of Shoghi Effendi. light, in the course of
numerous crusades
The significance of the Ten Year Crusade and of successive epochs of
both the Forerunners described by Shoghi Effendi in a mative and Go
lden Ages of the Faith, into
message he sent to the Intercontinental Con- all the remaining
territories of the globe
ference in America on 4 May 1953. It was through the erection of
the entire machine long message, read to the assembly by ery
of Bahá'u'llah's Administrative Order
Amatu'l-Bahá Rúhíyyih Khanum, towards in all territories, both
East and West, the
the end of which he reviewed the entire stage at which the light

of God's triumphal evolution of humanity. He said that Manifest Faith
 shining in all its power and
 this process-this stupendous vast process- glory will have suffused
 and enveloped
 consists of ten parts. Part one consisted of the entire planet. 2
 all of the Prophets of God before the Bab. Of the entire range of the
 Baha'i Dispensation-
 Part two began with the Bab, and then followed - sation, we are in the tenth
 part. The ninth
 followed five parts representing major phases part-only ten years-was the
 Ten Year
 of the Faith up to 1921. The eighth part was
 his own ministry up to 1953.

1 Messages to the Baha'i World, A compilation of
 Then he wrote:

letters from Shoghi Effendi (Wilmette: Baha'i
 The ninth part of this process-the Publishing Trust, 1958), pp.
 154- 155.

stage we are now entering- is the further 2
 ibid. p. 155 .

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Crusade. And in the entire range of the uni- Seven Year Plan there would
 be a Ten Year

versal process of spiritual evolution of Plan, not only for the United
 States and Canhumanity this stage stands out. This is an agenda, but for
 the entire Baha'i world.

indication of the importance of the topic. Therefore, that third Seven
 Year Plan was

cancelled, and was superseded by the Ten

TEACHING PLANS Year Plan. The first Plan with world-wide

From 1844 to 1937 there were no Baha'i international collaboration
 was the Ten Year

Teaching Plans. The friends knew about Crusade.

teaching, about traveling to teach, and about At the mid-way point of
 the Ten Year

martyrdom. 'Abdu'l-Baha had encouraged Plan, Shoghi Effendi passed
 away. The

the friends to form local assemblies and to Hands of the Cause of God
 took over custody of funds and associations, and He had Guardianship of
 the Faith and the Spiritual

given the American believers the Tablets of Crusade was completed. The
 Universal House

the Divine Plan but there was no Adminis- of Justice came into
 existence and it took

trative Order to prosecute this vision. one year to review the
 situation before it

During the first years of his ministry, developed, after consultation with the Hands

Shoghi Effendi began to create the structures of the Cause, the Nine Year Plan, from 1964

that we know today. He named the United to 1973 . Following Shoghi Effendi's style,

States as the cradle of the Administrative the House of Justice gave a year of respite

Order as there was one National Spiritual from Rician 1973 to 1974, then gave the

Assembly there as well as for Canada, and friends the Five Year Plan to carry out from

they had been the recipients of the Tablets of 1974 to 1979, followed by the Seven Year

the Divine Plan. Everything in terms of the Plan, 1979 to 1986, and the Six Year Plan,

formal inauguration of the Administrative 1986 to 1992. Now we have the Holy Year,

Order began with the North American Baha'i Rician 1992 to 1993 , then we are to have

community. For 16 years, from 1921 to the Three Year Plan, 1993 to 1996. What will

1937, he said he built up the Administrative happen after that, only Baha'u'llah knows.

Order in the United States and Canada.

Then, at Rician 1937, he gave them the first **MESSAGES LEADING UP TO THE**

Seven Year Plan. Although it was a national **TEN YEAR CRUSADE**

plan, the messages were shared with the The Guardian used the word "Crusade" as

Baha'i world collectively. far back as 1939. Of course, this word has

At the end of the first Seven Year Plan, historical connotations in connection with

in 1944, the Guardian gave the American the military expeditions of the European

friends a two-year respite. Then he gave them Christians who went to the Holy Land to liberate

the second Seven Year Plan, from Rician Jerusalem from Muslim rule. In 1939,

1946 to 1953. During the second Seven Year two years after the inauguration of the first

Plan of the United States, he urged the other Seven Year Plan of the American believers,

ten National Spiritual Assemblies to have he began to use the term "Crusade" instead

Plans, too. Consequently, the second Plan was of "Plan." In his Persian writings he used

paralleled by other Plans in Asia, Africa, the word "Jihad," which is

"Holy War." He Europe and Australasia. subsequently used "Crusade" for the second In letters from the Guardian, there was Seven Year Plan, and then for the Ten Year reference to a third Seven Year Plan to take Plan so that the latter became known as place after three years of respite. However, the Ten Year Crusade, even more than the he changed his mind and decided that imme- Ten Year Plan. He sometimes referred to the diately upon the completion of the second pioneers as "crusaders ."

THE C OMMEMORATIO N OF HISTORIC A NN IVERSARI E S

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Shoghi Effendi did not give the Baha'i National Assembly. In this letter he stated that at the end of world any indication of this Crusade in the that at the end of the Two Year Plan, the Baha'i world earlier years of his Guardianship. However, the Baha'i world was to have undertakings which would involve in 1951 , six years before he passed away, which would involve and engage all National Assemblies, and when he began to build up the World Centre Assemblies, and there were eleven at that time. by inviting outstanding believers to come to In this letter the Holy Land to serve on the International he also gave the Baha'i world a foreshadowing of Baha' i Council or to come as Hands of the two stages: one period with undertakings Cause of God, he started referring to some- involving all National Spiritual thing very great that was going to happen. Assemblies, that is, the Ten Year For example, on 25 February 1951 , in Crusade; to be followed throughout the Epochs of the a letter to the British National Spiritual Formative Age by enterprises which would be Assembly (and almost on the same date he launched by the Universal House of Justice. I sent a cable to the American National Spiri- remember the discustual Assembly repeating virtually word for sions in Tihran by the scholars of the Faith word what he had told the British Baha ' is), about why Shoghi Effendi had said that those enterprises he instructed the British Baha'i community would be embarked upon

to have a Two Year Plan, beginning in 1951	by the Universal
House of Justice. Why	
and ending in 1953, to recruit pioneers to	didn ' t he say
under the aegis of the	
Africa.	Guardianship?
On the success of this enterprise, [the	In this one short
paragraph, Shoghi	
Two Year Plan] unprecedented in its	Effendi told the
friends about the future in	
scope, unique in its character and immense	two ways. First
something great was going	
in its spiritual potentialities, must depend	to happen, then major
enterprises were to	
the initiation, at a later period in the For-	occur under the aegis
of the Universal House	
mative Age of the Faith, of undertakings	of Justice.
embracing within their range all National	Nine months later,
on 30 November	
Assemblies functioning throughout the	1951, the Guardian
sent a message in which	
Baha' i World, undertakings constituting	he said that the
Baha'i World would hold	
in themselves a prelude to the launching	intercontinental
conferences for the first	
of world-wide enterprises destined to be	time. There had always
been local and	
embarked upon, in future epochs of that	national conferences.
Now, he said, the	
same Age [the Formative Age] , by the	Faith was entering a
new phase.	
Universal House of Justice , that will	Forthcoming
celebrations must be	
symbolise the unity and coordinate and	signalized through
inauguration long	
unify the activities of these National	anticipated
intercontinental stage in	
Assemb lies. 1	administrative
evolution of Faith marking	
This was the first hint Shoghi Effendi	its gradual
development through succesgave of the Ten Year Crusade. Under the	
sive phases of local , regional, national,	
Two Year Plan, he had instructed only five	international
Baha' i activity. Initiation	
National Assemblies to work together to	this highly
significant measure further	
open Africa south of the Sahara and he put	cementing Baha'
i National Assemblies in	

these National Assemblies under the aus- five continents
of globe will be acclaimed
pices and coordination of the British by posterity as
counterpart to consolidation Faith at its World Centre through
Unfolding Destiny : The Messages from the Guardian recent formation
International Baha'i
of the Baha'i Faith to the Baha'i Community of the Council in Holy
Land. 2
British Isles (London: Baha'i Publishing Trust,
1981), p. 261. 2
Messages, p. 17.
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This was another hint that the Baha'is might, to resolve never to
flinch, never to
were to engage in collaboration involving all hesitate, never to relax,
until each and
National Spiritual Assemblies very soon. every objective in the
Plans to be pro-
At Naw-Ruz 1952, Shoghi Effendi claimed, at a later date,
has been fully
announced that the eleven National Spiritual consummated.²
Assemblies of the Baha'i world were to be That shook the Baha'i
world. The friends
joined by a twelfth, the Halo-Swiss National realized that while there
was a wonderful
Assembly. He praised the work of Dr. Ugo thing happening- there would
also be national
Giachery in that cable, and said how impor- Plans; each of these twelve
National Spiritual it was that at the beginning of this new tual
Assemblies was going to have its own
international phase we had a new National Plan, just as the Halo-Swiss
was to have its
Spiritual Assembly. own Plan- and that there
would be some
Anticipate entrusting to the youngest rough times ahead.
among the twelve National Assemblies of Then came the auspicious
moment, on
the Baha'i World a specific plan enabling 8 October 1952, when Shoghi
Effendi
it, in conjunction with its sister National announced the summary of the
Ten Year
Spiritual Assemblies of the Baha'i World, Crusade. He gave the Baha'i
world the Crusade to promote in the course of the ten years sades's
objectives, and the preamble of the
separating the second from the Most Great message read as follows:
Jubilee the Global Crusade designed to Feel hour propitious to

proclaim to the
 hoist the standard of Baha' u' llah in the entire Baha'i world the
 projected launching
 remaining states, dependencies and islands on the occasion of the
 convocation of the
 of the whole planet. 1 approaching Intercontinental
 Conferences
 Here it was : the first intimation of the Ten on the four continents of
 the globe the fate-
 Year Crusade. laden, soul-stirring,
 decade-long, world-
 The next message I want to quote was embracing Spiritual Crusade
 involving the
 written in June 1952 and was heartrending: simultaneous initiation
 of twelve national
 No matter how long the period that Ten Year Plans and the concerted
 particiseparates them from ultimate victory; pation of all
 National Spiriti1al Assemblies
 however arduous the task; however formi- of the Baha ' i world aiming
 at the immedidable the exertions demanded of them; .. ate extension
 of Baha'u' llah's spiritual
 however grievous the ordeal of temporary dominion as well as the
 eventual establishseparation from the heart and nerve-center ment of
 the struchire of His administrative
 of their Faith which future unforeseeable order in all remaining
 Sovereign States,
 disturbances may impose upon them, I Principal Dependencies
 comprising Princiadjure them, by the precious blood that palities,
 Sultanates, Emirates Shaykhdoms,
 flowed in such great profusion, by the Protectorates, Trust
 Territories, and Crown
 lives of the unnumbered saints and heroes Colonies scattered over the
 surface of the
 who were immolated, by the supreme, the entire planet. The entire
 body of the
 glorious sacrifice of the Prophet-Herald avowed supporters of Baha' u
 'llah's allof our Faith, by the tribulations which its conquering Faith
 are now summoned to
 Founder, Himself, willingly underwent, achieve in a single decade
 feats eclipsing
 so that His Cause might live, His Order in totality the achievements
 which in the
 might redeem a shattered world and its course of the eleven
 preceding decades
 glory might suffuse the entire planet- I illuminated the annals
 ofBaha'i pioneering.3
 adjure them, as this solemn hour draws

ibid., pp. 38- 39.

1

3

Messages, p. 23.

ibid., p. 41.

THE COMM E MORATION OF HISTORIC A NN IVERSARIES

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He went on giving a summary of these the clouds which immediately after its rise goals. This message had an electrifying in those somber surroundings obscured its effect on the friends. splendor. It was destined to mount to its By May 1953, Shoghi Effendi had already zenith in the far-away city of Adrianople, and ultimately to set in announced not only the summary but the the immediate vicinity of the details of the Ten Year Plan. Intercontin- tal conferences were held. To each one he In these three short sentences, Shoghi Effendi described the process of the Revelagoals pertaining to that continent. He sent tion of Baha'u'llah. What happened during Hands of the Cause to be present at the the period of the Bab should be considered as the period of the dawn. Conferences, with a designated Hand repre- As the rim of the orb of the Sun senting him personally. All of this happened appeared-sunrise-that moduring that Holy Year. ment was the birth of the Baha' i Revelation in the Siyah-Chal in Tihiran. That began the first Holy Year. The Morning Sun was seen HOLY YEARS in Baghdad, the Declaration by Baha'u'llah The Guardian first used the term "Holy Year" of His Mission. The process reached its zenith in a letter written on his behalf by his secre- in Adrianople, when Baha'u' llah wrote His letters to the Kings, the tary to the American Baha'i community in Proclamation of His November 1951. He explained in that letter Faith: That "Sun" proceeded on its predestthat the Holy Year was to mark the Year tined path and then set in the city of' Akka, at Bahji, in 1892. As to the Nine, a reference to the Bab's prophecy that sunrise fixed the time for the first Holy Year, and sunset will fix 1844, His own Declaration-the Promised the time for the

One would come and the new Revelation second Holy Year.
would be born. The first Holy Year,
announced by
The Year Nine began from the time when Shoghi Effendi, stretched from
15 October
Baha'u'llah received the intimation of His 1952 to 15 October 1953, and
during this
Revelation in the Siyah-Chal in Tihiran. He time the first four
Intercontinental Conferenced the Siyah-Chal in August of 1852, ences
were held. The second Holy Year,
and stayed in that Black Pit for four months . announced by the Universal
House of Jus-
Shoghi Effendi explained that this intima- tice, is to begin at
Ric;lván 1992 and end at
tion- this dream or mystic experience that Ric;lván 1993 with
commemorative events to
Baha'u'llah wrote about-occurred at the be held in the Holy Land in
May 1992, and
mid-way point of this period of four months. the second Baha' i World
Congress in New
Baba ' u ' llah entered the Siyah-Chal approxi- York in November 1992.
mately on 15 August, so Shoghi Effendi took
15 October as the beginning of the Holy

CENTENARIES

Year.

To better understand the Holy Years, I Another subject which might be
helpful as
refer you to this passage from God Passes By: background is the
centenaries we have had
The first dawns of that Light of so far during the Formative Age.
The first
peerless splendor had . . . broken in the city was the Centenary of the
Declaration of the
of Shiraz. The rim of that Orb had now Bab, the First Jubilee, in May
1944, the
appeared above the horizon of the Siyah-
Chal of Tihiran. Its rays were to burst 1
Shoghi Effendi , God Passes By (Wilmette: Baha'i
forth, a decade later, in Baghdad, piercing Publishing Trust, 2nd ed. ,
1987), pp. 102- 103.

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THE BAHÁ'Í WORLD

Friends from Australia and New Zealand gathered in Sydney for the
Dedication of the National Ifazirat 'ul-Quds and the Commemoration of the
Centenary
of the Declaration of the Bab, 20 May 1944.

highlights of which were celebrations held Conferences convened by the

Universal
 all over the Baha'i world. The second was House of Justice. Hands of the
 Cause of God
 the Centenary of the "Martyrdom of the Bab went to all of these
 Intercontinental Conferin July 1950, for which Shoghi Effendi called ences.
 Six of the Hands first visited the
 on the entire Baha'i world to hold commem- House of Baha' u ' llah in
 Adrianople before
 orative events. Next was the Birth of the scattering, carrying with
 them a copy of the
 Revelation of Baha' u ' llah, the intimation of portrait of BaM'u'llah taken
 in Adrianople,
 His Mission, referred to by the Guardian as which the friends at these
 conferences were
 the Second Jubilee, or sometimes the Great privileged to view. The
 Centenary of the
 Jubilee. This was the beginning of the first Ascension of Baha'u'llah is
 ahead of us, and
 Holy Year, as described above, and its high- the beginning of the Holy
 Year, Ric;ivan
 lights were the first four Intercontinental 1992 to Ric;ivan 1993 . The
 highlights will be
 Conferences. the events here and in New
 York.
 The fourth centenary was the Centenary
 of Baha' u ' llah's Declaration in April 1963. THE TEN YEAR CRUSADE
 This was the Third Jubilee, or, as Shoghi
 Effendi called it in other writings, the Most Shoghi Effendi sent his
 manuscript of the
 Great Jubilee. The highlights were worldwide Ten Year Plan to two National
 Spiritual
 celebrations, particularly culminating in the Assemblies, the United States
 and the British
 first Baha'i World Congress held in London . Isles, asking each of them to
 publish it. It
 Next was the Centenary of the Revelation of is called, The Bahti 'i Faith
 1844 to 1952,
 the Suriy-i-Muluk in Adrianople where, Information Statistical and
 á Comparative,
 Shoghi Effendi said, the Sun "had reached and it is in two parts. The
 first part consists
 its zenith." This was in September 1967, and of statistics of the Baha' i
 world as of 1953.
 the highlights were the six Intercontinental The second part is called,
 "Supplement: Ten

The Hand of the Cause of God Leroy Joas greeting the friends on behalf of the Guardian during the first Baha'i Intercontinental Conference, held in Kampala, Uganda, from 12 to 18 February 1953.

Year International Baha'i Teaching and Africa, thirty countries in Europe, twenty- Consolidation Plan 1953-1963." The bottom seven countries in the Americas. However, of the cover reads: "Compiled by Shoghi Effendi, Guardian of the Baha' i Faith." From territory was added raising the total to one pages 50 to 74 are the details of the Ten hundred and thirty-two, as will be explained Year Crusade as laid out by the Guardian in later. full detail and in full splendor. The next goal was the translation and The first goal was, "Adoption of preliminary publication of Baha'i literature into ninety-two measures for the construction of one additional languages, the names of which Baha'u'llah's Sepulchre in the Holy Land." Shoghi Effendi specified. There were to be Some of the friends asked if Shoghi Effendi forty in Asia, thirty-one in Africa, ten in was planning to build a superstructure for Europe, ten in the Americas, and he assigned the Shrine of Baha'u'llah. He answered that responsibility for translating and publishing what he had in mind was to cleanse the these books and publications to designated sun-foundings of the Shrine and to create the National Spiritual Assemblies. I:Iaram-i-Aqdas. This was accomplished. The fourth goal concerned the construction The second goal was the opening of one of two Mashriqu ' l-Adhkars, one in Tihran hundred and thirty-one virgin territories, and one in Frankfurt. Circumstances in Iran whose names he specified. At that time did not permit the construction of the Temple roughly the same number of territories had in Tihran so, at a later date, he announced already been opened, so opening one hundred and thirty-one new territories was equal that the Kampala Temple in Uganda would replace the Temple in Tihran as a goal. A to doubling the number of "countries within few months later he added

Sydney, Australia,

the pale of the Faith." There were forty-one so two Houses of Worship were erected

countries in Asia, thirty-three countries in instead of the one in Tihran.

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Next was the acquisition of a site for the of religious courts, and indeed a reduction of

Temple on Mount Carmel. Mrs. Amelia Collins the power and authority of religious courts.

provided the funds, and Shoghi Effendi was This was studied very carefully by the

able to purchase that very precious and impor- Hands of the Cause, who produced docutant property which had been blessed by the ments explaining why this goal was not

footsteps of Baha 'u' llah Himself at the time feasib le under current circumstances.

He revealed the Tablet of Carmel. The next goal was the codification of the

Another goal completed was the erection Laws and Ordinances of the Kitab-i-Aqdas.

of the first dependency of the Temple in Shoghi Effendi himself worked on this, and

Wilmette, the Home for the Aged. a large package of his notes was passed to

Next was the purchase of Temple sites in the Universal House of Justice when it was

eleven countries, which he named-three on elected. These form the basis of the present

the American continent, three in Africa, two in Synopsis and Codification of the Kitab-i-

Asia, two in Europe and one in Australasia. Aqdas that was published, almost ninety-five

The eighth goal was, "Development of the per cent of which was the work of Shoghi

functions of the institution of the Hands of Effendi. The Universal House of Justice

the Cause". That became very important as completed and published the book.

the years went by. During the years that he Next was the estab li shment of six Baha' i

was alive after launching the Ten Year Plan, courts in chief cities of the Middle East. He

Shoghi Effendi added more Hands to the named them: Tihran, Cairo, Baggdad, New

number he had already appointed, then called Delhi, Karachi, Kabul. None of these were

on them all to appoint Auxiliary Boards of possible, some for the same reason that a court could not be nine for each continent. Later he said that established in Israel, and others because in those there should be two Auxiliary Boards instead of one-one for protection and one for ultra-orthodox in their attitudes. The friends tried and were able, for teaching the Faith. Towards the end of his example in Pakistan, to have the Baha' i marriage life he added more Hands of the Cause, and certificate recognised, which is part of described them as the Chief Stewards of the the work of a Baha'i court, so some Embryonic World Commonwealth. As can be seen , the institution of the Hands developed were achieved . Likewise in New Delhi it was possible to obtain very rapidly during those four-and-on e-half official recognition of years. the Baha' i marriage certificate.

The ninth goal was the establishment of The twelfth goal was the extension of the international Baha' i a Baha ' i Court in the Holy Land. Shoghi Effendi did not intend for there to be a court Land. Shoghi Effendi acquired many parcels of property both in Bahji which would supervise and oversee the and in Haifa during the four years he was ali ve judicial decisions of National Spiritual As- of the Plan. Had he not sembles, since the Head of the Faith was supervising and coordinating the work of the erties on Mount Carmel we would not be able to work on the Arc and National Assemb lies. The intention was are now. Terraces as we Construction of the something different. Just as other religions Archives Building was a goal in Israel had certain rights according to the tremendous problems. Shoghi civil and religious laws of the land and had the design made by Mason which caused the right to have religious courts, so too Effendi had own supervision, and had it should the Baba' i Faith have a right to a reli- gious court in Israel. But that court never

erected but could

materialized because there occurred a trend not complete it. During the last few years of in Israel towards referral to secular instead the Plan, after the passing of Shoghi Effendi,

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the building was completed under the direction related to the goal above. As was explained,

tion of the Hands of the Cause in the Holy some of these National Assemblies could

Land and all the archives that had been kept not be incorporated. in the three rooms to the south of the Shrine The twenty-first goal was the establishment of the Baha'i were transferred to the new ment of six national Publishing Trusts. All of location. these were established-two

in the Americas,

It was a goal to construct a Tomb for the two in Asia, one in Africa and one in Europe.

Wife of the Bab in Shiraz. The National Spirit- Next, "Participation by the women of the National Assembly of Iran did its best, but until Asia in the membership of National and Local

today it has not been possible to achieve this Assemblies," was accomplished with flying

important goal of the Ten Year Plan. colors. The first year that this permission

The next goal was the transfer of the was made effective two Baha'i women were

remains of the Father of Baha'u'llah and the elected to the National Spiritual Assembly

Mother and the Cousin of the Bab to the Baha'i office ran. (Incidentally, Shoghi Effendi gave

cemetery in Baghdad. The remains of the the same instruction to the National Spiritual

Father of Baha'u'llah were actually transferred Assembly of Egypt and Sudan, one year after

and they are now in the Baha'i cemetery. Persia.)

But the remains of the Mother and the Cousin The next goal was the establishment of

of the Bab have still not been identified. seven Israeli branches of National Spiritual

These are among the last wishes of Shoghi Assemblies. This was very interesting. Shoghi

Effendi that will have to be carried out in Effendi established under Israeli law what

future years. are today called "friendly societies." Instead

The sixteenth goal was the acquisition of "Baha'i Holding
 four Baha'i Holy Places in Iran and 'Iraq. Societies," he had each one
 named after a
 Circumstances did not permit any progress National Assembly operating
 at that time:
 in realizing the goal in 'Iraq. In Iran , how- for example, the National
 Spiritual Assembly
 ever, although it was possible to acquire two of the Baha'is of the United
 States- Israel
 of the properties, these were subsequently Branch. One of the wonderful
 things that he
 confiscated by the authorities after the did was to incorporate one
 of these "friendly
 Revolution. societies" in the name of
 the National Spiriti-
 The seventeenth goal was the establish- tual Assembly of the Baha' is of
 Iran- Israel
 ment of forty-eight new National Spiritual branch. Shoghi Effendi used
 to say that in
 Assemblies. All of these were established Iran the authorities did not
 recognize us but
 during the Ten Year Crusade. in Israel the National
 Spiritual Assembly of
 The next goal was met with the acquisi- Iran had been incorporated. He
 transferred
 tion of forty-nine new 'I:la?' .iratu' 1-Quds. property in the names of
 these various legal
 The acquisition of forty-nine national entities. On Panorama Road,
 above the Shrine
 endowments and the framing of national of the Bab, there is still a
 piece of land
 Baha' i constitutions for each of the new recorded in the land
 registry in the name of
 National Spiritual Assemblies was the next the National Spiritual
 Assembly of the Baha' is
 goal. Unfortunately in some countries, such of Iran-Israel branch.
 as Iran , it was not possible to incorporate the The twenty-fourth goal
 was the establish-
 National Assembly. However, national con- ment of a national Baha'i
 Printing Press in
 stitutions were drawn up and the National Tihiran. This was with the
 understanding that
 Assemblies operated within the terms of the National Assembly of
 Iran would be
 these documents. incorporated and have its
 own printing press.

Next was the incorporation of fifty-one This was not possible. However,
the National
National Spiritual Assemblies, which is Assembly of Iran succeeded
in establishing
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an informal publishing house which pub- he named them. It was
subsequently learned
lished Bahai books without actually owning that there were Bahais in
some of these
a printing press. The books were typed, areas, whose presence had not
been reported
mimeographed, bound and distributed. Many to him. A few territories
were opened by
books in our Bahai library today are those traveling teachers. We will
discuss these
published during that period of the Ten Year matters later.
Crusade. It was not official, but it was on the The last goal, the
twenty-seventh goal,
path to the fulfilment of this goal formulated was the convocation of the
Bahai World
by the Guardian. Congress in 1963 in
Baghdad. As events
Bahais had ties with the United Nations, unfolded, it was not possible to
have the Conbut Shoghi Effendi made it a goal to rein- gress in
Baghdad and it was held in London.
force them. Two years before he passed away, In retrospect it seems so
appropriate that it
the persecutions in Iran allowed the friends was held in London because
that was where
to develop much closer connections with Shoghi Effendi had passed
away. Many
various UN agencies such as the Security Bahais went to that first
Congress, on the one
Council, the Human Rights Commission and hand to pay their respects to
their Guardian
other agencies in New York. The Guardian who had passed away while
labouring for
seemed to have anticipated this development, the Cause at the mid-way
point of his Spirit and urged the friends to build on those rela- tual
Crusade, and on the other to celebrate
tionships. This process has continued, and the one hundredth anniversary
of the Declaration we have an efficient office in New York, ration of Baha'u
llah.
another in Geneva, yet another in the Pacific, After giving the friends
the objectives
and so on. of the Ten Year Crusade,

Shoghi Effendi

For the purposes of the Ten Year Crusade explained that it was to have four phases.

Shoghi Effendi treated the Soviet Union as The first phase was the opening of the virgin

two parts, the European section which he territories, to occur over the first year. Durcounted as part of Europe, and the Asian ing the year he named the Knights as they

republics which he regarded as part of Asia. arrived at their pioneer posts. Second was

According to his reports, there were thirteen the acquisition of national I:Ia~iratu'l-Quds

unopened republics in the Soviet Union and and endowments, over a period of two years.

There was a tremendous effort by the Baha'is all over the world to win these goals. Third, the multiplication of Baha' i localities and the formation of sixteen new National Spiritual Assemblies over a period of two years. This was done. And then, just before his passing, he said the fourth phase was to witness a vast increase in the number of believers and localities and the erection of the Temples of Africa, Australasia and Europe. The Hands of the Cause of God continued working on this fourth phase for the rest of the ten years.

Charles Dunning, the Knight of Baha 'u 'llah THE KNIGHTS OF BAHHA'U'LLAH for the Orkney Islands, The word translated as "knights" was used by

with Brigitte Hasselblatt, the Knight of Baha'u'llah in His Writings. 'Abdu'l-Baha

Bahci 'u 'llahfor the Shetland Islands, also used the word, as well as the word

c. 1954. "horsemen." By knights they meant heroes:

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pioneers who would go to these unconquered regions. This caught the imagination ofBaha'is all over the world.

About a month later, Shoghi Effendi explained what he had in mind. In letters written on his behalf, he gave many explanations, two of which I will quote from:

There are no objections to more than one pioneer settling in these areas [meaning these virgin areas]. If the original one to whom the territory has been assigned [meaning the NSA] cannot proceed at this

moment, they will still be reaching their goal even though someone else might reach that point sooner than they. All who proceed to these points at this time will be designated as Knights of Baha'u'llah and their names be carried on the Roll of Knights of Baha'u'llah Alvin and Gertrude Honor to be deposited permanently in the Blum at their post in the Solomon Islands with Shrine of Baha'u'llah.

their daughter, Keithie (front) , John Mills All pioneers reaching virgin areas at (left) and the Head of the Bamu Tribe in 1954.

this time are carried on the honor roll as they used the word as translated by Shoghi Knights of Baha'u'llah.

In other words,

Effendi with a lower case "k." Shoghi Effendi there may be four or five Knights of

took this word and used it as an accolade. It Baha' u'llah for one country. The Guard became a title, with a capital "K." After ian has been considering how long this

announcing the goals of the Ten Year Crusade, period of settlement by the Knights of

Shoghi Effendi made this announcement on Baha'u'llah should continue, but has not

28 May 1953: yet set the date. Up

until that time, every

Planning inscribe, chronological order, individual settling in a virgin area will be

names spiritual conquerors illuminated carried on the honor roll.

Roll of Honor, to be deposited entrance door inner Sanctuary Tomb of Baha'u'llah, as permanent memorial contribution

champions His Faith victorious conclusion opening campaign Global Crusade . . . 1

This was the first time he had used the words "Roll of Honor." It was a new term for the Baha'is, as were "Holy Year" and "Crusade," and of course, "Knights" as a title. As we just saw, Shoghi Effendi wanted one hundred and thirty-one countries and territories of the world opened to the Faith during one year. To encourage the friends to arise, he said he would open a list upon Feroza Yaganegi (left), one of the Knights of which he would inscribe the names of those Baha'u'llah for Goa, with Gulnar Aftabi,

wife of the other Knight of Baha'u'llah for

Messages , p. 49.

Goa in 1953.

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Shoghi Effendi had named 131 territories to be opened, including Anticosti Island in the Gulf of St. Lawrence, Canada. The National Assembly wrote to Shoghi Effendi to state that no pioneer could go to Anticosti as it was owned and entirely controlled by a paper company. Only people employed by that company could go there, and Baba' is had been unsuccessful in obtaining jobs. Two further possibilities were for hunters or for people related to the islanders to go there, but neither of these were opened to Baha'is. Shoghi Effendi wrote back to tell them to choose another island. They consulted and The Knights of Baha'u'llah for French chose the Gulf Islands, which Shoghi Effendi Togo/and, David Tanyi (second from left) approved.

and Vivian Wesson (second from right),

In the end, the National Assembly was with new believers in Accra in 1956.

able to open Anticosti Island, as originally envisaged. Shoghi Effendi named a Knight

Friends started rushing : they longed to for Anticosti and it is on the Roll of Honor.

be on the Roll of Honor and among the already won

Because the Gulf Islands had

Knights of Baha'u'llah. When you examine the territory which

the honor of being a virgin

the Roll of Honor today you will see that world ended

produced a Knight, the Baha'i

some of the difficult countries only have one instead of the

with 132 virgin territories

solitary Knight, and some of the easier countries have five, six, seven Knights.

original 131.

One may note that 122

territories opened

Then, in May 1954, came this ominous announcement:

by Knights of Baha'u'llah do not

equal the

132 virgin territories named

by Shoghi

The Roll of Honor, after the lapse of

one year since the launching of the World

Crusade, is now closed, with the exception of pioneers who have already left

for

their destination, as well as those first
arriving in the few remaining virgin
territories ... 1

When Mr. Abbas and Mrs. Rezvanieh
Katirai went to the Sakhalin Islands in 1990,
they became Knights since it was the last
unopened territory left from the Ten Year
Crusade. They set the seal on the Knights of
Baha' u'llah.

The total number of territories opened by
Knights was 122, with a footnote which reads,
"Including the Gulf Islands, supplementing
the Anticosti Islands, both in Canada." The
story of this footnote is as follows. Edythe MacArthur, who moved to
the Queen

Charlotte Islands of Canada in 1953 and
Messages, p. 69.

was named a Knight of Baha 'u 'llah.

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Effendi. This is because 10 were opened by Shoghi Effendi had planned to
deposit it

other means. There were some countries where because when he sent a
picture of the new

there were Baha' is about whom Shoghi door to the Shrine (the
present door to the

Effendi had never received reports. When he Shrine) to the American
National Assembly

learned of these he announced in one of his he asked them to pub lish the
picture and

Ri9van messages that he now considered describe it and to add that
immediately

these countries a lready opened. As the behind this door the Roll of
Honor would be

Baha'is there had gone before the opening of deposited.
the Ten Year Crusade they could not be A map has also been made.

It is in the
named Knights. In other cases, countries style of the maps of Shoghi
Effendi, and

were opened by traveling teachers who shows the 132 territories.
From each country

could not reside there-Baha ' is who went there is a line on which the
name of each

back and forth- and through them people Knight is written, and like
an arrow the line

enrolled in the Faith. Usually it was not just pierces the country. It is in

color, and will

one person, but a whole group of people
will, of course, be

who went at different times. Together there

also be displayed. A copy

made available to the friends

were JO territories in these categories which
explains the 122.

The total number of Knights was 257:

131 men; 126 women . The total number of

Knights still alive is 159. The total number

still living at pioneering posts is 14. The

number settled during the lifetime of Shoghi

Effendi and still at their post is 10- God

bless them. The number of Knights intending to be present at the Centenary
events in

the Holy Land is 108.

THE ROLL OF HONOR

The Roll of Honor is on a parchment that

Shoghi Effendi himself ordered. He also

found the artist who would put the names on
'llah to the Canary

Th e Knights of Baha 'u

the Roll. It has spaces, like cartouches, for
(right) and

Islands, Gertrude Eisenberg

each country, in four columns. If there was
with the

George and Marguerite True,

more than one Knight of Baha' u' llah for a
1953.

True 's son Barry in

country their names were written in smaller
letters, and if there was just one name, that
name enjoyed the full space of the cartouche.

This Roll of Honor wi ll be displayed when
the Knights of Baha ' u' llah come to the World

Centre. The next day, it will be placed in a
Honor as well as the

[Reprints of the Roll of

special sealed box and then laid by Amatu'l-
territories drawn by

map showing the 132

Baha Rlil)iyiyh Khanum at the entrance to
in the cover

Shoghi Effendi , are enclosed

the Shrine of Baha'u' llah. We know where
Baha 'i World.]

pockets of this volume of The

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THE KNIGHTS OF BAH A'U'LLAH

LISTED BY VIRGIN TERRITORIES AND DATES OF SETTLEMENT 1953-1990

ADMIRAL TY ISLANDS

BALEARIC ISLANDS

Violet Hoehnke VII 1954	Virginia Orbison VIII 1953
Jean Deleuran XII 1953	
ALBANIA	Tove Deleuran XII 1953
Found to be already open	Charles Ioas I 1954
ALEUTIAN ISLANDS	BARANOF ISLAND
Elaine Caldwell VIII 1953	Grace Bahovec
Jenabe Caldwell VIII 1953	Helen Robinson IX 1953
Elinore Putney V 1954	Gai l Avery II 1954
ANDAMAN ISLANDS	BASUTOLAND
Khodadad M. Fozdar XI 1953	Elizabeth Laws X 1953
Frederick Laws X 1953	
ANDORRA	
William Danjon X 1953	BECHUANALAND
Audrey Robarts II 1954	
ANTICOSTI ISLAND	John Robarts II 1954
Mary Zabolotny IV 1956	Patrick Robarts II 1954
Supplemented by:	BHUTAN
GULF ISLANDS	Ardeshir Faroodi VI 1954
Catherine Huxtable IX 1959	Shapoor Rowhani VI 1954
Clifford Huxtable IX 1959	
BRITISH CAMEROONS	
ASHANTI PROTECTORATE	Enoch Olinga X 1953
Benedict Eballa IV 1954	
BRITISH GUIANA	
AZORES	Malcolm King X 1953
Lois Nolen X 1953	
Richard Nolen X 1953	BRITISH HONDURAS
Cora Oliver IX 1953	
BAHAMA ISLANDS	Shirley Warde X 1953
V. Gail Curwin X 1953	
Gerald Curwin X 1953	BRITISH TOGOLAND
Ethel Holmes X 1953	Albert Buapiah IV 1954
Maurice Holmes X 1953	Edward Tabe IV 1954
Andrew Matthisen I 1954	
Nina Matthisen I 1954	
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BRUNEI	CYPRUS
Harry Clark II 1954	Abbas Vakil VIII 1953
Charles Duncan II 1954	R. Hugh McKinley IX 1953
John Fozdar IV 1954	Violet McKinley XI 1953
Samira Vakil XI 1953	
CANARY ISLANDS	
Gertrude Eisenberg X 1953	DAMAN
George True X 1953	Ghulam Ali Kurlawala VI 1953
Marguerite True X 1953	

Shoghi Riaz Ruhany VI 1954 DIU
 Gulnar Aftabi XII 1953
 CAPE BRETON ISLAND Kaykhusraw Dehmobedi XII
 Frederick Allen X 1953 1953
 Jean Allen X 1953 Bahiya Rowhani XII 1953
 Grace Geary X 1953
 Irving Geary X 1953 DUTCH GUIANA
 Elinor WolffX 1953
 CAPE VERDE ISLANDS Robert WolffX 1953
 Howard Menking I 1954
 Joanne Menking I 1954 DUTCH NEW GUINEA
 Elly Becking X 1953
 CAROLINE ISLANDS Lex Meerburg IV 1954
 Virginia Breaks XI 1953
 DUTCH WEST INDIES
 CHAGOS ARCHIPELAGO Matthew Bullock XI 1953
 Puva Murday V 1957 John Kellberg IV 1954
 Marjorie Kellberg IV 1954
 CHANNEL ISLANDS
 Ziaoullah Asgarzadeh IX 1953 ESTONIA
 Evelyn Baxter IX 1953 Opened by traveling teachers
 CHILOE ISLAND FALKLAND ISLANDS
 Zunilda de Palacios X 1953 John Leonard II 1954
 Louise Groger VI 1954
 FAROE ISLANDS
 COCOS ISLANDS Eskil Ljungberg VIII 1953
 Frank Wyss VI 1955
 FINNO-KARELIA
 COMORO ISLANDS Opened by traveling teachers
 Mehraban Sohaili VIII 1954
 FRANKLIN
 COOK ISLANDS K. Gale Bond IX 1953
 Edith Danielsen X 1953 J. Jameson Bond IX 1953
 Dulcie Dive I 1954
 FRENCH CAMEROONS
 CRETE Meherangiz Munsiff IV 1954
 Rolf Haug X 1953 Samuel Njiki IV 1954
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 FRENCH EQUATORIAL GREECE
 AFRICA Am in Banani VIII 1953
 Max Kanyerezi IX 1953 Sheila Banani VIII 1953
 Carole A llen IX 1953
 FRENCH GUIANA Dwight A llen IX 1953
 Eberhard Friedland X 1953
 HADHRAMAUT
 FRENCH SOMALILAND Adib Baghdadi XII 1953

Fred Schechter VIII 1953	Wahida Baghdadi XII 1953
Fahimah El ias V 1954	Husayn I:Ialabf II 1954
Sabri E li as V 1954	
HAIN AN	
FRENCH TOGOLAND	John Z.T. Chang VIII 1959
David Tanyi IV 1954	
Mavis Nymon V 1954	HEBRIDES
Vivian Wesson V 1954	Gerald ine Craney X 1953
FRENCH WEST AFRICA	IT ALIAN SOMALILAND
Labib I~fahanf XI 1953	Sohei l Samandari III 195 3
Habib I~fahani IV 1954	Mehd i Samandari XI 1953
Ursu la Samandari XI 1953	
FRISIAN ISLANDS	
Elsa Grossmann IX 1953	JUAN FERNANDEZ ISLAND
Geertrui Ankersmit X 1953	Adela I. de Tormo X 1953
Ursu la Yon Brunn X 1953	Salvador Tormo X 1953
GALAPAGOS ISLANDS	KARIKAL
Gayle Woolson IV 1954	Salisa Kermani VIII 1953
Haik Kevorkian V 1954	Shirin Noorani VIII 1953
GAMBIA	KEEWATIN
Feriborze Roozbehyan II 1954	Dick Stanton IX 1953
GILBERT & ELLICE ISLANDS	KEY WEST
Elena Fernie III 1954	Arthur Crane VII 1953
Roy Fernie III 1954	Ethel Crane VII 1953
	Howard J. Snider IX 1953
GOA	KAZAKHSTAN
Roshan Aftabi VII 1953	Found to be already open
Feroza Yaganegi VII 1953	
KIRGIZIA	
GRAND MANAN ISLAND	Found to be already open
Doris Richardson IX 1953	
KODIAK ISLAND	
Jack Huffman VI 1953	
Rose Perkal VII 1953	
Bernard Guluáke II 1954	
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KURJA-MURJA ISLANDS	MAHE
Munir Vakil I 1954	Lionel Peraji X 1953
Khodarahm Mojgani III 1954	
LABRADOR	Qudratollah Rowhani III 1954
Howard Gilliland IV 1954	
Bmce Matthew IV 1954	MALTA
Una Townshend X 1953	
LATVIA	Olga Mills XI 1953

Found to be already open	John Mitchell VII 1954
LEEWARD ISLANDS	MARGARJTA ISLAND
Earle Render X 1953	R. Katharine Meyer X 1953
Ben Weeden X 1953	
Gladys Weeden X 1953	MARJANA ISLANDS
Charles Dayton II 1954	Robert Powers Jr. V 1953
Mary Dayton II 1954	Cynthia Olson V 1954
David Schreiber II 1954	
MARQUESAS ISLANDS	
LIECHTENSTEIN	Gretta Jankko III 1954
Amir Huschmand	
Manutschehri VIII 1953	MARSHALL ISLANDS
Marcia Atwater VIII 1954	
LITHUANIA	
Opened by traveling teachers	MAURITIUS
Otilie Rhein XI 1953	
LOFOTEN ISLANDS	
Mildred Clark VIII 1953	MENTAW AI ISLANDS
Loyce Lawrence VIII 1953	Ral~matu 'llah Muhajir II 1954
Iran Muhajir II 1954	
LOY AL TY ISLANDS	
Daniel Haumont X 1955	ST. PIERRE AND
MIQUELON	
MACAO	Ola Pawlowska X 1953
Frances Heller X 1953	
Carl Scherer XIJ 1953	MOLDAVIA
Loretta Scherer XII 1953	Annemarie Kriiger
MADEIRA	MONACO
Ella Duffield IX 1953	Nellie French IX 1953
Elizabeth Hopper IX 1953	Azizullah Navidi II 1954
Sara Kenny IX 1953	Shamsi Navidi II 1954
Adah Schott IX 1953	Olivia Kelsey III 1954
Florence Ullrich III 1954	
MAGDALEN ISLANDS	
Kathleen Weston IX 1953	MONGOLIA
Kay Zinky IV 1954	Sean Hinton XII 1988
II0	THE BAHAI WORLD
MOROCCO	PORTUGUESE TIMOR
(INTERNATIONAL ZONE)	Florence Fitzner VI 1954
Manoutchehr Hezari IX I 1953	Haro Id Fitzner VI 1954
Hormoz ZendeH IX I 1953	Jose Marques VII 1954
E Isie Austin X 1953	
Mohammed Ali Ja lali X 1953	QUEEN CHARLOTTE
Hossein Rowhani Ardekani	ISLANDS
XI 1953	Edythe MacArthur VIII 1953

Nosrat Rowhani Ardekani
 XI 1953 REUNION
 Ali Akbar Hassanzadeh Opal Jensen X 1953
 Rafii-Rafsandjani XI I 953 Le land Jensen III 1954
 Shayesteh Rafii-Rafsandjani
 XI 1953 RHODES
 Abbas Rafii Rafsandjani Elizabeth Bevan I 1954
 XI 1953
 Mary L. Suhm IV I 954 RIO DE ORO
 Richard Suhm IV 1954 Amin Battah X 1953
 Evelyn Walters IV I 954
 Richard Walters IV 1954 ROMANIA
 Fereidun Khazra i XI 1968
 NEW HEBRIDES
 Bertha Dobbins X I 953 RUANDA-URUNDI
 Dunduzu Chisiza VI 1953
 NICOBAR ISLANDS Mary Collison VI 1953
 Margaret Bates VII I 957 Rex Collison VI 1953
 Jeanne Frankel VII 1957
 ST. HELENA
 NORTHERN TERRITORIES Elizabeth Stamp V 1954
 PROTECTORATE
 Julius Edwards IX 1953 ST. THOMAS ISLAND
 Martin Manga IV 1954 Elise Schreiber II 1954
 ORKNEY ISLANDS SAKHALIN
 Charl es Dunning X 1953 Abbas Katirai Ill 1990
 Rezvanieh Katirai III 1990
 PONDICHERRY
 Saeed Nahvi VII 1953 SAMOA ISLANDS
 Shyam Behari Lal VIII 1953 Li lian Wyss I 1954
 Shokat Nahvi XI 1953
 SAN MARINO
 PORTUGUESE GUINEA Tabandeh Payman IX 1953
 Hilda Rodrigues IX 1953 Sohrab Payman IV 1954
 Jose Xavier Rodrigues IX 1953
 SARDINIA
 Mari e Ciocca XI 1953
 THE COMMEMORATION OF HISTORIC ANNIVERSARIES 11 1
 SEYCHELLES ISLANDS SPANISH MOROCCO
 Kami! Abbas XI 1953 (continued)
 Abdul Rahman Zargani I 1954 Luella McKay X 1953
 Bahia Zeinol-Abedin X 1953
 SHETLAND ISLANDS Fawzi Zeinol-Abedin X 1953
 Brigitte Hasselblatt IX 1953
 SPANISH SAHARA
 SICILY MuJ:iammad Mu~tafa X 1953

Carol Bagley X 1953
 Florence Bagley X 1953 SPITS BERGEN
 Gerrald Bagley X 1953 Paul Adams VI 1958
 Stanley Bagley X 1953
 Susan Bagley X 1953 SWAZILAND
 Emma Rice X 1953 John Allen IV 1954
 Valera Allen IV 1954
 SIKKIM Bula Mott Stewart IV 1954
 Udai Narain Singh VIII 1953
 TADZHIKISTAN
 SOCIETY ISLANDS Found to be already open
 Gretta Lamprill X 1953
 Gladys Parke X 1953 TIBET
 Udai Narain Singh IX 1955
 SOCOTRA ISLAND
 Mirza Aqa Khan Kamali- TONGA ISLANDS
 Sarvistani III 1955 Stanley Bolton Jr. I 1954
 Dudley Blakely VII 1954
 SOLOMON ISLANDS E Isa Blakely VII 1954
 Alvin Blum III 1954
 Gertrude Blum III 1954 TUAMOTU ARCHIPELAGO
 Jean Sevin I 1954
 SOUTH WEST AFRICA
 Ted Cardell X 1953 UKRAINE
 Found to be already open
 SOUTHERN RHODESIA
 'Izzatu'llah Zahra'i VI 1953 UZBEKISTAN
 Claire Gung X 1953 Found to be already open
 Eyneddin Alai XII 1953
 Tahereh Alai XII 1953 WHITE RUSSIA
 Kenneth Christian I 1954 Helmut Winkelbach XII 1978
 Roberta Christian I 1954
 WINDWARD ISLANDS
 SPANISH GUINEA Esther Evans X 1953
 Elise Schreiber V 1954 Lillian Middlemast X 1953
 SPANISH MOROCCO YUKON
 Earleta Fleming X 1953 Joan Anderson IX 1953
 John Fleming X 1953 R. Ted Anderson IX 1953
 Alyce Janssen X 1953
 N

View of the interior of the Royal Albert Hall in London, England, as it looked
 when thousands of Saha 'is gathered for
 the first Saha 'i World Congress, held from 28 April-2 May 1963.

PART THREE

INTERNATIONAL SURVEY

OF CURRENT BAHÁ'Í ACTIVITIES

142-148 OF THE BAHÁ'Í ERA

21 APRIL 1986-20 APRIL 1992

'-"" i

First page of the Kitab-i-Aqdas in the handwriting of 'Abdu 'l-Bahá.

This Tablet belonged to Bahá 'u 'lláh Himself.

I

THE SIX YEAR INTERNATIONAL

TEACHING PLAN 1986- 1992

1. THE COMPLETION OF THE SIX YEAR INTERNATIONAL TEACHING PLAN

A. THE BAHÁ'Í WORLD CENTRE

a. Publication of the Kitab-i-Aqdas in English considered by the review committee and the draft was amended as needed. During the same period a companion work, Questions and Answers, was also announced that the time and Persian for inclusion in the volume; this work consists of annotated English háanslation of the complete work of the Most Holy Book. The accompanying text of the Aqdas, and His responses. The completion of this project was specified as a major goal of the Six Year Plan for the process, researchers Parallel with this World Cenháe. Its publication was scheduled began collecting pertinent passages from the Baha' i Sacred Writings, during the Holy Year. the Holy Books of Shoghi Effendi himself had already háans- the past, the interpretations of Shoghi Effendi and other materials needed later just over one-third of the text of the Aqdas. The basic task, then, was to provide tion of the extensive suitable renderings of the remaining passages to accompany the text. A list of the items of the Book. This was initially assigned to a requiring notes was first prepared and approved. In composing committee of háanslators at the World Cenháe.

the notes, the focus

Their work was subsequently reviewed and of concentration was on those points about revised a number of times until an accept- which the reader would need elucidation.

able version was approved. The standards The notes are not intended to be a compreadopted to guide the translation were accu- hensive commentary on the text, which would racy of meaning, beauty of language, and be a task beyond the capacity of present conformity of style with that employed by resources.

Shoghi Effendi. The volume also

include_s a preface, an

During the course of the work, a well- inháoduction, Shoghi Effendi ' s description of

advanced draft was shared with a number of the contents of the Book, supplementary

knowledgeable Baha'is around the world who passages, a synopsis and codification of the

were asked for their comments and sugges- laws and ordinances of the Aqdas, a glossary

tions. The points they submitted were then and an extensive index.

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Attendees of the Jfuququ 'llah Conference held at the Baha'i World Centre in Janumy I 987

From left to right, fiáont row: Mr. Hugh Chance, Dr. 'Ali-Muhammad Varqa, Mr. Salim

Nounou, Mr. Hadi Rahmani. Middle row: Mr. Jan Semple, Mr. 'Ali NaY!Javani, Mr. Glenford Mitchell, Mr. Mas 'iid Khamsi, Mr. Hushmand Fath eazam, Dr. Amin Banani,

Mr. Charles Wolcott, Dr. Dmyush Haghighi. Back row: Mr. Parviz Hatami, Mr. Khudarahm Payman, Dr. David Ruhe, Mr. Borrah Kave/in, and Mr. David Hofman.

b. Education of the Baha'i World in the The first compi lation was supplemented

Law of J.luququ'llah in due course by a study guide comprising

The Universal House of Justice decided to a simple codification of the law, a brief

initiate a program of education about the law history of the development of the institution

of l:J.uququ'llah for Baba ' is throughout the of l:J.uququ 'llah, and the text of an informaworld to explain the details and, above all, tive

address given at the International Baha' i the spiritual significance of this law, and had Convention in 1988 by the Trustee of

a compilation of texts on l:J.uququ 'llah pre- l:J.uququ'llah, the Hand of

the Cause of God
pared and sent to all national communities in Dr. 'Ali-Muhammad Varqa.
These materials
1985. With these materials in hand, educa- were translated into many
languages and
tion of the body of believers became a goal were further supplemented by
the production
of the Six Year Plan. of many other educational
items in different
INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES
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parts of the world. To prepare for the world- Kitab-i-Aqdas, the
progress of the buildwide application of the law, the Universal
ing projects on Mount Carmel, the conclu-
House of Justice called the first }::Iuququ 'llah sion of the Six Year
plan, the inception of
Conference in the Holy Land in 1987, the Holy
Year-animates the expectations
attended by the Trnstee, five of his deputies, of the Baha' i world,
sets the stage for
representatives of the International Teaching mightier endeavours
than have already
Centre and the World Centre ' s Department been attempted, and
points us all to the
of Finance. opening of a new
phase of history. It
Of the many meetings and conferences seems fitting, then, that
the sacred law
subsequently held on }::Iuququ'llah during which enables each
one to express his or
the Plan, the gathering called by Dr. Yarqa her personal sense of
devotion to God in
in conjunction with the 1988 International a profoundly private
act of conscience
Convention and attended by over fifty depu- that promotes the
common good, which
ties and representatives, including seven directly connects the
individual believer
Continental Counsellors, deserves mention. with the Central
Institution of the Faith,
This conference promoted increased cooper- and which, above all
, ensures to the obeation among the institutions of the Faith in
dient and the sincere the ineffable grace
the implementation of the goal and gave a and abundant
blessings of Providence,
renewed impetus to the education of the should, at this
favourable juncture, be

believers. embraced by all who
 profess their belief
 One of the steps taken by the Trustee in in the Supreme
 Manifestation of God.
 preparation for the worldwide application of With humility before
 our sovereign Lord,
 the law was to greatly increase the number we now announce that
 as of Rivvan 1992,
 of deputy trustees on all continents as well the beginning of the
 Holy Year, the Law
 as the number of representatives selected by of I:Huququ 'llah,
 the Right of God, will
 these deputies to assist them in their work. become universally
 applicable. All are
 Numerous activities for the education of the lovingly called to
 observe it.
 friends were also undertaken by the Continental In response to this
 Announcement Hand
 Mental Boards of Counsellors and the of the Cause of God Dr.
 'Ali-Mulhammad
 National Spiritual Assemblies. Yarqa called another
 International }::Huququ-
 Perhaps the best indicator of the success 'llah Conference to prepare
 for the universal
 of these efforts was the increase in the number application of the law.
 This was held at
 number of believers observing this law. During Landegg Academy in
 Switzerland in August
 the Six Year Plan the amount received by 1991, and was attended by
 twenty-three
 the I:Huququ 'llah fund greatly increased. One deputy trustees from all
 over the world.
 of the most gratifying aspects of this increase In November 1991,
 following consultation was the number of payments received from tion
 with the Trustee, the Universal House
 Western believers who, although not then of Justice announced the
 establishment of
 obligated to fulfill the law, paid the I:Huququ- a central office for
 I:Huququ 'llah in the Holy
 'llah eagerly because of their love for Land. One of the fruits of
 this new develop-
 Baha'u'llah and their increased awareness of ment was the publication
 in January 1992 of
 its importance. the first edition of a
 }::Huququ'llah newsletter
 In 1991 the Universal House of Justice designed to link the greatly
 increased number announced in its Rivvan message that the number of deputy

trustees and representatives
law of }::Iuququ 'llah would become, as of the around the world by
exchanging news of
following Ri9van, universally applicab le: their activities and
providing them with
Such an exceptional confluence of immi- helpful material for their
rapidly expanding
nent achievements- the publication of the functions.
11 8 THE BAHAI WORLD

LIST OF COMPILATIONS AND CODIFICATIONS OF ~IUQUQU'LLAH (BY LANGUAGE) HELD IN THE BAHAI WORLD CENTRE LIBRARY

The Research Department of the Universal Huququ 'llah
(June 1986); and, Development
House of Justice prepared: Compilation of of Huqilqu 'llah
(March 1987). These have
I:fuqilqu 'llah (July 1985); Codification of been translated
into the following languages:

Language	Title	Publisher	Year
Afrikaans	Hugt'.1gu'llah, die reg van God - Abridged	NSA of South Africa	1988
	Compilation and Codification		
Amharic	Ye Hugt'.19u'llah higer):'.a le trazi - Abridged	NSA of Ethiopia	1991
	Compilation		
	Be):'.e ariestu sir l':.e takafafelul':.e Hugugu 'llah higer NSA of Ethiopia		1991
	Codification		
Arabic	Huqugu'llah - Compilation	Editorial Baha 'i, Brasil	1986
	Hugt'.1gu'llah - Compilation	NSA of Pakistan	1986?
Chinese	"Hu ku gu la" gu-gui	BPT of Malaysia	1987
Danish	Hugt'.1gu 'llah, Guds rel - Compilation	NSA of Denmark	1989
Dutch	Hugugu 'llah, het recht van God - Compilation	NSA of the Netherlands	1988
English	Hugugu 'llah - Compilation	NSA of New Zealand	1985
	HuqC1gu 'llah, the Right of God - Compilation	BPT of United Kingdom	1986
	Hugt'.1qu 'llah - Development and Codification	BPT of Malaysia	1987

and Abridged Compilation

l-lugt'.1gu ' JI ah - Compi lation NSA of Malaysia
1985

The Law of Hugt'.19u'JI ah - Codification and NSA ofTranskei
1987

Deve lopm ent and Abridged Com pil ation

l-lu9C1qu'JI ah - Comp il at ion BPT of Indi a
1986

l-lugC1gu'Jlah, a Stud):'. Guide - Codification and BPT of United Kin
gdo m 1989

Development, and The Right of God

(by Dr. Varga)

l-luqC1qu'JI ah, the Ri1jht o f God - Comp ilation BPT of United
Kingdom 1989

Huqugu'llah - Compilation Baha ' i Canada
Publications 1989

Finnish Hugugu ' ll ah, Kokoelma - Abridged

NSA of Finla nd 1991

Compilation

French Hugt'.1gu ' ll ah ou le droit de Di eu - Compil ation

MEB of Belgium 1987

Hugugu ' Jlah , hi storigue et codification MEB of Belgium
1987

German Hu9C1gu'Jlah - Comp il ation

NSA ofGennany 1987

Systematische Darstel lung des Hugugu'llah- NSA ofGennany
1987

Gesetzes - Codification

I ban Hugt1qu'JI ah - Comp il ation

State Baha ' i Co un cil of 1992

Sarawak, Ma laysia

Icelandic Login um Huqugu'llah - Abridged Compilation Icela nd
1992

INTE RNA TIO NA L SURVEY O F CURRE NT BA HA' I ACT IVIT IES

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Language	Title	Publisher
Year		

Ita li an	Huq(1gu ' ll ah - Co mpilati on	Casa Ed itrice
Baha' i	1987	

Korean	Hugugu ' ll ah - Compi lation	Seoul
1992		

Norwegia n	Lovem om Hugugu ' ll ah - Co mpi lation	Baha' i Forlag
1990		

Persian	Hugugu ' llah - Compi lation	Dr. Varga, Canada
1984		

Spanish	El Huqugu'llah): ' los Fondos Baha' is	Editorial Baha' i

de Espana 1991

Swedish Huguqu 'llah - Compilation Baha' i fo rlaget
1988

Tamil Hukukulla - Abridged Compilation BPT Committee of Malaysia 1987

Urdu Hugugu 'llah BPT of Pakistan
1986

A deepening in the law of Huguqu 'llah at Menu Balui 'i Institute, Western Province of Kenya,
November 1990.

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A luncheon held as part of the opening ceremonies of the north wing of the House of 'Abdu 'llah Pasha, 28 April 1990.

c. Restoration and Protection of Holy On 19 June 1990, the
Universal House of

Places Justice sent the following
messages to all

The Office of Holy Places mobilized most of National Spiritual Assemblies:
its resources and efforts during the Six Year REJOICE ANNOUNCE COMPLETION
RESTORA-

Plan to accomplish two major tasks: the TION NORTH WING OF HOUSE OF
'ABDU 'LLAH

restoration of the north wing of the House of PASHA IN 'AKKA PERMITTING
FIRST VISIT

'Abdu'llah Pasha; and completion of the ADDITIONAL AREA THIS HOLY
PLACE BY

urgently needed architectural, photographic, CURRENT GROUP PILGRIMS ON
SEVENTEENTH

and inventory documentation of the Holy JUNE. WING CONTAINS
HALL IN WHICH

Places-sacred and priceless legacies that 'ABDU'L-BAHA HELD
FEASTS AND OTHER

must be protected from environmental and GATHERINGS AND ALSO ROOM
OCCUPIED

political perils. In addition, several other BY SHOGHI EFFENDI DURING
BOYHOOD, BOTH

major projects were completed. ROOMS BEFITTINGLY FURNISHED
BY AMATU 'L-

The restoration of the north wing of the BAHARU'LIYYIH KHANUM.
House of 'Abdu'llah Pasha began in 1987 During this time, Rujiyyih
Khanum also

and took three years to complete. The personally undertook the
furnishing of two

project-phase two of an overall plan for the additional rooms in the south
section which

building-followed restoration of the south wing, which had been completed in 1983. The restoration was based on the design work of architect Mr. Saeed Samadi, with encroaching on the the work supervised and managed by architect Mr. Fariburz \$ahba. walls were also acquired, ensuring the future

INT ERNAT IONAL SURVEY OF CURRENT BAHAI ACTIVITIES

protection of the perimeter. The vaults and colonnade of the underground sections were surveyed. and refinished

In addition to the work on the House of 'Abdu'llah Pasha, architectural, as built, completing the drawings of most of the Holy Places were of God completed, together with photo-documentation of the buildings and their contents. Identification and description of items Shrine was careaccording to museum standards neared completion. The following major tasks were also accomplished during the Plan:

- The coordinates, both latitude and longitude on the Israeli Grid, of the resting place of Baha'u'llah were finally established accurately, enabling the direction of the Qiblah to be ascertained from any point on the earth's surface.
- Detailed research on the Prison Cell of Baha'u'llah was undertaken in preparation for its complete restoration. This was accomplished with the cooperative

were then opened to pilgrims, biruni of 'Abdu'l-Baha and a used for teaching children. Several properties courtyard of the House or Shrine of the Bab was plastered and the specially designed brass light fixtures were affixed, design of the Hand of the Cause William Sutherland Maxwell for the superstructure. The superstructure of the Shrine was fully washed, and protected against rain the interior. A new scaffolding system for accessing the interior and dome was erected.

- The Room in which Baha'u'llah passed away in the Mansion of Bahji was completely restored. Particular care was taken to replicate the beautiful pattern of the stencilled artwork both in this room and in the balcony area.

efforts of the

Israeli Antiquities Authority. The plaster layer covering the walls was removed to expose the stones that were there at the time of Baha'u'llah.

- The Riqlah Garden fountain was carefully excavated after serious cracks developed

in the structure, and it was completely restored. The Pump House erected by the Guardian over the older structure that was in place at the time of 'Abdu'l-Baha and which had collapsed, was also restored. Extensive restoration work also took place on the pebbled paths and the exterior of the building housing the Room of Baha'u'llah.

Using old photographs and photogrammetric measurement techniques, drawings were made of the original bench of Baha'u'llah and the other benches used by pilgrims. This was done in preparation for completely rebuilding the benches.

A property within the Firdaws Garden that was sometimes used by the Master was

Restoration of the stencilled artwork on the re-acquired.

balcony of the Mansion of Baha'u'llah at - The property of the Junein Garden,

Bahji, October 1987. which Baha'u'llah used at one time, was

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acquired and restoration begun. It is located - All remains of Baha' is still in the Musin Nahariyyih, close to Mazra'ih. lim cemetery in Tiberias were transferred to

- Tiles on the roof of the International the Baha'i cemetery in En Gev which houses

Archives Building were removed and protected the remains of Baha'u'llah's faithful brother

tive layers placed. The roof was completely Mirza Muliammad Quli and his family.

re-tiled. - The land for a Baha'i cemetery in

- The Monuments of the Greatest Holy Jerusalem was acquired, the Qiblih coordi-

Leaf, the Purest Branch, Navvab and Munirih nates established, and the perimeters for the

Khanum were carefully cleaned and restored. cemetery secured and built.

- At the Haifa Cemetery, following the - The property of Khan-i-'Avamid, which

establishment of the Qiblih coordinates and does not belong to the Faith

but which is
the demolition of old structures that were illegally occupied, work began to align graves and paths, erect new retaining walls, and complete landscaping.
visited by pilgrims during
the pilgrimage
program, was surveyed and
documented for
future purposes.

The ceiling of the colonnade of the Shrine of the Bab was plastered and
refinished, and
the specially designed brass ornamental light fixtures were affixed. 1991.
INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES
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d. Signing of the Status Agreement is the Head of the Baha'i Faith and its

Supreme Institution in accordance with its
Adapted from a letter from the Universal
Constitution.

House of Justice to the Baha'is of the world
The Government of Israel recognizes
dated 30 April 1987.

that the holiest places of the Baha'i Faith,
On 22 April 1987, in a ceremony at Israel's in accordance with the
Baha'i Sacred

Foreign Ministry, an Agreement comprising Scriptures, are located in
Israel, and an exchange of letters was signed by firms that
the Universal House of Justice

Mr. Shimon Peres, Vice-Premier and Foreign is the Trustee of the
Baha'i International

Minister, on behalf of the Government of Community over the Holy
Places of the

Israel and Mr. Donald Barrett, Secretary- Baha'i Faith in Israel
and over the Baha'i

General of the Baha'i International Community, endowments in Israel.
on behalf of the Baha'i World Centre. These friendly relations
trace their foun-

Among the contents of this Agreement are dation to the inspired
initiatives of 'Abdu'lthe following statements of recognition: Baha
Himself, particularly during the period

The Government of Israel recognizes following the Revolution of the
Young Turks

the members of the Baha'i Faith as a recognized religious community in Israel in for religious and political
was effected
prisoners held

accordance with Article 2 of the Palestine under the old regime. The
prestige acquired

Order in Council, 1922- 1947, and confirmed that the Baha'i World Centre is the demonstrated world spiritual and administrative centre of the Baha ' i world community and that residence in the Universal House of Justice in Haifa Carmel, to inter by the Faith through the dynamic the Master' s unique spirit was after his release from actions He took to establish His Haifa at the foot of Mount

A Status Agreement was signed by His Excellency Shimon Peres, Vice-Premier and Minister of Foreign Affairs (center) , and by Mr. Donald Barrett, Secretary-General of the Baha ' i International Community (right) , on 22 April 1987. Minister Mosh e Shahal (left) looks on.

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THE BAH A' i WO RLD

the sacred remains of the Bab in the mausoleum which had been erected by Him on the ripeness of the time to pursue the obligation spot designated by Baha' u' ll ah Himself, and acutely felt by the entire Baha ' i world to travel extensively in the West. Subsequent bring to fruition, as soon as possible, the to these travels, it was more conspicuously work begun by Shoghi Effendi in the erecillustrated through the excellent relations He tion of the Archives Building and carried fo rged with high and low alike, the social forward in the completion four years ago of impact of His liberal ministrations to the the Seat of the Universal House of Justice. needs of the people in the Holy Land, and The plans to be made and the material the conferring of a knighthood upon Him by requirements for so extraordinary an underthe Bri tish Crown. taking will , of course, be communicated to This legacy of prestige was evident in the friends in due course. the recognition accorded Shoghi Effendi as Head of the Faith by the authorities of e. The Arc and Terraces on Mount the Bri tish Mandate. The extent of the Carmel Guardian's energetic exertions to achieve In His soul- stirring Tablet of Carmel, recognition of the independent status of the Baha 'u ' ll ah glorified Mount Carmel and Faith, whose permanent spiritual and administrative centres in the Holy Land, is beyond place of His signs and

the dayspring of the
 the scope of this letter and must, in due time evidences of His Revelation. "
 He also combe afforded full háeatment in the work of municated to 'Abdu ' l-B
 aha His majestic
 future historians. Let it suffice to reaffirm vision for the holy mountain.
 here that what he was able to accomplish ' Abdu ' l-BaM undertook the
 great work
 during the years of the Mandate, in securing of erecting a suitable resting
 place for the
 custody of Baha ' i properties in obtaining Sacred Remains of the Bab . He
 Himself
 official protection of the Holy Places, recog- consháucted the original
 mausoleum, and
 nition of the Baha'i marriage certificate and in 1909 interred in it the
 Blessed Dust of
 of the Baha' i Holy Days, and relief from the Bab. Soon after 'Abdu ' l-Baha
 's passing,
 certain taxes, combined to reflect a status for Shoghi Effendi added three
 additional
 the Faith which was accepted by the new rooms, and in 1953 completed the spl
 endid
 Government when the State of Israel was superstructure of the Holy Shrine,
 designed
 established in 1948. by Mr. Sutherland Maxwell. He
 also beauti-
 Dear Friends, the Status Agreement now fied the holy spot with magnificent
 gardens,
 achieved makes an indelible mark on the and took the first steps to shape the
 lower
 Formative Age of our Faith, assuming a spe- nine terraces.
 cial place among the swiftly accumulating With the Tablet of Carmel as
 his guide,
 evidences of the divine conformations which the Guardian initiated consháuction
 of a series
 have thus far distinguished the opening of buildings upon an arc on Mount
 Carmel
 period of the fourth epoch of that Age. that would constitute the
 administrative
 One practical and spiritually confirming center of the Baha' i world. Shortly
 before
 effect of the signing of the Status Agreement his death in 1957 he oversaw the
 completion
 is that it brings us within reach of the real- of the Archives building, the
 first of five
 ization of the beloved Guardian 's vision for buildings to rise in the
 immediate vicinity of
 the Arc on God ' s Holy Mountain. For with the sacred resting places of four

members of
the Agreement in hand formidable obstacles the Holy Family. After the passing
of the
to the execution of the Arc Proj ect have been beloved Guardian, the
challenging task of
removed. The conjunction of the completion erecting the remaining four
buildings of the
of the architect's design and the favo urable Arc and of compl eting the
terraces became

INTERNAT IO NAL SU RV EY OF CURRENT BAHAI ACTIVITIES 125

Members of the Universal House of Jltstice with architects Husayn Amanat and
Farfburz \$ahb6 on the construction site, March l 988. From left to right: Dr.
Peter Khan,
Mr. Glenford Mitchell, Dr. David Ruhe, Mr. David Hofman , Mr. 'Ali Na!E!Javani,
Mr. Hugh
Chance, Mr. Amanat, Mr. Sahba, and Mr. Borrah Kave/in.

the responsibility of the Universal House of	extension of the
International Archives	
Justice.	Building. A brief
description of each of	
In 1983, the Seat of the Universal House	these will convey an
impression of their	
of Justice, designed by Mr. Hossein Amanat,	significance for the Fa
ith.	
was completed at the apex of the Arc. Then	The Terraces of the
Shrine of the Bab.	
in 1986, as the Six Year Plan opened, the	In His plans for the
development of	
House of Justice announced its plan to com-	Mount Carmel, 'Abdu '
l-Baha envisaged	
mence rearing the remaining buildings on	nineteen monumental
tenaces from the	
the Arc, employing designs by the same	foot of the mountain to
its crest, nine	
architect. It also appointed Mr. Fariburz	leading to the tenace on
which the Shrine	
\$ahba, the architect of the Indian House of	of the Bab itself stands,
and nine above it.	
Worship, to design the terraces above and	These plans were often
refetTed to by	
below the Shrine of the Bab, and to function	Shoghi Effendi, and he
completed in	
as Project Manager for constrction of the	preliminary form the nine
tenaces constiadditional buildings envisaged in the plan.	tuting the
approach to the Shrine fro m the	

In a letter to the followers of Baba 'u ' llah central avenue of the former
German
throughout the world, dated 31 August 1987, Templer Colony.
the Universal House of Justice wrote, in part: The International
Teaching Centre

Five closely related projects demand will be the seat of that
institution which is
our attention: the erection of the three specifically invested with
the twin remaining buildings on the Arc and, additions of the
protection and propagation of
now to these, the construction of the the Cause of God. The
institution itself,
terraces of the Shrine of the Bab and the referred to by the beloved
Guardian in his

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Earthwork on
the terraces
below the
Shrine of the
Bab in
October 1991.

Some historic features
of the terraces, such as
the water cistern and
pool built during the
Ministry of
'Abdu 'l-Bahti, have
been retained and
incorporated into the
new terrace design.
Ninety percent of work
on the main terrace had
been completed by
15 February 1991.

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES
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Excavation of the site
of the Centre for the
Study of the Sacred
Texts, between the
Seat of the Universal
House of Justice and
the International
Archives Building,
in February 1992.

writings, was established in June 1973,	decades its functions must
grow, it will	
bringing to fruition the work of the Hands	serve as an active centre
for knowledge in	
of the Cause of God residing in the Holy	all fields, and it will
become the kernel of	
Land and providing for the extension into	great institutions of
scientific investigation	
the future of functions with which that	and discovery.
body has been endowed.	In August 1988, the Mount
Carmel	
The Centre for the Study of the Texts.	Projects Office was established
in Haifa to	
This building will be the seat of an institu-	design the terraces of the
Shrine of the Bab,	
tion of Baha'i scholars, the efflorescence	to take charge of the project
management	
of the present Research Department of	and construction
administration of all the	
the World Centre, which will assist the	projects, and to represent the
Baha'i World	
Universal House of Justice in consulting	Centre in all matters related
to the projects	
the Sacred Writings, and will prepare	and act as liaison between the
Universal	
translations of and commentaries on the	House of Justice and
consultants, authoritative texts of the Faith.	tors, and
the different departments and offices	
The International Archives Building.	of the Baha'i World Centre as
eventual users	
We have decided to construct, westwards,	of the buildings and faci-
lities to be an extension to the basement of the present	structed. From
its establishment to Rician	
Archives Building to provide accommo-	1992 the office grew to
include structural,	
dation for the central office of the ever-	mechanical, irrigation, and
electronic engineering -	
growing Archives at the World Centre.	neers, architects, and experts
in the area of	
This institution is charged with responsi-	management, design and
supervision.	
bility for the preservation of the Sacred	Throughout the Six Year
Plan many challenges -	
Texts and Relics and the historic docu-	ment were met in pursuing
the vision of	
ments of the Cause of God.	Baha'u'llah, 'Abdu'l-Baha,
and Shoghi	

The International Baha'i Library. Effendi. The House of Justice advised the Baha' i world that it must This Library is the central depository of accumulate a fifty million dollar reserve before all literature published on the Faith, and any construction could begin, a goal achieved is an essential source of information for by February 1991. Other challenges the institutions of the World Centre on all included meeting legal and procedural requirements of subjects relating to the Cause of God the national and municipal governments and and the conditi ons of mankind. In future their agencies.

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With the problems came unexpected the Bab, the facing of its wall with stone and reinforcement of its base, and bounties. The City of Haifa announced its the extension hopes to renovate the harbor and to begin to of the te1nce gardens eastward over a new building that will house restore the nineteenth-century German Tem- workshop service pler Colony which lines Ben Gurion A venue areas for the gardens, thereby making the ternorthward from the foot of the terraces. race symmetrical on both sides of the Shrine. Plans were made for a promenade at the In June 1991 phase two commenced: excavation for the Centre for crest of the mountain above the projected the Study of the nineteenth terrace. Through the efforts of the Texts and for the extension of the Archives building, an unusually Mount Carmel Projects Office, these exter- massive excavation for the nine levels of the new nal, independent plans are being integrated of which will be below buildings, six to the extent possible with the grand design ground. The excess rock from the construction for the World Centre properties. site was trans-ported down the mountain to raise The official approval of the Town Plan- and shape the lower terraces, while a ning Scheme, essential for the initiation of thirty-meter-high retaining wall, anchored by the Projects, was given by the Local Town deep-seated

Planning Committee and Haifa City Council	metal bars, stabilized the
mountain behind	
on 11 October 1989. District Commission	the future buildings.
approval to the proposed Scheme was given	The Universal House of
Justice wrote to	
on 23 July 1990. In the course of managing	the followers of Baha'u'
Allah throughout the	
for the Town Planning Scheme and the	world on 31 August 1987:
various building permits, much time was	The great work of
constructing the	
devoted to identifying and documenting the	terraces, landscaping
their surroundings,	
properties making up the Baha'i World	and erecting the remaining
buildings of the	
Centre holdings on Mount Carmel.	Arc will bring into being
a vastly aug-	
On 24 May 1990, the Universal House of	mented World Centre structure
which	
Justice sent the following message to all	will be capable of meeting
the challenges	
National Spiritual Assemblies:	of coming centuries and
of the tremen-	
With feeling of profound joy announce	dous growth of the Baha'i
community	
to followers of Baha'u' Allah in every land	which the beloved Guardian has
told us to	
that on morning of twenty-third May, one	expect... This is the time
for which we	
hundred forty-six years after the Declara-	must now prepare ourselves;
this is the	
tion of the Bab, work on extension ter-	hour whose coming it is our
task to hasten.	
teraces commenced. This historic occasion	
marked by visit His Shrine and Shrine of	
'Abdu'l-Baha by Hands of the Cause of	
God Amatu'l-Baha Ruhiyyih Khanum and	
'Ali-Akbar Furutan, the members of the	
Universal House of Justice and Counsellor members of the International Teaching	
Centre with Fariburz Zuhra, architect of	
the Terraces and manager of the Arc	
Project to pray for Divine confirmations	
enable uninterrupted prosecution this	
majestic enterprise.	
The first phase of the Terraces Project was	
the lengthening and reinforcement of the	Model of buildings on the
Arc as seen	
main terrace on which stands the Shrine of	from the northeast.

The Hand of the Cause of God Amatu 'l-Baha Riihiyyih Khanum greets the President of the Marshall Islands, Amata Kabua, during his visit to the Baha'i World Centre, 23 June 1990.

The Hand of the Cause of God 'A li-Akbar Fun/tan greets well-known musician and Baha'i Dizzy Gillespie during Mr. Gillespie's visit to the Baha'i World Centre on 17 July 1991.

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Members of the Universal House of Justice at the Mansion of Bahji with the Honourable Sir Thomas Davis, Prime Minister of the Cook Islands (second from right, Font), who visited the Baha'i World Centre in August 1986.

The Hand of the Cause of God 'A li-Akbar Funltan accompanying the President of Israel, Chaim Herzog (centre) during his visit to the Baha'i World Centre on 25 May 1989.

/

Above: The President of Honduras, His Excellency Jose Azcona-Hoya, visiting the Baha'i World Centre on 30 May 1987.

Right: The British Ambassador to Israel, His Excellency Mark Elliot, and Mrs. Elliot (centre), visiting the Baha'i World Centre 28 June 1989.

INTERNATIONAL SURVEY OF CURRENT BAHAI' ACTIVITIES

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f. Broadening the Basis of International Relations of the Faith about the central In 1985, the Universal House of Justice addressed all of humanity

As Islamic religious leaders increasingly as- issue facing the human
 sumed control of the Revolutionary Republic of the World" In a letter "To the Peoples
 of Iran in the years following 1979, the entitled The Promise of
 World Peace, the Statement cha1is the one
 country's government began to lend official humanity into the next
 course that can lead countless evidences that
 support to a systematic, organized campaign to destroy eve1y trace of the Baha'i Faith in
 century, and offers global peace is
 to destroy eve1y trace of the Baha'i Faith in the land of its birth. "It is absolutely certain within our grasp. "If the
 global peace is Baha' i experience
 the land of its birth. "It is absolutely certain that in the Islamic Republic of Iran there is can conháibute in whatever
 Baha' i experience measure to reinno place whatsoever for Baha'is and Baha'ism," forcing hope
 that in the Islamic Republic of Iran there is in the unity of the human race,"
 measure to reinno place whatsoever for Baha'is and Baha'ism," the President of the Revolutiona1y Court in the House of Justice stated
 in the concluding Shiraz announced. section, "we are happy to
 offer it as a model Baha' is of the world tushed to the defence for study."
 offer it as a model of their co-religionists. Guided by the Univer- As soon as the Statement
 Baha' is of the world tushed to the defence had received the signature of the Universal
 of their co-religionists. Guided by the Univer- House of Justice, presentation copies were
 had received the sal House of Justice, the Baha' i International sent by courier
 sal House of Justice, the Baha' i International Commmlity sought intervention by the United
 House of Justice, Nations Secretary-General and by United to the waiting National
 Commmlity sought intervention by the United Assemblies through- out the world who had
 sent by courier Nations specialists in human rights ; National already been asked to
 Nations Secretary-General and by United Spiritual Assemblies sought swift and clear seek audiences with the
 Assemblies through- Heads of State of their respective nations
 Nations specialists in human rights ; National already been asked to fo1mal approach to the
 Spiritual Assemblies sought swift and clear was the first stage in a
 Heads of State of their respective nations
 condemnation of the persecution from their designed eventually to
 and territories. This of every follower of Baha
 governments and from other national lead- millions of human beings
 leaders of the world with the message
 ers; and Loca l Spiritual Assemblies sought These actions coincided with a new stage
 program of dishibution of peace.
 support for the Baha' is of iran thruóough the
 enlist the pa1iicipation
 media and thruóough their local government
 'u 'llah and to reach
 representatives.
 with the message
 These actions coincided with a new stage

in the unfoldment of the World Order of the Baha'is on the combined efforts of Baha'u'llah- the introduction of social and economic development projects, an integral part of social and economic development, and pursuant of world peace part of Baha'i activity. After decades of energy concentrated on the establishment of the Faith from obscurity. All groups at the local level across the entire world at all levels of society people became aware of Baha'u'llah and the followers of His Faith. which gave Baha'is the human and material resources needed to apply the Teachings of Baha'u'llah to solve the most practical of problems. Health, education, appropriate coordination was needed to best channel these efforts in external Baha'is had always worked to help the affairs and public relations. The Universal Community at large, but all Baha'is were House of Justice created an Office of Public Information in 1985 as a specialized agency of the Baha'i International Community to being a world unified in all the essential systematize the handling of information on the aspects of its life. " (Letter from the Universal House of Justice to the Baha'is of the World, dated 20 October 1983) Cause at the international level. The report of its activities during the Six Year Plan can be found starting on page 537 of this volume.

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THE BAHAI WORLD

The House of Justice also convened a meeting in the United Kingdom, and the United States to send representatives to planning meeting for all senior staff members to meet with a memorandum of Baha'i International Community offices in Haifa, New York and Geneva who worked with representatives of the United Nations

in external affairs and public relations. Held Office and the Office of
Public Information
in New York City from 31 October to of the Baha' i
International Community.
7 November 1986, the meeting marked "a Presentations were made
by National
new, potent stage in the development of the Spiritual Assembly
representatives on the
external affairs of the worldwide Baha' i relationships they had
established with their
community," the House of Justice wrote to national governments. Next,
the possibilities
those gathered. "This stage . . . is characterized and dynamics were explored
of the cross by the new, inescapable challenges immedi- national
sharing of human resources as a
ately to be met as a direct result of the means of supporting the
diplomatic or public
operation of the omushing processes through information work. Reports
were presented
which are evolving the reconstructive influ- about the activities of the
Baha' i Internaences of Baha' u ' llah 's World Order." tional
Community's United Nations Offices
Representatives of the National Spiritual in New York and Geneva, the
Office of Public
Assemblies of Canada and the United States Inf01mation in Haifa and
New York. Then,
were also asked to join in the deliberations consultation was held on
communication
to "pave the way for closer collaboration in and coordination concerning
external affairs
fields United Nations and public information between the Baha'i World
Centre and
activities" and "further reinforce divinely National Spiritual
Assemblies.
ordained ties two leading Baha' i communities It was a
"ground-breaking event," the
N01ih America." member of the Universal
House of Justice
One year later, the Universa l House of stated. "Foundations have been
laid upon
Justice called an International Conference on which we can build more
'stately mansions '
External Affairs, held from 27 to 29 November for the Cause of God." A
proposal was
1987 at Langenhain, Ge1many. Specifically, put forward for follow-up
meetings: a Panthe Supreme Body invited the National European
Conference; and a meeting for

Spiritual Assemblies of Austria, Belgium, representatives of five National Assemblies Canada, Denmark, Finland, France, Germany, (Canada, France, Germany, the United Kingdom, the Republic of Ireland, the Netherlands, Norway, and the United States). This recommendation was sent to the House of Justice.

Participants in the External Affairs Conference held in Langenhain, Germany, from 27 to 29 November 1987.

INTERNATIONAL SURVEY OF CURRENT BAHAI 'I ACTIVITIES

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The Universal House of Justice called for VAST REGIONS ... a Pan-European Meeting in 1988. It was EASTERN EUROPE. REJOICE held from 25 to 28 December at Langenhain, Germany, and was attended by thirty-eight FRIENDS JOIN IN OFFERING representatives from nineteen countries. Again BAHAI 'U'LLAH FOR HIS reports were given of relevant activities, BLESSINGS."

insights were shared from experience gained, and consultation was held on proposals made. Middle East Enveloped

One such proposal was that perhaps a Baha'i International Community office for European Government of Iraq

Affairs could be established to contribute to international reaction

the ongoing growth and unified actions of suggested the probable external affairs work and to help mobilize ability of a concerted military effort to reverse the energy of the European communities for feature of the mounting the development of the Cause.

Iraq that if it were

A meeting of senior officers of Baha'i would attack Israel

International Community offices in Haifa,

WORLD-REDEEMING MESSAGE

SOVIET UNION AND

IN MOUNTING PRESTIGE

WIDE. INVITE ALL

PRAYERS THANKSGIVING

SUSTAINED ABUNDANT

g. Turmoil in the

the Holy Land

On 2 August 1990, the

invaded Kuwait. The

which quickly followed

the invasion. One

crisis was a threat by

attacked by any nation it

in retaliation.

Consequently, the Israeli government began a series of civil defence measures, and the Universal House of Justice in Haifa, France, Germany, the United Kingdom, and the United States) took place at the Baha'i World Centre from 30 December to 1 January 1989. On 29 August, the Universal House of Justice appointed an Emergency Preparedness Task Force to act as liaison with the Israel Civil Defence officials and provide the World Centre with information as needed. On 30 September the World Centre staff was advised that emergency supplies of food would be distributed the following week, and that 20-litre jerry cans of water should be filled, battery-operated radios and flashlights checked, and plastic tape for sealing windows should be stored in a readily accessible place. The staff received training has also been cancelled. The House of Justice hopes it will be

1 January 1989. "FAR-REACHING DELIBERATIONS CENTRED ON INCURRED EXTERNAL ACTIVITIES" On 29 August, the Universal House of Justice appointed an Emergency Preparedness Task Force to act as liaison with the Israel Civil Defence officials and provide the World Centre with information as needed. On 30 September the World Centre staff was advised that emergency supplies of food would be distributed the following week, and that 20-litre jerry cans of water should be filled, battery-operated radios and flashlights checked, and plastic tape for sealing windows should be stored in a readily accessible place. The staff received training has also been cancelled. The House of Justice hopes it will be

Participants in the External Affairs Conference held at the Baha'i World Centre, Haifa, Israel 30 December 1988 to 1 January 1989.

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accessible place. The staff received training has also been cancelled. The House of Justice hopes it will be

possible to conthe Israeli Government, and gas masks and vene such a conference at a later date.

kits were handed out on 5 November. The friends should not allow their con-

In each principal work place at the World cern about the situation in these regions

Cenháe, an emergency team was appointed to deter them from their efforts to proand a "safe room" assigned. The rooms mote the vital interests of the infinitely

were stocked with supplies of food, water, precious Faith of God. and protective materials, and several air raid On 7 January 1991 , the Universal House

drills were held for emergency preparedness. of Justice wrote to all National Assemblies :

On 8 October 1990, a letter to National We are conscious that the friends

Spiritual Assemblies was written on behalf around the world are concerned by the

of the Universal House of Justice which read: unsettled conditions in the Middle East,

The Universal House of Justice has so we are writing to assure you that we

been following with close attention the have taken all steps that are necessa1y to

development of the situation in the Mid- safeguard the essential requirements of

dle East, and has decided to postpone all the Cause of God. pilgrimages which have been scheduled

addressed a mesbetween the beginning of the pilgrimage In January 1981 we sage to all Continental Boards of Counseason on 29 October and 31 December

sellors through the International Teaching Centre, and a copy of that 1990. Messages to this effect are being

message was sent to all those who have been invited

National Spirifor that period. shared at that time with all Assemblies. It confitmed that if at tual

The Baha'i World Centre itself will any time communication with the World

continue to function as usual, as it has Centre would be cut off, the Counsellors

during all the previous disturbances which would, both collectively and individually,

have thuaéatened or shaken the Holy Land. assist National Spiritual Assemblies to

Whatever háanspires, we can be confident ensure the unintem1pted continuation of

that it will be but one more step in the the normal administration of

t11e Faith by

mysterious unfoldment of God 's Major
conununications

Plan for the unification of the world and
the establishment of His Kingdom on
the Continenearth.

Counsellors and the National

On 3 December 1990, the following letter
ensure that the

to National Sp iritual Assemblies was sent on
teaching the Faith

behalf of the Universal House of Justice:
institutions will con-

Further to our letter of 8 October 1990,
part of

in view of the continued unsettled condi-
tions in the Middle East, the Universal
in the his-

House of Justice has decided that pilgrim-
Centre has

ages to the Holy Land up to the end of
various

March 1991 should be cancelled. The
how the

individual pilgrims scheduled for this
vital interests

period are also being informed.
reinforce the

For the same reason, the conference
that whatever

for the Counsellors which was scheduled
carry forward the

to be held in the Holy Land from 28
purpose for

December 1990 thruáough 3 January 1991

INTERNATIONA L SU RV EY OF C URRENT BA HA' i ACT I V ITI ES

We shall remember you all at the
massive

Sacred Threshold and shall pray for the
that work was

bounties of Baha' u ' llah to guide and sus-
tain you in the execution of your vital
staff

responsibilities in the promotion of His
sounds of

Cause.

going off, and

these Assemblies until

could be restored.

We rely now, as then, on
tal Boards of

Spiritual Assemblies to

all-important work of

and consolidating its

tinue with unabated zeal in every

the world.

On a number of occasions

tmy of the Faith the World

been threatened by dangers of

kinds, and the knowledge of

Almighty has preserved the

of His Faith in the past will

certainty of all the believers

occurs will but serve to

realization of His immutable

mankind.

of governments had launched a

aerial attack against Iraq, and

suspended for the day.

At about 0315 on 18 January

members were awakened by the

explosions, air raid sirens

Meanwhile, World Cenháe staff had been announcing telephone calls from neighbors organized into "Neighborhood Groups," with that Iraq had started its retaliatory raids "telephone trees" so that information could be distributed against Israel. Once again work was suspended systematically during non-working hours. The Baha'í World Cenháe stayed on members had been trained in first aid and "emergency footing" for the duration of the cardiopulmonary resuscitation. War-from 17 January to 28 February 1991.

On 15 January 1991, the Universal House of Justice wrote to the friends at the Baha'í Work was suspended for four days, and hours were shortened for eight days.

World Cenháe: During the "100 hours" of the Gulf War,

We have noted with warm appreciation a total of thirty-nine missiles were reported the devoted spirit in which, despite the to have been fired at Israel during 18 increasingly tense situation in the Middle East, these six landed in the rate attacks. Of these, six landed in the East, the friends are going about their Haifa/Akka area causing extensive property damage but no injuries. There was no damage of our continued prayers that the Blessed Baha'í people.

Beauty will surround the World Cenháe President of the United States, George Bush, announced that On 28 February 1991, the

Every practical step is being taken to the multinational force was stopping all attend to the needs of the World Cenháe as offensive action. At noon the Israeli Civil circumstances require. Defence authorities said the emergency was

The Emergency Preparedness Task Force will keep you informed and advised over, and that people could pack their gas masks in their original boxes and unsealed as necessary. The Task Force has our full confidence, and we urge you to follow its instructions in case of a real emergency. The Baha'í War was over.

arising from the situation in the Gulf.

Our healis are now huned to the dear,
steadfast friends in Iraq, Kuwait and adj acent counháies. We invite you to
join us in

praying on their behalf at this time when
great danger bangs over them.

At midnight on 15 January 1991 Eastern
Standard Time in the United States (0700 on
16 January in Israel), the United Nations'
deadline fo r Iraq to withdraw from Kuwait
passed. That day the World Cenháe staff
members were adv ised to start carrying their
gas masks with them at all times .

At approximately 0530 on 17 January, the
staff was advised by way of the Ne ighbor- World Centre staff help each
other learn
hood Group "telephone ttáees" that a coalition how to use gas masks in case
of an attack.

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Bahá'í youth ofAntsirabe, Madagascar, walking to a village five kilom eters
away to teach
the Faith on 2 I April I 988.

B. WORLD-WIDE OBJECTI VES

a. Carrying the Healing Message of communities witness the
beginnings of that
Bahá'u'llah to the Generality of Mankind entry by troops promised by
the beloved
The Six Year Plan witnessed a further emer- Master and which Shoghi
Effendi said would
gence of the Faith from obscurity as the lead on to mass conversion."
In a summary
fo llowers ofBahá 'u ' llah spread His message report of the Plan the
National Assembly
in new and creative ways to an increas ingly of Brazil made a comment
which could be
diverse audience throughout the world. The echoed by many sister
communities : "The
Universal House of Justice, in its message of preoccupation with teaching
on a wide scale
Ric;lvan 1992, declared that the proclamation was a tonic in this Six Year
Plan, and efforts
of the Faith "attained an entirely new stage" were made to help the diverse
regions to tum
during this period. The emollment of at least examples of successful proj
ects into founone and a half million new Baha'is was one tains of

enthusiasm to stimulate the whole
consequence. country."

Although some form of large-scale en-

LARGE-SCALE ENROLLMENT rollment occurred on every continent,
the

In its Ric;lvan 1987 message the Universal most dramatic numbers of new
believers

House of Justice alounced that "the stage entered the Faith in Asia.

India launched

is set fo r universal, rapid and massive growth approximately 300 teaching
projects, more

of the Cause of God." One year later it than doubling the number of

Baha ' is from

shared the news that "more and more national fewer than 1 million to more
than 2.2 million.

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The Baha'i population in Bangladesh increased volunteered their serv ices,
and fifteen local

from 9,000 to nearly 63,000 believers, al- youth spent six months to one
year each

most a sevenfold gain; during a single three- serving full-time on the
teams.

month period in 1988 alone, some 5,000 In Brazil entry by troops

was also purnew souls embraced the Cause and 108 new sued

systematically, with the establislunent

Local Spiritual Assemblies were formed. By of a national Department for
Teaching on a

the end of the Plan the populations of nearly Wide Scale. Special materials
were prepared

one hundred villages in Bangladesh were and seminars regularly held,
leading to such

won over to the Faith. Two major projects successes as 1,500 emollments
in Pauda Lima

in Taiwan resulted in a sevenfold increase and nine hundred in the
southern conmmnity

in the community from fewer than 2,000 to of Alvarado, where many of the
new believmore than 14,000 believers; during the early ers had been made
aware of the Faith

months of its Muhajir Project the National through a Baha' i school in
the town.

Assembly of Taiwan reported an average A year of teaching in
Ecuador dedicated

of ten to fifteen individuals enrolling per to the Hand of the Cause Dr.

Rahmatu ' llah

day. National communities doubled in Hong Muhajir brought some 2,300
people into the

Kong, trebled in Pakistan, and, with at least Faith during its first eight

months by target twelve full-time mass teachers in the field, reaching five goal areas and offering four weeks each year, the Philippines witnessed an in-long teacher-training institutes. The work of these full-time teams from within Ecuador was supplemented by visiting teachers from seven countries, and forty-six new Baha'is joined the more experienced teachers to make the campaign a success. Systematic efforts could bring about large-scale enrollment. Spanning a little over one year, the project consisted of three "move-month-long projects also achieved impressive results. A year, the project consisted of three "move-month-long project in Venezuela, spearheaded by an international travelling call for volunteers followed immediately by teacher, welcomed 400 believers into the Cause and formed twenty-six new Local Assemblies; another series of projects in that teaching and community activities; and appointment of assistants to Auxiliary Board to the Baha'is of Iran and country, dedicated Fail Them, resulted in more than 1,000 enrollments. A total of 548 members to help the task force create strong Local Spiritual Assemblies. Bolivians joined the Faith in one week when ten members to help the task force create strong Local Spiritual Assemblies. Bolivians joined the Faith in one week when ten teams of Baha'is, inspired by a two-day organized and concentrated teaching efforts to conference in Sucre on the theme of entry a particularly receptive area were also set out for ten different by troops, places to proclaim witnessed on the other side of the world Baha' u' llah's message. In in Guyana, where a three-year pilot project total nearly 2,000 new souls embraced the Faith launched in 1989 was instrumental in the most receptive areas. in the most receptive areas. Although ongoing campaigns achieving the Plan's final success of almost 36,000 new believers. The Resident Teacher spanning

Project began with thirteen overseas believers several years and involving numerous teachers and sixteen local believers teaching full-timers contributed significantly to large-scale time; within six months, 12,000 people had enrollment, focus and dedication were more declared their faith in Baha'u'llah. During important characteristics of teaching teams this pilot project, forty-two local teachers than size. When a team of twelve teachers and eighteen international participants from five different countries spent nine

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weeks among the Garifuna people of Belize, REACHING PEOPLE OF ALL BACKGROUNDS

more than 1,000 embraced the Faith. One When two pioneers settled in Sakhalin in

of the most dramatic teaching victories occurred in 1990, the last remaining territorial goal

attained in Peru where 1,764 people became named by Shoghi Effendi in his Ten Year

Baha'is during five days of teaching followed. Global Plan was fulfilled.

After the miraculating a two-day mass teaching workshop in glorious opening to the Faith of the Soviet Union

the Lake Titicaca region; at one high school and Eastern Europe and the successful

in the area, the principal, all teachers and prosecution of the subsidiary Two Year

students emailed. Teaching Plan in those areas, the Universal

In Trinidad and Tobago teaching projects House of Justice was able to state in its

with a few full-time, self-supporting teachers. Ri~van 1992 message that "the Faith of

ers and one homefront pioneer who arose for Baha'u'llah is represented in every country

about nine months increased the number of on earth."

Baha'is by more than 5,000. In 1988, the Baha'is

community's success

Although Asia and Latin America proved in the wide diffusion of Baha'u'llah's message the most receptive to enhance by haoops, sage and settlement of its adherents was

focused teaching efforts achieved a fair measure publicly recognized when the Encyclopaedia

sure of success on all continents. In Kenya a Britannica, in its Britannica Book of the

variety of short-term projects led to the end Year, testified the Faith the

second most rollment of 17,950 people, and in Nigeria widely spread religion after Christianity.

802 members of the Yoruba háibe were The numerical enrollment victories of the

brought into the Cause by six youth who Six Year Plan were possibly exceeded by

spent one week visiting five villages. In the achievements in increasing both the diversity

Mariana Islands a full-time teaching team of the populations with whom the message

serving on Saipan for three months in 1990 was shared and, more importantly, the diverenrolled more than 1,000 believers. In Fiji sity of the Baha'i community itself. Ongoing

the Olinga Project, carried out between efforts to spread the Faith to all corners of

August 1989 and July 1991, brought into the the globe were expanded by campaigns to

Cause some 1,500 individuals, with almost share its teachings with a greater number of

equal proportions from each of the islands' ethnic groups and to reach individuals from

major ethnic groups. all social sháata.

Even in Europe, where growth in numbers Within national borders the dissemination

remained relatively slow until the former of Baha'u 'Jlah 's teachings to all areas

Eastern Bloc dramatically opened to the Faith, continued. Thus in South America Baha'is

the effects of pointed and consistent efforts established themselves in all the states of

were fully demonstrated. "The whole Italian Brazil; in Chile they created a "virtual chain

Baha'i community has been galvanized by a of communities reaching from the far north

new spiritual atmosphere," reported that and extending to the far south" ; and in

country's National Assembly after between Paraguay Local Assemblies were elected in

sixty and seventy people began attending almost every part of the country's

each fireside in the goal town of Portici. One goal of having Baha'is in all the country 's

of the main features of this project was the prefectures was accomplished during the

immediate involvement of the newly enrolled Plan. In Taiwan 145 new localities, including

Baha' is in the consultative process and their three previously opened islands, claimed assumption of responsibility for specific new adherents. In the Philippines 1,800 new activities. Within a year approximately 100 localities were opened. Nations as diverse as people had embraced the Faith and enrollment- No1way and Malawi were similar in their fulfillments continued at a fairly steady pace. fulfillment of geographic distribution goals:

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Norway reached its aim of opening all communities- music dancing gatherings. A substantial ties to the Faith, in the process bringing increase in declarations of faith among the message to seven different islands, while Carolinians and Chuukese on Saipan in the Malawi achieved its objective of 1,500 Mariana Islands occurred when, at the localities. Baha'i Center, Chuukese believers shared In addition numerous minority groups Baha'i songs, along with island dance and were reached for the first time, from the food, with their relatives. Dhimal and Sherpa of Nepal to the Gypsies The Guaymi Cultural Center in Panama, inaugurated in 1987, provides of Thailand and the Travelling People of an outstanding Ireland. In the Philippines thirty-eight new example of the Baha'i community's efforts háibal areas were opened to the Faith. Mali to help an indigenous people preserve its culture reported that all ethnic groups in the country cultural heritage and simultaneously strengthen could count at least one Baha'i. In Taiwan the Faith. The Center became the focus of a Guaymi tutorial school tluáee entirely tribal Local Assemblies were Guaymi tutorial school network and cultural, health and agricultural formed. activities, all support- Just as geographic representation was ed by the broadcasts of Radio Baha'i Panama. often widened by focused teaching in particular Efforts were made in many countries to ular areas, so was greater ethnic diversity reach people from all social strata with an attained by concentrated efforts. In Spain emphasis on people of

capacity . Courtesy

an international conference to analyze the calls on government officials
were made, in process of teaching and deepening Gypsies, interfaith prayer
gatherings sponsored and
followed by three national consultative attended, and receptions held
to introduce
meetings and a compilation on the subject Baha'i professionals to their
colleagues.
issued by the National Assembly, resulted in Many government and religious
leaders,
a considerable increase in Gypsy enrollments. professionals and academics
who were made
In Australia formation of the Aboriginal and aware of the Faith's central
teachings re-
Islander Working Group in 1988 was fol- sponded favorably.
lowed by a surge in conversions among those In several countries
consistent efforts to
populations. Australia experienced group dec- inform government officials
about the Faith
larations among Turkish workers when it were rewarded when they began
attending
"concentrated on making their participation and even addressing Baha'
I-sponsored events.
in our community life possible" through lan- Cabinet ministers and chiefs
in Botswana
guage courses, special unity feasts and folk often attended Baha'i events,
and the

In India, a bicycle
for two was made
to facilitate travel
teaching in Uttar
Pradesh. 1991.
Since women cannot
travel alone in this
area, the cycle made
it possible for two
women or husband
and wife teams to
participate in the
teaching work.

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country's Minister of External Affairs ad- of prominence, during the
Plan it was addressed a reception held in honour of the ried to
peoples everywhere from all walks of
African Board of Counsellors. Five minis- life. Such were the
accomplishments in

ters in Bangladesh attended functions at the healing message to National Center, and in Hong Kong the ethnic, economic and Director of Environmental Protection and the Universal the Consuls-General of Israel, Panama and Ridvan 1990 Chile participated in a celebration of the milestone in the fourth Birthday of Baha'u'llah. "the Administrative Order now embraces a growing government awareness of the Faith wider diversity than ever before." occurred at the end of the Plan. Brazil's Federal Chamber of Deputies announced its intention to commemorate the Centenary of the Ascension of Baha'u'llah with a special session; and the Prime Minister of Guyana, the Honorable Hamilton Green, addressed the United States' National Convention at Ridvan 1992. Community's Office of Public Information in Hong Kong, and the launching of the Chinese edition of One Country in mid-1990, were two major steps taken to attract the interest of the world's Chinese population. Additionally, the 1987 statement had been presented to heads of state, a large number of the members of national governments, diplomats, teachers, trade unionists, leaders of religion, coordination of various eminent members of the judiciary, the police, legal, medical and other professions, Hand of members of local governments, clubs and the Cause of God Amatu '

l-Baha Rul:iiyyih

associations, and thousands of individuals . Khanum, accompanied by Mrs. Violette

While initial presentations had concentrated Na1!!javani, visited mainland China four times. She met with numerous on national govenm1ent leaders and people prominent

Jn the Solomon Islands, Auxiliary Board members have overcome the problem of transport between the many islands by using a motorized canoe to serve as a Maritime Baha'i Teaching Institute. J99 I.

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people, particularly in Beijing and Dalian, The Green Light Expedition videotape showed slides of her trip to the Amazon was broadcast in five segments i11 Guangzhou in November 1989, reaching entitled the Green Light Expedition to vari- approximately five million peopl e. The ous distinguished guests, and addressed same month a camstudents and staff at Nanka i University in era crew from China National Television in Beijing visited Bahapur, India, to include Alexander had also spoken during their the House of Worship in a documentary film visits to China. Her four visits included a about India. one-month trip, in the summer of 1988, to The videotape Jewel in the lotus about the Temple in India was aired Guangzhou (Canton), Urumqi, Beijing, in two segments in January in Tianjin 1992, reaching more than 3.5 million viewers one-week trip to Tibet in 1990. each time. In the fa ll of 1989 she made a five-week The nanation was dubbed in Mandarin, and Baha' is in the area reported trip to Taiwan, travelling over 2,000 kilome- encmmtering people who were deeply moved ters and visiting some mass-teaching areas , by the film.

as well as major cities. During this visit radio programs she presented a special copy of the Peace Office of the Environment of Taiwan, an agency Statement in Chinese to the Minister for Foreign Affairs of Taiwan, was received by Spiritual Assembly of Taiwan, reached the Minister of the Interior and the Secretary- approximately three million primary school students. These weekly programs, which contained Baha'i spiritual principles and which mentioned the name of the Faith, were broadcast to primary schools throughout Taiwan for a ten-week period beginning in March 1992. The Ministry of Education sponsored and partially funded these education programs.

Council, of "the Baha'i Ordinance" Act, and The Chief of the Beinan Tribe in Taiwan, Chen Wen-Sheng, adopted the Faith in August 1990. He was the first tribal chief of Taiwan (and greater China) to become a Baha'i. His son, Chen Featherstone and Mrs. Madge Featherstone travelled to China for the first time in Baha'i. His son, Chen Chien-Hong, the next hereditary chief, also September 1988. They visited Guangzhou, time. The Beinan Tribe (also Lanzhou and Beijing before departing at Puyuma Tribe) is the fifth known as the the nine major aboriginal tribes in Taiwan. the beginning of October. During a tour of the nine major aboriginal tribes in Taiwan. the total population of the Zhongshan University (Sun Yat-sen University) in Guangzhou, Mr. Featherstone was 8,500 at the end of 1988. Interior reported the total population of the Beinan to be over 8,500 at the end of 1988. invited unexpectedly to speak to the students of the Department of Philosophy about the

Faith. Two days later he presented a lecture on "The Baha'i Faith: Its History, Teachings and World-wide Development." The subjects covered included the oneness of mankind, the oneness of the Prophets, the relation of Baha'u'llah to the Founders of the previous religions and the importance of strengthening their teaching program, members of the Taiwanese community visited twenty-one countries which had established Chinese Teaching Committees. The sub-branches of the Faith were aware of the Baha'i Faith largely in some countries association with Chinese because of the persecutions in Iran. Wide community organizations facilitated Chinese distribution of the peace statement provided teaching, as in Hawaii, where interaction opportunities to broaden that image. Increasingly, members of the media sought out opened the door to sponsorship of a China Baha'is for stories on their peace-related Peace and Friendship Tour in 1992. More activities, and even the press which had been than one hundred Chinese community leaders in Hawaii were presented with the Peace Statement. The shift in press interest from the persecutions in Iran to the teaching of Baha'u'llah was exemplified in the Chinese languages was greatly increased United States, where the number of significant articles about the Baha'i Cause increased during the Plan. The Baha'i committee for China and the International Chinese Teaching from approximately 2,000 to 3,800 per year.

Members of a teaching team enrolling a new believer in Macau in May 1989.

MASS MEDIA
When the Six Year Plan began, the press was aware of the Baha'i Faith largely in some countries association with Chinese because of the persecutions in Iran. Wide community organizations facilitated Chinese distribution of the peace statement provided teaching, as in Hawaii, where interaction opportunities to broaden that image. Increasingly, members of the media sought out opened the door to sponsorship of a China Baha'is for stories on their peace-related Peace and Friendship Tour in 1992. More activities, and even the press which had been than one hundred Chinese community leaders in Hawaii were presented with the Peace Statement. The shift in press interest from the persecutions in Iran to the teaching of Baha'u'llah was exemplified in the Chinese languages was greatly increased United States, where the number of significant articles about the Baha'i Cause increased during the Plan. The Baha'i committee for China and the International Chinese Teaching from approximately 2,000 to 3,800 per year.

ing Conu11ittee jointly worked on trans lating This greater publicity provided the .necesse lections from Gleanings jimn the Writings sary incentive for Baha' is to develop more of Baha 'u 'Lah under the auspices of the sophistication in dea ling with the media, and Baha ' i World Centre. Other translations were encouraged them to produce more acceptmade of selected compilations produced at able material for use in radio, television and the World Centre. A group of Baha ' is in newspapers. China translated a compilation of various Radio was widely used for proclamation, Writings and prayers which was subsequent- and Baha' i radio operations became increasly published by the Spiritual Assembly of ingly involved in teaching effmis . In addition Maca u. to the progranuning on newly launched

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Baha'i-owned radio stations in Chile and world market. Large-scale distribution of Liberia, and the continuing broadcasts of videotapes and audio-tapes has been steadily Baha'i stations in the United States, Ecuador, expanded by IBA VC from its bases in the Panama, Pem, and Bolivia, Baha'i programs United States and Venezuela, and the new were aired on non-Baha ' i stations in very Music Clearinghouse began a libraiy of music many countries, including such places as tapes by Baha ' i composers and perfom1ers Guyana, Belize, Grenada, Hawaii, Puerto developed for radio, Nineteen Day Feasts Rico, Malaysia, Thailand, Spain, Chad and and other uses. Lesotho. In Rwanda, broadcast of a weekly A number of regular television programs ten-minute radio program began in 1989 and about the Faith were also aired. The quickly attracted a large audience. The fol- Canadian-produced Bahci 'i Perspective was broadcast a total of sixty-six hours ; Baha' is in El Salvador produced travelling extremely difficult, the program fifty-four episodes became one of the few means still available of a weekly program; a thirty-minute program for teaching. The listeners were invited to was shown twice monthly in Dominica;

send questions, and the subsequent correspondence led to an average of ten four award declarations per day. sixty-second public service announcements about peace were broadcast twenty times per day for one month, and in the Republic of Ireland feature subjects on the Kingdom and Portugal, Faith were transmitted on all but one of the newly legalized local stations. Radio stations throughout the length of Chile aired selections from The Hidden Words on an hourly basis for over a month as a public service project; and Baha'i stations repeatedly presented the Writings. Baha'is, travelling teachers and Counsellors.

The International Baha'i Audio-Visual Centre (IBA VC), through its offices and representatives in several lands, continued to support Baha'i spot use of radio and television by providing materials and advice. Over fifty workshops and training seminars in the production and use of audio-visual media were conducted by IBA VC in thirty-seven countries and in all continents of the globe. Ten different monographs were produced during the Plan, ranging from relating Baha'i events, spirituality to media subjects to highly

twelve shows on the Faith were produced in Kenya; and Alaska produced numerous single-episode programs, such as half-hour programs throughout the United States, a panel discussion on representatives of various religions in Lesotho, and the broadcast of children's program in many countries television news Baha'i events included

Further significant programs broadcast of the International video in Bolivia, Saint Lucia, Sri Lanka and Thailand; the Faith on C-SPAN and CNN in the United States; and a the Faith which aired time in Australia. Proclamation in newspapers included regular publication Writings, press releases about and feature articles prepared

about the Faith

specific 'how-to' papers, such as how to prepare and its followers.

pare radio spot announcements. IBA VC By the end of the Plan most National

distributed radio scripts and tapes in various Assemblies had a public relations office or

languages to countries throughout the world, committee to prepare and review information and adapted many films and videotapes, tion about the Faith. In most cases, the

including the Green light Expedition, to officer chiefly concerned with the work also

the various television standards used in the served as the national representative for the

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global network created by the Baha'i the end of the Plan, Hawaii called its external

International Community's Office of Public affairs program an indispensable part of its

Information, receiving news from this source. teaching work.

Many Local Assemblies also appointed

individuals or committees to monitor the

THE ROLE OF THE ARTS

public relations activities of the community.

That day will the Cause spread like wildfire

The Office of Public Information created a

when its spirit and teachings are presented

manual to guide the work of these agencies,

on the stage or in art and literature as a

distributing it through its worldwide network. Art can better awaken such noble

work. Some national communities also held

sentiments... especially among the mass of

training sessions, such as Brazil's "Latin

the people.

American Baha'i Seminar on Public Rela-

(From a letter written on behalf of Shoghi

tions and External Affairs" in early 1992,

Effendi dated 10 October 1932, Baha'i News,

and Canada's public affairs training confer-

73 [May 1933] p. 7.)

ences held across the country. Training was

also held locally in Bangladesh, Ecuador,

The truth of these words was

increasingly

Mauritius, Norway, Thailand, Taiwan,

demonstrated as a growing

number of music,

Trinidad and Tobago, and Zimbabwe.

drama and dance performances

proclaimed

The majority of training in public relations occurred through practical experience, as the media increased their attention to Baha'i activities during the Plan. One prominent example of this was in Hawaii where specific issues such as the status of women and the state of the environment were identified from the Peace Statement, and an external affairs officer was made responsible for developing a portfolio on each issue. At both the content and spirit of teachings to ever-wider audiences. Most of the performing arts groups were composed of youth. El Viento Canta (The Wind Sings), a group which formed while its members were serving at the Baha'i World Centre, shared Latin American folk music as well as the principles of the Faith throughout Europe, Africa, the former Soviet

El Viento Canta performing in Botswana in December 1989 during the Bahá'í International Music Festival held in Gaborone.

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Union, Mongolia and China. The group Theatre Festival in Canada. Peace Child, a musical drama produced by a committee of 3,000 attended one concert in Spain) and the National Assembly of the Hawaiian Islands, was performed at the Kennedy Center which often included long interviews in Washington, D.C., and a documentary was made of it by a major television network. Another Latin American youth group, work. In Australia an Aboriginal theater group called The Storytellers Planeta Paz (Planet Peace), began performing The power of dance to transcend language barriers and connect healers in Brazil in August 1991 and spearheaded a national proclamation effort in Argentina in December. Each show combined music with responses of audiences Baha'i themes, folk music and slide shows, to various performing groups. For example,

opening with a tribute to Baha'u'llah and Workshops
 ending with invitations to embrace the Cause. formed throughout the United States and at
 The National Assembly of Brazil attributes Canada's Maxwell School; Youthquake toured
 at least three hundred declarations of faith to in the United Kingdom; and a well-known
 their concerts in that country. Lakota Sioux Indian believer performed a
 Other musical groups formed by youth háadditional hoop dance in numerous commuincluded Let It Be This Generation which nities in
 Canada, the United States, Europe completed a 150-concert tour of Canada; and elsewhere.
 Light in the Darkness, a European group Baha'is also used other fine arts to spread
 which attracted eighty new believers during the message. In Denmark an exhibit of
 one concert in Romania; and the Carmel artwork based on Baha'i quotations and ac-
 Minstrels , six young Guyanese musicians companied by Baha'i books was displayed
 who shared the Baha'i message throughout three times. Excerpts from the Peace Statethe Caribbean in 1987. Travelling to other ment formed
 the basis of an art exhibit in continents to perform1 was not unusual: Belize. The organizers of a
 peace festival in Malawi's Kwayera Mbee was invited to tour Japan invited the Balla ' is
 to conháibute a Europe; the Thailand performances of a display that blended
 photographs, háadditional group from New Zealand and Australia floral arrangements, artwork
 on peace themes ca lled Wildfire led to hundreds of enroll- by local children , and
 Baha'i books. ments ; and New Zealand's Youth for One Consultation on the use of
 arts in teaching World taught the Faith in Hong Kong. was facilitated by the
 founding, in August Music played a pa1iicularly impmiant role 1986, of the International Baha '
 i Associain Africa, where numerous local choirs were tion for Arts, by several forums held at
 formed and Baha' i songs composed. The Landegg Academy in Switzerland, and by
 International Music Festival in Botswana the development of the Baha '
 i Youth Instiwas described by the nation's Assembly as tute in Costa Rica as a center for háaining

"one of the most significant achievements" youth to use arts in service to mankind. Conof its Plan, and Kenya 's Assembly reported sultation was followed by teaching projects that "many of our Baha'i communities have having an explicitly artistic emphasis. The been kept alive because of music and thou- European Baha ' i Youth Council organized a project called Peace sands have become Baha'is because of it." Through A1iistic The history and principles of the Faith Expression in Yugos lavia in 1990 during were also widely shared through drama. The which hundreds attended special open-air Sacred Writings were combined with music concerts. In Belize a 1988 project which and dance to tell the story of the Bab when centered around the arts was reported to Badasht was performed at the International result in at least seventy-nine enrollments.

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In 1991 the Music, Arts and Drama "many Baha'is have concrete personal goals." Committee of Czechoslovakia organized a In Brazil a Campaign of Individual Teaching from Heart to Heart had 500 one-week Art Forum in collaboration with regular particithe Baha'i Association For Arts chapter in pants over a two-year period. Zimbabwe Bratislava; Baha'i artists and musicians from reported that a corps of travelling teachers, averaging between six and more than fifteen countries, including repub- was in the field at any ten individuals, given time. The for proclaiming the Name of Baha'u'llah, National Assembly of Switzerland estimated that some 2,000 teaching and public performances were held daily. In ca1Tied out by 230 activities were 1988 approximately 1,000 people participat- believers. India reported that the number of friends ed in Canada's first Festival of the Human teaching activities taking part in Spirit, a four-day series of workshops, ex- Teacher training took a hibits and performances on using the arts in variety of forms, from orientation sessions teaching.

for travelling teachers and pioneers to seminars and institutes

E XPANDI NG THE TEA CHIN G FORCE open to all believers. Several

pennant in-

Efforts to encourage and support individual stitutes provided ongoing

training, such as the

teaching, provide teacher training and estab- '!!mi Teaching Institute in

Lahore, Pakistan,

lish permanent teaching teams all helped which in 1991 began to

offer ten days of

stimulate an increase in the number of dedi- classes per month, and the

Jamaliyyih Institute

cated souls actively spreading Baha' u' llah's in EI Salvador which

trained approximately

Message. The Universal House of Justice 100 teachers. Annual

national and regional

reiterated the crucial importance of personal teaching conferences were

held on all

teaching in its Ric!van 1988 message, saying: continents.

"Every individual believer- man, woman, One particular

innovation which expanded

youth and child- is summoned to this field the teaching force was the

Universal House

of action; for it is on the initiative, the reso- of Justice's call for

short-term pioneers. In

lute will of the individual to teach and to September 1989 National

Assemblies were

serve, that the success of the entire commu- assigned a number of

short-term pioneering

nity depends." goals measured by months of

service. Be-

National Assemblies encouraged individ- cause the believers filling

these goals did not

ual initiative in a variety of ways. A series of intend to stay permanently

(some stayed

Vision to Victory conferences in the United only three months) they

were freed from the

States ended with participants submitting need to find employment,

and thus more of

personal pledges of teaching service. The the friends were able to

participate.

National Assembly of the Eastern Caroline The teaching work was

also carried out

Islands sent a booklet called A Personal by permanent teams in a

number of coun-

Teaching Campaign to all Local Assemblies tries. For example, the

permanent teams of

to be shared with their communities. Numer- Guyana's Resident Teacher

Project inspired
ous National Assemblies sent circular letters similar teams in Belize,
Brazil, EI Salvador
to Local Assemblies and held local seminars and Honduras; and full-time
teams were
on the topic . formed in four states of
the United States
While evidence of increased individual near the end of the Plan. Also
in the United
personal teaching is not easily monitored, States, approximately 1,000
teaching institutes
National Assemblies on all continents made were formed, with members
committing
observations such as "a greater commitment themselves to teach a
particular segment of
to individual teaching"; "more involvement the population over a
period of at least five
and efforts in the field of teaching"; and years. Teaching institutes
were also tried in

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five pilot areas of Turkey and then spread all from Costa Rica joined the
teaching proover the country. grams in Honduras.
A highlight of the teaching work was
the growing involvement and initiative of INTERNATIONAL
COLLABORATION
indigenous peoples. Fo llowing a seminar in With strong encouragement from
the Uni-
Bolivia in July 1989 on the development of versal House of Justice, many
steps were
the Faith among the Indian peoples of Latin taken to win the goals of
international col-
America, a one-week teaching project was laboration in the teaching
field . Conferences
held during which some 500 people emolled. on border teaching were held
in Europe and
The seminar had been attended by seventy Centra l America, and
successful exchanges
Balla ' is representing nine distinct indige- of teachers took place when
the Thai-Camnous groups from eight countries. In 1986 a bodian border
opened for trade in 1991.
gathering of all the sacred societies of the Major internationa l
collaboration among in-
Peigan Reserve in Albe1ia, Canada, was stitutions was achieved when
the Promise of
called by Elder Joe Crowshoe, a Balla' i, to World Peace Tour was
organized: sixty-two

explain the teachings and plan for further Balla'is from eight nations travelled to the intersocietal gatherings . Soviet Union in 1989 to disseminate the Indigenous believers increasingly volunteered travel teaching services. Four Garifuna Peace Statement. Probably the most dramatic examples of teachers from Belize and Honduras formed a international collaboration occurred when team called Trail of Light and shared the the countries bordering Eastern Europe were Faith with the Carib descendants of their given responsibility for quickly organizing ancestors in Dominica. Mayan believers teaching plans and sending teachers when played a significant role in a 1989 project in the Eastern Bloc opened to the Faith. Myriad Mexico which led to the enrollment of 220 other international teaching projects were people in the first week. Teams of Bri Bri carried out collaboratively during the Plan.

Irish Baha'i youth walked ji-om Cork to Limerick, a distance of 64 miles, on behalf of World Peace in October 1987.

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YOUTH-I with a focus on reaching refugees from The Six Year Plan witnessed a widespread Mozambique. In the Netherlands the Youth acceptance by Baha'i youth in many parts Committee composed its own plan and invited the world of the concept of a period of each youth to choose a personal goal service, undertaken generally as a temporary toward its fulfillment. interruption to their formal educational program and devoted fully to the promotion of HOUSES OF WORSHIP the teaching work. Youth in all continents Since the Mother Temple of the Indian subcontinent were reported to be in the forefront of teaching- continent was dedicated to public worship in ing activity. In its Ridvan 1992 message the December 1986, more than thirteen million Universal House of Justice affirmed that people have crossed its threshold, one day Youth activities took on a special character alone registering 143,635 visitors; it is now character shaped by the idea of a youth year one of the most visited religious edifices in of service. The involvement of the youth India. As the Temple's fame spread,

its vision in the Six Year Plan as short-term projects 'log became a roster of dignitaries from neers, travelling teachers and projectors around the globe: heads of state, government had a profound effect on the teaching ministers, ambassadors, scholars and religious leaders wrote of their admiration for Youth dominated the teaching work in the unique structure, and for the principles Eastern Europe. Other examples of significance that inspired its singular and enthralling youth activity include the four STAR beauty teaching projects carried out between 1987 and 1990 in Botswana with international other continents continued to act as silent participation, and the ongoing Sparks of teachers of the Cause. The national community in Australia and Samoa took every summer for an intensive campaign advantage of their Mashriqu'l-Adhkars to throughout the English-speaking Caribbean. introduce prominent people to the Faith; The United States reported that youth participation in special services held in commemoration of participated in nearly every ongoing project and United Nations Days were well attended by comprised most of the full-time teaching people of capacity from many professions. teams. The initiative taken by youth to form Refurbishment of the Temple in Uganda music, dance and drama groups to proclaim began, to make it once again East Africa's the Faith is yet another aspect of the promise-jewel. In Panama the national secretariat prominent role they played in the teaching work. was moved to the Temple grounds and a The level of initiative and organization large auditorium constructed for visitors. At demonstrated by youth also rose, as exemplified by the Mother Temple of the West in Wilmette, simplified by the establishment by the House of U.S.A., a long process of rehabilitating the Justice in October 1989 of a European Baha'i architectural concrete components began. Youth Council charged with coordinating In 1991 Germany's House of Worship was

the various activities of the European Baha'i classified as a Cultural Monument under youth and representing them in dealings with the provisions of the Historical Monument other youth groups and agencies. In Malawi Preservation Law. In all of the Houses of a strong National Youth Committee planned Worship, many teaching programs compleand canied out the Collis Featherstone Project mented the regular worship services.

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b. Greater Involvement of the Faith in the 1987 the Kansas State House of Representa- Life of Human Society tives in the United States also encouraged When the Six Year Plan began, the Universal study of the peace statement. House of Justice had just offered, in The As government officials became increas- Promise of World Peace, the experience of ingly aware of Baha'i teachings and activities the Baha'i community as a model for the related to peace and world order, Baha'i peoples of the world to study. Throughout communities took bolder steps to assert to the six years the believers increasingly shared those in authority the indispensability of that experience through association with indi- Baha'u'llah's principles. In countries underviduals and organizations working to solve going constitutional revisions such as Brazil, the problems addressed by Baha'u'llah. By Haiti, Paraguay, South Africa and Thailand, Ridvan 1992 Baha'i views and participation National Assemblies submitted to their govwere actively sought by individuals and gov- ernments documents offering suggestions ernments alike. for new national constitutions. The President of the South African Law Commission, the judge acting on behalf of the government, CONTACT WITH PROMINENT PEOPLE AND commented that the Baba' is were the one AUTHORITIES group whose ideas had provided a "spiritual The Promise of World Peace, which intro- and moral foundation" for a constitution. duced people from all walks of life to the Baha'i views were also made known to Baha'i Faith, led to unprecedented contacts various governmental organizations concerned

with prominent people and government with solving social problems. In May 1991 authorities. By the end of the Plan Baha'i the National Assembly of Barbados submitviews on peace had been shared with gov- ted The West Indies in the 90's and

ernment authorities in nearly every nation of Beyond-A Baha 'i Perspective to the West

the world. Indian Commission Preparing the West

A sample of the prominent people who Indies for the Future, a body established to

were presented with the Peace Statement study the future of the Caribbean community

includes: all 559 senators and congressmen and regional unification. A number of presenundertaking to write Brazil's new constitution; tations were also made to that Commission

delegates to the Chuuk State Constitutional on behalf of other National Assemblies. In

Convention and the Federated States of Taiwan the Ministry of the Interior arranged

Micronesia National Constitutional Conven- a special seminar called "Resolving Social Ills

tion, both in the Eastern Caroline Islands; through the Teachings of the Baha' i Faith."

and the presidents of seven South American Significant connections were also made

nations attending an intergovernmental meet- with professionals of many specialties. Seming in Uruguay. Presentations of the statement inars were held to share Baha' i ideas with

to government and media officials in Cuba experts in various fields, receptions for

were reported to have been warmly prominent Baha'i professionals brought received. them together with colleagues

who were not

After the Baha 'is of Cambridge, Massa- Baha'is, and monographs providing a Baha'i

chusetts, U.S.A., presented The Promise of perspective in special fields such as educa-

World Peace to their city council, the council tion and the environment were distributed .

unanimously passed a resolution encourag- Baha'is also helped form professional assoing citizens to read and study the document ciations related to peace, such as the

and paid tribute to the Baha'is for their lead- Association of Physicians for Peace and the

ership in a range of peace-related issues. In Association of Educators for Peace, both in

Counsellor
Beatrice Asare
presents a copy
of the Peace
Statement to
the Asantahene
of the Asante
State of Ghana
at his palace in
Kumasi in
September
1988.

~.;
'''

Counsellor Violette
Haake presents a copy
of the Peace Statement to the Deputy
Prime Minister of the
Cook Islands,
Mr. Inatio Akaruru, in
October 1990.

Baha'i representatives
present a copy of the
Peace Statement to
NA TO Base personnel
in Kejlavik, Iceland,
in October 1988.

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Brazil. Baha'i involvement with social and In 1988, Baha'is in
Burkina Faso were
economic development projects also brought the only members of a
religious community
the Faith to the attention of professionals in in the country to take part in
a commemorative development-related fields, such as education of the UN's
International Peace Day
tion and health care. and Children's Day; and for
the first time in
The presentation of awards sponsored that country, Baha'is were
invited to participate by Baha'i communities to honor individuals participate in an
official UN Day reception.
for their service to humanity created many The National Assembly of
Venezuela provided opportunities to meet and encourage communities participated in a
meeting of the UN Economic
community leaders. In Alaska the Honor and Social Council for Latin
America which
Kempton Award for Service to Humanity, led to the Assembly's hosting

a meeting which is named after the woman known to of non-governmental organization representing Baha'is as the spiritual mother of Alaska and natives; Baha' is subsequently helped to form Luxembourg, continued to be presented the Association of Non-Governmental Organizations annually; each year more than 100 guests, nizations in Venezuela.

including prominent figures, attended the Baha'is demonstrated their belief in religious unity towards banquet. Presentation of the National religious unity through closer association with Assembly of the Hawaiian Islands' annual other religions. The Inter-Religious Under-Agnes Baldwin Alexander Award for Service standing Association was formed by fifteen vice to Humanity received substantial press groups in India including Baha'is; a significant coverage. In 1988 the Baha'is of the United Nations relationship was reported to have Kingdom presented their first Human Rights developed between the Baha'is of Nepal and the Asian Conference on Religion and Peace; the 75th anniversary of 'Abdu'l-Baha's visit an "active and thriving link" was established to London. between Baha'is and the Interfaith Group which represents most religions in Fiji; and LIKE-MINDED ORGANIZATIONS Guatemalan Baha'is participated in a Conference Baha'is contributed their knowledge of progress for Peace with representatives of all Baha'u'llah's Teachings and their time to the country's religious denominations. In 1990 the Baha'is many of the organizations which promote International Community Baha'is ideals. Numerous individuals volunteered with the World formally associated itself with the World Conference on Religion and Peace. steered with local and international groups, Conference on Religion and Peace. such as commissions working to prevent The interfaith groups occasionally addressing abuse. In addition, Baha'is communities addressed a pressing social need. In Zimbabwe increased their support of United Nations' members of an association of religious activities and their involvement in interfaith groups collaborated with UNICEF to help associations. alleviate the physical

sufferings of children

Some of the most substantial collaboration with United Nations initiatives took place in the United States where the National Assembly, through its office at the United Nations, worked throughout all six years toward the ratification of various UN human rights Conventions, helped to commemorate the International Year of Peace and the International Year of Literacy, and became more actively involved in UN Association activities. Some of the most substantial collaboration in southern Africa. In Hawaii the Council of Churches co-sponsored the first Institute for the Healing of Racism in that state. The institute was formed by the Baha'is, modelled after similar institutes in North America. Baha'is often addressed issues by co-sponsoring forums and exhibits in conjunction with other groups. For example, the National Assembly of the United States became a member of the Global Tomorrow Coalition, an organization

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of 150 groups involved in issues related to government Rights Day have evolved into a resources, the environment and sustainable event in Bermuda. Essay contests on peace, sponsored in a number of development. That Assembly also became a member of the Advisory/Planning Board of attention of youth to the teachings of the Faith. the North American Environmental Sabbath Faith. Committee; a Baha'i symbol now appears on Baha'i organizations were foisted to the newsletter masthead and Baha'i quotations were included in 10,000 kits distributed including the Baha'i Medical Association in France and Health for Humanity for a special event. in the United States.

COMMUNITY ACTIVITIES

Increasingly, Baha'is not only participated in activities with like-minded organizations, offering its When renewed incidents of interracial violence erupted in the United States, the Baha'i community was already

but also initiated their own events and organized groups dedicated to addressing problems. The Vision of facing society.

Challenging

Numerous Baha'i seminars, conferences and public meetings were augmented by Racism.

unique events such as Brazil 's International Exposition on Education for Peace, carried RECOGNITION

out with the collaboration of twenty-three individuals

embassies and educational institutions, and of Baha' is

Singapore's Arts for Nature exhibit which to participate in

earned favorable recognition from the Ministry of the Environment and the Council of people, and

Women's Organizations.

pointed to increasing

Several events initiated by Baha'is have solutions to

gradually become a part of life in the greater community. Annual Race Unity celebrations

in recogni are held in hundreds of United States cities. public officials. The

Observances of World Religion Day have Islands , Sir

become annual national events in Suriname. Lady Davis,

The Baha'i commemorations of UN Human August 1986 to

In Lesotho, Baha 'is

were invited to the

Royal Banquet Hall on

15 September 1987 to

receive the United

Nations' "Peace Messenger Award" for the

• community's involvement in peace activities.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

consult with the Universal House of Justice

Race Unity: America's Most

Issue, and through the holding of

Institutes for the Healing of

S IGNS OF

A growing number of prominent

and groups sought the support

during the Plan. Invitations

peace-related activities,

Baha'i views by prominent

requests for advice all

recognition that the Faith offers

the crises facing humanity.

Milestone changes occurred

tion of the Faith by

Prime Minister of the Cook

Thomas Davis, accompanied by

visited the World Centre in

Holiday Comabout world peace. Later that year the Presi- mission. In 1992 the Baha'i representative to the King Center in Atlanta, Georgia, was invited to a gathering of 500 religious leaders on the International Day of Peace. In April convened by former President Jimmy Carter to explore religious involvement in "Project Atlanta," a social and economic development project. The Baha 'i shall Islands, while officially visiting Israel, Atlanta," a social and economic development project. The Baha 'i came to Haifa with his secretary and his elected to the project's representative was then Council. ambassador to confer informally with mem- Intensive Baha'i bers of the Universal House of Justice on the role of the Marshall Islands in establishing involvement in ecologyworld peace. related activities led to requests for Baha'is Baha ' i views on issues related to social to take greater leadership roles. Two memjustice were sought by the Central American bers of Hawaii's National Assembly were the only religious Institute for Business Administration during its seminar on "Post-War National Recon- sixty-two groups invited to participate in the Governor's statewide Eaaih struction in El Salvador"; the Vice-President Day planning session in 1990. A member of of Guyana requested a meeting with the the United States National Assembly's Washington, D.C., staff became pa1i of a Baha'i participation in the "Social Impact working group to draft suggestions for the United Amelioration Program"; and the Macau States govern- ment's Ea1ih Summit position Basic Law Consultative Committee asked paper m 1992. the Macau Spiritual Assembly to send three Awareness of the Baha'i representatives to a joint meeting with the teachings on religious unity were Basic Law Drafting Committee from China Baha' i became the only demonstrated when a Baha' i were asked to submit their views in invited to address a public

meeting held in
a formal paper. conjunction with the "Asian
Buddhist Con-
ference for Peace" in Mongolia.
In the United States Mrs. Coretta Scott
In Guyana
King, wife of the late civil rights leader, Baha'is were appointed to
the President's
the Reverend Dr. Martin Luther King, Jr., Advisory Committee on
Religious Affairs.
invited Baha'is to co-chair the National Baha'is were included in
panel discussions
Religious Involvement Committee of the on "Action Through Faith"
and "East Meets

Mr. Dexter King
(right) , son of Dr.
Martin Luther King,
Jr., was the keynote
speaker at a Bahiz 'i
Peace Conference
held in Oslo, Norway,
on 23 October 1986.

Here he is being interviewed by the press.

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West" at the International People's College Mental Health in New
Zealand; and the
in Denmark. director of Ghana 's
Institute of Renewable
Baha'is in Hawaii were asked to serve in Natural Resources spoke to a
group from
a significant number of advisory groups: the Cameroon's International
Relations Institute
Governor's Permanent Commission for the on "Religion in a World in
Search of Peace
Commemoration of Dr. Martin Luther King, -A Baha'i Approach" and on
agroforestry,
Jr., Week; the Governor's Commission on noting that the Faith
offers solutions to glothe Status of Women; and the Governor's bal
environmental problems.
Task Force on AIDS. Also in Hawaii, the The Faith was also
directly presented to
chairman of a government task force chose the world of academia
during meetings with
the Baha'i submission on education refmm professors, presentations
of The Promise of
for broadcast on the radio. World Peace to university
faculties, and

conferences related to religious studies. A
ACADEMIC CIRCLES visiting professor at Belgium's
University of
In 1990 in the United States the Baha'i Chair Antwerp taught a course on
the Faith to the
for World Peace was established at the Uni- faculty of the Comparative
Religion Department of Maryland's Center for International ment; a
member of Portugal 's National
Development and Conflict Management. Pro- Assembly spoke at the
Congress on Religious
posed by a non-Baha'i professor in response Studies held at the New
University of
to the Peace Statement, the Chair was created Lisbon; and the National
Assembly of Guyana
to conduct and publish research, design sent an overview of Baha'i
community programs and lead seminars in the field of grams to 240
faculty members of the
Baha'i studies and world peace within an University of Guyana.
interdisciplinary context; to initiate public Awareness of the Baha'i
Faith among
forums for discussing the issues proposed in scholars increasingly led
to its inclusion in
The Promise of World Peace; and to establish university courses. In
some cases Baha'i
academic links with, and provide technical approaches were
incorporated into the study
assistance to, Baha'i institutions in the fields of other issues , such as
at the University
of peace education and international devel- of California, Santa Cruz,
U.S.A., where the
opment. The creation of the Chair marked Baha' i Club helped to
design a course called
the first initiative by a prestigious institution "The Economics of a World
Commonwealth of higher learning to formulate a serious pro- wealth." In
Guatemala 300 student teachers
program of Baha'i studies. Later that year Indore studied the booklet
Education for Peace over
University and the National Assembly of a period of twenty
sessions. In other cases
India signed a document establishing another the Faith itself became
the subject of study:
Chair for Baha' i Studies with a similar range lectures were given in
comparative religion
of functions to be developed. courses at Bermuda
College, Malawi 's
Recognition of the Faith ~ s principles as Chancellor College and the
University of

legitimate and important subjects of study Zimbabwe; the Faith was part of an extension was cultivated when Baha'is delivered papers sion course on religious studies at Fiji's and lectures relating the teachings to current University of the South Pacific; and entire issues. A Baha' i scholar presented his analysis of the Third World debt at the prestigious Federal University of Santa Catarina and the World Economic Forum in Davos, Switzerland. University of Hawaii ' s land; papers on refugee mental health and office of the United States National Assembly case study on a Baha'i refugee settlement bly drafted A Curriculum Guide to the program were received with considerable Baha'i Faith to help college professors interest at the World Conference on Refugee include the Faith in their courses.

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Two institutions which contributed to the should guide the nation, the Assembly of that country offered its Statement increasing respect afforded the Faith in Ideology, which recommended on the National that consulta- tion be applied to the whole Baha'i Studies, with their international co- decision-making process. Two pioneers at the decision-making ordinating centre in Canada, and Landegg process. Two pioneers at the University of Benin conducted a research Academy, founded in Switzerland in 1988. project in which they used consultation with local Baha'is also influenced the curriculum of demonstrate its value in rural farmers to development. public schools at the primary and secondary levels. In Australia, after a retired Baha'i Increasingly, a variety of organizations recognized the value of this teacher offered a multifaith religious educa- important Baha' i principle, and requested tion course to Queensland school officials, In 1986, following a advice and training. consultation led by Baha' is, the Queensland Department of Education invited a Baha' i representative to be present the Social and

at Curriculum Development Committee	Ethics Committee of the
Canadian Nuclear	
meetings, and the State Religious Education	Association requested that the
Baha'is facilitate	
Advisory Committee voted to offer commit-	tate discussion between the
tee membership to officers of the Faith. In	in the nuclear energy debate.
A mayor in	
Peru high school teachers assigned research	New Zealand called the Local
Assembly on	
concerning the Faith as homework, refer-	behalf of his city council to
request a meeting	
ring to Radio Baha'i as a resource. British	on consultation; the council
met with three	
Columbia's Ministry of Education in Canada	Baha'is who explained and
demonstrated the	
accepted The Hidden Words and The Seven	concept.
Valleys as literature which could be studied	
in high schools.	

PROMOTING EQUALITY OF THE
SEXES

The believers initiated and supported numer-	
ADVOCATING CONSULTATION	ous activities to promote the
equality of men	
As Baha'is worked to improve the level of	and women. In most cases this
took the form	
consultation within their communities (see	of enhancing the status of
women. Baha'is	
also "Higher Levels of Consultation," p. 167),	sponsored hundreds of
conferences open to	
they simultaneously increased efforts to	the public; formed Baha'is
women's groups	
share this dynamic concept with the rest of	which associated with other
organizations	
the world.	pursuing similar aims; and
participated in	
Education about consultation took various	various commissions and projects
dedicated	
forms. In Guyana members of the Women's	to equality of the sexes. (See
also "Women's	
Affairs Task Force presented the principle	Activities", p. 409.)
to sixteen representatives of women's groups;	Local, regional and
national conferences	
the Baha'i model was demonstrated in a	were hosted by Baha'is to
address this issue	
graduate course at the University of Hawaii	in such diverse locations as
Cape Verde,	
to overwhelmingly positive response; and	Chad, Grenada, Korea, Paraguay

and Spain.

Tonga's National Women's Greater Involvement in the Life of Human Society Committee were: a 1988 international women's conference sponsored a highly successful conference on women's participation in the United States which provided a forum for more than 1,000 women from

In different ways, Baha'is seized opportunities to educate decision-making bodies about the importance of consultation. When spearheaded the government of Singapore invited groups to submit their views on the core values that people from

sixty-five countries to discuss the global peace-making process; the Pacific Women's Conference by Hawaii's South Hilo Local Assembly in 1991 and attended by seventy people from

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seventeen nations; and a Caribbean Women's contributions to food production in Africa and the importance of their involvement in 1988 with participants from twelve countries. all levels of decision-making. Baha'i groups forged links with non- A number of related projects and com-

Baha'i associations working toward similar missions benefited from the involvement of individual believers and goals by registering with umbrella organizations, co-sponsoring events and speaking at The Faith was represented by both women

meetings. The Baha'i Women's Committee and men at meetings called by the UN Commission on the Status of Women, including the Singapore Council of Women's Organizations, global and regional conferences, seminars

which is composed of thirty-four groups; two and workshops. During the Plan fifteen state-

Baha'is served as Executive Board members. Presentations were presented to the Commission on

for a combined total of four years. In Nigeria such topics as social and economic development, the Baha'i Women's Development Board, education and the status of girls. One

registered with the National Council of direct result of this involvement was a joint

Women's Societies. Ireland's Baha'i National project supported by the United Nations Committee for Fostering the Equality of the Development Fund for Women (UNIFEM) called "Traditional Media As Change Agent."

In cooperation with various consultants

Since 1988 a representative of the Faith Baha' i agencies, National Assemblies, and has served as convenor of "Advocates for UNIFEM, Baha'is created a project using African Food Security: Lessening the Burden traditional means, such as music and dance, of Women," a coalition of United Nations to stimulate discussions about women's agencies with non-governmental and inter- and men's roles in society. The project governmental organizations. Participants commenced in localities in Bolivia, Brazil, educate policymakers about women's vital Cameroon, Malaysia and Nigeria.

The President of France, His Excellency Francois Mitterand, with Mrs. Peggy Maichoo, pioneer to Reunion (right), at a reception at the Elysee Palace in Paris, in commemoration of International Women's Day, 8 March 1990.

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c. Increasing the Worldwide Availability of 1,000 volumes has a permanent collection and Use of Baha'i Literature and also sells Baha'i books. In addition, the A worldwide increase in the translation, Local Spiritual Assembly of Moissala, noting the paucity of educational production, distribution and use of Baha'i facilities available literature was designated as a priority during to villagers, started a mobile library in the Six Year Plan with a view to proclaiming

laboration with the Local Spiritual Assembly
the Faith and its principles to all sections of of Munich, Germany; it
contains both

society and broadening the Baha'i commu- Baha 'i and general
reference materials and
nity's understanding of Baba 'u' llah and His travels between villages,
spending one day

Message. This objective was energetically in each place.
addressed throughout the Baha' i world in a
number of ways.

PRODUCTION AND

TRANSLATION

Translations of Baha' i literature were signifi-

AVAILABILITY cantly increased in a number of languages,
Efforts to present Baha' i literature to both covering a greater range of
subject matter.

the general public and the Baha'i commu- Spiritual Assemblies strive
to enrich Baha' i
nity were intensified, taking many forms. literature in national and
local languages .

The most widespread were the participation Many such efforts were
acclaimed for their

of Baha'is in book fairs and exhibitions, the contribution towards the
preservation of culture and
heritage. In Dominica, for example,

libraries, and the establishment of book the first translation of
The Hidden Words

depots and lending libraries. It is not possi- into Creole was received
with appreciation

ble to enumerate the achievements of every by a high-ranking
government official and

community in this sphere of activity, but to was seen as advancing the
culture of the

focus on the accomplishments of a few is island.

revealing. The National Spiritual

Assembly of

In India the Baha'is participated in some Switzerland published a booklet
in Ladin, a

thirty-eight book fairs, held nearly two main dialect of Romansch,
the fourth hundred book exhibitions and established as guage of
Switzerland; the booklet was

many as 110 book depots and 865 lending disháibuted to the media
and to agencies

libraries. In one Indian state the Baha'is engaged in preserving the
language. In the

received a request from the Director of Netherlands a national
teaching conference

Public Libraries for 3,000 copies of Baha' i was organized by a Local

Assembly to celebooks to be distributed among the 1,500 brate the publication and to develop plans public libraries throughout the state. In for the use of a compilation of the Writings Argentina the Baha'is took part in the ammal of 'Abdu 'l-Baha in Frisian, a language of the Buenos Aires Book Fair, one of the most Frisian Islands and the northern Netherlands. important in Latin America, drawing nearly In Togo and Benin, where selected Writa million people each year. At the Interna- ings were háanslated into the native tongues tional Book Fair held in Yugos lavia and of villagers, a powerful effect on Baha' i attended by nearly 400,000 people, the conmmnities was achieved. To encourage Baha' i Book Distribution Service of Austria application of Baha'i teachings certain háibal gave out some 2,800 items. Baha'i publish- chiefs also made recordings of the obligaers attended three ammal International Book tory prayers so that illiterate villagers could Fairs in Beijing, China. In Chad the Olinga listen to the Words of Baha 'u ' llah; other Bookstore-Library was opened in Moissala audio recordings of the Writings amplified in the presence of religious, civi l and military this mode of learning prayers and studying leaders; the library, open to the public daily, the Creative Word.

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In Papua New Guinea a booklet of prayers the publication of a number of bibliographies from several of the world's major religions of Baha' i works and an English-language was translated into Nalik, one of the local Baba 'i dictionary. Two more concordances languages, the first book ever printed in that were added to the seven already available, language; a written forn1 of Nalik had to be and the Sacred Writings in an electronic created by Baha'is before this could occur. format became accessible for the first time The booklet, entitled Saaule Nakmai, a tradi- through the publication of two software tional Nalik call for assistance from God, programs. was part of the Baha' i community's contri- With the overall enrichment of Baha'i bution to the United Nations International literature throughout the

world, it became

Literacy Year.

desire to create

A clear trend emerged and gained momentum during the Plan to produce more Baha'i literature available to the

literature on a broader range of subjects. masses of humanity. Cognizant of this need,

New Baha' i publications appeared on themes such as health and healing, marriage and the "core

family, decision-making and consultation, literature refers to

implications and applications of peace, and a selection of titles comprised of Holy Writrange of social and economic development works on the Life and Mission of

issues. Prior to the Plan only a handful of introductory and deepening

Baha' i publications existed on the subject of materials, which are printed in large numbers. By its close, the number of Baha'i materials and made available to the friends at

publications related to literacy easily reached affordable prices. The list of titles chosen

forty. Among the languages in which Baha' i as core literature for a given language not

literacy materials can now be found are: only is unique to that language, but grows

Hindi and Marathi for India; French and and changes as the community develops and

Creole for Haiti; Lunda for Zambia; Guaymi as the general enrichment of literature

for Panama; and Spanish, Portuguese and progresses.

Quechua for Latin America. Nowhere did this approach prove more

It is also interesting to note the marked useful than in the former Eastern Bloc,

upsurge in the publication of Baha'i reference materials. The Six Year Plan witnessed the region to the rest of the world in late

An estimated

1,000,000 people visited the

international Book

necessary to ensure that the

variety did not overshadow the

basic Baha' i literature

masses of humanity. Cognizant

the International Teaching

program that is now known as

literature" program. Core

a selection of titles

Baha'u' llah, and

materials, which are printed

affordable prices. The list

as core literature for a

only is unique to that

and changes as the community

as the general enrichment of

progresses.

Nowhere did this approach

useful than in the former Eastern

where the sudden opening of

the region to the rest of the

Fa ir held in Buenos
 A ires in April I 989.
 Th is was th e sixth
 year the Bahri 'i
 Publishing Trust of
 Argentina participated in the Fair and
 its booth attracted
 much attention.

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1989, and the large-scale teaching efforts	systematize efforts in
translation, publication	
that followed, created an unprecedented	and distribution on the
various continents.	
demand for Baha'i literature. In languages	Likewise, the first
International Chinese	
spoken in those countries experiencing large-	Baha'i Writers' Seminar was
held in Malayscale expansion, namely Albanian, Bulgarian,	sia in June
1991, which explored the need	
Romanian and Russian, a packet of basic	for suitable Baha'i
materials in Chinese. In	
core literature was printed in large quantities	order to enhance the range
of Baha'i literato put essential items into the hands of the	ture
available in Arabic, a committee known	
people. While the production and distribu-	as the "Reviewing Board of
Baha'i Literation of core literature was vigorously pursued,	ture in
Arabic" was appointed by the House	
parallel plans were developed to create a	of Justice in September
1991, with its base	
broad spectium of Baha'i literature in these	in London. A Baha'i
publishers' conference,	
languages. Both processes gradually gath-	held in England in February
1992, was	
ered momentum during the last two years of	attended by forty-four
representatives of	
the Plan and will continue for many years to	twenty-two publishers from
seventeen councome.	tries. As an
outgrowth of that conference,	
However, it was not only in the former	the International Association
of Baha' i	
Eastern Bloc where this approach proved	Publishers was formed with
its base in the	
useful. Core literature programs were also	Netherlands.
developed for languages spoken in other	
regions of the world where large-scale expan-	DISSEM
INATION	
sion is taking place, including Hindi, Khmer,	The capacity of the Baha'i

world to disseminate literature on specific issues to thousands of people increased several vernacular languages of Africa, such as Bemba, Igbo, Yoruba and Sara. of The Promise of World Peace provided the impetus for the development of this COLLABORATION capacity. Since the appearance of Greater collaboration among Publishing the Peace State- ment, some National Trusts and Baha'i publishers was brought about by technological advances in the field have published items focusing on issues relating to printing and the increase in organizational capacity throughout the Baha'i world. On an operational level, closer collaboration was publications extensively in their proclamation witnessed in the increasing number of Publishing Trusts sharing computer discs and/or example is the statement prepared by the National Spiritual Assembly of the United States in 1991 entitled The Vision of Race avoiding the cost, difficulties and delays of Unity: America's Most Challenging Issue. There is every indication that this newly acquired capacity will be fully utilized in the dissemination of the Statement on Baha'u'llah. Issued in April 1991, the Statement had already been translated into at least forty-eight languages by the close of the Plan, and reports were received at the World Centre of its presentation to many prominent figures in various lands. literature in Spanish to coordinate and

d. Further Acceleration in the Process of outlining the major the Maturation of Baha'i Communities was distributed at The Six Year Plan itself, its goals and the Togo. method used to formulate them, reflected a regular visits new level of community maturity. In its letter of 2 January 1986 the Universal House of Auxiliary Board member Justice stated: "This new process ... signals the inauguration of a new stage in the unfolding of the Administrative Order." conferences as part of the "Local Spiritual Assembly Development STRENGTHENING LOCAL SPIRITUAL ASSEMBLIES sessions were based on training modules and on a In some areas of the world, most notably the National Eastern Europe, the former Soviet Union Distinctive Bahti 'i and East Asia, the number of Local Assemblies significantly increased, reaching and sometimes surpassing national goals. A milestone in Local Assembly formation occurred established the when the central authorities in Moscow approved the Baha'is' application to restore the long-lost Assembly of Ashkhabad Spiritual Assembly ('Ishqabad) in 1989. Yet the primary emphasis during the Plan was on encouraging simplified Local existing Local Assemblies to manifest their full potential. seminars run by the

An illustrated booklet tasks of a Local Assembly a national convention in Seminars, workshops and provided the other major In the United States, bers, assistants, Assembly representatives of eighteen local Program" launched in 1989. The new compilation prepared at Center called Developing Communities: Guidelines for Assemblies. Members of the various working together in Spain "Consolidation Project for Assemblies." A similar for the Support of Local blies was created in the In the Philippines a Assembly manual translated was distributed during

National Assemblies created innovative Spiritual and effective deepening programs for members of Local Assemblies, and Auxiliary Board members and their assistants worked tirelessly to nurture these vital institutions. Local Assemblies took greater initiative in holding regular meetings, carrying out their administrative functions, reforming themselves without outside assistance, and conducting extension teaching projects. A number of National Assemblies produced deepening materials for their local institutions. In Brazil a set of nine booklets. Similarly, in the Central called Forming Conscientious Local assistant secretary of Spiritual Assemblies was shared with more than 200 Local Assemblies. Standards for organizing and conducting secretariat and treasury tasks were formulated by the 300 individuals. National Assembly of the Eastern Caroline Islands and sent to all Local Assemblies. demonstrating more The National Assembly of Fiji taped and distributed materials related to Assembly development in Fijian, Hindi and English. undue reliance on	Area Teaching Committees' "Local Assembly Development Deepeners' Program," created worked with twenty Plan, and the National conducted mini-deepenings its urban Assemblies. The Assembly of Chad individual Baha'is travelled kilometers per year by visit, encourage, deepen and Local Assemblies, greatly their development. African Republic, the the National Assembly rode kilometers by bicycle to thirteen Local Spiritual locations, reaching nearly The effects of such efforts local institutions began responsibility and Local Assemblies their basic duties without

Counsellor Edith Senoga (second from left) visits Baha'i communities in the remote western region of Uganda, near the Ruwenzori Mountains; February 1990.

National Assemblies. For example, by the organized and end of the Plan, incorporated Assemblies in conferences with Singapore and Hawaii were handling their participants each. Fifty own administrative work to maintain incorporation, and eight Assemblies in Taiwan fourteen were overhad assumed responsibility for their own functioning of bookstores and local centers. The minutes of Norway's of the Plan.	Local Assemblies in Bolivia locally financed regional between 200 and 600 Canadian Assemblies initiated deepening programs and seeing the information centers at the end
Local Assemblies showed these institutions Transkei adopted to be increasingly advising individuals on extension teaching their personal problems and on avenues for service to the Cause. Hawaii reported that the number of personal cases reaching the COMMUNITIES	Eleven Local Assemblies in and pursued twenty-four goals.
National Assembly radically decreased after the rolls of the Auxiliary Board members held deepening that is, "the ings with Local Assemblies on how they reminded the might handle this aspect of Assembly message of responsibility themselves.	D EVELOPING LOCAL BAHAI "It is not enough to expand Baha'i membership, vital as Universal House of Justice believers of the world in its
transfirmed, Many Assemblies went beyond basic new functioning and fully developed local activity plans. All Local Assemblies in the development Netherlands composed their own annual no numbers	Ri~van 1989. "Souls must be communities thereby consolidated, models of life thus attained." It is difficult to measure of local communities, because

plans which were then confirmed by the
at a Holy Day
National Assembly. Thailand reported that
cooperation
four Assemblies created their own plans,
basis, or to
became financially self-sufficient and
preparation for
supported surrounding communities. Italy's
as the
National Assembly dissolved its National
Islands
Committee for the Assistance of Local
of enthusiasm and
Assemblies because of the level of maturity
of our
that had been achieved.
with the
Finally, more Assemblies developed
we have
sufficiently to begin initiating activities of
past six years in
benefit to the wider community. Several
Assembly of Nepal

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similarly reported, "no doubt the greatest
Tribe, was elected
progress during the Six Year Plan has been
of native Senegalese registered in the area of the maturation of
National Assembly of that
local communities."
last year of the
The successes of large-scale enrollment
decreased,
in various parts of the world created an
over, in the
immediate and pressing need for community
teaching, and in so
consolidation. India's "Muhajir Project"
greater sense of
combined deepening with mass teaching,
Pygmies of the
using a mobile deepening institute to help
formed their first
newly formed communities to hold Nineteen
Day Feasts, Holy Day celebrations and to

can be applied to the spirit
celebration, to the level of
among the friends on a daily
the creativity poured into
a Nineteen Day Feast. However,
National Assembly of the Cook
reported, " .. if the spirit
loving unity among the members
community has anything to do
maturity of the community, then
made great strides over the
this area. " The National

of members of the Mura
at Rivian 1990. The number
Senegalese on the
country reached eight in the
Plan; as the number of pioneers
the Senegalese have "taken
administration as in the
doing, have developed a
belonging to the Faith". The
Central African Republic
Local Assembly in 1987.
Another sign of

maturation was the perform administrative functions. Also in greater equality India, the Baha'i Academy in Panchgani the Baha'i significantly contributed to the process of and the topic consolidation through well-designed courses numerous Baha'i which were attended by Baha'is from both mini-courses and sem-India and abroad, and conferences and semi-conferences focusing on nars for Auxiliary Board members and as diverse as assistants. Puerto Rico, Korea, Austria, Mauritius and In the Khulna area of Bangladesh, where the populations of approximately 100 vil-formed to provide lages came close to becoming 100 percent encourage com-Baha'i, the Regional Teaching Committee issue of equality. designated a few as "model Baha'i villages" Development and focused efforts on making the difference consisted of between Baha'i and other villages readily regional groups and apparent. held deepenings at various Baha'i gather-One outstanding sign of community ings. In Spain the National Committee for growth was the greater participation of Women was created to provide articles, lectures and deepenings. A native believers in activities and institutions. committee in the As culh1ral expressions of indigenous people Eastern Caroline Islands, which was formed to foster equality, were better incorporated into Baha'i com-developed a participatory workshop on the topic. munity life and as Baha'is sought to preserve Women from rnral areas the most positive aspects of native cultures, tribes also exhibited and indigenous loca l people took greater responsibility for greater paricipation in

their Baha'i communities. Zimbabwe, for example, reported that one of the highlights of the Six Year Plan was the transformation of pioneer-dominated activities into collective efforts supported by local believers. The increased number of native believers in Rajasthan, and in India, reflected this greater participation. At the end of the Plan the majority of the members of twenty-two Local Baha'i Centers in Assemblies in Guatemala were indigenous "miracle" for people. The first indigenous Local Assembly in the Amazonas State in Brazil, composed of indigenous people, reported that women to leave their homes to share their views with others.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES
 STRENGTHENING NATIONAL SPIRITUAL ASSEMBLIES

Between 1986 and 1992, new National Spiritual Assemblies were formed or reformed in Angola, the Congo Republic, Guinea, Guinea-Bissau, Greenland, Macau, Niger, the West Indies, Leeward Islands, Zaire and throughout Eastern Europe and Central Asia. The twelve National Assemblies formed at Rio de Janeiro in 1992 alone equalled the total number in the world of forty years ago. Higher levels of understanding of how to apply principles were reported by Assembly members.

Overall, National Assemblies functioned more effectively as secretariats improved; Kenya reported growth in planning, administration and organization, stating "members are

community life. In Costa Rica indigenous communities were by women at the National first time. In India large were reported to be taking the affairs of the Faith in November 1988 sixty-two from thirteen villages conference at the Malhousi Uttar Pradesh, a reported women to leave their homes views with others.

Baha'i elections, often carried out by the

Counsellors, contributed to greater Assembly maturity and improved the quality of elections, so that they increasingly spiritual atmosphere.

deepening program, which was developed in Hawaii for delegates, evolved into a national educational program on the

elections more closely reflected the Baha'i more committed, more loving, more vigorous; Assemblies delegated more tasks to ous, and they have been trying to play their strong committees or councils; and members rightful role as 'servants'." Togo's Assembly generally developed greater understanding reported becoming more understanding of their roles. the importance of administering with justice Record-keeping and organization of the the affairs and property of the Faith. The administrative work of Assemblies improved National Assembly of the Hawaiian Islands with greater access to office technology. declared that its degree of growth "is Membership records were computerized reflected in the fundamental unity among in numerous places , including Dominica, its members, the increased reliance on the Taiwan, Sri Lanka, the Eastern Caroline power of divine assistance in decision- Islands and Zimbabwe; and many secretari- making, and the constant attempt to make ats throughout the Baha ' i world acquired decisions based on principle and to arrive at word processors and fax machines to facili- consensus and wrnnimity ... " tate their correspondence work. In Canada In several communications to National Assemblies, the Universal comprehensive information on localities was Assemblies, the Universal House of Justice entered into a database and a history of Local recognized greater Assembly maturity by Assembly establishment was compiled. delegating more responsibility to these insti- tutions . In 1986 Assemblies were urged to develop their own national convention delegates in the unique nature of develop their own national archives, and in

The Spiritual Assembly of the Baha 'is of French Guiana, with two Auxiliary Board members, in April 1987.

1990 the House of Justice encouraged and Assemblies in the Netherlands worked together to provide National Assemblies to begin selecting pioneers and children's deepening classes. In some cases Local Assemblies neers to be deputized and to match them with sponsors, thereby complementing the efforts collaboration was international: seventy of the International Deputization Fund. believers from twenty-five localities in Belgium, France and the United Kingdom Some National Assemblies, in turn, moved to decentralize their activities as their met in 1988 to consult on ways they could communities and workloads grew. Malaysia join efforts to better teach in their local communities. Asia's first State Baha'i Councils were established, and several of India's Councils, Regional consultations among National Assemblies provided created in 1986, developed sufficiently to include their own secretariats, committees, ties for additional opportunities for exchange. In October 1990 the Continental Board of Feast newsletters and journals. Encouraged Counsellors in the Americas organized a meeting by the Co Counsellors to appoint stronger for seven Central American in Guatemala for seven Central American committees, Hawaii held its first two-day National Committee Training Institute, blies. National Assemblies of the Eastern focused on making committees into effective arms of the Assembly, with authority Caribbean met in Saint Lucia in 1987 to foster collaboration among to act without further approval except in communities. That same year the participating representatives of the tives of the cases involving a principle, policy or major funding . Assemblies of Hong Kong, Malaysia, Singapore and Taiwan began what COLLABORATION AMONG INSTITUTIONS became annual joint meetings ; they were As Baha'i institutions at all levels matured, joined by the new Assembly of Macau in 1990. Representatives of the greater efforts were made toward sharing the Andaman and Nicobar Assemblies of Bangladesh, India, ideas and encouraging collaboration in common goals among Local Assemblies,

Nepal, Sikkim and Sri Lanka

National Assemblies, and between the elected met in India in 1989. Several joint meetings

and appointed institutions. and institutes have been held between the

At least twenty collaborative endeavors Assemblies of Thailand and Laos.

involving 105 Local Assemblies took place In Africa members from the National

in Canada; forty-one Assemblies in Guyana Spiritual Assemblies of Zimbabwe, Zambia

participated in regional conferences in 1991 ; and Malawi met with Counsellors in 1988 to

Participants in the

National Convention

of the Baha 'is in

Ciskei, April 1987.

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Members of the National Spiritual Assembly Counsellor Violette Haake
(right) meeting

of the Bahri 'is of Jamaica at the Interna- with Auxiliary Board
members in

tional Convention in Haifa, Israel, 1988. New Caledonia in November
1991.

discuss the goal of entry by troops on both institutions in Belgium.
Several National

that continent. In Europe that year members similar to Assemblies made observations of the National Assemblies of the United Hawaii's: "Trust and confidence between the institutions and the Kingdom and the Republic of Ireland met learning from each other, collaborative spirit of working together have in Belfast with some 150 Baha'is from arms of the administrative growing and teaching goals. The Netherlands reported This spirit of cooperation both countries to consult on winning border- manifested itself bourg and the United Kingdom, including the in gatherings of held in Moscow institutions. One conference regular exchange of teachers. in 1990 was sponsored by the National Assembly of Germany and attended by Justice assigned international collaboration members of three Continental Boards of Counsellors and all goals to National Assemblies. National com- teaching in the Soviet Union. Assemblies involved in A national Six Year Plan munities were encouraged to aid each other conference in Canada brought together with teaching, contribute toward properties and needed equipment, share course materi- every institution, which then representatives from projects. (See also "Increasing ... Baha' i by five meetings for large groupings of Literature", p. 157.) Local Assemblies and, finally, six smaller regional gatherings. Togo's In May 1986 the House of Justice bly reported National Assemannounced an expansion of the Boards of the process of maturity" took that a "big step forward in Counsellors and the Auxiliary Boards, and place when throughout the Plan these institutions forged members of both institutions held two coneover-stronger relationships with National and secutive meetings to discuss divergent points of view on the best time in Local Assemblies. A few examples of efforts the teaching

to increase consultation between Counsellors process to elect Local
Assemblies. The frank
and Assemblies include joint regional and consultation "brought the
participants to tum
national conferences of the elected and to the directives and advice
of the Guardian
appointed institutions held in Pakistan; annual and of the Universal House of
Justice. This
meetings between the Assembly of Chad effort... has released an
energy which has
and its Auxiliary Board members; and annual spurred our efforts during
the last three
weekend meetings with representatives of months of the Plan."

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Participants in a conference for Auxiliary Counsellor member of the
International
Board members' assistants held at Teaching Centre Magdalene
Carney met
Swakopmund, Namibia in July 1988. NSAs of Sen egal and Gambia,
May 1990.

COMMUNICATION AND DISSEMINATION OF Advanced technology-
including fax

NEWS machines, conference calls and electronic
Baha'i news and ideas continued to be shared mail- enabled a worldwide
network of
among the believers primarily through pub- Baba' i communication to be
established.
lications and radio, but communication was Electronic bulletin boards
such as "Newsenhanced by increasing access to television, wire" in the
United States, and international
fax and electronic mail. When the Office and national computer
networks such as
of Public Inform1ation at the Baha'i World "bahai-net," allowed
individual believers in
CentTe al1mounced the creation of a Baha'i far-flung locations to
exchange ideas and
International Information Network to better make contacts. The regular
use of satellites
coordinate effmts to proclaim the Cause and to link believers in the
Cook Islands,
defend its interests, another step was taken Hawaii, Western and American
Samoa and
toward increasing unity through improving the United States, beginning
in 1986, forecommunication among Baha'is. shadowed a time
when satellites would
Newsletters for assistants to Auxiliary connect the whole Baha'i world.

Board members and regional bulletins published by Teaching Committees complemented National Center began national newsletters and Feast letters to Newsreel, a videoform the backbone of information exchange. tape highlighting Baha'i events around the Baha'i radio stations, which by the end of the Plan were broadcasting an average of all National thirteen hours per day each, seven days a the Plan. In the week, year-round, also served to unite became available in believers in their listening areas. Particularly in Africa, radio was used to announce face-to-face communication Feasts, Holy Days and teaching campaign midst of the new events; in India national public radio was technology. The available for announcements. Radio has programs to served as a primary vehicle for communication in rural areas of South America, where community: the a considerable amount of programming is begun in 1989, done in native languages such as Guaynli, thirty Baha'is to Quechua, Mapuche and Aymara. exchange thoughts

In 1990 the Media of the United States regularly producing Baha'i tape world. Six editions of the produced and sent to almost Spiritual Assemblies during final year, tapes also Spanish and French. The importance of cation was not lost in the possibilities opened up by United States initiated two foster greater unity among geographically widespread "Weekend Visits Program," brought groups of fifteen to the National Center to

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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and concerns with the National Assembly; demonstration of consultation the "Town Meetings Program" begun in 1990 in this context; the groups discussed and planned by the Treasurer's Office and responsibilities of each family members of the Auxiliary Boards, "fostered the elimination of increasingly open and frank discussion with the community and has provided. .. vital National Assemblies in Bolivia, Guyana, information about many aspects of the community's life." during their meetings for

"families" for a tion the rights and member, family discipline and tion of prejudice. National Assemblies in Mali and Norway reported

regular study of

In Taiwan the National Assembly and passages in the Baha'i Writings on consultational committees held meetings around tion.

the country to help members meet as many individual believers as possible. In Zimbabwe

SUPPORT OF THE

FUND

the Regional Teaching Committee system The health of the Baha'i Fund is yet another

created a communication network using traveling teachers to deliver news and messages. indicator of the community's developing

no way to measure the spirit of sacrifice and sense of duty maturity. Although there is

HIGHER LEVELS OF CONSULTATION behind voluntary contributions,

effort is by

A sign of growing maturity in Baha'i communities was the importance given to better local believers to take more responsibility

international practicing the art of consultation. The believers developed materials, organized classes held its first

funds indicate spiritual

and seminars, and began Assembly meetings In 1989 Landegg Academy

Fund Management with deepening on this fine art. study course on "Effective

Development of the Faith," ment for the

Among the materials created and distributed were Brazil's Baha'i Consultation and which illustrated the importance of fostering

a spiritual basis for

Consult to Decide Better; audio-visual aids In the United States the

"Local Assembly Goals Program for the

National Fund" was launched in October 1990.

Based on prepared in Madagascar; and a document factors such as locality size

and past record was written for presentations during Baha'i of donations, the National

Assembly made hannattan schools in Togo. specific recommendations to a

number of Consultation was often studied in conferences, institutes and summer schools in Local Assemblies which reflected

the level of sacrifice felt to be within the local community countries. India organized an annual

power. community's

conference on it, and workshops were held In Canada the Local

Assembly of West
in Botswana, Burkina Faso, Denmark, El Salvador, Luxembourg and Spain. The practice of consultation formed a major portion of several courses. During a deficit. nine-day workshop in Australia, Baha'is from contributors to the three Aboriginal Reserves elected a mock increased four-Assembly and practiced consulting on hypothetical issues; an Auxiliary Board member joined the process, thereby helping participants to gain insight into the role of that institution. At a conference in the Western several countries Caroline Islands sponsored by a Regional National Funds by Teaching Committee, participants formed for this purpose.

Vancouver, British Columbia, became a national program to specified units toward 1990- 91 National Fund The number of regular National Fund of Thailand teenfold after the national making personal visits to sessions on the Fund were all schools and conferences. Local communities in regularly supported their planting crops to sell just

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The Hand of the
Cause of God
Amatu 'l-Baha
Ruhiyyih
Khanum opening the local
Baha'i Center in
Sheung Shui,
Hong Kong, in
November 1990.

Right: Counsellor Lucretia Warren with
members of the National Spiritual Assembly
of Mozambique in front of their newly
acquired National Baha'i Center, 1989.

Above: The new
National Office of the
National Spiritual
Assembly of the
Baha'is of Kiribati

which was dedicated
in 1989.

Right: Friends
gathered at the Baha 'i
Center in Ndava,
Burundi, for the
inauguration held
22 October 1989.

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Frnit grown on the national endowment LEGAL RECOGNITION OF
BAHA'i

property at Fam1ers, St. Thomas Parish, INSTITUTIONS
Barbados, was used to make jam to sell fo r The Universa l House of
Justice was able
the Fund. The Local Assembly ofNyiakungu, to call fo r the re-formation
of the National
Kenya, grew and sold tomatoes to become Assemblies of the Congo
Republic and Niger
the first Assembly to meet its contribution at Ri9van 1992 after the
Faith had been
goal for the National Fund. The Local Assem- legally recognized by the
authorities in both
bly of Tshilaka, Zaire, harvested crops of countries. These significant
events were part
coffee, com, manioc, beans and peanuts to of a trend toward governments
' officially
benefit the Fund. Believers in Danane, Cote recognizing the Faith's
independence. This
d'Ivoire, cultivated rice for three consecu- facilitated the incorporation
of its Assemptive years to support their Local Fund. blies, and
acceptance of the legality of Baha'i
maniage and absences of Baha'i students

BAHA'I PROPERTIES from public schools on Holy Days .

As the Baha ' i community expanded, a greater A milestone in legal
recognition of the

number of localities were able to build, Faith occurred in Germany in
February 1991

purchase or rent local, regional and national when the Federal
Constitutional Court,

Baha'i centers. Efforts were also made to the highest legal authority
in the country,

renovate existing properties, encouraged by affirmed the legality of
Assemb ly bylaws,

the message from the House of Justice in upholding the constih1tional
appeal made by

October 1990 outlining standards for main- the Local Spiritual Assembly

of Ti. ibingen
taining Baha 'i properties. after a series of lower
courts had refused
New national centers were acquired in incorporation. The lower courts
had based
Ciskei, Macau, Mozambique, Romania and their decision on the grounds
that the author-
Saint Lucia. In Botswana, Project "Buy a ity granted to the National
Assembly in the
Brick" was initiated in 1988 to accelerate bylaws of the Local Assembly
violated the
contributions for the new center. The great- legal principle requiring all
legally incorpoest number of new regional centers were rated
associations to be autonomous . In a
acquired in African countries such as decision with far-reaching
implications, the
Burnndi, Cote d'Ivoire, Mali, Siena Leone Federal Court affi1med the
right of the
and Zimbabwe. More than 200 local centers Baha'is to organize as a
hierarchically
were opened throughout the world. shuctured legal community
according to the
Two of the most significant achievements revealed Law of God. Because the
decision
in this area were the constmction of the was based partially on the
constitutional
Mother Temple of the Indian subcontinent, right to freedom of religious
practice, the
which was dedicated to public worship in Court declared its
recognition of the Faith as
December 1986 (see pp. 731-740), and the an independent religion,
stating, "the characopening of the De Poort Conference Centre ter of
the Baha ' i Faith as a religion and the
in the Netherlands in June 1987. De Poort, Baha'i Community as a
religious community
which means "the gate," is owned and oper- is evident, in actual
everyday life, cultural
ated by the Dutch Baha'i community and tiáadition, and in the
understanding of the
hosts gatherings sponsored by members of general public as well as of
the science of
the European Baha ' i community and various comparative religion. " The
Court even took
other organizations. the rare step of issuing a
statement to the
Renovation of a number of Baha'i proper- press explaining its decision.
ties also took place, the most extensive being In June 1988, the

Legislative Council of
the refurbishment of the Houses of Worship Hong Kong passed an ordinance
giving the
in Kampala, Uganda, and in Wilmette, U.S.A. Baha ' i Assembly a new
status which may

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well afford the Faith further legal protection lifted. Chicago' s Board of
Education in
in the years beyond 1997 when Hong Kong the United States, the
Superintendent of
becomes a part of the People ' s Republic of Education for the Northern
Mariana Islands,
China. The National Assembly of Saint Germany's Bavarian State
Ministiáy for
Lucia was also incorporated, and the Ciskei Education and Culture, and the
Cantonal
Assembly's constitution was approved by its authorities in Bern,
Switzerland, all gave
Government. permission for Baha'is to be
absent on Holy
Government documents acknowledging Days. In Zimbabwe the Holy Days
are listed
the Faith were used in India, where the on government calendars.
Authorities in
Director of the Census instlucted all enu- three counties of the Republic
of Ireland
merators to record the Baha'i Faith as an have granted a holiday to all
pupils for the
independent religion and list the believers Birthday of Baha 'u 'llah.
properly. In Turkey, some fifty believers
were able to change the religion section e. Promoting Universal
Participation and
of their birth certificates from "Islam" to the Spiritual Enrichment of
Individual
"Baha'i. " In Austria, Baha ' i credentials Believers
became accepted as valid documents for In its Ric;lvan message of
1988, the Universal
obtaining visas, and, in Saint Lucia, Baha ' i House of Justice wrote:
registration of births and deaths was ... it is on the
initiative, the resolute will
recognized. of the individual to teach
and to serve,
The National Spiritual Assembly of the that the success of the entire
community
Hawaiian Islands was issued mailboxes in depends The ultimate
tiáiumph of the

the State Senate and the House of Represen-	Cause is assured by that
'one thing and	
tatives to receive copies of all bills before	only one thing' so
poignantly emphasized	
the legislature. Baha'i institutions received	by Shoghi Effendi, namely,
'the extent to	
tax exemptions in Equatorial Guinea, Guinea-	which our own inner life
and private	
Bissau, New Caledonia and Loyalty Islands,	character mirror forth in
their manifold	
and Uruguay.	aspects the splendor of the
eternal princi-	
Advances were made in recognition of	ples proclaimed by Baba 'u
'llah'.	
Baha' i maniage. The Nigerian government	
permitted Baha'i institutions to issue gov-	UNIVERSAL PARTI
CIPATION	
ernment maniage certificates; five additional	Baha'i institutions nurtured
believers toward	
Local Assemblies in Uganda were authorized	higher levels of participation
in community	
to conduct legally valid marriage ceremo-	life and service to the Cause
by using educanies; Baha'i marriages were recognized for	tional methods
that reached the widest	
the first time in an additional nine National	possible Baha'i audience, and
by relating the	
Assembly areas; and Baha'i marriage offic-	Teachings to the particular
backgrounds of	
ers were appointed in Grenada, Guyana,	the individuals in the
community.	
Pakistan, Saint Lucia and Transkei.	A wide Baha ' i audience
was reached	
Progress was also made toward excusing	through ongoing study guides
published in	
more students and teachers from schools on	national newsletters, such as
the course on	
Baha'i Holy Days. In Ecuador permission	the Kitab-i-Iqan that ran in
the October and	
was granted for the Raul Pavon School to	November 1989 issues of The
American	
close on Holy Days. In Uganda the Educa-	Bahiz 'i and was reproduced by
the National	
tion Department of Mbale granted students	Assembly of the Hawaiian
Islands and	
exemption from classes on the nine Holy	mailed to all believers
through Local Assem-	
Days, the first instance of Holy Day recogni-	blies. In addition, a study

guide on the

tion since the 1979 ban on the Faith was published

Epistle to the Son of the Wolf

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in the February, March and April 1991 issues. Particular efforts were made to help

Other methods used to reach believers believers integrate their ethnic identities and

included an experimental program in India their Baha'i identities, particularly for indigoffering insh-uction through television, and enous people entering the Faith. In New

increased use in Brazil of riverboats to carry Zealand a "Whare Wananga" (School of

Baha'is along the Amazon River and its trib- Leaming) was established in June 1987 to

utaries, providing deepening from village to provide twice-yearly intensive courses for

village. the Maori Baha'is on the

teachings and

Correspondence courses were used to history of the Faith and the relationship

reach believers who might not otherwise between Maori culture and the teachings .

have access to regular deepenings or be able Also in New Zealand 107 Maori Baha' i

to attend Baha'i schools. During the Plan women, including National Assembly and

courses were developed in places such as National Teaching Committee members,

Canada, El Salvador, Bangladesh, Thailand, held their first National Women's "Hui", or

Burkina Faso and Tanzania, and previously traditional gathering, in February 1987. In

published lessons continued to be disháibuted May of that year the National Convention

in Saint Lucia, India , Botswana, Chad and of New Zealand was held for the first time at

Malawi. In Belize, Brazil and Bangladesh, a "marae" (háadditional Maori meeting place).

all of which experienced the challenges of The message from the Convention to the

consolidation fo llowing large-scale emoll- World Centre said the decision to hold the

ments, at least one correspondence course convention at a "marae" tapped the spiritual

was sent to each new believer. Zimbabwe reservoir of the indigenous culture.

reported that 4,500 believers participated in August 1988, In the United States in correspondence courses. Courses specifically for Native American men and women representatively for children were published in Taiwan ing fifty haibes gathered under a giant tent and Malaysia. surrounded by teepees near the sacred burial New believers were helped to establish site of Chief Sitting Bull at Standing Rock the foundations of their Baha'i identities in Reservation in South Dakota to attend the a variety of ways, the most common being Baha'i-sponsored "Fifth Continental Indigetthe sending of Baha'i books, compilations of nous Council". Written pledges to serve the the Writings, or correspondence courses with Cause and carry the Faith to Africa, Europe welcome cards. In Guyana a "National and South America were received by the Deepening Program" for new believers was National Assembly on the last night of the launched in 1992, in which 1,000 have Council. In July 1989 Baha'is from eight pa11icipated. In the Netherlands all new countries joined seven Counsellors for a believers were invited to the National Center conference in Bolivia on the development of to meet the National Assembly and study the Faith among the indigenous peoples of the administration, and to a special weekend Latin America. Deepening conferences and of study at De Po011 Conference Centre. training programs specifically for the Lunda The National Assembly ofBurw1di regularly people of Zambia also resulted in offers to reserved one day of its program of classes haavel to teach and homefront pioneer. In fo r new Baha'is to ask questions. The Saint Lucia assistance was provided for National Assemb ly of Rwanda regularly indigenous believers to take part in overseas corresponded with new believers , sending conferences and teaching projects. news, deepening courses and selections from Zimbabwe provides another example of the Holy Writings. In Puerto Rico several success in encouraging the pa11icipation of regional conferences for new believers were native believers. The majority

of Regional
held.
were local
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Teaching Committee members

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Baha'is, ninety percent of Convention dele- basics of Baha'i life by
producing two comgates were indigenous, deepening institute pilations,
Prayer and Meditation and Shining
teachers were indigenous and classes were Examples, and then launching
a National
conducted in vernacular languages. Teaching Conmlittee plan,
printed in booklet
Strengthening the Baha'i identities of fo1m, called Spiritualization in
Action. Meetnew believers was particularly crucial in ings on each
island conducted by National
areas where mass enrollment had occmTed. Assembly members began in
November
The method used by resident teaching teams 1991. The Spiritual
Enrichment Committee
in Guyana of immediately revisiting new produced a series ofleaflets
on the requisites
believers, providing deepening, and involv- for spiritual growth to be
used to stimulate
ing them in the teaching work right away, consultation during Nineteen
Day Feasts.
spread to other countries experiencing entry Material promoting
reflection on spiritual
by troops. For example, a 1988 teaching principles was also provided
to national
project in Bolivia began with a two-day conmmnities by the Universal
House of
spiritualization and training course at the Justice. A compilation on
tmstworthiness
Firdawsi Institute in Caracollo, resulted in prepared by the Research
Department of the
the enrollment of more than 1,000 new souls Baha' i World Centre was sent
to all National
and ended with deepening courses designed Assemblies in January 1987,
and extracts
to maintain the momentum of expansion and from the Writings concerning
the sanctity of
consolidation. Baha'i marriage, together
with a statement
on preserving Baha'i maniages, were sent
INDIVIDUAL SPIRITUAL ENRICHMENT in December 1990.
Regular deepenings sponsored by Baha'i
institutions or initiated by individual believ- LITERACY

ers, and annual summer, winter and spring In its Ri<;lvan 1989 message the Universal House of Justice stated that schools held regionally or nationally continued to provide consistent opportunities for atic attention needs to be given to the eventual elimination of the Baha'is to develop their understanding Baha'i community, an illiteracy from the Baha'i community, an of the Teachings and to experience the spiritual accomplishment which would, beyond anything tual unity of these gatherings. The focus of else, make the Holy Word accessible to study shifted more and more to the Life of all the friends and thus reinforce their Baha'u'llah as the Holy Year approached. In Alaska all believers were sent a copy of the Baha'i life." Statement on Baha'u'llah. The importance of such a campaign was again emphasized when the House of Justice wrote a Letter to all enthusiasm and participation in Baha'i summer and winter schools when the programs on 10 July 1989, calling on each to address itself to this objective. were changed from lecture format to interactive learning. Word]," the Letter read, "constant study of it and daily use of it in our individual lives are vital to the inner a variety of Baha'i educational entities, from personal transformation comprehensive consolidation and spiritual towards which we strive and whose ultimate outer manifestation will be enrichment programs, to permanent facilities the emergence of that divine civilization offering regular courses, to one-time weekend workshops. of the World Order which is the promise of Baha'u'llah." One example of a comprehensive program Baha'is responded to this call in various ways, participating in was Hawaii's Spiritualization Campaign, commemorations of the United Nations which focused the entire community on the International Literacy

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Year in 1990, joining local adult literacy which described the society-building programs and creating their own programs. cesses of the Baha'i community and the operation of the Administrative Order using BAHAI SCHOLARSHIP the language and concepts of general evolu-

Notable advances were made in the develop- tion and systems theories, was very well ment of Baha'i scholarship during the course received. Contact with this society, later of the Plan, such that an increasing number renamed the International Society for the of believers were engaged in analyzing the Systems Sciences, was maintained through problems of humanity and demonstrating the the presentation of papers with Baha'i efficacy of the Baha ' i teachings in solving tent at each of its annual meetings. (See also these problems. "General Systems ... ", pp. 459-460)

The process of relating the Teachings to In 1988 Switzerland 's Landegg Conferthe current issues of concern to the people of ence Center, a venue used for conferences, the world was fostered by the activities of seminars and summer schools since being the Associations for Baha' i Studies which acquired by Baha ' is in 1983, became the home of Landegg Academy are to be found now in every continental seminars, symposia, which offers area, and which attract a growing number conferences and forums of people, both Baha'is and others, to their for Baha ' is, such as a periodic meetings on such topics as racial professionals on "Reaching People of unity, the equality of men and women, the Capacity," and for the wider academic community, such as symposia development of world order, and the spiri- on conflict resolution and the global environmental crisis. In September 1990 also pp. 461-470) the historic first A significant role is played by the Associ- "International Dialogue on the Transition to a Global Society," ation for Baha'i Studies in North America, organized by Landegg in

which has published proceedings of some of its conferences in books such as *Unity: The University of Creative Foundation of Peace; Racial Unity: eighty leaders of An Imperative for Social Progress; The world to present Bahá'í Faith and Islam; and The Bahá'í Faith and Marxism ..* cooperation with the Vienna the Study of the Future and Maryland, brought together thought from around the papers and discuss the order.

The inauguration in 1988 of *The Journal of Bahá'í Studies*, a quarterly, trilingual journal that publishes articles by scholars of systematic Bahá'í scholarship as called for by Shoghi Effendi, the all researchers . three-year independent study course requires

Several Bahá'ís participated in a scientific conference organized by the International Society for General Systems Research in the rest of the year. Budapest, Hungary, in 1987. Dr. Ervin Laszlo, a renowned scientist and member of the Club of Rome, had encouraged the Bahá'í Chairs at Bahá'ís to participate and requested that a paper on the Faith be presented. The Bahá'í Community as a Model for Social Change, scholarship.

participants to spend the month each year at Landegg and to ber of papers throughout The program began with students from eleven The establishment of universities in the United also marked a significant opment of Bahá'í

f. Bahá'í Education of Children and Youth and Bahá'í Family Life earlier, previously The education of children and youth and the nurturing of Bahá'í families have been im-

traditions of child education lished ten or twenty years weak Local Assemblies were function and new generations

of stalwart
p01iant components of several recent Plans . believers were arising .
However, the efforts required to open new Following this letter and
others in a simiareas to the Faith and to consolidate new lar vein, the
idea of placing emphasis on
communities often meant that few resources children and youth
increasingly became the
were available for this crucial concern. Dur- focus of the believers'
thinking, consultation
ing the Six Year Plan the institutions of the and planning. In Africa,
Latin America and
Faith, encouraged by the Counsellors, gave Asia, as a result of
large-scale enrollments
fresh attention to the needs of children and among the masses, many Baha'i
communiyouth. As the Plan drew to a close the training ties were particularly
obliged to take a new
of children 's teachers and the development look at the challenges of chi
ld education.
of children's materials were progressing In Colombia, beginning in
1990, háadditional
with increased vigor and resolve, often as campaigns of expansion and
consolidation
a major activity of the growing number of were altered to pay greater
attention to
permanent teaching institutes. children and junior youth
and, through them,
Renewed focus on the imp01iance of to their parents. In the
Caribbean also, it
educating children, youth and fa milies, and was found that where
organized children's
greater understanding of the requirements classes occurred, they
provided the greatest
for building successful programs, were major access to the people. In many
villages of the
achievements of the Plan in this area. world it was not only Baha '
i children but
also children and junior youth in the general
BAHA ' I C I-ILD REN ' S EDUCATION population who showed an ardent
desire to
A December 1988 letter from the Interna- receive Baha'i education. As
the Plan drew
tional Teaching Centre to all Continental to a close, more communities
were incorpo-
Counsellors shared a vision of the children rating the establishment of
children's classes
of the world as teachers of their own genera- into their plans of action
for large-scale

tion, and as agents for the deepening of expansion.
others, placing particular emphasis on chil- Teachers of children's
classes were trained
dren aged ten to sixteen. The Counsellors during a number of seminars
organized by
had seen how in communities where strong national and local Baha'i
institutions and by

Children in a Bahri 'i
tutorial school in
Ngoakiri 11, in the
Central Aji-ican
Republic, 1987.

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permanent institutes. The International Teach- children. Nicaragua 's first
National Chiling Centre, in a letter to all Counsellors in dren's
Conference was held in Managua
November 1992, foresaw the Six Year Plan in 1990, with more than forty
children from
setting the stage for the coming Three Year six communities participating
in deepenings,
Plan, and stated that "the rapid multiplica- singing, games and the
breaking of a
tion of programs for the training of children's traditional "piiiata" filled
with gifts. Two
class teachers represents one of the most children's conferences were
held in Japan in
promising developments of institutes around the last year of the Plan.
The first "Children's
the world". Unity Camp" was organized in
Malaysia.

The Ruhi Institute in Colombia continued
to train youth as facilitators capable of stim- CURRI CULA AND EDUCATIONAL
MATERIALS

ulating other youth to educate themselves Efforts to create materials
for use in chilin order to become effective Baha'i teachers dren's classes
were carried out in a number
for the children in their communities. Ruhi of countries. The Children '
s Education Task
materials are designed to help the believers Force in Australia developed
a complete curlearn to study the Sacred Writings on their riculum of
Baha'i studies for children up to
own and to apply them in their daily lives, age fifteen and worked to
fulfill its National
thus spurring them on to higher and higher Assembly's international
collaboration goal

levels of service to the Cause. The materials to produce and exchange materials with were also used in other Latin American countries, several African nations and in India. The School of the Nations in Brazil and the Maxwell International School in Canada published one of the Ruhi Institute manuals in Hindi, each began long-range projects of rewriting the curricula of their academic courses to reflect a spiritual approach to the subjects and to provide appropriate ethical content. This effort formed part of a program to train hundreds of teachers in the Hindi-speaking states. Curricular materials for Baha'i children's classes were developed in many communities, including Canada, Fiji, France, Gabon, India and Nur University in Bolivia also prepared material for training teachers. Kenya, Norway, Singapore, Thailand and the United States. Special activities to complement classes A number of National Assemblies and Baha' i educational institutions developed added to the positive Baha'i experiences of institutions developed

A Bahci 'i children 's class in Florida, southern Uruguay, poses for a happy photograph, November J988.

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A Bahci 'i tutorial school in Chaco, Paraguay, in March 1989.

curricula for teaching comparative religion reserved for children. Chile published chiland the Baha'i Faith in public schools. A dren's letters and artwork in a quarterly particular milestone was the approval of a bulletin called Capullitos, and a publication

Baha'i curriculum for public schools in the for children called Light of the Lotus was states of New South Wales and Queensland, produced in the Canary Islands. in Australia. The Chilean Ministry of Education approved the inclusion of study programs YOUTH about the Faith in the general high school cur- Throughout the Plan the Baha'i education of rriculum, and the National Assembly prepared youth took a variety of forms, including teachers for this task. Courses on religion and national and international youth conferences moral education prepared by Baha'is were á (often organized largely by the youth themused in Brazilian public schools, and efforts selves), deepening retreats, youth camps were made to introduce courses on the and week-long study institutes. For example, Faith in the educational systems of Bolivia, in the United States an international youth Cameroon and Spain. conference organized in 1988 attracted some Near the end of the Plan, Malawi's 8,000 participants. Youth schools, youth Regional Education Officer in the Southern symposia and forums for young profession- Region accepted a plan for Baha'is to present als, held at Landegg Academy in Switzerland, the history and moral teachings of the Faith among other places, provided opportunities in secondary schools . Also, a curriculum on for intensive study and international exthe Faith developed by the National Assem- change. blies of Jamaica and of Trinidad and Tobago Education programs that focused on prewas submitted to the Caribbean Examina- paring youth for the teaching field proved tions Council for use in the English-speaking particularly successful. In the summer of 1991 , Caribbean islands. following several intensive teacher háaining Publications for children also helped to courses for youth that were sponsored by the involve children in the rhythm of Baha'i National Teaching Committee in the United community life. A one-page lesson in every States and included field experience, some Feast letter in Zimbabwe was said to be in- sixty full-time teaching teams arose. Some shumental in establishing children's classes of the youth became so excited by their in rural areas; a separate Feast letter for chil- experiences that they decided

to postpone

dren was distributed in Brazil; and in Puerto their studies for one year to continue teach-

Rico a page of the national newsletter was ing full-time.

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ASSISTING PARENTS and fifty children needing medical háeat-
Parental guidance is central to the education ment, were commended by the government.

of Baha'i youth and children, and a number In Papua New Guinea a National Women's

of programs were devised to help parents Conference in October 1987 covered the

prepare for their vital role. Efforts were háaining of children.

made to ass ist African mothers who wished The Baha' i Mothers'

Deepening Project of

to supplement their education so that they the Baha'i National Teaching Committee of

would be better prepared to educate their the Philippines was designed to give Filipina

children; the African women Counsellors in Baha'i mothers and future mothers guidance

particular saw this as a worthy mission and on the care, education and training of chilundertook extensive travels to further this dren; on

maintaining a Baha'i atmosphere in

aim. The Baha'i Programme for Mothers, an their homes; and on cultivating rapport with

expanding series of booklets published by their husbands and fami lies.

The intensive

the National Spiritual Assembly of Kenya, project began in February 1988 with the

provided guidance on raising healthy chil- holding of twenty-one Mothers '

Deepening

dren, teaching good character and creating a Classes in different parts of the counh-y, and

spiritual home environment. Translated into culminated in seven large

Family Life Conalmost forty languages, the booklets are ferences in

March and April 1988. A meeting

widely used by parents throughout Africa, to explore the principle of the equality of

and in 1987 a set was sent by the House of women and men was held in Cote d'Ivoire in

Justice to all National Assemblies. October 1990, in which the

Baha'is were

The Baha 'i Education Network Commit- joined by a dozen other concerned parties to

tee in Canada collaborated with various Local discuss the role of women as

the first educa-

Assemblies to sponsor more than thirty tors of their children, the importance of workshops on helping parents teach values mutual support and common goals among and virtues to children. The workshops were women, and ways to enhance understanding attended by over 1,000 people, half of whom between mothers and daughters. were not Baha'is. In Costa Rica a conference devoted to fami ly consultation and BAHA'i MARRIAGE AND FAM ILY LIFE parent-child relations was well attended. Various efforts were made throughout the

In July 1986 classes for women in Pakistan world to develop programs to foster wholeon the basics of health care, hygiene and the some Baha'i family life, including deepenings, feeding of infants, attended by fifty women conferences and special classes at summer

Th e wedding of two Bahti 'i couples at the I enakel Bahti 'i Centre on Tanna island in Vanuatu. Janumy 1987.

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and winter schools. Baha'i families were interest among the participants, and invitaencouraged to become fully involved in tions to address the public followed. A practicing the basic teachings of the Faith, National Women's Conference, held at the with emphasis on prayer, maintenance of a Nakuru Baha'i Center, Kenya, in February loving and humble attitude toward others, 1990, focused on the spiritual, intellectual reading of the Writings, upholding family and material well-being of the Baha'i family; the Baha'i family; unity through consultation and encouraging the National Women's Committee arranged teaching of the Cause. television publicity and invited women rep- A conference was held in Cameroon in resenatives of the Government of Kenya to June 1986 to discuss the development of take part. The Baha'i youth of the Andaman and Nicobar Islands joined women, marriage, family life and child edu- other island youth cation. Also in Cameroon, mothers and to form a discussion group on

Baha'i marfathers were invited to piiiicipate in regional riage in July 1990.
 The State Baha'i Council
 conferences on family life held periodically of Andhra Pradesh in India
 held a "Baha'i
 during the Plan; topics discussed included Family Conference" in
 November 1990.
 chastity, consultation in the family, the role In addition to studying
 the topic of family
 of fathers, discipline without physical pun- life, communities worked to
 create Baha'i
 ishment, and the effects on children of activities for families to
 enjoy together.
 parents' words and deeds. Every year the House of
 Worship in Sydney,
 The Baha'is of San Juan, Pue1io Rico, Australia, hosted a Children's
 Day celebrasponsored weekly talks on "Marriage as a tion in which
 families participated in readings,
 Fortress for Well-Being". The talks, pre- prayers and festivities. In
 Liberia a 400-acre
 sented by a Baha'i psychiatrist under the fatm owned by the National
 Assembly was
 auspices of the Auxiliary Board, attracted used early in the Plan as a
 center for the
 media attention which led to five radio sta- education of families. In
 Belize a nineteentions' broadcasting weekly announcements day program
 of readings and activities for
 about the project, and one popular station' s families was distributed. The
 Assembly of
 airing two-hour "call-in" shows for several Sri Lanka reported that its
 efforts to hold
 months on topics related to healthy marriage. family conferences and
 deepenings and to
 Elsewhere around the world, a prominent arrange individual visits to
 homes resulted
 Baha'i psychiatrist conducted a one-week in an increase in the number
 of identifiable
 seminar on marriage at the Landegg Academy Baha'i families.
 in Switzerland in 1986, which participants Families were the focus
 of teaching
 reported was practical, scholarly and cre- efforts in one city of El
 Salvador. A Local
 ative. In September 1987 the National Baha'i Spiritual Assembly chose a
 middle-class
 Women's Committee of Zaire held a Re- neighborhood where a Baha'i
 family lived
 gional Women' s Conference in Kinshasa, in which to proclaim the
 Faith during March

Zaire, on marriage, family life and the education of children. A traveling teacher visited members of the Baha'i community, almost all Singapore in August 1989 and conducted a follow-up visits accepted literature, and workshop on "Marriage and Family Life", were made to thirty-six families. About fifty people from the neighborhood which focused on setting life goals, defining one's personality, determining what one has least one evening event. By the end of four weeks ten people had embraced the Faith and there continued to be expectations from a partner. A traveling interest among people in at least ninety teacher in Lesotho conducted a three-day International Deepening Institute on Marriage in morality and virtues were established and offered to the children in and Family Life; the issues provoked intense the neighborhood.

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g. Pursuing Social and Economic Development Activities in Well-Established Baha'i Communities strengthened existing programs to ensure that new ventures proceeded from a strong foundation. Baha'is worldwide now generally possess a much clearer understanding of the unique Baha'i social and economic development activities approach to development and have gained invaluable since the October 1983 message by the Universal House of Justice contributed in developing the art of applying spiritual concepts to the practical challenges of daily life. At the conclusion of the Plan a reported 1,344 Baha'i development initiatives one of the distinguishing characteristics of the development of the Cause of God functioning throughout the world under the jurisdiction of 137 in the past decade. The virtually exponential National Spiritual Assemblies achieved in the number of assemblies . (See Appendix.)

development activities during the Seven Year Plan (1979- 1986) became more gradual during the Six Year Plan as Baha'i communities organizations gained momentum as support was received from organizations such as UNICEF, the United Nations Development Fund for Women (UNIFEM), and governments as widespread as Canada, India and Norway. Baha'i institutions began to be identified as important contributors to international development, while the Baha'i administrative network was seen as a potent force for coordinating development activities within a global framework. Many communities developed their consultative skills in order to more effectively identify feasible projects, formulate the necessary plans, and guide the resulting undertakings. The wisdom of starting small and ensuring that initial activities could be carried out successfully with local resources became increasingly evident. Assemblies became more adept at recognizing whether and how proposed development projects would contribute to the strengthening of the community. Many communities, especially those with permanent programs, began taking steps to ensure that effective development activities would continue even if external sources of support were to be withdrawn. To an ever greater degree, National Spiritual Assemblies recognized the importance of increasing the local communities' awareness of needs and possibilities, and of guiding and coordinating the efforts resulting from such awareness.	Baha'i programs for honest management and Collaboration with other
In Guam, 18 children from the Baha'i School planted 600 acacia seedlings on 21 October 1990. A statement of appreciation was issued by the Forestry Division of Guam's Department of Agriculture. Administrative capabilities	Assemblies recognized the increasing the local of needs and and coordinating the such awareness.

grew and Baha'i institutions continued the objective was to supplement or improve the

process of building the organizational infrastructure needed to guide and nurture more complex programs. The diversity of Baha'i communal field to raise development undertakings also increased such as the dramatically. A high proportion of these or a tutorial ventures, especially in basic education and agricultural vocational training, targeted women and youth.

A highly successful fish culture program

Effective models for stimulating self-sustaining community development were fish ponds profo1mulated and refined during the Six Year Plan and, as Baha'i communities throughout the world began to address their development concerns, a remarkably diverse pattern of activities emerged. From modest cooperative agricultural projects which raise funds for construction of a local Baha'i center, to self-sufficient in food community health education programs which increase the prevention of endemic diseases; from ttáee-planting efforts to training semi-nars which combat racism; from programs Technical assiswhich offer succor to orphaned children to those which confront the problems of mug ecologically sound abuse; Baha'i communities discovered myriad ways to express their faith through service to forty acres of

nutritional value of the

other instances the friends

labor to cultivate a

money for a useful purpose,

Baha'i Fund, a Baha'i center

school. For some communities

self-sufficiency was the

was implemented by the Baha 'is

Ulu in Malaysia. The seven

duced enough

entire village of two

The Community Development

of the Rabbani School,

achieved notable success

The farm enabled this

to become almost

production, while providing

laboratory for the students

agricultural skills, and

example for area farmers.

tance was

wanted to introduce

farming practices.

In Queensland, Australia,

humanity. New training programs for teachers of Baha'i children's classes emerged, based on an increasingly sophisticated understanding of the learning needs of prospective many Aborigines teachers who generally possessed limited Cause of God educational backgrounds and teaching experience. Baha'i educators began rewriting traditional academic curricula to reflect the spiritual perspective of the teachings. They also developed curricula for public schools, with a conform adult literacy programs, and for understanding that all social and on the Faith or on human values. All these interrelated. This requires notable areas of progress either emerged or change go hand in became more evident during the Six Year simple to more complex. Plan, and are described in more detail below. Activities of the Bayanda Project in Zaire and the New Era Development Institute in India are examples of this Small-scale agricultural activities, including training courses for the improvement of farming practices and productivity, were carried out by a number of Baha'i communities in northeastern Zaire) received assistance and developing countries. In some cases the 'i community.

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An experimental pepper farm is a Bahai economic development project in Sarawak, Malaysia. 1988.

In Bolivia, Baha'is

use the Dorothy
Baker Center for
Environmental
Studies. 1987.

In Switzerland,
Bahci 'is participate
in the annual cleanup of the marshland
formed where the
Rhône River flows
into Lake Geneva.
March 1992.

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During the Plan agricultural activities enabled Community responsible for
conducting the
the Bayanda to improve their diet and to activities of the Faith
related to the environment become relatively self-sufficient; classes were ment.
A compilation entitled Conservation
held for the children; many adults learned of the Earth's Resources was
subsequently
to read and write: and health education issued by the World Centre.
Communities
programs improved nutrition, sanitation and and schools sponsored
environmental education hygiene. The Bayanda developed greater tion and
action programs involving wetlands
confidence and a new vision for their future conservation, afforestation,
pollution control,
thus enabling them to interact more successfully with the wider community. technological advancements,
community fully with the wider community. sources and
energy efficiency. Outstanding
The Community Development Facilitator environmental programs were
carried for-
Program of India's New Era Development ward in Taiwan and Bolivia.
During the
Institute trained young people to stimulate final year of the Plan the
Office of the Environment and assist local communities to embark on environment
and the Baha'i community of Brazil
the path of self-sustaining development. Dm- diligently prepared for the
Earth Summit to
during the closing months of the Plan institute be held in Rio de Janeiro in
June 1992.
staff reported major success in implementing Among other Earth Summit
activities, a
a new model for community development in major recognition award was
to be bestowed
which a group of highly unified trainees with upon the Baha'i Vocational
Institute for

modest development-related skills spent four Rural Women in Indore, India, for its guinea worm eradication project. or five days in a village and conducted a During the concluding training institute for the local youth. The Plan twenty-six Baha'i year of the Six Year were undertaken, along ,with program included moral education classes, other enviro1m1ental tree-planting proj ects these activities were conununity service activities and training government-sponsored twenty-six World Environn1ent Day and in a practical skill which could be learned Some of the more notable activities. Many of this period were those of quickly . The unity and spirit of service Baha'i School in Haiti and conducted in support of School in India, where tree exemplified by the group of visitors, who established and many programs or to mark were planted in villages. In would share in the life of the village for a School received a national Earth Day. afforestation activ ities. relatively extended period of time, com- school farm and in the surrounding initiatives during which had already reclaimed bined with integrated spiritual education and salt-affected soil, the Anis Zunuzi natural environment and valued community service, had a profound Pradesh. This continuing the Rabbani ducted in collaboration with impact. In one instance the entire village Promotion of Wasteland nurseries were of Justice called on Baha ' is to increase their Development in enrnlled in the Faith and appeared ready to

activities in support of environmental conservation, and in October it announced the collaborative tree-planting establishment of the Office of the Environment as an agency of the Baha'i International youth joined

New Delhi.

Among others,

efforts were conducted in

Guam. In Colombia Baha'i

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forces with a group called the Corporation to Defend the Bucaramanga Plateau and planted preventive and curative trees. On the island of Guam, a health care is clearly stated in the group of eighteen Baha'is assisted a government Universal House of Justice released its message on social and economic development in

HEALTH-1

The importance of both

Writings . When the

Justice released its

1983, there was

A very successful environmental program care project

only one modest Baha'i health

was developed in Taiwan where the National the Six Year Plan,

in operation; by the end of

Assembly's Baha'i Office of the Environment the world had

national communities around

ment and the Taiwan Council of Agriculture

undertaken fifty-six health

projects of varying scopes.

Baha'i community health

tion Project." During 1990 thirty-six workshops

grams were

education program environmental education for more than

grams were

conducted in Burkina Faso,

Cameroon, Chad, Colombia,

Ecuador, India,

teachers were conducted. A second series of

Kenya, Laos , Malawi,

Malaysia, Swaziland,

twenty-seven workshops was held in 1991.

Tanzania, Thailand, Uganda,

Zaire, Zambia

Public awareness of the Faith in Taiwan

and Zimbabwe. Generally

speaking, proconsequently rose and cordial relations with

grams were

organized to serve areas having

government authorities were promoted.

a significant number of

relatively well-

In Cochabamba, Bolivia, the Dorothy

established Baha'i communities

. Participating

Baker Center for Environmental Studies,

communities nominated one or

more mature

a private non-profit institution owned by

and dedicated believers to

receive training

Baha'is, managed an environmental research which would prepare them to serve as volunteer and an interactive educational facility. Peer health educators. The initial course

The Center developed a unique approach to normally lasted approximately two weeks, environmental studies integrating elements focusing on immunization, basic hygiene and sanitation, maternal and child health, sustainable agriculture and health care. nutrition and first aid. The participants also

In Northern Ireland believers organized received intensive spiritual education based on the Baha'i teachings, an environmental education program to learn such as learning prayers and passages on about community resources. Topics included health from the wind power, conversion of agricultural Writings. A further development of the compost, small-scale water power, integrated community health workers' program was the education of children, tree planting, fish selection and training of some of the expert stocks in the area, willow biomass and fuel encouraged volunteers to serve as trainers for future participants. from the wetlands. Similarly, the Association for Baha'i Studies in Colombia and a The volunteers, working with their Local Assemblies in a mutually socio-ecological group of the United Nations supportive way, organized an ecological forum entitled "Education has an Environmental Conscience." were expected to offer at least several hours of service per week to their local communities,

In Brittany, France, Baha'is joined members often working in tandem with government of a regional Society for the Study and Protection of health workers. In some cases, usually where funding had been protection of Nature to carry out a three-week where funding had been obtained from an international development community service project to beautify a agency, it was possible to provide minimal nature reserve; tasks included collecting full- or part-time staff support to coordinate activities and maintain contact with tion lookouts for animal and bird watchers, the volunteers. and painting and repairing a house. Overall, dropout rates were very low and

Dr. Zeeba Faroughi
prescribing medicine
to a patient she has
examined during a
ji-ee medical camp
held on Bhit Island
near Karachi,
Pakistan. 1989.

indicators of community health status sug- medical assistance were also
pursued in the
gested that the programs were having a Baha'i world. A few Baha'i
communities
significant impact. The outstanding success and individuals constructed
small rural hosof several of these programs attracted the pitals or
clinics to serve areas with limited
attention of development agencies and gov- access to medical care. In
such areas the proernments at local, national and international vision of
curative care as well as preventive
levels. health measures contributed

significantly to

For example, the Baha ' i Community De- the leve l of health of the
communities which
ve lopment Project on Health commenced they served.
operation in Sarh, Chad, in 1984 as a The Bayan Project in
Palacios, Honduras,
humanitarian relief project in response to composed of a small hospital
with out-patient
the emergency situation which had resulted services, was established in
1985 by two
from civil war and widespread famine. The doctors and their families
who pioneered to .
project expanded rapidly, and by the end of this remote area on the
Caribbean coast.
the Plan community health workers were Before its establishment the
nearest hospital
providing health care services in almost sixty was more than four hundred
kilometers
villages to more than 12,000 people. The away and was only accessible
by air or water
project, which received support from inter- transport. The new hospital
provided medinal funding agencies, was praised by cal consultation
and surgical treatment, and
Chadian government officials. In 1991 a its staff conducted health
education in the
government official stated that the Baha'i local area. The hospital

received support health program had been responsible for non-Baha'i sources. blocking the spread of a cholera epidemic several counháies, into the district of Moyen-Chari, where the and Pakistan, project operated and the largest concentra- areas where tion of Baha'i communities in the country was limited, was found. The health program also gave and basic medirise to the development of a network of eigh- specializing in eye and dental teen tutorial schools serving over 1,300 effective. children. One of the most successful medical assis- In addition to health educational programs, tance programs was conducted in Guyana a number of endeavors aimed at offering where a number of Baha'i physicians from

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES 185

other countries offered their professional substance abuse, orphans and homeless peoservices to the health authorities on a short- ple, the elderly and handicapped, persons tem1 basis. Some physicians made repeated with marital difficulties, refugees and victims visits, providing specialty care and conduct- of disasters . ing in-service seminars for medical staff. In Hawaii the Baha'i Community Assis- Following this initiative, arrangements were tance Program (B-CAP) was established in 1987 to provide deepening and made to provide shipments of medical sup- 1987 to provide deepening and counseling on marriage and remarriage, plies to hospitals. Not only did the success on marriage and remarriage, assistance for family problems, a food bank of these activities foster wa1m relations family problems, a food bank and an elders ' program. Three essential between the Guyanese authorities and the program. Three essential characteristics of B-CAP were its reliance on National Assembly of Guyana, but it also B-CAP were its reliance on Baha'i Writings inspired the creation of a similar program in for approaches to personal problems; refer- rals to professional agencies, Nicaragua. doctors or

social workers qualified to handle particular RACE UNITY ACTIVITIES problems; and Local Assembly supervision Baha'i communities in the United States of each program. B-CAP, as an arm of the launched institutes for racial understanding National Assembly of the Hawaiian Islands, and cooperation in response to this, "the became a means by which the Baha'i commost vital and challenging issue" facing the munity could begin to take care of its own American nation. In addition to many con- members, as well as train a cadre of ferences and seminars, training sessions were volunteers. conducted for members of several local In Brazil the Lar Linda Tanure Center for police departments at their request. Within Social Well-Being, begun in 1986, offered a framework emphasizing the oneness of shelter, aid and education to needy children humanity, police officers and cadets were who were referred by the Juvenile Justice encouraged to adopt positive attitudes and Court in the Amazonas area. It had thirty behavior in their interactions with minority resident children, with 150 children attending groups. its preschool and youth programs. The Center fo1med part of the Association for the SOCIAL SERVI CES Coherent Development of the Amazon. Its Tluáoughout the world Baha'i communities activities for youth emphasized moral eduoperated programs offering compassionate cation and agricultural skills. The Center assistance to people in need: sufferers from also provided courses for women in health,

In auguration of a public well built for the community by the Local Spiritual Assembly of Bata, Equatorial Guinea. November 1988.

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hygiene, nutrition and the prevention of program. It taught village women, most of disease. whom came from extremely isolated tribal A number of American and Canadian areas in Madhya Pradesh and many of whom

Baha'i communities assisted refugees and had never been away from home before, new immigrants to adapt to life in North to read and write, and provided training in America. Often the Baha'is conducted classes practical skills which would enable them to in English as a second language, helped the be self-supporting in their home communities. newcomers to find jobs, and oriented them Moral education, personal hygiene, nutrition to available social services. and basic agricultural techniques were also Several Baha'i communities assisted with taught by a devoted staff which surrounded disaster relief operations in the wake of the young women with loving-kindness and devastating storms. Relying on prayer and personal attention. The consistent result was consultation, Baha'i communities drew upon a dramatic transformation in the characters the friends' spirit of service to play an and competence of the participants, and the important role in quickly and calmly mobilizing the community during emergencies benefits upon their return. and in coping with the lingering effects of a Another project, involving Baha'i communities in disaster. As one example, in the aftermath communities in Bolivia, Brazil, Cameroon, of Hurricane Hugo in 1989, the Baha'is of Malaysia and Nigeria, promoted the equality the Virgin Islands actively assisted with of men and women. During the programs food distributions, counseling, provision of men and women examined traditional gender temporary roofing for homes of the elderly, roles based on the perspective of the Baha'is management of a shelter, and opened a local teachings. The facilitators strove to create a Baha'i center to a homeless family-all this loving, supportive atmosphere to encourage despite the fact that many of the Baha'is' participants to modify their behavior in own homes were damaged or destroyed. appropriate ways. In Bolivia, Cameroon and Malaysia these activities were supported by WOMEN UNIFEM. Many Baha'i development activities In Uganda the Baha'is

collaborated with
 cused specifically on realizing the potential the Uganda Women ' s Finance
 and Credit
 of women. The Baha ' i Vocationa l Training Trust and the Uganda Women
 Lawyers '
 Institute for Rural Women in Indore, India, Association in a five-day
 gathering which
 is the longest-running example of such a enhanced the participants'
 knowledge of

Participants in a
 fence-making course
 held by Bahri 'is in
 Addis Ababa,
 Ethiopia, as a rural
 development project
 in November 1988.

INTERNAT IONAL SURVEY OF CU RR ENT BAH A ' i AC TI VITI ES 187

A geography lesson at the Baha'i School of the Nations in Arecibo,
 Puerto Rico, in April I 99 2.

The children of the Mbabane Pre-School in Swaziland pose for the photographer
 while
 singing one of their favorite songs; I 987.

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financial management, marketing, book- These schools conducted simple
 village-level
 keeping, legal issues and laws of marriage programs which provided basic
 education for
 and succession. The workshop, which brought children with limited
 educational opportutogether nearly thirty leading women, had nities.
 the overall aim of enabling these women to In many cases Baha'i
 tutorial school
 become more effective in guiding their own teachers themselves possessed
 only modest
 destinies and in contributing to the progress levels of education, but they
 often compenof their country. sated for their
 lack of academic training
 through their love for the children and the
 YO UTH spirit of service which animated their work.

Youth around the world provided much of Likewise, the wholehearted
 support of the
 the energy, enthusiasm and spirit of service sponsoring local Baha' i
 community contri animating Baha' i development programs by uted to the
 success of such ventures. The
 participating in a broad range of community teacher frequently functioned
 as a key

service activities, and especially as tutorial believer who stimulated a wide variety of school or children's class teachers. A large number of projects were also specifically i community, and the tutorial school became a center for addi aimed at enhancing the social and spiritual tional activities. During the Plan many development of these young people. Two Baha'i tutorial schools, even some of those such locally initiated programs in the United States, the Elbow Learning Lab and Fathers háee, evolved to t11e stage of offering a basic primary school education in Incorporated, gained warm commendation accordance with the government-approved curriculum. and recognition for their services. The Elbow Learning Lab in Griffin, Georgia, helped At the end of the Plan the most notable tutorial school programs were to meet the remedial education needs of those ofIndia, where Baha' is operated almost children and youth in a low-income area 200, and Zaire, where over ninety were where illiteracy and other social problems functioning. Other countries with major were widespread. In July 1992 the project tutorial school programs included Bangladesh, received recognition as a "Point of Light" Bolivia, Brazil, Chad, Colombia, Malawi, Panama from the President of the United States. and the Philippines. Fathers Incorporated provided academic assis In contrast to tutorial tance and positive role models for inner-city schools , Baha 'i academic schools are formally youth in Detroit, Michigan, with the goal of established institutions which have, or improving academic competence and enhanc- ing self-esteem. Activities included workshops accreditation from government authorities . These schools employ full-time and consultations on marriage and family staff and usually offer academic subj life, interviewing and resume writing, dress, ects which are taught according to government behavior, peer pressure and substance abuse. standards. Knowledge of the program's success spread During the Plan the number

of Baha' i
in the wider communi ty, and outside finan- academic schools increased fro
m forty-one
cial assistance was rece ived to help fund a to one hundred and
seventy-eight largely due
summer project. to the evolution of many
tutorial schools. In
general, enrollments substantially increased,
BAI-IA' i S CHOOLS the range of subjects taught broadened, and
At the end of the Plan there were almost 500 physical faci lities were
expanded or
Baha ' i tutorial schools se1ving an estimated upgraded. Major academic
schools include
20,000 children in developing countries in the New Era, Rabbani and
Tadong Schools
Africa, Asia, Latin America and the Pacific. in India; the New Day Schoo l
in Pakistan;
INTERNATIONAL SURVEY OF CU RRENT BAHAI ACTIVITIES
189
the Santitham School in Thailand; the Ruaha Masetlha Baha'i Institute in
Zambia had per-
School in Tanzania; School of the Nations haps the most highly
diversified programs.
in Brazil; the Anis Zumizi School in Haiti; Others effective in promoting
development
Colegio Nill in Chile; the Raul Pavon School activities included the
Vocational Institute
in Ecuador; and the Maxwell International for Rural Women in India, the
Djalal Eghrari
School in Canada. Polytechnic Institute in the
Amazon region
Baha'i schools increasingly distinguished of Brazil, the Ruhi Institute in
Colombia, the
themselves through their academic achieve- Yukon Institute in Canada
and, in the United
ments and the praiseworthy character of their States, the Native American
Baha'i Institute,
students. The schools generally followed a the Louis Gregoty Institute,
and Louhelen,
formal academic program, as established by Bosch and Green Acre Baha 'i
Schools.
the educational authorities, complemented by
regular prayers, religious studies, commu- LITERACY
nity service and vocational training. Several Access to the transforming
power of the
schools pioneered efforts to infuse Baha'i Word of God is an essential
human right.

concepts into their entire academic curricula. In July 1989 the Universal House of Justice called on all National Assemblies to aim at the elimination of illiteracy from the Baha'i community. In response to this call many Baha'i communities and the offices of the Baha'i International Community actively supported the United Nations objectives which vivify Baha'i development International Literacy Year in 1990 and activities. Nill University in Bolivia and the School of the Nations in Macau are perhaps literacy programs or began to support existthe best known of these institutions of learning. ing ones. During the Plan the number of reported TRAINING INSTITUTES Baha'i literacy programs, many of them During the Six Year Plan several permanent short-term, rose from sixty-seven to 186. Baha' i institutes emerged as major centers Their goal was to teach reading and writing to youth and adults who of the Faith's social and economic develop- either had been ment activities. The New Era Development deprived of a formal education or who Institute in India and the William Mmutle had left school functionally illiterate. Baha' i

A Mobile Baha'i Institute in Cotonou, Benin, in January 1989.

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educators specializing in literacy began public schools. The Baha' is of Namibia were invited to participate in to advocate an approach using "root" or efforts to restructure the national education "generative" words with spiritual meanings Baha'i community of system, while the in order to teach vocabulary while evoking Swaziland has been meaningful discussions on vital issues. Re- involved in a significant manner in the trainsults have indicated the effectiveness of this ing of preschool teachers nationwide. Also in approach for teaching literacy and, of equal Swaziland two Baha ' i educators have been

importance, for stimulating personal growth and community development. For example, in Panama, Guaymí Indian Baha'is collaborated with government literacy instructors to develop a literacy course in a large number in their native tongue focusing on the use of Baha'i Faith and its words having spiritual significance as part of achievements a systematic effort to preserve and revive two university traditional culture. Studies: one at the The most ambitious literacy project was established by the National Assembly of India. Its goal was to eventually achieve universal literacy among the more than two million the Baha'i community in the subcontinent. Comprehensive teaching materials were developed for courses in the Hindi and Marathi languages, and initial training sessions for prospective trainers apply spiritual principles of literacy instructors were conducted to practical needs. The goodwill towards the Cause generated by these CURRICULUM DEVELOPMENT opportunities A number of National Spiritual Assemblies have seen that and Baha'i educational institutions have developed curricula to teach comparative religion. Baha'is have also contributed to improving the overall curricula of some international curricula for and community development. based on the perspective of the teachings. Ongoing teaching efforts universities have resulted of short courses on the principles. The most notable were the establishment of Chairs related to Baha'i University of Maryland in the in January 1990 and one at Indore University in India in April 1990. The accomplishments of community in the area of social development during the Six Year Plan reflect great audacity and The believers worked to apply spiritual principles to practical needs. The goodwill towards the Cause generated by these services has created countless opportunities for the future. The friends their endeavors in the path matter how modest, have set in motion processes which will long continue to produce beneficial effects.

INTERNATIONAL SURVEY OF CURRICULUM DEVELOPMENT BAHAI ACTIVITIES

APPENDIX

Bahá'í International Community Statement, Ninth Meeting of the Committee of Representatives of Governments and Administrations, South Pacific Commission, 23rd to 27th May 1988, Noumea, New Caledonia.

Health, Education and the Role of Women

The Bahá'í International Community representing the Bahá'í Communities of the Pacific Region wishes to express its appreciation to the South Pacific Commission for the invitation to attend this meeting of the Committee of Governments and Administrations. Although we are keenly interested in the variety of concerns being discussed at this meeting, we would like to direct our comments to the areas of health and education. The dynamic relationship between these two dimensions of human development is fundamental to the realization of all others.

Bahá'ís believe that health is more than the absence of disease or infirmity. In addition to the three widely recognised aspects of health—physical, mental and social well-being—the spiritual dimension is likewise important and should be manifested not only in the individual, but also in the life of the family and the community.

Consequently, Bahá'í communities strive to address the needs of individuals, families, and the community as a whole in their activities. The role of education in the realization of this harmonious balance between all aspects of life cannot be overemphasized and the education of women is of particular importance in this process.

Women, as the main agents of primary health care, play an essential role in maintaining family and community health. They are the ones who are most aware of sickness and suffering in the community because of their social role as nurturers and care-takers of the young, the old, the sick and the handicapped, and they exert an important influence on health habits in the family. Although it is often recognised that primary health care has to respond to the needs of people, and that women have the most extensive awareness of these needs, their opinion is hardly ever solicited when health care programmes are being formulated.

In order for communities to benefit from the knowledge which women possess, a renewed self-confidence of women has to be encouraged. Women have to learn to regard themselves as capable human beings with important contributions to make on the basis of their life experience and their accumulated wealth of knowledge. Furthermore a conscious effort has to be made to enable women to organise and to vocalize the information they have acquired.

If this participation is to become a reality, women must penetrate all

levels and all areas of the health care system. They have to be doctors, nurses, community development agents, educators, agricultural extension workers, public health officials, planners, legislators, politicians. At the same time, they have to encourage the participation of people at the grass-roots, including women and women's organizations, in the decisions affecting individual and community health. None of these results can be realized unless special efforts are made to organise education and vocational and professional training in such a way that more girls and women can take advantage of them.

Investing resources in primary health care programmes which includes health education and the application of health promoting activities based on simple but scientifically sound measures in which women can participate at the local level, is likely to provide more benefits than traditional efforts dedicated to the formation of highly skilled physicians who practice medicine in clinics and hospitals.

Primary health care activities should be fully integrated with the activities of other sectors involved in community development, agriculture, education, public works, housing, and communication, and the local population should be actively involved in the formulation and implementation of these activities, so that health care can be brought into line with local needs and priorities. These priorities will be based on decisions resulting from a continuous dialogue between the people and the services.

The Baha'i International Community is actively involved in primary health care. In India, Malaysia, Tanzania, Kenya, Zambia and many more countries including the Pacific region, Baha'is of all ages are implementing health and educational programmes of many kinds and are having much success. It is our view that these programmes are successful because the overall education of women is the key factor and consequently they recognize their own value, thereby enabling them to participate more readily in decisions concerning their community's health.

While the Baha'i International Community continues to work toward the improvement of life in our communities through these programmes we also welcome the opportunity to lend support to health programmes which require local as well as professional volunteers.

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WORLD

2. EXPANSION AND CONSOLIDATION OF THE BAHAI FAITH

SUMMARY STATISTICS

OF THE SIX YEAR PLAN 1986- 1992

WORLD TOTALS

21 April 1986	20 April 1992	
National Spiritual Assemblies.....		
..	148	165
National I:Ia'.?iratu 'l-Quds ...		
..	141	146
Baha'i Temples.		
.....	6	7
Sites for national Baha'i Temples.		
...	124	127
Baha' i Publishing Trusts...		
.....		
	25	28
Languages into which Baha'i literature has been translated.		
	802	NIA+
Baha'i schools		
.....		599
666		
Social and economic development projects		
	431	678 .
(other than schools)		
Countries that exempt the Baha'i community		
from payment of taxes on properties		
	61	77
Countries that recognize Baha'i Holy Days ...		
	76	81
-.		
Countries that recognize Baha ' i maITiage		
	60	70
Localities where Baha'is reside		
..	114,988	120,046
Isolated centres and groups		
.....	89,658	99,611
Local Spiritual Assemblies ...		
.....	25 ,33 0	20,435*

+ No information available.

* Between 1986 and 1988, a numerical decrease of 11,000 Local Spiritual Assemblies and 6,100 localities occurred in India due to revised civil areas of jurisdiction. Similar changes took place in some other countries.

I

AFRICA

21 April 1986	20 April 1992	
National Spiritual Assemblies.....		
....	43	47
National I:Iaziratu 'l-Quds		
.....	41	42

Baha' i Temples.....	1	1
Sites for national Baha'i Temples	36	36
Baha'i Publishing Trusts.	4	4
Languages into which Baha' i literature has been translated.	266	NIA
Bahc't' i schools	143	166
Social and economic development projects	139	120
(other than schools)		
Countries that exempt the Baha' i community from payment of taxes on properties.	16	21
INTERNATIONAL SU RVEY OF CURRENT BAHAI ACTIV ITIES		
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Countries that recognize Baha'i Holy Days	16	18
Countries that recognize Baha'i marriage	10	13
Localities where Baha' is reside	36,145	33,270
Isolated centres and groups	29,878	27,366
Local Spiritual Assemblies	6,267	5,904

AMERICAS

21April 1986 20April 1992		
National Spiritual Assemblies.....	41	43
National I:la?'. iratu ' l-Quds	40	41
Baha'i Temples	2	2
Sites for national Baha'i Temples.....	32	31
Baha'i Publishing Trusts.....	3	3
Languages into which Baha'i literature has been translated. .	172	NIA
Baha'i schools	106	184
Social and economic development projects	98	195

(other than schools)

Countries that exempt the Baha'i community

from payment of taxes on properties

18 23

Countries that recognize Baha'i Holy Days

24 25

Countries that recognize Baha'i marriage

13 17

Localities where Baha'is reside

..... 26,514 27,470

Isolated centres and groups

..... 20,303 22,079

Local Spiritual Assemblies

..... 6,211 5,391

ASIA

21 April 1986 20 April 1992

National Spiritual Assemblies ~

..... 27 29

National 'Ira'at al-Quds

..... 23 25

Baha'i Temples

..... 0

Sites for national Baha'i Temples

..... 22 24

Baha'i Publishing Trusts

..... 8 9

Languages into which Baha'i literature has been translated ..

174 NIA

Baha'i schools

..... 342 300

Social and economic development projects

15 1 232

(other than schools)

Countries that exempt the Baha'i community

from payment of taxes on properties

11 13

Countries that recognize Baha'i Holy Days

..... 13 13

Countries that recognize Baha'i marriage

..... 12 12

Localities where Baha'is reside

..... 46,270 51,119

Isolated centres and groups

..... 34,976 43,700

Local Spiritual Assemblies

..... 11,294 7,419

AUSTRALASIA

21 April 1986 20 April 1992

National Spiritual Assemblies

.... . 17 17

National I:la~iratu' l-Quds

..... .. 17 17

Baha' i Temples

..... .. 2 2

Sites for national Baha' i Temples

... .. 15 16

Baha'i Publishing Trusts

..... .. 2 2

Languages into which Baha'i literature has been translated ..

110 NIA

Baha'i schools

..... .. 8 16

Social and economic development projects

(other than schools)

..... .. 20 101

Countries that exempt the Baha' i community

from payment of taxes on properties

8 8

Countries that recognize Baha'i Holy Days

11 12

Countries that recognize Baha'i marriage

16 18

Localities where Baha' i reside

.. . 3,062 4,094

Isolated centres and groups

... .. 2,257 3,218

Local Spiritual Assemblies

..... .. 805 876

EUROPE

21 April 1986 20 April 1992

National Spiritual Assemblies

..... .. 20 29

National I:la~iratu'l-Quds..... ..

..... .. 20 21

Baha'i Temples

..... ..

Sites for national Baha' i Temples

.. 19 20

Baha'i Publishing Trusts

..... .. 8

Languages into which Baha' i literature has been translated..

80 NIA

Baha'i schools

... .. 0 0

Social and economic development projects

23 30

(other than schools)

Countries that exempt the Baha'i community

from payment of taxes on properties

8 12

Countries that recognize Baha' i Holy Days

12 13

Countries that recognize Baha'i marriage

9 10

Localities where Baba' is reside

.. .. 2,997 4,093

Isolated centres and groups

.... 2,244 3,248

Local Spirih1al Assemblies

..... .. 753 845

II

THE Two Y EAR SUBSIDIARY PLAN

1990-1992

ON 8 February 1990, the Universal House

COUNTRIES AS POSSIBLE

UP TO AND INCLUD-

of Justice sent the following cable to the fol-

ING RTQV AN I992.

lowers ofBaha'u ' llah throughout the world:

CALLING UPON THOSE

NATIONAL ASSEM -

FAR-REACHING EVENTS BEING ENACTED

BLI ES EUROPE, AS IA AND

AMER ICA WH ICH

WORLD STAGE, PARTICULARLY JN EASTERN

BEAR PRIMARY RESPONSIB

ILITY FOR INDIVID-

EUROPE AND SOV IET UN ION, ON THRESHOLD

UAL NATIONS INVOLVED, TO

CONSULT WITH

FINAL FATE-LADEN DECADE CENTURY OF

COUNSELLORS AND FORMULATE

DETAILS

LIGHT, PROVIDE FURTHER DRAMATIC

SPEC IFIC GOALS

INCORPORATING AND SUP-

EV IDENCE RES ISTLESS OPERAT ION OF GOD'S

PLEMENTING THOSE ALREADY

ADOPTED AND

MAJOR PLAN FOR TRANSFORMATION

OF IN PROCESS ACCOMPLISHMENT

UNDER SIX

HUMAN SOCIETY. RAPID UNFORESEEN DEVEL-

YEAR PLAN. MOVED PAY

TRIBUTE PRESENT

OPMENTS NECESS ITATE CORRESPONDING

HOUR REMARKABLE UNSUNG

ACH IEVEMENTS

PARALLEL ACCELERATION IN LIFE-GIVING
 AND INDIVIDUAL
 ENTERPRISES BEING PURSUED BY INHERITORS
 LABOURING AD-
 BAHÁ'U'LLAH'S RESPLENDENT REVELATION.
 EASTERN EUROPE AND
 REJOICE THEREFORE ANNOUNCE LAUNCHING
 ACHIEVEMENTS WHICH HAVE
 AT RIQVA. 1 OF SUBSIDIARY TWO YEAR
 LARGE-SCALE
 TEACHING PLAN FOR VAST REMAINING INITIATIVE. CALL UPON
 BAHÁ'Í WORLD ARISE
 REACHES EASTERN EUROPE AND ASIA. SUPPORT DIFFUSION
 WORLD-REDEEMING
 MOMENTOUS STEP INVOLVES FURTHER SYS-
 THROUGH SET-
 TEMATIC UNFOLDMENT PROVISIONS TABLETS
 THROUGH DISPATCH
 MASTER-PLAN OF 'ABDU'L-BAHA ALREADY
 TEACHERS, ESPE-
 IN ADVANCED STAGE OF OPERATION OTHER
 KNOWLEDGE LANGUAGES
 AREAS PLANET. REGIONAL ENTERPRISE, CON-
 EASTERN BLOC.
 CEIVED IN CONSULTATION INTERNATIONAL
 MEASURES, VITAL
 TEACHING CENTRE, DESIGNED SIGNIFICANT-
 TEACHING RE-
 LY REINFORCE CURRENT SIX YEAR GLOBAL
 PLAN. OBJECTIVES INCLUDE ATTRACTION
 TO FAITH GOD
 NUMEROUS NEW SUPPORTERS FAITH, GREAT
 OPPORTUNITIES
 INCREASE TRANSLATION, PUBLICATION AND
 WORTHY OFFERING
 DISSEMINATION BAHÁ'Í LITERATURE IN
 BLESSED BEAUTY
 REQUISITE LANGUAGES ENTIRE AREA, AND
 FIRST CENTE-
 EXTENSION BENEFICENT INFLUENCE DIVINE
 COMING HOLY YEAR.
 APPOINTED ADMINISTRATIVE ORDER THROUGH
 OUTPOURING DIVINE
 ERECTION FRAME-WORK LOCAL NATIONAL
 CIPANTS ALL FACETS
 BAHÁ'Í INSTITUTIONS IN AS MANY EASTERN
 CAMPAIGN.

THOSE INSTITUTIONS
 BELIEVERS PRESENTLY
 VAN CEMENT CAUSE IN
 SOVIET UNION,
 BLAZED TRAILS FOR COMING
 INITIATIVE. CALL UPON
 SUPPORT DIFFUSION
 MESSAGE FAITH GOAL AREAS
 TLEMENT PIONEERS AND
 STEADY FLOW TRAVELLING
 CIALY THOSE WITH-1
 COUNTRIES AND REPUBLICS
 CONCOMITANT THESE
 ONGOING PROCESS CHINESE
 CEIVING FURTHER IMPETUS.
 BROAD VISTAS NOW OPEN
 PROVIDE UNPRECEDENTED
 WIN FRESH VICTORIES AS
 SACRED THRESHOLD
 OCCASION COMMEMORATION
 NARY HIS ASCENSION
 EMPLOYING ABUNDANT
 CONFIRMATIONS PARTI
 HISTORIC SIX YEAR

1. HISTORICAL BACKGROUND

The countries included in what was known as the Eastern Bloc had witnessed significant developments in the spread of the Cause towards the end of the nineteenth century and in the early decades of the twentieth. In Baha'u'llah's lifetime, Baha'is were living in Azerbaijan, Armenia, Georgia, and Turkistan (now known as Central Asia), the Czechoslovakia, Estonia, Poland, Romania, and Yugoslavia during the 1920s and 1930s. A flourishing Baha'i community developed in Ashkhabad ('Ishqabad) and became the heart and centre of Baha'i scholarship. In 1902, Queen Marie of Romania felt the need to pay tribute to Baha'u'llah and His Message, and construction began in Ashkhabad of the first Baha'i temple, earning the immortal distinction of being the first among royalty to be dedicated to the praise of Baha'i. Mashriqu'l-Adhkar of the Baha'i world, an act characterized by Shoghi Effendi as "the first major undertaking launched through the concerted efforts of His followers in the Heroic Age of His Faith". Russia became the first country to extend full recognition, justice, and protection to the followers of the Baha'i religion. Strong Baha'i communities, "shining example to the world", were eventually established in Moscow, the pioneer from

He expressed the wish that become a centre for the East and West, and that from this city the light might emanate to other places". The first Local Spiritual Assembly in Baku was elected in 1939. The indomitable Martha Root visited Albania, Bulgaria, Hungary, Latvia, Lithuania, and Yugoslavia during the 1920s and 1930s. Queen Marie of Romania felt the need to pay tribute to Baha'u'llah and His Message, and construction began in Ashkhabad of the first Baha'i temple, earning the immortal distinction of being the first among royalty to be dedicated to the praise of Baha'i. Mashriqu'l-Adhkar of the Baha'i world, an act characterized by Shoghi Effendi as "the first major undertaking launched through the concerted efforts of His followers in the Heroic Age of His Faith". Russia became the first country to extend full recognition, justice, and protection to the followers of the Baha'i religion. Strong Baha'i communities, "shining example to the world", were eventually established in Moscow, the pioneer from

Balm, and other centres in the Soviet Union; Germany whom Shoghi Effendi designated as the first European Baba' i martyr.

indeed in 1925 two National Spiritual Assemblies, that of the Caucasus, with its important role in the spread of the Faith in these regions, particuseat in Ashkhabad, came into being. larly in Hungary and Czechoslovakia, where The Faith had also attracted the attention believers continued to reside throughout the of prominent figures in Russia, such as Leo entire period. The earliest records of the Baha'i Faith in the Baltic States mention four persons in Lithuania i-Aqdas had been made by Aleksandr who were Esperanto in the early 1930s Grigorevich Tumanskil and a compilation of correspondents of Dr. Hermann Grossmann and the Writings of Baha'u'llah in Arabic was These men showed interest his wife, Anna. teachings and were published in St. Petersburg in 1908. The Martha Root in 1934. One of in the Baha'i ten two dramas, one on the Bab and one on most outstanding believers poetess and dramatist Grinevskaya had writ- Lidia Zamenhof, daughter of eventually visited by Esperanto. ten the earliest and With the consolidation Baha'u'llah; they had been performed in in the Soviet Union, in Poland was imposed upon Baha'i St. Petersburg and other places, including in 'Abdu'l-Baha ing more the creator of pronounced in 1928 and increasing Himself visited Budapest in 1913 and during the next ten years. The Soviet authoraroused the interest of eminent Hungarians. ities confiscated documents, books, and a

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

The Saha 'is of
Moscow celebrating
a Nineteen Day

Feast for the first
time since the 1930s.
The event took place
in the Hainsworths'
home. 9 April 1989.

printing press, dissolved Baha'i committees, Romania and White Russia (Belarus)
and
and took over Baha'i schools. Hundreds of for consolidating Bulgaria,
Czechoslovakia,
Baha'is were imprisoned, some were Hungary, Poland, the Russian Soviet
sentenced to exile in Siberia and other penal Federated Socialist Republic
(S.F.S.R.), and
settlements, and others were deported to Iran. Yugoslavia.
The National Assembly of Turkistan was The National Spiritual
Assembly of the
dissolved. The Temple in Ashkhabad was Baha 'is of Iran was made responsible
for
expropriated and turned into an art gallery. opening Kirgizia (later named
Kyrgyzstan),
A small number of Baha'is continued to Mongolia, Tajikistan (Tadzhikistan) and
reside in the region, striving to keep the Uzbekistan, and for consolidating
Azerbaijan,
flame of their faith alive in the face of inten- Armenia, Georgia, and
Turkmenistan.
sive atheist propaganda, the ever-present The National Spiritual
Assembly of the
danger of renewed persecution, and the United States was responsible for
opening
disability imposed by the prohibition of Kazakhstan, Sakhalin, and the Ukraine.
teaching religion to anyone under the age of Goals for the translation of
Baha'i literaeeighteen. For these reasons, the flow of news ture into many of
the languages of these
from the Baha 'is in the Soviet Union to their countries were also part of the
Ten Year
fellow believers outside virtually ceased, á Crusade.
and only very gradually over the years did it The Guardian expressed all
these goals as
become possible to re-open avenues of being subject to "circumstances
pemlitting."
communication in a few instances. Nevertheless, activities were
carried out
World War II and the subsequent advance with increasing efficacy through all
the
of Communism in Eastern Europe left only succeeding decades. The Baha'is of
Germany
tiny remnants of Baha'i communities. and Austria in particular were spurred on

by

Devoted individuals and families remained words of the Guardian such as these: steadfast through many difficult years. De- ... a community that has achieved so

spite this situation, Shoghi Effendi included much in the past for our Faith, that has

all these territories in his Ten Year Plan, been so dearly loved by 'Abdu'l-Baha,

unveiled in 1953, as follows. and is destined to spread, as He foretold,

The National Spiritual Assembly of the light of God's sacred Revelation not

Germany and Austria was made responsible only in the heat of Europe but through for opening Albania, Estonia, Finno-Karelia, out that dark, war-devastated spiritually

Latvia, Lithuania, Moldavia (Moldova), famished continent. (22 November 1946)

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.. carry the fame of this community ... The work continued patiently, and quietly,

as far as the Eastern fringes of the Asiatic with relays of travelling teachers continually

continent. (30 October 1951) crossing and recrossing these lands, contact-

The administrative base from which it ing old believers, bringing new souls into

must spread out into Eastern and South- the Faith, and fostering warm relationships

ern Europe, and beyond these spheres with seekers. Such was the danger that little

into the heart of Northern Asia, as far as if any of this activity could be reported to the

the China Sea, must first be thoroughly Baha'i world. Already during the latter years

consolidated. (30 October 1951) of the Guardian's lifetime it was found that

The beloved Guardian referred to these there were Baha'is living in certain of the

tasks as "the Mission envisaged for them by Central Asian republics which had previously

'Abdu'l-Baha, and now confirmed through been reported to be virgin territories. Later

the provisions of the Ten-Year Plan". (14 Firaydun Khazra'i settled in Romania and

August 1957) Helmut Winkelbach settled in

White Russia

As the years passed and new National (Belarus), becoming Knights of Baha'u'llah.

Assemblies came into existence, some of the Moldavia (Moldova) was opened to the

goals originally allotted to the community of Faith by a single believer, Annemarie Krieger,

Germany and Austria were reassigned. The who through persistent visits and teaching

newly formed National Assembly of Austria brought the first native Moldavian into the

was given responsibility for Czechoslovakia, Faith in Kishinev (Chernovits); she was

Hungary, and Yugoslavia. The National Assembly named a Knight of Baha'u'llah by the Unisembly of Finland was given responsibility Universal House of Justice for this achievement.

for the goals in Estonia, a country whose In 1979, a Baha'i of Polish background, Alma

language is akin to Finnish. The National Monadjem, pioneered with her family to Po-

Assembly of Sweden was given responsibility land and settled on the farm of her ancestors.

for Latvia and Lithuania. Responsibility for During the 1980s, accounts were found in

Sakhalin was transferred from the National the International Archives of the pioneering

Assembly of the United States to that of work done in Albania by Mr. Reformatory, a

North East Asia (later Japan). Finland-Karelia Baha'i of Albanian descent from New York

ceased to be a separate Soviet Socialist Republic who had arrived in Tirana in 1931. He had

public (S.S.R.) and became an Autonomous stayed in Albania and died there alone and

Soviet Socialist Republic (A.S.S.R.) of the of starvation. Meanwhile, a flourishing Baha'i

Russian S.F.S.R. community had been established which had

When persecutions in the Cradle of the corresponded with the Guardian. The records

Faith made it no longer feasible for the revealed that the conditions of World War II

Iranian Baha'i community to pursue its and its aftermath had dispersed these beliefs in Central Asia, the Caucasus, and others,

and indicated that members of

Mongolia, responsibility for these areas was Mr. Reformatory's family might be living in Yutransferred. Mongolia and the republics of Yugoslavia. The National Assembly of Austria

Central Asia for which Iran had been therefore sent Baha'is to look for them. The responsible were given first to the National search was fruitful, and these faithful, long-Assembly of India, then to Germany, while suffering believers put the Baha'i institutions the Caucasian republics (Armenia, Azerbaijan, in touch with another member of their family and Georgia) were transferred directly to who had been living as the only Baha'is in Germany. The Central Asian republic of Albania for forty years, raising her children as firm believers in the Faith. Thus began the jurisdiction of the National Assembly of the unprecedented efflorescence of the the United States. Baha'i community of Albania.

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The emergence of the policies of glasnost An example of the kind of painstaking, and perestroika in the mid-1980s and the re-persistent work which helped make possible forms launched in the Soviet Union aroused the open teaching projects of the Two Year intense interest in the countries which were planned, comes from an individual who saw a responsible for the establishment of the need and arose to fill it. In October 1987, Faith there. These new opportunities and the Lynda Godwin made her first journey to the steps necessary to take advantage of them Soviet Union, travelling under the auspices were major themes of the consultation at the of a programme called Citizen Diplomacy, Counsellors' Conference held in the Holy which encouraged individuals to design pro-Land at the end of 1986. Shortly thereafter projects of cultural exchange between Americans the National Assembly of Germany held a and Soviets. She developed one project, special conference, at the end of March 1987 called the Soviet/American Teachers Task in Langenhain, for the representatives of the Force, which brought American teachers to the various responsible National Assemblies the Soviet Union to team teach in Soviet class and committees to consult on the situation. rooms, and another called Birthday Friends

This was immediately followed by a "Great for Peace, which made pen pals out of Soviet Eastern Conference" in Dieburg. At the re- and American children with common birth quest of the National Assembly of Germany, dates. The projects were so successful that which attached great importance to these she was invited back numerous times, making conferences, the Universal House of Justice more friends each visit as she worked with sent one of its members to represent it. At Soviet guides and translators and ananged that time it was unclear whether the precious for visitors to stay in Soviet homes. Between opportunities then available would remain October 1987 and April 1992, Lynda Godwin for long. It was decided that, in either even- made at least twenty trips into what became tuality, it was vital for the Baha'is to seize the forn1er Soviet Union, each time intrntheir chance without delay. Two Counsellors ducing a new group to the region and finding particularly stimulated and assisted the teach- different avenues for exchange. ing work in Eastern countries: 'Abbas Katirai Two plans projected by the Universal in Asian Russia and Sohrab Youssefian in House of Justice were the opening of Baha'i Albania and Romania. Paul Semenoff was Infor1ation Offices in Moscow and Budanoteworthy for his work in European Russia pest. Documentation was prepared, a search and the Ukraine. was begun for suitable premises in both The fourteen believers who made up the cities, and a formal approach was made to Hungarian community in 1987 were blessed the appropriate agency of the Soviet Governto be visited by the Hand of the Cause of ment on behalf of the Baha'i International God Amatu'l-Baha R'!.Il_iyyih Khanum, who Community. However, events advanced so inspired them with a vision of the future. rapidly that these initiatives were subse- The Hand of the Cause also visited Mongolia quently superseded by the rapid spread of in 1989, where she was invited to give lec- the Faith in both countries and the establishtures about her travels and about world peace ment of Local and National Assemblies. to students of English at a university. In some The accelerating growth of the Baha'i

cases, the Faith could be directly promoted, communities and the drastically changing as in Poland where a Baha'i booth was set conditions in the Soviet Union and the Eastup at the World Esperanto Congress in 1987 ern Bloc impelled the Universal House of and public events were held to proclaim the Justice to call for a subsidiary Two Year Faith. But generally, teaching consisted of Teaching Plan to rnn from Ric;lvan 1990 to making friends and preparing for a time when Ric;lvan 1992, with greatly increased goals restrictions on religion would be lifted. for all these lands.

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2. TRA YELLING TEACHERS AND PLONEERS

The laws concerning the practice and shar- Statement, holding fund-raisers , and giving ing of religion in the Soviet Union had interviews about the project during the begun to change in 1989, the same year that course of a year, sixty-two Bahi'is from the Berlin Wall was breached. Restrictions eight nations entered the Soviet Union under on bringing in literature were lifted and the the auspices of Youth Ambassadors Internafirst open teaching event occurred when tional. They presented 3,000 copies of the Baha' is from Scandinavia participated in the Peace Statement and proclaimed the Teach- ings of Baha ' u'llah from Murmansk Peace Festival organized by the public platforms, Red Army. In August 1989, an individual in schools and universities, and in Soviet working in the region wrote: "This is a very homes. The man largely responsible for the special moment in the history of the Russian first public presentation of the Statement in nation and the Soviet peoples. It is a mo- Kazan later embraced the Faith, was elected chairman of the first ment, I feel, as do most of those who are Spiritual Assembly there, and eventually was deeply involved in the work there, especially National Spiritual Assembly created by God to facilitate the presentation of the Union of of the Greatest Gift, the Message which the Soviet Socialist Republics at Ri~van 1991. King of Glory has brought for all mankind. As laws and attitudes

changed, a hunger

There are mighty spiritual forces at work for information about the Faith became evithroughout the length and breadth of that dent, and Lynda Godwin found herself in the land .. . forces which make possible the real- position to help meet this need. She was able ization of the most audacious of plans. All to draw on her experience and contacts from that is required is for the instruments of His leading projects sponsored by non-Bahi'is Faith, we the believers, to be present, to hT1st to organize explicitly Baha ' i endeavours. A

fully in and be willing to follow the clear company called Inter National Soviet Redirection given by Bahi' u ' llah. " sources, Inc. was formed to oversee the work.

In November 1989, The Promise of World Another group of Bahi ' is in the United

Peace Tour became the largest group of States created the Soviet-American Cooper-

Bahi ' is ever invited to enter the Soviet ative Society, and in Canada NetEast was

Union with a specific Baha ' i purpose ap- established to assist

Canadian Bahi'is to unproved by Soviet officials: to disseminate

derstand the needs of the Faith in the Soviet

the Peace Statement. After studying the Union and how they could be of service.

Th e Baha'i display at

the Murmansk Peace

and Environment

Festival, organized

by the Red Army in

July 1989. This was

~ the first open

teaching event in the

U.S.S.R.

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Among the projects Lynda Godwin and Canta perform at its next destination, as they

others organized were two international deeply missed being near the spirit of the

women's forums which allowed Baha'is and group. One admirer journeyed thirty-two

non-Baha'is from different backgrounds to hours .

share their ideas about the issues facing Another perform1ing group which had

women; two business seminars in the Ukraine formed at the Baha'i World

Centre and to share the Baha'i principles related to economics and ethics; the Lesson in Peace in the Soviet Union was Daystar. Twenty teaching trip; and tours of the musical performers Red Grammer, El Viento Canta, and three singers and dancers and a French mime artiste spent July 1990 enchanting hearts, Days tar. making friends, and sharing Baha'u 'llah' s

In fact, Baha'i musicians and singing Message in the major cities of the Soviet groups responding to the call of the Two Union. The group travelled with eight Soviet Year Plan brought many people into contact guides and stayed in Russian homes, learn with the Baha'i Faith for the first time. A ing as much as they could about the culture variety of talented performers drew large they were privileged to visit. crowds in the streets, parks, schools, and Among the venues for Daystar's well theatres of the Eastern Bloc, as they demon- attended concerts were parks, a philharmonic strated the unique beauty of art expressed in hall, a children's camp, and the dining car of praise of God. When audience members the train from Leningrad to Kiev. A presen sought the source of the artists' special tation on the Faith, which included slides, spirit, they found Baha'u'llah. was shown nightly in hotel lobbies. The

El Viento Canta, a group which had group's members had the honour of being formed at the Baha'i World Centre and which the first Baha'is ever to visit Chernovtsy, in had travelled throughout Western Europe the Ukraine, where they met children who and Africa sharing traditional Latin Ameri- had never before seen anyone from outside can music and teaching the Faith (see also Russia. "Special Youth Projects", p.443), began a In the summer of 1991, six youth formed three-month tour of the newly opening areas Daystar II as part of the "Youth Can Move in January 1990. Their route took them from the World" project. The project drew on the Yugoslavia to Hungary, Poland, Estonia, spirit and talents of Daystar, another music Russia, the Ukraine, Siberia, and Mongolia. group called Bridges which played folk,

They played before audiences ranging from bluegrass, contemporary, and country music fifty to 1,000, and performed and were interviewed from the United States, and thirty-eight other viewed on television in Yugoslavia, Hungary, international participants. The group was and in Leningrad and Moscow in Russia. divided into three teams, each assisted by Following El Viento Canta's concerts, four or five Russians who served as guides lively discussions of the Faith continued for and translators. Through their efforts people hours around the stage and in coffee shops, were able to witness, some for the first time, hotel lobbies, and private homes . One night living examples of the transforming power in Odessa, conversations about the Faith were of BaM 'u'llah. in progress in four dormitory rooms at once, Light in the Darkness, a music group in English, German, Spanish, and Russian. It which had formed in Italy in December 1988, was not uncommon for people to stand in spread the Faith in Yugoslavia, Poland, and line for over half an hour after concerts to Romania during the Plan. Audience members registered in a guest book for later contact and members at their concerts heard the principles of literature. More than once, audience members the Faith explained between the singing of members travelled many hours to see El Viento Baha 'i songs and popular songs about peace.

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A music group spontaneously formed among participants in the Tahirih II Teaching Project in Neptune, Romania, in July 1990. It performed in the streets, causing crowds to gather.

Travelling teachers from Brazil sing for Members of El Viento Canta giving a radio young friends in Poland in 1990. interview in Zagreb, Yugoslavia, 1990.

Bahai's attending the first National Bahai Conference to be held in the U.S.S.R. in about

60 years. The event took place on 24-25 February 1990 near Moscow.

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At the end of each concert, audience members. Renowned violinist Bijan Khadem were directly invited to join the Bahai. Missagh shared his

talents during one of the community. with the Ali Forum.

public concerts associated

In summer 1991, Light in the Darkness Ahdieh performed at the first European Youth Conference in Neptune, Romania, and at other Dushanbe, locations in the area. When the group took a break during one concert that had 1,000 spectators, people began lining up at a Baha'i Council information booth near the stage. Eighty of European them declared their belief in Baha' u 'llah. Year Plan The world renowned jazz musician Dizzy Gillespie mentioned the Baha'i Faith from Romania, and the stage during concerts in East Berlin, of 1990. In Moscow, and Prague in May 1990. The Benke Project musical tour was organized by professional formation of agencies in honour of a European event Assembly in Bulgaria called One World Week. At each concert, Council about 2,000 people heard the announcement significantly to the that the performance was a contribution of remainder of the Baha'i community to the special week Baha' i Youth and that it was dedicated to peace and global understanding. The East Berlin concert was Divine Plan as attended by the President of the East Geiman from the United Parliament, and portions of it were broadcast Teaching on East German television. In Moscow, the to bring

Mr. Khadem-Missagh and singer Pakravan also brought the name to many of the inhabitants of Tajikistan, during concerts autumn of 1991. The European Baha' i Youth helped channel the energies of youth into the work of the Two Year Plan by organising teaching projects slovakia, Hungary, Poland, Yugoslavia during the summer addition, the George Adam held in the autumn led to the the first Local Spiritual since World War II. The Youth continued to contribute teaching work during the the Plan. (See also "European Council", p.432.) With the Tablets of the their guide, a group of youth States formed the Marion Jack Project in the summer of 1990

performance was held under the patronage of Mrs. Raisa Gorbacheva and was followed by a one-hour press conference attended by eighty international journalists. The President of the new Republic of Czechoslovakia, Vaclav Havel, and his wife attended the concert in Prague. Following a press conference with about one hundred reporters, Dizzy Gillespie and the Baha'i representatives were received privately by the President. In July 1991, an International Baha'i Art Forum, held in Bratislava, Czechoslovakia, brought together approximately fifty artists from around Europe and the Soviet Union to exchange ideas, share their work, and discuss the contributions artists could make to the coming Baha'i Holy Year. An art gallery exhibited works by Baha'i artists, and every evening for a week, public performances were held. Two musicians embraced Faith during the week.

Baha 'u'llah's Message to the Canying 10,000 copies of the Peace State by a one-hour press conference attended by ment and 2,000 copies of The Hidden Words in Russian, the youth Ukraine to Siberia. When team visited the village the chief invited them to village and tell us how to village". A second Marion Jack organized for January 1991, and Marion Jack III took place that summer. While members of the first Project were traversing the west to east, nineteen Baha' countries were sailing south and Don Rivers from the Black Sea. A group of decided to build three sail them from the Soviet Land. When Captain Alexander who had become a Baha'i in the summer of

1989 at an Army-sponsored peace fair, heard the friends where we were received with unforgettable hospitality, on the beach, in the hall of recruited Baha'is for it. When none of the

the Albanian Parother passenger groups showed up for the liament, in hotels, in universities, and musical journey, it became a mission for Bah a 'u 'llah. academies-and enrolments occurred every- Down the rivers they sailed, going ashore where". and teaching by setting up display stands In August 1991, thirteen Baha' is from six European countries took part with pictures and Baha'i literature in town projects in Tashkent, in teaching after town. Conditions were extremely rug- Bishkek, Kirgizia. The teams Uzbekistan, and in stalls in a busy square, in ged, as the little ships (18 x 20 metres) had university; spoke about the set up book Universal bers of a no cabins and were caught in storms several interviewed for radio and a town, and at a television. times . Yet each member carried a copy of On 1 January 1991, a Faith to mema letter of encouragement from the group, calling itself spiritual organization; and were able to present the Peace House of Justice, and they "huddled around authorities of Sarajevo, interviewed for radio and television. On 1 January 1991, a it during storms, shouted it in exaltation and group, calling itself French Baha'i Caravan of Peace, was able to present the Peace mutmured it in wonder and praise". In al- authorities of Sarajevo, Yugoslavia. the ships' crews became believers. Although The collapse of the Eastern Bloc's politithe Baha'is had to end their journey in the cal, economic, and social systems, coupled with the region's emergence Soviet Union, the ship called "Hope" arrived of isolation, created great from decades of isolation, created great in Haifa in September with twenty-four mation on a wide range of demand for infor- Russians aboard . The travellers spent three experts in various fields topics. Baha ' i to share their professional days meeting with members of the Baha' i to share their professional travelled to the area to share their professional World Centre staff and visiting the Holy to share their professional experience and to Shrinest. explain how Baha'u'llah's principles speak Many groups organized themselves dur- to the needs of the modem world. ing this period to make short-term teaching The Hand of the Cause 'Ali-Akbar Furutan was able to visit Russia in trips. For one week in June 1991, fifteen

1990 after

Baha' is from Austria and Italy travelled to more than sixty years away.
He was invited

Albania and were able to enrol 150 people to speak to the
approximately 380 participants into the Faith. "Teaching was carried out
parts of the "International Conference of
everywhere", a participant reported, "in the Young Psychologists" at
Moscow University.

A group of nineteen
Baha'is spent three
weeks sailing down
the Volga and Don
Rivers on this and
two other Viking -
style ships in the
summer of 1990,
teaching the Faith
to both ship crews
and dock-side
visitors.

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Mr. Furutan also gave a lecture on education sought information about life
outside the
at the Murmansk Institute of Pedagogy. Eastern Bloc. In addition to
coverage of the
Counsellors conducted seminars on moral events described above and fairly
regular
education in Albania and Czechoslovakia, interviews of travelling
teachers around the
and possibilities for future cooperation and region, several films on the
Faith were
exchange were discussed. Also in Czechoslovakia, broadcast. Russian television
aired a documentary on the Baha'i Faith called "A
able to approach high-ranking government Temple on My Way" which was
produced
officials responsible for environmental issues. by the Russian company
Rus-film. The video
In 1988, a presentation entitled "Participa- "Jewel in the Lotus", about
tory Radio for Rural Development: the House of Worship in India,
was broadcast
Baha'i Experiments" was presented at the on national television in
Bulgaria through the
International Colloquium on Communication unified efforts of the Varna

Baha'i community and Culture in Bled, Yugoslavia. nity and
 travelling teachers. Polish television
 A number of Baha'i doctors were able aired a documentary about the
 Faith called
 to consult their Eastern European colleagues "The Fold of the Ninth
 Prophet".
 for the first time . In the spring of 1990, a As the teaching work began
 to include
 doctor visiting Uzbekistan was able to share more and more native
 believers, (see also section the Faith at a hospital in Tashkent. In every tion
 on "Numerous New Supporters attracted
 department, at least one doctor read the to the Faith", p. 207 .)
 teaching conferences
 Peace Statement and discussed it with fellow were held to stimulate and
 coordinate these
 physicians. In the autumn of 1991 , a Baha ' i efforts. The first national
 teaching conference was invited by the Institute of Preventative ence in
 Albania, held in Durres in November
 Medicine in Uzbekistan, to present two pa- 1991 , drew 200 Albanian
 Baha'is from ten
 pers at a congress of genetics and molecular different localities and
 fifty travelling teachers. The doctor was able to mention the ers. A
 journalist who attended all the sessions
 Faith in his speech and during informal talks decided to spread the Faith
 through his
 with doctors and scientists. He stressed the newspaper. The teaching
 conference ended
 importance of cooperation between the East with a public meeting at a
 hall in the centre
 and the West. of the city. The first
 national teaching conference
 Three doctors from three different countries of Bulgaria,
 Czechoslovakia, Hungary,
 tries spent twelve days in August 1991 at the and Yugoslavia also occurred
 in 1991. In
 university town of Olomouc, Czechoslovakia January 1992, the first
 teaching conference
 in Croatia and Slovenia took
 place in Kranj.
 combined course in medical English and Approximately 400
 believers performed
 "The Promise of World Peace" for a group "the prince of all goodly
 deeds" during the
 of Czechoslovakian doctors. Also at the Two Year Plan, leaving their
 homes to reset-
 University of Olomouc, the Baha'is helped tle in the Soviet Union or
 Eastern Europe.

organize a symposium called "Rational Faith and Blind Science?" which was addressed when Sean by a Baha'i physicist from Germany. Two and 'Abbas and Baha 'is were frequent visitors to Czechoslovakia, where they lectured on psychology at different universities and assisted with the Slovak hometeaching work. Czechoslovakia moved to Media coverage of many Baha'i-sponsored first Ukraievents was excellent, as journalists eagerly settled in Minsk in early 1992.

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The Hand of the Cause of God 'A li-Akbar Funitan in Samarkand (US.SR.) , visiting with some Baha 'i fiáiends on 1 April 1990.

Baha'is meeting with the President of Albania, His Excellency Ramiz Alia, in his offices in Durres, J November J99 I. Shown Ji-om left: Mrs. Luci Bylykbashi of the Local Assembly of Durres, President Alia, Counsellor member of the International Teaching Centre Farzam Arbab, Mrs. Laurie Arbab, and Mr. Gian-Franco Mazzoni of the National Assembly of Italy.

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3. NUMEROUS NEW SUPPORTERS ATTRACTED TO THE FAITH

By the end of the Two Year Plan, more than heart from reading it in Baha 'u 'llah and the New Era. 12,000 people in Eastern Europe, the former Also in Albania, a Soviet Union, and Mongolia had embraced young man approached the Cause of Baha' u'llah and thousands some travelling teachers to ask them where they came from, and upon more had been exposed to His Message. Faith, said that a Faith hearing of the be hue. He said the Many who had not formally emolled in the like this can only community had expressed their deep appreciation of mankind is the highest aspiration of ciation for the teachings and helped make it

today's man. After possible for them to spread. emolling in the Faith three days later, the People from all backgrounds became Baha'is. man shared the teachings with a co-worker The comments of one travelling teacher in who then requested a meeting with the trav- elling teachers . After Albania were very typical: "Many different some discussion, this man called on yet another kinds of people accepted the Faith-cultured friend and said, "I have met some Italian people, artists, professionals, students, musi- friends who have disclosed to me a religion cians, actors, directors, judges, refugees and that spiritualizes democracy and democratizes the unemployed". A seventy-year-old nun, spirituality." Both men joined the Faith, after forty-eight years of service to the Cath- the latter returnolic Church, accepted the Baha' i Faith in ing to his home, waking up his wife and Maribor, Yugoslavia. After reading Thief in seventeen-year-old son, and sharing the Cause with them. Both the Night, she said, "I came to the clear that night. accepted Baha'u'llah understanding that I have to strive for com- In Romania, 350 people plete integration into the Baha' i community." different localities in at least sixty a three-week teaching In the village ofKolindo in Sakhalin, a mayor campaign. In the Soviet Union, accepted the Faith during among more than 150 people who declared it was more common for those first hearing and leaders of the indigenous minority were a three-week teaching campaign. In the Soviet Union, among more than 150 people who declared it was more common for those first hearing their allegiance to Baha'u'llah. gerly begin an intense study about the Faith to ea- of its teachings which A readiness to accept the Faith quite soon number of years before and application community. Travelling after first hearing about it was not unusual in amazed at the depth of could continue for a commitment demonstrated by Eastern Europe. In one case, a Baha'i was speaking to an Albanian lawyer regarding teachers were often official recognition for the Faith when the tmderstanding and lawyer said, "I have always believed in these seekers and

teachings . Please register my name. I want to be a Baha'i." The Baha' i who had been examples of this speaking to her was surprised by her readiness and asked for an opportunity to explain Faith at a Baha'i business forum, more. During the next fifteen minutes, she left, he continued to stopped him two or three more times, repeating her wish to emol. The next day, when use of alcohol and contacted by one of the local believers, the decision to resign his lawyer said, "I have consulted all my friends They all want to join [the Faith]". When she was visited later by her original He formed the goal teacher and was offered a wall hanging with business based on the three prayers on it, she said she already Baha'i form. He knew the short obligatory prayer almost by he would like his

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family members to become Baha'is, and that declare his faith in according to tradition he could issue this decree before the Two Year Plan was a sixteen-year-old boy who immeteachings and let them reach their own conclusions. "My whole family will be Baha'i enrolled and set in someday but it must be when they discover project about the motion the Russian film it in their hearts," he said. Faith. She in tum taught her parents who brought nine residents of their Ukrainian village into the Faith. Much of the teaching Baha' is in their city or that there was literacy by the enthusiastic support

of non-Baha'is
 ture in Russian. The situation came to light who appreciated Baha'i
 principles and conwhen the men wrote a letter to the Associa- tributed
 to their diffusion. One family, who
 tion for Baha'i Studies in Canada. When a discovered the Baha ' i
 Faith when they
 pioneer later visited them, she found four offered to host a
 travelling Baha'i in their
 dedicated believers. home, called themselves
 devout atheists, yet
 When a travelling teacher asked a mem- they regularly talked late into
 the night with
 ber of a new Local Spiitual Assembly about their guest about God,
 religion, Christianity,
 the election, the relatively new Baba 'i ex- and the Teachings
 ofBaha'u'llah. Each day
 plained in great detail the whole election they would share what they
 had learned with
 procedure, including rules for absentee votes co-workers. When Baha'is
 returned to the
 and tellers, and showed the ballot that had city for other teaching
 projects, the family
 been carefully prepared. The visitor stood in repeatedly allowed their
 home to be used as
 silence as the native believer demonstrated a central point of contact
 for Baha 'is needhis clear understanding of the important pro- ing to
 exchange messages. Another woman
 cess of which he had become a part. who hosted a travelling
 Baha'i made her
 A fervent eagerness to share their new- modest flat available for
 firesides, coming
 found Faith with others was common among home from work each night
 and preparing
 new believers throughout the Eastern Bloc. food for twenty-five to
 thirty-five people on
 Speaking about some of the 126 people who a tiny two-burner stove.
 enrolled in Bulgaria duriI1g December 1991 Following a Baha 'i
 business seminar in
 and January 1992, one travelling teacher the Soviet Union, one
 company chief called
 said, "Watching them teach and talk about all his employees together
 to announce that
 Baha'u ' llah made one wonder whether these the office would begin
 applying some newlyare the ones who could cross the seven leamed
 spiIaitual principles to its work. He
 valleys in 'seven steps, nay rather in seven told the employees that
 they would be using

breaths, nay rather in a single breath". consultation so he could
 hear their contribu-
 Within a day or two of enrolling, some of tions and feedback. This
 was an entirely new
 them took full responsibility for the teaching concept, and the employees
 were amazed.
 efforts, translating talks and articles, distrib- In one of the Soviet
 cities where the music
 uting leaflets, giving public talks, inviting group Daystar performed,
 the director of a
 people to join the Faith and giving their philharmonic hall offered
 the facility and the
 phone numbers as contact points. In Albania, staff at no charge. F
 ollowing El Viento Cana travelling teacher found that "once they ta' s
 tour, university students in another city
 heard about the Faith, they immedi ately be- instantly prepared the
 necessary documents
 came active so as to make their contribution to make the visits of more
 Baha'i groups
 to the establishment of the World Order of possible and offered to
 cover the expenses of
 Baha'u'llah". the concert hall and
 accommodations.

INTERN A TI ON AL SURVEY OF CURRENT BAHAF ACT IVITIES

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One university student in the Ukraine, fact, the Ministry co-sponsored
 the event,
 who was not a Baha'i, received the highest which was initiated by
 Baha'is and wellmark in his class for his presentation on the received by
 the 300 university professors,
 Faith in a course called "Scientific Atheism". teachers, educational
 administrators, and
 The student had discovered the teachings students who attended. The
 Ministry offiwhen he volunteered to help guide a group cials said the
 symposium had provided them
 of travelling teachers. He read all the books with the impetus they needed
 to begin
 he was given and prepared a thirty minute changing their educational
 system in a
 oral presentation which won the praise of his fundamental way.
 professor. After a successful public
 meeting in Sofia,
 In Mongolia, the organizers of the eighth Bulgaria, a high government
 official asked
 Asian Buddhist Conference for Peace invited the Baha'is to help draft
 legislation on relithe Baha'i International Community to send gious
 tolerance. In Tajikistan, a member of
 representatives. The delegation received a the Supreme Soviet attended

quite a few

warm response to its statement, "The Com-
expressed several times

mon Goal of Universal Peace in Buddhism
for Tahirih and

and the Baha'i Faith", which was delivered
general. The forner

by the only woman speaker at the gathering.
he was deeply

A Baha'i International Community represen-
interested in the Faith

tative was the only non-Buddhist speaker to
Worship in India

address a public meeting arranged for the
back in Uzbekistan.

conference's final day.

Foreign Affairs of the

Other support for spread of the Faith came
and present from the organizers of the centenary Univer-
Promise of World Peace, he said,

sal Czech Exhibition. The Baha'is were the
studied in

only religion to have a special exhibit, be-
this initiative".

cause the organizers were attracted to the
people who not

concept of the oneness of religions and felt
but joined the

the Baha'i Faith could represent all the faiths.
Deputy Minister of

The Albanian Minister of Education
became a Baha' i

attended the opening session of a national
members of the

symposium called "A New Framework for
after the concert

Moral Education" held in Tirana in 1991. In
1991.

' The delegation of the

Baha 'i International

Community, which

was invited to attend

the eighth Asian

Buddhist Conference

for Peace, held in

Ulaan-Baatar,

Baha'i meetings and

her great respect and love

for the Baha ' i Faith in

President of Uzbekistan said

impressed and highly

after visiting the House of

and then meeting Baha'is

After the Minister of

Republic of Croatia was visited

ed with The

"Your Peace Message has been

our Ministry and we support

One of the prominent

only supported the Baha'is

community was the first

Culture of Tajikistan, who

along with twenty-four

Opera Choir in Dushanbe,

of Bijan Khadem-Missagh in

Mongolia, in
September 1990.

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THE BAHAI WORLD

For both those who declared their belief realized that they are not alone in their struggle with Baha'u'llah and those who chose to take steps. Even the West is going through hard more time to investigate, their encounters times and must change. We can encourage with the Faith often meant an end to many each other and share skills to implement upforms of isolation. Living in societies where to-date thinking as we jointly prepare for the ideas were tightly controlled, spiritual needs twenty-first century." A Soviet participant in were not acknowledged, and interaction the school said it was the first time she had with foreigners was extremely limited, the seen the eyes of the businessmen shine. people of these regions had been deprived of When the first Moscow Baha'i conference exposure to the world's growing acceptance took place in December 1990, it was a comfort oneness. At one international women's completely new experience for the Soviets to forum which the Baha'is organized in Leningrad, a participant commented that it was a to meet people from different areas without whole new thought for her to realize that she the need for suspicion, and to realize that was part of a global sisterhood. Similarly, a there was no hierarchy among them. Even Baha'i who travelled to the Soviet Union though they had known there were Baha'is and participated in a Baha'i business forum scattered throughout their vast country, it observed: "The Soviets made a 180 degree was the first time they actually sat side by side. tum from the first day to the last. They side.

4. TRANSLATION, PUBLICATION, AND DISSEMINATION OF BAHAI LITERATURE IN REQUISITE LANGUAGES OF THE ENTIRE AREA

In the early years of the twentieth century, in Romanian included a prayer book printed a number of translations of Baha'i Sacred in 1982, Baha'u'llah and the New Era in Writings and introductory materials about 1983, and The Hidden Words in 1984. The

the Faith were produced in the languages of Eastern Literature Committee in Germany

the region that later became the Eastern Bloc. As already mentioned, a Russian translation of the Kitab-i-Aqdas was made, and a compilation of the Writings of Baha'u 'llah was published in St. Petersburg in 1908. In addition, Paris Talks was printed in Polish in 1915. Literature printed in Albanian included Words of Wisdom in 1930, the Kitab-i-Iqan in 1932, and Baha 'u 'llah and the New Era in 1933. A Bulgarian translation of The Hidden Words was printed in 1937. During the decades that followed, a few other publications were also produced. An Introduction to the Bahá 'í Faith in Albanian came out in 1954. Paris Talks was printed in Estonian in 1968. A book of selections from Baha 'u 'llah and the New Era in Hungarian was printed in 1979, followed by a selection of Tablets and introductory prayers in 1981, and The Hidden Words in 1982. A Polish translation of The Hidden Words was produced in 1979. Publications

was particularly active, publishing Baha'i literature in languages of the countries for which the German community had responsibility. However, as manuscripts were not allowed into or out of the countries of the Eastern Bloc before the collapse of communism, the translations were often done by native speakers living in exile, many of whom did not speak the most current language. In 1989, the laws restricting religious literature in the Soviet Union were lifted, and in 1990 the Moscow obtained government permission to have Baha' i books published in Russian. Despite the obstacles that existed when the Six Year Plan began, nearly 50,000 copies of a Russian edition of Baha'i books, booklets, pamphlets and introductory pamphlets were translated and printed in Russian during this period. Also, 50,000 copies of a Russian edition of

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

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the Hand of the Cause of God 'Ali Akbar cancellation in 1989. At the close of several

Furlitan's book Mothers, Fathers and Children were printed in 1992. In turn distributed them to other libraries, including Baha'i communities in Albania, Bulgaria, Romania, and Russia, particular efforts were made to quickly print large quantities of "core literature" in the languages of these countries. (See p.158 for an explanation of the core literature programme.) In all the nations which was visited of the former Eastern Bloc, previous translations were revised, new translations made, and reprints of existing materials produced. The translations and publications are too numerous to list, but a few examples will provide a sense of the range of projects undertaken in such a short period of time. During the Two Year Plan, prayer books were printed in Azeri, Croatian, Macedonian, and Slovene; the Kitab-i-Iqan was printed in Romanian; Selections from the Writings of Baha'u'llah was printed in Hungarian; the Kitab-i-Ahd was printed in Polish; The Reality of Man was printed in Czech and Slovak; Paris Talks was printed in Serbian; The Promise of World Peace was translated

book fairs, Baha'i books were donated to the Lenin Library in Moscow which one of the main libraries in Leningrad. An annual international book and video fair in Budapest, Hungary, first held in 1989, included Baha'i participation. The Publishing Trust of the United Kingdom organized the Baha'i booth, which was visited by prominent people such as the Minister of Education, and drew the attention of the Hungarian National Television and Radio Company. Hundreds of items of literature were distributed each year. The Baha'i Committee for Eastern Europe undertook a very successful book fair in Belgrade, Yugoslavia, in 1989, at which 4,500 copies of the Perspective Series booklet The Baha'i Faith in Serbian were distributed. The following year, the Baha'i Book Distribution Service participated in the thirty-fifth International Book Fair in Belgrade. Approximately 2,000 introductions to the Faith, 700 copies of World Peace, and one hundred copies of

into Estonian, and printed in Armenian, Georgian, and Latvian; Baha 'u 'llah and the prayers were distributed. A Baha'i Book Exhibition, held in Riga, Latvia, in October 1990 under the auspices of the Central Latvian State Library, attracted some 600 people. The Hidden Words was published in some 600 copies. Following the exhibit a great number of the Baha 'i books were contributed to the newspaper Punik in 1991. State Library. Even before the Two Year Plan, book It is difficult to convey the significance of the translation, production, and distribution work which intensified during the Two Year Plan. Perhaps its importance to the attention of a wide audience, and they can be hinted at by recounting the story of a Russian believer, who, when she saw Baha 'u 'llah and the New Era in Russian for the first time, was "like a starving person who just found food". She grabbed two copies, held them to her breast and cried, "Now my friends can see that I am telling the truth ... they and continued participation until the fair's can read these".

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THE BAHAI WORLD

Knight of Baha 'u 'llah
'Abbas Katirai (left)
arrived in Sakhalin
on 24 March 1990
with his wife,
Rifvaniiyih, fulfilling the last remaining
pioneer goal of the
Ten Year Crusade.

5. DEVELOPMENT OF THE ADMINISTRATIVE ORDER

By the end of the Two Year Plan, 127 Local for the largest country of the world; reflected

Spiritual Assemblies had formed throughout the Guardian on the high expectations of Eastern Europe, Mongolia, and the former concerning the progress of the Faith in the Soviet Union. Baha'is were residing in more Soviet Union; and prepared the delegates for their heavy responsibility. than 700 localities. In a region of the world Mr. Furutan also read, in Russian, the message where just a few short years earlier it had been illegal to openly teach the Faith, the ad- Universal House of Justice to the Baha' is of ministrative order brought by Baha'u ' llah the U.S .S.R. for Rigvan 1991. had taken root. When the time came for representatives of other National Assemblies to present gifts The Spiritual Assembly of the Union of to the new Assembly, the Soviet Baha'is Soviet Socialist Republics also felt moved to proceed to the front of the In March 1990 the Hand of the Cause of hall and make their contributions. Some God 'Ali Akbar Furutan, who had lived in gave books, others funds , and others rethe Soviet Union from 1914 to 1930, study- counted the great difficulties they had faced ing at Moscow University and serving the during the past decades and expressed their Cause in Ashkhabad, returned to the U.S.S.R. utmost joy about the formation of the and witnessed the re-election of the Local Assembly. For more than ninety minutes, Spiritual Assembly of Moscow after a lapse Baha'is from throughout the Soviet Union of some fifty years. Slightly more than one proceeded to the front to express their joy. year later, at Rigvan 1991, he returned again, In March 1992, after the dissolution of this time as a representative of the Universal the Soviet Union, the Spiritual Assembly of House of Justice to attend the historic elec- the Union of Soviet Socialist Republics was tion of the first Spiritual Assembly of the renamed the Regional Spiritual Assembly of Union of Soviet Socialist Republics. the Commonwealth of Independent States, In the three major addresses Mr. Furutan the Baltic States and Georgia.

At Rigvan 1992

gave to the Convention in the Russian language, he related some of his early experiences in Moscow; spoke about the spiritual importance under its jurisdiction of the election of a Spiritual Assembly reduced. Four other National or

Regional Spiritual Assemblies were established to cover the territory of the former U.S.S.R.: the National Spiritual Assembly of Azerbaijan; the Regional Spiritual Assembly of the Baltic States; the Regional Spiritual Assembly of Central Asia; and the Regional Spiritual Assembly of the Ukraine, Belarus of the descendant Moldova.

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INTERNATIONAL SURVEY OF CURRENT ACTIVITIES

Regional Spiritual Assemblies were established to cover the territory of the former U.S.S.R.: the National Spiritual Assembly of Azerbaijan; the Regional Spiritual Assembly of the Baltic States; the Regional Spiritual Assembly of Central Asia; and the Regional Spiritual Assembly of the Ukraine, Belarus of the descendant Moldova.

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settled in Sakhalin, for which they were The Regional Spiritual Assembly of the named Knights of Baha'u'llah, thereby completing the pioneering work called for by the Guardian at the opening of the Ten Year Crusade. At the end of the Six Year Plan, there were some forty pioneers in Russia. By Ri<;lvan 1992 there were some thirty Local Assemblies in Russia, one in Armenia and one group in Georgia. Assemblies in the Baltic States was Moscow, Ulan-Ude, Kazan, Yuzhno-Sakhalinsk and Kholm'sk were registered, and a local centre had been purchased in Kazan. The Regional Spiritual Assembly of the Baha'is first convention, at of Russia, Georgia and Armenia was over-seeing the largest Baha'is territorial area in the world, with a general population of over 15.5 million. conveying the love and greetings of the House of Justice to the friends. The National Spiritual Assembly of Azerbaijan of nearly two million is eighty per cent Lutheran, had only three Baha'is at the beginning of the Six Year Plan, including Brigitte Lundblade, who had returned to her country of birth in April 1989. Other pioneers joined her, and their dedicated efforts led to the formation of two Local Assemblies: one in Assemblies, five groups and approximately

the capital city

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THE BAHAI WORLD

Balui 'is in Tallinn, Estonia, U.S.S.R. on 7 June 1987. From left to right:

Johannes Palu,

Raja Palu, Antonina Apollo, Vjaceslav Hromov.

In Riga, Latvia, pioneers Darrel and Sylvia Vice, with their children Tamara and Talis,

held their first Nineteen Day Feast on 7 September 1989.

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of Tallinn formed at Riga; Ivan 1990, and one in formulated a one-year teaching plan which

Tartu, formed at Riga; Ivan 1991. was received by the assembled believers with

Latvia, with a population of nearly three joy and appreciation.

million people, has three primary religions:

Lutheran, Roman Catholic and Russian The Regional Spiritual Assembly of the

Orthodox. The first Local Spiritual Assembly of Riga, the Latvian capital, was formed

In the Ukraine, three Local Assemblies had

in January 1991. By the end of the Plan, two been formed by 1990 as a result of the companions who resided in this country. solidation

work of travelling teachers and a

Lithuania, with a population of nearly four few pioneers. By Riga; Ivan 1991 the community, is ninety per cent Roman Catholic. nity had grown to six Local Assemblies and

The first Local Assembly of Vilnius, the 200 believers; by the end of that year,

Lithuanian capital, was formed in September eighteen long-term pioneers were settled in

September 1990. In January 1992 Lithuania held its various parts of the country.

The Plan ended

first large-scale teaching project called with some 250 believers in the Ukraine.

"Project Kaunas". It was sponsored by the Belarus (White Russia) had been opened

International Goals Committee of Sweden by Knight of Baha'u'llah

Helmut Winkeland proved to be very successful. The Plan back in 1978, who stayed for two years. He

ended with four pioneers in Lithuania. returned in 1986 with his wife, Olga, a

native of that country. Their teaching efforts

The Regional Spiritual Assembly of and the arrival of one more pioneer pro-

Central Asia duced a group of eight

believers by Riga; Ivan

The population of this region is approximate- 1991. By September that year
 a Local Assembly had been formed in
 ly fifty million and includes the republics of Minsk. Other
 Kazakhstan, Kyrgyzstan, Tajikistan, Turk- enrolments occurred after a
 group of twenty enthusiastic travelling
 menistan and Uzbekistan. There is no accurate from the United Kingdom. By
 teachers came through Plan there were twenty-three
 record of the number of believers in these youth and one Local Assembly
 the end of the Plan; however, by the end of the Plan, there
 republics at the beginning of the Six Year in Belarus.
 adults, six were approximately 500 Baha' is, and all the
 Plan with Moldova began the Six Year
 goals had been achieved, with eight Local one believer. In May 1991 the
 first Local Assembly was formed in C
 Assemblies established or re-established. The hişin~u (Kishhistoric re-establishment of the Local Spiri- ine), and a
 pioneer from the United States
 tual Assembly of Ashkhabad had taken place an-ived. At the end of the
 Plan there were approximately fifty believers
 at Ric;lván 1989, and the Assembly had been
 in Moldova. At Ric;lván 1992 as a
 registered the same year. The first Local result of the teaching
 Assembly in Tajikistan had been formed in activity during the Two Year
 Plan, the Regional Spiritual Assembly
 Dushanbe at Ric;lván 1990 and was recog- of the Ukraine,
 of the Ukraine, Belarus and Moldova was
 nized by the Ministry for Religious Affairs in formed with its
 November of that year. A local centre had seat in Kiev. The Hand of the
 Cause of God Dr. 'A li -Mul~ ammad Varqa
 been purchased in Samarkand, Uzbekistan. represented the
 At Ric;lván 1992 the Regional Spiritual House of Justice at this
 Regional Convention.
 Assembly of Central Asia with its seat in By then there were six Local
 Assemblies in
 Ashkhabad was re-formed, having previously the Ukraine with two, Kiev
 and Odessa, offiexisted from 1925 to 1939 as the National cially
 registered; one Local Assembly in
 Spiritual Assembly of Turkistan. Inspired and Belarus; and one in Moldova,
 all goals
 guided by the Counsellors at the Convention, having been achieved. A local

centre had
the new National Assembly immediately been purchased in Chişinău,
Moldova.

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THE BAHÁ'Í WORLD

Seventy-five Baha'is from twelve cities and villages attending the National
Teaching
Conference held in Plovdiv, Bulgaria from 25 to 27 October 1991.

Participants in the regional conference held in Odessa, Ukraine,
from 14 to 16 February, 1992. "Fellowship, deepening, and rich artistic
presentation filled
our hours," according to the conference report.

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

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Other Countries of the Former Soviet Union. By the end of the Six
Year Plan, there

Eastern Bloc were 400 Baha'is residing in
twenty-five

ALBANIA localities with ten Local Assemblies. The
The goal of the Two Year Plan for Albania first National Spiritual
Assembly of Bulgaria

was to establish one group of nine adults and was elected at Tirana 1992 in
the presence

open three localities, but by the end of that of the Hand of the Cause of
God Amatu 'Ullah

Plan there were between 3,000 and 4,000 Baha'is, the
representative

Baha'is in Albania with eighteen Local Spir- of the Universal House
of Justice.

Local Assemblies and fourteen groups. The Nearly 200 people from
eighteen countries of travelling teachers and the sub-branches and
twenty-one localities in Bulgaria

rapid diffusion of the Faith had accelerated attended the Convention,
which was held in

dramatically following the contacts made Sofia. "Bulgaria is bursting
into a beautiful

with descendants of the Babi family in and abundant spring which
seems symbolic

1985 in Tirana. These activities had been of the wonderful, united,
enthusiastic and

enthusiastically promoted by the National happy spirit animating the
first Baha'í Con-

Assembly of Italy, which had been asked to vention held in this
promising land," it was

lead this work, sharing the responsibility long reported. On the last day of
the Convention,

held by the Baha'is of Germany. the participants accompanied
the Hand of the

The National Spiritual Assembly of Albania Adam Benke was elected at Ri9van 1992 at a Convention central cemetery of attended by over 180 Albanian Baha'is from per cent of the all parts of the country. The news of this sheer joy, opti- Convention and the announcement of the significance election of the Assembly was broadcast together holding the following day by the national television winding around the during prime-time news.	Cause to the burial places of and Marion Jack in the Sofia. That evening, ninety audience, carried away by mism and exuberance about the of the convention, danced hands, a snaking column aisles of the hall.

BULGARIA

CZECHOSLOVAKIA

The original Six Year Plan goal for Bulgaria Year Plan there was to establish one group of nine believers Czechoslovakia, and open six localities. With the Two Year form one group of Plan the goal was expanded to establish two localities to the Local Spiritual Assemblies and open six this goal localities to the Faith. Local Spiritual The first Local Spiritual Assembly was localities and formed in Plovdiv in January 1991. During National Spiritual Assembly at Ri9van the week of the election there were teaching surpassed. The activities in which thirty-one people em- elected in Prague braced the Faith. In March 1991 the Local forty-five per Spiritual Assembly of Sofia was re-formed, number of believers and by Ri9van there were 150 Baha'is in occurred during the eight localities with three Local Assemblies. Plan, Czechoslovakia During that same year the first National Spiritual Assemblies, Teaching Conference was held and the first	At the beginning of the Six Year Plan there were fifteen believers in and the initial goal was to nine adults and open five Faith. With the Two Year Plan was raised to forming four Assemblies, opening six ing a 1992. These goals were all first Local Assembly was in June 1990. Approximately cent of the growth in the during the Six Year Plan final year. By the end of the slovakia had five Local seven groups and

approximately 170 believ-

National Teaching Committee appointed. ers, including forty-one pioneers.

The Faith was officially registered in The National Spiritual Assembly of

Bulgaria on 26 November 1991, and by that Czechoslovakia was elected at Ri9van 1991

date a small Baha'i centre had been rented in in the presence of the Hand of the Cause of

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God Dr. 'Ali-Mul;ammad Varqa as repre- in that region was elected in March 1992 in

sentative of the Universal House of Justice. Erfurt. By the end of the Six Year Plan there

The Convention participants reported: "In- were approximately fifty Baha'is in the eastdeed, a new and glorious chapter in the ern part of Germany, with two Local Spiritual history of the Baba' i community of Czecho- Assemblies and twenty pioneers.

slovakia has opened. The future is truly dazzling. We stand committed to face these

HUNGARY

prospects united in service to our beloved The goals of the Six Year Plan for Hungary

Lord, ever mindful of the immeasurable sac- were to form two groups of nine adult

rifices made by those heroic souls whose Baha'is each and to open six localities. In

immortal services have brought us to where 1987 Amatu'l-Baha Ru~iyyih Khanum visitwe now stand." ed Budapest,

greatly encouraging the small number of local friends and inspiring an

EAST GERMANY increase in the flow of travelling teachers.

Although the territories of both parts of By 1989 there were five pioneers residing

Germany had always been under the juris- in three localities. In that same year the first

diction of the National Spiritual Assembly of summer school was held, followed by one

Germany, that Assembly had experienced each subsequent year. By 1990 there were great difficulty in making contact with the forty believers, including eight pioneers.

few Baha'is living in the East until the fall of The Local Assembly of Budapest was rethe Berlin Wall in 1989 and the opening of fom1ed in the presence of a Counsellor, the

the frontier. members of the National Spiritual Assembly

In September 1990, just before the unifi- of Austria, and fifty Hungarian

believers and
 cation of the two parts of Germany, the Austrian visitors, at what was called
 the most
 National Spiritual Assembly obtained offi- joyous Ric;|van since before World
 War IL
 cial recognition from the Cabinet Council's The friends recalled the historic
 visit of the
 Department of Religious Affairs as "The beloved Master to Budapest and His stay
 Religious Community of the Baha'is in the only a few metres from the place the
 election
 German Democratic Republic". This far- was being held.
 sighted action by the National Assembly By 1991, after a number of
 teaching
 ensured the recognition of the Faith in each projects and the formation of the
 first Nationof the five new eastern states of the united al Teaching Committee,
 the community had
 Federal Republic. The first Local Assembly grown to two Local Spiritual
 Assemblies

- Bah a'i youth from
 several different
 countries staffing
 a display in
 Bratislava, Czechoslovakia, on
 27 August 1990.

INTERNATIONAL SURVEY OF CU RRENT BAHAI ACTIVITIES

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and eight localities, and there were nineteen Council of Ministers, in
 Warsaw, thus ensurresident pioneers. By the end of the Plan ing full
 legal status for existing and future
 there were 130 believers, four Local Spiritual Assemblies. The National
 Assembly was
 Assemblies, twenty-six localities and twenty- elected at Ri<)van 1992 in the
 presence of the
 five pioneers scattered around the country. Hand of the Cause of God Amatu
 'l-Baha
 The first National Spiritual Assembly was Ru]:iiyyih Khanum, who served as
 the repreelected at Ri<)van 1992, with the Hand of the sentative of the
 Universal House of Justice.
 Cause of God 'Ali Akbar Furutan represent- Almost the entire Polish
 Baba 'i community
 ing the Universal House of Justice. After the and guests from thirty-four
 countries attenddevotional part of the Convention, the ap- ed the first
 National Convention, held in
 proximately 160 participants from nineteen Warsaw. The Convention paid a
 special tribcountráies were thrilled to witness the enrol- ute to Knight
 ofBaha'u'llah Ola Pavlovska,
 ments of three more Hungarian friends into who after many years in the

pioneering field,
the Faith. was able to return to her
native Poland.

POLAND

Poland was opened to the Faith in 1926 by Martha Root, who visited again in 1932. After the communist takeover of Romania following World War II, the Baha'is were forbidden to teach the Faith. After the seeds she planted lay dormant for many years, the Faith began to blossom in 1989 when government restraints relaxed, and the Faith began to spread with the support of travelling teachers from many countries, particularly Germany, the United Kingdom and Ireland, responded to new teaching opportunities. In 1991, Ola Pavlovskaya re- Baha'i community consisted of three students from Germany and one native believer. Warsaw. By the beginning of the Six Year Plan thirteen believers were reported to be in Poland; by the end of the Two Year Plan there were approximately eighty. By April 1992, there were seven Local Faith in different parts of the country, leading to the holding of the first National Baha'i Teaching Conference in 1990, at which forty people became Baha'is. The Department of Religious Affairs of the

Five members of
New Zealand's
Youth for One
World, who travelled
to East Germany in
the summer of 1990,
then went on to
Romania.

The Knight of Baha 'u 'llah for Mongolia, Sean Hinton (left) seated with the first native Mongolian Baha 'i, Oyundelger; 1990.

By 1991 the great receptivity of four Local Spiritual Assemblies, increase the number of localities to thirteen and form the community to National Assembly. All of the goals were reached except the formation of twelve Local Assemblies, twenty-eight groups and fifty-seven isolated centres, with some Assembly, which could not be achieved due to the extreme political unrest in the country. A firm foundation had been created for the election of the National Assembly. The National Assembly of Austria convened that year, in the presence of the Baha'is, to be responsible for the Faith in Yugoslavia throughout the period. After the political breakup of Yugoslavia in 1991 two Regional Teaching Committees were formed to cover the geographical areas of the former republic. They were named the Regional Teaching Committee of the Baha'is of Bosnia and Herzegovina, Macedonia, Montenegro and Serbia; and the Regional Teaching Committee of the Baha'is of Croatia and Slovenia. Despite the challenges of ethnic rivalries, political unrest and extremely diverse cultures, Baha'is of Yugoslavia contributed greatly to the growth of the Faith in Yugoslavia. Greater awareness of the Faith had been raised in 1988 when the Six Year Plan for Yugoslavia was raised in 1988 when the Baha'is

presented pawas to form two groups of nine adults and to pers on current issues at several conferences.

open eleven localities. The goal of the By the end of the Plan the former Yugoslub subsidiary Two Year Plan was to establish slavia had approximate ly 120 believers,

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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including twenty pioneers, and four Local of 1990, the music group El Viento Canta

Assemblies. In April 1992 the Faith was communicated the Baha'i spirit to nationofficially recognized in Slovenia. wide television and radio audiences, and the second and third Mongolians became Baha'is.

MONGOLIA

One of these new believers, Burembayar,

When Sean Hinton, a young Baha'i from translated the first Baha ' i prayers into

Australia, first entered Mongolia in December Mongolian.

1988 to do research, it was still a virgin terri- The goal of the Two Year Plan was to

tory and one of two remaining pioneer goals establish one group and to open three localifrom the Ten Year Crusade. Mr. Hinton was ties.

Travelling teachers from Germany,

named a Knight ofBaha'u'llah for being the Switzerland, Canada, the United States and

first Baha' i to settle in Mongolia. He spent Malaysia were among those who visited the

several prolonged periods in the country country, and two new pioneers, one from

studying Mongolian folk music, sometin1es Germany and one from the United States,

in very remote areas of the Altai Mountains. joined Mr. Hinton in settling there.

In 1989, the first Mongolian enrolled in the Toward the end of 1991 responsibility for

Faith. the Faith in Mongolia was

transferred from

Amatu'l-Baha R1ll_iyyih Khanum visited the National Spiritual Assembly of Germany

Mongolia for one week in May 1989. She to the Spiritual Assembly of Singapore. The

gave a series of lectures about her travels formation of the first

Mongolian Local Spirand about world peace to university students itual Assembly in Ulaan-Baatar was reported

studying English in Mongolia. In the spring at Ri~van 1992.

6. MAJOR ACHIEVEMENTS OF THE Two YEAR PLAN

There is no doubt that the day will come hitherto unmatched vigour, to atone for

when the very people who are now their past failures. They
will join the
engaged in destroying the foundations of ranks of the followers of
Baha 'u ' llah and
faith in God and promoting this baseless arise to promote His Cause
...
doctrine of materialism will arise and, by This time seems finally to
have come. An
their own hand, snuff out the flame of this indication of the
extraordinary achievements
commotion .. ., made during the sho1t span of
the Two Year
the Guardian wrote in 1923, concerning Plan can be seen from the
listing of the goals
the events then transpiring in Russia. at the outset of the Six
Year Plan, the goals
They will sweep away the entire structure established for the Two Year
Plan, and the
of their unrestrained godlessness and actual situation in each
country at Ri~van
will arise with heart and soul, and with 1992 when both plans came to
an end.

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GOALS AND ACHIEVEMENTS IN EASTERN EUROPE AND MONGOLIA

Six Year Plan	Two Year Plan		
Territory		Achievements	
Goals	Goals		
Albania	Open to the Faith	One group of 9 in	18 LSAs
Tirana	21 other localities		
Open 3 localities	NSA formed and		
registered at Ri<;lvan			
1992			
Bulgaria	Form 1 group of 9	Form 2 LSAs	10 LSAs
Open 6 localiti es	Open 6 localities	25 localities	
NSA formed at			
Ri<;lvan 1992			
Czechoslovakia	Form 1 group of 9	Form 4 LSAs	5 LSAs
Open 5 localiti es	Open 6 localities	11 localities	
Establish NSA at	NSA formed at		
Ri<;lvan 1992	Ri<;lvan 1991		
Former East	Form 4 groups of 9	Form 6 LSAs	2 LSAs
Germany	Open 30 localities	26 other	
localities			
At least 12 groups			

Hungary	Form 2 groups of 9	Form 5 LSAs	4 LSAs
Open 6 localities	Open 13 localities	17 localities	
Establish NSA at	NSA formed at		
Ri<;lvan 1992	Ri<;lvan 1992		
Poland	Form 4 groups of 9	Form 6 LSAs	8LSAs
Establish NSA at	29 other localities		
Ri<;lvan 1992	NSA formed at		
Ri<;lvan 1992			
Faith registered			

Romania	Open 6 localities	Form 4 LSAs	25 LSAs
Open 10 localities	485 localities		
Establish NSA at	NSA formed at		
Ridvan 1992	Ridvan 1991		

Yugoslavia	Form 2 groups of 9	Form 4 LSAs	4 LSAs
Open 11 localities	Open 13 localities	20 other localities	
Establish NSA at	Political situation		
Ri<;lvan 1992	did not allow NSA		
to be formed			

Mongolia	Open to the Faith	Establish 1 group	1 LSA in
Ulaan-			
Open 3 localities	Baatar		

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Six Year Plan	Two Year Plan

Territory	Achievements
Goals	Goals

Armenia	Consolidate	LSA in Yerevan	LSA Yerevan
Azerbaijan	Consolidate	Establish 2 LSAs	3 LSAs
5 other localities			
NSA at Ri<;lvan			
1992			

Belarus (Bielarus)	Reopen to the Faith	Form LSA in	1 LSA in
Minsk			
Minsk			

Estonia	Form 1 group of 9	Form 1 LSA	2 LSAs
Open 4 localities	3 other localities		

Georgia	Consolidate	Form 1 LSA in	1 group in
Tbilisi			
Tbilisi			

Kazakhstan	Consolidate	Form 1 LSA	1 LSA
Form 1 group	1 locality		

Kyrgyzstan Bishkek (Kirgizia)	Consolidate	Form 1 LSA in Bishkek (Frunze)	1 LSA in
Latvia in Riga	Form 1 group of 9 Open 3 localities	Form 1 LSA 2 other localities	1 LSA
Lithuania in Vilnius	Form 1 group of 9 Open 3 localities	Form 1 LSA 2 other localities	1 LSA
Moldova Kishinev (Moldavia) (Chi~in~u)	Settle one pioneer	Form 1 LSA in Kishinev (Chi~in~u)	1 LSA in
Russia ingrad & Moscow Open Petrosko i Open at least 6 localities Ri<;!van 1992	Groups of 9 in Len- LS As I LSA and 3 localities in Sakhalin Establish NSA at	Form at least 7 More than 50 other localities NSA formed at Ri<;!van 1991	25 LSAs
Tajikistan Dushanbe (Tadzhikistan)	Consolidate	LSA in Dushanbe 3 other localities	1 LSA in
Turkmenistan 3 other localities 224	Consolidate	Form 2 LSAs	3 LSAs

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GOALS AND ACHIEVEMENTS IN THE FORMER SOVIET UNION (CONTINUED)

Six Year Plan	Two Year Plan		
Territory			Achievements
Goals	Goals		
Ukraine More than 10 other localities	Consolidate	Form 4- 5 LSAs	7 LSAs
Uzbekistan Tashkent Tashkent and Samarkand	Consolidate and Samarkand 2 other localities	Form 2 LSAs in	2 LSAs in

The first issue of the Russian Baha 'i newsletter, "The Express", is done after friends worked all night to meet their selfimposed deadline. December 1991 .

The first Local
Spiritual Assembly
of the Baha'is of
Marv, Turkmenistan,
Russia. Formed on
23 September 1990.

III

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES 1986-1992

1. THE OPENING OF THE FOURTH EPOCH OF THE FORMATIVE AGE SHERNADEMER

The Revelation of Baha'u'llah, whose supreme mission is none other but the achievement of [the] organic and spiritual unity of the whole body of nations, should ... be regarded as ... marking the last and highest stage in the stupendous evolution of man's collective life on this planet. 1

THE growth of the Baha' i Faith could be	the
International Baha'i Council, in 1951, as	
charted, Shoghi Effendi wrote, in terms of	the foremnner of
the Universal House of	
thlee major stages : the Heroic Age (1844-	Justice.
1921) associated with the Central Figures of	The third
epoch encompassed 1963- 1986,	
the Faith; the Formative Age (1921-), during	when the
influence of the Faith began	
which the Administrative Order would be	extending into
the world at large, and the	
established; and the Golden Age, which will	Baha' i
community began to demonstrate its	
see the emergence of the Kingdom of God	potentialities.
The third epoch began with	
on earth.	the inaugural
election of the Universal House	
Within each Age, Shoghi Effendi described	of Justice, and
witnessed the writing of the	
distinguishable periods. In the Formative Age	constitution of
that Supreme Body, the	
he used the term "first epoch" for the period	codification of
the Kitab-i-Aqdas, and the	
1921-1944/46, when the foundations of the	fulfilment of
Isaiah's prophecy when the	
Administrative Order were first erected-	Universal House

of Justice moved into its
the Local and National Spiritual Assemblies. permanent Seat
at the apex of the Arc on
The second epoch encompassed 1946-1963, Mount Carmel.
The institutions of the Faith when the Faith spread, its administration
 tinal Boards of Counsellors and the
matured, and its World Centre was consoli- International
Teaching Centre were created
dated. A notable feature of this epoch was and developed
during the third epoch.
the designation by Shoghi Effendi, beginning The opening
of the fourth epoch of the
in 1951, of Hands of the Cause of God to Formative Age of
the Faith was announced
assist him, and then, in 1954, of Auxiliary in a letter
dated 2 January 1986, written by
Boards to assist the Hands. He also created the Universal
House of Justice to the Baha'is
of the world. In that letter, a process was
Shoghi Effendi, The World Order of Baha'is outlined whereby the
task of formulating
(Wilmette: Baha'i Publishing Trust, 1974), p. 163. national goals would
devolve largely on the

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National Spiritual Assemblies, in consultation period from 1979 to 1986. At
the end of this
with the Boards of Counsellors, rather than Plan, Baha'is were living in
116,707 localities being specified by the Universal House of ties around the
world, representing about
Justice or the International Teaching Centre. 2, 100 ethnic groups with
members who had
Emphasizing the significance of this devel- embraced the Faith. One
hundred and forty percent, the House of Justice stated that eight
National Spiritual Assemblies and 32,854
" ... we have no hesitation in recognizing that Local Spiritual Assemblies
were elected at
this new development in the maturation of Rivian 1986, and thousands of
properties
Baha'i institutions marks the inception of enhanced the ability of the
Baha'is to carry
the fourth epoch of that Age". forward the work of the
Cause.
The concept of national goals had first The numerical growth in the
rolls of
been introduced by 'Abdu'l-Baha in a series believers reflected the
growing spiritual transletters He had written to the Baha'is of the

formation of the lives of the believers. From United States and Canada between 1916 and the early days of the Cause Baha 'is had 1917. Called the Tablets of the Divine Plan, founded schools and hospitals, homes for they had offered a vision of the Faith spread the aged and charities for the poor. As around the world and encouraged the friends Baha ' is developed the attitudes of service to act on that vision. Shoghi Effendi had used called for by their Faith, they found new the Tablets of the Divine Plan as the charter abilities to translate its Teachings into for a series of Plans he designed to spread the action. By the end of the Seven Year Plan, Faith, and to provide an administrative order an Office of Social and Economic Developfor the community. The Universal House of ment had been established at the Baha' i Justice had continued to develop Plans for World Centre to help coordinate the more the Baha'i world, in consultation with the than one thousand projects initiated by Baha'is International Teaching Centre after that insti- in the fields of agriculture, community develvtution was created in 1973. opment, health, education, improvement of The last Plan of the third epoch was the the status of women, environment, and other third Seven Year Plan, which covered the areas of activity.

Counsellor member of the International Teaching Centre Donald Rogers (center) facilitated community consultation on th e Six Year Plan held in Kingstown, St. Vincent, in May 1986.

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The increasing numbers of Baha'is and World Peace to the Heads of State of their the activities they sponsored demanded a respective nations and territories, and by corresponding maturation of the institutions Ri9van 1986 a total of 138 such presentaof the Faith. Births were recorded, marriages tions had been made. Concunently, the conducted, and funerals organized. By the Baha'i world community began to distribute end of the Seven Year Plan, locally spon- The Promise of World Peace to other leaders sored children's classes were held in 165 of society as well as to their friends and

countries or territories, youth activities in neighbours, so that within eighteen months 143, and special women's activities in 116 of its release, more than a million copies, in countries or territories. Funds were raised, some seventy languages, had been presented. newsletters were published, properties were The law1ching of the Peace Message had acquired, and legal recognition of the Faith an electrifying effect upon the Baha'is of the world, and evoked a new confidence in the In 1985, the development of the Faith elected administrators of the Faith. But the took a dramatic new course with the release most dramatic development of the Faith's of The Promise of World Peace, a Jetter institutions during the third epoch was the from the Universal House of Justice to the result of forces outside of the control of the peoples of the world. This was the first time believers. In its 1986 Ri9van message to the the House of Justice had ever addressed Baha ' is of the world the Universal House of itself directly to the generality of human- Justice wrote: kind, and it took up the central issue facing The opening of [the Seven Year] Plan the human race in the closing years of the coincided with the recrudescence of savtentieth century. (For the full text of Th e age persecution of the Baha'i community Promise of World Peace see pp. 324-333 of in Iran, a deliberate effort to eliminate the The Baha 'i World, volume XIX.) Cause of God from the land of its birth. The Universal House of Justice asked the The heroic steadfastness of the Persian National Spiritual Assemblies around the friends has been the mainspring of tráeglobe to present copies of The Promise of mendous international attention focussed

Jn Thailand, Baha 'is in a refi1gee camp called "Site Two North Camp" were married during a ceremony held on 7 October 1987.

on the Cause, eventually bringing it to the Each N ational Spiritual Assembly was agenda of the General Assembly of the also asked to meet with a member

of the United Nations, and, together with world- Continental Board of Counsellors before wide publicity in all the media, accom- Ric:lván 1986, "so that from this initial conplishing its emergence from the obscurity sultation a basis will be laid for consultation which characterized and sheltered the on the goals at the National Conventions".

first period of its life. Delegates from throughout each country

The implications of the Faith's emer- gathered during Ric:lván and shared their

gence from obscurity were discussed during thoughts and feelings about the proposed the fifth Baha'i International Convention, goals, then took new ideas home to be disheld in the Holy Land from 30 April to cussed at the grassroots level. Meanwhile, the

2 May 1983. Among the themes especially National Assembly members elected during emphasized was the importance of the fol- the Conventions consulted with Counsellors

lowers of Baha'u'llah living up to the high about the ideas presented by the delegates standards set by the Blessed Beauty, so that and drafted a set of goals for the Six Year

Baha'i institutions and community life can Plan to be considered at the Baha'i World

confidently welcome examination by the Centre.

peoples of the world. Each set of goals was evaluated by the

To ass ist National Spiritual Assemblies Universal House of Justice and the Internadetermine their own levels of maturity, the tional Teaching Centre in relationship to the

Baha'i World Centre's Department of the country's strengths and weaknesses as

Secretariat sent a letter on behalf of the Uni- described by the National Assembly itself

versal House of Justice to each Assembly on and in relationship to the goals of other

25 November 19 84, asking it to evaluate its National Spiritual Assemblies.

If the goals

community's strengths and weaknesses: seemed within the country's potential and

the broader direction of the Faith's develop-

1. Current Status and Specific Needs of ment, they were warmly endorsed. Where the Baha'i Community. What distinctive further consideration was needed, they were

strengths and weaknesses do you see in referred back to the Spiritual Assemblies

your community? Are there any unusual concerned for consultation and revision. features of the condition of the Faith in It was this involvement of the total

your community which must be taken community in setting goals through selfinto account in the fo1mulation of the evaluation, consultation at all levels, and full

next Plan? cooperation between the appointed and

2. Condition of the Nation. Do the social, elected arms of the Administrative Order

political and economic trends indicate that was a new feature of the development

any unusual opportunities or difficulties of the Faith, one that distinguishes the fourth

for the development of the Baha'i com- epoch of its history.

munity in the immediate years ahead? Once the goals of the new Plan were set

and published, the friends began working

The assessment of each country's toward their fulfilment. As one result, by the strengths and weaknesses became "the pre- end of the first six years of the fourth epoch,

liminary steps in goa l-setting", the Universal at least one and a half million new Baha'is

House of Justice wrote to all 1-fational Spir- had emolled in the Faith. The community's

itual Assemblies ill a letter dated 25 February s~ccess in á the wide diffision of Baha 'u-

1986. They "will undoubtedly be of great 'llah's Message was publicly recogmzed assistance to each one of you as you enter when the Encyclopaedia Brita1mica, in its

the next stage of the process". Britannica Book of the Year for 198 8,

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described the Faith as the second most of the Baha ' is in Iran

brought the Faith to a

widely spread religion after Christianity. new level of recognition, and the increasing

In addition to the Six Year Plan goals set maturity of its life gives its experience great

by the National Spiritual Assemblies for importance for the social

and moral developthemselves, the Universal House of Justice ment of

humanity generally. The views of

assigned international collaboration goals Baha'is are being sought by people working

for National Assemblies. Communities who	on problems at local,
national, and internahad the advantage of bonds that crossed	tional
levels. Examples of this are replete in	
nationa l borders, such as commonality of	the pages of this volume.
language, racial background or cultural	That the world sorely
needs an encouragtraditions, were asked to work together to	ing model
as it moves into the twenty-first	
support international projects including	cenh1ry is made only too
clear with any	
teaching activities, the translation and distri-	cursmy glance through a
daily newspaper.	
bi1tion of Baha'i literature, the development	In The World Order of Baha
'u '!!ah, Shoghi	
of Baha ' i, educational material for children,	Effendi referred to the
"two-fo ld process"	
and the production of audio-visual materials.	which is "to bring to a
climax the forces	
In many cases communities were asked to	that are transforming the
face of our planet".	
supply funds to support social and economic	One process is destructive,
the other is condevelopment activities, or other work of the	strnctive.
"The constructive process stands	
Faith in other lands.	associated with the nascent
Fa ith of Baha-	
The international collaboration goals were	'u' llah, and is the harbinger
of the New World	
conveyed to all National Spiritual Assem-	Order that Faith must
erelong establish. "	
blies in a letter from the Universal House of	In a world the
structure of whose political	
Justice dated 5 June 1987.	and social institutions
is impaired, whose	
The goals are devised not only to ac hieve	vision is befogged, whose
co nscience is	
objectives, but to encourage mutual coop-	bewildered, whose
religious systems have	
eration and sharing of ideas between	become anemic and lost
their virtue, this	
National Spiritual Assemblies, processes	healing Agency, this
leavening Power,	
which will strengthen the Baha'i world	this cementing Force,
intensely alive and	
conununi ty and enable it to present to	all-pervasive, has been
taking shape, is	
mankind the pattern of a truly organic,	crystallizing into
institutions, is mobilizuniversal, diversified but united society.	
ing its forces, and is preparing for the	

Both the change in the numbers of followers of Baha'u'llah and the way in which they are working together are altering the public image of the Faith. The persecution of Baha'is is a spiritual conquest and redemption of mankind.

1
they are working together are altering the
1 The World Order of Baha'u'llah, p. 195.
public image of the Faith. The persecution

A. A LETTER FROM THE UNIVERSAL HOUSE OF JUSTICE

2 January 1986
Facing the Baha'i world community, has, at
To the Baha'is of the World the conclusion of their
historic conference,
been transmuted into feelings of deepest
Dearly-loved Friends, joy, gratitude and love.
The eager expectation with which we welcomed
the Hands of
came to the World Centre, on 27 December, the Cause Amatu'l-Baha
Ruhiyyih Khanum,
sixty-four Counselors from the five continents
Ugo Giachery, 'Ali-Akbar
Furutan, 'Alinents to discuss, with the International Teaching Centre
Muhammad
Varqa and Collis Featherstone,
Centre, the challenges and opportunities the Conference was
organized and managed

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with admirable foresight and efficiency by the commemorations around the world
and
the International Teaching Centre, whose inauguration of His Covenant will
be
individual members watched over and served celebrated, in the City of the
Covenant, by
untiringly the needs of the participants and the holding of the second Baha'i
World
the progress of the Conference itself. Congress.
Convened in the concourse of the Seat of The beloved Counsellors,
strengthened
the Universal House of Justice as the Counselors and enriched by their experience in
the Holy
Counselors of the Baha'i world entered upon their term, will, as early as possible,
consult with
their new five-year term of office, within all National Spiritual Assemblies on
the months of the termination of the Seven Year term to conclude triumphantly
the term
Plan and the opening of the new Six Year Plan, and on preparations to launch
the Six
Plan, its aura heightened by the spiritual Year Plan. In anticipation of those
opportunities of the Holy Shrines and the terms, National Spiritual
Assemblies will

euphoric sense of victory and blessing now receive the full announcement of the aims pervading the entire Baha'i world, the Con- and characteristics of that Plan, so that ference attained such heights of consultative together with the Counsellors they may exaltation, spirituality and power as only formulate the national plans which will, for those serving the Blessed Beauty can enjoy. each community, establish its pursuit of the The organic growth of the Cause of God, overall objectives. indicated by recent significant developments This new process, whereby the national in its life, becomes markedly apparent in the goals of the next Plan are to be largely light of the main objectives and expectations formulated by National Spiritual Assemblies of the Six Year Plan: a vast expansion of and Boards of Counsellors, signalizes the the numerical and financial resources of the inauguration of a new stage in the unfold- Cause; enlargement of its status in the world; ment of the Administrative Order. Our a world-wide increase in the production, beloved Guardian anticipated a succession distribution and use of Baha'i literature; a of epochs during the Formative Age of the finner and world-wide demonstration of the Faith; we have no hesitation in recognizing Baha'i way of life requiring special consider- that this new development in the maturation ation of the Baha 'i education of children and of Baha'i institutions marks the inception of youth, the strengthening of Baha 'i family the fourth epoch of that Age. life and attention to universal participation Shoghi Effendi perceived in the organic and the spiritual enrichment of individual life of the Cause a dialectic of victory and life; further acceleration in the process of the crisis. The unprecedented triumphs, genermaturation of local and national Baba 'i com- ated by the adamantine steadfastness of munities and a dynamic consolidation of the the Iranian friends, will inevitably provoke unity of the two arms of the Adminisháative opposition to test and increase our sháength. Order; an extension of the involvement of the Let every Baha'i in the world be assured that

Baha'i world community in the needs of the whatever may befall this growing Faith of world around it; and the pursuit of social and God is but incontrovertible evidence of the economic development in well-established loving care with which the King of Glory Baha'i communities. These are some of the and His martyred Herald, through the features of the Six Year Plan which will open incomparable Cenah of His Covenant and on 21 April 1986 and terminate on 20 April our beloved Guardian, are preparing His

1992. humble followers for ultimate

and magnifi-

Riclvn 1992 will mark the inception of cent triumph. Our loving prayers are with

a Holy Year, during which the Centenary of you all.

the Ascension of Baha'u'llah will be observed The Universal

House of Justice

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B. STATEMENT BY THE RESEARCH DEPARTMENT ON THE EPOCHS OF THE FORMATIVE AGE

5 February 1986 In relation to the Heroic Age of our Faith,
To all National Spiritual Assemblies the Guardian, in a letter
dated 5 June 1947

to the American Baha'is, specified that this

Dear Baha'i Friends, Age consisted of three
epochs and described

In the letter dated 2 January 1986 written the distinguishing features of
each:

by the Universal House of Justice to the

... the Apostolic and Heroic Age of

Baha'is of the world, reference was made

our Faith, fell into three distinct epochs,

to the inception of the fourth epoch of the

of nine, of thirty-nine and of twenty-nine

Formative Age. In response to questions

years' duration, associated respectively

subsequently put to the House of Justice

with the Babi Dispensation and the misabout the periods related to the
earlier epochs

tries of Baha'u'llah and of 'Abdu'l-Baha.

of that Age, the Research Department was

This primitive Age of the Baha'i Era,

requested to prepare a statement on the subunapproached in spiritual fecundity
by

House of Justice-wi ll have been com-

Golden Age which will represent the "completed, the Kitab-i-Aqdas, the Mothersunm1ation of this glorious Di spensation".⁵
 Book of His Revelation, will have been
 Close examination of the details of Baha ' i
 codified and its laws promulgated, the
 history reveals that the individual Ages are
 Lesser Peace will have been established,
 comprised of a number of periods- insepathe unity of mankind will have been
 rable parts of one integrated whole. 6

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achieved and its maturity attained, the	began in 193 7, with the
inception of the First	
Plan conceived by 'Abdu ' l-Baha will have	Seven Year Plan of the North
American	
been executed, the emancipation of the	Baha ' i community, and
concluded with	
Faith from the fetters of religious ortho-	the successful completion of
the Ten Year	
doxy will have been effected, and its	Crusade in 1963. 19 The second
epoch of	
independent religious status will have	'Abdu ' l-Baha 's Divine Plan
commenced in	
been universally recognized, . . . 11	1964 with the inauguration of
the Nine Year	
Plan of the Universal House of Justice.)	
The epochs of the Formative Age mark	The prin1ary focus of this
statement is on	
progressive stages in the evolution of the	the epochs of the Formative
Age of the Disorganic Baha ' i community and signal the	pensation
ofBaha'u'llah.	
maturation of its institutions, thus enabling	
the Faith to operate at new levels and to	THE F IRST EPOC H OF TH E
FORMATIVE AG E	
initiate new fimctions. The timing of each	1921-
1944/46	
epoch is designated by the Head of the Faith,	The first epoch of this Age
witnessed the	
and given the organic nature of evolutionary	"birth and the primary
stages in the erection	
development, the transition from one epoch	of the framework of the
Administrative Order	
to another may not be abrupt, but may well	of the Faith". 20 The epoch
was characterized	
occur over a period of time. This is the case,	by concentration on the
fom1ation of local	
for example, in relation to both the inception	and national institutions in

all five centuries of the Formative Age and the end of its first centuries, 21
thereby initiating the erection of the
epoch. In relation to the former, the passing machinery necessary for
future systematic
of 'Abdu'l-Baha is the transitional event most teaching activities. This
epoch was further
often identified with the close of the Heroic marked by the launching, at
the instigation
Age and the beginning of the Formative of the Guardian, of the
First Seven Year Plan
Age. 12 However, the Guardian also asserts (1937- 1944) by the American
Baha'i community that the Apostolic Age of the Faith community. This
Plan, drawing its inspiration from
cluded "more particularly with the passing the Tablets of the Divine
Plan, represented
[in 1932] of His well-beloved and illustrious the first systematic
teaching campaign of the
sister, the Most Exalted Leaf-the last survi- Baha'i community and
inaugurated the inavor of a glorious and heroic age". 13 With tial
stage of the execution of 'Abdu'l-Baha's
regard to the termination of the first epoch Divine Plan in the Western
Hemisphere.22
of the Formative Age, Shoghi Effendi has
placed this between the years 1944 14 and THE S ECOND EPOCH OF THE
FORMATIVE AGE
1946. 15 1946-1963
Before describing the individual epochs This epoch extended the
developments of the
of the Formative Age, it is important to com- first epoch by calling for
the "consummation
ment on the use of the term "epoch" in the of a laboriously constmcted
Administrntive
writings of the Guardian. In a letter dated Order",23 and was to witness
the formul ation
18 January 1953, written on his behalf to a of a succession of teaching
plans designed to
National Spiritual Assembly, it is explained facilitate the development
of the Faith beyond
that the term is used to apply both to the the confines of the Western
Hemisphere and
stages in the Formative Age of the Faith, and the continent of Europe. 24
This epoch was
to the phases in the unfoldment of 'Abdu'l- distinguished, in the first
instance, by the
Baha's Divine Plan. 16 We are currently in sinmltaneous and often
spontaneous prosethe fourth epoch of the Fom1ative Age 17 and cution of
Baha'i national plans in both the

the second epoch of 'Abdu' l-Baha's Divine Plan. 18 (The first epoch of the Divine Plan the Baha'is in

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the East, the beloved Guardian listed the the Guardian and proclaimed the commencespecific plans undertaken by the United States, ment of the third epoch of the Formative

British, Indian, Persian, Australian and New Age, an epoch which called the Baha ' is to a

Zealand, and 'Iraqi National Spiritual Assemblies, and indicated that this concerted action yet more mature level of functioning, consistent with the expected

signaled the transition into the second vast increase in the size and diversity of the

epoch of the Formative Age. 26 The internal community, its emergence as a model to

consolidation and the administrative experience gained by the National Assemblies was mankind, and the extension of the Faith in the world at large. The House

utilized and mobilized by the Guardian with of Justice, in a letter dated October 1963,

the launching of the Ten Year Crusade 27- a stated: a crusade involving the simultaneous prosecution of twelve national plans. The plans

Beloved friends, the Cause of God, guarded and nurtured since its inception

derived their direction from 'Abdu' l-Baha's by God's Messengers, by the Covenant of

Divine Plan, and the goals were assigned His Covenant and by His Sign on earth,

by Shoghi Effendi from the World Centre of now enters a new epoch, the third of the

the Faith.28 A second distinguishing feature Formative Age. It must now grow rapidly

of this epoch was the "RISE" 29 and "STEADY in size, increase its spiritual cohesion and

CONSOLIDATION" 30 of the World Centre of the executive ability, develop its institutions

Faith.

and extend its influence into all strata

The second epoch thus clearly demonstrated of society. We, its members, must, by

the further maturation of the institutions of

constant study of the life-giving Word,
 the Administrative Order. It witnessed the
 and by dedicated service, deepen in spirit appointment of the Hands of the
 Cause,³¹ the
 tual understanding and show to the world
 introduction of Auxiliary Boards, ³² and the
 a mature, responsible, fundamentally a establishment of the International Baha'
 i
 sured and happy way of life, far removed
 Council.³³ The culminating event of the epoch
 from the passions, prejudices and disharmony was the election of the Universal
 House of
 tions of present day society.³⁶
 Justice in 1963. It further demonstrated the
 more effective and co-ordinated use of the The period of the third
 epoch to administer machinery to prosecute the passed through
 world plans, involving all
 goals of the first global spiritual crusade, and National Spiritual Assemb
 lies, under the
 the emergence in ever sharper relief of the direction of the Universal
 House of Justice,
 World Centre of the Faith. namely, the Nine Year Plan
 (1964- 1973), the
 Five Year Plan (1974- 1979), and the Seven
 THE THIRD EPOCH OF THE FORMATIVE AGE Year Plan (1979- 1986).
 This third epoch
 1963- 1986 witnessed the emergence of the Faith from
 In addressing the British National Spiritual obscurity ³⁷ and the
 initiation of activities
 Assembly in 1951, the Guardian foreshad- designed to foster the
 social and economic
 owed "world-wide enterprises destined to be development of
 communities. ³⁸ The institution
 embarked upon, in future epochs of that of the Continental Boards
 of Counsellors
 same [Formative] Age, by the Universal was brought into
 existence³⁹ leading to the
 House of Justice". ³⁴ In announcing the Nine establishment of the
 International Teaching
 Year Plan, " the second of those world- Centre.⁴⁰ Assistants to
 the Auxiliary Boards
 encircling enterprises destined in the course were also introduced.⁴¹ At
 the World Centre
 of time to carry the Word of God to every of the Faith, the historic
 construction and
 human soul" ,³⁵ the Universal House of Justice occupation of the Seat of
 the Universal

embarked upon the process anticipated by House of Justice was a crowning event. 42

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THE FOURTH EPOCH OF THE FORMATIVE AGE

This new

process ... signalizes the inau-

1986- guration of a new stage in the

unfoldment

In a letter dated 2 January 1986 written by Administrative Order. Our beloved

of the

the Universal House of Justice to the Bahá'í is anticipated a succession of epochs

Guardian

of the World, the Supreme Body announced Formative Age of the Faith;

during the

the inception of the fourth epoch of the hesitation in recognizing that

we have no

Formative Age. It highlighted the significant development in the maturation

this new

developments that had taken place in the institutions marks the inception

of Bahá'í

"organic growth of the Cause of God" 4 epoch of that Age. 44

of the fourth

during the course of the recently completed third epoch, by assessing the readiness of the Bahá'í community to begin to address the

FUTURE EPOCHS

objectives of the new Six Year Plan scheduled to begin on 21 April 1986, and, outlined

The tasks that

of the Formative Age are the general aims and characteristics of this

during the course

challenging. Additional epochs new Plan. Whereas national plans had previously

many and

anticipated, each marking significant ously derived largely from the World Centre,

can be

evolution of the Administrative in this new epoch the specific goals for each

stages in the

culminating in the Golden Age national community will be formulated, within

Order and

The Golden Age, itself, will the framework of the overall objectives of

of the Faith. 45

"successive epochs" 46 leading ultimately to the establishment of the Most

involve

the particular National Spiritual Assembly the World Bahá'í Commonwealth and the Continental Board of Counsellors.

Great Peace, to

wealth and to the "birth and efflorescence

As the Universal House of Justice states:

of a world

civilization". 47

NOTES

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- 2 Shoghi Effendi, *The World Order of Bahá'í* (Wilmette: Baha'i Publishing Trust, 1974), p. 98. 13 *The World Order of Bahá'í* (Wilmette: Baha'i Publishing Trust, 1974), p. 98. Letter dated 8 February 1934. dated 8 February 1934.
- 3 *The World Order of Bahá'í* (Wilmette: Baha'i Publishing Trust, 1974), p. 156. Letter 14 *Citadel of Faith*, p. 5. Letter dated 5 June 1947 to the American Baha'is. dated 8 February 1934.
- 4 *Citadel of Faith*, p. 5. Letter dated 5 June 1947 to the American Baha'is. 15 *Message to the Bahá'í World, 1950-1957* (Wilmette: Baha'i Publishing Trust, 1971), p. 89.
- 5 *The World Order of Bahá'í* (Wilmette: Baha'i Publishing Trust, 1974), p. 156. Letter 16 *Cablegram* dated 23 August 1955. See also letter dated 8 February 1934. dated 18 January 1953 written on behalf of the
- 6 Shoghi Effendi, *God Passes By* (Wilmette: Baha'i Publishing Trust, 1970), p. xv. 17 *Guardian to the National Spiritual Assembly of the United States* (reference cited in no. 16 below).
- 7 *Citadel of Faith*, pp. 4-5. Letter dated 5 June 1947 18 *Bahá'í News*, no. 265, March 1953, p. 4. Letter to the American Baha'is. dated 18 January 1953 written on behalf of the
- 8 *The World Order of Bahá'í* (Wilmette: Baha'i Publishing Trust, 1974), p. 98. Letter 19 *Guardian to the National Assembly of the U. S.* dated 8 February 1934. 20 Letter dated 2 January 1986 written by the Universal
- 9 *God Passes By*, p. xiv. 21 *House of Justice to the Baha'is of the World*.
- INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES
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- 18 *Universal House of Justice, Wellspring of Guidance* (London: Baha'i Publishing Trust, 1981), p. 261. *Guardian's* 34 Shoghi Effendi, *Bahá'í Publishing Trust, 1981*, p. 261. *Guardian's* postscrip to a

letter dated 25 February 1951,
 House of Justice to the Baha'is of the World. written on his
 behalf to the National Assembly of
 19 Baha'i News, no. 265, p. 4. Letter dated 18 January the British
 Isles.
 1953 written on behalf of the Guardian to the 35 Wellspring of Guidance,
 p. 14. Letter dated October
 National Spiritual Assembly of the United States. November 1963 written by
 the Universal House of Justice
 20 Citadel of Faith, p. 5. Letter dated 5 June 1947 to to the Baha'is
 of the World.
 the American Baha'is. 36 Wellspring of
 Guidance, pp. 17- 18. Letter dated
 21 Messages to the Baha'i World, 1950- 1957, p. 19. October 1963
 written the Universal House of Jus-
 Cablegram dated 24 December 1951. tice to the Baha'is
 of the World.
 22 Citadel of Faith, p. 5. Letter dated 5 June 1947 to 37 Letter dated 19
 May 1983 written by the Universal
 the American Baha'is. House of Justice to
 the Baha'is of the World.
 23 Citadel of Faith, p. 6. Letter dated 5 June 1947 to 38 Letter dated 20
 October 1983 written by the Uni-
 the American Baha'is. versal House of
 Justice to the Baha'is of the World.
 24 ibid. p. 6. 39 Wellspring of
 Guidance, p. 139. Cablegram dated
 25 Messages to the Bahii 'i World, 1950- 1957, p. 13. 21 June 1968 from
 the Universal House of Jus-
 Cablegram dated 25 April 1951. to the Baha'is of
 the World.
 26 Tawqiat-i-Millat, 102- 109 8.E. (Tilman: 40 Letter dated 8
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 Baha'i Publishing Trust, 125 B.E.), pp. 99- 188. House of Justice to
 the Baha'is of the World.
 Letter dated Naw-Ruz 105 8.E. to the Baha'is in 41 Letters dated 8 June
 1973 written by the House of
 the East. Justice to the
 Continental Board of Counsellors,
 27 Citadel of Faith, p. 140. Letter dated 20 August and, 7 October
 1973 to the Baha'is of the World.
 1955 to the American Baha'is. 42 Telex dated 1 February
 1983 written by the Uni-
 28 Messages to the Baha'i World, 1950- 1957, pp. sal House of
 Justice to the Baha'is of the World.
 151 - 153. Letter dated 4 May 1953. 43 Letter dated, 2
 January 1986 written by the Univer-

29 *ibid.*, p. 13. Cablegram dated 25 April 1951. sal House of
Justice to the Baha'is of the World.
30 Messages to the Baha'i World. 1950-1957, p. 13. 44 *ibid.*
Cablegram dated 25 April 1951. 45 Citadel of Faith, p.
6. Letter dated 5 June 1947 to
31 *ibid.*, pp. 18- 20. Cablegram dated 24 December the American
Baha'is.
1951. 46 Messages to the Baha'i
World, 1950- 1957, p. 155.
32 *ibid.*, p. 44. Cablegram dated 8 October 1952. And , Letter dated 4
May 1953.
pp. 127- 128. Letter dated October 1957. 47 Citadel of Faith, p.
6. Letter dated 5 June 1947 to
33 *ibid.*, pp. 7- 8. Cablegram dated 9 January 1951. the American
Baha'is.

American Baha'i
entertainers Leslie
and Kelly (second and
third from left) in
Taipei, Taiwan, during a news conference
held in May 1986.

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C. INTERNATIONAL COLLABORATION GOALS

In addition to the Six Year Plan goals set in June 1987. As the Plan progressed goals by National Spiritual Assemblies for themselves, the Universal House of Justice This information is based on co-ordinated assigned international collaboration goals for guidance and other material received by the National Assemblies to support and assist Department of Statistics before the end of each other in a variety of ways. These special 1992; only goals achieved by Rick Ivan 1992 goals were conveyed to National Assemblies are included.

Summary of Collaboration Achievements by National Baha'i Communities

AFRICA: 44

13 Provision of international travelling teachers

18 Cross-border teaching activities

Assistance with special teaching activity

4 Enrichment and translation of Baha' i literature and training material

8 Development and provision of Baha' i educational material for children

AMERICAS 154

78 Provision of international travelling teachers

- 25 Cross-border teaching activities
- 2 Assistance with special teaching activity
- 10 Enrichment and translation of Baha' i literature and training material
- 29 Development and provision of Baha'i educational material for children
- 4 Development of audio-visual material
- 4 Contribution of funds to acquire/maintain property
- 2 Miscellaneous collaboration

A S IA 138

- 34 Provision of international travelling teachers
- 3 Cross-border teaching activities
- 12 Enrichment and translation of Baha'i literature and training material
- 15 Development and provision of Baha' i educational material for children
- 8 Establishment or consolidation of national communities
- 38 Contribution of funds to acquire or maintain property
- 7 Contribution of funds to acquire or equip a mobile institute or vehicle
- 3 Contribution of funds to establish rural schools
- 7 Contribution towards youth participation in Baha ' i schools
- 4 Support of twin-city projects
- 7 Miscellaneous collaboration

AUSTRALAS IA 41

- 25 Provision of international travelling teachers
- 1 Assistance with special teaching activity
- 13 Development and provision of Baha'i educational material for children
- Contribution of funds to acquire/maintain property
- Miscellaneous collaboration

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EUROPE 98

- 33 Provision of international travelling teachers
- 37 Cross-border teaching activities
- 1 Assistance with special teaching activity
- 3 Enrichment and translation of Baha'i literature and training material
- 12 Development and provision of Baha'i educational material for children
- 2 Development of audio-visual material
- 5 Contribution of funds to acquire/maintain property
- 3 Contribution of funds to acquire/equip a mobile institute or vehicle
- 2 Miscellaneous collaboration

WORLD TOTAL 475

- 183 Provision of international travelling teachers
- 83 Cross-border teaching activities
- 5 Assistance with special teaching activity
- 29 Enrichment and translation of Baha'i literature and training material
- 77 Development and provision of Baha'i educational material for children
- 6 Development of audio-visual material
- 8 Establishment or consolidation of national communities
- 48 Contribution of funds to acquire/maintain property

- 10 Contribution of funds to acquire/equip a mobile institute or vehicle
- 3 Contribution of funds to establish rural schools
- 7 Contribution towards youth participation in Baha' i schools
- 4 Support of twin-city projects
- 12 Miscellaneous collaboration

Two Bahi' i youth from the United States participate in a cross-border teaching project which took place in Zacatacas, Mexico , in July 1987.

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In St. Lucia, representatives of National Assemblies from thirteen eastern Caribbean countries and the International Baha' i Audio-Visual Center gathered for a Planning Conference held from 16- 18 October 1987.

Representatives of five National Assemblies and Bahai' i International Community offices in New York and Geneva met in February 1988 to discuss external affairs work of the Faith . Represented were: Canada, France, Germany, the United Kingdom and the United States.

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D. PUBLIC RECOGNITION OF THE TRUE CHARACTER OF THE BAHAI COMMUNITY

Of the myriad examples of public recognition of the true character of the Bahai community mentioned throughout this volume, two have been chosen for reproduction: "World Religious Statistics," an article published in the 1988 Britannica Book of the Year; and "What is the Baha'i Faith?", a leaflet published by the [Roman Catholic] Bishops' Conference of England and Wales' Committee for Other Faiths .

a. World Religious Statistics
Reprinted from the 1988 Britannica Book of the Year

The 1987 table below gives details of the global spread of the world's 16 largest faiths or ideologies. It illustrates the articles on the various religions by showing each religion's continental statistics in the overall global context. It also demonstrates an extraordinary religious development of the 20th century religious pluralism. As the right-hand column demonstrates, over 14 major religious systems are each now found in over 80 countries. Christianity, Islam, and the Baha' i World Faith are the most global; agnosticism and atheism are also widespread. Hinduism has recently spread to 88

countries, Buddhism to 86.

This 20th-century spread has brought the religions into contact with each other as never

before. Thus we find Filipino Catholics and Korean Protestants in Saudi Arabia, Gujarati

Hindus in rural England, Tibetan Tantrists in Wales, Muslim mosques in every capital of

Western Europe including Rome. The long-term effects of this mass proximity are sure to be

profound. They are certainly resulting in unprecedented interest in other people's religions,

expressed in seminars, courses, discussion, dialogue, tolerance, and even acceptance.

(David B. Barrett)

NOTES :

Continents. UN demographic practice divides the world into eight continental areas as shown below (see United

Nations, World Population Prospects, New York, 1986, with population of all countries covering the period 1950-

2025). Countries. The last column enumerates sovereign and nonsovereign countries in which each religion has a

significant following. Rows. The list of religions is arranged by descending order of magnitude of global adherents

in 1987 (last two columns but one). Adherents. As defined and enumerated for each of the world's countries in

World Christian Encyclopedia (1982), projected to mid-1987 Christians.

Followers of Jesus Christ affiliated to

churches (church members, including children), plus persons professing in census or polls though not so affiliated.

Other Christians. Catholics (non-Roman), marginal Protestants, crypto-Christians, and adherents of African,

Asian, Black, and Latin-American indigenous churches, Muslims. 83% Sunnis, 16% Shi'ahs, 1% other schools.

Nonreligious. Persons professing no religion, non-believers, agnostics, free thinkers, dereligionized secularists

indifferent to all religion. Hindus. 70% Vaishnavites, 25% Shaivites, 2%

neo-Hindus and reform Hindus. Buddhists. 58% Mahayana, 38% Theravada, 6% Tantrism.

Atheists. Persons professing atheism, skepticism, disbelief,

or irreligion, including anti-religious (opposed to all religion). Chinese

folk religionists. Followers of traditional

Chinese religion (local deities, ancestor veneration, Confucian ethics,

Taoism, universalism, divinization, some Buddhist elements). New-Religionists.

Followers of Asiatic 20th-century New Religions, New Religious movements,

radical new crisis religions, and non-Christian syncretistic mass reli-

gions, all founded since 1800 and mostly since

1945. Jews. 84% Ashkenazim, 10% Oriental, 4% Sephardim Confucians.

Non-Chinese followers of Confucianism, mostly Koreans in Korea. Other religionists. Including 50 minor world religions and a large number of spiritist religions, New Age religions, quasi religions, pseudoreligions, parareligions, religious systems, mystic systems, religious and semireligious brotherhoods of numerous varieties. Total Population. UN medium variant figures for mid-1987, as given in World Population Prospects (1986) pages 72-77.

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ADHERENTS OF ALL RELIGIONS BY EIGHT CONTINENTAL AREAS, 1987:

Africa America	East Asia	Europe	Latin
Christians 395,554,500	271,035,700	78,100,000	413,920,700
- Roman Catholics 371,863,600	102,522,200	9,204,000	257,155,000
- Protestants 13,960,000	71,883,000	32,100,000	76,652,000
- Orthodox 570,000	24,746,700	81,000	35,606,100
- Anglicans 1,210,000	22,389,900	334,000	32,886,200
- Other Christians 7,950,900	49,493,900	36,381,000	11,621,400
Muslims 645,000	245,110,500	23,795,000	8,901,500
Nonreligious 13,237,000	1,495,000	641,756,600	50,923,940
Hindus 660,000	1,410,000	10,100	590,000
Buddhists 490,000	12,800	154,796,300	216,000
Atheists 2,538,000	240,000	136,886,000	17,803,000
Chinese folk religionists 60,000	9,500	179,103,100	49,000
New-Religionists 370,000	13,000	42,217,200	34,000
Tribal religionists 1,160,000	68,219,450	730,000	100

Jews 990,000	257,000	1,800	1,483,600
Sikh s 6,000	26,000	1,000	215,000
Shama nists 400	1,000	I 2,500,000	400
Confucians 500	500	5,900,000	1,000
Baha'is 570,000	1,265,000	48 ,400	70,500
Jains 2,000	47,500	500	9,900
Shintoists 800	50	3,400,000	360
Other religionists 6,768,800	65,000	62,000	3 10,000
Total Population 423,053,000	589,208,000	1,279,308,000	494,529,000

Th is article updates the Ma cropcedia arti cles the B udd ha and BUDDHISM;
 CHRISTI AN ITY;
 EASTERN ORTHODOXY; Mul:iamrnad and the Rel ig ion of !SLAM; JUDA ISM;
 PROTESTANTISM;

Th e Study and C lass ifi cation of RELIGIONS; ROMAN CATHOLIC ISM; and
 Micropcedia entries
 on the vari ous denominations.

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ADHERENTS OF ALL RELIGIONS (CONT.)

Northern % America	Oceania Coun- tries	South Asia	U.S.S.R.	World
232,048,400 1,644,396,500	2 1,287,100, 32.9 254	129,076,700	103,373,400	
9 1,209,800 926,194,600	7,434,000 18.5 242	8 1,694, 100	5, 111 ,900	
94,965,500 332,016,400	7,5 10,000 6.6 230	26, 142,100	8,803,800	
5,910,000 160,063,500	507,400 3.2 98	3,200,000	89,442,300	

7,5 11,000	5,350,000	290,000	400	
69,971,500	1.4 148			
32,452, 100	485,700	17,750, 500	15,000	
156,150,500	3.1 110			
2,682,600	96,000	547,350,500	3 1,807,200	
860,388,300	17.2 172			
21,047,700	2,884,400	20,65 1,100	84,332,030	
836,327,770	16.7 220			
8 10,000	295,000	65 1,9 18,900	1,200	655,695,200
13. 1 88				
190,000	16,000	153,585,000	320,000	309,626,100
6.2 86				
1,073,000	512 ,000	5,300 ,000	60,774,500	225,
126,500 4.5	130			
110,000	16,000	8, 169,400	100	187,517,100
3.7 56				
1,075 ,600	6, 100	66,990,000	200	
110,706,100	2.2 25			
60,000	8 1,000	24,508,200	0	94,758,750
1. 9 98				
8,084,000	86,000	4,050,000	3,123 ,000	
18,075,400	0.4 125			
9,500	6,600	16,340,000	50	16,604,150
0.3 20				
200'1..._	200	10,000	250,000	12,762,200
0.2 IO				
10,000 '	200	2,000	200	5,914,400
0.1 3				
310,000	59,000	2,300,000	5,000	4,627,900
0.1 205				
2,000	900	3,400,000	20	3,462,820
0.1 10				
1,000	500	200	100á	3,403,010
0. 1 3				
750,000	25,000	230,000	6,000	8,216,800
0.2 170				
268,264,000	25,372,000	1,633,882,000	283,993,000	
4,997,609,000	100.0 254			

b. Getting to Know People of other Faiths

(A leaflet published by the [Roman Catholic] Bishops' Conference of England and Wales'

Committee for Other Faiths)

What is the
Baha'i Faith?

To a Baha'i there is no demarcation between religion and everyday life. The most

Introduction important prayer, Baha ' is

say, is a person's

daily life. Religion, in other words, is an atti-

In the Vatican II ' Declaration on the rel a- tude towards God reflected in life.

tionship of the Church with Non-Christians'

we find that the Church speaks with warmth Today there are between 5 and 6 million

and openness and greets People. of Faith as Baha'is in the world, extending over more

partners in a single great enterprise. These than three hundred and forty

countries, terrireligions contain much that is good and holy tories and

island groups. In England there

and provide ways of salvation for millions of are 6,000 registered Baha'is (1989) with 180

people all over the world. Throughout the local Assemblies, resident in over 400 localdocuments of Vatican II we find encourage- ities. At least

9 people are needed to fonn a

ment to respect, accept and meet as friends, local assemb ly. The

Scriptures of the Baha' i

those who profess faiths different from our Faith consist of the writings of the founders

own. The Baha'i Faith will be introduced and are translated into over six hundred

here in this spirit. languages. The rapid growth they have

experienced puts them in the category of a

world religion, the youngest in the line of

Who are the Baha'is? the prophetic tradition.

The Baha ' i founders sprang from Islam ic

roots, but are seen by the Baha'is as found- Origins of the Baha'i Faith

ing a religion that fulfils all previous

religions . Today Baha'is are people who for- The Forerunner of the Baha'i

Faith Was a

merly had different religious backgrounds. young Persian merchant known

as the Bab

They have been Christians, Jews, Muslims, (the Gate), who in 1844 proclaimed Him- self to be a Messenger of God Hindus, Sikhs, Buddhists, Zoroastrians or and a herald of One greater than else they had no religion at all. They give Himself-One who would inaugurate a new era in equal homage to all the past prophets, but religion and civilization. Like earlier believe that religion progressively evolves, Messengers of God, the Bab was opposed and denounced. After six years of persecution He this age . Although Baha'is are from differ- was publicly ent religious, racial , national , economic and martyred at the age of 30 in Tabriz. soc ial classes, the Baha'i teachings have given them a higher loyalty- the loyalty to Its founder was Baha'u'llah (the Glory of humanity. God), a Persian nobleman who in 1863

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declared Himself to be the One whose com- the elimination of prejudice of all kinds, uniting the Bab and all the previous Prophets universal education, elimination of extremes of had foretold. Like His predecessor, He wealth and poverty, the protection of cultures bitterly opposed and persecuted. During tural diversity. It also advocates individual nearly forty years of exile and imprisonment search after truth, the harmony of science ment He committed to writing the teachings and religion, use of an auxiliary universal of His revelation, some of them in letters language and world government. to the most important kings and leaders of religion, as well as teaching and training His followers. His fourth and last place of ban- The Baha'i House of Worship ishment, reached in 1865, was the prison city of 'Akka (Acre), Palestine, where He passed A Baha' i house of worship is open to people of all nations, races, classes away in 1892 at the age of seventy-four. and creeds. It is a place of prayer and meditation for all, a Its authorised interpreter and exemplar was gift from the Baha'is and a demonstration of their faith of the oneness of God, the oneness of Baha'u'llah, who was appointed by ness of His

Prophets and the oneness of
 his father as the Centre of His Covenant and mankind.
 the one to whom all must turn for instruction
 and guidance. Abdu'l-Baha was the close There is one major Baha' i
 House of worship
 companion and constant helper of his father, in each continent. For local
 regular gatherings whose sufferings he shared. He remained a ings the Bah a'
 is hold meetings in their
 prisoner until 1908, when the old regime in homes or in hired halls. The
 community has
 Turkey was overthrown and all religious neither a priesthood nor
 rituals. The Baha' is
 and political prisoners throughout the Turk- see their teachings as a
 ringing call to action.
 ish Empire were liberated. Afterwards he They see them as offering
 hope, courage and
 travelled widely in Egypt, Europe and vision, in a world beset with
 universal
 America, explaining and exemplifying the problems .
 principles of the Faith and inspiring and
 directing the activities of its followers
 throughout the world. He passed away in Baha'i Administration
 Haifa in 1921 , mourned by people of all
 faiths. His life was and continues to be a Consultation is the keynote of
 all Baha' i
 shining example to all. In his will and testa- administration.
 ment, Abdu ' l-Baha appointed his grandson, There is no clergy and no
 ritual.
 Shoghi Effendi, to be the Guardian of the The Scripture is in written
 form, preserved
 Faith, and the interpreter of its scripture. and authentic . Administrative
 bodies are
 Under his guiding hand, the faith spread rap- called Spiritual Assemblies;
 they are local,
 idly. He passed away in London in 1957. national and international.
 All Assemblies
 Since 1963 the Faith has been under the meet in a spirit of prayer.
 guidance of the Universal House of Justice.
 These spiritual Assemblies are elected by
 the people, but their responsibility is trust
 The Baha'i Faith from God to whom alone they
 are answerable.
 Proclaims:- The Oneness of God, the Oneness of Religion and of Mankind, and the
 There is no seeking for votes, no candidate equality of men and women. It
 encourages dates, no platform promises, no parties.
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The Nineteen Day Feast is a community
would cooperation with
occasion, for the reading of prayers, dis-
Baha'i faith be most fruitful
cussion of affairs with the Local Spiritual
Assembly, and material refreshment together.

Suggested further reading

The Universal House of Justice-an elected
Faith' Leaflet published by the
International body constituted by Baha'u'llah
Trust, 6 Mount Pleasant,
as the supreme legislative and governing
Leicestershire.

body of the Faith-carries out its duties at
Faith' Booklet Ibid.

the Baha' i World Centre in Haifa, Israel.
from the Writings of
Baha'u'llah' .

Only members of the Baha'i Faith may con-
Abdu'l-Baha.

tribute to the Baha' i Fund.

Today and Tomorrow' by
Shoghi Effendi.

Questions for discussion
the New Era' by Dr. J. E.
Esslemont.

1. Baha' is clearly place great emphasis on
catalogue of Baha' i literature can
social teaching and the community of
writing to: The Baha'i Pubhumankind. How do we as Christians re-
lishing Trnst, 6 Mount Pleasant, Oakham,
spond to the social teaching of the Church?
6HY.

2. In what areas

people of

and possible?

' The Baha'i

Baha'i publishing

Oakham,

' The Baha'i

' Gleanings

'Paris Talks' by

' Guidance for

'Baha 'u'llah and

A complete

be obtained by

Leicestershire LE15

This is part of the series of leaflets prepared for the Catholic community by
the Committee

for Other Faiths . Understanding andji-iendly relations with those who believe
in God and

live their lives with religious principles and purpose contribute to the
harmony of society

and the happiness of all. The series offers useful information to those who
want to overcome

the obstacle of ignorance and promote through dialogue, prayer and action the
Catholic

Church 's teaching of respect and love for all peoples.

The Committee is grateful to its member Sr. Elizabeth West YSCJ for this
contribution

+ Charles Henderson
Chairman

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The Multi-Faith Centre, Harbome Hall, Old Church Road, Harbome, Brixton, London SW9 6JH
Bl7 OBE and The Westminster Interfaith Programme, 110 Thornbury Road, Osterley, Middlesex TW7 4NN.

COMMITTEE FOR OTHER FAITHS

Bishops' Conference of England and Wales

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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Pope John Paul II, and Franco Ceccherini (left) representing the Baha'i International Community, at a meeting between the International Council of the World Conference on Religion and Peace held 4 July 1991.

Baha'i representatives presenting a copy of The Promise of World Peace to the Prime Minister of the Bahamas, the Right Honourable Sir Lynden Pindling, on 3 February 1988.

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It is said that in South Africa, a diamond mine is discovered. Although

this mine is most valuable, yet after all it is
stone. Perchance,
God willing, the mine
of humanity may be
discovered and the
brilliant pearls of the
Kingdom be found.

- 'Abdu 'l-Baha

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

2. SURVEY BY CONTINENTS

A. AFRICA

BARA 'is in the approximately fifty diverse projects in the areas of health and education countries which made up the African continent in 1986 faced a daunting array of challenges. Few areas escaped the effects of political strife, extreme poverty, under-developed infrastructure, and the ravages of civil wars . Yet the believers, seeing these problems in the larger context of God's awakening and finding unfolding plan , ever kept in view the beauty, undoubtedly has a great strength, and potential of Africa. Faced with limited material means, the Baha'is continued to seek out and capitalize on the unique resources existing in their countries. In areas where illiteracy rates were high and televisions scarce, radio was widely and effectively used to share the Faith and to connect its adherents. Recognizing the importance and pervasiveness of music characterized by upin African culture, the believers shared their Faith through song and organized music fes-

which gained the respect of and the people involved. The perseverance of the and pioneers brought the its destiny, as illumined on behalf of the Guardian: Africa is truly herself, and she message to give, and a to make to the advancement civili zation . To the people accept Baha'u' blessed, strengthened, Government Relations Much of the political life twentieth century was heaval continent struggled to

establish new directivals to stimulate the development of this tions
 following their independence. Yet
 art forn1 . The warn1th and hospitality charac- Baha'i communities in
 Africa were able to
 teristic of much of African society and the remain politically neutral
 while gaining goventhusiasm and dedication of the African ernment
 permission and even support for
 Baha'i youth created a recipe for continued their activities by
 following Baha' u'llah 's
 teaching success. Teachings on loyalty to
 government and
 At the same time, Baha' i communities non-participation in partisan
 politics. The
 strove to develop the resources they had Baha'is worked to create
 and respond to
 identified as lacking when the Six Year Plan opportunities for educating
 public officials
 began. Noting the crucial need for meeting about the Faith, and
 growing awareness led
 places, the believers found ways to stretch to new legal rights being
 granted.
 limited funds and build or acquire more Baha'i delegations met
 with Heads of
 local and regional centres than any other State and high government
 officials in a
 continent. Recognizing the importance of number of African nations,
 presenting some
 providing Baha' i literature in the many lan- with copies of The Promise
 of World Peace.
 guages of Africa, the believers made great During the Plan, the Peace
 Statement was
 strides in the area of translation . Understand- presented in person to the
 Presidents of
 ing the contributions which Baha'u'llah's
 Teachings make to the field of development, 1
 4 June 1954 to the British Africa Committee,
 the believers established and expanded published in Unfolding
 Destiny, p. 330.

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Chad, Equatorial Guinea, and South Africa; ments . Extensive Baha'i
 participation in the
 the King of Lesotho; and the House of Chiefs Kenya Expanded Programme for
 Immunizain Botswana, the nation 's highest traditional tion (see subsection
 on Social and Economic
 body. When the Baha'is of the Seychelles Development, p. 179) over a
 period of five

met with the President of the Republic, years helped to establish a good working relationship between the France Albert Rene, in December 1991, the Government and the Baha'is. Similarly, delegation found that the questions he asked the Malawi Government and the Baha'is were demonstrated he was already well-informed strengthened in 1990 when the Primary Ocean region. Health Care Programme began. A meeting with the President of Zaire, The establishment of Radio Baha'i Liberia Mobutu Sese Seko, which took place in 1987 drew attention and praise from government officials. At the November 1990, resulted in the gradual inauguration emergence of the Faith from obscurity in ceremony, the Assistant Minister for Posts and Telecommunications spoke of his admirably received requests for Baha'i literature for the Baha'is and their talent for maximizing materials and human resources. He stated, "Radio Baha'i, in our view, is a significant achievement ... a turning point in our existence as a nation." When the King of Lesotho, His Majesty King Letsie III, met with the Baha'is in April 1991, he expressed his admiration for Some of the most significant fruits of the the Baha'i principles and his hope that they growing awareness of and respect for the work of the Baha'is came in the form of legal recognition of the Faith's institutions. Five National Assemblies were formed or re-formed in Africa during the Ciskei, several hundred administrative authorities in Burkina Faso, Government ministers three of these Assemblies received official recognition. In 1988, the in Togo, countless Government officials in Guinea-Bissau signed a Government of document recognized through the Chief of Etiquette. ing the

National Spiritual Assembly, and in
 In addition to meetings with officials, 1989 the Government Gazette
 published the
 Baha'i involvement in development projects "Official Recognition and
 Statutes of the
 brought the Faith to the attention of govern- National Spiritual Assembly";
 in September

The President of
 the Seychelles, His
 Excellency Albert
 Rene (centre) met with
 a Baha' i delegation
 in Victoria on
 31December1991 .
 Counsellor Gilbert
 Robert (second from
 right) joined five
 representatives of
 National Assemblies
 of the Indian Ocean.

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1991, the Government of the Congo acknowl- Yet another sign of
 good relations
 edged the legal existence of the Baha' i between Baha' is and
 African governments
 community; and in December 1991, the was the increasing frequency
 with which
 Government of Niger authorized Baha'i governments invited Baha'is
 to participate
 institutions in that country to engage in the in official functions and
 to contribute their
 activities of the Faith. ideas.
 The National Spiritual of Assembly of When the Government of
 Uganda orga-
 Zaire was re-formed in 1987; the National ni zed a National Seminar
 for Religious
 Assembly of Guinea-Bissau was formed in Leaders in July 1989 to
 discuss ways the
 1989; and the Assemblies of Angola, of the Government and religious
 institutions could
 Congo Republic, and of Niger were estab- work together in harmony,
 the Baha'is were
 lished in 1992. invited to send six
 representatives. The Pres-
 Baha' i marriage was recognized by sev- ident of Uganda opened the
 seminar, urging

era l governments. In September 1988 the
 their part in reha-
 Baba' is of Nigeria were granted a marriage
 conduct of society. He
 licence which authorized them to hold wed-
 of women in
 dings at the National Teaching Institute in
 science and technol-
 Oghara, Bendel State. The licence is a privi-
 Baha ' is responded
 lege granted only to some religions . In 1989
 preparing a written
 the federal government granted the Faith, as
 from the Writings
 a religious institution , authori zation to issue on the equality of men and
 women, the hargovernment marriage certificates. mony between
 science and religion , and
 In Uganda, additional Local Spiritual work as worship . The statement
 was distrib-
 Assemb lies were empowered to conduct uted to all seminar
 participants.
 Baha'i marriages, extending the general rec- During the seminar,
 Uganda ' s Minister of
 ognition granted just prior to the beginning State invited the Baha' is
 to meet with him
 of the Plan. Baha' i marriage was also recog- later, which three members
 of the National
 nized in Guinea-Bissau. Assembly did . During the
 meeting, the Min-
 In Zimbabwe, recognition of the Faith ister asked questions about the
 origin of the
 resulted in Baha ' i Holy Days being listed on Faith and its
 administrative structure, and
 government and pub lic school calendars to the Baha'i delegation spoke
 about the relamark when teachers and students could be tionship of
 the Faith to government and the
 excused from class. Baha' i perspective on
 peace. The Minister

 Baha 'is taking part in
 a parade in Bangui on
 the occasion of the
 twenty-eighth
 anniversaty of the
 proclamatio11 of
 Indep endence of the
 Central African

Republic.

1 December 1986.

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was presented with the Peace Statement and minutes in an a copy of The Earth is But One Country. performed in When the Rural Development Office of State, the Prime the Transkei Government began to plan an officials, and an event for World Environment Day in 1990, people. The members of the organizing committee met well received . Baha'is who worked in the water department out in his closing and, through them , became fully acquainted needs is unity in with the Baha'i Office of the Environment in ceremonies, a staff Transkei. The two Baha'i water department introduced the officials, who shared Baha'i concepts related "they have a beautito the environment, were asked to help ful message to give"; and the audience organize the event. The Baha'is were also the National requested to prepare a statement on behalf was delivered. of the Chairman of the Military Council to Spiritual Assembe broadcast over the radio, and they were bly of Kenya were routinely invited by the invited to participate in a radio panel Office of the President to attend official discussion . functions. Baha'i representatives were also The Baha'is of Zambia reported that "sig- consistently invited to attend major events in nificant progress towards the recognition of Cape Verde, as the Faith is one of only four the Faith" took place in October 1990 when officially recognized religions in the coun- try. In Botswana, cabinet Baha'is received, for the first time, an invita- ministers and chiefs often attended Baha'i tion from the Cabinet to participate in the

activities. The nation's independence anniversary. Each Baha'is of Togo were invited by the Chief of State to have a stand at an international commercial fair; the Baha'i exhibit was visited by thousands of people, including the Chief of State and his entourage.

Universities

Politicians were not the only leaders of thought to become more familiar with the Baha'i Faith. African academicians also expanded their knowledge of the Teachings, and the Faith was recognized as a topic worthy of serious study by a growing number of universities. The Faith was included in courses taught by both Baha'i and non-Baha' i professors.

By the end of the Six Year Plan, the Faith had been part of the curriculum at the University of Swaziland for more than four

years. Baha'is taught the history, principles, and administration of the Faith to third year students. In 1991, university officials asked

During a teaching conference in Assomada, the Baha'is to develop a curriculum on spe-

Cape Verde, in 1987, two youth present a cific Baha'i subjects in relation to African

theatrical piece about teaching in Iran. customs and traditional religions.

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Courses based on Baha'i principles and Kenya, the head of Christian Religious Education taught by Baha'is were offered several times cation at Shanzu Teacher Training College

at Makerere University in Kampala, Uganda. in Mombasa invited three Baha' i speakers to

In 1989, Dr. Tim Rost designed and taught address first-year students at the school. The

courses called "Peace and Justice" and "Religion and Development" . This led members 420 students subjected the

speakers to many questions. The Faith was added to the syllabus of the Department of Religious Studies to bus of the

College's religious education

visit the House of Worship in Kampala to section as a new topic of study.

familiarize themselves with the Faith and its Other African nations where the Baha'i

institutions. Faith was included in post-secondary courses

In 1991, Dr. Mark Perry was invited to of study included: South Africa, where it join the Department at Makerere University was part of the syllabus for a course called to teach special courses on "Religion and "Science and Philosophy of Religion" at the Social and Economic Development' and University of Westville, Durban, in Natal; "Research Methods". The course on devel- Zimbabwe, where portions of the curriculum opment, which examined the contributions for comparative religious studies at the Unithat religion can make to the transformation versity of Zimbabwe and Gwem Teacher of Ugandan society, included a specific dis- Training College included the Faith; and Faith; and Sierra Leone, where a pioneer started a course on the Faith at Makeni Teachers interest in, and discussion of, fundamental College. spiritual principles .

When the Spiritual Assembly of Malawi Social and Economic Development responded to a request for information from In its message to the Baha ' is of the world at the Head of the Department of Religious Ric:Ivan 1990, the Universal House of Justice wrote, 'The affairs of mankind have reached a stage at which increasing Baha 'is discovered that the professor had calls will be already been using Bahri 'u '!!ah and the New made upon our community to assist, through Era to teach the Faith in his classes. After advice and practical measures, in solving critmeeting with some Baha ' is, he invited them ical social problems". Development projects were one type of assistance to address his students, who responded offered to an enthusiastically to the presentation and asked ailing humanity. During the Plan, existing many questions. program1es were expanded and new initia-

Talks on the Faith were also given at tives launched. The majority of the Baha'i Malawi 's Chancellor University in a course social and economic development projects

on comparative religion. At the end of the health care or Six Year Plan, the government approved a education. In fact, Africa was the continent plan for the Baha'is to present the Faith, its with the greatest number of health-related history and moral teachings, in teacher háain- projects. ing colleges around the country. In accordance with a philosophy of devel- opment which emphasizes local self-reliance Law of the University of Ouagadougou gave and self-determination, the Baha'i health permission for two courses on "The Pro- professionals trained local believers to gramme of Baha ' u ' llah for Peace" to be become leaders in health education. In Zaire, taught, fulfilling one of the National Assem- the Regional Social and Economic Developbl y's goals for the Six Year Plan. One of the ment Comm1ittee of Kivu (CREDESE) Baha ' is of Burkina had already given two prepared participants in its programmes to courses on the Baha'i Faith and peace. In teach different health-related subjects using

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In Burkina Faso, a training and reji-esher course for primm y health workers was held.fimn 4 to 7 May 1990 in Ko alio as part of an on-going sanitation and nutrition educational project sponsored by the National Baha'i Social and Economic Development Committee.

In Lome, Togo, children in the Rainbow International School and Kindergarten present their cultures during a Peace Festival held March 1990.

In the Prefecture of
Ginkongozo- Rugazi,
Rwanda, children,
parents and tutors
can be seen during
a literacy course
held in 1988.

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simple teaching aids. This training was partly received support from international funding of CREDESE's support for the activities of a number of agencies. Training programmes for a large number of local Baha'i Councils work- nity health workers were also conducted in ing to transform their communities. In Cameroon, Malawi, Tanzania, and Uganda. Zambia, instructors from the William Mmutle Throughout the Plan, Canadian Baha'i Masehla Baha'i Institute travelled to villages Dr. Ethel Martens has trained Baha'is in Kenya to give seminars on the causes of various and Swaziland to become primary health illnesses and how they can be prevented. care workers. The Masehla Institute also offered its first In several areas where access to hospitals All-Women Training Programme for Com- was limited, Baha' is helped to provide munity Primary Health Educators. maternity and emergency care. By 1991, the Throughout the Six Year Plan, Baha' i Hakim Dispensary in Moissala, Chad, which volunteers assisted with the operation of opened in 1985, had a permanent staff of the Kenya Expanded Programme for Immu- seven and operated a laboratory and a pharmaceutical, helping to inoculate more than macy. In Swaziland, the Piggs Peak Clinic, a 7,500 children. In 1988, Baha' i participation private facility operated by a Baha' i doctor, became more formalized under the name offered regular medical consultations and Kenya Baha'i Social Mobilization Pro- conducted a health outreach programme for immunization, the first project which included visits to outlying rural areas Baha'is embarked upon in collaboration with and the screening of school children for the Canadian Public Health Association. diseases.

Working with the Kenya Expanded Programme for Immunization, the Baha'is received the most attention in Africa. Zaire had one of the most notable programmes of tutorial schools in the Baha'i world, with approximately ninety operating toward the end of the Plan. By Ric;lván 1992, Baha' i tutorial schools in Chad were serving more than 1,300 students. Baha'is in Swaziland local officials, to share information and land operated twelve preschools and one primary school using a curriculum largely of their own design. This curriculum was approved by the educational authorities for use in schools throughout the country. In Tanzania, the enrolment of the Ruaha Technical series of workshops on health care planning, nical Secondary School grew from 160 students at its opening in 1986 to 400 by Ric;lván 1992. and he chaired one of the sessions. The District Commissioner of Bungoma, where the workshops took place, commended the A committee appointed by the Universal House of Justice worked during the Plan to promote the development of Baha'is, in both his opening and closing statements, for their good work in the educational activities in Africa. The District Central and East Community health workers were also African Regional Development Committee trained in Burkina Faso, where members of (known as READCO), which was appointed the Health and Nutrition Project taught basic in November 1985, produced a wide range of educational materials for nutrition and sanitation and provided first children's classes, Baha'i child care. In Chad, the Community Development conducted institutes for the

ment Project on Health expanded and háaining of children's
class teachers, and
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sponsored conferences and workshops on dedicate this regular
programme to the
Baha'i education. African child. Baha'i Writings
and United

Nations statistics on the plight of children
Radio were broadcast. Baha'i
children also pre-

The first Baha'i radio station on the African pared a special
forty-five-minute edition of
continent, Radio Baha'i of Liberia, was the radio programme, "Kids'
Special", aimed
officially inaugurated on 21 March 1987 in a at presenting the Baha'i
teachings.

ceremony attended by the Assistant Minister On a Sunday morning in
September 1991 ,
of Telecommunications, the Deputy-Minister Radio Transkei aired the first
of nine fifteenof Information, a traditional chief, media minute
programmes based on The Promise
representatives and several hundred Baha'is. of World Peace. Each segment
consisted of

The event was covered on national news, music, an introduction, a
reading from the
and several days of continuous announce- Peace Statement in the Xhosa
language, and
ments over national radio followed. By the quotations from the Bible and
the Writings

end of its first year, Radio Baha'i Liberia's of Baha'u'llah. A Baha'i
prayer and music

broadcasts had already stimulated consider- closed each broadcast.
able growth in the Baha'i community. A Radio Lesotho gave the
Baha'is a fifteenreport from a station staff member in March minute time
slot every Sunday evening for

1988 read, "We simply cannot keep enough one year. Beginning in
September 1990,

Baha'i literature ... Some have walked miles "Tumelo Ke Thebe" ("Faith is a
Stronghold")

to the station to get us to tell them more ... covered topics such as life
after death, mar-

There have been enrolments at the station, riage and divorce, and The
Promise of World

and demand from listeners for more Baha' i Peace. Each programme
concluded with
programming." readings from the Sacred

Texts.

Regular radio programmes prepared by Weekly radio programmes were also produced in Burkina Faso, the Central African Republic, Chad, Ciskei, and Rwanda. In Cameroon, produced a weekly programme Madagascari, a Nineteen Day Feast tape produced by the Radio and Television Team of the National Assembly was regularly aired on National Malagasy Radio. When the Bamenda Bahais joined other News stories about Bahais religious groups and government authorities on National Malagasy Radio. to plan a week-long celebration of the African Day of the Child in 1991, they decided to interviews with travelling teachers were

Staff members at Radio Bahai Liberia (ELRB) in Monrovia in March 1987.

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In Transkei, hundreds of people stopped at the Bahai booth to learn about the Faith during the Agricultural Show held in Um ta ta fi"om 9-12 October 1990.

broadcast on radio in Cameroon, Guinea- two weeks, a total of 2,500 people signed the guest book at the display, Bissau, Kenya, and Sierra Leone. The first meeting on the exhibition's and during a public such interview to be aired in Equatorial people enrolled in the Faith. last day, thirteen Guinea- with a travelling teacher and two In Transkei, a National Spiritual Assembly members- oc- public meeting called "The Pre-Conditions of Peace in Southern Africa cuned during the Plan. and the World" followed the second annual In a number of African countries, includ- week-long book

ing Cape Verde, Togo, and Uganda, radio display in the Unitra Library, creating a sigwas used to announce Baha'i activities and nificant amount of interest in the Faith. In Holy Days. Zimbabwe, two displays were organized in libraries.

Book Exhibitions Agricultural fairs provided forums for the Many Africans discovered the Creative Word display of Baha ' i literature in several southof Baha 'u ' llah for the first time when they ern African nations. In addition to regular came upon book exhibitions organized by displays at regional and national fa irs in Baha'is. Universities, libraries , and agricul- Zambia and Zimbabwe, a booth was orgatural fairs were the most common venues. nized at the Transkei Agricultural Show in Book displays in the students' halls of Umtata in October 1990. Approximately residence at Nigeria's University of Benin dm- 400 people visited the booth, including the ing four evenings in January 1989 attracted Minister of the Department of Agriculture, approximately 1,400 students. The Peace and many Baha'i books in Xhosa and English Statement was the most popular document at were sold. a book exhibition held at the University of The National Assemb ly of Burkina esti- Zambia in 1988, and another display was mated that 1,000 people visited Baha'i book organized in 1989. Hundreds of students vis- exhibitions held in Ouagadougou, Koudougou, ited a book exhibition at Kenya's Kenyatta and Dedougou Fada during 1987. Then in University near the end of the Plan. Two 1988, the Baha ' is mounted an exhibition of successful book displays were held at the books related to peace and chi ldren after University ofTranskei . being invited by the Government to play a The municipal library of Atakpame, central role in the commemoration of Inter- Ogou, Togo, was the site of a Baha' i exposi- national Peace Day and Children 's Day. The tion in September 1990 which was visited by exhibit was officially opened by a represen- 300 people on the first day. In the following tative of the Head of State, who , with his

entourage of government officials and ambassadors of various countries, listened to an Bahli 'u 'llah, in introduction to the Faith. this glorious period has revealed in Holy

A week-long book exhibition was held at Tablets that singing and music are the spiritual food of the the Independence Hotel in Burkina Faso in hearts and souls. In this dispensation, music 1989, and in 1991, the Baha'is of Ouaga- is one of the arts that is highly approved dougou organized three book and poster and is considered to be the cause of the exhibitions with the assistance of the United Nations Information Centre and the Movement for Civil Rights of Burkina Faso. The and desponding hearts. music the verses and Th erefore ... set to exhibits were displayed during a one-week the divine words so that they may be sung with soul-stirring melody convention and included a stand at one of in the Assemthe entrances to the marketplace. Some of blies and gatherings, and that the hearts of the listeners may become those who visited the display were invited to e tumultuous and rise towards the a fireside and later embraced the Faith. Kingdom of Abha in and supplication and prayer. 2

Thousands also heard of the Faith at Togo Fair 2000, where the Baha' is displayed liter- On a continent where music has long played an exceptionally ature. Book and poster exhibits followed by important role in conmmnity life, it was natural public conferences were found to be successful in that country. Book displays in who embraced the Cause of Baha 'u 'l lah to express their love of the urban areas were used to proclaim the Faith Blessed Beauty and share His principles through in the Gambia, and in Rwanda, a public song. During the Six Year Plan, music reading room was opened at the National Centre. petitions were sponsored, new Baha'i songs were composed, and a number of music

groups were formed both to spread the Cause and to enrich the spiritual life of the believers.

The Continental Board of Counsellors organized three Inter-Regional Music Festivals in 1989. Held in Botswana, Liberia, and Kenya, these festivals encouraged and inspired musicians across the continent and gave birth to many other music-related activities .

Despite the political turmoil in Zaire in late December 1991, the Baha'is managed to attract more than 1,800 people to the first Baha'i Youth Music Festival in Kaboke Ndu, Fizi. Eighteen choirs and youth clubs presented songs, plays, and poems on the theme of "The Life, the Mission, and the Sufferings of the Blessed Beauty". Arranged as a means of preparing the youth of the

'Abdu 'l-Baha, Baha'f World Faith: Selected Writings

The Baha'i International Music Festival in of Bahr '11 '19 and

'Abdu 'l-Bahr (Wilmette: Baha'i

Gaborone, Botswana in December 1989. Publishing Trust, 1976), p. 378.

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South Kivu province for the Holy Year (1992- National Assemblies taking part in the bi-

93), the festival generated much enthusiasm, annual event. The awards ceremony was held

with some groups composing and performing before an audience of approximately 300

more than twenty songs. film-makers, writers, and journalists from

The Baha'is of Transkei held a National three continents and was broadcast on radio

Music Festival in 1989 in Umtata which was and television.

attended by about one 100 people from seven communities. The festival generated ~a~iratu'l-Quds considerable publicity in the press and on Africa stood out for the number of: ~a~iratu 'l-

radio. That same year, the National Music Quds which were acquired or built on the

and Drama Committee of Zambia organized continent during the Plan. Particularly in

a competition on the use of the Faith's principles areas where individual houses

were insufficient in music. Arumal music and drama were sufficient for gatherings, I:~iratu'l-Quds provided competitions were held in rural areas of crucial meeting places for the believers.

Zimbabwe during the Plan, and the Spiritual Inauguration ceremonies for the local,

Assembly of Botswana called its International, regional, and national centres provided

tional Music Festival in Gaborone "one of the opportunities to share the Faith with surmount significant achievements of the Plan". rounding communities.

In Mauritius, the Baha'is organized cultural Local centres were built or acquired or

activities for non-Baha'i guests to mark the land obtained in at least fifteen African

World Music Day. countries, including the war-ravaged Angola,

At a cultural festival held in Uganda in Liberia, and Mozambique. An estimated

August 1991, the Baha'is of Mbale came first thirty-five local centres were established in

in the competition for composed songs. The Uganda. The believers in a Local Spiritual

National Assembly noted that the festival Assembly area of Burundi whose members

provided a great opportunity for proclaiming were all Pygmies finished building their own

the Faith, and opened new avenues of collaboration local centre by Rivian 1992.

The Local

oration with rural women's organizations. Spiritual Assembly of Gamma Koni Koni in

The festivals provided just one forum for Guinea also constructed a local centre with local music groups to perform. Local singing out any outside assistance. Local initiative in

groups were also active in teaching and communication Guinea-Bissau resulted in the purchase of a

munity life in the Central African Republic, local centre. At the inauguration ceremony

Chad, Mauritius, and Rwanda. In Kenya , for the centenary of Agboville, Cote d'Ivoire,

eight choirs performed at a Holy Day celebration dignitaries were presented with cassettes in 1988 attended by more than 900 cassette tapes of the Peace Statement in the

people. The group Kwayera Mbee, which local dialect.

formed in Malawi, sang at youth conferences Inauguration ceremonies for regional centres in Botswana and Zimbabwe and was invited centres were regularly attended by prominent

to tour in Europe. The National Assemblies people who praised the establishment of of Equatorial Guinea and Sierra Leone such institutions. The first regional Baha'i centre in Sierra Leone was reported that a number of local songs were dedicated at Pujehun at a ceremony in January 1987. A film about the role of music in bringing attended by the Paramount Chief, a member about racial integration was awarded a special prize by the National Spiritual Assembly of Parliament, and the Inspector of Schools. When the Regional Cenháe of Tabligbo, of Burkina during the 12th Panafrican Film Togo, was inaugurated in June 1987, a repand Television Festival in 1991. The representative of the regional prefecture spoke National Assembly joined other African hopefully about how the cenháe would serve

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the interests of both the area and Togo in market. Regional centres were also established. When a new regional I:Ia~iratu'l - lished in places such as Cape Verde, Ghana, Quds was opened at Curepipe, Mauritius, in Mali, and Transkei. November 1986, the Mayor of Curepipe, In September 1987, Mauritius dedicated a who was formerly Minister of Health of the new national I:Ia~iratu'l-Quds in Port Louis Mauritian government, praised the Faith in a in a ceremony that included participation of speech which concluded with the hope that the Governor-General of the nation, and was the new centre would "dispel social and spir- publicized in newspapers and on radio and itual darkness in this region". His talk was television. In November 1987, the Baha'is heard on radio and television. of Mozambique acquired their first national The first regional centre in Burundi was cenháe, and in 1990, Ciskei opened its first inaugurated in January 1989, on a road lead- national I:Ia~iratu'l-Quds. At Ri~van 1992, ing out of Bujumbura which is widely the National Cenháe of the Cenháal African travelled by people bringing products to Republic was inaugurated in Bangui.

The Baha'is of
Manzini, Swaziland,
laying the cornerstone for their
Regional Baha'i
Centre during a
ceremony held on
15 October 1990.

Women

The emancipation of women, the achievement of full partnership in all fields of human endeavour, is one of the most important, though less and psychological climate be created in which international peace can emerge. 3
denial of such equality perpetrates an The National Assemblies of a number of
injustice against one half of the world's African countries noted that women participation and promotes in men harmful activities to a greater degree
attitudes and habits that are carried from than previously, and they used their creativity from the family to the workplace, to political activity and energy to initiate projects which
life, and ultimately to international relations would lead to their further emancipation.
There are no grounds, moral, practical, or biological, upon which such 3
Universal House of Justice, The Promise of World
denial can be justified. Only as women Peace.

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Left: Participants in
a Family Life Conference held in Limbe,
Cameroon, on
17 February 1991.

Below: Participants
in the National Baha'i
Women's Conference
held at the Nakuru
Baha'i Centre in
Kenya; February 1989.

Below: This group of Baha'is walked 800
kilometres from their village to attend a
Baha'i conference held in the Fizi Zone of
Zaire in July 1989.

Some of the new
Baha'is in Lwefeu,
Senegal, who
embraced the Faith
during the Viera
Teaching Project in
1988.

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New national women's committees and family Baha'is in Cameroon and Nigeria participated in the project 'Traditional Media as Change Agent' supported by the United Nations Development Fund for Women level. (UNIFEM). In cooperation with various Conferences were the most common type National Assemblies, Baha'i agencies, conf activity organized both by and for women. sultants and UNIFEM, Baha'is used Regional and national gatherings were held traditional means, such as music and dance, to stimulate discussions about men's and women's roles in society. In worthy were: the International Women's Liberia, a Balla'i woman was recognized Conference held in Nigeria in November by the Ministry of Information, Culture and Tourism for starting the first magazine in 1991 which was attended by more than 200 people coming from sixteen countries and the country dedicated to advancing the representing 44 ethnic groups; the National status of women. Women's Conference in Mauritius in August A Baha'i villager from Zaire organized the Mothers' Committee of South 1987 which drew members of seven Kivu with the goals of liberating women from National Assemblies and participants from the back-breaking labour of grinding Reunion, Madagascar, Cote d'Ivoire, and literacy; establishing creches maize; teaching for the care of infants whose mothers work in France; and the first Baha'i Women's Conference in the Western Region of Ghana, the fields;

held in a mud-walled centre filled with bamboo forming benches arranged for the 78 Baha'is to supply pure drinking water; their products; and local stores for the sale of attending. protecting pregnant women from hard field labour.

Women comprised the majority of participants at three consecutive conferences in Baha'i involvement in development projects led to education of Za'ire, each of which devoted a special session to women. Held in July 1989 in Fizi, status of women in the Baha'i teachings.

Mwenga, and Bukavu, the conferences drew Interaction with other women's groups and thousands of people, some of whom had to participation in special events also served this purpose. In Uganda, a walk 800 kilometres to reach the gathering. written statement on the Baha'i perspective on women was presented to religious leaders by four radio and newspaper journalists and national seminar organized by the government in July 1989. In December 1989, a discussion-debate on "The Rights of Women and Social Progress" was held in Cote d'Ivoire and Social Progress" was held in Cote d'Ivoire under the patronage of the Minister of Primary Education and the President of the Federation of African Jurists.

Following one conference under the patronage of the Minister of Primary Education and the President of the Federation of African Jurists. Baha'is fully participated in activities marking National and International Women's Days in Cameroon, Nigeria, and Uganda.

on income-generating projects, and participants visited a hospital and heard a talk called "Spiritual Life, Immunization, and Youth The endurance of youth under arduous conditions, their vitality Baha'i women was recorded for broadcast and vigour, and

on a television program called "Women and their ability to adapt themselves to local and Development". situations, to meet new challenges, and to

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impart their warmth and enthusiasm to those they visit, combined with the standard of conduct upheld by Baha'i youth,

make them potent instruments for the execution of the contemplated projects.

Indeed, through these distinctive qualities they can become the spearhead of any enterprise and the driving force of any undertaking in which they participate, whether local or national. 4

The quotation above was reprinted in a compilation called Youth Can Move the World prepared by the National Youth Committee of Nigeria and published in 1991. By

this time, the youth of Africa had already demonstrated the truth of these words by their actions during the Six Year Plan.

Increasingly, they took the initiative to organize conferences, teaching campaigns, and children's classes, and accepted responsibility for their own Baha'i education.

The youth of Botswana organized several international youth conferences which were well attended and received media coverage. participating in the "Star 88"

Baha'i youth

The 1987 conference, which included participants from seventeen countries, was opened by a member of Parliament and closed by

teaching

and regional youth conferences Chief Seepapitso IV. Eighteen countries in Mauritius, Senegal, and

National

were represented by the 130 youth attending the conference in 1988, and most of the regional conferences held in

were organized

Togo. "The

sessions were conducted by African youth. 1990. A number of conferences

theme of two

During the 1989 conference, called "A New the National Centre in Sierra

Malawi in

took place at

Spirit, A New Generation- Peace", eighteen

Leone, and the

youth of Kenya held annual indigenous youth accepted the Faith. conferences.
 The international youth conference held Conferences
 stimulated youth to increase their service
 in neighbouring Zimbabwe in August 1991 took the form
 to the Cause, and often this of joining or creating teaching
 was completely organized by youth between projects .
 of joining or creating teaching the ages of thirteen and eighteen. More than
 Following the success of the 1987 European Youth
 seventy youth from eleven countries studied Project in
 Third World Teaching young Baha '
 their role in the community, learned about served at
 Botswana, which involved eleven Desert
 the Youth Year of Service, and prepared for teaching proj
 is from five countries who each
 the coming Holy Year. In Gabon, youth pre-
 least one month in the Kalahari
 sented the entire programme of workshops
 communities, a series of summer
 and talks at a national youth conference in
 projects was born. "Star 88" began
 December 1988. with a
 two-week orientation programme at
 the University of Botswana which acquainted
 From a letter of the Universal House of Justice to all the international
 participants with aspects of
 National Spiritual Assemblies, 25 May 1975. traditional
 African culture and provided an
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 opportunity to learn from experienced teachers. the Collis Featherstone
 Project which brought
 The youth were also educated about the healing Message of Baha
 'Ullah to refuhow to begin village development projects. gees from
 Mozambique.
 The Star projects continued throughout the In February 1988, more
 than two hundred
 remainder of the Six Year Plan. people attended a round-table
 conference in
 The National Spiritual Assembly of Cameroon called "The Challenge
 to the
 Zambia reported that the youth of Lusaka African Youth in the Modern
 World". Organized themselves to participate in all the nized by the
 Yaounde University Baha'i
 country's teaching plans. One example Club, the conference was held
 to inspire the

comes from 1989, when the youth created a Cameroon youth to higher ideals and to prolarge book display at the Lusaka Public vide a sense of direction for all young people.

Library and placed banners and posters all The program1e included addresses by thluáee over the town announcing the exhibit. Local university lecturers from different departradio and television stations broadcast inter- ments. A thirty-minute interview with a Baha'i speaker was broadcast thluáee times by display, and newspapers can-ied stories on it. the national radio station. As a result of the proclamation, at least eigh- In addition to helping Baha'i communities teen people emolled in the Faith. grow, African youth contributed to commu- nity development by organising

Zambian youth also played a major role deepening, in a proclamation project organized by the assisting with children's classes, and under- taking service projects. The Baha'is of Ndola in November 1988. They Mizpah, Zimbabwe, built a youth of Library out of ttáee helped distribute more than two thousand pamphlets to government offices, banks, branches, plastic sheets, schools, hospitals, shops, newspaper offices, fence wire, and thatch for the roof. A sevenand private industries, while inviting people teen-year old girl was elected librarian. A youth library was also to a public meeting. A report from the Local established by the

Spiritual Assemb ly of Ndola said, "The Nationa l Youth Conunittee of Malawi, news of which was reported in the reception of the public was ovetwhelming", first issue of and the meeting was covered in the Times of Malawi Saha 'i Youth Newsletter, published

Zambia. in July 1990.

The Spiritual Assemb ly of Malawi The youth of Zimbabwe also produced reported that the country ' s sttáong National their own publication, The Saha 'i Star, Youth Committee planned and carried out through which they encouraged their friends

Counsellor Lally Warren (standing on the far left) , visiting

with ji-iends in the
village of Kabwafi1,
Malawi, during
August I 990.

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throughout the country. The National Spir- raised up 353 new believers
. In the same
itual Assembly commented at the end of the area in 1988, twenty-eight
Local Assemblies
Plan that "It has been very encouraging to and 643 enrolments were the
result of the
witness the involvement of Baha'i youth in Olinga-Akwa lbom Teaching
Project. Durthe work of teaching, adminisháation, trans- ing the first
three years of the Plan, at least
lation of the Baha'i books in vernacular five large-scale teaching
projects were carlanguages ... " ried out in
Nigeria.
Such initiative was also seen in the Sey- In December 1988, 414 new
believers,
chelles, where the Youth Task Force, born including ten chiefs,
embraced the Faith and
in 1991, demonstrated its capacity to move ten new Assemblies were
formed during the
quickly on assignments. Representatives as- two-week Behin/Calabar-Mamfe
Road Teachsissted with deepening classes, visited the ing Project. The
teachers involved were all
Bougainville community to discuss mainte- native believers. The Kay
Wilson Teaching
nance of the future regional I:Ia?''.iratu'l-Quds Project held in Nnewi,
Anambra State, and
of South Mahe, and visited the Takamak the Elizabeth Gibson
Project, both held in
community to discuss the formation of a for- 1989, together were
responsible for more
mal programme for the friends. The youth of than 1,400 enrolments. The
projects in Nigeria
Gabon were rep01ted to be holding regular were can-ied out in a wide
variety of setdeepening classes in four cities, and in South tings,
bringing the Faith to Christians,
Africa regional and local youth committees Muslims, and traditional
village elders. Over
were formed . and over, success was
attributed to the unity
In March and April 1992, a six-week- among the teachers.
long development institute for youth was Teaching projects led to
almost 18,000

held in Cote d'Ivoire. This was the first enrolments in Kenya and almost 16,000 in attempt in West Africa to give youth specific Chad. training, both practical and spiritual, to pre- National Assemblies reported noticeable pare them for a year of service in their increases in the number of individuals taking countries. responsibility for the teaching work outside of projects organized by the institutions of Teaching the Faith. Greater awareness of the teaching Fornally planned projects and individual needs and commitment to fulfil them were efforts to attain personal goals comple- noted in Btfrkina Faso, Cote d'Ivoire, and mented the teaching achieved through all Transkei. The National Assembly of Tanzathe activities summarized in the previous nia could only attribute approximately 35 per sections. cent of the new believers to formally

The teaching projects held in Africa dur- planned and funded projects, suggesting that ing the Plan-many dedicated to Hands of much individual teaching took place. In the Cause of God or outstanding teachers in Zimbabwe, a corps of travelling teachers Africa ' s history-are too numerous to was trained whose members were continurecount. However, a few examples drawn ous ly active ; an average of six to ten from the dramatic story of the Nigerian com- teachers were in the field at any given time. munity ' s expansion illustrate the readiness The National Spiritual Assembly of Uganof many Africans to accept the Message of da wrote: "As evidenced by the increased Baha 'u'llah . communication between the Assembly and

During the first week of the Enoch Olinga individual believers, there was quite an Project in Eket, Nigeria, in 1987, twenty increased number of individuals who dededicated Nigerian teachers brought four- cated themselves more to serve the Cause, teen new Local Assemblies into being and especially the youth. The result of it all is

at the William Masehla
Bahri 'i Institute in
Zambia; J986.

Participants in a deepening seminar
held in Gueckedou, Guinea, fi'om
2 6-3 J December J990, included
two members of the Auxilimy Board
and seven members of the
National Spiritual Assembly.

Bahri 'is working on the construction of
their new Teaching Institute at Titye,
Kasulu, Kigoma, Tanzania in 1990.

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that there are now more workers for the officer duties.
The Spiritual Assembly of
Cause than before."

Bophuthatswana
organized a fruitful seminar in 1989 to generate ideas on maintaining
Local Spiritual Assemblies Local Spiritual
Assemblies.

With increasing public attention being As Assemblies
ga ined experience and infocused on the Cause of God, it becomes
creased their understanding of the institution,

imperative for Baha'i institutions to im- they took more
initiative and responsibility,

prove their perform1ance, through a closer sometimes
collaborating with neighbouring

identification with the fundamental verities Assemblies . One
example comes from

of the Faith, through greater conformity Burkina Faso, where
in 1989, about thirty

to the spirit and form of Baha'i adminis- members of the
eight Loca l Assemblies of

tration and through a keener reliance on the Zecco region
organized a teaching project

the beneficial effects of proper consulta- in the village
of Nibrogo. On the third visit to

tion, so that the communities they guide the village, 100
people embraced the Faith

will reflect a pattern of life that will offer and a new Assembly
was formed. The same

hope to the disillusioned members of group of Assemblies
later launched proj ects

society.5 in Ziou and
Affombissi.

In order to further educate members of In 1990 and

1991, the Local Assembly of Local Spiritual Assemblies about their Nabou, Burkina Faso, carried out two phases of a successful duties and foster greater maturation of these teaching campaign called 'El crucia l institutions, a variety of methods Bab' which opened fifteen localities, resulted in the were used to overcome obstacles in Africa in the formation of ten new Local Assemblies such as the difficulty of travel, poor systems of communication, and low levels of literacy. people. In Transkei, eleven Local Assemblies adopted twenty-four In Chad, believers used bicycles to travel extension teaching goals, thousands of kilometres to visit, encourage, visiting the areas at least once a month and some as often and deliver mail to Local Assemblies. In as weekly. The National Tanzania, twenty Assemblies were reached Spiritual Assembly wrote: "One of the encouraging by the Travel Deepeners Programme. In Togo, points about these campaigns is that they have an illustrated booklet on the major tasks of all been organized by the respective the Local Assembly was published and distributed to all the delegates at the National supported by the whole nation". Convention in 1988. One example is the cooperation between the Local In Rwanda, some Local Assemblies were to teach the Assemblies of Umtata and Pelini to teach the Faith in Mngamnye. Their convening institute and teaching project, which continuous collaboration to organize numerous trips, so stimulated participants that they helped to resulted in the proclamation events, and deepening ofMngamnye. fonn fifteen new Assemblies and were able Of the many re-formation of the Assembly to elect their own Assemblies the following year without assistance. blies that were new Local Spiritual Assemblies that were The National Assembly of Zimbabwe formed in Africa during the Plan, several sent a letter to every member of a Local examples are noteworthy. In

Assembly along with deepening material, 1987, due to
the efforts of the Baha'is of Bataland distributed information on elections and
in the Central African Republic, that
countly followed its first Local Assembly made
From a letter of the Universal House of Justice to the up of Pygmy
believers . Two members were
Baha 'is of the World , Richard van 1990. later able to
attend the National Convention.

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On the island of
Rodriguez, in the
Indian Ocean, some
of the Baha 'is of
La Ferme pose with
Counsellor Gilbert
Robert, shown fourth
from left, and his wife,
Daisy Robert, on far
right, during the
couple's visit to the
island in October
1990.

In Sierra Leone,
Baha 'is in Yikandor,
Pujehun District,
work together to make
mud bricks for a new
Baha 'i Primary
School. In addition to
labour, the friends
contributed cash,
wood, stones, and sand
for the construction;
1987.

A Teaching Institute
being held in Bamako,
Mali, on 19 and
20 December 1987.

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Liberian refugees held fast to the importance spiritual, social and
material progress.
of the Baha'i Administrative Order, establish- Access to it, constant
study of it and daily
ing a Local Assembly in a camp in Nigeria use of it in our individual

lives are vital to
and virtually transferring the membership of the inner personal
transformation towards
three Assemblies from Liberia to Cote which we strive and whose
ultimate outer
d'Ivoire. There the community expanded to manifestation will be the
emergence of
include twenty-five Local Assemblies and that divine civilization
which is the promnearly one thousand believers, both Liberians ise of the
World Order of Baha'u'llah.
and I vorians. During the Plan, efforts
continued to be
The Baha ' is of Ethiopia rose to the chal- made to provide the greatest access
to the
lengge of replacing the one Assembly of Addis Sacred Writings by háanslating
the Holy
Ababa with twelve new ones when the gov- Word into as many languages as
possible.
erm11ent sectored the city into districts, each Among the African languages
into which the
with its own municipal seat. The National Writings were translated were:
Kwangali in
Assemb ly considered the community 's re- Namibia, Kimndi in Bumndi,
Kinyarwanda
sponse to this opportunity to be the single in Rwanda, Bambara in Mali,
Tigrinya in
most important achievement of the Plan, as Ethiopia, and Fang in Equatorial
Guinea.
it increased the base of the work-force in the Translations were made into
multiple local
area. Deepening courses were provided for vernaculars in Burkina Faso, Cote d '
Ivoire,
the urban Assemblies, which in tum strength- South Africa, and Uganda.
ened the believers under their jurisdiction In order to bring the
Creative Word to
who increased their participation in the illiterate seekers, the Writings were
recorded
activities of the Faith. on audiotape in languages such
as Portuguese Creole in Guinea-Bissau and Santiago
Literature Translation Creole in Cape Verde.
In a letter to all National Spiritual Assemblies The Cenháal African
Republic, Transkei,
dated 10 July 1989, the Universal House of Malawi, and Zambia reported great
sháides
Justice wrnte: forward in the area of
háanslation, with the
The Holy Word has been extolled by the latter increasing its production by

using pro-
Prophets of God as the medium of celestial translators whose work was
then
tial power and the wellspring of all reviewed by Baha'is .

Dr. Bahman Sadegzadeh, an Auxiliary
Board member,
handing medicine to
Liberian Baha'is
rejoices in Cote
d'Ivoire during a
conference held in
March 1991 . He also
addressed the findings
on the subjects of
hygiene and the use
of natural remedies.

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O ye friends of God!
Exert ye with heart and
soul, so that association,
love, unity and agreement be obtained
between the heart...
Should success crown
your enterprise, America
will assuredly evolve into
a center from which
waves of spiritual power
will emanate ...
- 'Abdu'l-Baha

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B. THE AMERICAS

MOST of the countries of North and South America in their growing relations
with
America share important commonalities in governmental and
non-governmental organization relation to the Faith, such as relative free-
doms and with the public in general'. Freedom of worship and freedom to
teach. Contacts with government officials and profes-
sional and community affairs
organizations
vast area of the Americas must be read with were particularly notable in
the Americas,
an awareness of the significant cultural, economic, and political differences between the where they continued to
develop throughout the Plan, increasingly
leading to invitations

United States and Canada on the one hand and advice. for Baha ' i participation

and the region of Central America, South One of the most

outstanding examples

America, and the Caribbean on the other. of this trend comes from

Brazil, where the

The Baha ' i communities in each area Baha'i conmmnity responded to

the needs of

tended to capitalize on their strengths. Thus its nation at a unique

historical moment.

when it is reported that large numbers of Possessing a strong national

administration,

individuals enrolled in the Faith in the a diverse conmmnity, and an

ample amount

Americas, many of them indigenous peoples of translated literature, the

Baha ' is were

who then arose themselves to share the Mes- ready to seize the

opportunities presented by

sage, it is Latin America which provides this Brazil's transition to

democracy which virnews. In this region, a general openness to tually

coincided with the begirming of the

religion, increasingly active native believers, Six Year Plan. Before the

Plan began, the

and good relations with governments com- Baba ' is reported that few

prominent people

bined with severe economic crises to create were aware of the teachings

of the Faith.

an environment in which people searched By the end of the Plan,

contacts with govfor deeper solutions to their immediate prob- enunent

officials were so extensive and

lems and found them in the Baha'i Faith. consistent that the country's

Federal Cham-

In the United States and Canada, where ber of Deputies had announced

its intention

material and political conditions were much to commemorate the Centenary

of the Asmore stable but where there are many groups cension of Baha ' u '

llah with a special solenu1

working to solve social problems, the session.

believers spread understanding of the Faith After twenty years of

military rule, a

to a large extent through deepening their civilian president took

office in Brazil in

relationships with service organizations, high April 1985, and in February

1987 a Constitugovernment officials, and the media. Using tional

Assembly was installed to draft a new

their resources in communications, the fine constitution. This political

change transpired

arts, and the academic realm, the Baha'i amidst economic turmoil, including high foreign debt, more than two hundred per cent inflation and a steadily widening gap. Faith and greater respect for its activities between the wealthy and the poor. In 1987 the National Spiritual Assembly presented twenty proposals concerning law, human Greater Involvement with Society rights, international relations, education, the economy, the rights of indigenous peoples, the rights of women, and other subjects to the 559 Congressmen writing the country's new constitution. Each Congressman also received a folder including a marked maturation of National Spiritual The Promise of

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World Peace, information on the Faith, and In August 1986 a group of Baha'i physia letter from the National Assembly stating cians established the Brazilian Society of Physicians for Peace to awaken the basic contributions the Baha'i Faith More als in medicine to professioncould give to the new constitution . More the importance of their contributions to peace. The Society was also to serve as a forum for many telephone calls were received express- studies on scientific, ing gratitude for the suggestions provided. ethical, psychoaffective, educational, social, and spiritual aspects of peace. A In 1992 the Brazilian Government selected decision was taken by the Brazilian Society the Baha'i report "Religions and Environ- of Physicians for Peace to work for the ment- A Specific Approach for the World elimination of prejudices of race, class, Ecological Crisis" to be included in its belief, promoting unity among nationality, and report for the United Nations Conference peoples, and

on the Environment and Development (also known as the "Earth Summit"), at the request of the Brazilian Forum of Spiritual Traditions and Environment. And then, just a few days following the close of the Six Year Plan, the President of Brazil's Federal Chamber of Deputies spoke to forty-five authorities in medfederal deputies about the health of the region. Hundreds of Personality and Teachings of Baha'u'llah, came from phyquoting from His Writings on the establish- hospitals. These included special ment of a new world order. messages sent by the Brazilian Office of the Involvement of Brazilian Baha'is in the United Nations Organization and the intersocial issues facing their country went be- national entity Physicians for Prevention of yond contact with government officials to Nuclear War, whose founders , Drs. Lown include sponsorship of and support for orga- and Chazov, were awarded the Nobel Prize nizations working toward Baha'i principles. for Peace. Through these activiti es, the believers were The inauguration included lectures about able to simultaneously proclaim the Faith 's the role and the influence of physicians in seteachings, form relationships with like- curing peace, preceded by the announcement minded people, and work toward social that the initiative was launched by a group of Baha' i physicians. The Peace change. Message of the

The bronze plaque reads: "The earth is but one country and mankind its citizens. -Bahti 'u 'llah (1817-1892)." The group is shown with one of three such plaques presented, along with copies a/The Promise

of World Peace, to
the Brazilian Society
of Educators for
Peace. 1989.

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Members of the
Raul Pavon Teaching
Project held in Peru
in 1989 are shown
with members of
the Mothers' Club
in Puno.

Universal House of Justice was presented in or approving new
constitutions. Presenta an audio-visual programme by a member of tions
were made on behalf of the National
the Auxiliary Board. Assemblies of Barbados and
Guyana to the

Later in the Plan, the Brazilian Society of West Indian Commission Preparing
the

Educators for Peace was formed which be- West Indies for the Future, a
body estabgan organizing seminars for teachers. Then lished to study the
future of the Caribbean

in 1990, the Brazilian National Assembly conununity and regional
unification. In

sponsored the first International Expos ition El Salvador, the Central
American Institute

on Education for Peace with the pariicipation for Business Adminisháation
invited Baha'is

of twenty-three embassies and educational to participate in a seminar
on a Post-War

institutions. Displays featured the efforts of Reconstruction Plan.

various countries to reach peace thruáough In some counháies
authorities recognized

education. the importance of the Faith
by including

Permanent monuments to peace bearing Baha'is in official proceedings
or sending

quotations from Baba 'u 'llah were erected in officia ls to Baha 'i events
. In January 1987

1986 and 1991. The first stands near the spot the Bahit' is of Trinidad and
Tobago were the

where the borders of Argentina, Brazil, and first presenters during an
inter-faith service

Paraguay touch, in Foz do Iguaya, and it is follow ing the formal opening
of Parliament.

inscribed with the symbol of the Greatest In Barbados, the Prime

Minister opened a
 Name, the symbol of the UN International Caribbean Peace Conference
 sponsored by
 Year of Peace, and the words, "The earth is Bahit'is in October 1986. In
 Guyana, the
 but one countly and mankind its citizens. Vice President requested a
 meeting with the
 Baha 'u'llah (1817-1892)". The second National Assembly to discuss
 Bahit 'i particimonument was erected in the city ofFlorian- pation in the
 "Social Impact Ameliorati on
 opolis, Brazil, in December 1991, bearing Program". By the end of the
 Plan, Guyana 's
 quotations related to the disintegration of the then-Prime Minister Hamilton
 Green had
 old world and the emergence of the new. become so familiar with and
 respectful of
 Baha ' i communities in other nations of the the Faith, that he addressed the
 National
 Americas also contributed to their govern- Convention of the Baha'is of
 the United
 ments' efforts to bring about positive socia l States at Ric;lvn 1992.
 change. Written statements offering Baha' i Bahit'is also tried to
 contribute to the
 perspectives were presented in Paraguay and conunities in which they
 lived by work-
 Haiti to individuals responsible for writing ing with existing
 organizations concerned

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with community affairs and organizing or after the Local Assembly of
 Saskatoon creco-sponsoring events of benefit to the wider ated an
 environment desk.
 society. As their conháibutions came to be Racial unity was a major
 focus of the
 known, Baha'is were increasingly invited to work undertaken by believers in
 the United
 share their views and experiences. Baha'i States. The long-standing
 involvement of
 perspectives on the topics of the environ- Baba ' is with commemorations
 honouring
 ment, race unity, and world peace were Dr. Martin Luther King Jr. ,
 continued to expa1iicularly sought out. pand. In 1988,
 Coretta Scott King invited the
 The National Assembly of the United Baha'is to co-chair the National
 Religious
 States co-sponsored two Global Structures Involvement Committee of the
 Maliin Luther

Convocations on Environment and Development, in 1989 and 1992. The Assembly also continued to contribute to the work of the co-grand marshal of Global Tomorrow Coalition, an organization of more than 150 members involved in issues related to resources, the environment, and sustainable development. Just prior to the end of the Plan, a member of the National Assembly's Washington, D.C., staff became had sold apart of a working group to draft suggestions for the United States Government's position States increase paper to be presented at the Earth Summit. Baha'is in Mexico participated in a public forum in Mexico City in March 1991 called "Preservation and Improvement of the Environment", joining representatives of several Latin American countries. The Latin American Council of Churches invited the Baha'is of Ecuador to collaborate on a round table discussion called "The Churches and Ecology". Baha'is in Canada were invited by the Saskatchewan Environmental Society to help plan education programmes for schools

King Federal Holiday 1992 a member of the National was invited to serve as Atlanta, Georgia's King Day Parade, speaking to a rally of one hundred thousand people. In June 1991, the National Assembly issued the statement The Vision of Race Unity-America's Most Challenging Issue, which by the end of the Plan approximately two hundred thousand copies. The Baha'is in the United States increasingly received requests for support and consultation from organizations wanting to improve race relations. As early as 1987, for example, a governor's aide in Kansas requested that the Baha'is help train local law enforcement officers in racial issues and the Council of Churches invited the Baha'is to collaborate with the state Boards of Education to develop local programmes dealing with racial problems in schools. Baha'is throughout the Americas participated in the Saskatchewan Environmental Society to help plan education programmes for schools peace. The Presidents of seven

In the United States, Baha'is singers Seals and Croft participate in the Martin Luther King Day Parade held in Atlanta, Georgia, on 21 January 1991.

The Parade was
televised, and the
reporter spoke of the
Saha'i principles of
race unity.

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South American nations received The representatives of all the
religions being prac-
Promise of World Peace during an intergov- ticed in the country.
ernmental meeting in Uruguay in October Celebrations of United
Nations Days and
1988. A milestone was reached in Cuba Years and public meetings held
to discuss
when, in 1986, the Baha'is were able to UN-related issues occurred
regularly in a
distribute the Peace Statement to a number number of countries. In the
United States parof prominent people for the first time. The ticularly,
the National Assembly increased
same year, the President of Dominica, His its support of United Nations
initiatives-
Excellency Sir Clarence Seignoret, quoted such as the International
Year of Peace and
from the Statement during a radio message International Literacy
Year-and worked to
he delivered on the International Day of support ratification of UN
human rights con-
Peace. ventions on torture, the
elimination of all
In July 1987, five outstanding Baha'is forms of discrimination against
women, and
professionals visited Costa Rica to give pre- the rights of children.
sentations at a Seminar on Family Education Early in the Plan, an ad
hoc group of orfor Peace held at the University for Peace in ganizations
working for U.S. Congressional
San Jose. During the Plan, Costa Rican ratification of the United
Nation Genocide
Baha'is were honoured by Peace Radio, of Convention invited the
Baha'is to particithe University for Peace, with a certificate of pate, and
the National Spiritual Assembly
thanks for support and collaboration; the be- took a leading role; within
one year, the conlievers worked with the University in various vention was
ratified. The National Spiritual
activities, including a large peace conference Assembly's representative to
the United
and a series of forums on educating children Nations also became heavily
involved in UN

for peace. In Venezuela, four believers spoke Association activities, serving as Chair of the First International Encounter for the UNA-USA Executive Committee of the Peace, Disarmament and Life, and an exposition of photographs and quotations was displayed at the site. A course based on the Board of Governors of that body. The UN International Year of Peace was celebrated in the United States with an International Peace Conference held in San Francisco in August 1986 and the Baha'is of Guatemala participated in 7,800 people. In Bolivia, the Ministry of

Bahá'ís of Havana, Cuba, welcome the visit of Mrs. Carmen de Burafato, member of the National Assembly of Mexico (seated centre), and Miss Teresa McGregor, a member of an Auxiliary Board in Mexico, (second from left) in November 1986.

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In the United States, First Lady Barbara Bush welcomes the Baha'i International Community Representative, Daniel Wegener, to the White House during a reception held on 20 June 1990 for delegates to the United Nations' "World Conference on Education for All".

In Guadeloupe, ~RTS-Pl'P

Mr. Louis Luce
reads the Baha'i
~

statement
"Education for
Peace", while
Mr. Kamran, chairman of the World
Religion Day
activity, looks on;
18 January 1987.

In Trinidad and
Tobago, friends
gather to commemorate the United
Nations' Human
Rights Day on
10 December 1988
in Port of Spain.

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Foreign Affairs and Religions invited the 1987 when he visited and
spoke about com-
Baha'is to be part of a commission responsi- puters and about world peace
to professors,
ble for the International Year of Peace students, and prominent
people. The creation
activities. Baha'is in Grenada supported the of the Association for Baha'i
Studies in Chile
International Literacy Year, 1990, by host- led to interaction with
experts in many fields.
ing a Literacy Conference which included Efforts to contribute to
the field of educaaa panel of experts and was opened by the tion
included co-sponsorship by the Baha'i
Governor General. Other support of United community of Bucaramanga,
Colombia, and
Nations activity included participation by the Latin American Language
Centre of a
the Venezuela Baha'is in a meeting of the forum in October 1988 called
"Excellence in
UN Economic Commission for Latin Ameri- Education", which attracted 70
people; disca and the Caribbean, following which the tribution of the
monograph Educaci6n Moral
National Assembly helped form1 the Associ- to educators in the Dominican
Republic; and
ation of Non-Governmental Organizations. organization of a seminar on
education by the
Canadian Baha'is worked with a team at the Center for Baha'i Studies in

Ecuador, which was followed by Baha' i participation in national consultation organized by the Ministry of Education. In March 1987 the Baha' is for the 35th Anniversary of the Universal Declaration of Human Rights. Baha'is in the field of education. Participants analyzed issues such as the principles governing peace, the nature of man, and the dynamics of consultation, and worked to define their own attitudes and decide on actions to take toward achieving peace. Greater involvement in society also meant that Baha' i professionals in the Americas formed new relationships with colleagues and contributed to their fields by forming associations and sponsoring seminars and conferences. In Guyana, for example, dinner receptions were held for visiting professionals to introduce them to their colleagues; used to foster awareness of the Faith in the Americas. As in other areas of the world, opportunities greatly increased for Baha'is to share the principles of Baha'u'llah and to announce their events through radio, teleworkers, health professionals, doctors, and vision, and newspapers, and media coverage of the Baha' i community's activities was unprecedented. An Association for Baha'i Studies conference on science and religion held in the Americas widest variety of people in October 1987 in the United States provided heard about Baha' u'llah, given its unique ability to reach remote areas opportunities for Baha'is to make valuable and transcend

connections with eminent members of the the barrier of illiteracy. In addition to the regscientific community. A conference entitled ular programming on Baha'i-owned radio "The Architecture of the Baha 'i Ed ifices" stations in Chile, Bolivia, Ecuador, Panama, held in Uruguay in July 1988 attracted thirty Peru, and the United States, weekly pronon-Baha ' i professionals. A Baha' i with grammes were aired in Belize, Dominica, expertise in computer science opened many Grenada, Guyana, Jamaica, Puerto Rico, and doors to professional circl es in Colombia in the West Leeward Islands.

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Chile provides an example of the use of well-known media personality, created a radio as a strong force for teaching and com- radio programme háansmitted from 10 p.m. munity development, particularly among the to midnight from Monday to Friday, designed Mapuche Indians. Given the expense of to create a meditative atmosphere each travel relative to the income level of much of evening using se lected poems, stories, the population, limitations on travelling to legends, and writings from different sacred scriptures, accompanied by teach in Chi le made the advantages of radio specially selectparticularly welcome. ed music. The popularity of the programme For five years preceding the launching grew rapidly, and by early 1989 it was of the Six Year Plan, Baha'is participated estimated that between 10,000 and 15,000 listeners in the in a weekly programme reaching the entire metropolitan area of Santiago country, creating the basis for a regular and nearby small towns were enjoying it listening audience. And for a brief period in each evening. 1986, selections from The Hidden Words of As phone calls and letters mTived, the own- Baba ' u ' llah were read every hour all day on er of the station approached Mr. Amenabar, twenty-eight stations. Then, having obtained conunending him on his initiative and offerapproval for their own frequency a few ing to repeat the same programme on months before the Plan, the Baba'is launched co-owned stations in three other centres. Radio Baha ' i de Chi le on 20 December 1986. Mr. Amenabar began making

increasing use

The station was established in Labranza, of the Writings of, and literature about, the

Commune of Temuco, in the heart of Mapuche Baha'i Faith, always mentioning the source

the Indian territory. Radio Baha'i Chile both of the work, creating a wide public aware contributed to the preservation of Mapuche ness of the Faith. Many people appearing at culture and welcomed the contributions of firesides and public talks first heard about the native population to its mission. the Faith through this programme.

In July 1988, six Mapuches attended the Further tribute to the positive effects of

station's first institute held in part to train the programme was accorded by the Ministry of Education to support the work try of Telecommunications when it awarded

of the station. Early in 1989, Radio Baha'i the owner of the station a free frequency in

Chile was chosen by the Government as the the Valparaiso area (where previously it was

prime vehicle for a development project in- impossible to obtain a frequency), in recognizing bilingual literacy classes in Spanish nition of the "special programme dedicated

and Mapuche. Two rural Mapuche Baha'i to peace and unity".

schools were among ten selected to serve as Special broadcasts in other parts of the

liaisons between the station and the students Americas also reached large audiences. In

for the project, for which the Regional June 1986, the official government sent wave

Ministry of Education provided materials, in Cuba, Radio Havana, invited Baha'is to

scripts, and planning, and Radio Baha'i taped be on a show called "Religion in Cuba". An

and transmitted broadcasts. The project, interview with the chairman of the National

according to the National Assembly, indicating Assembly about the principles, history, and

ed the recognition accorded by the Ministry current development of the Faith was broadcast of Education to the status and capacity of cast at intervals for a total of six hours

Radio Baha'i. in seven languages. In January 1987, the

The initiative of an individual believer in Baha'is of Guadeloupe received wide radio

Santiago, Chile, also resulted in unprecedented coverage of their

activities for World Rededicated radio proclamation for the Faith and
 gion Day. For the nine days smTotmding the
 a positive conháibution towards peace and event, eight different
 radio stations broadconununity health. Francisco Amenabar, a cast
 various interviews and programmes,

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and on the day itself, the most popular com- evident from the active
 participation of inmercial station aired a two-hour phone-in digenous
 friends , mostly youth, and greater

show with a prominent Baha ' i. In Peru, the participation by women.
 Baha ' is produced an educational radio One of the exciting
 developments in the

series, broadcast in Aymara and Spanish, use of television in the
 Americas came in

which addressed subjects such as rural fami ly Puerto Rico in early
 December 1989, when

life, prayer, consultation, and the value of the Baha 'is were asked by
 the local televinative languages. During December 1991 , sion
 station whether they wou ld produce a

public service announcements about peace ninety-minute holiday
 special programme,

were aired twenty times a day on two sta- fea turing guests from
 different religious

tions in El Salvador. backgrounds speaking on the
 theme of peace.

In late 1991 , the Baha'i community of The station offered to pay fo
 r the production

Argentina reported a great increase in its crew and to donate sh1dio
 and air time, if the

opportunities to proclaim the Faith through Baha' is would build the
 set, obtain the hosts

radio broadcasts and interviews. In Almirante and guests, and write the
 script. The pro-

Brown, the five- to-ten minute slot originally gramme was táansmitted on
 various cable

given to the Baha'is on the local FM radio services reaching fourteen
 localities . It was

was increased to an hour-and-a-half every shown on six consecutive
 days at various

Saturday dming which the diverse themes of times . Publicity for the
 Baha' i-sponsored

the Cause could be discussed. In La Rioja, programme included radio
 spots on two stathe Faith was proclaimed for fifteen minutes tions a

thirty-second television announcement

after the presenter of the programme "Can- shown frequently, street
 banners at major

tares de! Litoral" ("Songs of the Littoral") intersections and the shopping mall, and alleft the radio booth and handed the micro- most one thousand flyers handed out by the phone to the Baha ' is to talk about the Faith television station ' s pers01mel. and its principles . During an interview with In 1988 the Baha' i Office of Public Afthe Baha'is by Radio Nacional in Mendoza fairs for the Greater M ilwaukee, Wisconsin, area in the United States which lasted one hour and fifteen minutes , was given the the interviewer showed great enthusiasm and Conmmnity Access A ward for Religious receptivity towards the Faith and Baba 'u ' llah. Progranuning by Viacom, the cable televi- This programme prompted calls from listen- sion service for the Milwaukee suburban ers who expressed their happiness at hearing area. The Baha ' i Broadcast Media Task such a message of peace. Force used "The Spiritual Revolution", a One sign of the movement toward more series consisting of thirteen half-hour intersophisticated use of radio was the holding views with a number of knowledgeable of several Radio Baha' i Seminars in Latin Baha' is about the Faith, and adapted it for America during the Plan. The second semi- local use by adding an inháoduction and an ending which explained how nar, held in Lima, Pem, in 1988, was attended viewers could obtain further info rmation by more than fifty radio experts, six mem- bers of the Continental Board of Cow1sellors, Another regular television programme all the members of the International Baha ' i aired in El Salvador: a weekly show of fifty- four episodes called Audio-Visual Centre, and representatives of "Journey Towards the seven Baha ' i radio stations (five of them Future". Also in El Salvador, fifty-two interindigenous peoples). Reporting on the fourth views used to promote public meetings were seminar, held in Cochabamba, Bolivia, in aired free of charge. 1991 , the Latin American Radio Adv isory In 1987, the Public Information Office at the United States National Committee commented that signs of increas- Baha'i Center ing mat11rity within the radio fa mil y were was asked by two television enterpri ses to

Left: All of the
resources of Radio
-- Baha 'i, Bolivia,
- being used in a
campaign to fight
cholera in 1991.

Above: The staff of the Baha 'i radio station WLGI
Hemingway, South Carolina, U.S.A. November 1987.

Left: A staff member at Radio Bahci 'i, Panama, in
Boca de! Monte, preparing to broadcast music; 1987.

Exterior view of the
Baha'i radio station in
Labranza, Chile,
in February 1988.

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Below: Baha 'is teach the Faith during a radio
interview held in Colima, Mexico, in 1987.

Above: A staffmember
of Radio Balui 'i Ecuador (left) interviews a
villager as part of the
" Walking Together"
project; 1987.

Right. The first
weekly Baha'i radio
programme in the
Guajiro language
aired on
2 September 1990 in
Maracaibo, Venezuela.

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UGO TITICACII

.... . ISOKHi

Leji: Exterior view of
Radio Baha'i on Lake
Titicaca, Peru; 1988.

This, like all Baha'i

- ~á-~áá' .._.

radio stations, is

- ~ t• ..,;,"}' community-based

∴ á.~

~J;,_-_-∴-á.f~á. ~ áá\$.~∴:

and participatory.

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supply Baha'i public service announcements teachings with television audiences. The Infor a cable channel to use on its satellite ser-
ternational Convention video was broadcast

vice to cable television systems throughout in Bolivia and St. Lucia in
1988, and the

the United States, and for the Max Media Canadian music video "Mona"
was shown

organization to distribute to thousands of nationwide in Paraguay in
October 1986.

cable system operators for regular local use. Newspaper coverage of
the Faith in-

In 1988 the Global News Network also creased and broadened its
focus from the

requested Baha' i public service announce- persecutions in Iran to
Baha' u ' llah and His

ments to be telecast over its new satellite and Teachings. The National
Assembly of the

cable television channel. United States reported that
during the Plan

In May 1988, the Baha' i community of the number of articles on the
Faith increased

Alaska received an award from the Interior from an average of 2,000
per year to 3,800.

Alaska Ecumenical Peace with Justice Regular quotations from the
Writings ap-

Council, in Fairbanks, for the "Peace Talks" peared in papers in Guyana
and Haiti, and

television campaign. "Peace Talks", devel- special features included a
full page summaoped in 1987, comprises four sixty-second ry of the
Peace Statement in Ecuador and

public service television and radio announce- an eight-page supplement in
El Salvador's

ments , using ideas adopted from the Peace Diario El Mundo , which was
sold to 40,000

Statement. Each announcement focuses on a people.

different aspect of the theme, "Peace is The Public Relations
Committee of the

More Than Just an End to War", and con- National Assembly of
Guatemala achieved

veys the overall concept that achieving real extensive press coverage of

the Faith in the peace involves change in many areas of human interaction. In early January, At least 35,000 households newspaper in the Anchorage area and more than 240 Prensa Libre, published an article on villages in Alaska regularly received the announcement of the House of Worship in nouncements. They were also aired on radio the Committee around television all across Canada in English, press conference with Counsellor French, and Inuktitut, as well as on local Arturo Serrano of Mexico during one of television in the Arecibo region of Puerto Rico . his frequent visits to Guatemala. In early February two leading newspapers interviewed In Canada, at least 66 hours of the programme "Baha' i Perspective" were broadcast Mr. Hassan Sabri, head of the Office of Social and Economic Development at the on cable television during the Plan. In February newspaper articles Baha ' i World Centre. All ruary 1992, the new season began with a included photographs, and the interviews thirty-minute talk about Baha'u ' llah based often quoted the Baha ' is. on the Statement on Baha'u' llah, which had In the Bahamas in 1988, the National Assembly answered charges been prepared by the Office of Public Information at the request of the Universal House the Faith by delineating Baha'i principles and providing a of Justice. According to the report, "The comprehensive history of the Faith in a long letter programme is not only excellent for Baha ' is the Nassau Guardian. which appeared in An overall increase in studying the Statement on Baha'u'llah, but it Baha'i activities was also is perhaps the most complete half-hour summary of Baha ' u ' llah's life and teachings reported in a number of countries, including Chile that exists on video" . and the Dominican Republic. The Baha' is of Baha ' i videotapes, such as those showing highlights of the International Convention, that their Public Relations and Communication provided another vehicle for sharing the tions

with representatives of all types of media, In an exchange of "war toys for peace and it became commonplace for visiting prominent Baha'is to be interviewed. Friends to exchange their rifles, swords, toy soldiers, travelling to teacher in St. Lucia were also etc. for other toys suggesting peaceful activities of television and radio interviews, ity. Most of the new toys were donated by and a reporter was sent to cover regional the Baha' is of several communities near San Diego, California, in the consu ltatio n between Caribbean National United States. The Spiritual Assemblies. Newspaper articles public and media response to this particular about the Faith multiplied in Argentina, and event was extremely positive. at the end of the Plan the National Assembly During the weeks preceding the El Salvasa id "the doors of radio stations are com- dor Baha ' i commun ity's celebration of the pletely open ... " Proclamation via media was Anniversary of the Birth of Baha'u' llah and its own fiftieth anniversary called a "strong suit" in Bel ize, where teach- ing teams often found people who were Baha'is enjoyed extensive television expoready to become Baha'is after listening to sure and excellent publicity in newspapers, including three major weekly radio programmes. Television broad- dailies, two of which casts featuring Baha'i travelling teachers contained full-page articles featuring verses of Baha'u'l lah. The Baha' also reached nationwide audiences in that is were able to coun try. The National Assembly of Suriname speak for two hours on the Baha'i approach stated that because of the mass media, "the to peace during a special television inter- view, responding to Name of Baha'u'llah is well-known to the friend ly questions from the population." moderator and The Baha'is in the Arecibo region of the television audience. During a second

Puerto Rico established such a friendly relationship showing the following Sunday, the moderation with the local media that they began to phone one of the Baha'is to say that it having difficulty keeping up with the public had been one of the most significant publicity opportunities presented to them. By early programmes he had ever produced. He asked 1990, the newspapers were regularly published whether the Baha'is, though removed from publishing articles, photographs, and publicity political contention, could teach the spirit for the twice-monthly Baha'i television programme and methods of Baha'i consultation to the gramme. One of the local radio stations adversaries in the nation's conflict. invited the Baha'is for a two-hour interview on the Faith. The interview was aired "live", The Arts and also taped to be repeated in the future. The arts were used to proclaim the principles A wave of publicity for the Faith occurred of the Faith, to directly teach about the occurred in Mexico in early 1990 during the Cause, and to celebrate the diverse cultures first phase of an intensive cross-border represented in the Baha'i community of the teaching project, held in Ensenada, Baja Americas. The media used included music, drama, dance, slide shows, California. As a result of continuous contact painting, video, and puppetry. with the media, supplying key individuals and puppetry. in television, newspapers, and radio with information The Canadian Baha'i community stands formation on the Faith and regular news out for its use of virtually all these artistic releases about the different activities of the media to proclaim the Faith. Finding itself, at project, there were more than fifteen articles, the beginning of the Plan, with good resource eleven radio interviews, numerous thirty-seconds in the arts, and noting a growing openness second "spots" and several announcements to diverse forms of cultural expression in the on the local evening television news country, the community particularly moved programme. to fulfil its Six Year Plan goal "to make use

of drama and singing in the teaching and provide opportunities for sharing the

Faith

deepening work".
community.

with different groups in the

In order to provide a forum for the Held in the city 's Centennial Theatre, the exchange of ideas on how best to achieve event included dance, theatre, readings, muthis goal, the Baha'i Arts Council, Canada, sic, and visual arts from different cultures

sponsored "Invitation 88: A Festival of the dedicated to the promotion of unity through

Human Spirit". Held at the University of diversity. More than seven hundred people

Western Ontario, London, Ontario, during attended the concert, including local authorithe summer of 1988, the festival attracted ties and representatives of the media.

approximately 1,000 participants at various In many regions of the Americas, music

times to its programme of workshops, exhib- was used for proclaiming the Message, either

its, and performances. through the songs themselves or through the

A report reads : "During the course of the musicians speaking of the Faith in between

festival we recognized in each other diverse numbers and during publicity interviews.

and previously undreamed of capacities for Reporting on the "Concert for Peace" given

creativity and expression of the Faith". The in July 1987 by Baha'i pianist Alfredo

festival impressed both Baha'is and the gen- Speranza at the Solis Theatre, Montevideo,

era l public with the excellent quality of Uruguay, the National Assembly called it

performances, talks, workshops, and displays "an important success which attracted almost

and reflected the words of the Universal a thousand spectators to ... the principal hall

House of Justice: "New prospects for teach- in the country". Invitations were sent around

ing the Cause at all level s of society have the country through Local Spiritual Assemunfolded". blies, schools

and universities, and the

That same year the Canadian youth troupe media. The artist, an Italian citizen born in

Let It Be This Generation won the hearts of Uruguay, was interviewed by reporters from

youth in high schools, colleges, universities, television channels, radio stations, and newsand community centres across the country papers, with mention

made of his Baha' i
during a nationwide, ISO-performance, peace- beliefs and his worldwide service
on behalf
promoting tour. The presentation, based on of the Faith. In addition, Maestro
Speranza
the inevitability of peace and the steps to spoke at two public meetings at the
National
attain a united global community, communi - Baha'i Centre on the subjects of
music,
cated its ideas through dance, slide shows, unity, and the Baha' i Faith.
music, theatre, and movement. The troupe Starting in October 1986,
the Louis G.
performed in high schools, jw1ior high schools, Gregory Baha 'i Institute in
Hemingway,
elementary schools, and public places, and South Carolina, U.S.A., held annual
oneestimated that about 12,000 people saw the week Peace Feasts: four-day
programmes of
show, aside from television audiences. The jazz, gospel, and contemporary
music, dance,
team also gave away between six and eight and addresses by distinguished
speakers.
thousand copies of the Peace Statement. In 1987, the Governor of South
Carolina,
The Sacred Writings, along with music Carroll Campbell, Jr., issued a
proclamation
and dance, were used to tell the story of the designating the week of 14-20
September as
spiritual and social revolution of the Faith of Peace Week in the State.
the Bab at an international theatre festival in In March 1987, the small
Baha'i commu-
Canada in 1990. The production , named nity of the city of Araguari, Brazil,
"Badasht", drew audiences totalling nearly (population 30,000) organized a big
public
450 people. musical show called "A Chance
for Peace"
Baha'is in Vancouver, Canada, organized performed by Baha' i musicians from a
larga "Peace of Art" concert in May 199 l to er neighbouring community. The
show
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attracted an audience of a tho usand and Atlanta Baha'i Youth Workshop
to give a
received wide press and radio coverage. si ngle performance of a
programme entitled
Hundreds of pamphlets were given to the "Barriers to Peace" in
October 1989, resultpublic. The same show was later sponsored ed in the
youth giving a number of repeat

by another small community, where five performances and remaining all day in the school. hundred attended.

A singing group from Guyana called The During the week before the scheduled Carmel Ministrels performed throughout the performance, the high school had experienced an increase in racial tension among the students. After consultation with a Baha'i national and governmental events and performed fund-raising concerts for social and economic development projects. Atlanta Baha'i Youth Workshop as a tool to help defuse the tensions. The In Puerto Rico, at least five concerts were presented to audiences of more than a hundred people. All of these included presentation of the Faith and distribution of literature. Theatre groups capitalized on the inherent drama of the Faith, presenting its history and principles on stage. In Brazil in 1988, a Baha'i perspective production relating the life of Muna Enthusiasm about the programmes Mal-mudnizhad, the youngest of the ten women martyred on 18 June 1983 in Shiraz, Iran, received official authorization after government review, to be presented anywhere in the country. It marked the first time a production by Baha'is, using a cast of both Baha'is and non-Baha'is, received such recognition. Baha'is in Arequipa, Peru, formed a primary-secondary

group in 1986 called Universal Peace Theatre. The programme which attracted favourable notice from the programme was first conceived as a deepening of the Director of UNESCO clubs in Arequipa. tool for Baha'is, but its use as a teaching aid. After hearing a radio interview with the group, he invited their participation in the teaching campaign decided to present the December celebration of Human Rights Day slide show in a school, and it was well received. Baha'is were invited to return to one of the schools until they had shown the audio-visual presentation to students in schools of Arequipa "teaching nearly thousand students. the concept of world citizenship in support of the International Year of Peace". Two other slide shows based on the Peace Statement were shown widely throughout Brazil. "From War to Peace" using dance and drama to convey the principles of the Faith-multiplied in the United States, forming in dozens of cities. One example of their power comes from Georgia. Secretary for Education and Cultural Matters of the State of Espirito Santo authorized the Baha'is to give talks at the High School in Alpharetta, Georgia, for the about the Peace

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Statement in all the public schools in the state, opening the way for a great number of the Messenger students to see the slide shows. of God for our time, and they would invite those who identified themselves with His the inspiration for an art exhibit shown for Cause. During the six days in 1986 and co-sponsored by the the show, the performers audience that Baha'u'llah is Message to embrace the first two months of its

performances, the National Spiritual Assembly of Belize and group presented twelve shows in the the country's National Arts Council. The Brazilian states of Sao Paulo, Parana, and Santa Catarina. During this "Peace Exhibit" was arranged around excerpts from the Message and quotations people embraced the Faith through the group's presentation. In the four following months, a Bahá'í artist. The art gallery was filled Planeta Paz, assisted and guided by the Auxiliary Board members in with works in a variety of media- painting, performed in more than ten each counháy, drawing, graphics, sculpture, needlework, cities in Argentina, and stained glass- all on the theme of Brazil, Uruguay, and Paraguay. peace. A poetry competition for children and A support group hâavelled ahead of Planeta Paz and organized institutes youth from several schools and colleges was to prepare local publicized on radio, and winners were announced in communities for mass teaching. Local youth were deeply involved in the nounced at the exhibition, where gifts were consolidation of those who enrolled in the Faith as a result of At the opening ceremony for the exhibit, the performances. Several articles in news the Mayor of Belize City, who is himself an papers, some radio and two television artist, spoke briefly, and then the wife of the interviews helped bring the musical group to the attention of the general President of Belize cut the ribbon starting the event. It is estimated that three hundred result was more than 500 new believers and to four hundred people saw the exhibit and proclamation to thousands. received pamphlets on peace. Carrying on a tradition of cultural ex- In 1989, the video production "Peace ... the change among indigenous peoples from Promise" won an award as a finalist among divergent parts of the Americas, begun by a group called Trail of more than three thousand entries from more a group called Trail of Light in 1982, a fourth country at the International Film person Garifuna (Carib) team from Honduras

and Television Festival in New York. and Belize shared dances, music, and legends

Some performing groups used a wide variety of artistic media to teach the Faith. the Baha'i teachings of describing how unity and diversity

An idea put forward at the Baha'i International Youth Conference in Brazil in 1991 have encouraged them to be proud of their heritage. Among the teaching activities of this new Trail of Light was became a reality: a performing arts group of cultural performances at the presentation of cultural performances at ca lling itself Planeta Paz (Peace Planet) was formed, with five members from Argentina, St. Vincent and the Grenadines in 1988. It was reported that at one school a teacher became so enthusiastic about the team's prethemes, folk music, dancing, and a slide presentation that he closed the programme with a summary of the Faith's show conveying the principles of the Faith. and diversity. The history of the Faith was also put up at each venue. people is intimately linked with St. Vincent, Each Planeta Paz concert began with a which, in their folklore, is the place of their origin and the most beloved háibute to Baha'u'llah, stating that He gave them. of all places to His life for peace and unity. At the end of

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"Play Jazz for Peace" was the name of a In January 1989, the Baha'is of Argentina reported that the Baha'i concert organized by a travelling teacher in Buenos Aires, named the May Cultural Cenháe of June 1989 in Caracas, Venezuela. More than Maxwell four hundred people attended the concert at Cenháe, was running a puppet show for the children of the district which a group of professional musicians and an average of fifteen every fifteen days, played tunes inspired by the ideal of peace. children not from At the same time, the Baha'i community of Baha'i families were attending. The show,

Caracas mounted an exposition of Sacred Mosquito (The Writings and photographs related to the peace theme, which was viewed by several hundred people. also being taken to events arranged by other organizations.

From June 1989 until the end of the Plan, Baha'is in El Salvador sponsored seven Large-scale Enrolment musical and art festivals in cooperation with Special focused teaching projects involving other local organizations. Audiences ranged from sixty to three hundred people. An arts time teams, Baha'i radio broadcasts, and a festival was also organized in Nicaragua by enthusiastic youth all played important roles in bringing about large-scale enrolment in 1989. About three hundred people attended Latin America and the Caribbean. A variety of projects- some with very few teachers and a short amount of time- met with success, demonstrating the great receptivity of the souls in these areas. Puppetry also served as an effective vehicle for teaching. The People of Paradise The most outstanding example of large-scale enrolment came from Puppets of Barbados performed before hundreds of children at Baha'i and non-Baha'i during the first year of a three-year pilot function s, using puppetry to address issues teaching project, more than 20,000 enrolment of social concern, such as the use of illegal drugs. This more than doubled the number of Baha'is from two to five per cent of the country's population of 750,000. regions of the country during 1991, learning The first 5,000 Baha'is embraced the Faith how to use this art to proclaim the Faith. during the project's initial six weeks.

A Garifuna Baha'i (right) travelled to

teach the Faith in
the Carib Territory
of Dominica during
f
Januwy and
Februwy J99 J.

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Conceived at the Baha'i World Centre by groups found that	Several of the teaching
the International Teaching Centre in consul- in every home	someone accepted the Fa ith
tation with the Universal House of Justice, whole families	they visited, and sometimes
the project was launched in October 1989 teams was based	became Baha'is. One of the
under the direction of the enthusiastic Na- Creek, which	in the village of Crabwood
tional Spiritual Assembly . It had two goals: thousand believers,	subsequently enrolled a
large-scale expansion and conso lidation to the village popuhelp raise the number of Baha'is in Guyana	or about twenty per cent of lation. The
community held its Nineteen Day to an appreciable percentage of the entire house was large	Feast in the park, as no
population, and the training of existing who arrived.	enough to accommodate all
human resources and an ever-increasing by two Counsellors	A visit in March 1990
number of new believers to become dedicat- Teaching Centre helped	from the International
ed workers for the Faith.	to clarify the impmiance of
the proj ect's	
Guyana was chosen for the project be- to raise up ten	second goal of consolidation:
cause of the success Baha ' is had had new believers as	to fifteen per cent of the
in teaching projects there, the continuous primarily tluáough "good	dedicated workers,
support given to teachers by the National systematic approach	teaching" and a mature,
Spiritual Assembly, the Baha'is' good rela- Institute Protionship with the authorities, and the fact	to deepening through the gramme.
that the community had a significant number involved new	The Institute Programme
of deepened and dedicated youth. The size courses to help	Baba' is in basic deepening

of the community was also deemed suitable each develop a spiritual identity. Intensive study of the Creative Word for a pilot project, and Guyana ' s racially diverse population seemed to be the most action through various paths of service, receptive in South America. forming the believers in their newly found Faith, and preparing them for Twelve experienced Baha'is from Brazil, Canada, Peru, the United States, and Venezuela were selected by the Continental Board of Counsellors to serve as resident a thousand new believers participated in the program during the project's first year. Children's classes were on a number of spiritual and material considerations, but primarily on each individual's deepening was of the teaching areas, and capacity to be obedient to the institutions pursued through radio ; the National Assembly to reach a unified vision with their bly increased its radio time from three hours. The overseas teachers were joined programmes per month to two per week and added a devotional by twenty-six local Baha'is who gave from programme every day. In addition, the concept of six to twelve months to the project. Small enrolled believers soon revisiting newly and providing deepening on full-time teaching teams spread over six different areas of Guyana, with a goal of prayer and teaching became part of the after their enrolment establishing teams in all regions of the method used by country. the resident teams. The teaching work was carried out using One consequence of this attention to simultaneous expansion and various methods: proclamation events, market displays, use of the media, presentations was the significant involvement of new believers in service and to schools, and service projects. Baha ' i Information Centres were established throughout of new believers in the eastern part of Guyana to coordinate teaching activities and arose to carry out community service

and make Baha' i literature available. proj ects developed at
Feast consultations. 287

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They worked in a spirit of cooperation and A five-day teaching
campaign in February
service to humanity to design and construct 1992, which constituted one
element of the
a children's playground, build a seventy-foot ongoing Muhajir Project
begun in Septembridge to link two villages, and improve the ber 1991 ,
also focused on areas reached by
condition of a local hospital. A series of Radio Baha ' i broadcasts.
During the five
literacy programmes was also developed in days, more than five hundred
people recogdifferent parts of Guyana, and a three-day nized Baha' u '
llah, five new Local Spiritual
Baha'i Peace Festival sparked invitations for Assemblies were formed, and
thirty-eight
the Baha'is to speak to a community service localities were opened.
group and make similar presentations to The important role
played by youth in
students in sixteen schools in the area. large-scale expansion also
deserves special
When the National Assembly, in February mention. Just one example comes
from
1990, called for an increase in the number of Colombia, where a team
composed of an
believers involved in teaching, the number Auxiliary Board member and
seven youth
quadrupled. This broader base of participa- brought 1,245 new believers
into the Baha'i
tion in the teaching field contributed to the community during the initial
three-month
success of the pilot project; at its conclusion, phase of an ongoing proj
ect.
Guyana had approximately 36,000 new During the period
between September and
believers. December 1988, the team
travelled to fifteen
Teaching teams (see next subsection) also communities in the departments
(states) of
met with success in Ecuador, where a year Atlantico, Bolivar, and
Sucre. Each day
of teaching dedicated to the memory of the began with prayer, study,
and the memoriza-
Hand of the Cause Ral:unatu'llah Muhajir tion of the Holy Writings. A
slide show
brought at least 2,300 people into the Faith. based on the Peace Statement

was shown in
 Beginning in January 1990, teachers from high schools and some public places, and a correspondence course was
 seven countries supplemented the full-time offered to interested people. The team then
 Ecuadorian teams in visiting each of the five visited homes
 goal areas targeted by the National Spiritual teaching the Faith directly,
 using the booklet
 Assembly. Four week-long teacher-training Let's Get to Know the Baha'i Faith.
 institutes were held as part of the project, as Two special aims of the
 project were the formation of youth groups
 well as several weekend training seminars. capable of carrying out regular
 and finding youth
 The effectiveness of radio in preparing children's classes. Youth were also
 children's large numbers of people to accept the Faith encouraged to focus
 encouraged to focus on service and develop
 was demonstrated repeatedly in Bolivia. One teacher later returned
 community projects. of Santa Catalina and found
 Following a two-day training course at the members had already
 to the community class and were teaching a
 Firdaws Institute in November 1988, forty dents how to read, using the
 youth group training booklet, God
 of the sixty participants volunteered to visit While large-scale
 initiated a children's place in South America,
 communities in listeners' range of Radio dramatically increasing in
 group of thirty students
 Baha'i. During nine days, more than a thousand report from the National
 Baha'i literacy of Haiti in September 1988
 and people embraced the Faith. The project, the large-scale enrolments
 Illumines Us. country: It wrote: "Joyously
 designed by the National Teaching Commit-
 ment was taking
 place in collaboration with a member of the
 numbers were also
 Continental Board of Counsellors and of the
 the Caribbean. A
 National Assembly, continued, and by the
 Spiritual Assembly
 end of February 1989, it had attracted and
 relayed news of
 confirmed more than 2,000 believers. In ad-
 occurring in that
 dition, fifty communities were opened to the
 inform results

Faith, some of which became entirely Baha' i. first phase Sununer Teaching Campaign.

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[Two thousand, three hundred and seventy- with the teaching, deepening meetings were one] adults, youth, children accepted organized and Baha ' i children's classes Baha'u'llah. [National Teaching CommitteeJ formed. A large amount of Baha'i literature planning second phase emphasis consolida- was distributed, along with prayers and picition new believers. [Eight]-D ay Deepening tures of the Indian Baha'i Temple. During Institute planned ... for new Baha'is." regular visits to the new believers, the project In 1991 , 34 people took pmi in a teaching members showed films and conducted deepinstitute held to prepare believers for entry ening sessions. by troops in Haiti. As a result, two teaching Even very short-term projects brought teams were formed and they visited Bainet, in hundreds or even thousands of believers, Blockhaus, Lavalee, and Musac during July strikingly demonstrating the receptivity of and August. The role of the teams was both souls in Latin America to the Teachings of Baba 'u' llah. to teach and deepen new believers, and by In just two days in the end of the four-week campaign, more February 1990, 228 than 3,300 people had embraced the Faith souls embraced the Cause in the Southern and some 135 localities had been opened. Teaching Project in the town of Alvorada, A three-week teaching activity in Trin- Brazil. The joint efforts of an Auxiliary idad and Tobago in the beginning of 1989 Board member, four Local Spiritual Assembrought five hundred new believers under blies, travelling teachers from three states, the banner of the Cause of Baha'u' llah. The and pioneers resulted in this exciting camactivity was part of the ongoing Covenant paign. For fifteen years Alvorada had had a Project, carried out in memory of the es- Baha' i school, so many of the new Baha'is teemed Mr. H. Bonah Kavelin, late member were long-time friends of the Faith and were of the Universal House of Justice. In June already quite familiar with its teachings.

and July of that year, 850 new believers
 member of the
 were enrolled in Chaguanas in the central
 Centre, a member
 part of the country, after the visit of a special of the Board of
 Counsellors, four Auxiliary
 teaching team aided by twelve members of the Board members, and members
 of the
 National Teaching Committee, two full-time National Spiritual
 Assemblies of Peru and
 teachers, one travelling teacher and a few Bolivia rekindled the Lake
 Titicaca region
 other Baha'i friends. of Peru in September 1988.

A two-day mass
 An important part of the Covenant Project teaching workshop attended by
 sixty teachers was the consolidation process; simultaneous teachers was followed
 by a five-day teaching

Participants in the
 second Regional
 Youth Conference/or
 the Caribbean, held
 in Grenada from 12
 to 14 August 1988.

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project in which 1,764 new believers emphasized greater attention to be paid
 to the consolidation of the Cause of the Blessed Beauty- tion
 component of large-scale teaching.

738 youth and 1,026 adults, almost half of Honduras began the Plan
 with a relatively
 whom were women. large Baha'i population and
 freedom to

A one-day demonstration and demonstrations teach, but faced the challenge
 of developing

which blocked roads did not hinder the strong Baha'i communities
 following mass

progress of the Baha'i teachers, who enrolment. Throughout the
 Plan, teams were

succeeded in their efforts. One historical used to continue proclaiming
 Baha'u'llah's

highlight was the teaching carried out at a Message to the large,
 receptive audiences

high school in Villa Quebrada, where the while simultaneously working
 to establish the

principal, all the teachers and students enrolled foundations for
 self-sustaining communities.

rolled in the Faith. The project culminated in One of the goals of the

Plan for Honduras

a two-day conference where results were was "to ensure mass teaching and the unevaluated and future directions suggested. trance of troops in the Garifuna areas". One

Ten volunteers offered to continue with con- step in accomplishing this goal was Project

solidation work. Muhajir, the first phase of

which was the

formation of a permanent team of five

Teaching Teams members in January 1989. The

team visited

The large-scale enrolment experienced in Baha'i Garifuna communities for approxi-

Guyana was intimately linked with the use of mately seven days at a time to proclaim,

teaching teams in that country. The work of teach, and deepen. They worked to enrol

teams, both full-time and permanent (long- new Baha'is, establish children's classes,

team) also contributed to the rapid growth of ensure the celebration of the Nineteen Day

the Baha'i community in a number of other Feasts, and train several key Baha'is to carry

countries in the Americas. In addition to the on these activities. An important aspect of

advantages of concentrated resources and the plan was to make return visits to each

continuity provided by teams, such a method village to reinforce previous efforts and

of organization allowed new believers to continue the consolidation process.

work with more experienced teachers and The team worked under very arduous

native believers to join with travelling teach- physical conditions: all transportation was

ers. This diversity demonstrated the by foot or dugout canoe and food was

principles being taught, and the variety of critically scarce even for the indigenous

talents represented on the teams allowed population. However, in the first five months

Participants in a

youth conference

held in Barbados in

August 1990.

On the island of Cayemite, off the coast of Haiti, a member of a teaching team (right) shares the Message of Baha'u'llah in the village of Anse-a-Macon during a project held in November 1989.

The Baha'i teachers who participated in a five-day orientation as preparation for the second phase of the Mirza Mihdi Project in Belize from 15-19 June 1990. As a result of this phase of the Project, 327 people enrolled in the Faith.

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of the project there were about a hundred level of service to the Cause, as well as to new enrolments, and the team felt a firm the team, was a continual source of inspiration foundation was being established for entry tion for all", the National Spiritual Assembly by troops. By the end of its first year, Project reported. By the Institute's end, the local believers had committed themselves to hold lievers, many from the Garifuna area. four firesides every Baha'i month, and to On 1 January 1990, Project Olinga was establish and carry out at least seven study groups and four children's classes weekly. From Santa Rosa, the community 1,419 new believers in the first team went to Flor de Campo, a neighbourhood of eight weeks. During the rest of 1990, more capital, Tegucigalpa, to the nation's help that Assembly's teaching campaign. Over the next week another three hundred souls were enrolled in the Cause. Many of the earlier Under the inspired guidance of Counsellor new Baha'is were visited in their Hidayatu'llah Al-imadiyyih, one team grew homes, and meetings were held to inspire the new believers. From Tegucigalpa the teams composed of old and new Garifuna team journeyed to El Tular, a small town believers working in different areas of the

in the south of the coast developing weekly adult study groups more than 400 and children's classes. The project carried on Faith, including two following Counsellor Al:imadiyyih 's death in school-teachers, the Post August, and by November, nearly one hundred prominent people in hundred weekly study classes involving more meetings were well than five hundred new Baha'is in twenty-pamphlets, bookfive communities were being held, as well as prayer books were distributed. some thirty children's classes. The work of teaching teams in Honduras

Five-day training sessions were held on continued in 1991. On 24 June of that year, a teaching team of nine youth and one adult, from Honduras, Canada, Iran participate in the work of the teams . More States, enrolled 99 people and the United States, enrolled 99 people than fifty Garifuna believers at one time or in Tegucigalpa. The National Spiritual Assembly reported that the total number of In December, under the guidance of the that the total number of enrolments in the capital in the preceding National Teaching Committee, a teaching year had reached one thousand. team composed of three Garifunas, two The ninth permanent Latin-Hondurans and one pioneer travelled teaching team was formed in the State of to three different areas of the country to 1991. A member of the Santa Barbara in the National Spiritual Assembly who arose to serve assist the mass teaching efforts. the teaching work

In the first area, Santa Rosa de Copan, the full-time in the teaching work group attracted 254 men, women, and children to the Faith during a five-day period. efforts. In the period between January and July 1991 , five thousand Joined by youth and two pioneers in Santa people embraced the Faith in Honduras. Rosa de Copan, the group also helped to Success with full-time organize four evening meetings, and partici-

and permanent
 pated in an Entry by Troops Institute teams was also experienced
 in Belize during
 sponsored by the National Teaching Com- 1988 and 1989, after which
 the Mirza Mihdi
 mittee. Teaching Project was
 launched in February
 "The spirit of love and fellowship among 1990 by a group of twelve
 teachers from
 the Santa Rosa believers and their outstanding Belize, Canada, Jamaica,
 Mexico, and the
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United States. The first nine-week phase of on 15 June 1990. More than
 thirty teachers,
 the project, which concentrated primarily on building on the successes of
 phase one, enthe Garifi.ma people, resulted in more than a rolled 327 new
 believers.
 thousand souls being enrolled in the Faith. "We have received reports
 full of joy
 The town of Dangriga, in Stann Creek from the teaching field' ', began
 an article
 district, was chosen as the main base for the in a newsletter from the
 National Spiritual
 project. Two houses were rented- one for Assembly of the Dominican
 Republic in
 female and the other for male members of 1990. It referred to the
 full-time work of
 the team-with one of the homes being used five Balla' is teaching the
 Faith in a special
 also as a teaching centre for deepenings and project dedicated to the
 memory of Dr.
 evening programmes. For the first six weeks Abmadiyyih. Their efforts were
 supported
 the teachers stayed only in Dangriga, during by other Baha'is who were able
 to serve for
 which time 450 people embraced the Faith. varying lengths of time, from
 one week to
 Then for the last three weeks of the project more than a month.
 the twelve teachers, plus a few Baha 'is who "The latest news is that
 there are 46 new
 were on spring vacations from schools, went believers in the province of
 San Juan, and
 to villages in the district and to Punta Gorda 36 new Baha'i adults plus 36
 children in
 in neighbouring Toledo district. Barahona. The key is to
 instrnct and inte-

"One man in Punta Gorda knocked on the door of the Baha'is", it was reported. "He had come in from a village especially looking for them. He told them that he had heard about Baha'is on Radio Baha ' i Ecuador and he wanted to join the Faith. Several times, both in Dangriga and Punta Gorda, Baha'is were stopped in the street by receptive souls asking if they could join the Faith." The project's successes, in addition to the team's original goal of bringing thousand Garifuna people under the baimer of Balla 'u 'llah, inspired a second phase of the Mirza Mihdi Project. Phase two of the members commitproject was held for nine weeks to regularly teach a certain

grate these believers at once to transformation which is the Faith of God. With this in teams are incorporating the the teaching work, and are being planned." The work of permanent was also reported in El members participated in projects under the supervision of Teaching Conunittee and Regional Cormnittees . In the also, approximately one thou teams were formed, with beginning themselves

Children perform traditional Guaymi dances as part of the closing ceremony of the Bilingual Training Seminar, held on 21 April 1989 in the Baha 'i Guaymi Cultural Centre in Panama. The training was in Spanish and Guaymi literacy.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES segment of the population for a period of at least five years. Several full-time teams composed of youth also met with success in available, and

listeners, included reports requests for transportation, of classes, medical services

that country other topics of general interest.

Also in 1989, the radio station sponsored Indigenous Peoples the Sabanero Festival in Boca de Soloy,

A particular strength of the teaching work in attracting over two hundred participants .

the Americas was the attention given to Sabanero, the original language of the

sharing the Cause with indigenous peoples Guaymi, embodies and preserves both the

and incorporating the positive aspects of culture and the religion of the people. It has

their cultural traditions into Baha'i comm- come to be spoken only by the older generality life. Increasingly indigenous peoples tion. A special guest who had been invited to

from all parts of the continent arose to spread sing háadditional Sabanero songs and promote

the Faith themselves. Guaymi culture, commented that his partici-

The efforts made by the Baha'is of Panama pation in the Festival was due to the

to contribute to the preservation of Guaymi sincerity of the Baha'is and their awareness

culture exemplify this háend. In February 1987, of the importance of preserving the Guaymi

the Guaymi Cultural Cenháe was inaugurated culture. He presented three gifts to the

in Boca de Soloy (Chlliqui Province), Panama, Baha'i Guaymi Cultural Cenháe.

to become the focus of a Guaymi tutorial That same year, the personnel at Radio

school network as well as cultural, health, Baha'i's háansmitter link in Soloy participatand agricultural activities. The inauguration ed in a bilingual (Spanish-Guaymi) seminar

was attended by well over two thousand on education and literacy held at the Cultural

people, including the general Chiefs of three Cenháe. Staff members also took an active

provinces, representatives of the national role in a teaching campaign in the Guaymi

government and members from nine indige- area of Tole and helped with elections of

nous tribes of six counháies. Local Spiritual Assemblies.

During the Plan, the Cenháe sponsored The work of the Faith in preserving

regular deepening institutes for groups of Guaymi culture was noted by

the director of twenty-five live-in students at a time. The a Guaymi dance group during its performance at the Twelfth National Craftsmanship Fair held at Atlapa Convention Centre in Panama and preparing Cenháe land for the August 1989. The group of sixteen Guaymi planting of beans and yucca. The Centre also Baha'is, who called their presentation "Trahosted special events such as a Health Day ditions of Guaymi Dances", came from Boca de Remedio, an indigenous community whose population is entirely Baha'i. preventive medicine in honour of the fortieth During a seminar on the development of the Faith among the Indian peoples of Latin America held in Bolivia in July 1989, the case of the Guaymi of Panama was cited as one example of a people who decided to reestablished with the goal of cultural preservation and education. For example, in 1989 Faith, drawing upon the Creative Word to strengthen their culture's positive characteristics. Some of these characteristics include religious devotion, courtesy, hospitality, cothe Guaymi area. The messages, sent in by operative work, education in traditional

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values, strong family life, and a love for three hundred were present from all parts of Canada, including some members of the Canadian National Spiritual Assembly. The Naat owa'pii Centre in Brocket, Alberta eloquently emphasized by the Hand of the the heart of Blackfoot Indian area-was Cause of God Amatu'l-Baha Rul:iiyyih officially dedicated in a special ceremony.

Khanum in a telegram she sent from the	At the end of her trip
she crossed the	
heart of Canada's Blackfoot Indian area in	border into the United
States and visited	
1986: "Feel very strongly world-wide com-	the Pine Ridge Reservation
munity Baha'is especially pioneers, teachers,	where a concentrated
teaching plan was unmust learn show proper respect profound	derway.
"We slept at the Oglalla Community	
customs and spiritual associations indige-	Co llege", Amatu'l-Baha
wrote, "and held a	
nous peoples if we desire share bounti es	large potlatch and powwow
in this important	
Baha'u'llah's Message with them. All too	centre in the heart of
Sioux Indian territory.	
often, alas, we neglect follow beloved Mas-	Sioux believers and others
from as far away	
ter's footsteps who showered deep love and	as Navajo Reservation
[Arizona] ensured a	
understanding, sincere praise and respect on	most happy and memorable
evening for us	
those of different backgrounds. Such loving	all. This impotiant
reservation now has ninerespect other people 's way and deep feeling	
teen Local Assemblies, one of the all-Indian	
essential if we intend pass healing cup this	ones showering me with
special gifts."	
Revelation to other lips ."	In August 1988, also in
South Dakota,	
Amatu' l-Baha's extensive travels in Canada	native men and women, Baha'i
and nonand the United States visiting with Native	Baha'i, representing
fifty tribes, gathered	
American leaders and participating in tradi-	under a giant red and white
tent surrounded	
tional gatherings powerfully demonstrated	by tepees, near the sacred
burial site of Chief	
the truth of her words. In Montreal, she	Sitting Bull at Standing
Rock Reservation,	
spent time on the Kahnawake Mohawk	in Indian Memorial Park,
Mobridge, to attend	
Reserve with Grand Chief Joseph Norton	the Fifth Continental
Indigenous Council. A	
and Chief Eugene Montour, and in Regina,	telex describes the
gathering: "We ... assem-	
Saskatchewan, she had lunch with promi-	bled beneath a canopy of
unity, on a plain	
nent Indian leaders, including a number of	surrounded by the Missouri
River, today	

women. In Frobisher Bay, she attended part
warrior peace-making
of Spirit North Council, a gathering of one
objective of the
hundred believers and guests, approximately
healing Message
sixty per cent native Eskimos and Indians.
generality of Man-
Amatu'l-Baha reported that a moving com-
serve the Cause
memoration of the Martyrdom of the beloved
Africa, Europe, and
Bab was "held outside on hill overlooking
by the National
unbelievably beautiful Frobisher Bay full of
last night of the
scintillating pack ice, touched all heats,
and I was able share petals from Threshold
attended by distin-
Baha'u'llah's Shrine in Bahji with friends "
a member of the
Amatu'l-Baha RuJ:iiyyih Khanum was also
for whom an
the special guest at a ceremony on the
a Counsellor
Peigan Reserve which was presided over by
Teaching Centre;
Chief Crowshoe, the only surviving chief of
Counsellors; and members
five chiefs who had given her the name
Assemblies of
Natuocist during her visit in 1960. Over
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On the closing day the National Spiritual
group that
Assembly visited the Looking Horse family,
Institute.
keepers of the Sacred Pipe of the Lakota
announced that
people. The Assembly presented the family
become
with gifts including a framed photograph
the Navajo
of 'Abdu 'l-Baha. The National Spiritual
publication
Assemb ly members then met with the
institute

audaciously pledge our
spirits to win the foremost
Six Year Plan-to carry the
of Baha'u'llah to the
kind." Written pledges to
and carry the Faith to
South America were received
Spiritual Assembly on the
Council.
The Council was
guished visitors including
Universal House of Justi ce,
Honor Dance was performed;
member of the International
four Continental
of the National Spiritual
Alaska, Canada, and Mexico.
Gordon Tong, one of the original
had worked to found the
In September 1986 it was
The Promise of World Peace had
available in summary form in
language on cassette tape. The
was one result of a translation

Cheyenne River Sioux Tribal Council in which served the double purpose
 of produc- ing new translations of the
 Eagle Butte where they presented individual ing new translations of the
 Creative Word and deepening the thirteen
 copies of the Peace Statement. The Council and deepening the thirteen
 participants. Throughout the Plan, the
 members also received copies of The Seven Baha'i Institute addressed the
 Native American educational
 Valleys and the Four Valleys, this book needs of the local population,
 having special significance as the numbers tutoring programme in
 initiating a seven and four have great importance 111
 conjunction with a tutoring programme in
 their traditions. nearby school and holding
 classes on Navajo culture.
 "Native Americans and the Promise of The education of young
 Peace" was the theme of a Unity Council The education of young
 Indians was also addressed by Baha'is in Brazil,
 Fire held in August 1986 at the Native Amer- addressed by Baha'is in Brazil,
 where the Polytechnical Rural Institute
 ican Baha'i Institute in Arizona, U.S.A . Mr. Polytechnical Rural Institute
 Djalal Eghrari entered into an agreement with
 Maynard Eakan, an Inuit Baha'i, had trav- entered into an agreement with
 FUNAI (National Foundation of the
 elled to several Reservation communities to the Indians of the Amazonas
 Indian) to serve the Indians of the Amazonas
 invite the Navajo, Hopi, and Pueblo friends, region.
 more than one hundred of whom attended. The significance of the
 teaching work among indigenous peoples was also
 Highlights of the Council Fire were a featured
 Saturday evening performance by the Pine at the International Indigenous
 Believers' Seminar held in Sucre, Bolivia,
 Springs Singers, a group of children who Seventy Baba' is representing
 in July 1989. indigenous groups from eight
 had become popular performers of Navajo seven Counsellors, eight
 nine distinct countries,
 traditional songs and dances under the guid- seven Counsellors, eight
 ance of the Pine Springs Baha' i community; Auxiliary Board
 a talk explaining to the group the symbolism members, members of the
 National Spiritual Assembly of Bolivia, and
 of the beautifully carved and decorated pioneers discussed

"talking stick" given to him in Alaska; and the participation of indigenous peoples 111
Saturday afternoon prayers at the grave of building an ever-advancing civilization.

Friends gathered at
the Peigan Balui 'i
Institute in Alberta,
Canada, in
December 1989.

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This seminar was followed by a National in order to participate in a teaching project
Teaching Conference attended by more than in Paraguay and Argentina. It is also an old
two hundred Baha'is. Following the confer- Toba custom for the women to chant a
ence, nineteen teams went out "in search of prayer for the dawn to wake the family in the
souls ready to accept the Faith". This one- morning; the chant is said to be "from the
week-long teaching project resulted in five Maid of the Heavens".
hundred enrolments and the opening of ten A substantial increase in enrolments took
new communities. place among the Amerindian and Bushnegro
The results of teaching work among the populations of Suriname, and Guatemala
Toba people of northeastern Argentina over finished the Plan with
twenty-two Local Assemblies counting indi-
a period of more than fifteen years were genous members
demonstrated when the Toba inaugurated in the majority. The first
Local Spiritual Assembly of the Mura Tribe in
a District I:Ia~iratu ' l-Quds in May 1986 in Amazonas
Puerto Tirol, a small town near the provin- State, Brazil, was formed at
Ri~van 1990
cial capital. At the time, the Tobas numbered after a tráibal vi llage,
located twelve hours by boat from the village of
54,000, making them the second most nu- merous tribe in Argentina . The first teaching
Bernri, was visited by some of the friends. The
Mirza Mihdi
teams into the Toba region in 1970 had been Projects in Belize attracted
an estimated 1,200--1,500 Garifuna people
headed by Hooper Dunbar (then a pioneer in

into the Cause.

Argentina), and fittingly, Mr. Dunbar was Teaching among the Garifuna people in Honduras (see also p. 284) present for the inauguration of the Toba also bore fruit. In 1989, the National Assembly Distráict Centre. Sixteen years after the first reported the enrolment of more than 1,3 00 contact, there were thirty-five localities and new believers twelve Local Assemblies; three local centres in the Garifuna area, and between January and September 1990, a total had been acquired and a Baha'i tutorial of over seven thousand people accepted the school had begun operating. Faith. One Many Baha'i teachings were found to be project, carried out by twenty-four women, compatible with Toba custom, including the men, youth, and children who organized importance of music and of dawn prayer. meetings in thirteen different communities New Baha'is among the Toba began making on the north coast of Honduras, resulted in new enrolments reaching 1, songs from the Writings and even revived 170 in their area. In Ecuador, full-time their old tribal songs again. Two members months teaching the teams spent several prepared their native instruments and songs Quechua-speaking

A Toba Baha'i woman joined the Chaco Region of northern Argentina; 1989.

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Left: Students of violin at the School of the Nations in Brasilia, Brazil. The School was opened on 1 September 1980, and in December 1987 was officially inaugurated at its new permanent headquarters.

Above: The exterior of the Maxwell International Baha'i School near Vancouver, Canada; 1992.

Right: A Baha'i tutorial school in Colorado in the Guajira region of Colombia, in 1987.

Right: In Nicaragua, young Baha'is meet with Costa Rican youth who offered teacher training classes in January 1992. The young travellers are working with believers who want to learn how to give children's classes in their own communities.

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Indians in Imbabura Province, their efforts in Dominica during September 1988. This

resulting in 250 enrolments during this period visit corresponded with the annual celebration. Also in that country, the Peace Statement of Caribbean Week. The Caribbean Chief, Irvin

was presented to the Chief of the Saraguro Auguste, whose council acted as host to the

Indians and the governor of the Colorado Indian group during its stay, received the group at

Indians, both of whom then gave authorization at the airport. On arrival at Bataka in the Caribbean

to teach among their people. Tenitory, a local television team was waiting-

A significant sign of the teaching work's progress, wishing to make a feature on the Caribbean

success came when greater numbers of people were interviewed. The dance team was

indigenous believers arose to become teachers and an impressive five-minute feature was

ers of the Cause themselves. In Costa Rica, aired on cable television. The group's activities indigenous believers were reported to have ties were also mentioned several times on

participated in large numbers of teaching projects the national radio station and in the weekly

projects. Interchanges took place between newspaper.

the Bribri and the Guaymis, including joint At the gala cultural show held for Caribbean

visits to the Baha'i Guaymi Cultural Center Week, the group presented a twenty-minute

in Soloy, Panama, and to the International performance of drumming and

dancing to
Native Council in June 1991. Teams of Bribri teachers actively collaborated in teaching the Carib Council. At the close of the projects in Honduras for a number of months. A teaching team which worked in baskets and carved calabashes to each team four Garifuna villages of Honduras in 1990 member. This was reciprocated by a presentation from the team to the Council. In addition, presentations of the Peace State one Misquito Indian, two Latin-Hondurans, ment were made to other officials and the and others. This effort was dedicated to the Kitab-i-Iqan was presented to the Carib late Counsellor AJ:imadiyyih, and resulted in Chief. 1,207 new souls embracing the Faith. During their stay the team members also The first week of a teaching project visited local craftspeople and elders to dislaunched on the eve of Naw-Ruz 1989 in cuss aspects of their culture, and further Quintana Roo, Mexico, was significant for performances were given. A local historian the leading role played by the Mayan believ- remarked that this was the first time a cultural ers. The campaign resulted in ninety-four exchange of Garifuna-speaking people had adults, forty-seven youth, and seventy-nine taken place in Dominica. children embracing the Faith. In the summer of 1990, new Baha ' is con- Academic Circles háibuted greatly to a teaching project on In its Ric:lván 1990 message to the Baba' i Canada's Peigan Reserve, being responsible world, the Universal House of Justice for half the enrolments. By December of that praised efforts that had been made to reach year, the total number of enrolments had such a wide variety of indigenous peoples, reached eighty-five since the sunm1er effort stating "we have achieved a marvellous dibegan, and registration cards were coming versity in the large numbers of etlmic groups into the National Cen háe from Peigan at the represented in the Faith ... " Then it called rate of twelve or so eve1y week. on the believers to increase the commmity's The four-perso n Carib (Garifuna) Baha'i diversity in yet another

direction, by sháiving

music and dance team Trail of Light from to share the Message with
"people of capaci-

Belize and Honduras made a memorable ty, including persons of
accomplishment and

one-week visit to their fellow Carib people prominence in the various
fields of human

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endeavour". One avenue of this pursuit led excellent opportunity for Baha
'i as well as

to the world of academia. non-Baha'i academics to
discuss common

Efforts to relate the Baha 'i teachings to questions of scholarship and to
engage in an

the thoughts and problems of the wider soci- in-depth discussion of the
points raised in

ety led to greater interaction between the broad range of
presentations.

Baha 'is and educators from the university to "Vast changes on the
international scene

the primary school. As understanding of the have prompted talk of the
emergence of a

principles of the Faith grew, so did inclusion 'New World Order', began the
description

of the Faith in cunicula. of a course offered by the

Faculty of Part-

In the United States, strong relationships time and Continuing Education at
the

had been forged with members of the aca- University of Western Ontario,
Canada, in

demic community before 1990, but in the spring of 1992. The
subject had been

January of that year a milestone was reached suggested by the Association
for Baha'i

when a Memorandum of Understanding was Studies Campus Club at the
University.

signed to establish the Baha' i Chair for The course description in
the Faculty's

World Peace at the University of Maryland's catalogue continued: "The
phrase 'new world

Center for International Development and order ', coined by the Baha'i
Faith in the

Conflict Management. Proposed by a non- 1800's, articulates a vision
of a new, unified

Baha 'i professor in response to the Peace world order, and its premises
serve as a

Statement, the Chair was created to conduct point of departure for this

series of informal and publish research, design courses and lead lectures and discussions on the world as it seminars in the field of Baha'i studies and might be." The class topics were "Moral world peace within an interdisciplinary con- Foundations of a New World Order", "The text; to initiate public forums for discussing International Economy: New Disorder", the issues proposed in The Promise of World "Political and Legal Dimensions of World Peace; and to establish academic links with, Order", "Feminism: International Movements and provide technical assistance to, Baha'i Towards Equity", "Environment: Global institutions in the fields of peace education Directions in Education", and "Racial Discrimination and international development. The creation Dimensions of a New Social Order".

of the Chair marked the first initiative by a The Association for Baha'i Studies, with prestigious institution of higher learning to its headquarters in Canada, continued to formulate a serious programme of Baha'i sponsor annual conferences on themes from studies. the Writings, and published some of the

A variety of contacts between Baha'is proceedings, such as Unity: The Creative and university professors had preceded Foundation of Peace; Racial Unity: An Imminent event. For example, in operative for Social Progress; and The Baha'i December 1987, the New England Regional Faith and Marxism. In 1988, the quarterly, Committee of the Association of Baha'i trilingual Journal of Bahá'í Studies was

Studies in North America held a conference inaugurated to create a forum for all on the relationship between the Baha'i Faith researchers of the Baha'i Writings. (See also and Christianity at Harvard Divinity School. sub-section on the Associations for Baha'i

A number of prominent non-Baha'i speakers Studies, pp. 461-470.) Other universities in the Americas also current theological issues. offered opportunities to study the Faith. A

During the same month, a Baha'i seminar course on the Faith was established in

was held as part of the conference of the Brazil 's Federal University of Santa Catarina, and lectures were given in American Academy of Religion in Boston, comparative religion courses at Bermuda Massachusetts. The Conference provided an College. In

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Guatemala, the booklet Education for Peace the Middle East, the history of the Faith, the Covenant, group dynamics, was studied with a group of three hundred children's rights, student teachers at a college for twenty race unity, prayers, the creative power of the periods of forty minutes each. In the United Word of God, and the subject of peace. States, a document called "A Cuniculum In 1988, the National Spiritual Assembly of Jamaica was asked to Guide to the Baha'i Faith" was drafted to prepare a detailed curriculum for a chapter on help college professors include the Faith in the Baha'i Faith in the first year compulsory their courses. The National Assembly of Caribbean Ex-amination Council Course on Suriname reported that a number of non-comparative religion. The Assembly, Baha' i individuals had written theses related working in conto the Faith. The Baha'i Club at the Univer- junction with the National Assembly of sity of California, Santa Crnz, helped design Trinidad and Tobago, submitted the material for consideration. a course called "The Economics of a World Commonwealth" for an Elderhostel pro- The Faith was also included in the curricgramme in 1988. ulum of at least one government primary school in Bennuda. In Peru, high In 1991 , the Baha'i community of Joao teachers assigned research of Pessoa, in the State of Paraiba, Brazil, suc- the Faith, refening to Radio Baha'i as a ceeded in having study of the Baha'i Faith resource. included in the ctmiculum of the Ecumeni- In 1991 the Ministry for Education for British Columbia, Ca nada , cal Institute of Theological Sciences. The of The Hidden Words and The approved study Institute, which was founded in March 1990, Seven Valleys

offers undergraduate studies in theology and the Four Valleys as valid for meeting for high school teachers of religion. poetry requirements. At Maxwell Interna- The efforts of Baha'is to have the Faith tional Baha'i School, students memorized an included in primary and secondary curricula extract from The Hidden Words each week also bore fruit. Study programmes about as part of their English literature programme. the Baha'i Faith for basic general education On weekly work sheets they recorded their in public schools in Chile were approved by understanding of the metaphors and symbols the Ministry of Education in June 1989. In ism used, and they sometimes compared the response to this, the National Spiritual metaphor or symbol with a previously studied Assembly's Department of Education held extract. Teachers found that this exercise several training courses for teachers of the stimulated students' use of their reflective Faith. Topics of study included geography of and contemplative powers.

Participants in a workshop that was part of the Saha 'i winter school held in Haiti in March 1987.

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Leji: In Martinique, the ninth National Convention was held at Fort-de-France; 1992.

Right: In Panama, members of a Balui 'i Regional Native Council taking a break from their meeting in Saly to visit the House of Worship on 27 June 1991.

Left: In Bermuda, friends gathered for a winter school held

in February 1987.

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How good it would be...
that through this going
and coming they [Bahai
travelling teachers] may
establish the oneness of
the world of humanity,
summon the people to the
Kingdom of God and
spread the teachings.

- 'Abdu'l-Baha

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C. ASIA

DURING the Six Year Plan, more than teachers found hundreds of
thousands
one million souls embraced the Cause in of people eager to embrace
Bahau'llah's
Asia. Although such large-scale enrolment Teachings about the oneness
of mankind.
in the Faith provided a special energy and In India, where the legal
abolition of
excitement to the work on the continent, it the caste system had not
eliminated long was not new to the region, which boasted a standing
attitudes which support it, the
number of devoted fourth-generation believ- Baha'i community more than
doubled its
ers. Thus the believers were also able to membership, reaching well
over two million
focus their energies on the major challenge believers. The State Bahai
Councils, created
of channeling this widespread love and in 1986, launched
approximately three
belief into knowledge and action that would hundred teaching projects,
and the number
transform communities. of believers participating in
teaching and
Several Bahai principles, identified at the consolidation activities
multiplied ten times.
beginning of the Plan as needing attention if Groups of Bahai teachers
followed in the
communities were to truly develop, were footsteps of the late Hand of
the Cause of
given particular focus. Extreme conditions God Dr. Rajmatullah
Muhajir, often carry of inequality between men and women, for ing out

their teaching in his name.

example, and lack of full participation by In the state of Uttar Pradesh, an estimated 100,000 people enrolled during one month with education and encouragement. Illiteracy of teaching organized by the State Baha'i Council. Three simultaneous projects held in June 1988 focussed on women, youth, and families. The percentage of women accountwork in the administrative order with semi-enrolments was impressive compared to previous experience in India . A variety of methods were used to pursue the enormous task of cation and prominence so that their expertise Pradesh. Audio-cassettes with consolidation in Uttar a talk in the Hindi language, the Words of God, Baha'i prayers, and Baha ' i Temple " It is not enough to expand the rolls of dedication music were prepared. On Baha ' i membership, vital as that is", wrote another audio-casthe Universal House of Justice in its Rivvan sette, information on the history of the Faith, message of 1989 . "Souls must be ttáans- the Covenant, the administration, and the principles were all woven formed, communities thereby consolidated, into a folk song new models of life thus attained." The sung in typical village style which was taped by one of the village groups. Baha'is of Asia reached out in a variety of In addition, typical village-style dramas directions to pursue this noble goal. using various Baha ' i subjects were being prepared for Large-scale Enrolment video-taping and mass distribution. A puppet show was also being Dramatic teaching campaigns that led to Late in 1988, the State Baha' i Council of the most striking of all the activities carried Uttar Pradesh arranged for

nine people out on the continent of Asia. In an area of members of the Continental Board of Counthe world with firmly rooted traditions of sellors, the Auxilia1y Board, the National social separation based on religion, gender, Spiritual Assembly, and development project education, and cultural background, Baha ' i staff- to visit six villages. The village of

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Rajja-ka-Purwa of Panchayat Bamnouti-a was spent praying and meditating upon full Baha'i village- was holding regular the Word of God and attending deepening Local Spiritual Assembly meetings, Nine- classes . Following this, the teachers were teen Day Feasts, Fund collections, children's expected to maintain contact with the new classes, tutorial school sessions and socio- believers through visits and conespondence. economic development programmes. The The second movement involved the cre- Continental Board of Counsellors reported ation of a task force for permanent teaching that because of the visitors, "for the first activities. Members travelled to the new time, the village women dressed in their areas, conducted deepening classes and finery and sat on the same ground as the invited the more enthusiastic new Baha'is menfolk". In another village, "because of a to institutes at central locations. In eve1y large munber of women guests, the village village a teaching conunittee was formed to women came shyly forward to sit alongside organize Feasts, children's classes and youth the menfolk for the first time. Usually for activities, establish literacy classes where any video film they sit on the roofs so the possible, hold deepenings, and communicate men can't see them. At every village the with the State Baha'i Council. The commitwomen were encouraged to respond and did tee also encouraged as many believers as so." possible to attend the election of the Local Teaching projects dedicated to the late Spiritual Assembly for the area. Hand of the Cause Dr. Muhajir were canied The third movement was intended to creout in the states of Tamil Nadu, Orissa and ate strong Local

Spiritual Assemblies from
Karnataka.
the Auxilia1y

the very outset. Assistants to

The success of the Muhajir Project in Board members were appointed in all areas

.

Tamil Nadu-more than 5,000 enrolled dur- The task force, along with the local
conuniting a six-month period- inspired a second tees and the assistants,
canied out local

phase which then outsháipped the first in teaching projects. Thus, teaching
campaigns,

its achievements. In a nine-week period, activities to strengthen local
communities,

14,000 people embraced the Teachings of and expansion at the local level were
all

Baha'u ' llah. being canied out
simultaneously.

Near the closing of the first part of the The dynamic example of Dr.
Muhajir

project, a Counsellor, tluáee Auxiliary Board was also the inspiration for a
teaching and

members, three State Council members and consolidation project in Orissa held
from

about thirty-five of the teachers involved in May to November 1990. Earlier in
the Plan,

the proj ect gathered in high spirits to evalu- Orissa had experienced
large-scale emolment,

ate its success. It was determined at this including 2,600 declarations in
October

conference that the proj ect consisted of tluáee 1988, a number which rose to
5, 150 by early

movements. December. The Muhajir Project
of 1990,

The first movement was a series of teach- which itself brought 1,75 0 people
into the

ing campaigns. The process consisted of a Faith, gave particular attention to
consolteaching conference, a call for volunteers fol- idation.

lowed by an institute for the volunteers , and Of the newly enrolled Baha
' is, 95 were

finally , the launching of the teaching cam- particularly encouraged to attend
Pe1manent

paign. During the campaign, five days were Teaching Institute courses, to work
with the

spent teaching and emolling new believers, Mobile Deepening Institute, to go to
local

and on the sixth day the teachers returned to conferences, and to participate
in Assembly

the areas where the teaching had taken place teaching activities. As a result

of this inuneand invited the new believers to a deepening diate involvement in the Faith, sixty of these class in a nearby village. The seventh day new Baha 'is imn1ediately began assuming

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responsibilities in their home communities Radio Pakistan, and the meeting was

by assisting in the conducting of Nineteen reported in six newspapers, mostly on their

Day Feasts, Holy Day programmes, and front pages. The National Assembly

children's classes. reported that following this event, "Every

One goal of this Muhajir Project was to day, both morning and evening, editors and

revisit the mountainous west of Orissa and reporters have been visiting to contact the

to deepen the many tribal people who had Baha'is in their houses! They come to colaccepted the Faith out of love but whose lect information for their papers as well as

understanding of its teachings was relatively for themselves ."

limited. This goal was vigorously pursued In August 1986, the first Baha'i press

and resulted in a good number of believers conference in the history of Bangladesh

with deepened understanding and knowl- was organized by the Local Assembly of

edge of the Faith. Mymensingh, with all twenty-four invited

The Muhajir Project launched in Kama- .representatives of national and local newstaka in July 1988 won the support of the papers attending.

Focusing on the Interna-

District Assistant Commissioner and the tional Year of Peace, the presentation drew

Chairman of the town municipality and praise from the audience. When questions

brought wide media coverage. Five district- were invited from the members of the press ,

level newspapers reported all the Baha' i an editor said, "We have nothing to say

activities, and one paper agreed to publish except to appreciate the Baha 'i Faith, and

"Baha'i Views" as a regu lar weekly feature . these goals are our hearts' wishes ... please

The project attracted more than three hun- say what kind of help we can offer."

dred people from colleges and offices to Positive public relations

and intensive
embrace the Faith. teaching activity caused the
total number of
Professionals and more formally educated Baha'is in Bangladesh to almost
double
people became Baha'is in other regions of between September 1988 and
September
India as well. A significant percentage of the 1989. Much of the activity
took place in
20,000 people who joined the Cause in the Khulna. The Quddus Project,
which began
Morena District of Madhya Pradesh in 1988 in that district in November
1988, had
were doctors, engineers, schoolteachers, and brought 7,500 seekers into the
Cause by
other professionals. October 1989. A highlight was
the enrol-
In remote Gumla, India, approximately ment of two entire villages of the
Monda
7,000 people in villages scattered among the Adibashi tribe and the
formation of its first
hills and valleys in thick forests were also Local Assembly.
touched by the Teachings of Baha'u'llah. Bangladesh surpassed its
Six Year Plan
The people had never embraced any estab- goal for Local Assembly
formation, raising
lished religion before. the number from 143 to 630. In
the Rajshahi
Successes like those in India were also District, Assemblies were formed
despite
experienced by its northeastern neighbour, considerable obstacles, such
as communication
Bangladesh. The Baha'i community there tion problems, lack of books
in the local
increased five-fold, with one hundred villages language, illiteracy, and the
extreme poverty
villages becoming almost completely Baha'is of the tribal people. About
twenty youth
A public gathering on peace held in the contributed to the formation of
sixty Assemblies
District of Khulna, Bangladesh, at the beginning of the Plan created a great deal of in 1991. During this time,
three of the villages interest in Baha'u'llah's Teachings. A part of the villages in
Rajshahi- Galimpur, Bahanpur and
of the talk given by an Auxiliary Board Fulkuri were named "model
Baha'is village member before 150 people was broadcast on villages" by the

Bahá'ís consulting
during the Vajdi
Memorial Teaching
Project held on
Great Nicobar ji-om
21 February to
9 March 1990.

All over Asia, Bahá'í communities dynamically expanded. In the Andaman and Nicobar Islands, one of the community's Six Year Plan goals was fulfilled when three hundred people enrolled and fifteen localities were opened during a four-week period, allowing the establishment of twenty-five Local Assemblies. The number of Bahá'ís in the Philippines increased by 37,000. The Hong Kong community more than doubled during the Plan. The Pakistani community tripled. And in Taiwan, the increase was more than seven hundred per cent. The power of the performing arts in stimulating large-scale enrolment was demonstrated in Hong Kong and Thailand. One of the tours of the Wildfire Theatre Group, Cause of God if composed of youth from Australia and New Zealand, generated unprecedented media coverage for the Faith in Hong Kong, in both Chinese and English-language news-

students and teachers saw the performances of the Bahá'í the shows, held in universities, colleges, public parks-and even one for the flood victims of Chumpon since-850 young people became Bahá'ís. The Thai youth contributed much to the teaching work of the seven-day added their beautiful Malay and sical dances to the shows. The raise the total of new believers of Thailand to 1,900 (between November).

People of All Backgrounds
The Cause of God has room for
would, indeed, not be the
it did not take in and
poor and rich, educated and
unknown, and the
wants them all, as He created

them all. 1

papers and on television and radio. As the In accord with this counsel, efforts to bring the healing Message of first ente1aiament group ever to enter nine Baha 'u' llah to Vietnamese Refugee Camps and Detention large numbers of people were not limited by focus on certain geographic areas or particuof the United Nations High Commission for lar populations. Believers in Asia particularly expanded their efforts to share the Faith. The National Assembly credited the five tal- with individuals from a wide variety of geoented youth with advancing entry by troops graphic, cultural, and religious backgrounds. in the territory "through their untiring and noble efforts". During Wildfire's tour of southern Thai- 1 From a letter written on behalfofShoghi Effendi, land in November 1989, more than 8,000 I 0 December 1942. INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES 307

Presentation of the Peace Statement to Mrs. Dissanayake, the wife of the Minister of Lands and Development of Sri Lanka, on 7 June 1988.

In the Philippines, the number of locali- Saeed Hindi Teaching Project, carried out in ties with resident Baha'is rose from 5,500 to lower Punjab in February 1990, resulted in 7,300. This included the opening of 38 islands more than five hundred new believers from located near strong Baha'i communities, Muslim, Hindu, and Ahmadi backgrounds, and teaching among the some of which accounted for the 38 new Hindus in Sindh tribal areas opened to the Faith. The people resulted in several thousand souls entering on ten islands of Myanmar heard of the Faith the Faith. for the first time. New tribes gaining representation in the Teaching in Taiwan resulted in all nine Faith in Asia included the

Monda and major tribes being represented in the Faith, Arakan in Bangladesh, the Dhimal and Sherpa in Nepal, the Phuket with Local Assemblies established in six of Thailand, and thirty-two Sea Gypsies in the tribal areas. Assemblies made up entirely of ethnic groups in India. In Myanmar, members of tribal peoples were formed among the Insa, Naga, and Lwalla of the Eikaw, tribes were introduced to the number of localities reached rose from 130 to 275. This included the opening of three islands which previously had no Prominent People Baha'is. In a Tablet to an individual believer, 'Abdu'l-Increases in localities were also achieved Baha advised: in Japan, where the goal of having Baha'is You should always seek to guide prominent people in all the country's prefectures was reached prominent people inasmuch as once such a person is regenerated he for the first time ; in Korea, where the goal of is likely to bring about the quickening of a 300 localities was surpassed by more than thousand souls. Thus the spirit of truth 200; and in Pakistan, where the number of unimpeded into the veins localities rose from 270 to more than seven hundred. The last remaining territorial goals multitude. 2 named by Shoghi Effendi in his Ten Year By Ri4van 1988, the Universal House of Justice noted "a remarkable Global Plan were fulfilled during the Six est" in the Baha'i community display of inter- Year Plan when Sean Hinton opened Mon- by prominent golia in 1988 and Abbas and Rezvanieh Katirai settled in Sakhalin in 1990. 2 Translated from the Persian, in Prominent People. The teaching in Pakistan reached people Compiled by the Research Department of the Univerfrom a variety of religious backgrounds. The sa l House of Justice; 1990.

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In Thailand, the Crown Prince receives the winning art piece made by a youth

during the country's
National Youth Week
in 1989. The gift is
being offered by a
youth representative
of the Spiritual
Assembly, which had
been invited to make
the presentation to
the Prince.

In Nepal, the Minister
of Tourism, Ram Hari
Joshi (left), awards a
prize to one of the
winners of the Baha'i
youth song contest.
The occasion was a
Naw-Riiz party held in
Kathmandu which was
attended by more than
80 people, including
20 non-Bahis.

In Bangladesh,
Prime Minister Begum
Khadela Zia presents
Counsellor Jabbar
Eidelkhani (left), with
the "Young Scientist
Award 1990" during
a ceremony in Dhaka
on 5 July 1991.

The award was in
recognition of
Mr. Eidelkhani's work
on computers in the
Bengali language.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

personalities, and by Ridvan 1992, it was The Spiritual Assembly of
Hong Kong
able to share the news that "the drive of the reported that significant
progress was made
ramified proclamation campaign has pro- in developing relationships
with prominent
duced a public resonance about the Faith, people in that country.
Meetings were
which can be said to be known to the most arranged and the Peace

Message presented

significant public institutions and prominent to 80 religious leaders,
consuls general, educators on earth". cators,
business leaders, and press agencies.

In Asia, the Mother Temple of the Indian In 1991, the Anniversary of the
Birth of

Sub-continent, dedicated in New Delhi in Baha'u'llah was celebrated
in Hong Kong

December 1986, undoubtedly provided the with a banquet attended by
82 people, including greatest number of opportunities for promoting the
Consuls General of Israel, Panama

gent people to come in contact with the Faith and Chile, representatives of
the Xin Hua

(for details, see article on Indian Temple). News Agency, and the Director
of Environ-

However, persistent efforts by the believers mental Protection for Hong
Kong. The

in a variety of Asian countries to bring statement Baha'u'llah and
the Peace State-

Baha'u'llah's Teachings to the attention of ment were presented as gifts.
people of capacity were also rewarded. Members of the Baha'i
community of

As occurred on other continents, many Thailand consulted with hundreds
of people

government authorities were introduced to of capacity during the Plan,
including the Faith through The Promise of World representatives of
the Economic and Social

Peace. In addition to being distributed to Commission for Asia and the
Pacific, the UN

ministers, ambassadors, and local officials, High Commission for Refugees,
the National

this Statement was presented to the President Women's Council, city mayors,
college president of Bangladesh in December 1991; the fessors, and labor
union representatives.

Governor of Macau in April 1989; and the The Constitution Drafting
Committee of

President of Singapore. In Korea, the State- Thailand became aware of
Baha'i views

ment was given to 2,000 notables throughout when the Spiritual Assembly
submitted

the Plan. selected Baha'i Writings to
that body for its

The presentation to the President of consideration in writing the new
national

Bangladesh took place when a group of constitution.

Baha'is was invited to the annual general Prominent Baha'is
visiting Taiwan were

meeting of the Society for the Rule of Law of Foreign
at which the President and the Finance Minister were the prominent guests. At the end of the meeting the two officials also received the Council
Call to the Nations and The Baha'i Faith: mayors of six cities.

An Introduction. Contacts were established between Baha'is
Baha'is invited in 1987 to attend birthday . Opportune celebrations for Her Majesty Queen Sirikit interacting with professionals
of Thailand had the great honour of presenting the Peace Statement into the hands of Princess Maha Chakri Sirindhorn on 11 August at the Chitralada Palace. Over 3,000 people were present, representing a whole range of business, cultural, social, and other organizations. Copies of the Statement were later presented to the King and Queen and the Prime Minister, through their secretaries. Beijing and Dalian,

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showing slides of her trip to the Amazon problems
entitled the "Green Light Expedition" to address.
various distinguished guests, and addressed the Philippines
students and staff at Nankai University in Tianjin, where both Martha Root and Agnes Alexander had spoken during their visits to constitution.
China. Her four visits included a one-month

introduced to the Ministers
Affairs, the Interior, and
the Director of the
Office; the Deputy Director
of Agriculture; and the
increased after the Baha'is
Environment for Taiwan was
1989.
Between 1988 and 1990,
the Cause of God Amatu'l-Baha
Khanum, accompanied by Mrs.
Na'avani, visited mainland
times. She met with numerous
people, particularly in
organizations working to solve
which the Baha'i Writings
The National Assembly of
submitted two proposals to the
tional Commission in August
possible inclusion in the new
The proposals concerned the

provision of trip, in summer 1988, to Guangzhou (Canton), free education and the principle of inculcating a consciousness of the essential unity of the human race as the only viable standard as well as a one-week trip to Tibet in 1990. In the fall of 1989 she made a five-week trip to Taiwan, during which she "circumnavigated" that island, travelling over 2,000 kilometres and visiting some of the mass-teaching areas, as well as its major cities; In Singapore, after a White Paper on the Maintenance of Religious Harmony Bill was published in 1990, the Government asked for feedback from the public, and the Minister for Foreign Affairs of Taiwan, was received by the Minister of the Interior and Assembly submitted a statement. The Secretary-General of the National House presented another statement on the core values the nation should be embracing several major newspapers. After the government requested opinions on this subject. While in the Far East she also attended a large formal banquet organized by the Spiritual Assembly of Hong Kong in honour of the Basic Law demonstrated in Macau when the passage, by the Legislative Council, of the Consultative Committee invited the Spiritual Assembly to send three representatives to Ulaan-Baatar in Mongolia for one week, in its first meeting with the Basic Law Drafting Committee from China in 1990. After providing written documents on the history and status of the Faith, the Assembly was asked to submit its views to the

Committee in a
believers made contact with individuals and formal paper.

SEMINAR ON

Auxiliary Board

RELIGION IN THE ARMC

member V. Thamil

Chelvi speaking about
individual transforma-

Of THE S OR tion during an interfaith

seminar on "The

Role of Religion in the

Harmonious Blending

of the Soul Force" held

at Coimbatore, India,

on 12 January 1991.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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Good relationships were also established Training courses for teachers
enabled many

with religious leaders in Asia. In October of the schools to expand
their activities

1987 the Baha'is of India co-sponsored a beyond mere functional
literacy and numeracy seminar called "Religion in the 21st Cen- acy to
include a range of primary classes .

ture" with the World Conference on Religion Fourteen tutorial schools
operated under

for Peace. During the 1991 gathering of the the auspices of the Rabbani
School Rural

Asian Conference on Religion and Peace in Development Project in
Madhya Pradesh,

Nepal, Baha'is participated in workshops, India. The Project served
twenty villages in

read prayers at the interfaith service, and pre- the area of Gwalior. The
schools taught the

pared a statement on the Faith for publication government curriculum plus
moral education,

in the conference magazine. A representa- personal health, and
hygiene, each administrative of the Baha'i International Community tered
by the local community it served.

was the only non-Buddhist speaker invited The Baha'is encouraged a
number of

to address a public meeting in conjunction educational initiatives at
refugee camps in

with the Asian Buddhist Conference for Thailand. In 1986 it was
reported that a

Peace in Mongolia in 1990. school at the Vietnamese

"Site Two" camp

had opened and was serving three hundred students in eight classes .

Social and Economic Development Courses were taught in English and Chinese. In July 1986 a second school to teach English was opened with 90 students. Other schools existed at Khao 1 Dang and Khao 1 Dang operating during the Plan. Tutorial schools, Teachers at each of the Amlex. their services voluntarily. academic schools, literacy projects, and health care projects accounted for the major- In 1989 the school ity of the undertakings. at Ban Vinai refugee camp was reported to have 150 students.

The Philippines operated a very successful programme of tutorial schools, each involv- Academic schools- formally established institutions which had or ing one or more teachers conducting classes were seeking official accreditation from in reading and writing, character training, government authorities and other elementary subj ects under the aus- also operated, employing full-time staff, pices of a Baha 'i administrative institution. using rented or specially built facilities, and offering traditional

In 1992 it was reported that twenty such over 1,300 students, India academic subjects. With School was the largest full schoo ls in the Philippines were serving more than five hundred students, over half of whom were girls. operated by institutions of the Faith during

The National Baha'i Development Institute the Plan. The school offered classes from in Bangladesh, which assumed responsibility nursery school through grade 10, having earned the reputation as one for coordinating development programmes of the best schools in Sikkim.

in the country in 1987, oversaw nineteen The New Era High School tutorial schools serving approximately three hundred students. In 1991 the New Garden India, continued to in Panchgani, School, operating from the National Baha 'i ideals of Baha'i education

into notable

Cenháe, reported an enrolment of 56 students. Having
stated operation in

dents . 1945, New Era is one of the

longest-established

The National Assembly of India oversaw established Baha'i schools in the
world. By the

the largest system of tutorial schools in the close of the Plan, it was
offering schooling

Baha'i world, with nearly two hundred programmes for over 550 boarders and
130 day students

grammes and more than 10,500 students. from kindergarten through
grade 12.

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THE BAHÁ'Í WORLD

The Hand of the

Cause of God

Amatu 'l-Baha

Rilhiyyih Khanum

visiting with students

from the School of

Nations in Macau on

4 May 1989.

The Prime Minister of India, Rajiv Gandhi
(left) , presents the "Indira Gandhi Friends of
Trees Award- 1986 " to the Rabbani School.

Above: Pupils during one
of their classes at the
Tadong School in Ranipul,
Sikkim, in 1991.

Left: Participants in the
Baha 'i Children's Institute
held in Lantt Matang,
Malaysia, from 7 to
13 December 1987.

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

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In 1986 half of the grade 12 students at In 1991 the National
Spiritual Assembly

New Era passed their examinations with distinction. outlined the first phase of
the National

tion. In 1989 the grade 10 results helped Baha'i Literacy Mission,
which was developed the school in the "merit" level among opened in
consultation with the Indian Task

the schools in India. The School's academic Force for International
Literacy Year. The

programme was recognized by London University programme was proposed to

take place in
 versity as able to conduct GCE "O" and "A" seven Hindi-speaking states,
 and to later
 level examinations, and the school was rec- expand to include
 Marathi-speaking states.
 ognized by the Central Board of Secondary Classes would be conducted by
 volunteers
 Education in New Delhi. The Junior College chosen by their State Baha'i
 Council in conwas also recognized by the Maharashtra sultation with
 their Local Assembly and the
 Board of Education. During 1990 the science Auxiliary Board members.
 stream of the Junior College was begun, and The Department of Social
 and Economic
 a one-year kindergarten was re-established. Development of India assumed
 responsibility
 The Santitham School in Thailand, which for coordinating the training
 and an-anging
 the Baha' is began operating in 1971, em- for the production and
 distribution of literbarked on a large-scale programme of capital acy
 materials. The proposal emphasized the
 development over the period 1982- 1992. In importance of involving the
 State Baha'i
 1991 it was reported that the school had Councils, the Local Spiritual
 Assemblies,
 50 students enrolled in the nursery school, and the Auxiliary Board
 members and their
 242 in the kindergarten, thirteen in the assistants in monitoring the
 programme.
 newly opened first primary grade class, and The first training
 session was held in
 35 in the commercial section. Delhi in March 1991. The last
 two days
 Baha'i principles were also incorporated were devoted to the preparation
 of literacy
 into the curriculum of the privately-operated materials in Hindi, which
 were soon field
 School of the Nations in Macau, which tested and made available to
 all Hindibegan operating in 1988. Offering a bilin- speaking areas of
 the country. In November
 gual programme in English and Chinese, the 1991 literacy materials began
 being develschool was serving 270 students represent- oped in the
 Marathi language. Both the
 ing thirty-four nationalities by the end of the Hindi and Marathi materials
 offered a philo-
 Plan. sophical background,
 teachers' notes, and
 Baha'i efforts to promote literacy, both practical lesson plans.

through assisting with established programmes and developing new ones, received added stimulus when the Universal House of Justice sent a letter to all National Spiritual Assemblies in July 1989 emphasizing the critical importance of giving people access to the New Era the Holy Word. The House of Justice urged the believers to support the United Nations International Literacy Year 1990 and to continue to seek opportunities to make progress in this area. National Baha'i literacy programmes evolved during the Plan, with the development of appropriate literacy materials being given greater priority. Nowhere was this process more noticeable than in India.

By 1992 it was reported classes, using the materials through the programme, had been started in Bihar, Madhya Pradesh, and Uttar Pradesh. At the same time, literacy classes were also being sponsored regularly by the Development Institute, the Baha'i Vocational Training Institute for Rural Women, and a number of communities. In Bangladesh, courses in literacy and vocational training were offered by the Baha'i Hostel to teenage boys in villages. The students were assisted with teaching, deepening, consolidation

of Spiritual

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THE BAHAI WORLD

Assemblies, and teaching children's classes. surprised at how much they could teach their children through games and discussion. The children themselves seemed also to feel more return to the villages to assist with teaching aware of their own potential. They began to come forward to participate, offer ideas, The third major type of development organize, and most significant of all, to lead. project undertaken in Asia, besides schools In this aspect the project was a definite success and literacy projects, involved health education in training more women local managers

tion and medical services. and developing the status of women.

A Health Awareness Project was launched The project also stimulated other develin 1989 by the National Baha' i Women's opment activities in the area. Conmmnity

Conunittee of Malaysia, in response to members became aware of their need to do requests from women from different areas more for themselves and thus to take on

of the country. The obj ective of the five-year other development projects such as the pavprogramme was to assist women to be more ing of a di1t track, literacy classes, and self-reliant by providing education in health educational activities for children.

and child development. A variety of medical services was offered

The progranune was implemented in in Bangladesh, one of the most extensive three mral areas of the country at Bukit being medical camps to serve the needs of

Tunggal Estate, Bintasan in Sabah, and people who could not otherwise afford Kampong Bugudiyen in Sarawak. The initial health care. These were organized under the

response was enthusiastic and other villagers auspices of the National Baha' i Developalso participated. The medical officers began ment C 01mnitt~e , and many were held in

regularl y visiting the villagers to check on memory of Hands of the Cause of God and

conm1on problems, and the villagers them- the mattyrs of Iran. The program1e began

selves, with the assistance of selected in mid 1986, offering treatment to over volunteers, learned about hygiene. 2,400 people in its first year.

During 1987

The willingness of Baha'is to reach these and 1988 more than 1,000 people were remote conmmnities brought much admiration treated ammally, and in a single month,

and positive publicity for the progranune, May 199 1, more than 1,000 people received

and the conunittee was invited to extend the ass istance at Khulna and in cyclone-ravaged

proj ect. This second phase involved ten areas of the country. A further 475 people

low-income areas throughout Malaysia with received treatment at six camps held during

seven different etlmic groups , and was September 199 1.

successfull y completed in 1990. Education The Glory Clinic, which began operations

in health and chil d development was in Febrnary 1985 , continued to provide free

offered, and mothers were helped to create or low-cost medical services to the people an improved learning environment for the ofRajshahi , Bangladesh. By 1992, the clinic children and to develop resource centres for was serving about 2,000 people annually.

their communities.

Another health care service

project

The in1pact of the project was ev ident in conunenced in Bangladesh in June 1990 to

the improved cleanliness of the commmnities provide primary hea lth care to people in vilinvolved and in the increasing number of lages near the site of the future Masluáiqu ' 1-

health-related questions posed. Very often Adhk<ir. The programme included medical

in the more remote and conservative areas, check-ups and the provision of medicines

women would ask questions related to for minor ailments. One doctor visited the myths, fa llacies, and superstitions about site every two weeks, and complicated cases

health . Women in the ten communities were were referred to the nearest hospital.

INTERNATIONAL SURVEY OF C URRENT BAI-IA'i ACTIVITIES

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In July 1991 , a health project started as Quetta, and Rawalpindi. As a result, thouan outreach programme of the New Garden sands of people received medical care.

School in Bangladesh. The purpose of the proposed that a

In August 1986, it was

project was to provide basic health educa- started for

health education programme be

tion on personal and environmental hygiene the Philippines . The

the Mangyan people in the

to children attending the school and to their improving the

Baha'i community focused on

mothers.

health of the children in

Mansalay through

Baha'i communities throughout India existing

immunization, and by helping the

also offered medical treatment to isolated

health service centre. It also

sought to propopulations or communities without access

vide health

education to the mothers of the

to formal health care services. The extensive

immunized children.

health programmes offered by the Rabbani

The project strategies

included: training

Community Development Project included basic health

tutorial school teachers in

sponsorship of medical camps, distribution

education, conducting

education campaigns, of Vitamin A and iron tablets, participation bringing the drugs from Meháopolitan Manila in immunization programmes, and education to Mansalay, establishing cenháes for immuon topics such as the importance of pure nization, and making home visits. The drinking water and of keeping the village project was supported by the Department of environment clean. Hygiene, disease trans- Health which provided some basic medimittal, infant care, nutrition for pregnant cines and vaccines and, in 1988, a fo1U1al women and nursing mothers, control of malaria, use of oral rehydration techniques, and an understanding of different types of fever were also addressed. Many of the activities conducted were in collaboration with regional medical departments. The New Era Development Institute in Maharashtra, India, sponsored a primary health care education programme which focussed on prevention. The programme's three elements were: a) training courses for voluntary community health workers, b) inservice training in which the community health workers returned each month for a one-day programme, and c) health education programmes in which films were shown and discussion groups conducted in the communities.

For many years before the Plan, volunteer doctors in India staffed medical camps which successfully provided háeatment to a large number of people. During 1990 and 1991 it was reported that approximately ten medical camps were being conducted every year. In neighbouring Pakistan also, more than twenty medical camps were held annu- ally between 1988 and 1992, organized by the National the Local Spiritual Assemblies of Karachi, in 1987.

Dr. Sa eed Takizadeh during a

medical clinic sponsored by

Assembly of the Philippines

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THE BAHAI WORLD

Baha 'is and a govenunent agency unit on rural conmmnities. Students were trained, malaria control. encouraged, and assisted to

establish service

In Laos, 45 Baha'i village health volunteers were trained in 1991. The programme emphasized communication skills and education was the application techniques designed to encompass local moral and ethical concepts in health customs and conditions and seven elements of primary health care: health education, promotion of good nutrition, maternal and child health care, immunization, basic sanitation, treatment of common development prodiseases and injuries, and prevention and control of locally endemic diseases. The school fatm offered agricultural training to the students, and enabled the

communities. As with the community development programme, the basis of this programme was the application techniques designed to encompass local moral and ethical concepts in health customs and conditions and seven elements of primary health care: health education, promotion of good nutrition, maternal and child health care, immunization, India 's Rabbani School also oversaw

an extensive commnity development prodiseases and injuries, and prevention and control of locally endemic diseases. The school fatm offered agricultural training to the students, and enabled the

A training session was also conducted in food proat a university for 25 government health leaders, which resulted in Baha'is receiving official letters of recognition from the government. to achieve higher productivity.

school to attain self-sufficiency in food proat a university for 25 government health leaders, which resulted in Baha'is receiving official letters of recognition from the government. to achieve higher productivity.

held on the school property, assisting them

to achieve higher productivity.

Nearly all Baba ' i development projects involved some form of education, but a few focused intensely on educating local communities. This

The school initiated extensive waste land reclamation activities which provided a valuable model for local people to direct the course of their own community development. In India, the New Era Development Institute (NEDI) conducted a programme to train community development facilitators. This one-year course was designed to train the students to encourage and advise rural communities in planning development activities

aspect of the Rabbani programme was community development. In India, the New Era Development Institute (NEDI) conducted a programme to train community development facilitators. This one-year course was designed to train the students to encourage and advise rural communities in planning development activities

Department of Waste Land Reclamation , with the ultimate result that land became usable, and productivity was

substantially improved. Other community

development activities

and implementing their own social and economic development activities. The programme began in 1989, serving fifteen to twenty volunteers each year. Both use of appropriate and practical components were included in the programme, and during the three trimesters the following subjects were covered: the spiritual and ethical basis for development, communication and community, women in development, afforestation, the area of rural adult education, community health, administration and management, rural technology, agriculture, children's education, and public self-development. The speaking. The students also spent significant amounts of time in host villages. Vocational Institute for At the same time, NEDI's rural technology training programme worked to provide vocational skills and knowledge to rural youth and thus enable them to earn an income while providing services needed in five villages in organizers from

conducted at the school health education, adult literacy classes, the founding and support of fourteen schools, the promotion of the appropriate technology promotion of smokeless, energy efficient cooking stoves), and both for students and for youths. One innovative project in development in India, 1988, used the medium of drama to motivate tribal villagers in project was organised by the centre of the Baha'i Rural Women, Indore, and sponsored by CAPART (Ministry of Rural Development Government of India). The project operated in the Timbua district. Five

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

each of these villages were chosen and projects of trained in the need for moral development at social and economic development?"

a village level, deepening their own understanding of the problems, needs, and demands of village life and how to take initiative to

By Richard 1992, the Justice cited advances in the of the Baha'i administrative

system as one
 resolve them. Then these women created of the major indicators of
 progress in the
 plays using local costumes and folk music Baha'i community.
 to highlight issues relating to health, child One sign of institutional
 flexibility in
 care, hygiene, water sanitation, forest devel- Asia was the establishment in
 both India and
 opment, education, self employment, family Malaysia of State Baha'i
 Councils under the
 planning, and many other important devel- National Assembly, due to the
 special conditions and issues. tions which
 applied in both countries. India
 established its State Councils at the begin-
 Maturation of Institutions ning of the Plan while
 Malaysia 's first
 The Universal House of Justice, in its letter Council was elected in October
 1991.
 of Rikhye 1987 to the Baha'is of the world, Increased communication and
 cooperation
 stated that when the Six Year Plan began, among Assemblies of various
 regions also
 the administrative institutions of the Faith signified greater
 administrative maturity.
 were already beginning to show signs of in- Joint regional meetings of the
 Spiritual
 increasing maturity- enough, in fact, to Assemblies of Hong Kong,
 Macau, Malaysia,
 prepare them for the task of formulating Singapore, and Taiwan were
 established in
 their own objectives. In its Rikhye 1989 1987 and continued throughout
 the Plan.
 message, the House of Justice asked, "Have Joint meetings and institutes
 were held
 we not witnessed the increasing strength of between the Spiritual
 Assemblies of Thailand
 National and Local Spiritual Assemblies in and Laos. On the local level,
 annual intertheir ability to conceive and execute plans, Assembly
 conferences were conducted in
 in their capacity to deal with governmental Pakistan, in addition to
 regional conferences
 authorities and social organizations, to re- of Local Spiritual Assemblies
 and members
 respond to public calls upon their services and of appointed institutions.
 The Local Baha'i Centre at Ban Vieng Kham The local Baha'i Centre of
 Mandalay,

Tai, Laos, was dedicated 2 May 1986. Myanmar, was dedicated 4 January 1991 .

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in Tokyo, Japan , Baha 'is participated in a World Religious Book Exhibition, which was held from 19 to 23 July 1990. Baha 'i books in Japanese, English, and German were displayed.

The official attendance number for the exhibition was 153,467 persons.

in Beijing, China, Baha 'is participated in the third International Book Fair, which was held from 1 to 7 September 1990. Bahil 'i books in Portuguese, English and German were displayed. Fair organizers estimated that there were about 70,000 visitors during the week.

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As Local Assemblies became stronger among the 1,500 public libraries throughout

and more self-sufficient, they took on greater responsibilities. In Singapore, incorporated the state.

India, Baha 'is In the state of Karnataka,

Local Assemblies began handling their own placed literature in four major libraries : the

annual administrative work associated with Legislative Library, used by members of the

maintaining incorporation, and several As- State's Legislative Assembly and Legislatassemblies took on responsibilities which had tive Council; the Secretariat Libraly, for the

previously been canied out at the national use of government officials working in the

level, such as organizing Holy Day cele- Secretariat building; the State Library, which

brations, maniages, and funerals. Thailand is open to the general public; and the City

reported that the number of actively func- Central Library, which serves the people of

tioning Local Spiritual Assemblies tripled, Bangalore City. Most of the books were in

and four developed to the extent that they the local Kannada language. created their own plans, became financially A set of twenty-four books

was also preself-sufficient, and supported activities of sented to Karnataka 's State Librarian, who

the surrounding communities. The National was so impressed with the volumes that a

Spiritual Assembly of Nepal wrote, "No request was made for another two sets of the

doubt the greatest progress during the Six same books to be distributed

to the State

Year Plan has been registered in the area of Libra1y, the Library's copyright section and the maturation of local communities." the Parliament Library of New Delhi.

Singapore Baha'is reported that the hlm-Distribution of Literature over of Baha ' i books in public bookstores

The sacred task of bringing all humanity into indicated a demand for this literature. Comcontact with the Writings of Baha'u ' llah was mercial outlets in Malaysia and Thailand

pursued in Asia largely through participation were also selling Baha'i books.

in book fairs and contributions to public and To make the Sacred Writings more readily

university libraries, and through the estab- available to believers, regional libraries, booklshment of book depots and lending shops, or book depots were established in

libraries. Bangladesh, Malaysia, Nepal, Thailand, and

Baha'i publishers attended three annual Taiwan. In India, 110 book depots were set

International Book Fairs in Beijing, China. up in 17 states, and 865 lending libraries

In India, the Baha' is participated in some were created. 38 book fairs and held nearly two hundred The Baha'i Publishing Trust of Hong Kong

book exhibitions during the Six Year Plan. was established in April 1992.

In Hong Kong, thousands of people visited the Baha'i booth at the International Book Women

Fair held in August 1991; more than 10,000 On a continent where women have traditioncopies of pamphlets and other free literature ally not been permitted to be full participants

were distributed, and a substantial number in all fields , and have not received encour of books were sold. agement to

think independently or to openly

Baha ' i books were donated to universities speak their minds, great efforts were made

in Korea, Nepal, and Macau, and in Laos the to help women overcome baniers to investi-

Ministry of Culture granted pe1mission for gating the Baha'i Faith and to address the

Baha' i literahire to be placed in the Lao needs of women in their conmmnities.

PDR National Library. In one Indian state A dramatic departure from traditional

the Baha' is received a request from the women's roles occurred when 62

women in

Director of Public Libraries for three thousand copies of Baha'i books to be distributed by the State Baha'i Council of Uttar Pradesh

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at the Malhousi Baha'i Centre in November 1987. They came from thirteen villages, transported to and from their homes by jeep. There was a great spirit of camaraderie present among all the women." Women's conferences were also held in Bangladesh, Japan, and Korea. Some were attending such a conference for the first time, and their enthusiasm was notable. In reporting on the event, the director of Baha'i Tutorial Schools for Uttar Pradesh, 1988. In Malaysia, three women made a four-day journey to attend a women's conference held in the village of Kg. Belimbing Besi in February 1989, which gathered itself was a miracle, where ladies attracted fifty-five other participants from six communities. In addition to working toward making the Baha'i community fully reflect the principle of equality, Baha'is made efforts to promote equality in the wider gesting that a women's winter school in the community. In Singapore, the Baha'i Women's Committee worked with the Singapore Council of Women's Organizations, an umbrella body of thirty-four affiliated many centuries". Large numbers of women were reported to be taking up responsibilities in the Faith for a total of four years. The Baha'i Women's Committee also organized a in Rajasthan, India, according to a report

"Women for
from Counsellor Zena Sorabjee in March Peace" conference in 1988
which had fifty
1991, who saw this activity as one sign of participants.
the emergence of the Faith in this state. The On International Women ' s
Day in 1988,
community encouraged this participation by Mrs. Shirin Fozdar of
Singapore was given a
having a bulletin for women printed in the plaque of appreciation for
her work support-
Hindi language. ing equality and women's
rights . More than
The first Training Institute for Baba 'i one hundred people attended the
celebration
women in Uttar Pradesh attracted 29 partici- organized by the Singapore
Council of
pants from thirteen villages. The event, held Women. Mrs. Fozdar was
described as an
in May 1991, took place at the Narayan Rao ardent champion of women's
rights, an
Vakil Institute in Malhousi. "Women were influential leader, an
idealist, and a wellable to participate practically in every lesson known
social worker. She founded the Sinthat was conducted," it was reported, "and
gapore Council of Women, through which
they asked many questions, giving an idea she worked to bring
discrimination and malof the social conditions prevalent in their
treatment of women to the attention of the
villages, how they could be improved, and public and campaigned against
the practice
what the women could do for the betterment of polygamy. Her activities
included leading
of their own lives and those of their families. delegations to international
conferences, lec-
"The principle of justice was emphasised. turing by invitation in various
countries, and
Some of the women had not gone anywhere starting schools for rural
children in both
outside their own village.... The evenings Thailand and India.
were spent in singing and folk dancing It In Malaysia on 25 August
1988, National
was an extremely loving and united atmosphere- Women ' s Day and the Silver
Jubilee of the
sphere No-one thought twice about Baha ' i National Council of Women's
Organizations
women from different backgrounds meeting were celebrated, with the
Baha ' is playing
together and enjoying each other's company. a prominent role. The

Women's Committee was an affiliate of the residential training courses, and staff members from the Institute NCWO and one of its most active supporters. The occasion was attended by Her villages to stimulate interest in the programme, to support those women who had graduated from the Institute, different states, the wives of governors, and to consolidate the gains which the women had achieved. At the end of the Plan, the Institute began seeking funds for a three year training programme designed to train and was entrusted with the production of two hundred young women as community workers in rural communities around Baha'i was one of three women selected to represent the women of Malaysia in a The activity of the women of the villages in the Bastar tribal area pledge-taking ceremony. clearly indicates the type of fundamental changes which International Women's Day 1989 was commemorated by the Baha'is of Bangkok, Institute endeavoured to promote. Among the prevailing social customs Thailand, with a two-hour programme in which they challenged were child popular shopping mall. Hundreds of people marriages, the dowry system, wearing of the veil, heard readings from the Baha'i Writings concerning women. Many pamphlets on peace and women were distributed, and staff at the drugs and alcohol. mall invited the Baha'is to propose future Strengthening Families activities which would promote peace. A truly Bahai home is a true fortress upon which the Cause can rely The State Minister for Religious Affairs while planning its campaigns. 3 who attended the conference "Equality of The need to continue the

work of creating

Men and Women-a Prerequisite for World families based on equality
between women

Peace" held in Dhaka in September 1991. In and men and respect for the
rights and

addition, the president and general secretary responsibilities of all family
members led to

of the Bangladesh Women Writers' Associ- a focus on this topic during
conferences and

ation and journalists from several national special seminars.

newspapers attended the talks. Ammal semi- Five regional Baha ' i
family conferences

nars promoting equality and special courses were organized in Bangladesh
and ten marfor vocational training of women and girls riage seminars held
in Malaysia. The subject

were also sponsored in Bangladesh. of marriage and family life
was also

Just after the Plan began, the Madhya included in all national and
regional confer-

Pradesh Council of Science and Technology, ences of both countries and in
winter schools

Government of India, Bhopal, requested the and training institutes held
in the former.

Baha ' i Vocational Institute for Rural Women All the State Council/State
Teaching

in Indore to conduct a workshop on the Committees of India introduced
the topic of

socio-economic development of tribal women marriage and family life at
least once a year

in Madhya Pradesh and appropriate technol- during summer schools and
conferences.

ogy. Many representatives from government Twenty-five family conferences
were held

agencies attended. This was the fust work- in ten states and special
material for guiding

shop sponsored by a government agency at a parents was produced.
Baha'i Institute.

The work of the Baha'i Vocational Institute
for Rural Women in India continued during 3

From a letter written on behalf or Shoghi Effendi,
the Plan. The Institute offered a variety of 6 November 1932.

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A Mangyan Baha 'i

family on its way to a

teaching conference

held in Mansalay,

Oriental Mindoro,
Philippines, in 1986.

Workshops on family life were conducted in Singapore and Thailand, and one national reflects the and two local family conferences were held in the in Korea. Also in Thailand, a Baha'i doctor contingent wrote and published a book called Bahci 'i communities Family Life and produced two cassette tapes understanding by which were broadcast on the radio. environmental In the Philippines, the Baha 'i Mothers ' protection agencies and initiating projects of Deepening Project of the Baha ' i National their own. In a number of countries, Baha 'is Teaching Committee provided guidance on environmenthe care, education and training of children; tal education and protection. on maintaining a Baha'i atmosphere in the After the National Spiritual Assembly of Taiwan established the Office home; and on cultivating rapport with hus- ronment in Taiwan in of the Envibands and extended-family members. The 1989, the Council of intensive project began in February 1988 Agriculture of the Executive Yuan (Senate) agreed to co-sponsor a series with the holding of twenty-one Mothers' of teacher Deepening Classes in different parts of the training workshops on environmental educacountry. tion. During a twelve-week period in 1990, In Pakistan, at least ninety women the Baha'i community conducted 36 workattended classes on health, hygiene, and shops on environmental education for more feeding of infants which were held as part than 750 kindergarten and elementary school of free medical camps run by Baha' is in the teachers. Following this success, a second series of twenty-seven summer of 1986. workshops was held The Spiritual Assembly of Singapore in 1991. The Baha' i Environmental Protecreported that one of its community' s tion Education Programme was the first of

strengths was its relatively large number of its kind of co-sponsorship between the National Assembly and a major strong Baha'i families. An increase in the governmental agency. Taiwanese number of identifiable Baha'i families was also reported by the Spiritual Assembly of the Environ- An article on the Office of Sri Lanka, which credited special confer- ment, published in Taiwan's largest evening newspaper, resulted in the ences, deepening materials, and individual Baha'is receiving visits to families. over two hundred requests for participation

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in a correspondence course they had devel- seminars, exhibits, displays, and contests about the environment. Baha'is oped on the environment. The Council of and in Singapore spoke to in Malaysia Agriculture also asked the Office to assist it and in Singapore spoke to Rotary Clubs about uniting efforts to in formulating its plan for protecting and about uniting efforts to confront environbuilding up Taiwan's ecological resources. mental problems.

The Office of the Environment in Taiwan In 1986 the Rabbani School in India was awarded the "Indira Gandhi also produced a radio series on the environ- Friends of the Trees A ward" for its service ment, called "Only One World", which was in the field of reforestation. An extensive funded by the Ministry of Education. The effort had been launched in 1985 which fifteen-minute programmes began broad- ing of trees included the plantcasting to 2,400 elementary schools across and the development and the country in March 1992. maintenance of plant nurseries, both at the school and in smTounding villages.

An exhibition involving more than sixty Recognition of Baha'i pieces of artwork related to the environment invitations to participate in initiatives led to was organized by the Baha'i Women 's Com- various projects mittee of Singapore in 1990. The "Aris for related to the environment. Singapore's Baha' i community was invited Nature" display caused the Baha'i commu- try of the by the Minisnity to be recognized by the Ministry of the Environment to gather signatures for the Earth Pledge to be Environment and the Singapore Council of

presented at the
 Women's Organizations as a major propo- Earth Summit in 1992.
 Representatives of
 nent of environmental protection. the World Wide Fund for Nature
 in Hong
 Baha'is in Singapore also carried out the Kong invited a Baha'i to visit a
 nature
 "Grow With Nature Banner Project" in 1991, reserve and a conservation
 studies centre.
 organizing pupils from thirty-five schools to The Friends of the Earth in
 Hong Kong
 send eighty banners on environmental themes invited Baha'is to
 participate in an event
 which were then displayed along a river. called "Ecology in the Light
 of Religion"
 In Thailand, the Baha'i community which then resulted in another
 invitation to
 worked with various agencies to organize speak on the issue.

Bahai children
 support Singapore's
 Green and Clean Week
 in November 1991 by
 displaying banners
 about the environment they had
 designed and put up
 along the river.

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Know ye of a certainty
 that in whatever
 meeting ye may enter,
 in the apex of that
 meeting the Holy
 Spirit shall be waving
 and the heavenly confirmations of the
 Blessed Perfection
 shall encompass all.

- 'Abdu'l-Baha

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D. AUSTRALASIA

DURING the Six Year Plan, there were a of ocean. While this presents
 unique challenges of highly significant developments lenges to the
 development of the Faith, it
 in Australasia, which reflected the growing also offers opportunities the
 like of which
 maturity of the various national Baha'i com- may occur nowhere else in the

world. In
 munities in that vast region of the planet, many small countries of
 Australasia, the
 and the increased receptivity of its peoples Baha'i community has become a
 substantial
 to the Message of Baha'u'llah. and visible proportion of the
 total popula-
 One of the most heartening features was tion, and the character of its
 community life
 the emergence into the forefront of Baha'i is readily perceived by all;
 thus its unity and
 activity of the indigenous believers in the harmony, the diversity of its
 composition, its
 Pacific Islands. The services rendered by the commitment to the process of
 change, its
 valiant pioneers are unforgettable, and are respect for indigenous
 culture, and its openyielding their fruit in the full involvement ness to
 new ideas are evident, and are
 of the islanders in the teaching and adminis- attractive to seekers.
 trative work of the Cause. This welcome These circumstances have
 also made it
 development provides a striking example of possible for the Faith to be
 proclaimed to the
 the practice of the oneness of mankind, and highest levels of government
 and to people
 offers the promise of the even more prodi- of influence in the society,
 with the result
 gious achievements of the peoples of the that the Baha'is have won the
 friendship and
 Pacific Islands in the construction of the respect of heads of state and
 of government
 World Order of Baha'u'llah in the future . in a number of nations, and
 Baha' i concepts
 Associated with this development has been and perspectives have been
 offered to the
 the great participation of the indigenous solution of the issues arising
 as these nations
 Baha'is of such countries as Australia, New seek to find their place in a
 fast-changing
 Zealand and Hawaii in all aspects of Baha'i and interdependent world.
 community life. In the light of these
 considerations, the
 Amidst culh1res which have traditionally future for the Baha'i Faith and
 its communit accorded to women the freedom to par- nity in Australasia
 must be regarded as
 ticipate as equal to men in the activities of extiaemely bright It must
 surely build on the

society, the Baha'i community in Australia has now acquired, and its impressive strength it has now acquired, and Australia has attracted favourable attention for the proceed to victories of a magnitude which involvement of women in its affairs at all will astonish both admirers and adherents, levels, including service in its international and will propel it forward to the attainment and administrative institutions. Educational of its high destiny. programmes, training institutes and conferences have aimed to encourage and prepare Indigenous Peoples Baha'i women and girls to fulfil their Great as are the services rendered by the ordained role as full participants in communities, and unforgettable as are the deeds nity life, and to encourage men and boys to they accomplish, "they cannot take the give their total support to such vital endeavours places of the indigenous element which ours. must constitute the bed-rock of the Commonwealth. The Australasian region is composed community, carry on its own affairs, build its largely of island states, which have relations own institutions, support its own funds, tively small populations and which are publish its own literature, etc. A mother separated from each other by vast expanses gives birth to a child, but the child then

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A group of traditional dancers, Bahti 'is from Kimama Village in the Western Province of Papua New Guinea, involved in a teaching project in 1989.

has to grow for itself. The older it gets, of the trip from his home to the Convention the more responsible it is for its own in Melbourne to devise a 6,500 kilometre route, visiting acts. 1 Baha'is and teaching along As teachers of the Cause reached a more the way. When he met with the believers in sophisticated understanding of how to share northeast Australia in June 1988, it marked

the Revelation of Baha'u'llah in its purest form without adding their own cultural northwest and northeast biases to the Message, methods of teaching indigenous peoples evolved and greater coast of New South Wales, numbers responded. Native peoples took the the Yuin people enrolled initiative to teach their kin, and added their 1989. Well-known throughout unique perspectives to the consultative process through greater participation in the at the "Earthwalk Conference" in April 1989, a major gathering at The Aborigines of Australia enrolled in attended by indigenous people from North America, Africa, Year Plan, mainly in the relatively isolated parts of Australia. region of the northwest. Several prominent expanded their knowledge of Aborigines embraced the Cause, and the and provided opportunities for public education during several their communities induced greater numbers expositions they sponsored. At to listen to the Message. In July 1986, Jack co-sponsored by Baha'is Malardy, tribal leader of the Kanadjarrie Queensland, in October 1986, people, and his wife, Lilly, became the first pavilion displayed artifacts Aboriginal believers in the region of Bidj-story-tellers recounted traditional legends, craftsmen demonstrated 1988, when Mr. Malardy was 90 years old, video presentations educated he was elected as a delegate to the National Aboriginal culture. When Convention of Australia. He took advantage exposition in conjunction with a local annual festival in Herberton From a letter written on behalf of Shoghi Effendi to the National Spiritual Assemblies of Brazil, Peru, Shire, north Queensland, the same month,

the first meeting from the far-flung regions. On the south a tribal elder of in the Faith in the country, Mr. a keynote speaker Ayers Rock which was New Zealand, and Baha'is Aboriginal culture peace-related one peace festival in Caboolture, an Aboriginal from a museum, their skills, and viewers about Baha'is held an

Colombia, Ecuador and Venezuela, 3 July 1957, in the Jittabul Aboriginal tribe of Ravenshoe
The Importance of Teaching the Masses , p. 12. strongly supported them.

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Bahai's from all around Samoa converged on their National Centre in Apia in July 1991 for a National Teaching Conference. Many of the friends danced, providing an opportunity for the children to see and learn cultural traditions.

Following the "Tablelands Peace Expo" in the audiences said they were delighted in May 1986, which was attended by 4,500 that they, and especially their children, could people, the Office of the Premier of New catch a glimpse of the beauty of their cultural heritage". South Wales, Special Advisor on Community Relations, wrote a letter to the organizing In a report about the activity taking place committee, saying that "yours is so far one among the Aborigines of northwest Australia of the most successful peace initiatives in during the Plan, one observer commented on the whole of the Commonwealth of Australia. the intangible aspects of the changes occurring. You can also proudly take the title that you ring. "It is of qualities like gentleness and of have involved more Aboriginal people than emotional and spiritual bonds between peoany other peace initiative in any State or ple, that a revolution is being forged in the Territory." northwest. It is no media event. The profile One of the first teaching trips initiated stays low, but the roots of faith, without and undertaken by Aboriginal believers which no civilization can long endure, go occurred in July 1991 when two Baha'is deeper into the soil."

from Queensland travelled to Kowanyama Zealand named The Baha' is of New Zealand named Maori teaching a priority for in the remote "Gulf Country", where they the Six Year Plan. The growing commitment enrolled six more Aborigines. When added of Maori Baha'is to teaching to the existing community, this provided contributed noticeably to an increase in enrolments. enough believers to form the Local Spiritual More and more, Assembly there. Baha'i activities incorporated elements of Also in 1991 , Aboriginal men, women, Maori culture. youth , and children from eight areas in Early in the Plan, a delegation of Baha' is led by Maori Elder Ephraim Te northern Queensland, the Northern Territory, Paa preand Western Australia, fanned a group sented copies of The Promise of World Peace to the first Maori called The Storytellers as a means of sharing Governor-General of New Zealand, the Most Rev. Baha' u'llah's Teachings with other Aborigi- Sir Paul Reeves. Copies of the nes. The shows included traditional dances, statement in both the Maori and English languages singing, playing of the traditional wind were presented after an exchange of Maori instrument, the didgeridoo, and a play about greetings, and at the end of the visit, the connection between traditional laws and the end of the visit, the Governor-General bade farewell with a laws suited to new times. A report on several traditional Maori of their first performances stated: "Aborigines embrace .

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In 1987, New Zealand's National Con- and teachings of the Faith in conjunction with study of Maori culture. vention was held on a marae-a traditional Seventeen believers attended the first Maori meeting place-for the first time in course at the Kearoa Marae. the thirty-one years since the establishment In 1988, a Maori carving of the National Assembly. A call to unity in became a highly significant symbol of the the Maori language was sent from the power which Baha'u'llah's Revelation gathering to the Baha'i World Centre, the

possesses to unite
message stating that the momentous deci- and yet still preserve
diverse cultures. The
sion to hold the Convention on a marae had carving, a long spear-like
Maori weapon
tapped the spiritual reservoir of the indige- converted into a digging
tool, was given as a
nous culture. gift from New Zealand's
Baha'i community
Another first occurred when a marae was to the Bahe\ 'is of India to mark
the first amlichosen as the venue for a major National versary of the
opening of the Baha'i House
Teaching Conference in October 1987. Coun- of Worship in that country.
It was unveiled
seller Lisiate Maka of Tonga was given a during a moving ceremony in
Whangarei, at
customary welcome with full Maori protocol, the workshop of its creator,
Master Carver
to which he responded in his mother tongue. of the Tai Tokerau people,
Mr. Wallace
The National Assembly called the gathering Heteraka. The participation
of some of the
a "hallmark conference" symbolizing a tran- country's prominent Maori
leaders and local
sition the New Zealand community was dignitaries contributed to
the stirring blend
passing through. "There was a strong shar- of tradition and change. From
Whangarei,
ing of cultures and a welding together of the carving was taken to the
Baha' i World
groups in an atmosphere of joy and empa- Centre and then to the Indian
Temple.
thy", the Assembly reported. The participation of Maori
believers in
The National Spiritual Assembly of New Baha'i community life steadily
increased.
Zealand acted to deepen understanding of The first Maori family
pioneered during the
the relationship between Maori culture and Plan, and in early April
1992, a large per-
Baha'u'llah's Revelation by establishing a centage of the Maori Baha'is
attended a
Whare Wananga (School of Learning) for national hui (gathering) at
Tanuwhara Marae
Maori Baha'is in June 1987. The Whare to discuss initiatives of the
Maori friends
Wananga took the form of intensive courses and to consult on teaching

and deepening.

held on maraes at least twice a year in differ- An Auxiliary Board member
reporting on
ent parts of the country to study the history the event said, "Nearly every
believer stood

Wallace Heteraka
(centre), a Maori
Baha'i from New
Zealand, converted
a long spear-like
Maori weapon into a
digging tool as a gift
from New Zealand's
Bahci 'i community to
the Baha 'is of India ;
1988.

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and spoke from the heart without feeling traditions and to draw on their
particular
intimidated. It was wonderful to see friends strengths as teachers. The name
of the ongowho had never spoken before at any hui I ing project was
suggested by indigenous
have attended, speak quite freely ." Counsellor Betra Majmeto.
The Baha'i population of the Mariana In June 1991 , about fifty
Baha 'is repre-
Islands, which grew from approximately senting Australia, Fiji, the
Hawaiian Islands,
250 to 1,400 during the Plan, was reported to Kiribati, the Mariana Islands,
the Marshall
have become noticeably more representative Islands, New Zealand, Samoa,
Tonga, and
of the ethnic groups on the islands. On Tuvalu met in Samoa to prepare
for the cam-
Guam, a grassroots institute devoted to paign. A representative of the
International
teaching and deepening among Microne- Teaching Centre, all members of
the Board
sians met with unprecedented success during of Counsellors for the region,
members of
the final year of the Plan. More than 90 new National Spiritual Assemblies
in Australabelievers, mostly youth, became very active sia, Auxiliary Board
members, and the
in the teaching work. On Saipan, substantial Knight of Baha'u'llah for Samoa,
Mrs. Lilian
enrolments took place among the Carolin- Ala'i, were present. "We marvel
at the

ians and Trukese, largely as a result of power of the Holy Spirit which has instantly
gatherings at the National Centre where created a Pacific family in an intimate atmo-
Trukese believers shared the Faith and cele- sphere of joy, empathy and genuine love,"
brated their cultural traditions with their participants reported. "The Pacific Ocean
relatives. will be set ablaze, turning the
'water hemi-
In Tuvalu, all the teaching in the outer sphere ' into an ocean of light that will
islands during the Plan was carried out by illuminate the earth with Baha'u ' llah 's
local believers. Revelation."
Near the end of the Six Year Plan, the This preparatory meeting motivated a
initiative demonstrated by Australasia's group of four Samoan women, headed by
indigenous peoples rose to an entirely new Her Highness Tosi Malietoa, to visit the
level with the inauguration of the Ocean of Cook Islands for one week. It marked one
Light teaching campaign. Inspired by the of the first times a group of women from
Trail of Light project in the Americas, this Samoa had travelled overseas to teach the
campaign in the Pacific sought to support Faith. The women visited the President of
the efforts of indigenous Baha 'is to express the House of Ariki and Pa Ariki, and the
the Faith within the context of their own Queen's Representative and his wife. They

In response to the call
for travelling teachers
to arise during the
Ocean of light project
four Baha 'i women
ji'Oln Samoa travelled
to the Cook Islands in
September 1991. A
welcoming fri end fi'om
the Cook Islands is
second fiwn right.

(centre) , the first
local believer in
Vanuatu, shown
with members of the
Continental Board of
Couns ellors Bruce
Saunders (right) and
Sirus Naraq; 199 l.

were given a Polynesian-sty!~ official wel-
back, but when it
come by one of the local Queens, and they
was as though a
travelled to the island of Mangaia, which
on inside him. He
never before had been visited by royalty.
love for

During this visit to the Cook Islands, Tosi
Malietoa was interviewed by radio, televi-
welcome began a
sion, and newspaper reporters. To each of
in January
these she explained that the main purpose of
the Maori and
her journey was to promote peace and unity
the Ocean of Light
among mankind.

National Spiri-

The Baha'is of Efate Rural, Vanuatu,
the gathering

exemplified the initiative being taken by
including Counindigenous believers when they organized a
of the International Teaching
teaching project to celebrate the Anniversary
Australasian Counof the Birth of Bah::i'u'llah in 1991. Two
and Auxiliary Board members. Talks
groups of about twelve Bah::i'is each walked
singing and dancing
from the picnic site where the community
Samoan friends, and

was commemorating the Holy Day to neigh-
"awareness of spebouring groups of houses to share the Faith.
forces set in motion by the Ocean of
"Today is a Baha'i Holy Day," one of the
heightened".

friends would begin, and after a brief expla-
the Six Year Plan,

very quiet and stood at the

was his tum to speak, it

light bulb had been turned

seemed to radiate from his

Bah::i 'u' llah.

A traditional Maori

meeting held in New Zealand

1992 to examine the role of

Pacific Island believers in

campaign. Organized by the

tual Assembly of New Zealand,

was attended by 600 people,

sellor member

Centre Joy Stevenson, the

sellors,

were interspersed with

by Maori, Tongan, and

participants reported that

cial

Light campaign was

Just before the close of

nation of the Faith, the teacher would say, the spirit of the Ocean of
 Light project
 "In honour of the occasion we would like to touched the community of
 Vanuatu in a siggive you a gift". Then the listeners would be nificant
 way. The events of March 1992
 presented with copies of The Promise of dramatically demonstrated
 how hearts were
 World Peace in either Bislama or English, as opened when Pacific Island
 Bah::i's prethe recipient preferred. sented the
 Faith to their peers in a traditional
 Baha'i men, women, youth, and children manner.
 all participated in this activity, and all of the As part of the campaign,
 Counsellor
 adults and youth took turns giving the talks. Afemata Moli Chang of
 Samoa, a traditional
 If a male spoke, then a female presented the High Chief, re-enacted the
 landing of his
 Peace Message, and vice versa. There was ancestors at Port
 Resolution, this time bringone youth who, according to the report, was
 ing the Message of Bah::i'u'llah. Samoans
 INTERN A TI ON AL SURVEY OF CURRENT BAHAI ACTIVITIES
 had brought Christianfty to Vanuatu in the Cause their own and arising to
 serve in their
 1800s. own unique ways crowned the
 achievements
 The people on the island of Tanna had of Australasian communities during
 the Six
 been eagerly awaiting a special message, Year Plan.
 believing that 1992 would be significant for
 them. They happily greeted Mr. Chang, who Activities Among the Chinese
 wore his traditional dress as a High Chief of The friends of Australasia also
 reached out
 Samoa. to the Chinese population in
 their midst. The
 One of Tanna's most respected chiefs, Baha'is of Hawaii reported that
 their efforts
 Chief Fangota, honoured Mr. Chang by to share the Faith with the
 Chinese popula- .
 presenting him with a kava root, a highly tion of the islands resulted in
 much greater
 valued cultural symbol. He said, "I give you diversity at Baha'i-sponsored
 events. "By
 the key of my life", a statement which, the end of the Six Year Plan it
 was not
 according to custom, means that he and his uncommon to witness public
 events at the
 people will follow the teachings given to Baha'i National Centre filled

to capacity
 them. with Chinese, Japanese,
 Koreans, African-
 Another chief told of a dream he had of Americans, Tongans, Hawaiians,
 Caucasians,
 a person coming to his village bearing aloft Fijians, Persians ... ".
 a bright light. This happened a few days The National Spiritual
 Assembly of the
 before Mr. Chang arrived on Tanna. He later Hawaiian Islands presented more
 than 100
 had a dream of two horses racing towards Chinese community leaders with
 the Peace
 him. He put out his arms and was able to Message during the first year
 of the Plan and
 stop one of them. On Tanna, horses repre- regularly distributed fifty
 copies of the
 sent courage and power: the fact that he Chinese edition of One Country.
 When the
 could stop a horse confirmed to him that the International Society for
 Chinese Philosophy
 light that he saw in the first dream had the brought 200 scholars together
 in July 1989
 power and that he must now join the Faith. in Hilo, a Baha'i presented a
 paper on the
 By the time of National Conventions at evolution of Chinese and Western
 philoso-
 Ri~van 1992, several countries had been phies toward a universal
 philosophy for
 touched, inspired, and challenged by the world peace and unity. The
 Baha'is were
 Ocean of Light and mentioned its influence granted permission to have a
 book and pamin their convention messages. This shining phlet display
 during the conference, and
 example of indigenous peoples making the conference officials requested
 sufficient

Counsellor member of
 the International
 Teaching Centre
 Donald Rogers
 (back row fourth jiáom
 right) visiting Bahri 'is
 in Perth, Western
 Australia, in 1990.

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copies of the Peace Statement to give to each Student Association at
 Waikato University.

participant upon registration. had never been	Most of the Chinese people
The Local Spiritual Assembly of South so their pri-	in a Maori meeting hall before
Hilo established an annual Gordon Tong about Maori	mary goal was to learn more
A ward, named after a believer of Chinese about Chinese	culture and to teach people
descent from Hawaii who was killed while was extensive	culture. Additionally, there
serving the Cause. That Assembly also spon- Faith and its	discussion of the Baha'i
sored welcoming parties for Chinese students entering the University of Hawaii at Hilo.	principles. Weekly firesides, Sunday
afternoon talks, In 1992, interaction between the National	and English classes held at the
Cabramatta Assembly of Hawaii and the Worldwide Farm-	Centre in New South Wales,
Australia, ers Association resulted in co-sponsorship of	attracted many Asian
visitors to the warm a China Peace and Friendship Tour. Parti-	atmosphere, with regular
announcements of cipants constituted the first large group of	activities made on the
radio. Baha'i study Baha'is to visit China under co-sponsorship	courses presented in Chinese
were held sevofa Baha 'i community. the Yerrinbool Baha' i School.	eral times at
In Australia, several cultural evenings pro- about the	Articles and advertisements
vided forums for Chinese artists and speakers Chinese Herald, Austo share their traditions with Baha'is and the	Faith appeared in the tralia's
Chinese weekly newspaper with a general public and to learn about Australian	circulation of 9 ,000 in all
the major cities of culture. Distinguished Chinese scientists,	the country.
physicians, academics, and students attended such an event organized by the Baha'is of	Peace Activities
Sydney in April 1987. The evening, titled Promise of World	Foiling the release of The
"Dragon Night", included music, demonstra- is around	Peace in October 1985, Baha'
tions of classical painting, and screenings of involvement with	the world increased their
cultural films. promoting peace,	organizations and events
In 1988, a multicultural evening in Aus-	sharing the message of the

Universal House

tralia attracted more than 500 people, 300 of possible. Thus when

whom were Asian guests from China, India, the middle of the

Japan, Korea, Malaysia, the Philippines, (IYP), Baha'i

Vietnam, and Thailand. Highlights of the full swing. A

evening included an address by the Deputy-well-attended

Chairman of the Ethnic Affairs Commission Australasia.

for New South Wales, musical presenta-expositions, festivals ,

tions, demonstrations of classical Chinese success in Auspainting and cultural dances, and an expla-

than 4,000 people attended a

nation of the geographic significance of organized by the Local

Australia with translations in Mandarin. Fremantle, Western

In New Zealand, an unusual cross-cul-The two-day

tural event allowed Chinese and Maori twenty-two

people to learn about each other's customs. entertainment, a programme

More than 100 Chinese people met with exhibit, and a film festi-

Baha'is in a traditional Maori gathering second peace festival

organized by the Local Spiritual Assembly Australia, this time

of Hamilton in consultation with the anniversary of

Waikato Chinese Association, the Chinese famous "I have a

Heritage Society, and the International Washington,

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D.C. All the exhibitors, entertainers, and "Peace Messenger", one of only 300 organispeakers who participated in "Celebration of zations worldwide to be so named.

a Dream" were presented with copies of the activities took

Peace Statement. A report on the event,

of Justice as widely as

the Six Year Plan began, in

International Year of Peace

activity in this area was in

number of significant and

events took place in

Numerous peace

and fairs met with stunning

tralia . More

"Festival of Peace"

Spiritual Assembly of

Australia, in September 1986.

event included forty stalls,

workshops, live

for children, an art

val. In August 1988, a

took place in Wes tern

commemorating the 25th

Martin Luther King, Jr. 's

dream" speech, delivered in

Significant peace-related

place all around the Pacific.

The Balla 'is which was attended by 4,500 people, said: of Fiji made major contributions to Peace
 "The unity and devotion of the Western Week in November 1988, held to mark the 20th anniversary of the Australia Baha'i community ... has demonstrated in undeniable terms the power of the of Women in Fiji. The Baha'i National Council Women's Committee organized a Baha'i message and this has been clearly recognised in the comments from non-praised, and programme, which was highly Baha'is praising the spirit and organization the believers participated in a peace march, carrying a banner which of the Festival and noting the diversity of displayed a quote the Baha'i community." tion from the Writings of Baha'u'llah. An article submitted by the Baha'i National Council of Women on the dedicated in Toowoomba in 1987. The garden is circular to symbolize the gathering of women to peace was published in the Fiji Times, and a group of Baha'i the races, nations, classes, and religions, and formed a musical youth perhaps nine pathways leading to the centre. drama before an audience of 900 people.
 The Balla 'is were recognized for their efforts by the Australian Government. In In Papua New Guinea, 1,000 people
 1986, the Foreign Affairs Department of the attended a highly successful peace festival
 International Year of Peace Secretariat asked held in Lae in July and August 1986. The festival was opened by the the Baha 'i community of Tasmania to deliver Vice-Chancellor of the University of peace kits to all the schools in the State. Technology and attended by the Premier of the Direct praise of the efforts made by Baha'is representing many professions Province. Panellists the International Year of Peace for the religions led seven seminars on peace. An opening concert was attended Government. She wrote: "The Baha'i participation in the International Year of Peace A peace exposition

initiated by the
has been inspirational. I know this to be true National Assembly of Papua
New Guinea
both nationally and internationally. Baha'i garnered the enthusiastic
support of Port
expos itions in 1986 have brought together Moresby Baha'is and prominent
community
dozens of seemingly diverse themes, and members. Held at the end of
August 1986,
thousands of seemingly diverse people the exposition attracted
2,000 visitors. A
All over Australia, I have noticed with joy- high point of the event was a
peace forum
ous acknowledgement, how members of the attended by 250 university
students, profes-
Baha'i Faith have made themselves part of sors, and government
officials. Counsellor
other IYP programmes. With impeccable Tinai Hancock presented a
Baha'i perspecobjectivity they have brought reconciliation tive, and eight
other distinguished speakersto factions in the cause of peace-building.
including the Governor-General of the country
The history of the year must include how -delivered talks.
much we owe to the Baha'is To all the In the latter months of
1986, several more
participants I say: 'Your work for IYP will major peace-related
activities took place
go far beyond the confines of this year. It is in Papua New Guinea. On 2
September,
a blessing for all times. "' the Baha'is of Port Moresby
presented The
In 1987, the United Nations Secretary- Promise of World Peace to the
Central
General designated the National Spiritual Provincial General Assembly
and the Gov-
Assembly of the Baha' is of Australia as a ernment of the Central
Province. The

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In the Marshall
Islands, President
Amata Kabua (second
from left), and First
Lady Ernaline Kabua
(secondfiáom right),
join Bah<i 'is during
dinner to commemorate the International
Year of Peace;

24 October 1980.

The Baha'i float entered in the parade held in Apia, Western Samoa on 3 June 1987 to celebrate the 25th Anniversary of the Independence of Western Samoa. The Baha'i float won third place in the competition.

Bah<i 'i youth with the float they created to help celebrate the 10th anniversary of the independence of the Solomon Islands.

About 20,000 spectators saw it in a parade held in July 1988.

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Deputy Premier requested the presentation American-stopped to speak in schools,

after he had received the Peace Statement in before community organizations, and on

a private presentation the day before. radio and television, always emphasizing the

On 24 October, the Baha'is of Lae hosted oneness of mankind. The ship's captain was

seventy people, including leaders of the quoted in the Samoa News of 7 August as

Government, the University of Technology, saying, "Once this is universally recognized,

and the community, at a peace luncheon to humanity will then be able to develop a sysobserve United Nations Day. At the same tem that is fair for everyone".

time, the Baha'is of Goroka began a threeday celebration of the International Year of Prominent People

Peace which included the dedication of a Courtesy calls paid to government officials,

Peace Park and an inter-faith prayer meeting public events organized to commemorate

in the new park. special days, and awards

banquets honouring

In Hawaii, a Baha' i float with a world outstanding community service

provided some peace theme won the first place Mayor's prominent people in Award, non-commercial category, in the acquainted annual Aloha Week parade in 1986. Multi-coloured flowers displayed the earth with of the Cook two doves, and floral flags of many nations Statement in encircled the float. Parade observers and courtesy call paid by television audiences equalled approximately half a million people. he was most appreciative and stated that he To celebrate World Peace Day in Hawaii of the Cook in 1986, the Baha'is took part in a Candle-light Peace Walk and released more than returned to the 11,000 copies of The Promise of World met with the Peace through publication as a local news-Representative, paper insert. On the same day in Honolulu, prominent people. the Local Assembly achieved publication of wrote in a the Peace Statement in the combined Sunday visit that a noticeedition of the Advertiser Star-Bulletin with able change had occurred in the attitudes of an approximate circulation of 300,000. Faith. "Every dig- Other peace-related events sponsored by nitary visited by the Counsellor was aware of the Baha'i teachings and Baha' is included: a Peace Symposium held knew some of the Baha'is," Auxiliary Board on Guam which exposed the community "to member Teata Makirere wrote. On the the public as never before"; an inter-religious Twelfth Day of observance of the 40th anniversary of the of Ri<;lvan, the Queen's Representative, his wife and an attendant, the UN Declaration of Human Rights at which Speaker of the

the Governor of Guam gave the primary Health and his address; and a national peace conference in former Prime the Marshall Islands, co-sponsored with the attended a Unity Peace Corps, called "What is the meaning of Parliament comworld peace to me?" the evening that "I can feel As these events were occurring, a group the talk by of eight young Baha'is was sailing the thinking and my Pacific in the Iron Butterfly to promote world peace. The youth-two Tongans, four Year Plan, Sir New Zealanders, one Iranian, and one the Baha'i

Parliament, the Minister of wife, the Ombudsman, and the Minister, Sir Thomas Davis, Feast. The Speaker of the mented during from your prayers, readings, and the Counsellor that your own thinking are the same". Toward the end of the Six Thomas Davis, who had visited

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World Centre and consulted with the Uni- that State versal House of Justice in August 1986 (see sent on behalf pp. 152-153), referred to "the new world conununity. order perceived by Baha'u'llah" in a paper September 1986, a written as his contribution to the Pacific the National Islands States and World Peace Project. met with the In August 1990, all thirty-one members His of the Constitutional Convention of the Fed- The delegaerated States of Micronesia were presented Peace Message and called with copies of The Promise of World Peace of the Baha'is by members of the National Assembly of the principle of loyalty to Eastern Caroline Islands. The presentation Prime Minister was made during a brief recess in a conven- to sponsor a tion session, called by the President who of Worship in

Amata Kabua-were welcomed to with flowers or fruit baskets of the Hawaiian Baha'i Earlier in the Plan, in delegation of seven members of Spiritual Assembly of Samoa Prime Minister of Western Samoa, Excellency Afioga Vaai Kolone. tion presented the attention to the persecution in Iran, spoke of the government, and assured the of the Assembly's willingness special service in the House

announced the purpose of the pause. Three honour of the 25th anniversary of Western Samoa's independence, inviting Baha'is came forward bearing copies of representathe Peace Statement, each gift-wrapped, tives of all religions and strata of society to personally addressed to a delegate, and participate. accompanied by a letter from the National In the Western Caroline Islands, the Pres- Assembly. The Constitutional Convention is ident of the Republic of Palau, seven held every ten years to review and make members of his cabinet, and the Attorneyamendments to the country 's constitution, General all received copies of the Peace with the delegates representing the highest Message in 1991. The National Spiritual ranks of elected officials of the nation-state Assembly of New Caledonia and the Loyalty governors, senators, and congressmen. Islands met with one of the Melanesian High Welcome gifts were presented by the Chiefs from the South Province of New National Spiritual Assembly of the Eastern Caledonia after he had received the Peace Caroline Islands to members of the South Message. In French Polynesia, tribunal Pacific Forum during its meeting in Ponape presidents, mayors, military personnel, and members of the Senate received in 1991. Dignitaries visiting Hawaii-includ- The Promise ing United States President George Bush, of World Peace during a 42-day intensive former presidents Ronald Reagan and Jimmy campaign conducted by a team of local Carter, and Marshall Islands President believers in November and December 1991.

Photo of the National Spiritual Assembly of the Baha 'is of the Eastern Caroline Islands taken in 1987.

That Assembly presented copies of the Peace Message to participants in the i.l South Pacific Forum in 1990.

INTERNATIONAL SURVEY OF CURRENT BAHAI ' I ACTIVITIES

The Baha'i Faith became quite well-known among prominent people in Hawaii, university professors, doctors, lawyers, media people, United Nations personnel, ethnic council leaders, and as evidenced by the invitations the Baha'i consul-generals from overseas legations attended. The programme featured musical important gatherings. In December 1988, performances, the reading of a passage from the Director of the Baha'i Office of External Affairs was among the 200 delegates and a ten-minute talk. All guests were given a copy of The Promise of observers invited to consult on Hawaii's World Peace and a red rose as they left. The Baha'is of the Hawaiian Islands celeconvened by Governor John Waihee. brated Naw-Ruz 1990 with an International Literacy Year Banquet which Baha'is were appointed to the Governor's presence of fifty special included the Governor's Task Force on AIDS, and the nor of the State of Hawaii, Commission on the Status of Women, the State Representative, the guests. The Governor's Permanent Commission for the Commemoration of Dr. Martin Luther King, Jr. Week. of a television station, and the head of the University of Hawaii Two members of the National Assembly were the only representatives of a religion among those attending. Institute for Peace were A special dinner in were the only representatives of a religion among sixty-two environmental groups to be invited to participate in the Governor's state- Year of Peace was hosted by the National Assembly of the Marshall wide Earth Day planning session. President Amata Kabua, cabinet Islands in 1986. and other high officials The Governor of Hawaii invited the and other high officials members, ilar occasion for local and director of the United States Commission on was held on the island of were present. A sim- state's Affirmative Action programme to

Milli.

attend a presentation by the Baha'is of the the Baha'i World statement, The Vision of Race Unity. Israel in June 1990 In Tonga, 200 copies of Complete Obedience to Government were published and Marshall distributed to government leaders to familiarize them with the Baha'i teachings on this Australasia to host a subject. The National Assembly of Tuvalu members of the reported that Baha'is were well represented ambassadors, and the President in non-governmental agencies and at government functions during the Plan. When the Baha'is of Australia held a special Baha'is created opportunities to meet Worship in 1986 community leaders by organizing public celebrations of Naw-Ruz and by sponsoring Year of Peace, special gatherings to commemorate events official visit related to the teachings of the Faith. and read one of the selections for the programme. One celebration of Naw-Ruz in Auckland, first time a Head of State participated New Zealand, in 1991 became an occasion in a service at a Baha'i House of Worship. for sharing the Faith with community leaders. The Local Spiritual Assembly invited Through the Human Rights and Minorities about 140 guests to join 100 Baha'is for a special dinner at one of the city's leading Affairs in Hawaii, the National Assembly hosted at the National hotels. Many of Auckland's city councillors, Centre numerous district court judges, high school principals, concerned with racial unity. Among

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those visiting the Centre were the founder of CORE (Congress of Racial Equality), the

President Kabua visited Centre during his trip to (see also p. 129 and p. 153). the National Assembly of the Islands worked with the of Counsellors for reception for the President, cabinet, foreign agencies and at government of the Chamber of Commerce. When the Baha'is of cial service at the House of to commemorate United celebrate the International the Governor-General made an and read one of the programme. It appears to mark the Head of State participated Baha'i House of Worship. Through the Human Rights ties Portfolio of Affairs in Hawaii, the hosted at the National nitaries

Women In a letter to all National

Spiritual Assemblies

president of the Hawaiian chapter of the NAACP (National Association for the Advancement of Colored People), and the House of Justice publishers of the Afro-Hawaii News. national In Hawaii, numerous prominent people were introduced to the Faith when they engaged the attention attended awards banquets sponsored by the life to various Baha'is. The Agnes Baldwin Alexander Award as: the role of for Service to Humanity was bestowed bi-taken up by annually, honouring individuals such as a chairman of several organizations in Honolulu devoted to self-help housing projects, organized and the head of the University of Hawaii Institute for Peace. Presentation of the Award in December 1986 was carried out in conjunction with the presentation of a special International Year of Peace Award to United States Senator Spark Matsunaga. Baha'is also worked to create links with fellow professionals and religious leaders. In New Zealand, a series of symposia called the Auckland Forum included speakers from a variety of backgrounds. In Australia, the Baha'i Business and Professional Association

dated 23 January 1985, Baha'is to plan for the Peace, 1986, the Universal wrote: "Calling upon local and Baha'i communities to sponsor a of activities which will of people from all walks of topics relevant to peace, such women .. ." This challenge was the Baha'is of Australasia. Throughout the Peace, the Baha'is of Hawaii ferences on "The Role of Women in Peace". During the following two for Women" conferences were of the major islands. A conference called "Empowering Women to Achieve" was co-sponsored by Spiritual Assembly of Hawaii, the Spiritual Assembly of South College Club and the at Hilo in the final year of than seventy people countries participated in activities designed

tion held regular functions with speakers leadership skills.	to help women develop
on business-related topics. The Baha'is of Guinea orga-	The Baha'is of Papua New
Hawaii sent representatives to professional conferences and	nized a number of women's
gatherings such as the State Conference on sessions on equality	weekend institutes, and
Global Education in 1988- 1989, the Pacific conferences.	were incorporated into youth
Rim Lawyers Conference, and the Pacific co-sponsored by	One national conference,
Educational Conference. A Baha'i also par- Morobe	the Baha' i community and the
ticipated in the Asia Pacific Dialog. 1989, received	Women's Association in July
At a special "Prayers for Peace" gathering media when	significant attention from the
in Hawaii in 1991 honouring visiting Pope attended. Among	several prominent people
Shenouda III, head of the Coptic Christian President of the	the participants were the
Church, Baha'i prayers were chanted and the President	National Council of Women, the
Peace Message was presented to the Pope. Association, the	of the Morobe Women's
Also in Hawaii, Bishop Joseph Ferrario Province in	Regional Member for Morobe
received the pamphlet "What is the Baha'i the wife of the	the National Parliament, and
Faith?" (see pp. 242-244 for the full text of the pamphlet) and then requested 250 copies the Six Year	Prime Minister. To meet one of the goals of
to be distributed among his church's leaders. organized a	Plan, the National Assembly
More than 200 professionals attended a talk which was	regional women's conference
by a Baha'i at a seminar held during the Cape Rodney, in	held at Moreguina Station,
International Conference of the Council of over 200 peo-	September 1991. Attended by
Churches in Canberra, Australia. conference gave	ple from four provinces, the
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many participants their first opportunity to conferences was	A series of women's
stand up and address a large gathering. A	also organized in the

Solomon Islands by the highlight of the event was the performance and women's of a drama portraying the life of Tahirih few months at which was written and produced by the Port Tonga. Baha'i Moresby Baha'i Women's Literacy Group. of one conference Reports from a number of conferences in in October Papua New Guinea mentioned that contrary the women of to traditional custom, the men took care of with enthusiasm. the cooking, washing, water-fetching, and successful women's conchild-minding during the gatherings, thereby ference in New Caledonia and the Loyalty leaving the women free to focus on the dis- lives of Tahirih and cussions. In some remote villages, this was for present-day considered a major achievement. Non-Baha'i visitors were impressed by witnessing such representatives to variexamples of principle in practice. women's organizations, sharing their In New Zealand, more than 100 "hand- the work maidens of all ages" met in the heart of the the status of tribal area of Ngati Tuwharetoa in February for Baha'i 1987, for the first women's hui (traditional place when, after gathering) . Members of the National Spiritual the Baha'i Assembly, members of the National Teach- the South ing Committee, and irnmigrant women from Commission invited the Pacific Islands sang, prayed, laughed, Pacific, as and confronted difficult issues together. non-governmental organiza- Participants in another women's hui, held Women's Affairs in May 1991 at the Tutanekai Marae in

National Women's Committee, conferences took place every the beginning of the Plan in consultation was the topic for sixty women in Tonga, held 1986; the topic was new to Ma' ufanga, who responded One particularly the gatherings, thereby Islands highlighted the Bahiyyih Khanum as models women. Baha'is served as ous viewpoints and contributing to already under way to raise women. A major breakthrough women in the Pacific took years of involvement between International Community and Pacific Commission, the Baha'i women from around the members of a tion, to attend a Regional meeting in Fiji in September

1988. The

Rotorua, reported the following: "We made up of addressed, with courage, conviction and from the audacity, the diverse, frightening, challenging France, the United and thrilling matters affecting us, our homes, States.

our families, our work, our intellect and our Continental Board

souls The result is that we leave here with of Counsellors in Australasia and thirtyour vision clear, our purpose unshaken, our six Baha'i women from nineteen Pacific zeal undiminished, our hopes undinm1ed. countries attended the conference, which was

We know we are destined to achieve great women policythings for our beloved Cause". organized to assist Pacific makers and trainers to review the programmes

Baha'is were among those who helped for women. Recommendations from the

organize the first International Indigenous conference to the South Pacific Commission

Women's Conference, called "Finding Com- reflected a weighty contribution from Baha'i

mon Ground". Held in Australia in July participants. 1989, and funded by UNESCO, the confer- The Commission also invited three

ence was attended by more than 1,000 Baha'i women to serve as resource people

women. The gathering began with a two-day on a panel discussion addressing health and

celebration of the arts of indigenous peoples. education, economic planning, and rural

Topics discussed during the conference development, in relation to women.

included women and racism, education, and Following the gathering, the Baha'i pardomestic violence. ticipants met

for three days to discuss the

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Two members of the Continental Board of Counsellors, representatives of the Baha 'i International Community, and

South Pacific Commission is twenty-seven member nations

Pacific region, as well as

Kingdom, and the United

Two members of the

of Counsellors in

six

countries attended the

organized to assist Pacific makers and

for women. Recommendations from

conference to the South

reflected a weighty

participants.

The Commission also

Baha'i women to serve as

on a panel discussion

education, economic

development, in relation to

Following the gathering, ticipants met

Baha 'i women from
19 Pacific countries
1 attend a meeting
sponsored by the South
Pacific Commission
and held in Fiji in
September 1988.

relationship between the conference and the a music festival, at which a
well-known
Six Year Plan, particularly in regard to pro- band performed songs about
peace, women,
motion of equality in the Baha' i community. and a safe and happy home. When
four
When the six delegates from the Mariana judges presided over a competition
among
Islands returned home, the Baha 'i Public thirteen groups for best songs
and perfor-
Affairs Committee sponsored a post-confer- mances, the winning group was
the Baha'i
ence forum at the Hilton Hotel on Guam. Dawnbreakers from New Ireland.
Baha'is
The delegates, all featured speakers at the also set up a bookshop for the
event and
conference, shared experiences and impres- handed out flyers with songs,
prayers, and
sions of the conference, as well as their Baha'i Writings.
recommendations for the next Women's In Port Moresby, two Baha
'is were invited
Affairs Conference. to participate in planning the
Women 's Day
Other recognition of Baha'i work on events, and one of them was chosen
to be
women's issues came in New Zealand when Mistress of Ceremonies. The
Baha'is took
the Baha'i Women's Committee was invited part in all the
activities-reading Baha'i
to become affiliated with the National Coun- prayers, serving as judges for
several events,
cil of Women. The speaker who proposed presenting a short drama,
performing tradithe admission during the Council's annual tional dancing,
and singing in a choir. Baba ' i
conference in September 1986 spoke appre- books, posters, and pamphlets
were on disciatively of her branch' s good relationship play at a stand.
"The word 'Baha'i' seemed
with the Baha'i community. The vote of to be on everybody's lips
through the day",

acceptance was unanimous . one participant said.
 In Papua New Guinea, Baha'is achieved In 1986, the National Women's Council representation on the National Council of of Vanuatu asked two Baha'i women to help Women in 1989, fulfilling one of their goals set up a non-political, non-denominational for the Six Year Plan. At the time of this women 's committee for the Port Vila municipality achievement, the Baha'is were already colonial area. The two women were subsequently laboring with other women's organizations elected President and Vice-President of a of East New Britain to prepare for celebration committee of twelve. Eventually, a place was tions of National Women's Day. reserved for a Baha'i representative. Two In the town of Rabaul, Papua New Baha'i women also served for several years Guinea, Women's Day was celebrated with on the National Women's Council.

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Baha'i women of the Solomon Islands As efforts were made by Baha'is all over contributed to Women's Week in 1988, Australasia to raise awareness of women's which was sponsored by the Honiara Council potential and seek ways to remove barriers of Women. Baha'is marched in a parade; a standing in the way of women's progress, Baha' i prayer was chosen as the first prayer signs emerged of greater participation by for the official opening following the march; Baha'i women in the areas of teaching and and the President of the Honiara Council- a the administration of the Cause. Baha'i and the only female lawyer in the At the 1990 National Convention of Kiribati- bati, two indigenous women Solomon Islands-was chosen to deliver an were elected to address . the National Spiritual Assembly, for the first For National Women 's Day in Samoa in time in the history of Kiribati. In 1991, a 1990, the Baha' is created a float in the shape Gilbertese woman was elected as chairman of a bird completely covered with fresh of the Assembly. In relation to this occurflowers and a sign that read "Equality of rence,

Counsellor Ben Ayala said, "When I Men and Women". The Baha'i women was assigned to work in Kiribati over five years ago, the women were walking in the parade with the float sang, subdued-they "With two wings, we will fly ... " kept quiet. Gradually, with the constant encouragement of the Auxiliary Board members, they came out of their shells and Development" conference held in July 1986. began to speak up . At the Convention all women delegates very actively participated in the consultation." A Baha'i stall displayed pamphlets and In 1989, the Baha' i women handicrafts. In July 1991 , the Baha' is of of Yap in the Western Australia were represented at the "Recogni- Caroline Islands were tion for Women in Australia" seminar hosted by the House of Representatives Standing reported to be holding regular weekly meetings Committee on Legal and Constitutional at the Baha'i Centre in Colonia. Invitations to the public to join these Affairs, Office of the Status of Women and gatherings were being broadcast over radio the Department of the Prime Minister and repeatedly on Cabinet. Monday and Tuesday mornings. Eleven In March 1989, United Nations ' Interna- women from American, Palauan, Ulithian, and Yapese backgrounds tional Women's Day was celebrated in attended the first meeting and discussed the role of women in Australia with a special service at the Baha 'i working for peace in the House of Worship in Sydney. Eminent and the world. community leaders were among the readers The National Spiritual at the service, including the President and Assembly of the Vice President of the Women's International Marshall Islands reported that an "increase of women's participation in League for Peace and Freedom. work is witnessed in all Baha'i the teaching communities

formed a Baha 'i Women' s Association- a step towards achieving some of their goals for Continental Board of the Six Year Plan. The purpose of the Association was defined as "promotion of the role of women in working for peace in the family, administrative and the community, and the world through education, spiritual enrichment, investigation of regional committees the true significance of the equality of men and women, and through appropriate philanthropic and social service activities".

throughout the Marshalls".
A report from the Counsellors in November 1988 of the active involvement of Guinea women in the schools of women on national and close to fifty per cent. The report also noted the full support for women's demonstrated by men.

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In Tonga, the Baha'i kindergarten Kolofo'ou Nuku'alofa is located in the National Bahd 'i Centre and is run by the National Children 's Committee. Only four of the twenty-one students of this Englishlanguage school are Baha 'is; 1990.

Education of Children August 1991, and by We prescribe unto all men that which will lead to the exaltation of the Word of God operated by local amongst His servants, and likewise, to the for more advancement of the world of being and grow. Integral to the programme the uplift of souls. To this end, the great-mothers. est means is education of the child. To around Australasia this must each and all hold fast. 2 developing curricula for children's classes. The One of the most outstanding achieve-

The project began in the end of the Plan, at preschools were being communities, with demand continuing to was the involvement of Progress was made in the area of dren's classes. The

National Child Education
 ments in the area of Baha'i education in Committee in Hawaii
 created a standard cur-
 Australasia came when in 1988 the Depart- rriculum for Baha'i
 education and sent teams
 ment of Education in New South Wales, to meet with Local
 Assemblies and present
 Australia, granted permission for Baha'i model classes. In
 Samoa, a children's curricreligious instruction to take place in state
 ulum was developed, translated into various
 schools. Classes in primary schools in New vernaculars, and
 distributed to all Local
 South Wales grew to such an extent that Assemblies holding
 classes. Systematic lesparents asked for classes to continue in the
 son plans were also developed in Fiji.
 high schools. Later, the State Department In Papua New
 Guinea, the Child Educaof Education of Queensland invited a Baha'i
 tion Committee prepared a curriculum for
 representative to be present at meetings of primary classes. A
 resource centre for child
 the Curriculum Development Committee, education material
 and teacher training operand the State Religious Education Advisory
 ated in the town of Goroka. In the Marshall
 Committee voted to offer membership to the Islands, a manual
 written in Marshallese was
 Baha'i Faith. distributed to all
 Local Assemblies holding
 In Kiribati, a preschool project initiated classes. New materials
 for children's classes
 by a small group oflocal women and coordi- were developed in
 Australia, including five
 n.ated by the National Child Education textbooks and
 audiotapes of songs and
 Committee gained recognition from national stories.
 and international organizations, such as the Regular
 children's classes were held in
 University of the South Pacific and UNICEF. virtually all Local
 Spiritual Assembly areas
 in New Zealand, the Marshall Islands, and
 Baha'u'llah, fro m a Tablet translated from the Per- Tuvalu. Regular
 activities for junior youth,
 s ian, in Bahn 'i Education, p. 3. such as special camps,
 were organized in

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Australia and Hawaii, and an institute for Several musical
 performances drew quite
 pre-youth to study the Peace Statement was large audiences. "Peace

Child", a musical established in New Caledonia. drama produced in Hawaii by the National Spiritual Assembly's International Year of Performing Arts Peace Committee, had an average of 900 Music, dance, and drama acted as powerful people at each of three performances, in links between the various cultures of Aus- addition to a special presentation for more tralasia and the wide range of people waiting than 500 school children. A major television to hear Baha'u'llah's Message of unity. network also produced a prime-time news In Samoa in 1987, Baha'is were involved feature on the drama. extensively in Arts Fiafia, a celebration Also in Hawaii, a musical drama called "On the Road to honouring both traditional art forms and modern creative expressions. Baha'is helped produced, and directed by a Baha'i-was given a major performance at erect and paint displays, performed in the the War Memorial Convention Hall for International Folk Dance Troupe, and displayed original paintings. Interest in artist King Week. Duffy Sheridan's portrait of 'Abdu'l-Baha About 1,000 people attended a musical led to a ten-minute television special on the history of New Zealand hosted by the painter and his art. Baha'is of Lower Hutt in November 1990 In the Marshall Islands, a number of people were introduced to the Faith when they participated in a multicultural variety show to celebrate Naw-Ruz in 1991. Music and dance played important roles in conferences of Australian Aborigines, and they helped to attract many people from the surrounding communities. Several performing groups went on tour, using their talents to spread the teachings. The Wildfire Theatre Group from Australia toured every year of the Plan, offering a programme of music, dance, and comedy on peace themes. Their performances were seen

all over Australia, in Eastern Europe, and in parts of Asia. Youth for One World formed in New Zealand and toured throughout the country and in Eastern Europe, Australia, and the Cook Islands. The Storytellers formed and toured among the Aborigines of Austráalia.

The Rainbow Dancers, a twenty-person theatre group composed of Aborigines, Australians, Chinese, Maoris, Persians, and Tongans received extensive publicity on television, radio, and in the press for its per-

Masterton, New Zealand, members of Youth for One World, a group which form ed in 1990 to use music

Tcho Era toured New Zealand. to proclaim the Faith.

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Centre. Called "New Zealand Panorama", where the International Convention of 1988

the production was an official project for the and several women's conferences during the Plan were reported on celebrations marking the 150th anniversary television. In the

of New Zealand's founding document. Pro- Eastern Caroline Islands, the text of Th e

ceeds from the show benefited the Child Promise of World Peace was read in English

Cancer Foundation. The Assembly reported six times on Ponape radio. it was the first time so many non-Baha ' is Baha'i-produced programmes were heard

had gathered in such a prestigious venue and on radio and seen on television. "Practical

heard the principles of the Faith.

Peace" was the title of a

four-programme

series based on The Promise of World Peace

Mass Media

and aired over the National

Radio network

Press coverage of Baha'i activities increased of New Zealand. Produced by a Baha ' i for

in a number of Australasian nations. The

Radio New Zealand' s

Continuing Education

National Assembly of Australia reported Unit, the series was broadcast in September

that media achievements were "remarkable", and October 1986. Also in October 1986, a 45-minute documentary about the making of the music video "Mona with the Children" was shown on New Zealand National Television during the Plan. Radio programmes in Australia increased from seven to a final count of 10. In the Western Caroline Islands, after proof 100. At one point the Australian Broadcasting Commission requested a half hour of videos shown on television, permission was granted in August 1988 to show "Mona with the Children". Subsequently, four additional Baha'i films were televised. The number of television programmes rose from four in the first year to 10. media staff in Yap reported: "It has been thirty during the final year. In July 1987, a generally observed that the airing of these videos has created a ...respect for and acceptance of the Baha'i Faith and the Baha'is in Yap".

To facilitate use of radio, the National Assembly of Australia prepared an introductory Baha'i radio manual and distributed it locally produced Baha'i television programmes to all Local Spiritual Assemblies and groups broadcast on Cook Islands Television. Other educational and informative programmes followed. Weekly radio programmes were aired for several months in 1989 in Ponape, Eastern Caroline Islands. In the Solomon Islands, the National Assembly was offered a fifteen-minute programme on any conference was published in local programme on Radio Solomon beginning in

papers. Radio Vanuatu featured news items first time and interviews about the Faith on a number of occasions. Local communities in Hawaii were provided with public information kits on special events and Holy Days to use weekly one-hour when contacting the media. talk show on the Faith, began in 1990. This Baha' i news was also of increasing interest to the media of Papua New Guinea, led to an invitation for the Bah:i's to join the Olelo Project, a programme to train

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community organizations in the use of tele- which provided opportunities for new visivision. Baha' i programmes were featured at tors to enjoy the beauty and peace of the Temple and for Baha' is to meet people from different community sion, and a thirty-minute Baha'i programme toward similar aims. organizations working on public access cable television was shown The every Sunday morning. Governor-General of Australia, Sir Ninian Stephen, and Lady Stephen, attended a service held in the sole local newspaper of New Caledonia of the International October 1986 in celebration of the Year of Peace. These special guests were two years, the National Spiritual Assembly escorted into the House of Worship by the of the Mariana Islands placed selected Writ- Collis Featherstone. Hand of the Cause of God At least 300 of the 850 attending were guests Daily News. Toward the end of the Plan, a political and of the Faith, including representatives, and Local Assembly in Samoa sponsored daily community leaders, media a high-ranking Tibetan Buddhist monk. A radio programmes which included prayers and readings in the mornings and at midnight. programme for 200 chil-

Hawaii's Office of External Affairs officer dren was simultaneously held in a large tent on the Temple was invited to write a monthly column on grounds. Afterwards, 1,000 people were served "Unity in Diversity" for Aji-o-Hawaii News , The main service lunch on the lawns. Writings. mance of a choir which deeply moved the guests. Following the service, a member of Houses of Worship Parliament wrote: "I felt that only in heaven would I enjoy such peace The world of existence may be likened to and beauty." Several special this temple and place of worship. For just services spoke to the Asian population of as the external world is a place where the 1987, approximately 170 people of all races and colors, varying of whom were of Chinese faiths, denominations and conditions come together-just as they are submerged in service with readings in various Chinese diathe same sea of divine favours-so like-lects, Vietnamese, Khmer, and English. On the Chinese New Year in wise, all may meet under the dome of the more than 350 attended a February 1989, Mashriqu'l-Adhkar and adore the one in Chinese, Korean, service conducted in Chinese, Korean, God in the same spirit of truth; for the In June of that year, Vietnamese, and English. world peace were offered ages of darkness have passed away, and attended by 250 people. prayers for China and Other special days the century of light has come. 3 services in Australia at a service 's House of Worship included World The Baha'i Houses of Worship in Australia and Samoa continued to serve as meeting- United Nations commemorated by services in Australia places where members of the diverse human family could worship together in peace. In addition to regular weekly services, a variety of special services were devoted to various leaders were among the

themes, such as the environment, children, 400 people who
 attended services for Interand peace.
 national Women 's Day in March 1989.
 The House ofWorship in Sydney, Australia, W arid Environment Day
 was observed
 was the site of numerous special services in June 1991 with a
 completely filled auditorium.
 'Abdu ' I-Baha, The Promulgation a/Universal Peace, National Refugee Week,
 18-24 June
 pp. 65- 66. 1989, sponsored by the
 Refugee Council of
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A special prayer service held at the Baha'i House of Worship in Samoa
 during the summer school in January 1987.

A day -long gathering for Baha 'i families and their friends held at the
 Baha 'i House of Worship in Sydney, Australia, in 1988.

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Australia and by Austcare, was marked with attended a special service
 held to mark the
 a service attended by representatives of the culmination of a year of
 activities in support
 Department of Immigration, Local Govern- of International Year of
 Peace. Among the
 ment and Ethnic Affairs; the National 400 people present were the
 Prime Minister
 Refugee Council; Austcare; UNICEF; and and his wife, the Speaker of
 the House,
 the Australian Council of Churches. members of the Parliament, and
 members of
 Annual events at the Australian House of the diplomatic corps representing
 many races
 Worship included United Nations services and religions. Readers for the
 service
 attended by a range of prominent people, included United Nations
 officials; staff from
 and celebrations of United Nations Children's government offices, the
 University of the
 Day. For the latter event, invitations were South Pacific, and the Peace
 Corps; and
 sent to local schools and organizations and individuals from Japan, Tonga,
 and New
 advertisements were placed in local news- Zealand. A programme on peace
 took place at
 papers. At the celebration in 1992, twenty- the ancillary building
 following the service.

five children read during the programme. His Highness Malietoa
 Tanumafili II was also present for a service in May
 Children also played major roles in ser- also present for a service in May
 1987 convices at the House of Worship in Samoa. memorating the 25th
 anniversary of the
 Universal Children's Day was celebrated in independence of the state of
 Western Samoa.
 October 1987 with the participation of Scouts, More than 400 people heard a
 beautiful
 Cubs, Rangers, Guides, Brownies, and Path- choir and listened to readings
 given by a
 finders. Altogether, 122 children and youth variety of government
 officials. After the
 were present, and twenty-two readings were service, the ancillary
 building was filled
 presented by children ranging from a four- with guests who witnessed the
 presentation
 year-old Baha'i to a teenage Scout. The cel- of a gift to His Highness: a
 large portrait of
 ebration of this day in 1989 included 200 the Malietoa rendered in oils
 by a Baha'i
 participants and focused on "The Rights of artist, Duffy Sheridan.
 the Child". The ancillary building was deco- Samoan Independence Day was
 comrated with the artistic creations of ninety memorated annually with a
 special service
 Baha'i children who had gathered for a con- in the Temple.
 ference just prior to the service. In 1990, following a parade
 to mark the
 When a National Youth Conference called 50th anniversary of the service
 of His High-
 "Youth for Peace" took place in Apia in ness Malietoa Tanumafili II to
 the people of
 October 1986, a special service for youth Wes tern Samoa, guests filled
 the House of
 was held at the Temple. Worship to commemorate the
 event.
 The Temple was honoured several times The Government of Western
 Samoa
 with the presence of Samoan royalty. In issued four new postage stamps
 of religious
 October 1986, His Highness Malietoa buildings in December 1989,
 one of which
 Tanumafili II and members of his family featured the Baha'i House of
 Worship.

Spirit [should] be diffused
to all parts of. .. Europe, that
the call of the Kingdom of
God may exhilarate and
rejoice all the ears, the
divine principles bestow
a new life, the different
parties may become one
party, the divergent ideas
may disappear and revolve
around one unique center ..

- 'Abdu 'l-Baha

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E. EUROPE

THE drama of God's unfolding Plan played Europe ananged meetings to
consult on common goals and to plan
itself out with special poignancy in Europe joint teaching
where, for the first time in many decades, projects. Such gatherings
were coordinated among the communities of
the Faith was allowed to be openly spread and Sweden; the Republic of
Finland, Norway, the United Kingdom; and
in the countries of the former Eastern Bloc. France, Germany, the
Ireland and the Netherlands, áand
Although Baha'is had continued to live Switzerland. In April 1988,
Austria, Denmark, ers from
behind the Iron Curtain during the long twenty-five localities in Belgium,
Netherlands, áand foundations for acceptance of the Faith in
period of prohibitions against religion, and France, and the United
seventy believindividuals had been able to quietly lay the Kingdom met to
these regions over many years, it was not consult on ways the countries
could collabountil the period of the Six Year Plan that pio- rate more
closely in their Baha'i work. neers and travelling teachers gained the
National Teachfreedom to openly teach about Baha'u'llah. Representatives of European
met in Paris in January 1990 ing Committees
One by one, the countries of Eastern Europe to consult on the final phase
of the Six Year Plan.
and the former Soviet Union lowered the Collaboration and unity
baniers that had separated them from the
among Counsel- lers, a National Spiritual
West, and Baha'is responded to this oppor-

Assembly, Auxiliary
tunity. Board members, and teaching
committees
Such a challenge stimulated activity in bore sweet fruit in Portici,
Italy, where a
Western Europe. Europeans were foremost long-term project led to more
than a 100
among the teachers who answered the call to enrolments in the first year.
The initiative
share the Faith with their formerly isolated began in 1989 and quickly
galvanized the
neighbours, and the excitement created by community, as enrolments
stimulated greater
responding to this urgent need could not enthusiasm for teaching.
Counsellors, Auxilhelp but affect the ongoing work in the iary Board
members, and the National
West. Particular strides forward were made Teaching Committee organized
systematic
in the areas of teaching minorities, gaining deepening and consolidation,
immediately
legal recognition of the Faith, and advancing involving new believers in
the consultative
Baha 'i scholarship. process and the teaching
work.
Yet even close cooperation among the
Teaching institutions of the Faith
would not have led
Sharing the Message of Baha'u'llah in to teaching success without
the commitment
Europe during the Six Year Plan was charac- of individuals to arise and
play their roles. In
terized by increasing collaboration among reporting on the successes of
reaching goals
the institutions of the Faith and by renewed of the Six Year Plan,
numerous National
individual dedication to winning goals, both Spiritual Assemblies in
Europe noted an
of which prepared the believers in Western increased commitment to
individual teach-
Europe for the unprecedented challenge of ing, and a trend toward
setting and working
responding to the opening of Eastern Europe. toward personal teaching
goals . As the
(For a more detailed account of the history National Spiritual Assembly
of Iceland, for
of the Faith in Eastern Europe and its example, reported: " ... the
friends are stronger

progress up to 1992, see the article on the Baha'is, more knowledgeable
 Baha'is, more
 Two Year Subsidiary Plan, pp. 196-225.) dedicated Baha'is, and more
 vigorous, more
 From the beginning of the Six Year Plan, eager Baha'is teachers than at
 any previous
 National Spiritual Assemblies in Western time".
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Some 800 Baha'is
 attend the Great
 Eastern Conference
 held in Dieburg,
 Germany, in March
 1987-shortly before
 the opening of countries of the former
 Eastern Bloc.

In March 1987, two significant confer- the Message of Baha'u'llah. The
 Spiritual
 ences bore witness to the important roles Assemblies of Austria,
 Finland, Germany,
 played by both institutions and individuals Italy, and Sweden were each
 given key
 in spreading the Cause. Both conferences responsibilities for directing
 the teaching
 were organized as forums for consultation work in these newly-opened
 countries.
 on the situation in Eastern Europe. The first When the Berlin Wall
 crumbled in 1989,
 gathering, held in Langenhain, Germany, the Baha'is of Germany
 responded with
 comprised representatives of the Continental speed and imagination,
 distributing thou-
 Board of Counsellors in Europe, the Euro- sands of copies of The Promise
 of World
 pean Continental Pioneer Committee, and Peace and sending almost
 twenty pioneers
 the National Spiritual Assemblies involved into East Germany. The
 National Assembly
 in the work in the East. It helped bring about of Germany also organized
 large-scale
 a common understanding of the situation in teaching projects in Bulgaria
 beginning in
 Eastern Europe, of the wide differences 1990.
 among the various countries, and of the need When the twenty-three-year
 ban on
 for the closest collaboration among the religion in Albania was lifted

in 1990, Assemblies and Committees involved. The Baha'is from Austria, Italy, and Germany began making regular teaching trips to this country. Starting in 1991, Germany, and called the "Great Eastern Conference", was directed to the mass of believers in Germany and Austria. It blanketed Albania with an organized campaign. In October 1991, Italy arranged the first National Teaching Conference in Albania. music, impressing the 800 participants with Baha'i teachers from the urgency of the teaching work and its and the United Kingdom were Germany, Ireland, who developed the Faith in importance in relationship to the develop- pants in Poland' s first- among those ment of the Faith in the world as a whole. 1990 worked together on a Poland. Partici- service project Universal House of Justice. which they reported knit together pioneers, native believers, and travelling Because of such cooperation and commit- Baha'is from the various Western European ment, when the baniers separating Western countries. and Eastern Europe began to come down, The first pioneers to Central Asia, Estonia, Latvia, and Lithuania the Baha'is were ready to reach out with came from

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Western Europe. Among the individuals When it became possible to perform in Eastwho contributed to the growth of the Faith in ern Europe, the group undertook a threethe former Soviet Union were members of month tour of this vast region, delighting audiences and stim ulating the Promise of World Peace Tour wh ich led to many declarations. teaching which Also contributing to the travelled to the area in December 1989 progress of International in the United States and the teaching in Eastern Europe

were the musical groups Light in the Darkness from Italy, the Dawnbreakers from Austria, The idea for the tour was born when four-teen Soviet youth were hosted by Baha'is at Turning Point from Ireland, and Dulcamara from Spain. a summer camp in Hawaii in 1988. In December 1989, a group of sixty-two Baha'is led by Annette Donner spent five days in Moscow and four days in Kazan, becoming Youth Before the countries of Eastern Europe began opening their doors in 1989, and Western European Baha'is youth flooded these areas bearing the precious gift of community in the latter city. The Peace Baha'u'llah's Message, education had been Statement was distributed during home visits by youth and presentations to various institutions such as a university and a hospital. Millions of Soviet citizens heard of the fact, the energy, dedication, organization, and cooperation demonstrated Faith during television and radio interviews by the youth of Europe throughout the Six Year Plan with members of the Tour. Numerous other Americans and Canadians made possible the historic formation of the European Baha'i Youth Council helped spread the Faith in the former Soviet Union during dozens of teaching trips organized by individuals as soon as this opportunity presented itself. account of the events leading to the formation of the Council and the activities initiated by that body, see p. Cross-border cooperation among European nations continued with an Eastern European Teaching Conference held in Hof11eim , As early as July 1986, 150 youth from fifteen countries, meeting at Germany, in March 1990. The event was attended by 950 Baha'is from at least twenty-ference Centre in Switzerland for a youth

five countries, including Czechoslovakia, East Germany, Hungary, Romania, the Soviet Union, and Yugoslavia. Baha'i Youth Movement in Europe. They were inspired and edified by the presence of the Hand of the Cause of God 'Abdu'l-Akbar by the dramatic impact of the singing group, Furutan and 'At-i'yyih Furutan. A European Baha'i Youth Movement while its members were serving at the Information Centre was established in the Netherlands to serve as a channel for regular communication. A newsletter called Baha'i Youth Movement-Europe began publication in August 1986. Toward the beginning of the Plan, El Yiento Canta dazzled large audiences in Austria, Just three months later, in October, representatives of the National Youth Committees of Europe met in Strasbourg, France, Spain, Switzerland, and the United Kingdom. to "forge lasting links of understanding that

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will bind the Baha'i youth of Europe for In October 1987, Irish youth and their Baha'i friends from four other countries walked sixty-four miles, from Cork to Limerick, on a March for World Peace. Sevgathered requested the Continental Board of Limerick, on a March for World Peace. Several hundred copies of the Peace Statement were distributed along the route, including one each to the Lord Mayor of Cork and the Mayor of Limerick. body that would provide direction and coordination to European youth activities.

Participants said the
Representatives of the National Youth example of recent martyrs in Iran
and
Committees of nineteen European countries the unifying effect of the
cross-section of
took part in the first European Youth Semi- humanity the group represented
eclipsed
near, held at the Landegg Conference Centre the physical strain of the
long walk. The
in Switzerland in May 1987. Three members National Assembly commented
that the
of the Continental Board of Counsellors in march signalled a change in
the youth of
Europe participated, as did members of nine Ireland, who showed themselves
to be ready
National Spiritual Assemblies. and eager to carry the healing
Message of
Following one international youth confer- Bahci'u'llah to a waiting world.
ence in August 1987, nine mini-buses filled Exhilarated by the success
of a national
with dedicated youth left Manchester, youth school held in the
Canary Islands in
England, for service and teaching projects April 1988, fourteen young
Baha'is offered
throughout the United Kingdom. The con- their services for projects in
four towns. Subference had been attended by 1,300 youth stantial
financial contributions were offered
from forty-two countries, and included nearly to support a travelling
theatre group to teach
fifty challenging workshops led by experts the Faith in the towns of
Fuerteventura, one
on topics related to careers, the contempo- of three inhabited islands
lying off the coast
rary world, the arts, and correlation of the of Morocco. The next month
Baha'i youth
teachings with current thought. Significant were given permission to paint
a large wall
features of the event included the eager mural in front of a university
campus which
participation of many ethnic minorities of led to a number of inquiries
and a repeat of
the Manchester area, an art exhibit, a Baha'i the mural in two other cities.
The mural
film festival, and the debut performance of a depicted representatives of
different races
Baha'i choir which was a Six Year Plan goal and the words, "The earth is
but one country

for the youth.

and mankind its citizens".

Mural painted by
Bahit 'i youth on the
wall of a university
campus in la Laguna,
Tenerife, in the Canary
Islands in 1988.

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Nineteen Baha'i youth from eight coun- Also in the summer of 1988,
tries were among the 700 participants at the Norway experienced great
success using a variety of teaching methods.
44th World Esperanto Youth Congress held
In late June and early July, a series of
in Zagreb, Yugoslavia, in July 1988. It out by twenty Norwegian youth
service projects carried Swedish guests attracted much
marked the first time an official delegation attention from
and two local people and tourists,
of Baha'i youth was invited by 'the World newspaper article. Activities
Esperanto Youth Organization to attend the ing the
and resulted in a beach, entertaining with
Congress as observers. Baba' is presented tutions,
included painttwo lectures (one on consultation and the music at five instiprogramme) ; participated in an International
exterior of a museum, cleaning a and co-organizing, with a local group
other on the Faith, accompanied by a slide called SOS Racism, an
music at five instiprogramme) ; participated in an International evening
and co-organizing, with a local group called SOS Racism, an
Evening; comprised half the audience of an international feast.
inter-religious meeting during the Congress; In July and August, a
four-week intensive proclamation and teaching
and were the subject of an article in the Con- effort in the area
gress newspaper. chosen to be the focal point
of teaching in
International gatherings continued: in Norway received extensive media
coverage.
August 1988, the first Iberian Youth Confer- The project began with a
peace march led by a horse-drawn decorated wagon
ence was held in Lisbon, Portugal, with more than 120 participants from nine European youth who distributed
invitations for firecounháies. The same month, a European sides
and visited social institutions to

Baha ' i Youth School was held at De Poo1t	entertain with music. The
march led to the	
Conference Centre in the Netherlands, with	site of a sununer school
which attracted 230	
participants coming from twenty-four coun-	Baha'is and guests from
twelve counháies.	
tries. A distinct feature of the school was the	Following the school, youth
spent two	
support demonstrated by the national institu-	weeks teaching. First they
used a questiontions, the Counsellors, and the Auxiliary	naire to
interview peop le about peace and	
Boards. All nine members of the National	held multicultural events in
the evenings,	
Assembly of the Netherlands attended, as did	one of which drew sixty
non-Baha'is. Then	
Assembly members from Belgium, Canada,	youth spent a week studying
the enviromnent	
Germany, Luxembourg, Switzerland, and the	and cleaning a main river in
the city of	
United Kingdom. A special sub-committee	Trondheim.
set up teaching projects during and after the	A new nation-wide
enthusiasm for teachconference.	ing in
Sweden was generated by the Eskil	

Th e Hand of the
Cause of God
Dr. Ugo Giac1wy
(third jimn left)
celebrates his
90th birthday
during the summ er
school held in
Filipstad, Sweden,
in July I 986.

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..
0 !
:..---~~

More than 500 balloons being released
from San Marino 's
main square during
the European Bahiz 'i
Youth Conference
held in San Marino
in July 1989.

Ljungberg Project, based in Uppsala and The spirit and participation of the youth initiated in January 1989. A team of six was still strong by the summer of 1989. Five youth greatly assisted the project by moving major regional "Peace Moves" conferences, to Uppsala, some to work full time on the held days, drew large crowds and activities. Newspaper articles on two major further galvanized the youth. The first of the events-a World Religion Day celebration gatherings, which took place at De Poort, and a cultural evening-were among at least attracted participants from fifteen countries. ten items to be printed about the Faith in the After intensely studying the writings of first two months of the campaign. Almost all Shoghi Effendi during the seven-day conference high schools and junior high schools in the area, the youth committed themselves to area welcomed visits by the Baha'is, and honour their brethren in the Cradle of the weekly meetings in a rented centre attracted Faith by proclaiming and teaching the Faith a steady flow of interested people. on an unprecedented scale. The youth of the Netherlands reached out Significant public recognition was granted to their teachers in March 1989. All 319 the approximately 600 youth from twenty teachers at the Technical University in Delft countries who gathered for the regional conference received a copy of the Peace Statement and conference in San Marino at the same time. The a letter from the Delft Baha'i Student Circle conference was held under the patronage of containing a plea for the coming together of the Ministry of Education and Culture of San science and religion as a necessary prerequisite- Marino, with the collaboration of the State site for world peace. The project was reported Tourist Bureau. It was officially inaugurated in the Delftse Post. by the Minister of Education and Culture in Also in March 1989, 300 Baha' i youth the presence of the Minister of Transport and profoundly impressed the eminent scholar Communications, Tourism and Sports, who Professor Ervin Laszlo when they attended also gave a speech. Other guests included

his series of lectures on evolution presented the Ambassador of Italy in the Republic of San Marino, government authorities, jourreporters to have remarked on the maturity of nalists, and television reporters . The opening the Baha'i youth and the pertinent questions ceremony was broadcast on San Marino posed during a debate on the Laszlo theory. state television. A guest of Professor Laszlo, Professor Mazulli A delegation composed of one represenof Bologna University, also expressed his tative for each country taking part in the amazement at the capacity of the youth. conference, accompanied by the Minister of

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Participants in the National Baha 'i Youth Conference held in Sete, France, in 1989.

In the summer of 1991 , the European auspices of the European Youth Centre of the Baha' i Youth Council organized regional Council of Europe. In 1992, the European conferences in Estonia, France, Germany, Baha' i Youth Council~ appointed a Repreand Romania, and launched sixteen major sentation Committee responsible for further teaching projects. During the course of the developing relations with European youth year, teaching projects organized by the organizations and other agencies on its Council in collaboration with national insti- behalf. tutions were carried out in Bulgaria, Cyprus, Signs of cooperation between National Greece, Hungary, Italy, Poland, Spain, and Youth Committees and their non-Baha ' i Turkey. peers included the following:

the National In January 1992, the first European youth Youth Committee of Ireland became an conference on Baha'i activities in universities associate member of the country's National was held in Brno, Czechoslovakia. Twenty- Youth Council; the Youth Committee of four delegates from twelve nations consulted Luxembourg was invited by Luxembourg's on how to improve efforts in this vital area. National Office of Youth to participate in a

One of the main functions assigned to the Youth Festival; and youth in Norway helped members of the Youth and Environment organization and the World Wildlife Fund to clean a river. Baha'i youth in the United Kingdom were active in the British Youth Council. A national youth conference held in Germany to commemorate the 75th anniversary also successfully forged links with other Baha'is. The anniversary of 'Abdu'l-Baha's visit to that land included an inter-religious service attended by 280 people.

In December 1988, the Peace Moves Committee (the precursor of the European workshops and semi-workshops) was represented at a meeting of the Council of Europe's European Committees, and members, National Youth Foundation in Strasbourg, France. In addition to the members, National Youth organizers of summer schools, Landegg Academy in Switzerland contributed significantly to the education of European youth, providing a venue for their Youth Council participated in the Second Annual Conference on Intolerance held in Strasbourg, in December 1989, under the sponsoring forums that spoke to their

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

Education and Culture and by a representative of the Spiritual Assembly of the Baha'is new believers, the dispersal of 100 volunteers of the Republic of San Marino, went to the cities to carry out projects

Government Building where they were organized by the National Teaching Committee, and Their Excellencies the Captains Regent (Heads of State) The remaining two Peace Moves conferences were held in Sheffield, England, and during the course of the audience, a proclamation was read in Thorshavn, Faroe Islands.

read by the Italian Baha'i representative on behalf of the whole group. These five conferences in 1989 marked a turning point in the European youth move-

Six articles were published before and after the conference. Participants reviewed the many teachings during the conference in the most important teaching activities undertaken by the youth during the first half of the Plan, newspaper of San Marino, thus increasing the first half of the Plan, rejoiced over the successes achieved, and significantly the publicity already stated successes achieved, and eagerly anticipated when 7,700 invitations were sent to heads of the appointment of the first European Baha'i Youth Council. After the Youth Council was formed in August 1989, it acted to further stimulate and coordinate the teaching activities during a very joyful afternoon which particularly in the newly-opened Eastern Europe. (See also chapters on the Two Year Plan and on the European Baha'i Youth Council.)

With high spirits, the conference participants joyfully announced the initiation of the Council. Beginning in January 1990, an Arc Project Fund for youth in the name began sponsoring annual conferences for representatives of European National Baha'i Youth Committees to consult on the future direction of the continent's youth. In April 1990 the first issue of the European Baha'i Youth Newsletter was published. During the summer of 1990, for the Arc Fund, and to be the spearheads of the maturation of the Baha'i local and Council organized teaching projects in five Central and Eastern European countries. The projects constituted the first formal Baha'i

spiritual revolutionaries determined by teaching His Cause to break loose from the manipulation of the old world order", the youth teaching enterprise in communist countries of Europe. Youth from Bulgaria, Czechoslovakia, Hungary, Romania, and the former Soviet Union were among those attending the 1991 The 700 youth from twenty-six countries conference for members of Youth Commitwho met in Madrid, Spain, for the third teens, held at De Poort. Also attending was a regional conference constituted the largest representative of the newly-formed Turkish group of Bah'i is ever to have gathered in National Baha'i Youth Committee, and just that country. The reading of a soul-stining two months later that body organized two message from the youth of Iran and the Regional Youth Seminars reaching more active presence of youth from North Africa than 100 youth. The participants discussed posed a challenge to the European youth to the Mission of Baha' u' llah, transformation, seize their abounding opportunities to teach individual initiative, and the meaning of the Cause. Among the immediate results of having vision.

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particular needs. Among the offerings were By 1987, a Baha 'i not of Romani descent, Eliane A. Hopson, forums for young adult Baha'i professionals had been given the honour on topics such as "Reaching People of Capac- of representing the Romani Union, a nonity" and "Alternative Futures : the Baha'i governmental organization, at the United Model in Perspective". Annual symposia Nations. That year a Baha ' i delegation parprovided opportunities for youth to explore ticipated in the First World Romani Congress critical social issues in consultation with in Spain, where the leader of the Romani experienced adults . Union mentioned the Baha' is favourably. The representative to the United Nations Minorities reported that the Romani leadership was out- Minmities in Europe- including ethnic groups spoken in its

praise of the activities of the
traditionally excluded from power- received
interests of the Romani people.

special attention from the Baha 'is. The
the Romani Union leaders

groups which responded with the greatest
their ancestral resiliency

enthusiasm to the Faith were the Gypsies 1
evolution needed at this

and the Sami 2 people.

survival in a new civilization",

At the beginning of the Plan, Spain had
toward the Faith "for

two small groups of Romani believers in two
guidance and confirm1ation of their

towns . By the end of the Plan, Romani and
unity and progress".

other Gypsy Baha'is resided in at least twenty-
relations between the Baha'is and

three localities, and accounted for the mem-
were established early

bership of five Local Spiritual Assemblies.
the organization when its

Several national consultative meetings were
Cibula, a Swiss physician

held on the subject of sharing the Faith with
accepted the help of a

Gypsies, including an international confer-
drafting the group ' s by-laws. The

ence in May 1987. The National Spiritual
of the Local Spiritual

Assembly sent a compilation on the topic to
also helped the Romani

all local communities.

accreditation with the United

Romani artists in Spain, both Baha'i and
group ' s aim is to preserve

non-Baha 'i, pa1iicipated in a Flamenco Fes-
heritage of the Gypsies and to

tival organized by the Spiritual Assembly of
various organizations worldwide.

Malaga to mark the end of the International
Baha ' i community actively

Year of Peace, 1986. Original songs were
International Roma Summer

perform1ed before an audience of 200. The
by the Romani Union in

Baha'is in the

She observed that

"hope to channel

toward the social

time for their

and some of them look

spiritual

own hope for

Good

the Romani Union

in the history of

founder, Dr. Jan

of Gypsy origin,

Baha' i in

Baha' i, a member

Assembly of Bern,

Union obtain

Nations, since the

the cultural

unite their

The Austrian

supported an

School organized

Malaga Assembly reported that it was "the July 1990. Held in Vienna, the school drew participants from first time that Romani Baha'is have pre- participants from all over Europe. The sented themselves in public to sing in Baba' is were invited to give talks about the Faith. Also in honour of Baha'u ' llah. We consider this to Faith. Also in Austria, a Roma Club was fo1med by a be an outstanding event.. .. " Baha'i in Burgenland to assist Romas in that area.

The term "Gypsies" is sometimes used interchange- Gypsies in Cyprus also showed interest in ably with the terms " Romani people" or " Roma peo- the Faith, and enrolments occurred among pl e"; however in some cases the term " Romani" them. refers to a parti cul ar sub-group of Gypsies. Many members of minority groups

The term Sa mi re fers to indi genous peopl e of a region responded most enthusiastically to the Baha'i known as Lapland which compri ses northern Norway, Sweden, Finland , and the Kola Penin sula of Russ ia. teachings when they were shared by a

It is so metimes used interchangeabl y with the term member of another minority group, some- " Lapp" . tin1es from across the world. When a

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Romani (Gypsy)
Bah<i 'is of Torrevieja,
Spain, celebrate Naw-
Ruz in 198 7.

Mrs. Meherangiz
Muns if! (seated left)
with a Gypsy family
she met during her
trip to Lappeeranta,
Finland, in July 1987.

Participants in a
teaching project held
in Cyprus in 1991.

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Peruvian Indian woman and her children set- In Sweden, contact was made with a numtled in Spain, the Gypsy Baha'i community ber of Sarni cultural agencies, and teaching

in her area began steadily growing. The pio- among the Samis generally increased. A teaching project among the neer family had a special way of transmitting the Message from heart to heart and inspiring Finland, Norway, and Sweden took place for the Gypsies to further share the Message three weeks in April 1990. When the first Local Spiritual Assembly with their relatives . oflnari, Filtland, was fo1med that year, north of the The Sarni people of Lapland enthusiastically received travelling Native American people. two of its members were Sarni people. Baha 'is. When an American Lakota Sioux Other examples of Baha'is reaching out to minority groups include: Indian, a renowned hoop dancer and flute player, visited Lapland in 1986 and per- large groups of Turkish workers in Gem1any and in Austria after the fo1med in Sarni villages, his artistry and Baha'is organized language courses, special stories of the Native American peoples unity Feasts, and opportunities for cultural powerfully affected the Sarni people. exchange; the cre- In 1987, two more Native Americans ation of a Regional Committee for the Basque travelled and taught the Faith in Lapland for People in Spain; and the emol:ment of indifive weeks, carrying their love and the viduals from Ireland's Travelling People. American Indian culture to the Sarni people of Finland, Norway, and Sweden. The teach- Recognition ers represented the Baha'i community at the During the Six Year Plan, governments, public figures, people in annual meeting of one of the major Swedish positions of author- ity, and religious leaders Sarni organizations in Kiruna, above the recognized the independence publicly and legally of the Baha'i hearts during their participation in the annual Faith and the importance of the contribu- tions made by the Baha'i Arctic Baha'i Midsummer Camp in Karesu- achievements signified community. These ando, where one of them conducted a peace ever-growing public

pipe ceremony at the riverside. At one of the awareness of the unique
 nature of the Cause
 many firesides and public meetings held in of Baha'u'llah and the
 relevance of His
 Finland, a Sarni youth choir performed, and Teachings to modern life.
 Indian dancing was demonstrated. During One of the most
 significant breakthroughs
 the visit of one of the friends to a Lapp cul- occurred in Germany, where
 the Federal
 tural centre in Sweden, a Sarni flag, adopted Constitutional Court, the
 highest legal
 the year before for use by all Sarni people, authority in the country,
 affirmed the legal was raised for the first time in history, in ity of
 Local Spiritual Assembly by-laws. In
 honour of the visiting Baha'i. February 1991, the Court
 upheld the consti-
 Three Native Americans continuing the tutional appeal made by the
 Local Assembly
 tradition of the Trail of Light visited Finnish of Tiibingen after a series
 of lower courts
 and Swedish Lapland in 1988. Their visit challenged the validity of
 its incorporation.
 developed into a mutual sharing of cultures. The lower courts had based
 their decision on
 The highlight was reported to be the day six the grounds that the
 authority granted to the
 village women, five of whom were Sarni, National Spiritual Assembly
 in the by-laws
 came to a handicraft circle, and the conver- of the Local Assembly
 violated the legal
 sation lasted from 1:00 p.m. to 4:30 a.m., principle requiring all
 legally incorporated
 covering such topics as the role of women in associations to be
 autonomous. With its
 the family and the world today, establishing a decision in favour of the
 Local Assembly,
 nurturing atmosphere in the village, cultural the Federal Court affirmed
 the right of
 minorities and their role, and world peace. the Baha' is to organize as a
 hierarchically

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Counsellor Louis
 Henuzet (left)
 receiving the "Peace
 Messenger Award"
 on behalf of the

Baha'i community of
Belgium from the
director of the
United Nations Information Office in
Brussels: 1987.

structured legal community according to the granted official permission
for the National
revealed Law of God. Spiritual Assembly to hold
its National Con-
vention. The National Assembly
Because the German Court's decision was also obtained
based partially on the constitutional right to a post office box in its name
and a telephone
freedom of religious practice, the Court registered in the name of the
Baha 'is of
declared its recognition of the Faith as an Turkey. Also during the Plan,
the religion
independent religion, stating that "the char- section of the birth
certificates of about fifty
acter of the Baha'i Faith as a religion and friends were changed from
Islam to Baha' i.
the Baha'i Community as a religious com- These were significant
developments in this
munity is evident, in actual everyday life, officially secular but
largely Muslim country.
cultural tradition, and in the understanding In Austria, Baha' i
credentials became
of the general public as well as of the science accepted as essential
documents for refugees
of comparative religion". The Court even by Ministry and Police
authorities for the
took the rare step of issuing a statement to issuing of visas. In Sweden,
the National
the press explaining its decision. (For the Spiritual Assembly was fully
recognized by
full text, see p. 571) the immigration authorities
as the proper
The independence of the Baha'i Faith was authority for deciding who is a
Baha'i. In the
also affirmed in Belgium. In 1986, the fol- United Kingdom, the chairman
of a Local
lowing paragraph appeared in the official Spiritual Assembly was given
the authority
government publication, Impots sur !es to validate passport
applications. Contribu-
Revenus: "It is accepted that the Baha'i tions to the National Baha'i

Fund of Denmark

World Faith is a religion; its aim is to spread were declared tax-deductible in November

the ideal of Baha'i life based on principles 1988, and contributions to the Local Baha'i

of brotherhood, unity of mankind, and peace Fund of Geneva, Switzerland, were granted

among peoples, as proclaimed by Baha' u' llah, the same status that year. In Germany, the

Founder of the Baha'i World Faith, and on Baha'i House of Worship was classified as

the development of Baha'i institutions in the a cultural monument under the Historical

world " Monument Preservation Law,

and a four-

A number of milestones in the area of page article on the Faith accompanied by

official recognition occurred in Turkey in photographs was included in a public school

1987. For the first time, the Government textbook. It was the first extensive reference

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to the Faith to appear in a book officially Sikh, Christian, Zoroastrian, and African

approved for use in German public schools, and American Indian leaders to take a more

according to the knowledge of the National active role in promoting world peace". A year

Assembly. later, the Baha'i community

of Prato, Italy,

Baha'i Holy Days were recognized in was recognized for its

outstanding activities

several countries and students granted in support of peace with an invitation by the

permission to be absent from school. In Municipality of Prato to collaborate on an

Germany, the Bavarian State Ministry for international meeting on peace. Two Baha'i

Education and Culture sent a circular letter speakers were among the eminent scientists

to educational authorities in January 1987 and physicians from many countries who

explaining a new policy to excuse Baha'i conducted two days of seminars.

students from school on the nine Holy A representative of the

Baha' i Interna-

Days. In the Republic of Ireland, three inter- tional Community met with the

Pope in July

denominational "Project Schools" closed 1991 as part of a delegation from the Interon 12 November in observance of the Anni- national Council of the World Conference versary of the Birth of Baha' u'llah. In on Religion and Peace. The World Confer-

Switzerland, the cantonal authorities in Bern ence on Religion and Peace represents about delivered a seven-page decision in favour of ten religions. the right of Baha'i children to be excused Baha'is in the United Kingdom were

from school on the Holy Days. invited to send a representative to an historic

In addition to being legally recognized, meeting of the Houses of Parliament in July

the increasing status being accorded the 1988. The secretary of the National Spiritual

Faith was demonstrated by the actions of Assembly joined representatives of Buddhist,

public figures and institutions. This included Christian (Franciscan Catholic) , Hindu,

invitations to participate in important inter- Muslim, Jewish, and Sikh groups at a gathfaith gatherings on an equal basis with ering in the House of Commons organized by

representatives of other major religions . the International Consultancy on Religion,

A news story by United Press Interna- Education, and Culture. Called the "All Party

tional on 28 October 1986, reporting on the Conservation Group of both Houses of

Prayer Surnnnt for Peace sponsored by Parliament and the World Wide Fund for

Pope John Paul II in Assisi, Italy, stated that Nature, United Kingdom", the meeting

"John Paul exhorted the Baha'i, Buddhist, marked the first time speakers of Faiths other

Hindu, Moslem, Jewish, Jainist, Shintoist, than the Anglican Church were allowed to

Jn Koy uslukow,

Sivas, Turkey, a

group of women who

have just become

Baha 'is are meeting to

establish their Local

Spiritual Assembly.

January 1992.

meet in the House of Commons and present the believers
 their views to both Houses. Each participant Ministry said that
 submitted a statement giving brief details of recipients of this
 what his or her Faith was doing, or proposed had not handled
 ing to do, with regard to conservation, and government help in such a
 responsible way.
 why it was involved in the movement. The texts of the presentations were reproduced in U.K. parliamentary journals circulated to the Baha'i Scholarship
 programmes By establishing and improving
 parliaments of Australia, Canada, India, and for the systematic study of
 the Baha'í Faith,
 New Zealand. and sharing the Faith with
 scholars at
 In 1989, the Netherlands' Council of academic gatherings, the Baha'is
 of Europe
 Chmches invited the Baha'is to attend the advanced Baha'i scholarship
 and enhanced
 country's first Churches Day. The series of its reputation in the
 academic community.
 meetings and workshops was attended by The Landegg Conference
 Centre in
 about 16,000 people, including Christians, Wienacht, Switzerland became
 the home of
 Hindus, and Muslims, the majority of whom Landegg Academy in 1988, and
 began offerhad never heard of the Faith before. ing a series of
 seminars, conferences, and
 On 23 May 1986, representatives of reli- forums for Baha'is interested in
 serious study
 gions other than the Baha'í Faith joined of the Cause and the
 development of Baha'í
 devotional services for peace in the European scholarship. Annual symposia
 for youth, on
 House of Worship for the first time. Dming such topics as conflict
 resolution and the
 the rest of the Six Year Plan, a number of global environmental crisis,
 provided opporinter-faith services were held in the Temple. tunities for
 participants to explore critical
 In a calendar distributed throughout the social issues. In September 1990
 the historic
 Republic of Ireland by major companies in first "International Dialogue

on the Transition
 1988, the National Centre of the Baha' i to a Global Society",
 organized by Landegg
 Faith was listed first among seven religions, in cooperation with the
 Vienna Academy for
 under the heading "Major Religious Denom- the Study of the Future and
 the University of
 inations". Maryland, brought together
 eighty leaders of
 In Iceland, the trustworthiness of the thought from around the world to
 present
 Bahi'is was recognized when the Ministry papers and discuss the
 changing world order.
 for Forestry gave the Bahi ' is 3,000 saplings In August 1989, Landegg
 launched the
 of three different kinds of trees to be planted "Certificate Programme in
 Baha' i Studies"

CD

Th e first International Dialogue on
 the Transition to a
 Global Society held
 at Landegg Academy
 in Switzerland in
 September 1990.

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(see also p. 457.) Designed to foster system- As an extension of the
 symposium, the
 atic Baba' i scholarship as called for by Ministry of Education arranged
 for two
 Shoghi Effendi, the three-year independent smaller symposia to take place
 at the universtudy course required participants to spend sities of
 Gjirokaster and Elbasan. The
 one month each year at Landegg and to meeting at the University of
 Gjirokaster was
 submit papers throughout the rest of the attended by over 200
 professors, educators,
 year. The programme began with twenty- and students, and the meeting
 in Elbasan
 eight students from eleven countries. attracted 100 participants. In
 addition to the
 In November 1991 , Landegg Academy's symposium and its satellite
 meetings, a
 efforts to share the fruits of Baha'i scholar- number of other activities
 were conducted
 ship with a wider audience brought the by the Landegg team. These
 included dis-

Academy into contact with educators in the of Tirana
 formerly isolated Eastern Europe. Landegg's University working to develop
 a curriculum
 Institute of International Education and on the philosophy of religion;
 a meeting
 Development collaborated with the Albanian with Ministry of Education
 officials about
 Ministry of Education to organize a national pre-school education; and
 consultations with
 symposium in Tirana called "A New Frame- the editors and staff of a
 textbook publishing
 work for Moral Education". Described as house who wanted to discuss
 ways moral
 "successful beyond all expectations", the education could be
 incorporated in school
 symposium was conducted by a team of books.
 fourteen Baha'is from six countries who had In June 1987, the Dutch
 Baha'i community been invited by the organizers from Landegg nity officially
 opened the doors of De Poort
 Academy. More than 300 university profes- ("the gate"), a new conference
 centre built to
 sors, teachers, educational administrators, become "a centre of Baba' i
 scholarship and
 and students from around Albania attended. a beacon for seekers, not only
 for the areas
 A group of fifty participants travelled every in which it is established,
 but for the Netherday from the city of Durres on a bus put lands and
 the greater part of northwest
 at their disposal by the local authorities. Europe". During the remainder
 of the Plan,
 The main part of the programme consisted this venue was used for a variety
 of forums,
 of presentations by Baha'is: "Living in a seminars, and conferences.
 Rapidly Changing Society: Transition to Annual conferences of
 European chapters
 Maturity"; "A New Frame for Moral Educa- of the Association for Baha'i
 Studies contintion: A Di scussion of Guiding Principles"; ued to be held,
 including regional gatherings
 "Moral Capabilities"; "Spiritual Qualities"; for English-speaking,
 German-speaking and
 "A Pedagogy for Moral Education"; and "The French-speaking Europe. The
 Association for
 Role of Consultation". The plenary sessions Baha'i Studies for
 French-speaking Europe
 were chaired by the Vice-Minister of Educa- established contacts with
 institutions of

tion. Albanians and members of the Landegg higher education and scholars, and organized team participated in panel discussions. conferences devoted to themes of general interest. The proceedings of "Discussion groups were lively", according to the report. "At the beginning, the Albanians were timid about participating in formed in Spain, and its first conference was held in Barcelona express their own views. By the end, there in September 1988. Thirty of the 150 participants was no doubt that the majority had accepted participants were not Baha'is, including prominent people from the academic realm the framework presented to them and were world of art. At least four and the newspapers published articles." eager to apply it to their own individual lished articles about the gathering.

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The Association for Baha'i Studies chapter thought, attempting an interdisciplinary approach in Austria established relations with the approach that included moral and social factors. Vienna Academy for the Study of the Future. Several Baha'is participated in a scientific conference organized by the Also in Austria, four public lectures were International Society for General Systems Research in held at the University of Innsbruck. Budapest, Hungary, in June 1987 A course on the Baha'i Faith was taught (see also in the faculty of comparative religions at p. 459). At the request of the Universal House of Justice, Amatu'l-Baha Belgium's University of Antwerp in 1989. Ruhiyyih Khanum headed the Baha'i delegation Dr. Suheil Bushrui taught the course while which included Mrs. Violette Namjavan and Dr. Janet Khan from Haifa, and Dr. Ingeborg Franken and Dr. Udo Schaefer from Baha'i scholars took part in a number of academic conferences. In October 1986, conference, held in a city visited by 'Abdu'l-Baha and much admired by Him, Baha'is from several countries attended a

attracted

"Physis" conference in Florence, Italy, held some of the foremost systems scientists from Eastern Europe and the West. They were drawn from such disciplines as mathematics, physics, engineering, economics, management, and the biological and social sciences. Group, the Club of Rome, and the United Nations University. Physis is described as a President of the Academy of Sciences of the new science, integrating the living and the U.S.S.R. Dr. Ervin Laszlo, a renowned scientist and member of the Club of Rome, had encouraged the Baha'is to participate in the Budapest meeting during a visit to the Baha'i World Centre. He also requested that a paper on the Baha'i Faith be presented during the section of the Research Group, headed by Dr. Ervin Laszlo. his General Evolution Research Group. This provided a rare opportunity to respond to an invitation to make a presentation on aspects of the Baha'i attitude of the harmony between science and religion, and to acknowledge the of the Baha'i teachings at an international scientific conference. effort by scientists to re-examine scientific

Representatives of the Local Assembly of Inverness receiving copies of the commemorative stamp issued by the Post Office of the United Kingdom to honour the famous potter and Baha'i,

Mr. Bernard Leach.

19 November 1987.

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Dr. Janet Khan delivered a paper entitled covering the event paid tribute to Forel's

"The Baha'i Community as a Model for greatness as a scientist, thinker, social

Social Change" which described the society-reformer, and dedicated servant to humanity.

building processes of the Baha'i community Another exhibit was displayed in the Centre

and the operation of the Administrative Medical Universitaire in the spring of 1989.

Order, using the language and concepts of Aiso in Switzerland, Baha'i scholar Hafez

general evolution and systems theories. The Sabet delivered a presentation on his book

paper was very well received and elicited Die Schuld des Norden (The Debt of the

many questions about the Faith, its teachings, its relationship to science, and its North) at the prestigious

World Economic Forum in January 1992.

manner of functioning in the world. Four representatives of the Baha'i Faith

Dr. Franken, a physicist, and Dr. Schaefer, participated in an international conference

a public prosecutor, participated in a workshop on science and religion in March 1988 called

shop on peace organized by a special interest "One World-Changing Perspectives on

group of the Society. During the discussion Reality". Held at the University of Twente

periods, they were able to describe the in the Netherlands, the conference attracted

elements of the Baha'i peace programme 150 people. During workshops

held to supplant the activities of the world-wide community complement the main presentations, a German

nity in sensitizing humankind to the need for Baha'i physicist, Dr. Ingo Hofmann, presented the inevitability of peace. ted the

concept that progressive revelation is

When the Post Office of the United the spiritual parallel to the role of "time" in

Kingdom issued a commemorative stamp the evolution of modern physics. He also

honouring the famous potter and Baha'i, proposed that the role of "creativity" as the

Bernard Leach, in October 1987, Baha'is propelling force in physical

evolution finds

made special efforts to inform the academic and religious community of the spiritual aspect of Mr. Leach's work. In Northern Ireland, the Lisbon, Portugal, Baha'i Information Office sponsored two special week set lectures by potter and arts academic, Victor Priem, himself a Baha'i. One lecture was sociology of religion held at the University of Ulster's Art large display of Baha'i books, College, and the other at Queen's University arranged as part of of Belfast. The Arts Council of Northern Ireland undertook major distribution of were also publicity. presented with the Peace Statement.

In Switzerland, exhibitions were organized by the University of Zurich to honour Religious Professor August Forel, a famous researcher participated in medicine and natural science and a social reformer who became one of the first Baha'is Portugal delivered a in that country. One exhibition, held in 1986, Baha'i book exhibition was attended by a number of scientists, arranged, and several books were government representatives, and members of professors. presented to university Dr. Forel's family. Quotations about the university requested a Baha'i Faith from Forel's testament were review copy of a Baha'i book displayed, as were books, including For the religious scholars in a bibliography used by Good of Mankind-August Forel and the 80 countries. The Universite des Sciences Humaines de Strasbourg asked the National

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A Baha'i staffing a book exhibition which was part of a Congress on Religious Studies, held at the New University in Lisbon, Portugal, in January 1992.

Spiritual Assembly of the United Kingdom	Yugoslavia, was the site for
an International	
for a copy of The Seven Candles of Unity.	Book Fair in which Austria's
Baha'i Book	
The same university previously had re-	Distribution Service
participated. The fair	
quested Unless and Until: a Baha'i Focus	was attended by approximately
400,000 peoon the Environment.	ple, and in
addition to Baha'i books being	
Just prior to the end of the Six Year Plan,	seen at the Baha'i booth, five
Baha' i books	
twelve scholarly articles reviewing works of	were selected for display at
the booth of	
Baha' i literature were accepted for pub-	a commercial English-language
distribution	
lication in volume III of the EncyclopMie	service "because they were
expected to sell	
philosophique universelle. The purpose of	well in Yugoslavia", the
company representhe articles was to inform philosophers,	tative said.
theologians, and university students about the	Extensive publicity about
the Faith was	
philosophical implications of Baha'i teach-	stimulated in Riga, Latvia,
where hundreds of	
ings. This significant achievement marked	Baha' i books were exhibited
at the Latvian	
the first time the Baha'i Faith was repre-	Central State Library in
October 1990. The	
sented in terms of philosophy in such a	books were in nineteen
different languages,	
prestigious publication.	including Latvian,
Lithuanian, Armenian,	
and Moldavian. The exhibition led to three	
Distribution of Literature	broadcasts on national
television news of a	
The Sacred Writings of the Baha'i Faith were	brief interview with a Baha'
i; an interview	
increasingly made accessible to the public in	on a very popular radio
programme for	

Europe as Baha'is participated in book fairs youth ; and a ten-minute radio interview on a Swedish broadcasting station. or exhibitions and signed contracts to make The Baha' is of Funchal, Baha'i literature available in bookstores . Madeira in Porh1gal, began on the island of participating in an annual local book fair in From the Canary Islands to Yugoslavia, second year, the community participating in greater receptivity to the from Latvia to Portugal, major book exhibi- viewed by three different tions included Baha'i material. In the Canary second year, the community experienced seeing two local newspapers Islands, books such as Bahli 'u 'llah and the on the Faith. Faith, being inter- ular at book fairs . In October 1990, Belgrade, viewed by three different radio stations, and seeing two local newspapers for Mankind were found to be the most pop- publish articles

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The Bahri 'i Book Distribution Service of Austria participated in " the International Book Fair held in Belgrade, Yugoslavia, Ji-om 24 to 31October1990. About 400,000 people visited the Fair, of whom some 2, 000 took introductory literature about the Faith .

Twelve Baha'i publishers from four and the New Era and The Promise of World Peace in Greek, and one continents were represented at the first Hidden Words and Selections store also sold The ings of 'Abdu 'l-Bahri. Baha Geneva International Fair for Books and the Islands increased their ji-om the Writ- to commercial bookstores; at Press, held in May 1987. The Baha'i stand, stores carried Baha'i ' is in the Canary Islands increased their which was visited by 40,000 people, was to commercial bookstores; at distribution of books the House of Worship in India. More than a stores carried Baha'i dominated by a large colour photograph of titles. In Sweden, a

hundred titles in eight languages and The contract was signed with a company to dis-tribute Baha'i publications Promise of World Peace in thirty languages to bookstores. In the United Kingdom, trade were displayed under the headings: Peace, representatives were trained in selling Family, Education, Religion, and History. commercial outlets, which led Baha' i books to com-mercials to increases in stopped at the Baha'i stand while the president trade accounts and sales. In 1989, Oneworld Publications ' edition of Th of the Fair introduced the Faith to the guests was among thirty books e Hidden Words book chain in the United of honour and dignitaries who followed him. & Hughes, to participate in selected by a major promotion on the theme of Five Baha'i authors signed their books dur- gion. A Kingdom, Sherratt was used to adorn the banners ing two special events, and constant contact hung across the shop and window a nationwide & Hughes acquired a large was maintained with dozens of journalists quantity of the books to meet the expected comparative relipresent at the Fair. Plan, as did involvement of the Baha' i Pub- demand. In the Netherlands, Baha' quotation from The Hidden Words lishing Trust of the United Kingdom in book i literature in Frisian was accepted for The long-standing participation of the Frisian Teaching Commission, hung across the shop and window body responsible for German Baha 'i Publishing Trust in the language and culture. The displays, and Sherratt the only weekly publication in Moscow Book Fair continued during the the Frisian language, also published an quantity of the ing Baha'i books during the Plan. Several extensive article bookstores in Greece carried Bahri 'u 'llrih outlining the work of the Plan, as did involvement of the Baha' i Pub- demand. In the Netherlands, Baha' lishing Trust of the United Kingdom in book i literature in Frisian was accepted for Frisian Teaching Commission, Belgium, Spain and Sweden also displayed the official body responsible for Baha'i literature at book fairs in their respec- tive countries. language and culture. The Flysk en Frij, the only weekly publication in More bookstores in Europe began stock- the Frisian language, also published an the Frisian ing Baha'i books during the Plan. Several extensive article bookstores in Greece carried Bahri 'u 'llrih outlining the work of the Baha'is' National

Oneworld Publications' edition of
The Hidden Words of
Bahá'u'lláh (right)
was exhibited in the
windows of the book
chain Sherratt &
Hughes, in the United
Kingdom, for three
weeks in July 1989,
among other books on
the theme of comparative religion.

Translation Committee and providing information about the Faith. Islands, France, Luxembourg and Spain, among other countries. In Germany, a National Committee for Marriage and Family
When the Iron Curtain separating the Eastern Bloc from the West came down, Bahá'is was established and offered many conferences in Western Europe moved quickly to trans-ferences on the topic. In the Republic of Ireland, a sub-committee on parenting programmes. Selections of basic Bahá'í literature produced a series of deepening packets which were printed and distributed in large quantities were used throughout the country. One year the Irish summer school was devoted to the
The Bahá'í Publishing Trust of Portugal subject of marriage and the following year to family life.
The National Spiritual Assembly of Iceland
Strengthening Families gave particular attention to the development
While Bahá'is were endeavouring to share of Bahá'í families, organizing weekend institutes with Icelandic and visiting experts.
solutions they had found in the Teachings of Summer schools and youth gatherings
Bahá'u'lláh, they also strove to move closer focussed on the subject, and local communities His ideal in their own lives. In an age of ties sponsored deepening. The compilation
dissolving families, they worked to strengthen Bahá'í Marriage and Family Life was this fundamental unit, recognizing the critical related into Icelandic.

link between family unity and world peace. Landegg Academy
 established a Depart-
 Seminars, workshops and lectures on ment of Education and Family
 Life to
 family life were held in Austria, the Canary develop projects related to
 this vital area.

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The Hand of the Cause of God Collis Featherstone, Mrs. Madge Featherstone, and
 Counsellor Adib Taherzadeh were among the participants in the Baha'i summer
 school
 held in Iceland in August 1987.

Participants in the opening of the first Baha'i School in Vejle, Denmark; 3
 September 1989.
 The school has classes every second Sunday for children between the ages of 5
 and 14.

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The House of the Bab,
 in Shiraz, Iran- one of the
 holiest sites in the Baha'i
 world- was destroyed by
 revolutionary guards in
 1979.

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3. THE PERSECUTION AND DEFENSE OF THE BAHAI COMMUNITY OF IRAN 1986-1992

A. THE BAHAI QUESTION

Iran's Secret Blueprint for the Destruction of a Religious Community
 An Examination of the Persecution of the Baha'is of Iran 1979-1992*

INTRODUCTION minority. In March 1992, Balunan
 Samandari,
 For more than a century, the Baha'is of Iran a well-known Baha'i
 businessman in Tehran,
 have continually been persecuted for their was summoned to Ivin
 Prison and summarily
 religious beliefs. With the triumph of the executed.
 Islamic revolution in 1979, the persecution By the end of the
 period covered by this
 of Baha'is intensified as the government volume, the Baha'is of
 Iran remained in a
 embarked on a systematic campaign to erad- precarious state. They
 were denied the right
 icate the Baha'i community of Iran. Despite to practice their faith
 free ly, a right guaranteed by the fact that Baha'is are committed to
 tested under international human rights

non-violence, tolerance, and loyalty to instruments, such as the International Bill of Human Rights, to which government, they came to be classified as Human Rights, to which Iran was a party. The administrative institutions of their Faith were dismantled in the constitution. accordance with a government edict. They lived Between 1978 and 1988, nearly two hundred prominent Baha'is were executed that their government sought to block their development as a community by the Iranian government. The majority of the slightest infraction ty, and that even them were members of the community's deprivation of their livelihood, imprisonment or worse. Hundreds more Baha'is were imprisoned, Yet the Baha'i while tens of thousands were deprived of community in Iran posed no threat to the Iranian jobs, pensions, businesses, and educational Baha'i community in Iran authorities. The opportunities. Baha'is faced these persecutions so largely because of their religious beliefs. with any government, ideology, or opposition movement. Indeed, the In the face of intense international pressure, the most notable example of which Baha'is to be obedient Baha'i Faith require was a series of United Nations resolutions to their government and to avoid partisan political involvement, against Iran, the Iranian government in the late 1980s reduced the rate of executions and all forms of violence. the number of Baha'is held in prison. How- The Baha'is in Iran sought no special privileges. They sought ever, the government did not give up on only their rights under the Universal its goal of destroying the 350,000-member Declaration of Human Rights, including the right to Baha'is community, Iran's largest religious liberty and security of person, the right to education and work, and the right to profess the right to profess

*Adapted from a paper by the United Nations Office

of the Baha'i International Community. and practice their religion.

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HISTORICAL BACKGROUND universal divine Messenger anticipated in

The status of human rights in the Islamic the scriptures of all the major religions .

Republic of Iran cannot be fully understood The teachings of the Bab, which were

without taking into account the historical embraced by thousands of followers , were

background of persecution against the Baha'i seen by both secular and religious authorities as a

threat to their power. Widespread

Persecution of the Baha'i Faith in Iran persecutions followed, and some 20,000 followed with its founding there in the mid- 1800s. Baha'is understand that the pattern of their lives. The Bab Himself was executed

oppression experienced in the cradle of their by the government. Faith is a manifestation of the misunderstanding- Among the followers of the Bab was an

standing and fear that often occur when a Iranian nobleman named Baha'u'llah. In 1863

new religion emerges from the matrix of a He announced that He was the Messenger well-established orthodoxy. The pattern has the Bab had heralded, founding the Baha'i

been repeated through the ages; indeed, Faith. The central theme of Baha'u'llah's

virtually all of the world's great religions message is that humanity is a single race and

have faced intense persecution at their birth. that the day has come for its unification into

There can be no doubt that the claims of the one global society. "The earth is but one

twin Founders of the Baha'i Faith, especially country and mankind its citizens", He wrote.

when viewed through the lens of traditional Baha'u'llah also taught that there is only

Islam, are as bold as those of any Prophet in one God, and that all of the world 's religions

ancient times. are expressions of a single,

unfolding Divine

An initial wave of persecution came in plan, "the changeless Faith of God, eternal

response to the claims of a young Iranian in the past, eternal in the future" . Baha'is merchant, known as the Bab, who announced understand that God has revealed religious truth to humanity in Shiraz in May 1844 that He was the bearer of a new revelation from God. This new series of Divine Messengers, each of Whom has founded a great religion. revelation, He said, fulfilled Islamic prophecies for the coming of "the Twelfth Imam". The Messengers have included Abraham, Krishna, Zoroaster, Moses, Buddha, Jesus, and His primary mission, the Bab said, was to prepare humanity for the advent of "Him the Bab and latest of these Messengers are Whom God Shall Make Manifest", the Baha'u'llah.

In a photograph taken around 1896, a Baha'i father and son (at left) are shown in chains after being arrested with fellow Baha'is.

Both were subsequently executed.

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The idea that the Bab and Baha'u'llah are of men and women, and acceptance of the new Messengers of God was viewed by scientific method, as antithetical to the tradimany Muslims as heresy. In the Qur'an, tions ofIslam.

Mul)ammad referred to Himself as the "Seal of the Prophets", and most Muslim scholars in the twentieth century, intermittently coinciding most interpreted this to mean that He would be the often with some need of the government to last Messenger of God. shore up its support with certain elements of

Baha'is, however, believe that the coming of the Bab and Baha'u'llah pose no contradiction with Islam. Baha'is understand, in the Islamic leadership in Iran. local or regional Sometimes outbreaks of violence against Baha'is were directed by fact, that Mul;ammad did indeed end or authorities. In 1903, for example, some 101

"seal" the prophetic cycle; then, with the advent of the Bab and Baha 'u' llah, a new era of religious fulfillment was entered. Baha' is understand that this is all in accordance with the prophecies of Islam and the world's other major religions . the government formalized a policy of aroused opposition among some followers Baha 'is as a conof Islam. In outlining His vision for a new world civilization, Baha'u'llah advocated a series of highly progressive social principles. These principles include: the elimination of all forms of prejudice; equality between the sexes; recognition of the essential oneness of persecutions was underthe world's great religions ; the elimination of extremes of poverty and wealth; universal of ineducation; the harmony of science and religion; a sustainable balance between nature and technology; and establishment of a world federal system, based on collective security. Some Muslims viewed the progressive nature of these teachings, such as the equality of the national Members of the Shah's army and Muslim leaders join in the destruction of the National Saha 'i

Baha'is were killed in the city ofYazd after the populace was incited by hostile Mullas. At other times the oppression of Baha'is was an official part of the national policy. For example, during the early years of the Pahlavi Regime (1927 to 1979), the government formalized a discrimination against the Baha'is as a conof Islam. In outlining His vision for a new world civilization, Baha'u'llah advocated a Baha'i literature was banned; marriages were not recognized; Baha'is in public service were demoted or fired; and eventually Baha'i schools were closed. Another round of taken in 1955, when the government allowed the nationwide broadcast of a series of ineducation; the harmony of science and reli- cendiary se1mons against the Baha'is by a leading Shi'ih preacher in Tihran. A wave of anti-Baha ' i violence swept the country, with murders, rapes and robberies reported in many areas. Government officials joined in the seizure and destruction of the national

Centre in Tihran,
ii-an, in May i955.

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headqualiers building of the Baha'i commu- When the Republic 's new
constitution
nity, and the government announced it had was drawn up in April 1979, the
rights of the
ordered the suppression of all activities of Christian, Jewish, and
Zoroasháian minori-
"the Baha 'i sect". ties in Iran were specifically
mentioned and
It is important to understand that the per- protected. The rights of the Baha'i
commusecution of the Baha 'is in Iran was in no way nity, the largest religious
minority, however,
related to some underlying issue of ethnicity were not mentioned.
or political involvement. The overwhelming Under Iran's concept of an
Islamic govmajority of Iranian Baha'is came from the ernment, this exclusion
came to mean that
same Persian and Azerbaijani ethnic stock Baha'is enjoyed no rights of any smi,
and
as the rest of the population, and they rep- that they could be attacked and
persecuted
resented a cross section of Iran ' s social with impunity. Courts in the
Republic
classes. denied Baha'is the right
ofredress or protec-
Only their religious beliefs distinguished tion against assault, killings or
other f01ms
them from their fellow countrymen- beliefs of persecution- and mled that
Iranian
which Baha'is are forbidden from imposing citizens who killed or injured
Baha'is were
on others, and which are, paradoxically, not liable for the damages because
their
virtually unknown among Muslims in iran. victin1s were "unprotected infidels".
Despite the fact that the Baha'i Faith origi- Without any claim to civil
rights, the posinated in Iran, there persisted an almost tion of the Baha'i
community within Iranian
universal ignorance of the religion's nature, society deteriorated rapidly. In
March 1979,
teachings, and history. The Iranian Baha'i the House of the Bab, the holiest
Baha'i
community was consistently denied the use shrine in Iran, was turned over by
the govof any means of mass communication, in- ernment to a Muslim cleric known
for his
cluding radio, television, newspapers, films, anti-Baha' i activities. Then, in

September,
the distribution of literature, and public the House was destroyed by a mob led
by
lectures. Mullas and officials of the
Department of
Instead, ignorance of the true nature of Religious Affairs .
the Baha'i teachings was cultivated by the In November 1979, an edict
from the
ecclesiastical authorities into a full-blown Ministry of Education required
not only the
and deeply ingrained prejudice. dismissal of all Baha'i
teachers, but also
held them responsible for the repayment of
RECENT PERSECUTIONS all salaries they had previously received.
With the establishment of the Islamic Republic- At least seven Baha'is were
killed in 1979.
In 1979, a new chapter in the persecution Two were executed by the
government and
of the Baha'is of Iran was opened. one was hanged in prison.
Others were beaten
Even before the Ayatollah Khomeini to death or simply killed in local
incidents.
returned from exile to assume power in February that year, an increase in
attacks on EXECUTIONS
Baha'is presaged the wholesale persecution Buoyed by their growing influence
over all
that was to come. In 1978, at least seven aspects of Iranian life, in 1980 the
clergy
Baha'is were killed, most as a result of mob moved "to cut off the head" of
the "heretical violence. cal" Baha'i movement
by destroying its
While many Iranians hailed the revolutionary leadership, believing that the majority
of the
nation as the dawn of a long awaited era of Baha'is would then succumb to social
political liberty and national reconstruction, pressures to recant their Faith.
it was clear from the start that the Baha'is This policy is reflected in
the fact that
would be unjustly reviled for their beliefs. well over half the Baha'is
executed in Iran
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after 1979 were members of national and Others are pagans. Pagans
must be eliminated."
local governing councils of the Baha'i community- Under Islamic law in Iran,
"People of the
community, known as Spiritual Assemblies. Book" included only Muslims,
Jews, Christians
Among the first aimed at Baha'i leaders- and, by special dispensation,

Zoroastrians.

ship was the execution on 10 June 1980 of The National Spiritual Assembly of the Baha'is of Iran was Yusuf Subhani, a highly regarded member reconstituted through new elections but was again of the 'fihran Baha'i community. This was execution of eight of its followed by the executions of the chairman Local Spiritual member 1981. members on 27 Deand another member of the In all at least 48 Baha'is were Assembly of Tabriz on 14 July 1980, a killed in Iran during 1981 ; of those, all but two were executed by the member of the Spiritual Assembly of Rasht government. on 16 July 1980, and two prominent Baha'is Executions continued apace through 1982, 1983, and 1984. At least 32 spokesmen in 'fihran on 30 July and 15 Au- Baha'is were exgust 1980. ecuted or killed in 1982, 29 were executed or On 21 August 1980, all nine members of killed in 1983, and 30 were executed or the national Baha'i governing council, the killed in 1984. And, again, the targets of these executions were often National Spiritual Assembly of the Baha'is members of Baha'i governing councils. of Iran, were arrested and disappeared with- Four members of out a trace. It seems certain that they were the National Spiritual Assembly, which had executed. once again been reconstituted through fresh During 1980 at least 24 Baha'is were elections, were executed in 1984, although killed in Iran; 20 were executed by the by then the institution had been disbanded in accordance with a government government and the rest were stoned, assas- decree, and sinated, or burned to death. the individuals held no official position in Despite a growing international outcry, the the Baha'is community. (See pp. 390-396 for rate of executions continued to grow through a complete list of those who have been killed or executed.) 1981. By late summer that year, revolution- One of the most dramatic ary courts were openly sentencing Baha'is cutions came in groups of exeto death on purely religious grounds and June 1983, when 10 Iranian

announcing the fact in Iranian media. The teenage girls, Baha'i women, including two Attorney General, Siyyid Mussavi-Tabrizi, were hanged . The primary charge against them: teaching Baha ' i stated: "The Qur' an recognized only the children's classes- the equivalent of Sunday People of the Book as religious communities. School in the West.

The House of the Bab, a place of pilgrimage for Bahfi 'is, was destroyed by Revolutionary Guards in 1979 and later razed by the Government. Th e Hous e was located in Shiraz, Iran.

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The women were subjected to intense death. In these cases, the bodies were buried physical and mental abuse in an effo11 to by the authorities before the families could view them. coerce them to recant their Faith-an option that was almost always pressed upon Baha' i SOC IAL AND ECONOMIC prisoners. Yet, like most Baha'is who have INTIMIDA T!ON been arrested in Iran, they refused to deny The authorities also conducted a campaign of economic, social and their beliefs. Nevertheless, the fact that so of economic, social and cultural intimidation against the Baha' i many Baha'is were given the option of objective, it is clear, was community of Iran. The of their rights to recanting, with the promise of release if they of their rights to to deprive Baha'is home of their own-once again did so, is among the strongest proofs that the intention of forcing them to recant. education, to a job and to a IMPRISONMENT AND TORTURE Beginning in the 1930s, the Baha'is of Iran were forbidden to run Since 1979, nearly 1,000 Baha'is have been tional their own educaarrested and imprisoned. At one point in establishments, therefore forcing them to educate their children at 1986, some 747 Baha'is were being held in

state-run schools
prisons throughout Iran. In most cases, they and universities where they often suffered
had no trials. discrimination and
persecution. The level of
The torture of Baha 'is in Iranian pris- discrimination and persecution
in schools
ons-and particularly of those who had been rose sharply following the
Islamic revolution
members of Baha'i governing councils- in 1979. In 1981, an
official decree was iswas routine and systematic. Again, accord- sued
barring Baha'i students and professors
ing to Baha ' is who survived, the purpose of from admission to or
employment at any
the torture almost invariably was to make university in Iran.
Universities published
the Baha'is recant their Faith or confess to new prospectuses in 1981
requiring that apsome treasonous activity. plicants
belong to one of the four religions
Torture included sustained beating and recognized in the constitution,
namely the
flogging, the bastinado (whipping the soles Muslim, Jewish, Christian or
Zoroastrian
of the feet), the pulling out of fingernails and religions.
teeth, and the deprivation of food and water Admission to primary and
secondary
for days at a time. schools was refused to those
who identified
Baha'is were also subjected to psycholog- themselves as Baha'is, and
hundreds of
ical torture, including mock executions and students were expelled.
being forced to wimess the torture of family
members and friends.

DEPRJVATION OF EMPLOYMENT

Thus an elderly Baha'i woman, who was The Iranian government also
sought to ina member ofa local Baha 'i council, was tor- timidate Baha'is
by making it impossible for
tured in front of a dozen other Baha'is in an them to earn a living. In
1979 the governeff011 to persuade her and them to deny their ment started
dismissing all Baha'i civil
Faith. The woman's jailer took her by her servants without
compensation. By July
hair and continually banged her head against 1982, all Baha'i public
servants had been
the wall. She was beaten about the head for a dismissed and the pensions
of all retired
long time, until her body was covered with Baha'i civil servants had

been terminated.

blood. After two years of imprisonment, she
Attorney General started

was summarily released, with no recourse
that all those

against the abuse she had received.

had been dis-

At least thirteen Baha'is who died in pris-
they had

on are believed to have been tortured to
employment. They

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were threatened with imprisonment if they
the livestock and

did not comply. Obviously, repayment of a
lifetime's wages was beyond the means of

most victims. Many were imprisoned as a
ASSETS

result of failure to meet this absurd demand.
was not al-

The government also systematically
in its own

sought to drive Baha'is in the private sector
community property

to economic ruin. In the early 1980s, the
a non-profit

trading licenses of most Baha'i businessmen
purpose. This

were revoked, the assets of businesses run
allowed to

by Baha'is were confiscated, and bank
without undue

accounts of most Baha'i businessmen were
of government

frozen. In addition, the authorities intimidat-
ed private employers into dismissing many

the new govern-

Baha'i employees.

Umana Company

Almost every dismissal notice served on
that in one

a Baha'i employee, whether in the public or
properties were

the private sector, stated that the reason for
the state without

dismissal was membership in the Baha'i Faith

also confiscated and that the person's job would be restored

In late 1984, the

issuing summonses demanding

Baha'i civil servants who

missed repay all the salaries

received during their

plunder and destruction of

crops of Baha'i farmers.

CONFISCATION OF COMMUNITY

The Baha'i community in Iran

lowed to hold community property

name. As a result, all

had to be held in the name of

company created for this

body, the Umana Company, was

administer such properties

interference until the change

in 1979.

One of the first acts of

ment was to confiscate the

and all its holdings. This meant

stroke all Baha'i community

arbitrarily transferred to

compensation. The government

cated the assets

of all Baha' i welfare

if he or she would recant his or her faith. agencies, which provided services to people

In addition to depriving Baha'is of a livelihood, the government in the early 1980s of all religions on an equal basis.

lihood, the government in the early 1980s Among the government's next steps were

sought to deprive an-ested Balla' is of many to desecrate and in many cases desháooy

of their possessions, including their homes. Baha' i holy places throughout Iran. As

Through its takeover of the major Baha' i noted, these properties included the holiest

savings company, Nawnahalan, the govern- Baha'i shrine in Iran, the House of the Bab

ment in one move swept away the life in Shiraz, which was confiscated and then

savings of its 15 ,000 Baha'i shareholders destroyed. The House of Baha'u'llah in Takur,

and investors. In addition, thousands of where the Founder of the Balla' i Faith spent

Baha'is, rich and poor alike, had their homes His childhood, met a similar fate: it was

and personal possessions confiscated by the demolished and the site was offered for sale

government, and thousands more had their to the public.

homes desháooyed by arson and looting. In In Tihiran and other cities throughout Iran,

rural areas, the authorities encouraged the Balla' i buildings were looted and burned,

Shortly after the

Islamic Revolution,

the National Baha' i

Centre in Tihiran was

confiscated by authorities and turned into a

"Tempormy Islamic

Propaganda Centre "

and an "Open

Muslim University. "

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Baha'i cemeteries were bulldozed and Baha'i contraty, the Pahlavi regime consistently pergraves were broken open. In the Tihiran area, secuted the Baha'i Faith, and SA YAK was

the Baha'is were forced to bury their dead in one of the main agencies of this persecution.

a baITen stretch of land reserved by the For Baha' is in Iran, the idea

of collaborating

authorities for "infidels". Having access to with SA VAK would have been unthinkable.

their own cemeteries is especially important The Iranian government alleged that certain

to Baha'is because, as might be expected, SA VAK officials were Baha'is . These alle-

Baha'is were not allowed to bury their dead gations are completely untrue, fabricated to

in Muslim cemeteries. mask the religious nature of the persecutions.

- That Bahii. 'is are heretics or enemies of

"JUSTIFICATIONS" OF THE PERSECUTION

Islam.

Despite the overwhelming proof that the

Baha'i community in Iran was being perse- Both charges are false .

The Baha'i Faith

cuted solely because of its religious beliefs, is widely recognized as an independent

the Iranian government continued to justify world religion-even by Islamic scholars.

this persecution by charging the Baha'i As long ago as 1924, a Sunni appellate court

community with a variety of offences. All in Egypt recognized that the Baha'i Faith

such charges demonstrated an ignorance of was an independent world religion in its

the basic principles and history of the Baha'i judgement that: "The Baha'i Faith is a new

Faith. No evidence was ever brought for- religion entirely independent.

... No Baha'i

ward to support any of these accusations. therefore can be regarded as Muslim or vice

The principal charges advanced by the gov- versa, even as no Buddhist, Brahmin or

errment were: Christian can be regarded as

Muslim." Accordingly, no charge of heresy can be made.

- That Baha'is were supporters of the

Baha'is revere Muhammad and His book,

Pahlavi regime and the late Shah of Iran;

the Qur'an, as they do Jesus, Buddha, and the

that they collaborated with SAVAK, the

founders of the other great religions. Indeed,

secret police; and that the Baha'i Faith

alone among the followers of the world's

was a political organization opposed to

other major independent religions, only

the Iranian Government.

Bahá'is recognize the station of Muḥammad

Bahá'is are required by the basic principles of their faith to show loyalty and

• That Bahá'is are agents of Zionism.

obedience to the government of the country in which they live. The Bahá'í community in

on the fact This charge is based solely

Iran thus did not oppose the Pahlavi regime, that the Bahá'í World Centre is in Israel.

just as it did not oppose the government of The Bahá'í World Centre was, however,

the Islamic Republic of Iran. Indeed, members of the community obeyed every law and century, long before the State of Israel came

into existence, in accordance with the instruction to disband all Bahá'í administrative institutions in Iran.

was exiled there from Iran. Baha'í principles also require the avoidance of prostitution, adultery and immorality.

Accordingly, Iranian Bahá'is were precluded by membership in their faith from accepting cabinet posts or similar political positions under the Pahlavi regime. They

This charge, like the without foundation. Bahá'is have a strict moral code and attach great importance to

did not collaborate with SAVAK. On the institution of marriage.

chastity and to the INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

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The Bahá'í marriage ceremony was not recognized in Iran and no civil marriage ceremony situation in Iran by Reynaldo

existed. Consequently, Bahá'is were faced Galindo Pohl, a human rights specialist from

with the choice of denying their faith in order El Salvador. He was appointed in 1986 by

to be married according to the rites of one of the Commission on Human Rights as its

the religions recognized in Iran, or of marrying Special Representative on Iran. Mr. Galindo

the continuing investigation of human rights

Galindo Pohl, a human rights specialist from

El Salvador. He was appointed in 1986 by

the Commission on Human Rights as its

Special Representative on Iran. Mr. Galindo

the continuing investigation of human rights

ing in accordance with the rites of their own reports on human faith. They consistently chose to be married of his work, he in accordance with Baha' i law. The government did not recognize these marriages and in many ways denounced Baha'i wives as prostitutes. language The other charges of adultery and immorality against Baha'is were based solely on over the the fact that, in accordance with the Baha'i whole range principles of the equality of men and women, which the Baha'i there is no segregation of the sexes at Baha'i experienced. gatherings. For example, Mr. Galindo Pohl's 1990 report to the General Assembly noted that he THE INTERNATIONAL RESPONS E had received extensive documentation that The international community responded to provides "evidence of discrimination, confis the persecution of the Baha'i community in cation, rejection by universities, suspension of pensions, demands for the Iran with overwhelming sympathy and con- return of pensions earned and paid, cern for the Baha'is and condemnation of denial of passport and other irregularities." the Iranian government. The Baha ' i commu- The report added that "it nity believes that this outpouring provided a sh"ong resh"aining force against the govern- the attitude towards the Baha ' is and their situation depends on the ment, preventing a pogrom on a much greater scale. personal convictions of individual officials. The United Nations Commission on This keeps the Baha ' is in a perpetual state of Human Rights passed eleven resolutions uncertainty about their activities." expressing concern about reports of human Iran's responses to the United Nations rights violations in Iran. Each resolution were always less than

satisfactory. As noted, made specific mention of the situation of the Baha' i community there. The specific reference to a religious community was quite unusual for the Commission, which confined itself to expressions of diplomatic concern and general references to charges of human rights violations and discrimination. Following the lead of the Commission on Human Rights, the United Nations General Assembly itself approved six resolutions since 1985 which specifically mentioned the situation of the Baha' is in Iran and expressed concern over reports of human rights violations there. Among the most salient features of the United Nations attention to the Baha'i case and government leaders also voiced their dismay over Iran's treatment of the Baha'is. International and national non-governmental organizations also rose to the defence of Iran's Baha'is. Amnesty International, the Minority Rights Group, and Middle East Watch, among others, closely monitored the situation of the Baha'is in Iran and published

they produced a wide range of initiated charges against the accusations of spying to aimed at In addition to efforts by Nations and its subsidiary bodies, numerous national legislatures, as well as regional bodies, spoke out against Iran's h"eatment of the Baha' i last decade. Expressions of Iran's Baha'is came from the Europe, the European Parliament, the United States Congress, and from the Aush"alia, Brazil, Canada, lands, Norway, and the United Kingdom, among others. Many heads of state and

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and that the government remained bent on destroying the Baha' i community of Iran as a viable entity. Among the most egregious signs of Iran 's continued Baha'is was the execution in March 1992 of Baha'ian Samandari, a Tih.ran businessman. The killing of Mr. Samandari came as a

extensive reports which confirmed the persecution of the Baha'i community there. The world's mass media, as well, reported extensively on the persecution of Iran's Baha'i community. Major articles and editorials which detail, confirm and condemn the persecutions appeared in Le Monde, The Times of London, The New York Times, The Washington Post, The Economist, The Times of India, among others. Associated Press, Reuters, and Agence France Press also carried numerous dispatches on the persecution of Baha'is in Iran and the response of international organizations and agencies. Indeed, in many respects the Baha'i case became a model for how international human rights machinery can be used to protect an oppressed minority. International support for the Baha'is prevented wholesale genocide of the community in Iran. The situation at Riqlan 1992 During the late 1980s and early 1990s, there were signs that the government had begun to feel the weight of the international outcry against its actions and had reconsidered its

shock, both to the worldwide community and those in Iran who follow human rights issues. years during which no Baha'is were executed by the government, Mr. Samandari, who had run a well-known Tehran travel agency, was imprisoned to Evin Prison by the government on 17 March 1992, ostensibly to receive a document from them. The next day, he was secretly executed. Mr. Samandari's family learned of the execution two weeks later when Mr. Samandari's widow, who had visited the prison frequently to inquire about her husband, was handed a copy of his will, dated 18 March, the day of his execution. Although no death certificate was issued, inquiries at the Tehran general cemetery confirmed that Mr. Samandari's name had been entered in its records. Upon requesting that his clothes be returned, family members were told that he had been buried in them. No charge or verdict was announced and inquiries by family members produced vague indications that Mr. Samandari

's execution policies towards the Baha'is. was related to his previous arrest over four years earlier when he and four other Baha'is those Baha'is being held in prison were were arrested for having a prayer meeting in released and the number of executions his home. dropped sharply after 1985. At the time of this arrest on 21 October During this period, Baha'is children were 1987, charges were laid against him because allowed to re-enroll in primary and secondary of his membership in the Baha'i community. He and his fellow prisoners schools in most parts of the country. Some were released on Baha'is were allowed to obtain new business 18 December 1987, after the title to his licenses, while restrictions on other forms of home had been turned over to the authorities economic activity appeared to lessen. along with a large sum of money as bail. Nevertheless, there were indications that During 1992, the arbitrary arrest and these improvements were cosmetic at best, detention of Baha'is in Iran continued, as did

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the economic oppression. Many of the experienced difficulties in circulating Baha'is 10,000 Baha'is who had been dismissed books among themselves and in holding from government and education positions in classes to instruct their own children in spite the early 1980s remained unemployed and ritual and moral values. received no unemployment benefits. The re- As individuals, Baha'is remained official retirement pensions of Baha'is dismissed on ly "unprotected infidels", and their rights religious grounds had been terminated. were often ignored. The non-recognition of As of the spring of 1992, Baha'is still their religion manifested itself in various were not officially allowed to open their own ways, including the denial of the right to businesses, and Baha'is farmers were denied freely express their religious beliefs, a right admittance into farmers' cooperatives which upheld by international law. Baha'is continue often were the only source of credit, seeds, used to be deprived of inheritance rights, and

pesticide and fertilizer. Baha'i marriages and divorces remained without legal recognition. Baha' i property rights were not protected. Over the years, large numbers of private and Baha' is were not free to travel outside Iran, as it was almost impossible for them to obtain passports. business properties, including homes and Baha'is. Baha'i cemeteries, holy places, his- The Baha'i community did not have the right of assembly and the toric sites, administrative centers and other right to elect and assets, seized mostly in 1979, remained con- maintain its administrative institutions. Befiscated or had been destroyed. Baha'is were cause there is no clergy in the Baha' i Faith, these institutions constitute not permitted to mark the graves of their the sole source fellow Baha'is , making it almost impossible of organization and guidance of religious to identify the graves of loved ones . community life. Without them, the very Baha'is continued to be denied access to existence of the Baha'is as a viable religious institutions of higher learning. They also community was endangered.

Destruction at a
Baha'i cemete1y in
Shiraz, 1979.

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Light fixture on the colonnade of the Shrin e of the Bab.
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B. B AHA'fs KILLED IN IRAN BETWEEN Rrpv AN 1986 AND 1992

1986 to explain the matter, he, while confessing to be a Baha'i, refuted the accusations to the Mr. Sirru'llah Va~dat-Ni~amf, 4 May 1986, satisfaction of his superiors.

'fihran, Executed Val)dat rendered valuable service to the

Sirru'llah VaJ: idat-Ni~ami was born in 1930 Baha'i community, mostly through memberinto a Baha'i family. His parents gave him a ship on various committees and Spiritual spiritual education, and his eagerness and Assemblies. Once, the Local Spiritual Assemeffort to pursue his studies in school and bly of Shiraz decided to acquire a house for under Baha'i teachers made him an exem- a pioneer but faced

difficulties from neighborly Baha'i youth.
 bours. About that time Val)dat was sent to
 He used to tell stories about the persecu- Shiraz by the army, and he
 assisted in the
 tions suffered by his parents for being purchase of the property.
 Baha'is; he also had bitter memories of his Mr. VaJ:dat applied
 for retirement from
 own harassment during his childhood and service in the army six
 months after the Revyouth. The annoyances and afflictions con- olution
 began in Iran, and his application
 tinued after the passing of his father. For was approved. However, five
 months later
 example, the family 's one piece of land was his pension was cut off on
 the grounds that
 confiscated and no matter how they tried to he was a Baha'i. About this
 time he became
 recover through legal channels it they could sick and was hospitalized.
 His illness grew
 not get it back because they were Baha'is. worse every day until the
 doctors gave up
 Upon finishing high school, VaJ:dat treatment. In this condition he
 told his wife
 emolled in the Officers' College in "'f ihran to and friends that he did not
 wish to die
 begin his military service. After graduation because of illness: "I
 beseech the Blessed
 he served at various administrative posts in Beauty to help me accomplish
 the duties He
 the army, both in "'f ihran and in the prov- has assigned to me, and
 sacrifice my life in
 inces. His honesty and diligent service were the path of exalting His
 Cause."
 appreciated by his associates and superiors VaJ:dat's illness
 lasted six months, but he
 and he reached the station of full Colonel. finally recovered and left
 the hospital. He
 He went out of his way to be helpful to his was, however, pursued by
 enemies who
 subordinates, solving their problems if he wanted him arrested because
 he was a memcould. ber of the Local
 Spiritual Assembly of
 VaJ:dat was known to be a Baha'i; from "'f ihran. He and his wife had
 to abandon their
 the beginning of his army service he never home and for more than a
 year they stayed
 concealed his faith. Often during his trips to with friends. In one of his
 letters to his

the provinces, the enemies of the Baha'i daughter he wrote: "You don't know how Faith complained against him to the authorities and asked to have this Baha'i officer discharged because, they said, he spread the Baha'i religion among the officers under Government banned him. Fortunately, these complaints were ignored or, if on occasion Val)dat was called all of the Local

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Spiritual Assemblies to dissolve. Mr. VaJ:dat, endured tests and trials four times with comhowever, continued to serve the friends . plete firmness and perseverance.

Often he visited them and, as much as possi- In the early days of VaJ:dat's imprisonble, provided means for their comfort and ment, his wife, Sudabih Val)dat, went to the consolation. He expressed his feelings , and prison authorities and demanded to be told what he observed during his visits, in the where her husband was . In response, the letters he wrote to his relatives: authorities arrested and put her in prison too.

She remained in prison for 45 days, and had How the old mother prayed in silence at a chance to meet her husband twice during the memorial for her young son, and the that time; each time she was taken blindyoung spouse smilingly consoled us and folded to the room in which he was kept; glorified the heroism of her husband! then the blindfold was removed and the Messrs. MasiJ:i Farhangi, Alavian and couple had a few minutes to see each other.

Vafa ' i, seated at the memorial for their Sirru'llah Val)dat-Ni?ami spent 27 months lost ones, seemed to be sitting on the in prison. Finally he was executed by hangthrone of glory and splendor! Friends ing on 4 May 1986.

kept arriving to visit them but did not dare to console them! Silence prevailed; Mr. Fidrus Shabrukh, 9 May 1986, only the sound of chanting prayers could

Zahidan, Executed

be heard, not moaning and groaning!

Fidrus Shabrukh was born in March 1945 in

They felt honoured because their dear

Zabul, a remote town in the southeast of

ones had courageously given up their

Iran. His parents had pioneered to that homelives and taught us the lesson of sacrifice.

front goal during the Fo1iy-Five-Month Plan

You should pray for us that in preserving
of the National Spiritual Assembly of Iran.

every drop of their pure blood we may

As a young man, Fidrus moved from

not be afraid of any trial, and learn the

Zabul to Zahidan where he pursued his

lesson of love and sacrifice from them so

family business, operating a print shop and

that when our tum comes we may remain

stationery store which served most of the

steadfast.

province of Baluchistan. He married a Baha' i,

On 13 February 1983, Val)dat went to Elahih Matin, and they had two sons,

visit a Baha'i, Miss Man~ur, who was being Shamin and Shirvin.

closely watched by government agents. Miss In Zahidan, Mr. Shabrukh devoted his life

Man~ur's brother, Ata ' u' llah, was also in the to the service of the Faith and soon became a

house. A few minutes after Val)dat arrived central figure in the Baha ' i community. He

government agents invaded Miss Man ~ ur's was elected to the Local Spiritual Assembly,

home and arrested all three. They asked the serving as its secretary for many years.

names, and were glad to have found Val)dat He was well-known among the people

by chance. Ata'u'llah was released after six of Zahidan as an active Baha' i. When the

months in prison, but Miss Man~ur was con- persecution by the Revolutionary regin1e

demned to ten years imprisonment. was intensified a mob broke into his home

VaJ: idat was placed in solitary confine- and plundered its contents in front of his

ment for some time; the place of his wife and children, then threw them out of

confinement was kept secret and God knows the house. The print shop

and stationery
 how much torture and torment was inflicted upon him. Later the place of prison was the first group changed; he was taken out of solitary confinement and placed in one of the two rooms that time he was where f01iy Baha'is were imprisoned. He released on bail after twelve months.

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He was forced to leave Zahidan with his 22 months in prison, he never was allowed family but refused to leave Iran although executed on 10 June to have visitors. He was there was no doubt he would be arrested 1986, probably by hanging but none of his family or friends ever saw his body. He was buried in Kharun Abad without abandon the front line of our spiritual battle his family being informed until later. and leave my friends and co-workers at the mercy of the enemy?"
 For more than one year he wandered Mr. J.Iabibu 'llah Muhtadi, 27 Aug. 1986, 'fihran, Killed about destitute and homeless. Finally, in I:Iabibu'llah Muhtadi, the son Tihran, he presented himself to the authorities and was arrested and put in Ivin prison, Funighiyyih, was born in 1916 in Tihran. In 1957 he married Paridukht where he remained for 23 months. Later he together they had two Farzam, and son. He graduated from law was transferred to Zahidan prison, where he Tihran, and served in the daughters and one When he retired from the was kept for six months under very severe began to work in the school in son. He graduated from law conditions of compulsory labor and the Tihran, and served in the Iranian Air Force. children. However, to his wife he used to say: "I love you and the children very much, He was arrested for being a military he Baha'i on 2 May but above you and the children there is 1981, and was held in prison for four-and-aanother Being which I love much more!" half years . He

was released on 28 October

Fidrus Shabrukh was finally executed by 1985, but after ten months, on 27 August

hanging on Friday 9 May 1986. 1986, he was killed in the streets of Tihran.

The actual cause of death was háauma due to

Mr. Farid Bihmardi, 10 Jun. 1986, head injuries.

'fihran, Executed

Farid Bihmardi, son of Isfandiyar and Tal 'at, Mr. Babak 'falibi, 2 Sep. 1986, Karaj,

was born in Tiberias, Palestine, in 1939. His Beaten

family moved to Iran, where he graduated Babak Talibi was born in 1969,

in Kan, a

from high school. He worked in the National village near Tihran. He was a student when

Bank in Yazd, but later, because he knew his father was arrested after incitement by

English and was interested in music, he the clergy, and later his father died. To help

started his own business importing musical support his family, Babak gave up school

instruments. and found a job.

After the Revolution in Iran, Mr. Bihmardi Babak moved to Shiraz where he worked

had to close his business. He then became and studied at the same time.

In September

very active in Baha'i activities, dedicating 1986, while visiting his

family in Tihran, he

himself to serving the friends and the community went for a bicycle ride. When

he did not

community and spending all of his time helping return, his family searched

for him and 24

others. He was appointed to different committees hours later found his body in

a garden. He

committees and served as an Auxiliary Board had been beaten to death. The

authorities

member, then was elected to the National refused to take any action

against the

Spiritual Assembly. murderers because Babak was a

Baha'i.

As a member of the National Assembly

he was under constant pressure and lived in Mr. Iraj Mihdinizhad, 3

Sep. 1986, Bandarmany different places until he was arrested ' Abbas,

Mobbed

in a street in Tihran. He was imprisoned in Iraj Mihdinizhad, a prominent

Baha'i in

Ivin Prison, was tortured, and spent nine Bandar-' Abbas, was stabbed to

death by a

months in solitary confinement. During his small group of people on 4 September 1986.

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He was 49 years old. Sixteen knife wounds Mr. Surush Jabbliri, 3 Mar. 1987,

were seen on his body. Tihiran, Executed

Mr. Mihdinizhad, like thousands of Iranian Surush Jabbari was born into a Baha'i fam-

Baha'is, had been dismissed from his job as ily in 1942, in the village of Saysan, near

a civil servant because of his faith and so, Tabriz. His father was Jibra'il Jabbiri and

out of necessity, had become a street vendor. his mother was A~li Shahbiziyan. When he

Following the murder, his son and son-in-law was four years old his family pioneered to

law were detained for questioning by the the town of Miyanih. There, his father had to

police for 48 hours. Later, the murderers accompany him to school to protect him

were arrested. They belonged to a family from assault by his fellow-students because

that had been angered when one member of the family's belief in Baha'u'llah.

had studied the Baha'i Faith and accepted it. At 16 years of age, Surush went to Tihiran

Mr. Mihdinizhad had been targeted because to finish high school, and after graduating

he was a prominent and active Baha'i. got a job as a draftsman in a construction

The police assembled a file of evidence company. He continued working for the

on the crime and sent it to the Attorney-firm, becoming director of the drafting

General. However, the Attorney-General section. At the same time, he was very active

was apparently notified in advance that the in the Baha'i community, serving on the

matter involved the murder of a Baha'i. As National Youth Committee and in other

a result, before the file reached his desk he administrative capacities. left his office, instructing his subordinate to Surush

-

married Mahnaz -Khusrawani in

refuse to accept the file on the pretext that 1976, and the couple had

three children. At the beginning of the Islamic Revolution he the Attorney-General had gone on leave. In the meantime, the police who had initially was discharged from his job for being a Baha' i, and was out of work prepared the file suddenly changed their approach to the case. When the file was Finally in 1983 he found a job with a private company. returned to them, the police indicated that On 15 September 1984, no action would be taken and even advised Revolutionary Guards climbed the walls to Mr.Mihdinizhad 's famil y to drop the matter. his house at midnight and arrested him. For a long time 1987 his family was not allowed to visit him in the prison in Gawhardasht, Karaj. Later he was Mr. A~mad Kavih, 26 Jan. 1987, I~fahan, transferred to Ivin Prison in Tihiran, where Executed he was executed along with Abu'l-Qasim Al:imad Kavih was born in a village near Shayiq on 3 March 1987. Lanjan, I~fahan, in 1935. He graduated from Mr. Abu'I-Qasim Shayiq, 3 high school and worked for banks, several Mar. 1987, companies, and a newspaper. He married, Tihiran, Executed and he and his wife had five children. Abu'l-Qasim Shayiq was born in 1940, and Mr. Kavih was not born into a Baha'i studied history at university. He worked for the government for a number of years, but was dismissed after the Revolution because he was a Baha'i. Revolution, he was forced to leave his home Mr. Shayiq was imprisoned and his house was looted. He moved from on 13 Februplace to place for several years, but finally ary 1984, and held without trial. In early 1987 the authorities promised he was arrested in Tihiran in November 1984. He suffered imprisonment until he was he and the other Baha'is in the prison would be released, but a few days later, on 3 March

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1987, Abu'l-Qasim Shayiq and Surush Nadiri from the descendants of

Va~1id, and
 Jabbari were both executed, and their deaths his mother was Qudsi
 Malakutiyan, the
 were kept secret until after they were buried. granddaughter of Akhlind Mulla
 'Abdu '1-
 Ghaniy Ardikani. During a period in Iran
 Mr. Ardishir Akhtari, 28 Sept. 1987, when there was great
 opposition to the Faith,
 Tihriin, Executed the Local Spiritual Assembly
 ofYazd asked
 Ardishir Akhtari was born in September his family to be the
 custodians of the exten-
 1937 in Tabriz, but his family moved to sive facilities of the local
 Baha'i Centre, so
 Tihran while he was still a baby. When he from a very young age Amir
 helped with its
 was about 15 years old he lost his father and upkeep and related endeavours.
 had to leave school to work for a living. He Amir-I:Iusayn was a
 talented student, both
 was employed in a factory while continuing in school and in Baha'i
 classes. He studied
 his studies and eventually received his mas- in Tihran and later in Beirut,
 then worked
 ter' s degree in accounting. for the government as an
 engineer with the
 In 1965, Mr. Akhtari manied Vajihih Ministty of Health.
 ~arif-Zadih and the couple had two children. In 1969 he married Pari
 Gulzari, and at
 He still kept up his Baha' i administrative the same time started to sh1dy
 accounting.
 work, however, and became well known He excelled in this field, and
 later was hired
 for his diligence . He was also known for as a teacher in the accounting
 college. Next
 his lack of pretension, and for his straight- he took a position as Budget
 Specialist in the
 forwardness . He would not do things he Ministry of Culture and Fine
 Atis. He was a
 thought were incorrect in order to please respected senior staff member
 of the Minisothers, nor say things that he did not intend try when the
 Revolution broke out but he
 to do. Also, he had a reputation for never was fired because he was a
 Baha'i.
 doing anything for personal gain that would Mr. Nadiri was known for
 being a knowlhurt or cause discomfort for someone else. edgeable teacher,
 as well as for being an
 Mr. Akhtari had a good job in the active member of the Baha'i

Faith. In 1982

National Insurance Company, as the head of he was elected to the National Spiritual
the Aviation Department, but was fired after Assembly, and served under
very difficult
the Revolution for being a Baha' i. He was circumstances. He was arrested
on 11 September and hard working, with a pure September 1984 with
several others who had
and kindly heart who served his family, been members of the last
National Spiritual
community, and country all his life. Assembly. He suffered torture
and imprisonment-
He served on different local and national until 28 September 1987, when
he was
Baha'i committees and as a member of the executed in the Ivin Prison in
"fihran.

Local Spiritual Assembly of Tih.ran. He was
a member of the last National Spiritual Mr. fraj Afshin, 26 Nov. 1987,
Tihnin,
Assembly when it was dissolved in September Executed
1983. He was arrested in early September fraj Afshin was born in 1933 in
Ardistan,
1984 in Tihran. He spent three years and and was persecuted there as a
child because
fifteen days in prison, then was executed on his family was Baha'i. He
attended the
28 September 1987. Military Academy in "fihran,

where he was
a distinguished student much admired by his
Mr. Amir-I.Iusayn Nadiri, 28 Sept. 1987, fellow students and
appreciated by the author-
Tihnin, Executed ities. After graduation he
served in the Iranian

Amir-I:Iusayn Nadiri was born in Yazd in Army, being promoted to the
rank of Colonel.
1934, into a very distinguished Baha'i fam- Mr. Afshin was a faithful
and intelligent
ily. His father was Janab-i-Siyyid Ma~mud officer, a talented painter
and musician, and
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a dedicated member of the Baha' i commu- He was a dedicated, loyal and
trustworthy
nity. He was arrested on 29 January 1986 employee and also was very
active in the
in Tihran, suffered imprisonment for nine Baha'i community. He was very
friendly

months, and was executed on 26 November and kind, sincere and patient.
He lived a
1987. very simple life, but his
whole being was
faith in Baha 'u' ll ah.
1988 Mr. Pasha'i pioneered to Simnan and
other difficult areas and suffered a great
Mr. Mirdad Maq'udi, 6 Feb. 1988, deal. At the beginning of the
Revolution his
Urumiyyih, Killed house was set on fire and he
was imprisoned
Mirdad Maq'udi , son of Fac:llu 'llah and for about a month in Sangsar.
He lost his
Tahirih, was born into a Baha'i family in job for being a Baha'i.
Miyan-Duab on 11 June 1964. He was a He was elected to the Local
Spiritual
high school student when the persecution Assembly of Simnan, and in
1983 he was
of Baha ' is started in Miyan-Duab, so his arrested again with other
Baha'is from that
family sent him to Urumiyyih to continue city. He was kept in Simnan's
prison for
his education where he gained distinction in seven months, five-and-a-half
of these spent
his work and studies. in solitary confinement, and
then was trans-
During one of his school religion classes, fered to the Ivin prison in
Tehran.
his teacher started to denigrate the Baha' i The Baha 'is had a very
hard time in Ivin
Faith so Mirdad arose to defend it, thereby prison and were transferred to
a prison in
making himself the target of ridicule by the Karaj. One year later, Mr.
Pasha ' i and other
teacher and students. When he arrived home Baha' is were returned to
Ivin. Although
he received a note from the Revolutionary he suffered from poor health,
he served
Guard demanding that he go to their center everybody- especially the aged
and sick
for questioning. Shortly thereafter, on 1 Jan- prisoners. His other love was
study of the
uary 1986, he was arrested in the house of Baha' i Writings.
his uncle. Mr. Pasha' i was imprisoned
for almost
He was put in the political section of the five years, during at least one
year of which

prison in Urumiyyih, then was taken to the visitors. He was he was forbidden to have prison in Tabriz. He was martyred on 6 Feb- martyred in prison during the autuinn of 1988. The news was received on ruary 1988, and his body was prepared for 3 Decemburial by the guard in the presence of his ber 1988. family. The guard burned Mihrdad 's clothes. His family pursued the case through the 1989 Justice Department, and on 10 April 1988 they were informed that the charges against him had been dropped under verdict No.31 - Mr. Gulvirdi Qandiyan, 7 Sept. 1989, 35/67. Quruq/Gurgan, Killed

Gulvirdi Qandiyan was born in Sangsar in Mr. Bihnam Pasha'i, Autumn 1988, 1912, the son of Al:imad and Mahbanu. He 'fihran, Executed was educated in the old system and was a Bihnam Pasha ' i was born in Tihran in 1940, dairy farmer all of hi s life. He married the son of Mokhtar from Ardibil, one of .Qiya ' iyyih fqani yan and they had eight ch ildren. the Adhirbayjan Revolutionaries who later Mr. Qandiyan accepted the became a devoted Baha' i. When he gradu- Baha ' i Faith ated from high school, Bihnam worked for when he was 23 years old, for which he was the government in the Ministry of Health. constantly reproached by his brothers and

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

389

other family members. In addition to this between 1945 and 1954. He graduated from persecution from his family, Mr. Qandiyan college and completed the first two years of became subject to public persecution from university in the United States of America. In 1969 he obtained a degree 1958 when, in response to the Ten Year Plan, in economics and management from the he pioneered to Quruq, near Gurgan, and American College helped to establish the first Local Spiritual in Ankara, Turkey. Assembly of that village. He was always con- He spent most of his professio nal life (from 1962 to 1965 and from 1969 to 1977) and the education of his children, but he with the Samandari Travel

Agency in Tihran.

never complained and persevered at his post. In 1991 , he was engaged as the accountant of

After the Islamic Revolution in Iran, a modest elementary health centre in Tihran.

when all the Baha'is were faced with difficulties , Mr. Qandiyan's daughters begged him to leave his pioneering post, but he

Later he joined the trading department of a textile company in the same city.

On 21 October 1987, Mr. Samandari and

objected, stating that the worst that could happen would be for him to be killed, which

four other Baha'is were in his home. At that time the charges leveled

he would accept gladly. against him stemmed from his membership

During the evening of 7 September 1989, in the Baha'i community. He and his fellow

a group of strangers came into his home, tied prisoners were released on 18 December

up his wife with a piece of rope, then 1987, after the title to Mr. Samandari's

strangled Mr. Qandiyan while he was asleep home had been turned over to the authorities

in his own bed. along with a large sum of money as bail.

On 17 March 1992, Mr. Samandari was 1992 summoned by the authorities, ostensibly to receive a document from them. When he did

Mr. Bahman Samandari, 18 March 1992, not return home his wife went to look for

Tihran, Executed him. Two weeks later the authorities finally

Bahman Samandari was born on 8 November 1939 in Karaj, near Tihran. He was a

handed her his last will and dated 18 March 1992. He is survived by his

descendant of two distinguished Baha'i families, wife, Roza, their son 'Azizu 'llah, and their

ilies who had been closely associated with daughter, Nida. No reason for his execution

the history of the Faith from its earliest days. has been given by the judicial or prison

Mr. Samandari received his primary and authorities, nor have they disclosed the locamost of his secondary education in Tihran tion of his grave.

BAHA'fs KILLED IN IRAN

(1978-20 APRIL 1992)

ALL praise be to God Who, from every drop of blood shed by His chosen ones, hath brought forth a vast creation whose number none but Himself can reckon. He hath raised them to be the embodiments of His love and the manifestations of His

tender affection. It is they who are the hands of His Cause amongst men. It is they

who have rendered aid unto God in every age and have arisen to promote that which He hath purposed in such wise that the majesty of the kings and their dreadful might have failed to affright them, nor have they been hindered from following

the path of tmth by the clash of aims and the furious clamour of battalions .

They

have raised their triumphal cry amidst all that dwell in the heavens and on the earth, summoning everyone unto the Lord of all mankind, He Who is the Ruler of this world and of the next, the God of the throne on high and of the earth below.

He is God - Blessed and Exalted is He

ALL praise unto the Almighty the Sanctified-glorified be His power-Who hath ordained that the tyranny of the unjust and the violence of the oppressors should become the means whereby the true lovers draw nigh unto the glorious habitation of the Best Beloved and the sincere among His servants attain the Paradise of communion with Him Who is the Desire of all men, and that sufferings and

háibulations should serve as the inshument whereby His Word of conunand is spread abroad and the standards of His praise are unfurled in all regions .

How great is His transcendent power, how inunensely exalted His allembracing Will, inasmuch as He produceth light from fire and joy from smrnw.

They that are sunk in heedlessness fondly imagine that massacre and cmcifixion cause the fire of the Word of God to be extinguished, and regard martyrdom as a devastating injury. They are utterly oblivious of the háuth that through such

afflictions the Cause of God is exalted, its fame is blazoned far and wide, and the

martyrs themselves are enabled to attain the boundless retreats of nearness unto

God. Immeasurably exalted is the Lord of Wisdom who doeth that which He willeth and ordaineth whatsoever He pleaseth.

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. -Baha'u'llah

Note: This list, based on information received at the Baha'i World Centre subsequent to the publication of The Baha'i World, vol. XVIII (1979-1983) and

The

Baha'i World, vol. XIX (1983-1986), corrects and supersedes that which appeared on pages 291-293 of the first volume, and 229- 234 of the second. The gathering of biographical and other information about the martyrs, and their

photographs, is an ongoing process of vital interest to the Baha' i World Centre.

Although many of the martyrs served at various times as members of Baha'i institutions, an effort has been made to identify the kind of services they were

performing at the time of arrest and execution, as indicated by the following key:

denotes member of the Continental Board of Counsellors, an appointed leadership position which oversees the Auxiliary Board members.

denotes member of the Auxiliary Board, an appointed leadership position within the Baha'i administrative framework.

** denotes member of the National Spiritual Assembly, an elected leadership position at the national level.

* denotes member of the Local Spiritual Assembly, an elected leadership position at the local level.

No.	Name/Role	Date	Place where martyrdom occurred

1978

1.	Mr. Ahmad Isma'fli	1978	Ahram, Bushihr
2.	Mr. Qiya'u'llah I:J:aqiqat	13 Aug.1978	Jahrum, Fars
3.	Mrs. 'A vac;I -Gul Fahandizh	14 Dec.1978	Shiraz, Fars
4.	Mr. \$ifatu'llah Fahandizh	14 Dec.1978	Shiraz, Fars

1979

5.	Mr. Khusraw Afnani	I Jan.1979	Miyan-Duab, A<lhirbayjan
6.	Mr. Parviz Afnani	I Jan.1979	Miyan-Duab, Adhirbayjan
7.	Mr. Ibrahim Ma'navi	early 1979	l:li~ar, Khurasan
8.	Mr. I:Iaji-Mui:Janmiad 'Aziz[	9 Jan. 1979	Khurmuj , Bushihr
9.	Mr. ' Ali-Akbar Khursandi *	12 Apr.1979	Tihran, Tihran
10.	Mr. Shir-Mulfamrnad Dast Pish	9 May 1979	Buyr-Alfmad, I~fahan
I I.	Mr. Bahar Vujdanf	27 Sep.1979	Mahabad, Adhirbayjan
12.	Mr. ' Ali Sattarzadih	24 Oct.1979	Bukan, Adhirbayjan

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. -BaM'u'llah

No .	Name/Role	Date	Place where

martyrdom
occurred

13. Mr. I:Iusayn Shakurf 5 Nov.1979 Ushnaviyyih,
Adhirbayjan
 14. Mr. 'A?amatu ' llah Fahandizh 27 Nov. 1979 Shiraz, Fars
- 1980
15. Mr. I:Iabibu ' llah Panahi 4 Feb.1980 Urumiyyih,
Adhirbayjan
 16. Mr. Ghulam - I~usay n A '?ami 6 May 1980 Tihran, Tihran
 17. Mr. 'Ali-Akbar Mu ' ini 6 May 1980 Tihran, Tihran
 18. Mr. Badi'u ' llah Yazdani 6 May 1980 Tihran, Tihran
 19. Mr. Parviz Bayani 11May1980 Piranshahr
 20. Mr. Mir-Asadu ' llah Mukhtarf 18 May 1980 Andrun,
Khurasan
 21. Mr. I:Iasan Isma' il zadih Jun.1980 Sanandaj,
Kurdistan
 22. Mr. Yusuf SubDani 10 Jun.1980 Tihran, Tihran
 23. Mr. Yadu'llah Astani * 14Jul.1980 Tabriz,
Adhirbayjan
 24. Dr. Faramarz Samandari * 14Jul.1980 Tabriz,
Adhirbayjan
 25. Mr. MuDammad Akbari 16Jul.1980 Rasht,
Mazindaran
 26. Mr. Yadu'llah Mahbubiyani 30 Jul.1980 Tihran, Tihran
 27. Mr. Dhabidu ' llah Mu ' mini 15Aug. 1980 Tihran, Tihran
 28. Mr. Nuru'llah Akhtar-Khavari • 8 Sep.1980 Yazd, Yazd
 29. Mr. ' Azizu ' llah Dhabidiyan • 8 Sep.1980 Yazd, Yazd
 30. Mr. Firaydun Faridani • 8 Sep.1980 Yazd, Yazd
 31. Mr. Mahmud I:lasanzadiah 8 Sep.1980 Yazd, Yazd
 32. Mr. 'Abd u' l-Vahh ab Ka?imi-Manshadi 8 Sep.1980 Yazd, Yazd
 33. Mr. Jalal Mustaqim * 8 Sep.1980 Yazd, Yazd
 34. Mr. 'Ali Mu\ahhari * 8 Sep.1980 Yazd, Yazd
 35. Mr. Rii;la Firuz i 9 Nov. 1980 Tabriz,
Adhirbayjan
 36. Mr. MuDammad-I:Iusayn Ma'~umi 23 Nov.1980 Nuk, Bitjand
 37. Mrs. Shikkar-Nisa' Ma'~umi 23 Nov.1980 Nuk, Birjand
 38. Mr. Bihruz Sana'i 17 Dec.1980 Tihran, Tihran
- 1981
39. Dr. Man(1chihr I:Iakim ** 12 Jan.1981 Tihran, Tihran
 40. Mr. Mihdi Anvari 17 Mar.1981 Shiraz, Fars
 41. Mr. Hidayatu'llah Dihqani 17Mar. 1981 Shiraz, Fars
 42. Mrs. Nuraniyyih Yarsha\ir Apr. 1981 Tihran, Tihran
 43. Mr. Sattar Khushkhu 30 Apr.1981 Shiraz, Fars
- - -

Blessed is he who hath laid down his life in My path and hath borne manifold

hardships for the sake of My Name. -Baha'u'llah

No.	Name/Role	Date	Place where martyrdom occurred
44.	Mr. Il:isanu' llah Mihdi-Zadih	30 Apr.198 1	Shiraz, Fars
45.	Mr. Yadu ' llah VaJ: idat •	30 Apr.1981	Shiraz, Fars
46.	Mr. MuJ: iammad (S uh rab) l;labibi *	14 Jun.1 981	Hamadan, Hamadan
47.	Mr. MuJ: iammad-Baqir (Suhayl) Habibi *	14Jun.1 981	Hamadan, Hamadan
48.	Mr. l;lusayn Khand il *	14 Jun.1981	Hamadan, Hamadan
49.	Mr. Tarazu' ll ah Khuzayn *	14 Jun.1 98 1	Hamadan, Hamadan
50.	Mr. I: Iusayn Mutlaq *	14 Jun.1 981	Hamadan, Hamadan
51.	Dr. Firuz Na' imi *	14Jun.198 1	Hamadan, Hamadan
52.	Dr. Na~ ir Vafa' f *	14Jun .198 1	Hamadan, Hamadan
53.	Mr. Buzurg ' A laviyan *	23Jun.1 98 1	Tihran, Tihran
54.	Mr. Hashim		
-			
	Farnush		
-			
•*	23 Jun.1 98 I		Tihran, Tihran
55.	Mr. Farhang Mavaddat *	23Jun.1981	Tihran, Tihran
56.	Dr. MasiJ: i Farhangi ..	24 Jun.1981	Tihran, Tihran
57.	Mr. Badi' u' llah Farid	24Jun.1981	Tihran, Tihran
58.	Mr. Yad u' llah Pustchi	24Jun.1981	Tihran, Tihran
59.	Mr. Varqa Tibyaniyan (Tibyani)	24Jun. 1981	Tihran, Ti hran
GO.	Mr. Kamalu'd-Din Bakhtavar	26 Jul.1 98 1	Mas hhad, Khurasan
GI.	Mr. Ni'matu ' llah Katibpur-Shahidi	26 Jul.1 98 1	Mash had, Khurasan
62.	Mr. ' Abdu' l- 'Ali Asadyari *	29J ul.1 98 1	Tabriz, Adhi rbayjan
63.	Mr. l~usayn Asadu ' llah-Zadih *	29Jul.1 98 1	Tabriz, Ad hirbayjan
64.	Mr. Mi hdi Bahiri *	29 Jul.1981	Tabriz, Adhirbayjan
65.	Dr. Masrur Dakhili *	29 Jul.1981	Tabriz, Adhirbayjan
66.	Dr. Parviz Firuzi *	29Jul.1981	Tabriz, Adhirbayjan
67.	Mr. Manuchihr Khadi'i *	29 Jul.1 981	Tabriz, Adh

irbayjan

68. Mr. Allah-Virdi Mi!b_aqi 29 Jul.1 981 Tabriz, A.dh

irbayjan

69. Mr. I:Iabibu' ll ah Tal;qiqi * 29 Jul.1 98 1 Tabriz, Adh

irbayjan

70. Mr. Isma' il Zi htab * 29 Jul.1981 Tabriz,

Adhirbayjan

71. Mr. Husayn Rastigar-Namdar 5 Aug. I 98 I Tihiran, Tihiran

72. Mr. ~Iabfbu ' ll ah ' Azizi * 29 Aug.198 1 Tihiran, Tihiran

73. Mr. Bahman 'A.tiff 11 Sep.1981 Daryu n, I ~fa

h an

74. Mr. ' lzzat ' A.tiff I I Sep.1 98 1 Daryun, I~fahan

75 . Mr. Al:imad Ri9vanf I I Sep.198 1 Daryt'.111, r

~fahan

76 . Mr. ' A\ a ' u' llah Rawhanf I I Sep.198 I Daryun, I~fahan

77. Mr. Gushtasb Thabit-Rasikh JI Sep.198 1 Daryun, I ~fa h

an

78. Mr. Yadu' llah Sipih-rArfa' 230ct.1981 Tihiran, Tihiran

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. -Baha'u'llah

No.	Name/Role	Date	Place where martydom occurred

79 .	Mr. Mihdi Amin Amin **	27 Dec. 1981	Tihiran,

80.	Mr. Jalal 'Azizi **	27 Dec.1981	Tihiran ,

81.	Dr. ' Izzatu' llah Furuhi •**	27 Dec.1981	Tihiran,

82.	Mrs. Zhinus Ni' mat Mal:imudi •**	27 Dec. 1981	Tihiran,

83.	Dr. Mal:imC1d Majdhub **	27 Dec.1981	Tihiran,

84.	Mr. Qudratu'll ah Rawbani **	27 Dec.1981	Tihiran ,

85.	Dr. Sirus Rawshani **	27 Dec.1981	Tihiran,

86.	Mr. Kamran Samimi **	27 Dec.1981	Tihiran,

1982

87.	Mrs. Shi va Mal)mudf Asadu' llah-Zad ih * 4 Jan.1982	Tihiran ,

88.	Mr. Iskandar 'Azfzf *	4 Jan.1982	Tihiran ,

89.	Mrs. Shidrukh Amir-Ki ya (Baqa)	4 Jan.1982	Tihiran,

Tihiran			
90. Mr. Fatl:iu ' ll ah Firdawsf *	4 Jan.1 982	Tihiran,	
Tihiran			
91. Mr. Khusraw Muhandisi *	4Jan.1982	Tiluéán,	
Tihiran			
92. Mr. Kurush Tala'i *	4 Jan.19 82	Tihiran,	
Tihiran			
93. Mr. 'AW u' llah Yavari *	4 Jan.1982	Tihiran ,	
Tihiran			
94. Mr. Ibrahim Khayrkah	22 Feb.19 82	Babul-Sar,	
Mazindaran			
95. Mr. I~lusayn Vahdat-i-~laqq	28 Feb.1982	Tihiran,	
Tihiran			
96. Mr. 'Askar Muhammad!	2 Apr. 1982	Rahimkhan,	
A.dh irbayjan			
97. Mr. Il:isanu ' llah Khayyami	12 Apr.1982	UrC1miyyih,	
A.d hirbayjan			
98. Mr. 'Azfzu' llah Gu lshanf	29 Apr. 1982		
Mashhad,Khurasan			
99. Mrs. Ishraqiyyi h Faruhar *	8 May 1982	Karadj,	
Tihiran			
100. Mr. Mal:imud Faruhar *	8 May 1982	Karadj ,	
Tihiran			
101. Mr. Badi' u'l lah ~I aqpaykar *	8 May 1982	Karadj,	
Tihiran			
102. Mr. A.gah u' llah Tfzfahm	IO May 1982	Urumfyyih,	
Adhirbayjan			
103. Miss Jalalfyyih Mushta' il-Usku'i	10 May 1982	Uru mfyy	
ih, A.d hirbayjan			
104. Mrs. fran Rahfmpur (Kh urma'f)	12May 1982	Di zfUI,	
Khuzistan			
105. Mr. Na~ru' ll ah Ami ni *	16 May 1982	Kh anfabad,	
Tihiran			
106. Mr. Sa'du ' llah Babazadih *	16 May 1982	Kh anfabad,	
Tihiran			
107. Mr. ' AW u' ll ah I:Iaqqanf	I Jun 1982	Tihiran ,	
Tihiran			
108. Mr. Mul:iammad 'Abbasi*	9 Jul.1 982	Qazvfn ,	
Tihiran			
109. Mr. Jadidu ' llah Ashraf *	9 Jul.1982	Qazvfn ,	
Tihiran			
110. Mr. Manuchihr Farzan ih-Mu ' ayyad *	9Jul.1 982	Qazvfn ,	
Tihiran			
I I l. Mr. Mul:iammad Man~urf *	9 Jul.1 982	Qazvf n,	
Tihiran			

Blessed is he who hath laid down his life in My path and hath borne manifold

hardships for the sake of My Name. -Baha'u'llah

No.	Name/Role where martyrdom occurred	Date	Place
112.	Mr. Manuchihr Vafa'i Tihran	9Jul.1982	Tihran,
113.	Mr. 'Abbas-'Alf \$adiqipur Fars	15 Ju l. 1982	Shiraz,
114.	Mr. 'Alf Na'imiyan Urumiyyih, Adhirbayjan	11 Aug.1982	
115.	Mr. I:Iabibu ' llah Awji Fars	16 Nov.1982	Shiraz,
116.	Dr. Dhiya' u'llah Al!rari * Fars	21 Nov.1982	Shiraz,
117.	Mr. J:Iusayn Nayyiri - l~fahani I~fahan	29 Nov. 1982	J~fahan,
118.	Mrs. Guldanih 'Alipur Mazindaran	24 Dec .1982	Sari,
1983			
119.	Mr. Hidayatu'llah Siyavushi * Fars	1 Jan. 1983	Shiraz,
120.	Mr. Yadu'llah Mahmudnizhad * • Shiraz, Fars	12 Mar.1983	
121.	Mr. Rahmatu'llah Vafa'i * Marvdasht, Fars	12Mar. 1983	
122.	Mrs. Tuba Za' irpur Fars	12 Mar.1983	Shiraz,
123.	Mr. 'Ac;ladu'llah ('Aziz) Zaydi Miyan-Duab, Adhirbayjan	I Apr.1983	
124.	Mr. Jalal J:Iakiman Tihran	I May 1983	Tihran,
125.	Mr. Suhayl \$afa'i Tihran	I May 1983	Tihran,
126.	Dr. Bahram Afnan * Fars	16 Jun .1983	Shiraz,
127.	Mr. 'Abdu ' l-J:Iusayn Azadi * Akbarabad, Fars	16Jun.1983	
128.	Mr. Kurush J:Iaqqbin * Marvdasht, Fars	16Jun.1983	
129.	Mr. ' Inayatu ' llah I~raqi Fars	16 Jun.19 83	Shiraz,
130	Mr. Jamshid Siyavushi * Fars	16Jun.1983	Shiraz,
131.	Mr. Bahram Yalda'i Fars	16 Jun.1983	Shiraz,

132.	Miss Shahin (Shirin) Dalvand Fars	18Jun.1983	Shiraz,
133.	Mrs. 'Izzat Janami Ishraqi Fars	18Jun.1983	Shiraz,
134.	Miss Ru'ya Ishraqi Fars	18 Jun.1983	Shiraz,
135.	Miss Muna Ma~mudni zhad Fars	18 Jun.1983	Shiraz,
136.	Miss Zarrin Muqimi-Abyanih Fars	18 Jun.19 83	Shiraz,
137.	Miss Mahshid Nirumand Fars	18 Jun.1983	Shiraz,
138.	Miss Simin \$abiri Fars	18Jun . 1983	Shiraz,
139.	Mrs. Tahirih Arjumandi Siyavushi Fars	18Jun .1983	Shiraz,
140.	Miss Akhtar Thabit Fars	18Jun .1983	Shiraz,
14 1.	Mrs. Nusrat Ghufrani Yalda' i * Fars	18Jun. 1983	Shiraz,
142.	Mr. A~mad - ' Alf Thabit-Sarvistani Fars	30 Jun.1983	Shiraz,
143 .	Mr. Mul!ammad l ~raqi • Tihran, Ti hran	31 Aug. 1983	
144.	Mr. Akba r I:Iaq iqi A<l hirbayjan	2 1 Sep. 1983	K huy,

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Nam e. -Baha'u ' llah

No.	Na me/Role where martyrdom occurred	Date	Place
145 .	Mr. Suhayl Hushmand Fars	29 Sept.1983	Shiraz,
146.	Mr. Bahman Dihqani Muhammadfyyih, l ~fah an	19Nov.1983	
147.	Mr. 'Abdu' l-Majfd Mutahhar an , I~fahan	15 Dec.1983	J~fah
1984			
148.	Mr. Ral}matu ' ll ah I:{akfman Kirman	11 Jan.1984	Kirman,
149.	Mr. N u ~ratu ' ll a h Qfya' f Kinnan	3 Mar. 1984	Baft,
150.	Mr. Mul}sin Rac;!avi hran, Tihran	4 Mar.1984	Ti
151.	Mr. Ghu lam-I:Iusayn ~Iasa n z ad ih- Shakfr i	10 Mar.1984	Tihran,

Tihran	
152. Mr. Kamran Lu\fi , Tihran	9 Apr. 1984 Tihran
153. Mr. Ral}im Ral}fmfyan Tihran	9 Apr. 1984 Tihran,
154. Mr. Yadu ' ll ah \$abirfyan , Tihran	9 Apr. 1984 Ti hran
155. Mr. Asadu' ll ah Kami l-Muqaddam Tihran	2 May 1984 Tihran,
156. Mr. Maq~ud ' Alizad ih Ad hirbayjan	5 May 1984 Tabriz,
157. Mr. Jal al Payravi • Tabriz, Ad hirbayjan	5Mayl984
15 8. Mr. Jahangir Hidayati ** Tihran	15 May 1984 Tihran,
159. Mr. 'A li-Mul}ammad Zamani Tihran	15 May 1984 Tihran,
160. Mr. Nu~ratu' ll ah Val}dat ad, Khurasan	17 Jun . 1984 Mashh
16 1. Mr. Il}sanu ' llah Kathfrf , Tihran	27 Jun.1984 Tihran
162. Dr. Manuchihr Rul}f Bujnurd, Khurasan	16Aug. 1984
163. Mr. Arminu ' llah Qurbanpur Tihran	25 Aug. 1984 near
164. Mr. Rustam Varjavandi , Tihran	15Sept.1984 Ti hran
165. Mr. Shapur (Hus hang) Markazf Tihran	23 Sept.1984 Tihran,
166 . Mr. Ffruz Purdil Mashhad, Khurasan	30 Oct.1984
167. Mr. Al}mad Bashiri ** Ti hran	I Nov. 1984 Tihran,
168. Mr. Yu ni s Naw ru zi-lranzad * , Tih ran	I Nov. 1984 Karadj
169. Mr. ' Alirida Niyakan Ad hirbayjan	11 Nov. 1984 Tabriz,
170. Mr. Qiya'u ' llah Mani' i-Usku ' i Adhirbayjan	13 Nov. 1984 Tabriz,
17 1. Dr. Farhad A~daqf ** , Ti hran	19 Nov. 1984 Tihran
172. Mr. Ffn'.1z Athari * , Tihran	9 Dec.19 84 Karadj
173. Mr. Ghul am-I:Iusayn Farhand * , Tihran	9 Dec.1984 Karadj
174. Mr. 'Inayatu ' ll ah I:Iaqfqf * Ti hran	9 Dec.1984 Karadj,

175. Mr. Jamal Kashani * 9 Dec.1984 Karadj
, Tihiran
176. Mr. Jamshfd Pur-Ustadkar * 9 Dec. 1984 Karadj
, Tihiran
177. Dr. Rt'.tl)u ' llah Ta' lfm * 9 Dec.1984
Kirrnanshah

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. -Baha'u'llah

No. Name/Role Date Place where
martyrdom
occurred

1985

178. Mr. Ruhu ' llah I:Ia~uri• * 21 Jan.1985 Yazd, Yazd
179. Mr. Ruhu'llah Bahrarnshahi * 25 Feb.1985 Yazd, Yazd
180. Mr. Nu~ratu ' llah Subhani 5 Mar.1985 Tihiran, Tihiran
181. Mr. 'Abbas idilkhani 1 Aug.1985 Tihiran, Tihiran
182. Mr. RaJ:imatu'llah Vujdani * 31 Aug.1985 Bandar- '
Abbas
183. Mr. Nuru'd-Din Ta' ifi 12 Oct.1985 Pahlavfdizh,
Mazindaran
184. Mr. 'Azfzu'llah A~arf 19 Nov.1985 Tabriz,
Adhirbayjan

1986

185. Mr. Payrnan SubJ:ianf 17 Apr.1986 Saravan
186. Mr. Sirru'llah VaJ:idat-Nizarnf 4 May 1986 Tihiran, Tihiran
187. Mr. Fidrus Shabrukh 9 May 1986 Zahidan
188. Mr. Farid Bihrnardi** 10 Jun 1986 Tihiran, Tihiran
189. Mr. I:Iabibu'llah Muhtadi 27 Aug.1986 Tihiran, Tihiran
190. Mr. Babak Talibf 2 Sep.1986 Karadj, Ti
hran
191. Mr. iraj Mihdfnizhad 4 Sep.1986 Bandar- '
Abbas

1987

192. Mr. AJ:imad Kavi h 26 Jan.1987 I~fahan , I~
fahan
193. Mr. Surush Jabbari 3 Mar.1987 Tihiran, Tihiran
194. Mr. Abu'l-Qasirn Shayiq 3 Mar.1987 Tihiran, Tihiran
195. Mr. Ardishfr Akhtari ** 28 Sept.1987 Tihiran, Tihiran
196. Mr. Arnfr-I:Iusayn Nad irf ** 28 Sept.1987 Ti hran,
Tihiran
197. Mr. fraj Afshin 26 Nov.1987 Tihiran, Tihiran

1988

198. Mr. Mihrdad Maq~udf 6 Feb.1988 Uruvfyyih,
Adhirbayjan

199. Mr. Bihnam Pasha'f* Autumn 1988 Tihran, Tihran

1989

200. Mr. Gulvirdf Qandfyan 7 Sep.1989 Quruq,
Mazindaran

1992

201. Mr. Bahrnan Sarnandarf 18 Mar.1992 Tihran ,
Tihran

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. -Baha'u'llah

BAHA 'is WHO DISAPPEARED WITHOUT
TRACE IN IRAN AND ARE PRESUMED DEAD
(1979-20 APRIL 1992)

denotes member of the Aux iliary Board

** denotes member of the National Spiritual Assembly

No. Na me Where Disappeared Date Disappeared

1979

1. Mr. Mu~ammad Muvahhid Tihran 24 May 1979

2. Dr. 'Alfmurad Davudi Tihran 11 November 1979

1980

3. Mr. Ruhi Rawshani Tihran 3 January 1980

4. Mr. 'Abdu'l-I:Iusayn Taslimi ** Tihran 21 August 1980

5. Mr. Hushang Mahmudi ** Tihran 21 August 1980

6. Mr. Ibrahim Ra~mani ** Tihran 21 August 1980

7. Dr. I:Iusayn Naji** Tihran 21 August 1980

8. Mr. Manuhir Qa' im Maqami ** Tihran 21 August 1980

9. Mr. 'Atfl' u' llah Muqarrabi ** Tihran 21 August 1980

IO. Mr. YusifQadimi ** Tihran 21 August 1980

11. Mrs. Bahiyyih Nadiri ** Tihran 21 August 1980

12. Dr. Kambiz \$adiqzadih ** Tihran 21 August 1980

13. Dr. Yusif 'Abbasiyan • Tihran 21 August 1980

14. Dr. I:Iishmatu ' llah Rawhani • Tihran 21 August 1980

Sirru 'lLah Va~dat-Niz;ami Farid Bihmardi

Fidrus Shabrukh

Babak 'alibi fraj Mihdinizhtid A~madKavirh

Abu 'l-Qasim Shayiq

Surush Jabbtiri Ardishir Akhtar[

Amir-Husayn Nadiri Bihnam Pasha'£

Mihرداد Maq~udi

Gulvirdi Qandiyani Bahman Samandari

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIV ITI ES

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E. RESPONSE OF THE UNITED NATIONS TO THE PERSECUTION OF THE BAHÁ'Í'S
1980- 20 APRIL 1992

Since 1980, human rights organs of the United Nations have been expressing concern about the tragic situation of the Bahá'í religious minority in Iran. This demonstration of international concern has played a critical role in moderating the actions of the Iranian authorities and providing a measure of security to the Bahá'í community. In 1985 the General Assembly had the issue on its agenda for the first time. It adopted a resolution which expressed deep concern about the human rights situation in Iran and decided to continue its examination of the situation, "including the situation of minority groups such as the Bahá'ís ...". A summary history of this issue at the United Nations is outlined below:

of Iran and to continue his efforts to ensure the Bahá'ís full enjoyment of rights and fundamental freedoms. Grave concern for the Bahá'í minority was expressed by members of the Human Rights Committee at its 16th session, when the Committee discussed with representatives of the Iranian Government the report submitted by the Islamic Republic of Iran in its reporting obligations under the International Covenant on Civil and Political Rights. Resolution 1982/25 of the Sub-Commission on Prevention of Discrimination and Protection of Minorities recalls its earlier resolutions on the plight of the Bahá'ís and expresses its continuing concern at human rights violations in Iran.

1980

Resolution 10 (XXXIII) of the Sub-Commission on Prevention of Discrimination and Protection of Minorities expresses profound concern for the Bahá'ís both individually and collectively, and invites the Government of Iran to protect their fundamental human rights and to continue his direct contacts with the

1983

Resolution 1983/34 of the Human Rights Commission expresses its concern at the Bahá'ís and requests the Secretary-General to continue his direct

rights and freedoms . Government of Iran on the
human rights
situation in that country, "including the
1981 situation of the Baha'is".
Resolution 8 (:XXXIV) of the Sub-Commis- Resolution 1983/14 of the
Sub-Commission on Prevention of Discrimination and sion on Prevention
of Discrimination and
Protection of Minorities draws attention of Protection of Minorities
expresses its grave
the Commission on Human Rights to the per- concern at the continuing
religious persecuilous situation facing the Baha'is and requests tion of the
Baha' is and suggests that the
the Secretary-General to report on their plight Commission on Human Rights
appoint a
to the next session of the Commission. Special Rapporteur to study
the human rights
situation in Iran.
1982
Resolution 1982/27 of the Commission on 1984
Human Rights notes the Secretary-General's Resolution 1984/54 of the
Commission on
report on the Baha ' is and requests him to Human Rights expresses its
concern for the
establish direct contacts with the Govenunent Baha ' i minority and
requests its Chailn1an to
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appoint a Special Representative to establish report, and expresses the
hope that the initial
contacts with the Government of iran and to contacts of the Government
of Iran with the
make a thorough study of the human rights Special Representative will
develop into a
ofiran. positive cooperation.
Decision 1984/138 of the Economic and Resolution 40/ 141 of the
General Assembly
Social Council endorses the Commission's
Expresses its deep concern over the spedecision to appoint a Spec ial
Representative.
cific and detailed allegations of violations
Resolution 1984/ 14 of the Sub-Commisof human rights in the Islamic Republic
sion on Prevention of Discrimination and
of Iran to which the Special Representa-
Protection of Minorities expresses alarm at
tive refers in his interim report, and in
the continuing gross violations of human
particular, those related to the right to life,

rights in Iran, including the religious persesuch as summary and arbitrary executions;

cution of the Baha'is, and welcomes the

the right to freedom from torture or cruel,

Commi ssion 's deci sion to appoint a Special

inhuman or degrading treatment or pun-

Representative.

ishment; the right to liberty and security

of person and to freedom from arbitrary

1985

arrest or detention; the right to a fair trial ;

Preliminary Report of the Spec ial Representhe right to freedom of thought,

conscience

tative to the Commission on Human Rights

and religion and to freedom of expresexpresses great concern at the number and

sion; and the right of religious minorities

gravity of alleged violations of human rights

to profess and practice their own religion

in Iran, including denial of the right to free-

(operative paragraph 2):

dom of thought, conscience and religion.

Resolution 1985/39 of the Commission on

examination of the

Human Rights endorses the general observa-

in the Islamic

tions of its Special Representative, expresses

including the situation

its deep concern at the number and gravity of

as the Baha' is,

alleged violations of human rights to which

session in order to

his preliminary report bears witness, extends

anew in the light of

his mandate, and requests him " ... to present

provided by the

an interim report to the General Assembly at

Rights and the

its fortieth session on the human rights situa-

Council (operative

tion in the Islamic Republic of Iran, including

the situation of minority groups such as the

Baha'is ... ". 1986

Decision 1985/148 of the Economic and

Commission on

Socia l Council endorses the Comm ission's

deep concern

decision.

Decides to continue its

situation of human rights

Republic of Iran,

of minority groups such

during its forty-first

examine this situation

additional elements

Commission of Human

Economic and Social

paragraph 8).

Resolution 1985/41 of the

Human Rights "expresses its

over the specific and

detailed allegations of grave human rights violations in the Islamic Republic of Iran to which Resolution 1985/17 of the Sub-Commission on Prevention of Discrimination and the Special Representative refers in his report"; endorses his conclusion that Commission's decision, expresses its alarm at the continuing reports of gross violations of human rights and fundamental freedoms violations" in Iran cannot be dismissed; decides to extend the mandate of the Commission on Human Rights of the Baha'i religious minority ..", mission's Special Representative and requests him to present an interim report on the situation, "including the situation of minority

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groups such as the Baha'is" to the General Assembly at its forty-first session and a final Resolution E/CN.4/RES/ 1987/55 (11.3.1987)

report to the Commission at its forty-third session in 1987. of the Commission on Human Rights recalling its resolution 1986/41, extends the mandate of the Special Decision 1986/ 137 of the Economic and Social Council approves the Commission's one year; requests him to present an interim report on the human rights situation inclusive of its mandate and its request to the Special Representative to submit reports to the forty-first session of the General Assembly and the Islamic Republic of Iran has so far provided no comment or the forty-third session of the Commission. Special Representative and has information to the him to visit the country"; It was announced on 14 July 1986 that, in response to this request, the Chairman of the Commission had appointed Mr. Reynaldo "its deep concern over the numerous and

Galindo Pohl to serve as the Special Representative of the Commission. detailed allegations of grave and extensive human rights violations to which the Special Representative refers in his Resolution 41 /159 of the General Assembly report (E/CN.4/1987 /23) and in particular, those related to Expresses its deep concern over the specific the right to life, the right to freedom from torture or cruel, inhuman or degrading treatment of human rights in the Islamic Republic of Iran and in particular over those related security of person and to freedom from arbitrary arrest or detention, the right to a fair trial, the right to freedom of thought; freedom of expression, and the right of religious minority liberty and security of person and to freedom of their own religion"; requests "the Special Representation, the right to a fair trial, the right to present an interim report to the General Assembly, at its forty-second session on human rights in the Islamic Republic of Iran, including the situation of minority groups such as the Baha'is ...".

Requests the Commission on Human Rights to study carefully the final report of the Commission's decision to extend the mandate of the Special Representative, as well as other information pertaining to the situation of human rights in the Islamic Republic of Iran, and to consider further steps for securing effective respect for human rights and fundamental freedoms for all in that country;

Decision 1987/150 of ECOSOC approves the Commission's decision to extend the mandate of the Special Representative's Resolution 1987/112 (19 .1987) of the Sub-Commission on Prevention of Discrimination and Protection of Minorities refers to "various resolutions and documents published by other international bodies and organizations

including resolutions ratified by the European Parliament
 Decides to continue its examination of and Council of Europe ... all of which
 have
 the situation of human rights in the expressed great concern over the
 violations
 Islamic Republic of Iran including the sit- of human rights and violation of
 the most
 uation of minority groups such as the basic rights of the ethnic and religious
 minor-
 Baha 'is, during its forty-second session ities ... "; learns "with
 renewed concern that

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the number of those allegedly executed by their political and
 religious convictions";
 the ruling Government, including Baha'is and expresses "its deep
 concern at allegations
 others, now exceeds 70,000 ... "; expresses that maltreatment and
 torture, both physical
 "strong concern over the grave violations of and psychological, are
 common practice in
 human rights and basic freedom such as ... the Iranian prisons during
 interrogation and
 "right to freedom of belief and religion .. ."; before and after the
 final verdict, and at the
 urges "determined protest by the Commission existence of extremely
 summary and inforto the Islamic Republic of Iran concerning mal
 proceedings, unawareness on the part of
 continuing disrespect for the Charter of the the prisoners of specific
 accusations, lack of
 United Nations in relation to human rights"; legal counsel and other
 irregularities with
 and "requests the Secretary-General to respect to fair trial" ;
 endorses "the concluinform the General Assembly, the Commis- sion
 of the Special Representative that acts
 sion on Human Rights and its Special continue to occur in the
 Islamic Republic of
 Representative of the information obtained Iran that are
 inconsistent with the provisions
 from the Sub-Commission on the grave vio- of international
 instruments..."; decides "to
 lation of human rights and the most basic keep under consideration
 the situation of
 freedoms in the Islamic Republic of Iran". human rights in the
 Islamic Republic of Iran,
 Resolution 42/136 (7.12.1987) of the including the situation of
 minority groups

General Assembly takes note of the Commission's resolution 1987/55 requesting the Special Representative "to submit an interim report to the General Assembly at its forty-second session on the situation of human rights in the Islamic Republic of Iran, including the situation of minority groups such as the Special Representative to the Baha'is ... "; again expresses "its deep concern about the numerous and detailed allegations of grave human rights violations in the Islamic Republic of Iran to which the Baha'is; expresses Special Representative had referred in his report, namely, those related to the right to life, the right to freedom from torture or particular those related to the cruel, inhuman or degrading treatment or right to freedom of thought, punishment, the right to liberty and security and to freedom of expression, and to freedom from arbitrary arrest or detention, the right to a fair trial, the right to freedom of thought, conscience and religion and to freedom of expression, and the situation, including the right of religious minorities to profess and practice their own religion"; expresses "its grave concern, in particular, that although the Special Representative indicates that the number of alleged violations of the right to life has diminished over the past two years, according to information made available such as the Baha'is, session ... ".

1988
Resolution
of the Commission on
its decision to request
General Assembly on the
situation including the
groups, such as the
"again its deep concern
detailed allegations of
violations ... in
right to life ...the
conscience and religion
expression .. .";
General Assembly at its
on the human rights
situation of minority
Baha' is, and a final
session at its forty-fifth
Decision 1988/137
the Commission's decision
Special Representative's
sion

refers also to Commission resolution

able to him, some one hundred persons were
alleged to have been executed in the period
(8.12.1988) of the General

1984/54.

Resolution 43/137

October 1986- September 1987 because of
the Commission's

Assembly takes note of

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resolution 1988/69 requesting the Special
Representative "to submit an interim report
E/CN.4/RES/1989/66 (7.3.1989)

1989

Resolution

to the General Assembly at its forty-third
Rights recallsession on the situation of human rights in
situation of minority groups, such
the Islamic Republic of Iran, including the
"that the situation of

of the Commission on Human

ing " ... the

situation of minority groups such as the
Republic of Iran

as the Baha'is ... "; notes

the Baha'is in the Islamic

Baha'is ... "; no,tes "the recent contacts
expresses once

continues to be uncertain";

between the Special Representative and the
the numerous

more "its deep concern over

Government of the Islamic Republic of Iran,
grave and extenwhich it is hoped will lead to a state of full
rights violations to which the

and detailed allegations of

sive human

co-operation between the Special Represen-
referred in his

Special Representative has

tative and that Government, including a visit
related to the right to

reports, namely, those

to the Islamic Republic of Iran, so that he can
from torture or

life, the right to freedom

fulfil his mandate"; notes "that the Baha'is in
treatment or

cruel, inhuman or degrading

the Islamic Republic of Iran continue to be
liberty and security

punishment, the right to

subjected to various forms of harassment and
fair trial and to freediscrimination, although there are indications
of thought, conscience, religion and

of person, the right to a

dom

that the intensity of the campaign of perse-
Special Reprecution against the Balla 'is has diminished
present an interim report to the

expression"; requests "the

sentative to

somewhat in recent months, and that a num-
forty-fourth session

General Assembly at its

ber of them have been released from prison";
in Iran, including

on human rights situation

expresses once more "its deep concern about
groups, such as the

the situation of minority

the numerous and detailed allegations of Baha'is and a final report to the forty-sixth session of the grave human rights violations in the Islamic Conunission".

Republic of Iran to which the Special Representative had referred in his report, namely, (31.8.1989) of the Sub-Commission on Prethose related to the right to life, the right to vention of Discrimination and Protection of Minorities takes note "of freedom from torture or cmel, inhuman or numerous reports by United Nations special degrading treatment or punishment, the right by NGOs, ... "; concerned to liberty and security of person, the right to a "also at reports fair trial and the right to freedom of thought, of denial of rights of minorities to enjoy their own culture, to conscience and religion"; expresses "its deep profess and practice their own beliefs"; is concern also at the existence of extremely reports about persecution "further concerned at members of the Baha'i summary, informal and irregular proceed- Islamic Republic of Iran". and detention of Resolution 44/163 ings, failure to inform defendants of specific accusations against them, lack of legal coun- cil, absence of an appropriate instance for (15.12.1989) of the appeal and other inegularities that contra- General Assembly takes note "with apprevene international standards on fair trial"; ciation of the interim report of the Special Representative of the endorses "the conclusion of the Special Commission on Human Rights"; takes note "of the Representative that acts continue to occur in view of the Spethe Islamic Republic of Iran that are incon- cial Representative that, in order to achieve full co-operation between sistent with the provisions of international the Government of the Islamic Republic of instruments ... "; decides "to keep under of the Islamic Republic of Iran and the Speconsideration the situation of human rights cial Representative, there is a need to proceed to another stage in in the Islamic Republic of Iran, including the his mandate"; welcomes "the the discharge of situation of minority groups such as the invitation by Baha' is, during its forty-fourth session .. .". the Islamic Republic of Iran to the Special

Representative for him to visit that country"; the Special Representative on the situation decides "to continue its examination during of the BaM'is in the Islamic Republic of its forty-fifth session". Iran"; calls upon "the Islamic Republic of Iran to intensify its efforts to investigate and 1990 rectify the human rights issues raised by the Resolution E/CN.4/RES/1990/79 (7.3.1990) Special Representative, in particular as of the Commission on Human Rights notes regards the administration of justice and due "the findings of the Special Representative process of law in order to comply with interon the situation of the Baha'is in the Islamic national instruments on human rights, Republic of Iran"; expresses "its concern that including the International Covenant on testimony gathered by the Special Represen- Civil and Political Rights to which the Islamic Republic of Iran is tative reiterated complaints about unlawful a party, and to executions, torture, substitute prisoners, ensure that all individuals within its territory imprisonment beyond the period specified in and subject to its jurisdiction, including the sentence, spontaneous decisions by low- religious groups, enjoy the rights recognized ranking officials and the absence of council in these instruments"; notes "that the cofor defence as well as restrictions on the operation of the Islamic Republic of Iran right to assemble ... "; requests "the Special with the Special Representative has Representative to submit an interim report improved and has included replies by the Government to allegations to the General Assembly at its forty-fifth transmitted to it, and urges that have been session on the human rights situation in the to reply in detail to all the Government Islamic Republic of Iran, including the situa- to by the Special allegations referred tion of minority groups, such as the Baha' is, Representative in his and a final report to the Commission at its reports". fo1iy-seventh session".

Decision 1990/243 of ECOSOC approves the Commission's decision to extend the E/CN.4/RES/1991/82 (7.3.1991) Special Representative's mandate. of the Commission on Human Rights noting Resolution E/CN.4/Sub.2/RES/1990/9 (30.8.1990) of the Sub-Commission on Prevention of Discrimination and Protection of Rights; welcomes Minorities notes "that the situation of the Baha'is in the Islamic Republic of Iran continues to be uncertain"; expresses "its deep concern about the grave violations of human rights namely those related to the right to life, the right to freedom from torture and from cruel, inhuman and degrading treatment or punishment, the right to liberty and security of person, the right to a fair trial, and the right to freedom of thought, conscience, religion and expression .. ."; decides "to consider the situation of human rights in the Islamic Republic of Iran, including the situation of minority groups Special Representative such as the Baha'i, at its forty-third session". Resolution 45/173 (18.12.1990) of the General Assembly noting "the findings of discontinuing the INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES 407 mandate if there is further progress achieved observations conregarding his recommendations".

1991
Resolution
further "the findings of the
sentative on the situation
the Islamic Republic of
"the full cooperation
ernment of the Islamic
to the Special
reached its highest level,
intention of the Government
full cooperation with the
tative";
to maintain his contact and
the Government...and to
progress with regard to the
contained in his report, on
mandate pursuant to
Rights resolution 1984/54 of
1984"; also requests the
tive "to
the Commission which will
report with the view to its
(E/CN.4/1992/34) and the
tained

therein"; expresses "its deep concern
Decision 1991/261 of ECOSOC approves at the continuing reports of
violations of
the Commission's request to the Special human rights in the Islamic
Republic of
Representative to maintain his contacts and Iran"; expresses "its concern
more specific cooperation with the Government of the cally at the main
weaknesses, according to
Islamic Republic of Iran and to report on the Special Representative,
of the human
further progress. rights situation in the
Islamic Republic of
Resolution E/CN.4/Sub.2/RES/1991/9 Iran, namely, the lack of
guarantees of due
(23.8.1991) of the Sub-Commission on Pre- process of law,
discriminatory treatment of
vention of Discrimination and Protection of certain groups of citizens
for reason of their
Minorities notes "that the situation of the religious beliefs, notably
the Baha'is ...";
Baha'i community in the Islamic Republic welcomes "the fact that the
Government of
of Iran continues to be a matter of great the Islamic Republic of Iran
has permitted the
concern"; expresses "its deep concern at the Special Representative to
visit the country
escalating grave violations of human rights and has continued to reply to
allegations of
in the Islamic Republic of Iran, in particular human rights violations
transmitted to it by
of the right to life, the right to freedom the Special Representative";
calls upon the
from torture and from cruel, inhuman and Government "to ensure that
all individuals
degrading treatment or punishment, the right within its territory and
subject to its jurisdiction liberty and security of person, the right to tion,
including religious groups, enjoy the
a fair trial and the right to freedom of rights recognized in the
international instruments, conscience, religion and expression, uments";
decides "to extend the mandate of
and calls upon the Commission on Human the Special Representative
requesting him to
Rights at its forty-eighth session, to extend submit an interim report to
the General
the mandate of the Special Representative Assembly at its forty-seventh
session";
and the monitoring of the situation of human decides "to continue its

consideration of the rights" ; decides "to consider the situation of situation of human rights and fundamental human rights in the Islamic Republic of Iran, freedoms in the Islamic Republic of Iran, as including the situation of minority groups a matter of priority, at its forty-ninth session". such as the Baha'i community, at its forty- Decision 1992/239 of ECOSOC approves fourth session". the Commission's decision to extend the Special Representative's mandate and its 1992 request to the Special Representative to sub- Resolution E/CN.4/RES/1992/67 (4.3.1992) mit an interim report to the forty-seventh of the Commission on Human Rights takes session of the General Assembly and a final note "with appreciation of the report of the report to the forty-ninth session of the Special Representative of the Commission Commission.

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Participants in a Women's Institute held at the Regional Bahá'í Centre of LatriKunda, Gambia, in 1987.

International Council of Women delegates from Korea and India listen to a speaker during a reception held to honour Laura Dreyfus-Barney, a Bahá'í and a member of the ICW.

The event took place on 6 July 1988 at the UNICEF House in Washington, D. C. , as part of the celebrations of the one hundredth anniversary of the International Council of Women.

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

4. WOMEN'S ACTIVITIES

In every age and cycle He hath, through the splendorous light shed by the Manifestations of His wondrous Essence, recreated all things ... 1

THE Revelation of Baha'u'llah has given outcomes have never attained a state of us a new vision of what it means to be completion and perfection. "4 human; a whole new set of standards with The key to raising the status of women which to view ourselves as men and women, indeed the key to raising all people up to and new ways of seeing the relationships "the greatness which might be theirs

"5-is

between what 'Abdu'l-Baha called the "two education. "Woman's lack of progress and

wings of one bird"2 of humanity. "In this proficiency has been due to her need of

Day," Baha'u ' llah Wrote, "the Hand of equal education and opportunity. Had she

divine grace hath removed all distinctions. been allowed this equality, there is no doubt

The servants of God and His handmaidens she would be the counterpart of man in abilare regarded on the same plane. " 3

ity and capacity. The happiness of mankind

This is the first time in religious history will be realized when women and men cothat a Manifestation of God has enunciated

ordinate and advance equally, for each is this principle, and from the Writings it is clear the complement and helpmeet of the other. "6

that before a Baha'i World Commonwealth During the Six Year Plan, Baha'i commucan be brought into being a fundamental

nities sponsored or supported a wide range of change in the status of women needs to take educational activities as a way of promoting

place. 'Abdu' l-Baha stated: " ... it is well the equality of men and women, and helping

established in histo1y that where woman to bring about the needed "organic change in

has not participated in human affairs, the the structure of present-day society " 7

SOCIAL AND ECONOMIC DEVELOPMENT PROJECTS

The most basic laws and ordinances of the engage in some occupation-some art, trade

Baha'i Faith underscore the need people or the like, which requires job training.

have for an education. For example: Baha'is These laws and ordinances apply to all

are asked to read from the Sacred Scriptures Baha'is, male and female .

each day, which requires literacy skills; are In many parts of the world, for a variety

enjoined to seek truth independently, which of reasons, people have not received the

requires thought processes free from super- education that would make it possible for

stition and imitation; and are instructed to them to comply w ith these laws. To help,

Baha 'u'llah, Gleanings from the Writings of 'Abdu 'l-Baha, The
e Promulgation of Universal Peace

Balza 'u 'I/ah (Wilmette: Baha'i Publishing Trust, (Wilmette: Baha'i
Publishing Trust, 1982), p. 134.

1976), p. 62. 5

Paris Talks: Addresses given by 'Abdu '-Bahri in
'Abdu 'l-Baha. Selections from the Writings of Paris in /9//-1912
(London : Baha'i Publishing

'Abdu '-Balza (Haifa: Baha'i World Centre, 1978), Trust, 1979), p.
133 .

p. 302. 6 Promulgation ,
p. 182.

Baha 'u 'I/ah, extract from a previously untranslated 7
Shoghi Effendi, The World Order of Bahri 'u 'I/ah
Tablet; cited in Women , compiled by the Research (Wilmette: Baha '
i Publishing Trust, 1974), p. 43.

Department of the Universal House of Justice,
January 1986. p. 2.

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In Sarh, Chad, the

"Roses Noires "

women 's group met

regularly to learn

prayers, discuss family problems, receive

lessons in hygiene,

and learn sewing and

embroidery skills.

• Photo taken on

8 June 1988.

Baha' is have worked to found tutorial and anyone. The National Spiritual
Assembly of

other schools, launch rural development India established more than
two hundred

programmes, organize job training facilities, tutorial schools during the
Plan, many of

establish educational radio stations, operate which were attended by girls
and women.

agricultural and medical projects, and other The New Era Development
Institute,

development projects. Most of these endeavors based in Maharashtra,
implemented the

ours have been designed for the whole Government of India 's

Ministry of Human

community. However, because women have Resources adult education

programme. The

been oppressed in so many societies for so long, some projects have been specifically designed to help women gain confidence in their abilities and develop skills. In Zambia, where only twenty per cent of girls receive basic education, a Baha'i residential secondary school for girls named were from the comafter the Hand of the Cause of God Musa themselves. Banani began development under the auspices of the William Mmutle Masehla Institute. This school was planned to offer a curriculum that would combine agricultural training with the University of Cambridge Exams Syndicate curriculum which would provide students with the International General Certificate of Secondary Education (I GCSE) at the end of grade twelve. Promoting literacy among women was the focus of Baha'i activities in Cameroon, Cote d'Ivoire, France, Gabon, Guinea-Bissau, Papua New Guinea and Vanuatu, all of which reported either special literacy classes being held for women, or noted that women were making up a significant percentage of the

effort introduced centres in communities and ran a series of classes that were largely women . The subjects discussed included adult literacy and children's health care, hygiene, animal husbandry and tree planting. Instructors were from the communities themselves. The Rabbani School Rural Project, located near Gwalior in Madhya Pradesh, centres on the more than twenty villages in the vicinity. Development of the programmes for formal and non-formal education, agriculture, animal husbandry and health. Development of the formation of women's co-operation in such ventures as land reclamation, nursery development, poultry agriculture and veterinary services. Many women also attend sewing classes, which include a component of functional literacy. The combination of literacy training in income-producing

centage of those attending classes open for cornerstone of the programmes run by the

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Baha'i Vocational Institute for Rural Baha'i Institute. In Nigeria, Baha' i women

Women. Started in Indore, Madhya Pradesh, promoted the use of soya bean products to

in 1983, the project soon included two sub- provide protein for families that could not

centres, one in Manipur and one in Jhabua. afford to include animal milk, eggs or meat

In November 1986, a third course was in their daily diets. started in Kalyanpura. In addition to adult In Haiti , more than four hundred and fifty

literacy, vocational skills including weaving, mothers were trained in the areas of family

sewing, knitting and embroidery have been welfare, education and health care. Materials

taught. The initiative won national recogni- used in this programme included those detion for the level of excellence it has veloped by the Ruhi Institute of Colombia,

sustained in its work. and the National Spiritual Assembly of

Sixty women attended courses in sewing, Kenya. cooking, child care and English held in In Tuvalu, the Baha'i women's Nutrition

Franceville, Gabon, during the Six Year and Home Gardening Programme operated

Plan. In Ciskei, the Baha' is of Ngqumeya continually during the Six Year Plan to help

began a candle-making operation as an families improve their health and standard of

income-generating project for women. This living. It consisted of a vegetable garden

effort was run as a cooperative enterprise, competition among Baha'i households in

with part of the proceeds from each sale Funafuti in which each family grew nine

being returned to the group to purchase more vegetables. In Tonga, women started a vegewax. Following the early success of the table, fowl and pig farm on Tongatapu in

initiative the women were invited by a gov- 1989, and in Malaysia women were the

ernment official to demonstrate their skills prime workers in the small vegetable plots

to other villages. In Sarh, Chad, the "Roses operated by the Baha'i community of

Noires" women's group met regularly to learn prayers, discuss family problems, Project was receive lessons in hygiene, and to learn sewing and embroidery. The group functioned under the direction of the Local Spiritual Assembly of Sarh. education for the mothers and families in the Women often took part in-and benefited from- Baha' i development efforts focused on health and child health and child development practices. The first phase of the Project was to reduce the Burkina Faso women made up about fifty per cent of the volunteers trained to serve infection among the scabies, lice and worm their village communities as part of the families, to attract women to the centres, and to establish good and lasting Hygiene and Nutrition Education Project. relationships. Started in 1984, the Project continued The undertaking not only achieved all its objectives, but led to further throughout the Six Year Plan to give basic development initiatives including dental training in nutrition, sanitation and hygiene, care and literacy classes. as well first- aid training and access to a The very innovative project "pharmacy box" containing a number of entitled "Traditional Media as a Change basic medications in each village. Agent", which worked at the vi llage In Zambia, Primary Health Care training level , has been described in the article on programmes for women were initiated in economic projects (seep. 179). Baha'i social and The National Spiritual Assemblies of 1988: one-week courses were conducted in and Malaysia cooperated in The National communities, while two-week courses were carried out at the William Mmutle Masehla and this activity which

Richard and Mona
 Grieser, standing in
 the back row centre,
 with participants in the
 "Traditional Media as
 a Change Agent"
 project co-sponsored
 by the Baha'i International Community
 and the United Nations
 Development Fund
 for Women. Sarawak,
 ;'i Malaysia; 1992.

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was funded through the Baha'i International	with all part1c1pating
villages responding	
Community by the United Nations Develop-	positively to the
challenge.	
ment Fund for Women (UNIFEM). The two-	A women's conference
on radio programyear enterprise commenced in October 1991.	ming
was held at the Guaymi Cultural	
Baha'i communities in Brazil and Nigeria	Centre in Panama from
31 August to 2 Sepalso joined the project.	
tember 1990, with the goal of consulting	
The initiative sought to improve the	about broadcasting on
Radio Baha'i Panama	
status of rural women by using traditional	in relation to topics
of special interest to	
media of music, dance and drama to stimu-	women, such as the
equality of men and	
late village-wide discussion of women's	women and the education
of children. About	
roles. Men were included in the consultation,	150 people attended,
with men working in	
and were asked to help identify factors	the kitchen and taking
care of the young	
which inhibited women from taking part in	children so that the
women could attend the	
decision-making and other activities which	sessions. The status of
women was the	
would allow them to contribute positively to	subject of discussions
aired on other Baha'i	
the growth of their families and their commu-	radio stations as well,
in Peru, Bolivia,	
nities. Early results were very encouraging,	Ecuador, Chile, the
United States, and Liberia.	

CONFERENCES, SEMINARS AND PUBLICATIONS

The Baha'i Writings discuss three types of understanding of the education : "material education", which teaches people how to improve their physical well-being; "human education", which and workshops for is concerned with knowledge of commerce, worldwide. Whether held the sciences and arts; and "spiritual or a village or in a moral education", which addresses values. 1 auditorium, women discussed If social and economic development projects are among the types of "material" and vital members of society. "human" education, conferences could be international Baha'i women's included as types of "spiritual" education as organized in North and South America, and in the Caribbean. The 'Abdu'l-Bah a, Some Answered Questions (Wilmette: Dallas, Texas, Baha'i Publishing Trust, 1981 , p. 8. they help deepen our Baha'i dispensation. Throughout the Six conferences, seminars women took place under the open skies of metropolitan issues pertinent to peacemakers, and as In 1988, conferences were event which took place in from 8 to 12 August was

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Left: In Luxembourg, the Baha'i Women's Union organized a conference with concert held on 7 October 1988 and attended by about 130 people.

Below: In Mexico, Rosalinda Espinoza de Frazelle is talking about "Women and Peace" during a Baha'i women 's conference held in 1987.

Above: In Bangladesh, Mrs. Shirin Boman addresses a Bahri 'i women 's conference held in Dhaka in 1986.

Right: In Kenya, one of the friends makes a point

during the National Baha'i
Women's Conference held
in the Nakuru Baha'i
Centre in February 1989.

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than one thousand women from sixty-five
fifty percent of
countries and all fifty states of the United
Baha'is. The
States of America. Called "Global Peace,
representatives from
from Vision to Reality", the gathering was
given extensive
sponsored by the National Spiritual Assem-
bly of the Baha'is of the United States. The
hosted an
professionally organized programme includ-
Conference that was
ed a daily schedule of workshops, talks, and
enthusiasm".
working sessions on ways women could en-
1989 in
hance their role in the global peace-making
co-sponsored
process. The meeting was widely publicized
Assembly and the
as reporters responded to its unusually
Culture. Approxidiverse multiracial, multireligious quality
hundred people from twelve
which tangibly demonstrated the possibility
messages of support
of a peaceful global community.
Government
One hundred and thirty women from seven
and women's
nations of the Americas were welcomed to
countries. The gaththe International Women's Conference in
reported widely by the mass
Paraguay which opened on 15 July 1988.
The gathering received full coverage for
form a European
several days on both of the country's tele-
place at De
vision channels and in all three national
Netherlands
newspapers. Representatives of the United

11 September 1988, was that
the participants were not
sessions attracted
twelve countries and were
news coverage.
The following year, Uruguay
International Women's
described as "charged with
Conducted from 6 to 8 October
Montevideo, the occasion was
by the National Spiritual
Ministry of Education and
mately three
countries took part, and
were received from various
authorities, Baha'i institutions,
associations from other
ering was
communications media.
The first initiative to
Baha'i Women's Movement took
Poort Conference Centre in the
from 6 to 8 May 1988. Ten

countries were

Nations helped to organize the programme, represented by twenty-eight individuals, and the Minister of Education and Religion many of whom were members of National

sent a message of welcome. Mrs. Isabel Baha'i Women's Committees. Consultations

Pavon de Calderon, a member of the Conti- were on ways the European Baha'i communal Board of Counsellors, commented nities could better understand the role of

that the conference was "writing the history women . of women in Latin America". As one result of these efforts, the Conti-

A strong feature of the Caribbean nental Board of Counsellors in Europe

Women's Conference, held on the island of sponsored seven international women's con-

Antigua, in the Leeward Islands, from 9 to ferences in 1990. The first took place in

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n poeferevcia ID(efi]aciopaf Ba/ji'i cfe fa} /(lje1 á i

Y EL MOMENTO f!A LLEGADO lgualdad.Desarrol!oyP,,, &Iul.~, I

Uruguay hosted an

International Baha'i

Women's Conference

co-sponsored by the

National Spiritual

Assembly and the

, Ministry of Education

and Culture and held

in Montevideo from

6 to 8 October 1989.

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A Pacific Bah<i 'i

Women's Conference

was held in Hilo,

Hawaii.from 30 May

to 7 June 1991, with

seventy-six women

from seventeen islands

and countries bordering the Pacific basin

taking part.

Iskenderun, Turkey, from 18 to 20 May, and Germany, on 6 and 7 October 1990, and the

its theme was "The Role of Women in the Faith". Participants came from many parts of Luxembourg from 26 to Turkey and from other European countries, "The Role of and the spirit reportedly was outstanding. of Society".

The second European women's conference was held in Fuscaldo Marina, Italy, for the meeting. from 8 to 10 June. The programme was of European women's conferences was conducted in Dublin, reported, and gave rise to participation in November 1990. It two ongoing teaching projects. One group of Resplendently", women went to Portici, Italy, to take part in hundred and fifty intensive teaching activities there, while the response from other group travelled to Spain to join the contributed teaching work among the Gypsies. "Both unity, to the practical projects were carried out with great enthusiasm and to encouragement", the National Spiritual Assembly stated. women participants, a true Furthermore, the conference "incited the feeling of 'new beginnings' was created for desire in the Baha' i families to participate in many. " teaching activities not only as individuals A Pacific Women's Conference was held but as Baha' i families". on the campus of the University of Hawaii at The Hand of the Cause of God Amatu'l-Hilo. It took place from 30 May to 6 June 1991 with seventy-six Baha' i women from seventeen islands and pean Baha' i women's conferences held in countries bordering the Pacific basin taking Madrid, Spain, from 30 August to 3 September. The theme was "Empowering Women to Achieve", and the

from twenty countries attending, and in education for peace; Bastia, Corsica, from 7 to 9 September, with permaculture; social and economic development about five hundred participants from fifteen countries. Publicity for the Faith was use of the media to support teaching unprecedented in both countries. projects. The European conference for German-speaking women took place at Langenhain, In Africa, forty-four ethnic groups were represented among the two hundred people

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who assembled for the International Baha'i Role of Women in an Advancing Civilization". This consisted of Women's Conference held from 31 October presentations of invited papers by Baha' i and to 4 November 1991 in Nigeria. Five mem- focusing on such areas of non-Baha' i experts and power, women in the bers of the Continental Board of Counsellors and women, development and concern as women and six members of the Auxiliary Board were legal profession, among the guests. At the end of the meeting peace. the participants resolved "to arise and meet The first Association for Baha'i Studies conference in Papua New Guinea, conducted in September 1988 at the take responsibility for the development of University Baha'i Club in Port Moresby, themselves, their families and the world". included a paper by The President of the Republic of the a Papua New Guinean on "Equality of Men and Women: Traditional and Seychelles Islands, Mr. Albert Rene, and Women: Traditional and Modern Con- cepts". The Association's "extended the warmest possible welcome" second conference, held at the University of to representatives of the Baha'is who had in May 1989, heard Papua New Guinea Effect of the Baba' i Faith travelled to his country to attend the Region- Women in the Mountain Brown presentations on "The al Baha'i Conference for Women on the on the Position of college campus of Port Lanau in Mahe from

Area of
31 December 1991 to 5 January 1992. More
"Women and
than one-hundred and thirty believers from
Perspective".
Madagascar, Reunion, Mauritius, and the
Sacred Writings
Seychelles listened to talks and participated
compiled by the
in workshops on themes including the role
Universal House
of women in the family, women and the edu-
English in January
cation of children, the role of women in the
basis for study of
Baha' i community, and women and peace.
Year Plan. Editions
Conferences featuring the principle of
the Baha'i
equality of men and women were sponsored
the period had
by two chapters of the Association for Baha'i
Chinese, Dutch, Finnish,
Studies during the Six Year Plan. In the
Japanese, Norwe-
United States, the North American chapter
Swedish, and Turkish.
hosted nearly eight hundred people during its
Baha' i women
meeting held from 15 to 17 September 1989
inspiration. A sample
in Irvine, California. The theme of the gath-
include Euro
ering was "Full Partnership: An International
the National Com-
Conference on the Equality of Women and
Equality of the Sexes,
Men". Seminars covered a range of interests
the Hearts of the
including consultation and conflict resolu-
from the Women 's
tion, the arts, health, agriculture, science and
Lynnwood, Washington,
technology, and intercultural issues. There
(in Japanese)
was an even attendance of men and women
Committee of
Papua New Guinea", and
Peace: An Anthropological
Extracts from the Baha'i
on the subject of women,
Research Department of the
of Justice and released in
1986, provided much of the
the issue during the Six
of the compilation received at
World Centre Library during
been translated into
French, German, Italian,
gian, Polish, Spanish,
Newsletters by and for
were another source of
of the newsletters produced
Bulletin (in English) from
mittee for Fostering the
Republic of Ireland; From
Handmaidens (in English)
Consultative Group,
U.S.A.; Bahai Josei Janaru
from the National Women's

at the Conference, with the sentiment being Japan; Baha 'i Women (in Hindi) from the Baha' i Women's Committee of widely held that equality is not a women's Lucknow, issue, but a human issue. Uttar Pradesh, India; Mujeres de la Nueva Era (in Spanish) from the In Australia, the Association for Baha'i National Baha' i Women's Committee of Studies' eighth conference took place in Bolivia; and, Sauti ya Mama (in Swahili) from Adelaide from 24 to 27 March 1989. A the Baha'i Women's Committee for Upper special one-day symposium featured "The Zaire.

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In the United States,
Louise Profeit-Leblanc
giving a presentation
during the 14th Annual
Conference for the
Association for Baha'i
Studies held in Irvine
California,
15 to 17 September,
1989.

EFFORTS TO PROMOTE EQUALITY IN THE WIDER COMMUNITY

The Teachings of Baha'u'llah are for all of Women's Day celebrations for the Kaduna State Ministry of Health in humanity, and His principles have become 1988, "Educate Women, Build a Nation", would part of the spirit of the age. In isolation, be published however, any one of His Teachings can as a booklet and distributed through the local governments in Kaduna State. become distorted and so the Faith 's clear Baha'is participated in perspective on the roles of women was often activities marking welcomed at public forums, and Baha'is' National and International Women 's Days in experience in advocating equality was of- Cameroon, Uganda, Guyana, and Ireland. In Thailand, the Baha' is of fered as an example to many governmental Bangkok celebrated International Women's Day 1989 bodies. The Baha'i International Community with a participated fully in the work of the United two-hour programme in a popular

shopping

Nations to promote the advancement of mall. Hundreds of people heard readings

women (See also article on p. 522.) In addition to working directly with United Nations' from the Baha'i Writings concerning women,

and many pamphlets on peace and women

agencies, Baha'i communities worldwide were distributed. supported UN initiatives. In 1989, in the town of

Rabaul, Papua

The United Nations ' International Women ' s Day was

en's Day was celebrated in Australia with celebrated with a music festival during which

a special service at the Baha'i House of a Baha' i band, the Dawnbreakers, performed

Worship in Sydney in March 1989. Eminent songs about peace, women, and a safe and

community leaders were among the readers happy home . Baha' is also set up a bookshop

at the service, including the President and for the event and handed out flyers with

Vice President of the Women' s International songs, prayers, and Baha' i Writings. In Port

League for Peace and Freedom. In Nigeria, Moresby, two Baha' is were invited to participate in the Executive Secretary of the Baha'i ipate in

planning the Women ' s Day events,

Women's Development Board was told that and one of them was chosen to be Mistress of

the paper she presented at the International Ceremonies. The Baha'is took part in all the

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In the Solomon Islands

Baha'i women and

children present

their custom dancing

during the Women's

Week celebrations held

in September 1988.

activities-reading Baha' i prayers, serving the House of Representatives

Standing Comas judges for several events, presenting a mittee on Legal and Constitutional Affairs,

short drama, performing traditional dancing, Office of the Status of Women and the Deand singing in a choir. partment of the

Prime Minister and Cabinet.

Baha'i women of the Solomon Islands The State Minister for

Religious Affairs

contributed to Women's Week in 1988 by of Bangladesh was among the dignitaries

marching in a parade sponsored by the welcomed to the conference

"Equality of

Honiara Council of Women. A Baha'i Men and Women-a Prerequisite for World

prayer was chosen as the first prayer for the Peace" in Dhaka in September 1991. The

official opening following the march, and president and general secretary of the Bangthe President of the Honiara Council-a ladesh Women Writers' Association and

Baha'i and the only female lawyer in the journalists from several national newspapers

Solomon Islands-was chosen to deliver an were present as well. In Bermuda, during

address. For National Women's Day in a public forum on "Women and Peace"

Samoa in 1990, the Baha' is created a float in which took place in February 1987, a Baha'i

the shape of a bird completely covered with chaired a panel composed of the nation's

fresh flowers and a sign that read "Equality most prominent women including the

of Men and Women". The Baha'i women Minister for Health and Social Services.

walking in the parade with the float sang, A Women's International Luncheon was

"With two wings, we will fly ... ". held on 9 November 1991 at the National

Baha'is were among those who helped Baha'i Centre in Nairobi, Kenya. This was

organize the first International Indigenous followed by a panel of speakers who ex-

Women's Conference, called "Finding Com- plored the topic "Gender and Development".

mon Ground". Held in Australia in July 1989, Twenty-three prominent non-Baha'i women

and funded by UNESCO, the gathering was plus twenty-five Baha'i women attended the

attended by more than one thousand women. events, which received extensive medi a

The event began with a two-day celebration coverage. The Baha'i Women's Committee

of the arts of indigenous peoples. Topics of Fiji was represented at a national "Women

discussed during the conference included in Development" conference in

July 1986; a women and racism, education, and domestic Baha'i stall displayed pamphlets and handiviolence. The Baha'is of Australia were also crafts. In Cote d'Ivoire, Baha'is participated in a discussion of "The Rights of Women in Australia" seminar hosted in July 1991 by and Social Progress" conducted in December

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1989 under the patronage of the Minister of one of the goals of the country's Six Year Primary Education and the President of the Plan. The Baha'i Women's Committee of Federation of African Jurists. New Zealand was invited to become affili-

A representative of Zaire 's Ministry for ated with the National Council of Women in Women visited the National Baha'i Centre September 1986, and in the same year, in December 1988 to learn more about the Baha'is were asked by the National Wom-

National Baha'i Women's Committee. The en's Council of Vanuatu to help set up delegate said she was touched by the talk non-political, non-denominational women's given by a spokeswoman for the National committee for the Port Vila municipal area. This was achieved in Port Vila Committee and impressed by the organiza- and two tion and extent of Baha'i women's activities. Baha'i women were elected President and In Uganda, a written statement on the Baha'i Vice-President of a committee of twelve. The Malaysian Baha'i Women's perspective on women was presented to mittee was an affiliate and Comreligious leaders during a national seminar of the National Council of active supporter organized by the government in July 1989. Women's Organi-

The President of Papua New Guinea's zations, so when the NCWO celebrated its National Council of Women, the President Silver Jubilee on 25 August 1988, Baha'is of the Morobe Women's Association, the played an important role. The event was Regional Member for Morobe Province in attended by more than one thousand guests, the National Parliament, and the wife of the including Her Majesty, the

Queen of Malaysia, Prime Minister were among the leaders of and other prominent women. Baha'is helped thought who participated in the national to organize the celebration and produced conference co-sponsored by the Baha ' i souvenir program for each function. A community and the Morobe Women's Association Baha'i was one of three women selected to ciation in July 1989. The event received represent the women of Malaysia in a significant media coverage. pledge-taking ceremony. The National Baha'i Women's Committee The Baha'i Women's Committee of in the Republic of Ireland gained affiliation Singapore collaborated with the Singapore with the Council for the Status of Women in Council of Women's Organizations, the 1988: the Council is a recognized body of the Nigerian Baha' i Women's Development national Government. In 1989, the Baha'is of Board registered with the National Council Papua New Guinea achieved representation of Women Societies, and Baha 'is in Hawaii on the National Council of Women, fulfilling were asked to serve on the Governor's

In Pakistan, a public meeting held in memory of [ahirih was organized by the Local Ladies Committee of Karachi. Shown is the guest speaker, Mrs. Zahida Hina, a renowned journalist and poet. 25 August 1989.

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In the Philippines, President Corazon Aquino (seated centre) and the Vice President of the All Nations Women's Group, Martha Taylor-a Baha 'i-(seated right) during the induction ceremony for the

Group's new officers
on 9 May 1990.

Commission on the Status of Women. Through in Fiji. The Baha'i National Women's Comthe National Committee on Women in the mittee organized a devotional programme, United States, the Baha'i Faith is affiliated and the believers participated in a peace with government and non-governmental or- march, carrying a banner which displayed a ganizations which are active in the field of quotation from the Writings of Baha'u' llah.

women's issues. An article submitted by the Baha ' i N ational In November 1988 , Baha'is made major Council of Women was published in the Fiji contributions held to mark the twentieth an- Times, and Baha'i youth performed a musical niversary of the National Council of Women drama before nine hundred people.

CONCLUSION

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. 1 Baha' u ' llah has brought a new standard for During the Six Year Plan, Baha'is forged what it means to be human, and has told us ahead by organizing activities to promote the equality of men and women that education is the key to attain that station. including devel- This training is a process which will lead to oping projects focussing on the special needs " ... the last and highest stage in the stupen- of women, sponsoring conferences on the dous evolution of man 's collective life on this subject, publishing literature and forming Baha ' i women's groups planet." 2 "So marvellous a conception finds whuch associated with its earliest manifestations in the efforts con- other organizations pursuing sinilar aims. sciously exerted and the modest beginnings Hence the new age will be an age less already achieved by the declared adherents masculine and more

permeated with the
of the Faith of Baha'u'llah who, conscious feminine ideals, or,
to speak more exactly,
of the sublimity of their calling and initiated will be an age in
which the masculine
into the ennobling principles of His Admin- and feminine elements
of civilization will
istration, are forging ahead " 3 be more evenly
balanced. 4

1 Gleasons, pp. 92-93. 4

'Abdu'l-Baha, quoted in J.E. Esslemont,

2 Baha'is '11 '19th and

the New Era (Wilmette: Baha'i

Shoghi Effendi, World Order, p. 163.

3 Ibid., pp. 43-44. Publishing Trust,

1976), p. 156.

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5. YOUTH ACTIVITIES

A. YOUTH YEAR OF SERVICE

"Why would we volunteer to scrub and requirements, interests,
and talents. Other
clean things for a year? Because we love countries which developed
special Youth
Baha'u'llah!" explained a radiant Baha'i Year of Service programs
included Brazil,
who was mid-way through her Youth Year Colombia, Canada, Costa
Rica, and Zambia.
of Service. This expression of love through During the Six Year
Plan, the Youth Year
action was reflected around the world during of Service concept was
spread and developed the Six Year Plan as followers of the Blessed opened
throughout Baha'i communities world-
Beauty as yet unburdened by career and wide. In Europe, for
example, one of the
family combined their abounding energy and first activities of the
newly-formed European curiosity with a commitment to serve the an
Baha'i Youth Council was to set up a
Faith. database of service
positions available on
Youth have always played a shining role the continent and issue a Youth
Year of
in God's Plan for this Day. The Bab Himself Service Information Pack to
all National
was but twenty-five years old when He de- Spiritual Assemblies and
National Youth

clared His stupendous Mission, and Shoghi	Committees in the region.
The Cote d'Ivoire	
Effendi was a student at Oxford when called	held a six-week Development
Institute to	
to rise to the Guardianship. What is new is	prepare youth for a year of
service, and	
the relatively systematized approach to ser-	Ecuador reported a training
seminar as part	
vice. This grew out of a concept proposed in	of its YYS program.
a letter from the Universal House of Justice	Information about the
Youth Year of	
to the Baha'i Youth of the World sent on	Service was a prime topic
during some youth	
January 3, 1984: " ... give attention to the idea	conferences, including one
held in the Nethof volunteering a set period, say, one or two	erlands in
July 1989, and one in Zimbabwe	
years, to some Baha'i service, on the home	in August 1991. Articles
about it were	
front or abroad, in the teaching or develop-	published in newsletters
distributed to young	
ment field "	Baha'is, such as the
Australian Network,	
By April 1984, only three months after	and Malawi's Baha'i Youth
Newsletter.	
this clear guidance was received, the Nation-	Discussions were held at
Baha'i Clubs in	
al Baha'i Youth Committee of the United	universities from Alaska to
Guam, and	
States began to recruit and place Youth Year	details were distributed
through the Contiof Service volunteers. Working with the	mental
Boards of Counsellors, the Auxiliary	
International Pioneering Committee and	Boards, and the various
assistants.	
others, the Youth Committee gathered facts	Most of the youth
served in their home	
about Baha'i projects which youth could	countries. In India, for
example, many of the	
join for one year, and information about	nearly 200 tutorial school
programs were run	
young people who were willing to serve.	by local volunteers. Young
friends worked in	
Over time this processing became quite	administrative capacities,
guided at Baha' i	
sophisticated, including details about "host	Temples, drove mobile
institutes, helped at	
projects" such as the location, skills re-	Baha' i radio stations,
assisted with Baha'i	

quired, housing available and expenses to be medical projects, and provided vital consolicovered, and data about the volunteers such dation teams. In-country service programs as special needs for medical care, dietary were reported in Alaska, Argentina, Australia,

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Participants in the
Ruhi Institute International Training
Course for Tutorial
School Teachers and
for the Preparation of
the Youth Year of
Service. Colombia,
November 1986.

Belgium, Bolivia, Cameroon, Canada, the Honduras, Hungary, India,
Ireland, Kiribati,
Canary Islands, Chile, Colombia, Costa Rica, Papua New Guinea, Poland,
Romania,
the Cote d'Ivoire, the Dominican Republic, Russia, Swaziland, and the
Ukraine. One
Ecuador, France, Guyana, Honduras, Ireland, frequent recipient of these
youth volunteers
Kenya, Malaysia, New Zealand, Panama, was the Baha'i World Centre
in Haifa,
Papua New Guinea, Taiwan, Thailand, the Israel, where individuals
served the Univer-
United Kingdom, the United States, and sal House of Justice as
plumbers and legal
Zaire. aides, as engineers and
cooks, as desktop
Some young people spent their year of publishers and irrigation
specialists, and in
service as full-time teachers of the Faith. many other areas of need.
Youth dominated the teaching work in East- An informal survey of
young Baha'is
ern Europe, while the United States reported who gave a year of service
during the Six
that youth participated in almost all ongoing Year Plan was carried out
through the Contiprojects and comprised most of the full-time mental
Boards of Counsellors. Several dozen
teaching teams. In its Ric:lván message for people responded, including
friends who
1992 the Universal House of Justice wrote: had traveled from Canada to
serve in
"Youth activities took on a special character Romania, from Malaysia to
Mongolia, from

shaped by the idea of a youth year of service. The involvement of the youth in the Six Year Plan as short-term pioneers, traveling teachers and projectors had a profound effect on the teaching work overall..." from some of Young Baha'is who were willing and able traveled to serve the Faith abroad. Many of these friends were from Australia, providing Canada, Colombia, Costa Rica, and the United States, and were assigned to projects in Albania, the Baltic States, Belize, Bolivia, Botswana, the Canary Islands, Colombia, the period of service, and Cook Islands, Costa Rica, Czechoslovakia, Ecuador, the Gambia, Guatemala, Guyana,

Australia to Japan, from Zambia, from New Zealand to Papua New Guinea to the Holy Land, and from the United Kingdom to Botswana to serve the Cause. Quotations of Service enriched their lives and strengthened their Faith, as well as providing assistance to the communities which received them. The survey asked for the address, date of birth, in what capacity he or she friend was asked:

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES
 Could you please describe one of the memorable moments of your service?

A young man who had gone from Great Britain to Africa responded: In Botswana we had heard that there would be a teaching project as a member of a teaching team in her home in South Africa-in Botsobella, a township. It was my first teaching project in South Africa. The most memorable moment I experienced was the first night I spent in an indigenous village in Imbabura, where the team shared the life of the indigenous people-their food and their homes. With confidence insist on an audience,

you will not
 experienced the life of these people be refused". This we did, and
 within
 before. For the first time, I felt a true thirty seconds of entering the
 school we
 unity, as Baha'u'llah taught us. were led to the staff room
 where the
 An Ausháalian who had travelled to Fiji to teachers were enjoying their
 lunch. I proserve reported: ceeded to make
 my presentation, my first
 I had typed a letter that began: "I proclamation of the faith in front
 of the
 would like to offer a twenty-minute public. Four of the teachers
 declared their
 presentation on the theme of world peace belief in Baha'u'llah and many
 expressed
 at your school". I had personally taken interest. This demonstrated to
 me that if
 copies of this letter to seventeen schools we forget our frailties and
 rely on
 when I was suddenly taken ill. I managed Baha'u' llah the doors will
 open.
 to present the peace message and One young woman from Australia
 who
 proclaim the Faith in ten or eleven served for some time at the Baha'i
 House of
 schools, however I could not carry on and Worship in New Delhi, India,
 described this
 spent three days in Labasa Hospital. As I experience:
 lay on my bed during that time I did not It was in July during the
 middle of the
 know whether I would live, and hated the day when the temperature soared
 to 48 C.
 fact that the proclamation work had not The dry heat was debilitating,
 yet
 been completed. You can imagine my hundreds of people were
 atháacted to, and
 elation when, on being discharged, I mesmerised by the House of
 Worship. I
 heard the news that one of the members always felt it such a bounty to
 meet and
 of the National Spiritual Assembly had welcome people from all over
 the world,
 completed the proclamation work. drawn to the House of Worship
 by

Young volunteers

in "The Temple
Brigade" doing
cleaning and maintenance work in and
around the House
of Worship in New
Delhi, India, in 1988.

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Some of the youth
serving at the Baha'i
World Centre in
Haifa, Israel, in
March 1990. The
diversity of these
volunteer workers is a
demonstration of the
unity of mankind
in action.

inquisitive minds, searching souls. Dur-
list of all the
ing this particular day I was welcoming
was now
guests on the front steps of the House of
was my first
Worship and offering information about
welcoming
the House of Worship in the form of pam-
phlets. A gentleman took a pamphlet from
me and proceeded to climb a few steps,
when he stopped, turned, and walked back
participation in the
to me. He asked me "What exactly, is this
change
all about?" I began to answer his question
and very soon I began to realise that the
Japan to
answer was not in my words. I felt free, I
became the vehicle through which his
greatly
question could be answered.
individual and as
A Canadian youth who had travelled to
international
serve in Romania answered:
Baha'is of
I had just moved into the city (Ploesti)
exceptional. I had

the city and I was given the
new Baha'is and told that I
responsible for them. That
weekend in Ploesti! What a
and what a responsibility!
The second question was:
In what way did your
Youth Year of Service programme
your life?
A young Australian who went to
serve for one year explained:
It was an experience which
enhanced my life as an
a member of the wonderful
Baha'i community. The
Utsunomiya were truly

and was at a weekend teaching project. never encountered so much
love, respect
The evening 's fireside was attended by and diversity among such a
small group.
about fifty seekers and the atmosphere Their focus was always
"teaching", either
was very exciting despite the cool through weekly firesides,
weekly teach-
October temperature. I was talking to a ing trips to smaller country
areas, visiting
travelling teacher during the fireside and and deepening new Baha'is,
meeting with
asked him what he would do if everyone dignitaries ... They
exemplified for me the
stood up and enrolled in the Fa ith. Before way a Baha'i community should
be and I
he could think of an answer, the fireside am so grateful for having
been able to
ended wiili an announcement that iliose share a year of my life with
them.
people wishing to join the Baha ' i com- A youili from the mainland of
the United
munity should come to the front of the States worked in the National
Baha'i Office
room. And in unison, ilie whole room of Hawaii, in Honolulu:
jumped up and ran to the front! We were Participating in a Youth
Year of Serboth shocked beyond words. About two vice strengthened
my Faith in Baha'u'llah
hours later all the travelling teachers left immensely. I was tested to
truly claim the

INTERNATIO NAL SURVEY OF CURRENT BAHAI ACTIVITIES 425

Baha'i Faith as my own. My perspective Beauty says, regarding
sacrifices made in
on Baha' i administration opened up His path: To tinge thy hair
with thy blood
because I worked so intimately with the is greater in My sight than
the creation of
National Baha'i Center activities. the universe and the light of
both worlds.

A woman from Papua New Guinea who
travelled to Haifa to serve at the Baba ' i The third question asked:
World Centre responded with these words of In what way did your service
change the
wisdom: lives of those in the
communities that you
One [important aspect] of my service served?
was the feeling that the Baha'i World A young Malaysian who served the

Faith in

Centre was also mine. Serving as a janitor gave me a lot of joy, and confirmed our teachings that any job done well

1991-there

is service to Baha'u'llah, and if done Baha'is. We taught

with a spirit of service gives tremendous of Mongolian

happiness. from

An Ecuadorian woman, the sister of the number increased

woman quoted above, also served in her Local Spiritual

own country and then later served for a year Assembly of

and a half in Romania:

I think I have changed in the manner in development of

which I consider the Faith in my life and Mongolia

especially in service to the beloved even afraid

Cause. It is like a thirst that can't be glorious future

quenched. It is to have found what I was lest it would not

searching for all my life. These moments to organize

of difficulty when we felt at one with the the community

Beloved were unique, and I wouldn't that would

have missed them for anything. We feel community

much closer to Him when we are serving the grace of

the Faith. Now it is impossible to stop of His Birththinking about how to serve more and achieve it.

more and take advantage of every second by the

of our lives to teach the Faith. created a vision

An Australian who went to help with the

Mongolia wrote:

Mongolia was a newly

when I arrived in August

were only eight adult

with our limited knowledge

and with lots of confirmation

Baha'u'llah, and the

to fourteen. The first

Assembly in Mongolia, the

Ulaan-Baatar, was formed.

At that point in the

the community, the Baha'is in

lacked confidence and were

to have a vision of the

promised by Baha'u'llah,

come true. I very much wanted

a project that would unite

through a common vision, and

be successful to give the

confidence and courage ... By

Baha'u'llah, the celebration

day helped us to

The Baha'is became excited

idea of a celebration, and

of how it should be.

Undaunted by their teaching work in Romania wrote: limitations, each of the members began to draw on all of their talents and resources my life towards Baha 'u' llah. I participated in the Year of Service for beseeched Baha' u ' llah to assist us, and were guided- almost taken by Baha' u ' llah and every moment away I hands-to meet authorities, our friends, who willingly helped was reminded of this, whether it was supported our project. strangers and The result was a Mongolian waking up in a foreign city or trying to friends, who willingly helped and communicate in a foreign language. It is supported our project. all too easy to lose spiritual focus in the The result was a Mongolian celebratory routine of everyday life at home, and having a celebration in every sense of the word. It was held in a public hall. ing this "year out" has helped me in complete with stage and backdrop, an appropriate becoming completely oriented towards devotion service to the Cause... The Blessed programme and stage performance of

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A Bahai youth from Vanuatu (standing in back, second from right) with students of the literacy class he teaches as part of his Year of Service. They are by the Bahai Centre in Lounahurur, Middle Bush, Tanna, Vanuatu. Photo: 1992. in February 1992.

songs, traditional dances and instrumental More than anyone else, the Mongolian folk music. friends-who had been extremely conscious of our lack of strengths The celebration of the Birth of Baha'u'llah was held on the evening of areas-agreed that it was our unity of

11 November 1991 with about eighty people attending. Considering that the Local affairs of the Cause Spiritual Assembly of Ulaan-Baatar had been formed less than a month previously, Although the Local this was remarkable. Another aspect that Ulaan-Baatar had made this event amazing was the demonstration of the incredible potency of His Covenant as a handful of Baha'is, placing their full reliance and trust in 'Abdu 'l- of Baha'u'llah. Baha's promise that "as ye have faith, so shall your powers and blessings be" managed to bring about this event. was	vision and singleminded efforts to advance the that made our project so fulfilling to work on. Spiritual Assembly of not even managed to meet elect their officers, yet together to work on this were united in their love One of the young friends who Ecuador relates: As to how the community
Writing this in retrospect, I will not go because of our into who did what and how. What stands mercy of God out in my memory is the absolutely to progress wonderful happiness I felt while riding materially the bus to the celebration. It was a cold institutions. About snowy evening, but the freezing temperature could not dampen my joy. I had to the village look out of the window because I didn't piped water. want to appear crazy to my fellow spiritually, as people passengers-I could see this smiling face years became reflected in the glass. At the same time, I They carried was close to tears but I couldn't stop grin-together, and the most	affected-truly it was not efforts, but because of the that the community was able both spiritually and then through governmental two weeks after more than people embraced the Faith, obtained electricity and They also changed who had been enemies for part of one common Faith. out many activities

ning! Any time since then if I'm down, I	thrilling part was to hear
them praying	
focus on that mirrored happy radiant feel-	and to see the love of the
Blessed Beauty	
ing. It never fails to warm my heart and	reflected in their faces.
lift my spirit. ... having had a taste of pure	Another youth describes how
just by	
happiness, I know His Covenant is real.	moving into a particular area
she was an	

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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Youth Year of Service
volunteers went into -
the Kalahari Desert in
Botswana to hold
deepenings for the

..

Baha 'is who live
there; October J987.

example and inspiration to many and set a	three nights and went
teaching every	
standard of Baha'i values:	morning and only ate at
night. The youth	
My presence as a young woman	also learned to be detached from
their	
"alone" in Asian countries was in itself an	families because later four of
the youth	
inspiration for other young women and an	left to do their own year of
service.	
education for many who still held old	And one more story from
Romania:	
world order values of women. Of course I	By serving as a short term
pioneer, I	
had to struggle to achieve a balance so as	was privileged to see the
transforming	
to set an example without shocking. In	power of the Faith in changing
the lives,	
India quite a few men learned that not all	individually and collectively,
of the	
Wes tern women are "loose" and that not	Baha'is of Satu Mare
(Romania). Initially	
all white people are rich. More than any-	I went to the town with a
travel teaching	
thing I hope that my main influence was	team, and was thus able to see
several	
to make people happy and feel hopeful	Romanian friends progress from

"seek about the oneness of humanity. ers" investigating the Faith to deepened
A young believer from Zimbabwe relates Baha'is, actively involved in the affairs of
that by not being corruptible he made people the Faith. In one case, the school teacher
curious about the Faith: of one Romanian youth remarked that
Mostly in Zambia, non-Baha'is called something about her had changed, as she
me a priest. During those days I coordinated seemed much happier than before.
nated the relief food programme ... under Blessed is he who in the prime of his
the Ministry of Health. I was in charge of youth and the heyday of his life will arise to
more than six thousand villagers from serve the Cause of the Lord of the beginning
fifteen villages. How I prevented any and of the end, and adorn his heart with His
chance of corruption only God knows, Love, Baha'u 'llah wrote. 1 The several thought it brought all kinds of people to ask sand young Baha'is who participated in the
[about the Baha'i Faith]. One elderly Youth Year of Service programme during
person later became a Baha'i, after I the Six Year Plan were among those who
talked to him about the principles that I were truly blessed.
live by. I think the friends also learned how to sacrifice, mostly in teaching and 1
Compilation of Compilations, vol. 2 (Mona Vale, service ... One time we slept outside for NSW: Baha'i Publishing Trust, 1991), p. 415.

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In Hawaii, American Baha'i youth cooking during a two-weeklong summer camp held on Maui for Russian youth in 1988.

In the U.S. Virgin Islands, a "Sparks for Peace" team of Baha'i youth reinstalling a fallen fence as a service project in

St. Johns National
Park; 1989.

In the Dominican
Republic, a young
graduate of the Olinga
Institute courses in
service to the Cause is
now teaching children's classes; 1991.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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In Luxembourg,
Baha'i youth volunteers working to clean
and maintain the Garden of Wiltz; 1990.

In Uganda, part of
the youth programme
during the summer
school in Mbale was
to help clean up the
local hospital; 1991.

In Tonga, a Baha'i
youth group cleans
downtown Nukualofa
in support of World
Health Day; 1990.

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In Scotland, youth
participants in
Operation Mona,
after cleaning up a
section of the River
Clyde in July 1986.

In Singapore,
young Bahai's after
helping to clean up a
beach as a community
service project in
1990.

In St. Vincent,
children and youth
participating in a
Bahai'-sponsored
activity to clean up
Villa Beach;
April 1992.

In Panama, Bahá'í youth performing cultural dances as part of the International Day of Peace activities in Boca de Monte; 1989.

In Nigeria, members of the Bahá'í youth's football club, called The Peace Makers, during the semi-final match in a local government soccer competition in Oghara in 1987.

In Taiwan, six youth who enrolled in the Faith during the Muhajir Teaching Project in 1987 are members of three ethnic minorities-the Paiwan, the Ame, and the Paynan tribes.

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B. EUROPEAN BAHAI YOUTH COUNCIL

The strengthening of European Bahá'í youth Baha'i youth enjoys identity and the remarkable progress made will live your in European Bahá'í youth collaboration the forces of ranked among the notable developments of climax when the Six Year Plan. Whether expressed establishment of the through increasing numbers of regional and which the Cause continental youth conferences and schools, increasingly promiprojects involving European youth in teach- ing and service on the continent and even as be called upon	This generation of a unique distinction. You lives in a period in which history are moving to a mankind will see the Lesser Peace, and during of God will play an nent role society. It is you who will

far afield as Southern Africa, the intensification of communication between National Youth Committees and their representatives, yet, be or simply through the growing sense of unity European Baha'i and purpose among youth from different tremendous and lands, there was certainly a very different immediate sense of mission about the Baha'i youth in of Baha'i youth the opening years of the Plan. Furthermore, committed to the atmosphere was charged by constant of awareness of the inspirational and exemplary steadfastness of the Baha'i youth in determined to work Iran whose extraordinary sacrifices the their fellow Baha' i youth in every land had been encouraged to emulate. The activities of the Baha'i youth of Europe were to be further galvanised through the creation by the Universal House of Justice in August 1989 of the of these words can be appreciated as one European Baha'i Youth Council. This relates these sublime thoughts to the a historic step, an entirely new and unprecedented development in the Baha'i administrative system, which inaugurated a new stage in the evolution of the Baha' i youth of the European Baha'i Youth Council, there had been considerable discussion amongst young European Baha' i is a body charged the National Youth Committees of Europe in the years to come to of the Cause in face of developments which can, as scarcely imagined.... youth in particular face challenging tasks in the future A vibrant band on the European continent, the promotion of the Cause Baha'u'llah and the laws and principles, in harmony and unity with believers of all ages and revolutionise the progress

with the duty of stimulating, coordinating about a Europe-wide body to coordinate and and assisting their activities throughout the stimulate youth activities across the continent. Such thoughts, for example, had been The Universal House of Justice had articulated at meetings of National Youth indeed anticipated such developments some Committee representatives at the major time before, and in its message of 4 July youth conferences of the Seven Year Plan, 1983 addressed to the participants of the namely Fies ch (1980), Chigwell (1981), European Youth Conference in Innsbruck Innsbruck (1983) and Antwerp (1985), but captured this vision in these profound the consensus of opinion was that such a words:

step would be not only premature, but

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

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administratively problematic. Until this point of these discussions with any European collaboration had been con- National Youth Committees fined to initiatives involving youth from approval for the appointment of neighbouring countries. develop the "Movement"

At the youth school held at the Landegg respective national communities

Academy, 18- 24 July 1986, and energised with the Information Centre.

by the participation of the Hand of the Cause House of Justice hailed of God, 'Ali-Akbar Funitan and two European developments. In a telex dated 29 July Counsellors, participants spontaneously began consulting on the emergence of a new vision GREATLY SUCCESSFUL H!GHL Y

of Baha' i youth activity, particularly the role YOUTH SC HOOL LANDEGG

which a "European Baha'i Youth Move- CAUSE ALI-AKBAR FURUTAN ,

ment" could play. These informal gatherings EUROP EAN BAH A'I YO UTH

were attended by members of a number of

share the fruits

their respective

and to seek

three youth to

within their

and to liaise

The Universal

these

1986 it wrote:

REJOICE

SIGN!FICANT

PRESENCE HAND

LA UNC HIN G

MOVEMENT.

WELCOME PRACTICAL STEPS

National Youth Committees and other
COORDINATE SERVICES YOUTH

young and enthusiastic Baha'is, prominent

EUROPE.. URGE PARTICI-

amongst whom were participants in the

PERSEVERE PRAISEWORTHY AIMS BE

Varqa Project. 1 Inspired by the potential for

ISTANCE BLESSED BEAUTY

a "vibrant band of Baha'i youth" to revolu-

HEARTS.

tionise the progress of the Cause of God, and

mindful of the tremendous challenges

the Landegg gathering

confronting them in taking the Faith to the

manifest. The efforts of the

spiritually starved Eastern half of their con-

expression in personal and

tinents, the youth resolved to take a number

successes, increased use and

of steps both in the immediate future and in

The Promise of World Peace

the longer term. These included a more

association and collaborative

systematic and cooperative approach to acts

the youth from different

of spiritual devotion, enhancing of the

about this Movement rapidity of the personal Baha'i life, travel

idly spread among the youth as they

teaching initiatives, and the distribution of

their feelings and vision with

The Promise of World Peace.

vigour.

To keep participants informed of develop-

development of the "European

movements, a "European Baha'i Youth Movement

Movement" was subsequently

Information Centre" was established in the

the agenda of a special

Netherlands. Its first newsletter appeared in

European National Youth Com-

August 1986. Each participant in the consul-

representatives in Strasbourg, France,

tative process at Landegg was encouraged to

1986. Jointly conceived in

March 1986 by the British and French

The Varqa Project was a Europe-wide initiative

TAKEN

THROUGHOUT

PANTS

ASSURED ASS

OPEN DOORS WIN

The results of

quickly became

youth found

group teaching

distribution of

and the joy of

activity among

countries. News

about this Movement rapidity of the personal Baha'i life, travel

idly spread among the youth as they

teaching initiatives, and the distribution of

their feelings and vision with

The Promise of World Peace.

vigour.

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representatives in Strasbourg, France,

tative process at Landegg was encouraged to

1986. Jointly conceived in

March 1986 by the British and French

The Varqa Project was a Europe-wide initiative

National Youth

Committees, this gathering in volvin g Ba ha 'i youth in a campa ign of prayer and paid special attention to what practical steps personal teaching dedicated to the memory of a youn g west European youth pi oneerin g in Romania. could be taken to unite the Baha ' i youth of Participants kept each other regularly informed of Europe and recognised in the call for a Eurotheir news and successes, and the Landegg Youth pean Baha'i Youth Movement a natural School was the joyous occas ion of their first reun ion response to the growing feeling of European since the European Youth Conference in Antwerp in Baha' i youth solidarity that was emerging Jul y 1985. The experi ences and spirit of these youth thus prepared the background for discuss ions around throughout the continent. Furthermore, the the question of a "European Baha ' i Youth Move- twenty-eight youth representing eleven ment" to natura ll y take place. countries endorsed the recently-established

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Information Centre as a channel for fluent venture of its kind. It was to be followed by and regular communication between coun- similar efforts, the "Star" projects of 1988, tries and, in recognition of the dramatic new 1989 and 1990. In total, these projects drew opportunities and challenges facing the some fifty young European Baha'is from Baha'i youth of Europe, requested the more than half a dozen countries to the Continental Board of Counsellors to con- Southern African region for four successive sider the creation of a body that would summers of teaching and service. provide direction and co-ordination to youth Born out of intense collaboration between activities on a European level. a handful of youth in Europe and the Plans also were formulated to regularly Spiritual Assembly of Botswana, "Botswana send European Baha'i youth to serve in the 1987" was a significant success. Through it teaching and development field in the Third a channel for service in the Third World had World. The National Youth Committee of the been opened for the Baha' i

youth of Europe,
United Kingdom was asked to co-ordinate and a humble and initial step
taken by the
this project on behalf of the National Youth European youth to make Europe
"a fountain-
Committees of Europe. head of pioneers, travelling
teachers and
The Europe-wide discourse, initiated with financial assistance to the Baha'i
communisuch vigour at Landegg and developed sub- ties of the Third
World".² The Botswana
sequently at the Strasbourg gathering, was Project exemplified what the
Universal
further enhanced at the First European House of Justice later
referred to as "the
Youth Seminar, held at Landegg Academy, increasing collaboration and
growing unity
22- 24 May 1987. The meeting was called at among all the Baha'i youth on
the continent
the request of the Continental Board of of Europe".³ A special fund,
the "Eurobots
Counsellors, who in carefully organizing the Fund", administered initially
by the National
programme of this important gathering and Youth Committee of Norway, was
also set
watching over its proceedings ensured that up to meet the needs of
equipping the Baha'i
the historic process which had begun some community of Botswana with a
new
months earlier continued on its course. motorised vehicle suitable for
use in teach-
Consultations between representatives of ing and consolidation in the
desert, and
nineteen National Youth Committees, three which would also be placed at
the disposal
Counsellors, Auxiliary Board members and of future European youth
projecteers. All
representatives of National Assemblies, National Youth Committees in
Europe were
focused on important aspects of youth col- invited to participate in this
campaign.
laboration, including the devising of specific For those who participated
in this landplans and projects to channel the services of mark enterprise,
it was an unforgettable
the European youth. Particular emphasis was experience, one which was to
have a lasting
placed on encouraging youth involvement in and galvanic effect. In
commending the

the arts. Prayer, audacity, and movement youth participants in this project, the Spirit were identified as key elements in translating tual Assembly of Botswana later wrote: "We the vision of a "vibrant band" into tangible invite you all to come back to Botswana, reality. Unanimous support was voiced for to experience again the supreme joy of the continuation of the important work of the European Baha' i Youth Movement Inffmma- From the Uni versal House of Justice to the tion Centre and for its transfer to Norway. participants of the European Youth Conference in Innsbruck, 4 July 1983.

The First Joint European Baha ' i Youth 3 From a letter written on behalf of the Universal Third World Teaching Project, the "Botswana House of Justice to the National Spiritual Assemb ly 1987" project, was arguably the first formal of the Baha' is of the United Kingdom, joint European Baha'i youth teaching 29 October 1987.

INTERNATIONAL SURVEY OF CUR RENT BAHAI ACTIVIT IES 435 demonstrating the oneness of the family of a vision for the Baha'i youth of Europe. As a man from Iceland to the Kalahari, while ful- result, "Peace Moves", a decade-long camfilling your divine purpose to unite souls paign of galvanising the youth of Europe, with their God." Baha'is and others alike, around the themes

The experience of the Youth Conference enunciated in The Promise of World Peace, in Manchester, United Kingdom, 5-9 August came into being. Its principal aim is to 1987, spuned the Continental Board of empower Baha'i youth to initiate and refine Counsellors on with their effort to organize their interaction with their peers around the an international youth conference in Spain in spirit and content of Baha'u'llah's peace the summer of 1989, an event that could programme, destined to usher in, before the capture the vision of Baha'u'llah for peace close of the century, the Lesser Peace. and unity and share it with a large and The significant increase in the scope of diverse group of non-Baha'i youth, including responsibilities of the Committee nessirepresentatives of youth organisations and tated its evolution into a body charged with

groups from all over Europe. Planning began the work of coordinating much of the continent well in advance, and by June 1988 separate national youth activities. This was particularly programme and logistics committees were so during the period from June 1988 until operating out of the United Kingdom and the first meeting of the European Baha'i Youth Council in November 1989. In this sense the Peace Moves Committee was the precursor of the Council cancelled owing to logistical considerations, but while various alternatives were Representatives of National Youth Committees being considered, the need for forming a present at the European Youth "European Association of Baha'i National School, De Poort, the Netherlands, 23- 29 July Youth Committees" was increasingly recognised. The "Association" was essentially a 1988, focused much of their informal consultations on the question of European Baha'i youth collaboration, particularly among the their approaches to non-Baha'i organisations National Youth Committees. A number of options for the emergence of a Europe-wide coordinating body were considered and presented to the Universal House of Justice. In a letter dated 11 August 1988 Central to these important developments the Supreme Body stated its full agreement as to the ripeness of the time "for the strengthening of the body originally requested to plan the continent-wide ties among the Baha 'i youth of Europe". It stated that the International Teaching Centre had been requested to ask the Continental Board of Counsellors to consider the matter and to recommend a working structure which on the recommendation of the Counsellors .

would "provide

Appointed to membership of the Peace
the youth to serve

Moves Committee were Dona Adamson,
with a continen-

Sean Hinton, Kishan Manocha, Ric:Ivan
Moqbel, Vafa Ram, Adam Robarts, Kitt
the House of

Sandvik and Robe1i Weinberg. Officially a
confines of Europe.

conunittee of the National Assembly, it served
with its many

in an advisory capacity to the Counsellors,
contained

consulting extensively on the development of
area, can in this

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THE BAHAI WORLD

CONFER~

- EUROP:

BAHA'I DE JU' The thurd Peace

MADRID 20-2: Moves '89 Regional

European Youth

Conference, held in

Madrid, Spain, from

20-23 July 1989.

More than seven

hundred Bahci 'is

from twenty-six

countries attended.

way pioneer a very challenging development
ADVANCEMENT CAUSE

in international Baha'i collaboration." This
CONTINENT. YOUTH

set in motion the process of defining the
INCLUDING HIGHL Y

nature of the emerging institution that would
REPRESENT ATIVES EASTERN

fulfil this role. In December 1988 the Peace
DEMONSTRATED ..

Moves Committee tabled detailed proposals
INFLUENCE ON

outlining the structure and function of such a
COMMUNITY AS THEY

body, which were later submitted by the
AND PIONEER

Counsellors through the International Teach-

effective links and enable

the Cause together unitedly

tal vision of the work."

However, the vision of

Justice went beyond the

The letter stated: "Europe,

national Baha'i communities

within a reasonably small

BAHA'I YOUTH FOR

BAHA'U'LLAH THAT

GATHERED IN SHEFFIELD,

SIGNIF ICANT

EUROPE AND CHINA, HAVE

HOW GREAT WILL BE TH EIR

THE ENTIRE BAI-IA' !

SPREAD OUT TO THEIR HOMES

POSTS.

ing Centre to the Universal House of Justice
To aid National Youth Committees to
for consideration.

develop a common vision of the future of

Although the vision of "Peace Moves"

Baha'i youth activities in Europe in the

was only gradually introduced to the youth,

context of the newly appointed Peace Moves

for example at a meeting of representatives

Committee and to prepare for the launch of

of selected National Youth Committees in

the "Peace Moves" initiative, a meeting of

Lyon, France, 1- 2 October 1988, the decade

National Youth Committee representatives

was to be officially opened in the summer of

was convened in Luxembourg, 24- 26 Feb-

1989 when Baha' i youth and their peers

ruary 1989. The consultations were shaped

wou ld gather at a series of five regional

and guided by a momentous message from

conferences to celebrate its launch. Nearly

the Universal House of Justice conveyed

2,000 youth participated in these conferthrough the International Teaching

Centre,

ences held at De Poort (Netherlands), San

in which the Supreme Body expressed its

Marino, Madrid (Spain), Torshavn (the

preference for the establishment of a Euro-

Faroe Islands) and Sheffield (United Kingpean Baha'i Youth Council, which would

be

dom) during the period July- August 1989.4

The conferences ended on a high note of

4 The Sheffield conference was

addressed by

expectation, releasing and channelling tre-

M. Andre-Jacques Dodin,

Director of the European

mendous energies.

Youth Foundation of the

Council of Europe,

The House of Justice commented:

Strasbourg, France.

Representatives of the Peace

Moves Co mmittee had met with M. Dodin in

THRJLUNG MESSAGES FROM SERIES OF

December 1988 to bri ef him

about plans to hold an

CON FERENCES THRO UGHOUT EUROPE EVOKE

international youth

conference in Spa in and to

HIGHEST HOPES EXTRAORDINARY POTENCY

appri se him of the "Peace

Moves" effort.

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The members of the first European Bahri 'i Youth Council after their first meeting in London, England, in November 1989.

appointed by and be responsible to the of the activities	new body: co-ordination
House of Justice. Significantly, the House of youth which bridge	of European Baha'i
Justice stressed the need "for the vision of and therefore also of the	national boundaries,
the Council to embrace the whole of Europe involvement of the National	international
(emphasis added), from the Atlantic to the Conunittees of Europe; repre-	Baha'i Youth
Urals, and not just the countries of the Euro-continental basis, of the	sensation, on a
pean Community." It was only when the with non-B aha 'i	European Baha 'i youth
Iron Curtain was breached a few months agencies; collaboralater that the full significance of the words of tion	youth groups and other
in youth matters with the Continental the House of Justice became apparent.	Board of Counsellors
and the National Spiri-	
On 20 October 1989, the Universal House of Justice announced to all National Spiritual	tual Assemblies in Europe.
meeting of the European	The first full
Assemblies in Europe its historic decision to took place during the	Baha'i Youth Council
bring into being a new institution, unique in 1989 in London,	weekend of 4-6 November
the history of the Administrative Order: newly-appointed	during which time the
ANNOUNCE APPOINTMENT FIRST EUROPEAN	
members took the opportunity to visit the	
BAHA ' I YOUTH COUNCIL WITH FOLLOWING	
Resting Place of Shoghi Effendi. At that	
MEMBERS: ONN O FRANK VAN BEKKUM,	same meeting, the Council
met with the	
MORTEN BERGSMO, NADI HOFMANN,	Peace Moves Committee and
there was a	
ALESSANDRA LANFRANCONI, JOHN MCGILL,	smooth handover of
responsibilities and	
BAI-IIYYIH TAHZIB, ROBERT WEINBERG	transfer of the work in

progress, after which
HAIL THIS NEW DEVELOPMENT BAHAI the Committee, having
fulfilled its functions ,
YOUTH WORK, EAGERLY ANTICIPATE GREAT officially ceased to exist.
ENHANCEMENT POTENTIAL FOR PROMOTION The creation of the
European Baha'i
FAITH THROUGHOUT CONTINENT.5 Youth Council coincided with
dramatic
social and political changes sweeping
In its 28 August 1989 letter of appoint- through Central and
Eastern Europe. These
ment of the Council the House of Justice
changes brought about the collapse of political outlined the three major functions
of this
cal systems that had for so long prevented
Members of the Council were drawn from six
millions of people from receiving the light
countries, and included one of the members of the of Baha ' u' llah. Fresh
opportunities for
Peace Moves Committee. serving the Faith abounded.

The events of

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the day had further broadened the horizons close of the project strong
foundations were
of the youth of Europe who could now see laid for the establishment
of the first Spirit-
Europe as an undivided whole, a continent tual Assemblies in the
project cities of
burgeoning with the promise of unprece- Bratislava and Brno, which
came into being
dented teaching victories. in January 1991.
Against this background of profound In addition to these summer
projects, the
change this new agency of the Faith began to highly successful George
Adam Benke
take up its duties of stimulating and co- project, named after the
first European
ordinating the activities of the Baha'i youth Baha'i martyr, took place
in Bulgaria
of a new Europe. The most outstanding between October 1990 and
January 1991.
feature of the period 1989-1990 was the way Among the fruits of the
project were the
in which the youth rose to the challenge of establishment of the
Spiritual Assembly of
taking the Faith to the countries of the Plovdiv, the first Local

Spiritual Assembly

former Eastern Bloc. During the summer of World War II, the

1990 the European Baha'i Youth Council localities to

organized teaching projects in five Central television coverage.

and Eastern European countries which were made a pilgrimage

all dedicated to outstanding women from the they had the opporearly years of Baha' i history, and each asso- tunity to visit the House ofBaha'u ' llah.

ciated with a specific theme. These projects success of these

set a number of highly significant, historic Baha'i Youth Council

precedents . They served as the first formal strategy for these

Baha'i youth teaching enterprise in the

ensure that adeformer communist countries of Europe; the quate and regular follow-up and assistance

first continental youth activity to be sponsored thriving centres of

by the newly-established Youth Council;

and the first time that the Baha'i youth of youth throughout the

Europe had arisen in such large numbers and

1991 in prepa with such resolution and vigour to serve

Holy Year with a clear focus

together in a challenging joint endeavour in the Council's

Europe. Indeed, as a result of the participation were won, many

of so many young European Baha ' is in these invigorated by the

projects, continent-wide youth collaboration visits of the youth, contacts were established

had scaled new heights.

organisations,

Teaching projects were held in Czecho- Faith.

slovakia (the Martha Root Project), Hungary the four regional

(the Renee Szanto Project), Poland (the during the summer

Lydia Zamenhof Project), Romania (the "Baha'u'llah-The

formed in Bulgaria since

opening of over half a dozen

the Faith, and national

Project participants also

to Edirne, Turkey, where

tunity to

Capitalising on the

projects, the European

set in motion a long-term

newly-opened countries to

Europe; the quate and

was given to these new,

Baha'i activity.

The mobilisation of

continent continued through

ration for the

on teaching. In response to

call, significant victories

Baha'i communities were

visits of the youth,

with prominent people and

and many souls brought into the

Among the activities were

youth conferences held

of 1991 with the theme

Tahirih Project), and Yugoslavia (the Louisa King of Glory," in Kabli (Estonia), Strasbourg (France), Berlin (Germany) Mathew Project). Particularly noteworthy and Neptune (Romania). The 150 was the project in Czechoslovakia, sub- Republics of the former participants from seven titled, "Peace through Participation", in Soviet Union and which over 160 Baha'is from twenty-seven nine other countries attending the conference in different countries took part. The Faith ence in Kabli, Estonia, commented in their enjoyed extensive media coverage and was message to the Universal House of Justice particularly well received by public officials, that "this gathering has played a unique role academics, and representatives of non-gov- in the forging of strong bonds of friendship ernmental and political organisations. At the and understanding between the youth from

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Bahri 'is gathered in Neptune, Romania, in July 1991, for one of the four regional youth conferences held that summer by the European Bahri 'i Youth Council.

East and West." The Estonia conference was stimulate and motivate the teaching work of the youth. The Council also significant in that it was only the second identified Peace Baha'i youth conference to be held in the Moves as one of its four major focuses of then-Soviet Union. Particularly noteworthy activity for the summer of 1990. In the autumn of 1990 it issued a comprehensive statement outlining the attracted 250 participants from twenty coun- tries around the world. Over 600 souls Moves. It read, in part, as follows: "Peace embraced the Cause during the course of this Moves is a Baha'i contribution to the establishment of a lasting world peace. Peace before and after it. Moves is a means of enabling

the Baha'i
The European Baha'i Youth Council, in youth to initiate and improve
interaction
collaboration with national institutions and with their peers in Europe.
Peace Moves is
committees, also organized a number of the generation of activities
inspired by, and
other teaching projects in different parts of realising, the contents of
the Peace Statethe continent during the course of 1991, ment of the
Universal House of Justice."

including Bulgaria (George Adam Benke The statement helped to
clarify for the
Projects II and III), Cyprus (Winds of Hope Baha'i youth of Europe the
relationship of
Project), Greece (Anis Project), Hungary, Peace Moves to the teaching
work. Since its
Italy, Poland (Lydia Zamenhof Projects II launch several European youth
communities
and III), Spain and Turkey. enthusiastically had taken up
the concept of

One of the first tasks given to the Euro- Peace Moves as a focus for their
teaching
pean Baha 'i Youth Council by the Universal work. Indeed, much of the
outstanding
House of Justice was a smooth transfer energy and enthusiasm
generated by the
of functions between the Peace Moves 1989 Peace Moves events were
channelled
Committee and the Council. The Supreme into the vital teaching work
carried out in the
Body had described the five regional Peace newly-opened countries of
Central and East-
Moves conferences held during the summer ern Europe. An international
Peace Moves
of 1989 as "outstandingly successful". Early project, "Winds of Hope",
which included a
on in its first year the Council carefully three-day pilgrimage to the
Holy Land, was
considered the development of the Peace held during August 1991 in
Cyprus. The
Moves campaign and recognised its poten- Peace Moves campaign
continued to be
tial as one of many possible means to developed throughout the
remaining years of

George Adam Benke
Project in Bulgaria
attending the National
Teaching Conference
held in Plovdiv from
25 to 27 October 1991.

the Six Year Plan in those countries in which raising of one hundred thousand dollars for it was felt to be relevant to their needs and the Dr. Ugo Giachery Arc Fund Project is a interests. remarkable achievement and a fine example

One of the outstanding developments of to the entire Baha'i community." the Peace Moves events of the summer of One of the most important duties facing 1989 was the launch of the Dr. Ugo Giachery the newly-appointed Youth Council was the

Arc Fund Project established in memory of establisment of effective relationships with the valiant Hand of the Cause of God who the European National Baha'i Youth Compassed away that summer during a visit to mittees. In order to facilitate communication Samoa. The aim was to encourage the Baha'i with National Youth Committees and youth of Europe to make a substantial contribution towards the building of the Arc on them its vision for the development of youth

Mount Carmel, a venture which the Universal House of Justice had announced to the Baha'i Youth Council called annual meeting of the Baha'i world in August 1987. The management of this project was taken on by the the first of these Annual Conferences at De Poort, the Netherlands, from 26-28 January 1990, representatives from 22 National Youth Committees in Europe consulted with the representatives present unanimously the Council and representatives of the European Board of Counsellors on a common strategy for the continent for be set.

the 1990s. At

The project officially ended at Riç;lván the Second Annual Conference, 15-17 Feb-

1992. At the time of the Third Annual Con- ruary 1991 , 26
representatives from both

ference of Youth Committee representatives Western and Eastern Europe met
and

in February 1992 a total of US \$187,000 had consulted under the inspiring
guidance of a

been raised. In commenting on the signifi- representative of the Board of
Counsellors.

cance of this collaborative venture by the The presence of Eastern
European represen-

Baha' i youth of Europe shortly after the tatives was highly appreciated
by the other

Second Annual Conference of youth repre- participants, and a sháong,
unified bond was

sentatives in 1991 , the Universal House of created between East and West.
The Third

Justice stated through its Secretariat: "The Annual Conference was held in
Wiesbaden,

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Germany, 1-2 February 1992, when twenty- secretariat would be "a great
reinforcement

two representatives from all over Europe- to the services which the Council is
already

gathered to consult primarily on the chal- rendering with such distinction". As
of

lenges and the opportunities presented by the 1 February 1991 a full-time
Secretariat, fully

Holy Year. equipped with modem
telecommunications

At its third meeting held 16-19 February facilities, was established in Sweden
with

1990 in Berlin, the European Baha ' i Youth one member of the Council employed
in a

Council felt it timely and important to visit salaried position. The European
Baha'i Youth

the European countries in order to further Newsletter, based on news and
information

strengthen collaboration between the Council gathered at the Secretariat, was
first issued

and the respective National Youth Commit- on 6 April 1990. National Youth
Committees. This objective was to serve a number of tees either reproduced the
entire newsletter

purposes: to deepen the Council's relation- and sent it promptly to their

youth, or chose
 ship with the National Youth Committees to include items of information in
 their own
 and their National Spiritual Assemblies; to youth bulletins and magazines or
 national
 establish personal contact with the Baha'i Baha'ijournals.
 youth in the community and thereby to One of the three main
 functions assigned
 obtain a more accurate picture of the situa- to the European Baha'i Youth
 Council by
 tion in each country; to encourage co- the Universal House of Justice is that
 of
 operation between the National Youth Com- representation, on a continental
 basis, of
 mittees on a regional level; to share news, the European Baha'i youth with
 non-Baha'i
 ideas, plans and needs with the National youth groups and other agencies. The
 first
 Youth Committees and the youth of Europe; tentative steps in this arena of work
 had been
 to assist the National Youth Committees, taken by the Peace Moves Committee
 with
 especially the newly-appointed ones, in their its representation to the Council
 of Europe ' s
 functioning where necessary and to encour- European Youth Foundation in
 Strasbourg,
 age all youth to raise their standard of the France, in December 1988. Soon
 after
 English language in order to better study and its formation the European Baha'i
 Youth
 understand the writings of Shoghi Effendi. Council participated in the Second
 Annual
 Since its formation, members of the Euro- Conference on Intolerance held in
 Strasbourg,
 pean Baha'i Youth Council have been able France, 10- 15 December 1989, a
 conference
 to visit all National Youth Committees on at organized under the auspices of
 the Euroleast one occasion and to consult with most pean Youth Centre of the
 Council of Europe,
 National Spiritual Assemblies. Further, the at which a number of important
 contacts
 Council intensified its working relationship were made.
 with the Continental Board of Counsellors In November and December
 1991, repretthrough regular consultations. sentatives of the
 Youth Council met with
 The work of the European Baha 'i Youth two representatives of the United
 Nations

Council during its first full year was successfully carried out from a temporary Secretariat in Geneva and other individual Baha'is based initially at the United Nations Office in Europe to discuss the legal status of the Baha'i International Community in Council. Subsequently the European Baha'i Representation in Geneva, Switzerland, and subsequently in Youth Council appointed a Representation in the Netherlands. The Universal House of Justice had originally indicated that the former was given the responsibility of developing relations with European Baha'i Youth Council would need further developing relations with a full-time Secretariat and on 6 January 1991 youth organisations and other agencies on wrote that the establishment of a permanent behalf of the Council and the organisation of

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a high-level representation conference with in universities, particularly the development of Baha'i student societies the theme "Overcoming Racism in Europe" of Baha'i student societies in universities where such possibilities scheduled for April 1993. The Legal Task Force, a group of three European Baha'i an Ad-hoc Committee on Student Societies was appointed in 1991 to lawyers, began its work of drafting the legal undertake the necessary research into status of the European Baha'i Council and European Baha'i student activity on its seeking its official recognition by such bodies as the Council of Europe, the European valuable material on the importance of Coordination Bureau of International Youth Baha'i university societies, practical Organisations, and the Youth Forum of the suggestions on setting up such societies, sample European Communities. In March 1992 the constitutions, discussion papers, ideas for European Baha'i Youth Council submitted activities, etc. was produced and sent to all an application for financial assistance to the National Spiritual Assemblies and Youth European Youth Foundation, a most significant

Committees in Europe.

cant step, taken after formal contacts had
conference

been established as a result of meetings of
universities in Europe

some Council representatives with officials
from 2 to

in Strasbourg.

delegates rep-

Other matters given special consideration
consulted on the

by the European Baha' i Youth Council were

activities at universithose of the Youth Year of Service and Jun- ties,

the need for increasing collaboration

ior Youth. The Council made the promotion

throughout Europe.

of the concept of the Youth Year of Service

planning for the

one of its highest priorities, encouraging all
advance. Its

National Spiritual Assemblies and National
to all National

Baha'i Youth Committees in Europe to

National Baha'i

emphasise this important area of service

December

among the youth in their communities. To

document the

assist with this process the Council set up a

database of available service positions in

Holy Year

Europe and issued a Youth Year of Service

service. It is a

Information Pack to all National Spiritual

of Europe

Assemblies and Youth Committees. The

sacrifices and

Youth Council l also devoted special attention

Universal House of

in its own consultations and in those with

offered to the

National Spiritual Assemblies and Youth

the European

Committees, to the needs of Junior Youth,

means to

especially their full integration into all

realise our potential

The Committee also organized a

on Baha' i activities at

held in Brno, Czechoslovakia,

5 January 1992. Twenty-four

resenting eleven countries

development of Baha'i

ties,

between Baha'i students

The Council began its

Holy Year, 1992-1993, well in

strategy for the Year was sent

Spiritual Assemblies and

Youth Committees of Europe in

1991. In the preface to this

Council stated:

Every step we take in this

should be a step towards

time when the Baha'i youth

must make extraordinary

rise to the call of the

Justice. This strategy is

Baha'i youth of Europe by

Baha'i Youth Council as a

channel our energies,

aspects of Baha'i community life, particularly youth activities. Countries with a great sacrifice, significant percentage of Junior Youth were personal transformation. It is a strategy which calls for age group. Both the concept of the Youth celebration. It is a strategy made up of plans and activities which prominently in the Council's strategy for the Baha'i youth of Europe can humbly offer to BaM'u'llah in this, His Holy Year, as a sign of our love, our devotion placed special emphasis on Baha'i activities and our desire to serve Him.

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El Viento Canta,
formed at the Baha'i
World Centre by youth
who served there in
Mexico, Peru, the
United States, and the
United Kingdom.
This photograph was
taken in 1988, before
the group began its
European tour.

The plans of the Youth Council for the time ranging from three months to one year. By the opening of the Holy Year at Ridvan 1992 this unique project had caught the imagination of the friends far and wide. The strategy was later to win the admiration of the International Teaching Centre, which in a letter dated 19 April 1992 to the Centre with other youth organisations; and specific mental

Board of Counsellors for Europe
 junior youth activities. The Council's plans wrote: "The breadth,
 directness and intended intensity of the effort
 for national youth committees included ways envisioned by the Holy
 of orienting the youth towards a greater Year Board is such that we
 can but admire this new generation of
 understanding of Baha'u'llah and His Mis-
 Baha'i planners." By the end of the Six
 sion; conducting proclamation events with Year Plan, the
 Year Plan, the pattern and nature of
 the use of mass media; holding national con-
 European Baha'i youth activity had undergone a
 ferences , projects and deepening weekends; significant qualitassemination of the statement on Baha'u'llah, tive
 change, holding out hope and promise
 and organising events aimed at fostering for the future. The degree
 of collaborative work among the youth made
 greater conelation of the Teachings with the wholeness
 the wholeness of Europe a living reality.
 cmTent issues. They responded
 To execute its Holy Year strategy most magnificently to the challenges
 resulting effectively, the European Baha'i Youth from the collapse of social
 and political systems in the Eastern half
 Council appointed a Holy Year Board, a valiantly arising as
 of the continent, energetic travelling
 committee of seven European youth, to co-
 resourceful pioneers, administrators in the
 ordinate and monitor the Council' s interna-
 teachers and dynamic Faith of Baha'u ' llah in
 tional activities for the Holy Year. It held its their lofty endeavour, they
 establishment of the guided by the nascent
 first meeting in November 1991. Foremost Youth Council, a unique
 virgin lands. In this, by the Universal House of
 among the international activities for the Justice for this
 were inspired and very purpose.
 Holy Year was the Year of Service Project,
 European Baha'i
 comprising fourteen specially designated
 instrument created
 teaching routes throughout Europe to which
 young believers could devote periods of

C. SPECIAL YOUTH PROJECTS

A significant feature of the Six Year Plan was the use of the arts to share the Message of Baha 'u 'llah. Many projects involving the arts were carried out by youth, who combined drama, music and dance to teach the Faith. Three special projects have been featured here because of the international scope of their services.

El Viento Canta share their Faith with people in Western Europe, writing to National Assemblies in Europe and receiving positive responses for sponsorship from thirteen. New members were added to the group: Miguel Cortes from Peru (Rolando and Cesar's brother), and Lisa Smith-Cortes from the United States (Cesar's wife). In June 1988, El Viento began its tour in Cyprus, then proceeded on to Greece, Italy, Switzerland, Austria, Germany, Belgium, France, Spain, Portugal, Ireland, Scotland, Wales, and England. Each music was so positive that the friends continued to perform for various gatherings in the location, but generally the performance lasted between one and one-and-a-half hours of songs from Peru, Bolivia, Chile, Spain, Argentina, Venezuela, Mexico and Ecuador. The songs were sung in Spanish and Quechua, the native language of the Indians in

the Israel Museum in Jerusalem. This concert was also successful, and the friends Baha'is and talked began to realize the teaching potential of their music. They began planning a trip to people would stay

Members of El Viento
Canta with children
on the grounds of the
Bahri 'i House of Worship in Kampala,
Uganda, during their
tour of Afiáica in 1989.

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after the concert and participate in the believers to
impromptu firesides held in hotel rooms or and dances,
onstage. At one concert in Spain, hundreds of copies of the Peace Statement were distributed to an audience of 3,000! The group performed approximately forty-eight concerts in three months.
of how this might be possible. All of the festivities were inspiring and beautiful, and the friends had an opportunity to visit the House of Worship in Kampala, Uganda, for a spiritual renewal. One of the most beautiful stories of the group's experience in Africa occurred in Uganda. On the last evening of the band's stay, they were to play at a special camp for handicapped children. They played in a room filled with about 200 children and lit only by a single dim lightbulb.
At one point, a performer was to dance with a member of the audience. When she invited one happy-looking child, she to several countries to work and study until she didn't realize

their trip to Africa. that the boy had no legs. The
 child pro-
 As the friends waited, sweeping changes ceeded to dance with great agility
 on his
 were taking place in Eastern Europe and hands! Later, a deaf little
 girl told the group
 many opportunities for teaching the Faith how much she enjoyed the
 music, and a
 opened up there. The International Teaching young blind man asked very
 earnest ques-
 Centre asked El Viento Canta if it could tions about Bahci' u'llah.
 extend its African trip to include Eastern El Viento Canta returned
 to Europe at
 Europe, the Soviet Union, Mongolia, and the end of December and
 travelled through
 China! Of course the members agreed and Croatia and Slovenia in
 Yugoslavia, Hungary,
 set out with anticipation to meet in Liechten- Poland, Estonia, Russia,
 Ukraine, Siberia,
 stein (the home of Miguel's new wife, Mongolia, China, Macau, and
 Hong Kong.
 Bernadette) in November 1989. Travelling in the dead of
 winter with sixteen
 During December 1989, the group trav- people, instruments and luggage
 and a comelled through Botswana, Kenya, Uganda, and plete sound system,
 one could surmise that
 Liberia. The music festivals planned there the group 's purpose was not
 tourism. In fact,

Members of El Viento
 Canta in Ulaan-
 Baatar, Mongolia, with
 Knight of Baha 'u 'lLah
 Sean Hinton (back left)
 and some of the first
 Mongolian Bahci 'is;
 1990.

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the members wandered through these coun- They took the train from
 Ulan-Ude to
 tries to spread the divine fragrances of the Irkutsk, on Lake Baikal, where
 they would
 Cause of God. They knew that wherever catch a plane to the capital of
 Mongolia,
 they went people would be attracted to the Ulaan-Baatar. They got to
 Irkutsk early in
 joyful, upbeat music, and would stay after the morning and took taxis to

the airport.
 the concerts to hear more of the Message that When they arrived, Cesar suddenly shouted,
 was presented on stage. They didn't know "Ya Bah:i'u'l-Abh:i!" in a panic-stricken
 how many sacrifices, delights, tears, and voice. Everyone turned to him and asked
 adventures they would share along the way. what had happened, and he said, "I left my
 One of their biggest adventures took bag on the train!" This travel pouch conplace on the train between Poland and their tained his passport and visas and US\$2,300
 first stop in the Soviet Union, Estonia. The of the group's money. He had put it under
 group missed one train and had to catch his pillow on the train so that it would be safe.
 tluáee to make up for lost time. The band Immediately the group 's Russian translahad experienced several robberies in Poland, tor took him to a taxi so that they could try
 and the train was no exception. The weary to catch the train. Meanwhile, two hours
 travellers probably could have given up right remained before boarding time. The Amerithen and there, but Lynda Godwin, the coor- can guide, Bill Mahoney, told the friends
 dinator for the Soviet trip, suddenly pulled to get some breakfast and see what would
 out a letter from the House of Justice and happen. Claudia and Lisa decided to stay
 began to read from it. It was the letter with the luggage. As they were waiting,
 informing the Baha'i world of the vast rather dejectedly, for their chance to eat,
 changes in Eastern Europe, the Soviet they suddenly heard a very British voice say,
 Union, and Mongolia which called for a new "My, you have a lot of luggage, don't you?"
 Two Year Teaching Plan for those countries. Shocked to hear English, they looked up
 The performers immediately felt exhila- and saw a young man with bright blue eyes.
 rated and inspired by those words. They "Who are you?" Lisa asked. "Sean," he said.
 forgot about their hardship, became cheerful "Sean Hinton? Allah'u 'Abh:i! We ' re El
 and loving once again, and felt so happy that Viento Canta!" He, just as shocked, said,
 they were a part of these changes and could "What are you doing here?" They

told him
 teach in these countries. Even though they that they were about to fly
 into Mongolia,
 encountered more difficulty before they got and he told them he was on the
 same flight.
 to Estonia (Conrad had left his passport in They immediately took him up to
 the other
 Warsaw and had to go back for it), they had members, who were also stunned
 to see him.
 been given new strength and energy to He apparently had decided to
 come back to
 continue their efforts for the Faith. Mongolia for further studies
 for one month.
 After El Viento Canta finished its Soviet He knew El Viento Canta was
 scheduled to
 tour in Siberia, it was time to travel to be there, in Mongolia, but he
 had no idea
 Mongolia. However, the group had no plans how or when it was to arrive.
 for Mongolia. No concerts had been set up, Finally everyone was to
 board the plane
 and no contacts had been made. The Interna- and Cesar still hadn ' t come
 back. Bill told
 tional Teaching Centre had asked the friends the friends he would wait for
 Cesar and do
 to go there and do what they could. Every- what they could to get him to
 Mongolia. But
 one wished that Sean Hinton, a pioneer to no one really believed that he
 could find the
 Mongolia, would be able to meet them there group in Ulaan-Baatar.
 but they knew he was back in England. They The band arrived in
 Ulaan-Baatar and
 just decided to make the best of it, and if half of the members got taxis
 to one of
 nothing happened, to go on to Beijing. the two hotels; the other half
 stayed at the

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airport until another taxi was available. El Viento Canta could not
 have travelled
 When the second group arrived at the hotel, to any of these remarkable
 places without
 who should they bring with them but Cesar! the love, kindness, diligence
 and support of
 Cesar and the Russian translator had countless Baha'is and their
 wonderful comrushed to the train station to find that the munities. In
 every city or town, the Baha'is
 train had already left for the next town. They could always be picked out of

the crowds
 called ahead to the next town, described the by their cheerful smiles and
 open faces. It
 bag to the train police, and got back in the is a testament to the power
 of Baha ' u 'llah' s
 taxi. When they arrived at the next station Covenant that the Baha'i
 communities in all
 after a harrowing taxi ride, they found the these lands exhibited such
 excellent hospibag and all of its contents perfectly safe in tality and
 were able to arrange concerts and
 the police station. After verifying that every- venues so well.
 thing was in order, they raced back to Irkutsk
 to find that the airplane had left fifteen The Wildfire Theatre Group
 minutes earlier. The next passenger plane In January 1988, a group of
 twenty-eight
 was not scheduled to leave for another week. Baha'i youth toured Australia
 to share the
 Bill asked Cesar if he minded riding in Teachings of Baha'u'llah through
 a proa cargo plane. Cesar said, "I'll take it!" and gramme of music, dance,
 and comedy entitled
 flew to the Ulaan-Baatar airport, where half "It's Not the End of the
 World". Calling
 the group was still going through customs! themselves the Wildfire
 Project, the youth
 Sean Hinton already had contacts in Ulaan- met with an extraordinary
 response among
 Baatar and went on to arrange four concerts the approximately three
 thousand people who
 and a visit to the Mongolian steppes. Such saw the show. During the rest
 of the Six
 wonders served to greatly confirm the dedi- Year Plan, Wildfire embarked
 on a number
 cation of the young performers. of similar performing tours.
 The member-
 China was a very different experience for ship of the group and the
 content of the
 the group. The members could not teach shows changed, but Wildfire
 remained dedithe Faith openly there, and many of their cated to
 spreading Baha'u'llah ' s message of
 concerts had been cancelled. However, in peace through the arts.
 one area, Guiyang, they were able to give In November 1989, the
 Wildfire Theatre
 small concerts and visit a lovely area in the Group completed its first
 international teachmountains where the Miao minority live. ing tour.
 Composed of five youth, the troupe
 The friends visited on April 21 and were travelled to Hong Kong,
 Macau, Taiwan,

able to explain to their hosts that that was and Thailand. Monty Eng (New Zealand),
a very special day, the "King of Festivals" Simon Hinton (Australia),
Glen Martin
for Baha' is. The Miao shared their dances , (Australia), Mary Sinclair
(United States),
food, and beautiful costumes with El Viento and Kirsten Zemke (New Zealand) spent
Canta, which was astonished at the similar- ten months performing in
schools, university between the Miao people and the native ties,
shopping centres, refugee camps, public
people of South America. parks and other venues.
During this tour,
The group returned to the western style Wildfire shared the Baha'i Faith
with approx of living when it flew to Macau and then imately 120,000
people.
later visited Hong Kong. After having been The Baha'i community of
Hong Kong
among lovely, spiritual-minded people in reported being deeply touched
by the dedi-
China, Mongolia, the Soviet Union, Eastern cation and enthusiasm of the
members of
Europe, and Africa, the group was pleas- Wildfire, whose performances
in nine Vietantly surprised to find the same kind of pure nameese Refugee
Camps and Detention
hearts in such modern surroundings. Centres brought the joyous
news of the

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THE BAI-IA'i WORLD

Revelation of Baha'u'llah to hundreds of resulting in the enrollment as
Baha'is of two
people. As the first entertainment group ever daughters of the chief of the
Beinan tribe,
to enter some of the camps in Hong Kong, and a six-day tour of the
South of Thailand,
Wildfire was credited with helping ease with performances in schools
and colleges
mounting tension among the inhabitants, which resulted in the
enrollment of eight
thereby winning for the Faith the admiration hundred and fifteen new
believers.
and praise of the United Nations High Com- The group was particularly
blessed to
mission for Refugees and local social service spend time in the presence of
the Hand of
agencies with whom they cooperated. the Cause of God Amatu'l-Baha
Rul.iyyih

Wildfire's performances in Hong Kong through Asia generated unprecedented media coverage for several of Wildfire's the Faith in both Chinese and English news-spirit and kindness papers, on television and on radio. Khanun1, who was travelling at the time and attended performances. Her loving greatly inspired the youth in their efforts.

An audience of several hundred gathered Wildfire's tour of Asia not only led many souls to embrace the Faith but to watch the group's first official performance in Macau, which formed part of the the Baha'i youth of that region. The youth community's celebration of Naw-Rúz. Hun- of Melaka, Malaysia, who assisted with preparations for Wildfire's dreds more watched and listened from the performances in Sonbgkhla, Thailand, were so energized by the group's example that they towered apartment blocks around the park. own musical group called

The friends' second performance in Macau took place in the Leal Senado Square, in the Wildfire II. In 1991, Wildfire centre of the city, before an audience of re-formed with a new group of performers to tour 2,000. Spectators gathered long before the South Queensland, Australia. "The Do-it-Yourself beginning of the show, having heard about Peace Show" was seen by approximately 2, it in one of the six newspaper articles published about the group. The one-hour show, nine cities, and an additional 2,500 saw the friends perform promotional which was repeated twice, included song segments. The show's premise is that at the introductions in Cantonese and short talks first rehearsal throughout about the principles of the Faith. for a new peace show, the director doesn't

A Baha'i information table was visited by anive and the members must overcome their feelings of inadequacy to more than four hundred people who accepted involved with peace and discuss the issues dances to illustrate those literature on the Faith, and at the end of the evening eight people asked to enrol in the

points. Eventually

community.

they reach a unified approach

and create a

As a result of its performances in Macau, show outlining the major barriers to peace

the group was invited by the University and ways to overcome them.

Each performer of East Asia's music society to be guest performance ended with a

brief explanation that

performers at its annual singing competition. the principles of Baha'u'llah had formed the

Wildfire performed at the beginning of the basis for the presentation.

The 1st on the floor

programme to a very appreciative audience was opened for questions.

of seven hundred in the cultural centre of Venues for the show ranged from the

the university. Later in the programme, National Baha'i Conference in Toowoomba

Wildfire's artistic director, Simon Hinton, where one thousand people crowded the

accepted on behalf of the friends an engraved hall, to a small Aboriginal settlement full of

silver plate presented by the society. children who shared their own dance moves

Other highlights of the Asia trip were a after the performance, to a prison in

seventeen-city tour of Taiwan, which included Brisbane where enthusiastic shouts of agreement followed a performance for a group of tribal aborigines. A song about racial prejudice.

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Members of the

Wildfire Youth

Theatre Group

during one of their

performances in

New South Wales,

Australia, in

February 1989.

A five-city tour of Western Australia followed in Perth which

was attended by about one hundred people.

who performed, conducted workshops with Afterwards, many in the

audience went to the Baha'i Centre and later emolled in the

interviews. Faith. This was the
 beginning of " mass
 As the Six Year Plan ended, plans were entry" into the Faith in
 Portici, with two to
 being made to continue Wildfire 's teaching three people joining the
 Faith every day at
 activities into the future. first, and then up to ten
 people a day. The
 musicians stayed after the concert to help
 Light in the Darkness with deepenings , firesides
 , public meetings,
 This group was made up of about twelve and then performed at the
 summer school.
 musicians, most of whom were students Fifteen days later they
 performed in Paola,
 living in Italy. They represented various giving several concerts and
 helping with the
 nationalities, and came together after finding teaching work.
 themselves informally singing and perform- In December 1989, Light
 in the Darkness
 ing together at several Baha ' i conferences . It performed at the Italian
 Baha ' i Winter
 was suggested that they form a more School, and in April 1990
 they met to plan
 organized ensemble for the purpose of a summer tour under the
 guidance of the
 teaching the Baha ' i Faith. An initial meeting National Teaching
 Committee. During June,
 was held in December 1988 in central Italy, July and August 1990 the
 friends travelled
 and Olinga Mazlum acted as a director to to Campobasso, Italy, and
 Ljubljana and
 help organize regular practices. Zagreb in Yugoslavia where
 many activities
 The first performance by Light in the involving their performances
 had been orga-
 nized by the European Baha'
 i Youth Council.
 Youth Conference, then in July 1989 they Next, the group went to
 Portici, Sicily and
 sang two songs during the "Peace Moves" Sardinia in Italy, and
 performed at the Medi-
 European Youth Conference held in San tenanean Baha'i Conference
 held in Corsica.
 Marino. These efforts were enthusiastically During the winter of
 1990/91, the Euroreceived, and encouraged the friends to pean Baha'
 i Youth Council and the National

travel together to Portici, near Naples, to Teaching Committee of
 Ausháia organized
 join in the special teaching project taking two concerts each in
 Ljubljana and Zagreb ,
 place there under the auspices of the Continental Board of Counsellors. Yugoslavia. Light in the
 Darkness formed in each
 of these, and then in April
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1991 they performed during the Italian In August 1991 the friends
 went back to
 National Youth Conference. Portici, Italy, to give a
 concert in support of
 In the summer of 1991 , the group went on the teaching project there. After
 the perfora tour of Poland, performing in Warsaw, mance some members
 stayed in Italy to help
 Gdansk, Wroclaw and Krakow. From Poland with the teaching work, and some
 returned
 they travelled to Romania, where they par- to Romania to participate in the
 extraordinary first European nary activities taking
 place in Eastern Europe.
 Baha' i Youth Conference held in Neptune Towards the end of the Six
 Year Plan, the
 (near Constanza) . After the Conference they group concentrated on expanding
 its reperperformed in other localities in the area, toire by writing
 original music inspired by
 with very positive response . Between songs Baha'i themes. Its goal was to
 produce a
 they would invite people to find out more cassette tape to raise the funds
 needed to
 about the Baha'i Faith, and during one of undertake an extended tour to
 proclaim the
 their concerts some eighty people enrolled. Faith during the Holy Year in
 1992.

Light in the Darkness
 performing during the
 European Baha'i
 Youth Conference held
 in Neptune, Romania,
 in July 1991.

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Musical entertainment
 being presented during a youth conference
 held in Dar es Salaam,
 Tanzania; November/
 December 1991.

Participants in
Austria's National
Youth Conference
held in Spital am
Pyhrn in 1992.

The Prime Minister
- of Guyana, His Excellency Hamilton
Greene, addressing
the Caribbean Baha'i
Youth Conference held
in Georgetown from
11 to 14 August 1989.
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Friends attending a
youth institute in
Port Moresby, Papua
New Guinea, on 3 and
4 December 1988.

Participants in a
quiz held during the
National Youth
Conference in Lahore,
Pakistan, from 15 to 17
September 1988.

A group photograph
taken during the
international Youth
Conference held near
Harare, Zimbabwe,
from 15 to 22 August
1990.

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6. BAHAI SCHOLARSHIP

A. THE ESTABLISHMENT OF BAHAI CHAIRS AT UNIVERSITIES

The Baha'i Chair for World Peace, race, we are happy to offer
it as a model
University of Maryland, United States for study."
On 12 February 1990, the Universal House Fully cognizant of Baha '
u'llah's praise
of Justice wrote to the Baha'is of the world: of knowledge as 'wings to
man's life ' and
of the importance which He assigns to
With feelings of thankfulness and joy we

its acquisition; of 'Abdu 'l-Baha's advice
announce an achievement of immense
that we should ' seek to impart the Mesimportance to the accelerating progress
of

sage to influential persons and become a
the Cause of Baha'u'llah. The University
cause of guidance to the learned and
of Maryland and the National Spiritual
distinguished '; and of Shoghi Effendi's
Assemb ly of the Baha'is of the United
call for a 'resolute attempt' to reinforce
States recently signed a memorandum of
measures 'for the establishment of closer
understanding, establishing ' The Baha'i
contact with the leaders of public thought,
Chair for World Peace' at that University's
with colleges and universities', we hail
Center for International Development and
this seminal development both as a mark
Conflict Management. The stated purpose
of the Faith ' s emergence from obscurity
of the Chair is ' to conduct and publish reand as the harbinger of that day
when

search, design courses and conduct semihosts of scholars will devote their
energies

nars in the field of Baha' i studies and
to the exploration, exposition and defence
world peace within an interdisciplinary
of the dynamic principles animating the
context; to initiate public forums for dis-

" World Order of Baha'u' llah, thereby fulcussing the issues proposed in the
Statefilling the need identified by the beloved

ment of the Universal House of Justice
Guardian for ' well-read and well-educated
entitled 'The Promise of World Peace';

people, capab le of correlating our teachand to establish academic linkages
with

ings to the current thoughts of the leaders
and provide technical assistance to Baha'i
of society ' . On that day, we shall witness

institutions in the fields of peace educaan expansion and consolidation of the
comtion and international development.
munity as has not yet been experienced.

This first initiative by a well-founded,
significant institution of higher learning
memorandum

to formulate such a serious program of

The official signing of the

took place on 26 January 1990 in

the pres-

Baha' i stud ies is a direct response to the ence of Dean Murray Polakoff of the

Peace Statement, as is borne out by a let- University of Maryland, School of Social

ter addressed to us by the Director of the and Behavioral Sciences, Dr. Abdel R.

Center for International Development and Omran, Acting Director of the Center for

Conflict Management in which he said: International Development and Conflict

' With this letter I am answering on behalf Management (CIDCM), Dr. Suheil Bushrui,

of CIDCM and the University of Mary- Director of the Baha' i Chair for World

land your call: "If the Baha'i experience Peace, and eight members of the National

can contribute in whatever measure to re- Spiritual Assembly of the Baha'is of the

inforcing hope in the unity of the human United States.

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At a luncheon hosted by the National Spiritual Assembly of India, Ramnik Shah.

Assembly and the Center for International Upon being notified of the signing, the

Development and Conflict Management, House of Justice sent the following cable to

attended by some one hundred Baha' is and the National Assembly of India: their guests, Dean Polakoff explained the CONG RA TULA TIONS

ESTABLISHMENT CHAIR

vital need for the spiritual perspective that FOR BAHAI STUDIES AT UNIVERSITY INDORE.

the Baha'i Chair will provide in the study of THUS A NEW STEP IS TAKEN AIM ED AT

world peace and conflict resolution. ENHANCING PRESTIG E FAITH AND RAIS ING

Dr. William F. Gibson, Chairman of the CALL GOD IN ACADEM IC CIRCLES. EXTEND

Board of Directors for the National Associa- OUR APPRECIATION TO THOSE WI-IO LABOURED

tion for the Advancement of Colored People IN INDORE AND ELSEWHERE FOR SUCCESS

(NAACP), gave a stirring keynote address THIS OUTSTANDING PROJECT.

relating racism and ethnic conflicts to the

themes outlined in the Peace Statement.

In pursuance of the

agreement, permis-

Dr. Firuz Kazernzadeh followed with a thought-provoking address on behalf of the Department of the National Spiritual Assembly concerning the purpose of the Chair. Professor Bushrui This permission closed the proceedings with a tribute to Professor Edward Azar, Director of CIDCM, to promote who first proposed the idea of the Chair. Baha'i studies; At the time of the reception, nine roses seminars and were delivered to an ailing Dr. Azar, who studies and was deeply grateful for them as a symbol for interdisciplinary the establishment of the Baha'i Chair. context and publish results and reports of such activities; and to promote inter-university linkage through seminars, exchange, of Indore, India lectures, and so forth, with a view to promoting inter-faith harmony, national as well as international integration and world peace .

The University advertised all over India Just as the community has extended its for candidates to fill the post of Professor of ramifications internally, it has also expanded its relations, influence and appeal on 12 April 1991 and unanimously selected externally in a variety of ways, some as- Dr. Vishnudatta Nagar, then Professor tonishing in their breadth and potential. A Emeritus at Baba Saheb Ambedkar National few examples will suffice: ... the National Institute of Social Sciences, for the new Spiritual Assembly of India announced post. This recommendation was ratified by that an agreement had been reached to

the Executive Council, and Dr. Nagar joined to establish a Chair for Baha'i Studies at the University of Indore as Professor of University of Indore.

Baha'i Studies on 16 May 1991.

The memorandum of understanding for the establishment of the Chair for Baha'i Studies at the University of Indore (later renamed Devi Ahilya Vishwavidyalaya) had been signed on 9 April 1990 by the Vice-Chancellor of the University, Professor M.S. Sodha, and the secretary of the National

He pursued the goals of the main ways: by starting formal academic activities; undertaking research and registering candidates for research work leading to the degree of Ph.D. in Baha'i Studies; and arranging group lectures among teachers on campus.

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In January 1992, two lectures were arranged by the Chair for Baha'i Studies at the University of Indore, India. Shown from left, Dr. Vishnudatta Nagar, Dr. Falairiva Taafaki, Mr. Ramnik Shah, Mr. Sherif Rushdy, Dr. T.K. Vajdi, and Dr. Shirin Mahalati.

In July 1991, Dr. Nagar attended and participated in the World Order Studies Course at Landegg Academy in Switzerland, where he delivered three lectures. Through his efforts, the University of Indore agreed to start a compulsory course in World Order Studies and an optional course in Religion

topics of the proposed "The Contribution of Religion Evolution of a Just Society", Religion in the Economic Society", "Nature of the Human Thematic Study of the Sacred Hindu and Baha'i Religions", and "Religion

and Society at the Master of Philosophy and the Environment".
 level. Students seeking the Master of Philos- Apart from individual and
 group discusophy degree would immediately be enrolled sions held with
 teachers, two lectures were
 into the course upon pass ing their post- ananged by the Chair on 27
 January 1992.
 graduate examination. Dr. Falairiva Taafaki, a
 development con-
 At the end of the Six Year Plan, the sultant from the United States,
 spoke on
 courses were being finalised in consultation "The Way Out of the Dead End:
 Ecologiwith Dr. Iraj Ayman of Landegg Academy cally Sustainable
 Development", and Mr.
 in preparation for being approved by the Sherif Rushdy spoke on "The
 Role of Scivarious academic bodies of the University. ence and Technology
 in the Transformation
 A Statement of Intent was signed in October of Global Society". These two
 speakers also
 1991 establishing "cooperative relations" be- delivered lectures at the
 University's School
 tween Landegg Academy and the University of Advanced Liberal Studies and
 spoke on
 of Indore. "The Role of Teachers and Youth
 in the
 In November 1991 , two research assis- Transformation of Society". The
 lectures at
 tants joined the Chair, their appointment both locations were
 well-attended and reprovided for in the agreement with the ceived wide
 coverage in the local newspapers.
 University. Before the end of the Six Year The Chair's library was
 staried as the
 Plan, two research candidates had been reg- National Spiritual Assembly of
 India sent
 istered for the degree of Ph.D. and two other about seven hundred Baha'i
 books, in
 applicants were being processed. The main various installments . Some of
 these were
 purpose of the research work was to identify contributed by Baha ' i
 communities outside
 the most challenging problems facing the India. The books were
 registered and cataworld and to explain how specific Baha'i logued
 according to the accepted principles
 principles address these problems. The of library science.

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During the Six Year Plan, a number of and topics covered included Moral Foundations on the Baha'i Faith were approved tions of a New World Order, Environment:

for university credit, while other university Global Directions in Education, and Racial courses on comparative religion included Dimensions of a New Social Order. The sections on the Teachings of Baha'u'llah. description in the course catalogue read:

These developments signalled the growing The phrase a "new world order", coined recognition in the academic community of by the Baha'i Faith in the 1800s, articulated the importance of Baha'i studies to scholars

laments a vision of a new, unified world of all backgrounds.

order, and its premises serve as a point of

In 1988, the curriculum for third-year departure for this series of informal lecturers at the University of Swaziland

lectures and discussions on the world as it began to include the history, teachings, and might be.

administrative order of the Baha'i Faith. In 1991, university officials asked Baha'is to Courses to study the Faith were also

write a new curriculum on specific Baha'i established in Brazil at the Federal Universities in relation to African customs and city of Santa Catarina and in Sierra Leone at traditional religions. Makeni Teachers' College.

A full-credit course on the history of the The Faith was included in quite a number

Baha'i Faith began in the fall of 1988 at the of existing university courses, usually in the

University of Hawaii, Hilo campus. Its two field of comparative religion, but also in

main texts were The Baha'i Faith: the departments of education and economics.

Emerging Global Religion and The Babi and The head of Christian Religious Education

Baha'i Religions, 1844- 1944: Some Westernization at Shanzu Teacher Training College

ern Accounts. in Mombasa, Kenya, invited speakers from

Two courses on the Baha'i Faith and peace the Baha'i community to address more than

were conducted by one of the Baha'is of 400 first-year students in

February 1987.

Burkina Faso at Ouagadougou University's The Baha'i Faith was added to the syllabus

Higher School of Law. In 1989 the university of the College's religious education section

sity granted permission for the National as a new topic of study.

Assembly to give courses on the theme "The Religious In 1989, the Department of

Programme of Baha'u'llah for Peace". Studies of Makerere

University in Kampala,

Full credit was earned by students at Uganda, implemented two new courses:

Brown University in Rhode Island, U.S.A., Religion, Peace, and Justice, and Religion

who formed a Group Independent Study and Contemporary Social and Economic

Project on the Baha'i Faith in the spring of Development. The first included extensive

1987. A detailed syllabus for the semester-study of the Baha'i writings related to peace

long course-which covered the history, and justice, and the second

looked at principles, and administration of the Faith-proaches to

development taken by Christianity, Islam, and the Baha'i Faith.

was approved by university officials.

In 1991, a new

The Faculty of Part-time and Continuing faculty member joined the same university

Education at the University of Western and incorporated Baha'i content into his

Ontario in Canada offered a course in the courses on Religion and

Social and Economic Development, and Research Methods.

Development, and Research Methods.

order". The subject was suggested by the In Malawi, the head of the Department of

Association for Baha'i Studies Campus Club Religious Studies at the University of Zambia

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requested information about the Baha'i Students at Gweru Teacher Training College-

Faith. When it was delivered, the Baha'is lege in Zimbabwe and at the Ecumenical

found that the Department Head was already Institute of Theological Sciences in Brazil

using Baha'u'llah and the New Era in his (which offers undergraduate studies in theology for high

school teachers of religion)

Lectures on the Baha'i Faith were given in their	learned about the Baha'i Faith
as part of comparative religion courses at Caledonia were	courses. Baha'is in New
Bermuda College, University of the South	invited to present the Baha'
i point of view	
Pacific in Fiji, Chancellor University in	on economics to students of
that subject at	
Malawi, and the University of Zimbabwe.	the University in Noumea.

C. LANDEGG ACADEMY AND INSTITUTE OF INTERNATIONAL EDUCATION AND DEVELOPMENT

The Landegg Conference Centre, located in foster those moral and spiritual qualities and related practical

Wienacht, Switzerland, and established in skills that are need-

1983 , continued to host youth conferences, ed at this critical

transitional phase in the collective life of

seminars, and schools, as well as courses for mankind.

both Baha'is and non-Baha ' is, during the

The Academy's specific objectives are:

Six Year Plan.

to implement an holistic approach to educa-

In 1989, a new Baha'i international learnition, integrating the spiritual, intellectual

ing institution, known as Landegg Academy,

and physical development of individuals; to

was born. It was established by the Landegg

demonstrate and propagate the oneness of

International Baha'i Foundation of the National

mankind; to nurture bonds of friendship

Spiritual Assembly of Switzerland as a twin

among participants from diverse ethnic and

institution of the Landegg Conference Cencultural backgrounds; to cultivate

respect

tre . The Institute of International Education

for all peoples and all cultures; to promote

and Development was also established as

the harmony of science and religion; to

an affiliate with the Academy to provide

instil through community activity the ideal

services to institutions, agencies, and comof service to mankind; and to

develop, offer,

munities worldwide, both Baha' i and nonand promote academic programmes for the

Baha ' i.

study of the Baha' i Faith.

The mission statement adopted to guide
 One of the outstanding courses offered
 the activities of the Academy reads:
 by the Academy is the three-year Certificate
 Landegg Academy is an international Programme in World Order
 Studies. The
 learning centre dedicated to providing Programme is designed to foster
 systematic
 a stimulating environment in which Baha'i scholarship, as called
 for by Shoghi
 students of all ages, and from all ethnic Effendi in a letter written on
 his behalf to an
 and national backgrounds, can explore individual believer, dated
 21 October 1943:
 the nature of the human being, the The Cause needs more Baha' i
 scholars,
 dynamics of community life, and the people who not only are
 devoted to it and
 myriad challenges facing today 's global believe in it and are anxious
 to tell others
 society. Through a variety of on- and off- about it, but also who have a
 deep grasp
 campus activities and in collaboration of the Teachings and their
 significance,
 with individuals and institutions with and who can correlate its
 beliefs with the
 similar goals, Landegg Academy is com- current thoughts and problems
 of the
 mitted to developing programmes that people of the world.

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Participants in the Certificate Programme Studies. In the Ukraine,
 assistance was given
 meet at Landegg each year during the entire to establish the Ukrainian
 Institute of Spirimonth of August for the purposes of orienta- tual
 Foundations of World Civilization. In
 tion, preparation of study schedules, and Russia, projects were developed
 in cooperaexaminations. Independent study is carried tion with the
 International Foundation for
 out during the intervening months. The first the Survival and Development of
 Humanity
 group, which convened in August 1990, con- and the Foundation for Social
 Innovation.
 sisted of 28 students from eleven countries. Landegg contributed to the
 availability of
 In addition to the World Order Studies scholarly materials by publishing
 the pro-

Programme, a curriculum for junior youth was established. Called Education for Peace, it involved sixteen months of independent study. A total of twelve titles were produced during the Plan. Recordings of lectures and other proceedings of Landegg programmes were also offered in various languages during the Six Year Plan. Some were held at Landegg and some in other parts of the world, organized in cooperation with host institutions. Examples of courses offered in audio-visual production include: the Revelation of Baha'u'llah, the New World Order of Baha'u'llah, the Covenant for Inter-Baha'i Education, the Spiritual Dimensions of Health, Assembly Management, Fund Development and Management, Media Arts, and Assemblies Facing Family Problems. In addition to the Institute for International Education and a number of other bodies were established as affiliates or departments of Landegg. The Youth Centre was charged with planning projects related to youth and maintaining contact with the European Baha'i Youth Council. The Centre conducted such annual events as Landegg Youth Symposia (providing opportunities for youth to explore issues such as the environment and conflict resolution, in consultation with adults), Forums for Young Professionals, and youth conferences. The Department of Education and Family Life and its adjunct Documentation Centre

leaders of thought from around the world to were in charge of activities related to Baha' i present papers and contribute to a discussion education, teacher training, and Baha ' i famabout the changing world order. ily life. The Department conducted mobile During its first four years of operation, courses in various host countries, and the Landegg Academy and the Institute of inter- Documentation Centre acted as a clearing national Education and Development were house for material on Baha'i education . invited by governn1ental and public agencies The Persian Arts and Letters Society proto conduct education-related projects in sev- moted the Persian language, literature, and eral countries. In Albania, several national arts, with focus on the contributions of the symposia on moral education were held, Baha'i Faith and community to this fie ld. textbooks on the subject were revised, and a The International Society for Agriculture and Rural Development magazine fo r children was produced, a joint and Rural Development functioned as an undertaking with the Albanian Minisháy of affiliate body dedicated to services related to Education and the Institute of Pedagogical development at the grassroots level.

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D. GENERAL SYSTEMS RESEARCH CONFERENCE, BUDAPEST 1987

A Baha' i delegation headed by Amatu'l- G.I. Marchuk, President of the Academy of Sciences of the Baha RuJ:iyyih Khanum participated in a Union of Soviet Socialist scientific conference organized by the Inter- Republics. national Society for General Systems The purpose of the conference was to apply "systems Research (later renamed the International Society for the Systems Sciences) and held constancy and change confronting an increasin Budapest, Hungary, from 1 to 5 June ingly complex world. "Systems thinking" is a way of looking at 1987 . Other members of the delegation were relationships and the world in terms of integration. It is used to explain processes and from the Baha'i World Centre in Haifa, and

events in the physical, social, and cultural worlds. For example, a human body is a system from Germany. in which all parts Baha'i participation in the Budapest are related and interdependent and where the meeting was encouraged and facilitated by health of the part depends on the whole and vice versa. Just as an Dr. Ervin Laszlo, a well-known scientist and individual is faced with the need to continue member of the Club of Rome. Dr. Laszlo the need to continue to evolve and develop while, at the same invited the Baha'is to present a paper on identity, so too, the time, retaining a sense of the Baha'i Faith in the conference session world of today is characananged by his General Evolution Research terized and challenged by the operation of Group, thereby providing a valuable opportu- the forces for constancy and change. Dr. Janet Khan nity to discuss aspects of the Baha'i teachings delivered a paper entitled "The Baha 'i Community at an international scientific gathering. as a Model for Social Change". The The conference, held in a city visited by presentation examined the experience of the 'Abdu'l-Baha and much admired by Him, Baha'i conununity as an evolving global took place at a time when the embryonic society. Its organic nature and unique system of Hungarian Baha'i community, consisting of organization were described with special a mere handful of devoted followers, was reference to the required to operate with extreme caution and dynamic intenelations between the processes of change and wisdom. Against such a background, it evolution. These constancy operating in its by reference to the is interesting that the Universal House of individual and the processes were illustrated and elasticity of Justice, in one of its communications, stated Baha'i administrative funthe relationship of the Baha'i community tioning, the response it has made worldwide

with the academic world and also in its form of the current standing in the communist countries". 1 directed against its

The gathering in Budapest attracted some members in Iran, and the nature of the coming of the foremost systems scientists from East-munity's expansion. The paper was well received and elicited

ern Europe and the West. They were drawn the Faith, its

many questions about science and its manner

from such disciplines as mathematics, physics, engineering, economics, management, of functioning in the

and the biological and social sciences. One world. This

presentation marked the first occasion, in several

of the featured speakers was Professor decades, in which the

Baha'i teachings had been presented before

Memorandum dated 29 June 1987 to Dr. Jan et Khan. an audience in a country

such as Hungary.

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The Hand of the Cause of God Arna tu 'l-Baha Ru~iyyih Khcinum and Dr. Ervin Laszlo during

a television interview following the International Society for General Systems Research

Conference held in Budapest, Hungary, in June 1987.

Dr. Ingeborg Franken, a physicist, and of mutual interest. One outcome of this

Dr. Udo Schaefer, a public prosecutor, meeting was that, in response to Dr. Laszlo's

participated in a workshop on peace. During request, materials on aspects of the Baha'i

the discussion periods, they had the opportunity to describe the elements of the Baha'i Group.

peace programme and the activities of the The members of the Baha'i delegation

world-wide Baha'i community in sensitizing were impressed that a

significant number of

humankind to the need for and the inevitability of peace. Dr. Ingeborg Franken was the scientists and academics

present at the conference already had some

knowledge of

subsequently invited to write a brief article the Faith, often as a result of

the dissemination the role of consultation in promoting tion of the Peace

Statement. And, through

peace, for publication in the newsletter of their participation in this meeting the memthe Society's Peace Group. bers reported having many opportunities to

At the conclusion of the conference, the enhance the understanding of their fellow

Baha'i delegation met informally with conferees concerning the uniqueness of the

several members of Dr. Laszlo's General Baha'i approach to the social organization of

Evolution Research Group to discuss subjects humankind.

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E. THE ASSOCIATIONS FOR BAHAI STUDIES

The Association for Baha' i Studies was Ottawa, Canada, which acts as the interna founded as the Canadian Association for tional coordinating centrée

Studies on the Baha'i Faith in 1975 by the During the Six Year Plan, the primary

National Spiritual Assembly of the Baha'is purpose of the Association for Baha' i

of Canada. It was the result of a diverse Studies was to stimulate, coordinate, and

group of individuals attempting to fulfil a present original research on the Baha'i

Five Year Plan goal "to cultivate opportuni- Faith. It was also engaged in developing

ties for formal presentations, courses and curricula suitable for use at universities that

lectureships on the Baha' i Faith in Canadian recognized the Baha'i Faith as an important

universities and other institutions of higher subject for research and instruction. The

learning". The Association provided a means Association achieved these goals by holding

for approaching intellectuals, making them annual meetings, international conferences,

aware of the Baha'i Faith and acquainting and regional symposia. The Center for

them with the academic resources available Baha'i Studies also produced a quarterly

to facilitate a formal study of it. newsletter, the Bulletin , which kept mem-

The Association increasingly assumed a bers advised of the international activities of

significant role in the intellectual and social the Association. life of the Baha' i community worldwide. In

1981 , its name was changed to the Association for Baha'i Studies-Australia recommended by The Association for Baha'i Studies in Australia was first established in June 1984, with its operating secretariat located in Perth, Western Austráalia. During the Six Year Plan, the Association Justice- to reflect the evolving nature of the Plan, the Association Association's membership and activities . Plan, the Association co-ordinated and stim- ulated the activities of With guidelines set forth by the House of Baha'i Societies in universities and other Justice, affiliates were established in more than twenty countries under the auspices of learning by holding national and regional conthe Center for Baha ' i Studies, located in ferences, and distributing a quarterly newsletter.

The 1989 Australian National Baha 'i Studies Conference was held in Adelaide from March 24 to 27. Highlights of the Conference included a one-day symposium on the Role of Women in an Advancing Civilization.

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With a membership of more than two Association for Baha'i Studies-Brazil One of the significant hundred people, this Association increased the scope of its studies by forming new ciation activities of the Assothe scope of its studies by forming new ciation for Baha'i Studies in Brazil during the Six Year Plan was the interest groups in such areas as women's the Six Year Plan was the first National Peace Symposium in the Nuclear studies, health, agriculture, and science and Era, held from 19 to 21 September 1986 technology. These interest groups gave a from 19 to 21 September 1986 in Goiania, Goias. This gathering was greater structure and focus to Baha'i studies. supported by hun- The Association's eighth conference was dreds of citizens, industrialists, artists, and

held in Adelaide from 24 to 27 March 1989. top scientists from throughout the country.

For the first time, committees of the National The Symposium was officially inaugu- rated by the wife of the State Governor in the presence of Mr. Hushmand Development Committee and the National member of the Universal House of Justice; Fatheazam, a Children's Education Task Force- were invited to present research papers on their representatives from the Ministry of Culture and Education; and municipal authorities. The programme also included a section for the presentation of The Secretary-General of the United Nations; the President of Brazil, Jose Sarney; and various Ministers of the Government sent special interest groups, and a one-day messages in honour of the occasion. symposium entitled "The Role of Women in an Advancing Civilization". This symposium Approximately 500 people, eighty per cent of whom were not Baha'is, consisted of presentations of invited papers three main panel discussions attended by Baha'i and non-Baha'i experts focusing on peace, led by eminent scientists and on such topics as Women and Power, The topics presented were leaders of thought. Women in the Legal Profession, and Women, Science for Peace; Education for Peace; and Development and Peace. Economy and

From 13 to 16 April 1990, the ninth meet- Political Science for Peace. The participants also took part in nine ing of the national Association for Baha'i workshops, the out- come of which was a document Studies was held in Perth. More than three entitled Letter of Goiania that hundred people registered for the confer- Nations the results of the ence, including several members of the Symposium with recommendations toward the public who had heard one of the many radio of peace. announcements broadcast prior to the event.

Among the highlights of this gathering was
Symposium, the
a day-long symposium on "The Environ-
peace was
ment Humanity 's Common Heritage", which
designed by
included contributions from several Baha'i
Brazilian artist,
environmental experts. Papers were submit-
Baha 'u'llah
ted on The Environment-Past, Present and
one country
Future, Environmental Damage: Reshaping
cornerstone,
International Relations, and Agriculture and
glass plate, was
the Environment. Several of the speakers
Venerando de Freitas
were interviewed on various radio and televi-
Goiania. The
sion programmes prior to the conference,
seven
and a number of media representatives were
artistica'lly displayed
present at the symposium. A new feature
from many
was a half-day forum held in Persian.

On the last day of the
cornerstone for a Monument for
placed. This monument was
Siron Franco, a well-known
and bears the quotation from
that states "The earth is but
and mankind its citizens". The
consisting of a beautiful
dedicated by Professor
Borges, the first mayor of
monument will be a glass tower
meters high, filled with
coloured earth to be received
countries of the world.

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The first conference
of the Association
for Bahil 'i Studies in
East, Central and
South Afi'ica held
in Nairobi, Kenya,
fi'om 28 to
30 September 1990.

Association for Baha'i Studies-Central,
1986, the first
South, and East Africa
Baha'i Studies Con-
The activities of the Association for Baha 'i
conference focused
Studies for Central, South, and East Africa
Order", with
included its first annual conference, held at

From 15 to 16 August
annual Association for
ference was held. The
on "Peace and the New World
the keynote speakers being

Dr. Augusto Lopez Claros of the the National Baha 'i Center in Nairobi, International Monetary Fund and Dr. Mansour Sedaghat of the University of Concepcion. total of thirty-five members attended, among whom were four Auxiliary Board members. The theme of the second annual conference, held from 26 to 27 September 1987, was "New Perspectives in Education", and it featured Counsellor Farzam Arbab and a forum of Baha'i educators. What is a Baha'i Scholar?; Applying the Teachings to Solve Current Problems; Relating Christianity, Islam, and the Baha'i Faith; How to Research the Baha'i Faith; Fostering Creative Development; and Understanding: members on the Greatest Gift. Baha'is and non-Baha'is from six regional Bah.a' i attended. During the same year, the Association sponsored a series of workshops, and lectures on various themes related to the Baha'i Faith. Studies Institutes, wherein Association for Baha'i Studies-Chile In 1989, this Association received commendations from the The Association for Baha'i Studies in Chile Universal House of Justice for its fourth annual conference and for the participation of an initial membership of 39 individuals and non-Bah.a 'i leaders in its forum. This conference, two Local Spiritual Assemblies. By the end of the Six Year Plan, its membership had grown to more than sixty individuals and Society". Apeight institutions. During this time, the Association organized national and regional conferences, and an annual "Essay, Music, and Art Contest"; printed Baha 'i publications; established a library for Baha'i studies; Colombia, Hong Kong, and including non-Baha'i experts development. "Human Rights and Social

Justice" was
and formed special interest groups. the theme of the fifth
annual conference,

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which commenced on 25 August 1990 in Association for Baha'i
Studies- English-
Santiago. More than fifty people listened to Speaking Europe
presentations on such topics as The Baha'i During the Six Year Plan, the
Association
Declaration of Human Rights; The Search for Baha'i Studies in
English-Speaking
for a Just Society; and Social Justice and Europe continued to encourage
a scholarly
Development. As well, three simultaneous approach to the study of the
Baha'i Faith.
workshops were held to discuss The Rights It also promoted and
encouraged research on the Faith by Baha'is and
of Children; Social Justice and Community; non-Baha'is in
and Youth and Justice. universities and other
institutions of higher
Beginning in 1986, the Association sponsored learning.
a contest which evolved into an annual This Association was
established in
"Essay, Music and Art Contest" to give Ireland in 1984, then was
transferred to the
individuals the opportunity to express their United Kingdom in 1989 after
consultation
artistic talents within the context of the between the two National
Spiritual Assemblies. An Executive Committee
Baha'i Faith. This competition included blies. An Executive Committee
was formed
categories for youth, university students, and to help the Association
develop and build
adults. A magazine containing some of the upon the work already done in
Ireland.
essays submitted for this contest was Within this period, the
Association held
published by the Executive Committee. regional and national
conferences; it produced
The Association also established a Library duced audio-visual materials; and
published
for Baha'i Studies in 1986. Located at the an annual journal entitled The
Bahri 'i Studies
National Baha'i Center, it was set up to pro- Review. The Association was
successful in

vide students and researchers of the Faith encouraging the creation of campus associations with a center of information. Its collections at colleges and universities, and had consisted of more than 300 books and 600 a membership of more than two hundred periodicals in English, Persian, and Spanish. people in 1991. The Library's reading room was open to The first annual conference was held in members and non-members. Birmingham, England, in April 1990 on the Special interest groups were formed to theme "Community and Diversity". study the relationship of the Faith with From 13 to 15 September 1991, a total of specific fields and to develop a Baha'i dis- fifty Baha'is met for the second annual conference that could deal with relevant issues in ference also held in Birmingham, England, society. Groups studied such areas as the which focused on "New Human Values for environment, communications, human rights a New World Order". A variety of presentations and social justice, health, peace, economic tions were made on subjects such as The and social development, education and culture, Path to Peace-an Introduction to the Probation women's studies. Throughout the Six lems of Prejudice; Encouraging Sustained Year Plan, the Association's representatives Participation; and The Writings of Shoghi took part in forums organized by Baha'i and Effendi. Workshops gave the participants an non-Baha'i groups. opportunity to further explore these themes. In 1990, the Association began offering Following Rivian 1990, a series of a formal programme of study on the Faith. regional conferences were held throughout Covering various aspects of the teachings, England, Ireland, and Scotland to permit for the programme began with courses on a wide range of topics to be examined in Cluáistianity and the Baha'i Faith; and Islam informal settings. They also allowed for and the Baha'i Faith. more believers to become involved with the

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Association and its activities, and resulted in The 1986 annual conference, held in the local media publicity for the Faith. Grand Duchy of Luxembourg on 22 and

The Association's first conference held in 23 November, focused on "The Place and Northern Ireland took place on 12 January Contribution of Minorities in Society".

1991 in Londonderry. Talks were given on Approxin1ately one hundred participants from Belgium, Canada, France, such topics as The Environment-More than Luxembourg, and Switzerland attended, among Just a Bandwagon; Science and Religion; whom were and Baha' is and the A1is. two Governn1ent Ministers, one Member of "The Baha ' i Faith and Other Religions" Parliament, and a President of the Tribunal which represents the Grand Duchy to the European Commission on Human Rights.

1991 in Edinburgh. Talks were presented on Also present were Dr. Agnes Ghaznavi and Mr. Louis Henuzet, members of Judaism and the Baha ' i Faith; Mul.iammad the Contiant and the Qur'an: An Overview; Christian and mental Board of Counsellors.

Islamic Objections to the Baha' i Faith; The Association's fourth annual conferand The Christian- Baha'i Dialogue during ence centered on the theme "Religious Values and Lay Values: ' Abdu' l-Baha's visit to Edinburgh. Searching for a Uni- versal Ethic". This conference, The Association held a conference in which took place on 31 October and Bath, England, on 3 July 1991. The first of 1November1987, was organized in two papers presented was on The Maid of collaboration with the Open Faculty of Religions and Heaven, the Image of Sophia, and the Logos. Lay Affairs at the University of Charleroi in Belgium.

Thoughts on the Development of Spirituality, On 29 and 30 October 1988, the annual Baha'i Studies conference which looked at several ways to spirituality took place at the University of Lausanne in such as creation, suffering, education, prayer, Switzerland. Parand meditation. ticipants delved into the issue of "Economy and Society: What are the Perspectives Association for Baha'i Studies-French- Beyond Today's Crises?". A

presentation

Speaking Europe by a non-Baha'i university student on the

Since 1984, the Association for Baha 'i Stud- system of communication in the Baha'i Faith

ies in French-spe~king Europe has organized was a noteworthy feature of the gathering.

annual conferences on a variety of themes In 1989, more than one hundred and

and cunent issues. eighty people took part in the Association's

Th e Association for

Saha 'i Studies,

French-Speaking

Europe, held its

annual conference in

Luxembourg in

November 1986.

Two Government

Ministers, one Member of Parliament, and

the President of the

Tribunal were among

the participants.

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The Association for

Baha 'i Studies,

German-Speaking

Europe, held its fifth

annual conference in

Hof Austria,from

29 September to

1 October 1989.

sixth annual conference held at the Palais four countries examined the theme of peace

des Congres in Paris, France, on 18 and through three papers, several seminars, and

19 November. Speeches emphasized the art sessions. Plans to consolidate and enlarge

theme "Freedom in History and Society" . the Association were also discussed.

The seventh annual conference was held A total of 54 people took part in the Assoin Luxembourg under the auspices of the ciation's

fifth annual conference, held from

Ministry of Culture and was inaugurated by 29 September to 1 October 1989 in Hof,

Mr. Jacques Santer, the Prime Minister of Austria, Germany, Austria. Speakers from the Grand Duchy. Held on 10 and 11 November 1990, the theme "The Dawning of Hungary, and Switzerland focused on the central theme of the conference-"Economy: Old Dogmas, New Thinking"-with European Unity" offered an opportunity to present, for the first time, a sociologist from tations on the paradigm shift in economics, an approach to a new theory of the former Soviet Union. On the whole, under the influence of the economics favourable echoes of the conference reverberated in the press. and the modern work environment.

"Environment: a heritage for humanity" Prominent non-Baha'i scholars addressed was the theme examined at the Association's the Association's sixth annual conference, annual conference held in Liege, Belgium, held from 12 to 14 October 1990 in Mils, in 1991. Austria. The gathering's theme-"On the After each of the conferences, the Association for Baha'i Studies in French-speaking Oneness of Reality: the New Convergence of Religion and Science"-resulted in the Europe published the proceedings of the submission of papers on such topics as representations. The Association also sought religion as the fountainhead of great cultures, to expand its publishing activities to include the epistemological investigations of belief translations into French of previously and science, and the mystical dimension of unpublished articles by Dr. Udo Schaefer. human reality as contained in the Writings of Baha'u'llah.

Association for Baha'i Studies-German-Speaking Europe Association for Baha'i Studies- India

The Association for Baha'i Studies in German-Speaking Europe held its second annual The Association for Baha'i Studies in India was formed in 1983, following consultation between the National Spiritual conference in May 1986 at the Landegg Assemblies of India and Canada. As a result, Academy in Switzerland. Representatives of

a Management

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Committee was appointed in New Delhi, Association for Baha'i Studies-Malaysia whose function was to coordinate study- The Baha'i community of Malaysia established activities, particularly in initiating its nation's

Association for Baha'i

and fostering an active pursuit of Baha'i Studies in 1988, thereby fulfilling one of the

scholarship. goals of the country's Six Year

Plan. The

One of the first activities of the Association cultivated opportunities for the first time was to acquire diaries of early believers and presentation of the Baha'i Faith at

in India to stimulate a study of events and universities and other institutions of higher

individuals connected with the early years of learning. It promoted a greater study of the

the Baha'i Faith in the Indian sub-continent. Faith and its application to the needs of

During the Six Year Plan, three non- humanly by hosting conferences, printing Baha'i scholars, on their own initiative, publications, and forming regional associations approached the Baha'i community for study. The first Bulletin for the Association

materials on the Faith for their Ph.D. dissertation for Baha'i Studies of Malaysia was published. This serves as an example of the growth in April 1989.

growing interest in Baha'i studies stimulated

by the Association.

Association for Baha'i

Studies-North

America

Association for Baha'i Studies-Japan

The Association for Baha'i

Studies in North

The first annual conference of the Association for Baha'i Studies in North America continued to function as a cooperation for Baha'i Studies in Japan took place in 1989 between the National Assemblies

at the Tokyo Baha'i Center on 21 and 22 December of Alaska, Canada, and the United States.

December 1991, with more than fifty believers The Center for Baha'i Studies, located in

attending. Presentations were given on Ottawa, Canada, acted as the coordinating

Learning and the Acquisition of Knowledge centre for the activities of the Association in

by Counsellor Kimiko Schwerin, and in North America and its affiliates worldwide.

Vision of Baha'i Scholarship by Dr. Hossain Adjacent to the University of Ottawa, the

Danesh. The conference was described as "a Center enjoyed access to the university success in motivating the friends to delve resources, which, combined with the Cendeepier into the Writings to discover the ter's own library, offered the facilities

trnths that will assist in advancing the Cause needed for research on the Baha'i Faith.

in Japan". During the Six Year Plan, the Association organized international conferences, annual

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The Association for Bahti 'i Studies in Japan held its first annual conference in Tokyo from 2 l to 22December1991.
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The Association for Baha 'i Studies, North America, held its thirteenth meeting in Ottawa, Ontario, . l ssoc ic11 ion fo r Baba ár St11cties Canada, from 7 to Assorial ion d'ct 11Cles baiJii'ie;--
10 October 1988.

meetings, and special seminars. It also spon-	Baha' i International
Health Agency and the	
sored regional conferences throughout North	Balla' i Education
Institute.	
America which provided opportunities for	From 22 to 25 October
1987, the Associascholars to exchange ideas and present	tion
held its twelfth annual conference at	
papers. Selected material from these pro-	Princeton University in
Princeton, New	
ceedings was published in The Journal of	Jersey, United States of
America, on	
Baha'i Studies, a quarterly journal, and	"Converging Realities: An
International	
Baha'i Studies, a serial monograph. As stated	Conference on Science,
the Humanities, and	
earlier, the Center for Baha'i Studies pro-	Religion." Among those
addressing the	
duced a quaiierly international newsletter, the	event were eminent Baha'i

and non-Baha'i	
Bulletin, which kept members advised of the	scholars , scientists,
and systems theorists.	
activities of the Association internationally.	Talks were delivered on
such topics as The	
The eleventh annual conference of the	Redemption of Science,
Poverty and Racism	
Association for Baha'i Studies was held	in Urban America,
Convergence of Body	
from 20 to 24 August 1986 in London,	and Soul, and Ali and
Spiritual Education.	
Ontario, Canada. This was the largest con-	The Association for
Baha'i Studies	
ference to date, with approximately two	welcomed approximately
800 people to its	
thousand adults participating. Focusing on	fourteenth annual
conference held from 15 to	
the theme "Beyond the Quest for Peace:	17 September 1989 in
Irvine, California,	
Creating a New World Order", this confer-	U.S.A. The theme of this
gathering was "Full	
ence was planned in response to a request	Partnership: An
International Conference on	
by the Universal House of Justice that	the Equality of Women and
Men". Talks	
each national Baha'i community sponsor	were presented on the
roles of women and	
one major event to mark the United Nations	men in bringing about
full partnership and	
International Year of Peace. Among those	on the implications of
the equality principle	
addressing the gathering were the Hands of	on women. Seminars during
the conference	
the Cause of God Amatu'l-Baha Rul:iiyyih	covered a wide range of
topics including	
Khanum and Dr. 'Ali Mul:iammad Varqa, as	consultation and conflict
resolution, the arts,	
well as Mr. 'Ali Na~avani , a member of	health, agriculture, and
intercultural issues.	
the Universal House of Justice. For two days	"Models of Racial
Unity" was the theme	
preceding the main conference, eight other	of the fifteenth annual
Baha'i Studies	
agencies and affiliates of the Association	conference, held from 9
to 11 November	
held their sessions. Among them were the	1990 in Atlanta, Georgia,
U.S.A. Plenary	

sessions, professional interest seminars, and campus clubs held activities that complemented the aims of their institutions. These North American Baha'i experience in the groups received the Campus Association field of racial unity. Newsletter. In preparation for the Holy Year, approximately six hundred people spent four days in the Association during the Plan was that on August 1991 at the University of Victoria in 27 July 1986, the National Spiritual Assembly of Canada cabled: Victoria, British Columbia, Canada, attending workshops, plenary sessions, and special Joyfully announce federal incorporation of Association for Baha'i presentations. The themes pursued at this gathering were the Mission of Baha'u'llah, His Covenant, the World Order, and the Baha'i community. Sessions were also held July 22 Association for Baha'i Studies- Papua New Guinea on the Kitab-i-Aqdas, the Tablets of the Divine Springtime, and the Long Obligation of Baha'i Studies. David Hofman, former member of the Universal House of Justice, delivered September 1988 at the University Baha'i Club in Port Moresby and was the annual Hasan Balyuzi Memorial Lecture attended by fifteen people. Among the papers presented were Traditional Education in on Baha'i History. His address, entitled "Baha'u'llah: King of Glory", reminded the New Hanover, The Effect of the Baha'i audience of the vast scope of Baha'u'llah's Faith on Medina Village, and Equality of Men Mission. One of the significant events at this Traditional and Modern gathering was a memorial service for the late Hand of the Cause of God John Robarts. In May 1989, the second Concepts. All speakers were Papua New Guineans. Prepared with the assistance of the National In May 1989, the second annual Association for Baha'i Studies Spiritual Assembly of Canada, the conference was held at the University of Papua programme featured readings and musical New Guinea.

tributes, as well as a touching recollection of Among the twenty-five Baha'is and the late Hand by Mrs. Audrey Robarts . non-Baha ' is present was Peter Vuyiya, a The Association continued to be affiliated Counsellor member of the International with campus organizations, which provided Teaching Centre. The three papers presented a valuable source of ideas and research. The at this gathering were on the topics of The

A Seminar on Intercultural Issues preceded the Conference of the Association f or Bahri 'i Studies held in Irvine, California, from 15 to 17 September 1989.

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The Association for Baha'i Studies, Papua New Guinea, held its second conference at the University of Papua New Guinea in Port Moresby, in May 1989.

Effect of the Baha' i Faith on the Position of a great number of these posters were placed Women in the Mountain Brown Area of at the Inter-American University, in the Papua New Guinea, The Corning of the nearby town of San German. Baha ' i Faith to Some of the Islands of Fiji, In addition to the weekly meetings for and Women and Peace: An Anthropological Baha'is and their friends, other gatherings Perspective. were organized and publicized throughout the campus. The Association found that Association for Baha'i Studies-Puerto Rico inviting professors to talk on a particular The Association for Baha'i Studies in Puerto subject at meetings organized by the Associ- Rico was established at the Mayaguez ation was very frnitful, for the professors

Campus of the University of Puerto Rico in would thus become acquainted with the

1987, thus helping to fulfil one of the goals tenets of the Faith.

of the nation's Six Year Plan. Throughout Sequences of talks with common themes

this period, the Association held regular were organized by the Association, includeweekly meetings and carried out various ing a series on Peace-Economy and Peace, activities. Technology and Peace, World Politics and

The first endeavour undertaken by the Peace. These gatherings were well publi-

Association was proclaiming the Baha'i cized and well attended. The Association

Faith campus-wide. Posters, pamphlets, and held two series, four years apart, on world

specially prepared lessons on the Faith were religions, at which professors were invited

placed in different locations around the to talk about their religions. Mayaguez campus. Thousands of one-sheet One of the significant activities of the

lessons on the Faith were taken by the Association in Puerto Rico was the distribustudents. This occurred during a period of tion of the Peace Message to nearly all the

several years. As a consequence of these faculty members of the University in 1987.

activities, five students accepted the Baha'i The Chancellor was very appreciative and

Faith directly through the lessons, and two shortly thereafter invited the Baha'is to

professors and three students enrolled in the make a presentation at an ecumenical meet-

Faith through personal contacts. In addition, ing that she organized.

7. BAHAI PROFESSIONAL ASSOCIATIONS

IN 1980, during the first Baha'i International with the healing Words of Baha'u'llah, but

Conference on Health and Healing, held in also to apply the Baha' i teachings to their

Ottawa, Canada, under the sponsorship of own daily lives more effectively.

the Association for Baha'i Studies, a recom- These interactions resulted in the formendation was made that an association of mation of a number of Baha'i professional

Baha' i health professionals be established. associations .

Offering an exciting arena for

This recommendation was accepted by the intellectual

reciprocity and the examination of spiritual executive committee of the Association for concepts, these were a means of encouragement and Baha' i Studies, approved in principle by the support to fellow associates, as well as National Spiritual Assembly of Canada, and coordinating and stimulating research and encouraged by the Universal House of Justice. education in their respective fields. In addition, In 1982, the Universal House of Justice is confined upon owing to the prestige that individuals, expanded the concept of Baha' i professional the Teachings of groups of career-minded National Spiritual Assemblies : Baha 'u ' llah to people of prominence in those professions. Hence, the Consider convening gatherings, wherever Faith was taught more systematically and possible, of Baha ' i professionals to discuss the means by which they, as The trend towards the formation and conindividuals, can reach, and aid the Baha' i cretion of professional associations prevalent Community in fostering good relations during the Six Year Plan exemplifies the with, persons of prominence in their redevelopment of the Baha'i community. One spective professions. hundred years after the Ascension of the In response to this letter, Baha' i pro- Blessed Beauty, real progress was being made from essionals throughout the world convened "religion" and cognition to volition; in uniting "daily life" in a world which the means to reach people of prominence advocates their separation.

A. THE BAHAF INTERNATIONAL HEALTH AGENCY

O thou loyal servant of God and thou spiritual healer of man! Whensoever thou dost attend

a patient, turn thy face toward the Lord of the heavenly Kingdom, ask the Holy Spirit to

come to thine aid, then heal thou the sickness.

(' Abdu ' l-Baha, Selections from the Writings of 'Abd11 'I- Bah a [Haifa : Baha 'i World Centre, 1978], p. 18 1).

The Baha'i International Health Agency is The Association was created in response to a recommendation made at the first Baha'i International Conference on Health and Healing, as stated above. Its first formal meeting, held on National Spiritual Assembly of the Baha'is 10 and 11 April 1982 in Ottawa, Canada, was attended by more than 472

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Mrs. Mona Grieser (fi-ont), a Bahri 'i health professional, visiting the home of a Bahri 'i Health Education Agent in Sarh, Chad. Jun e 1988.

fifty Baha'is who were health professionals University of Western Ontario in Canada, working in Canada, the United States, and was health and peace. The objective was to Chile. explore the role of health in the service of This agency was established to co-ordi humanity, and to study the Baha'i approach to health services . More than one hundred and fifty people among the Baha'is who are health profes- participated in workshops and presentations on the sionals, and others who have knowledge in this area. Its functions consist of: making ethics, food and nutrition, and the link between international articles and reviews on health and related health and peace. Partopics available for circulation to members, ticipants concluded that health-care workers must help change attitudes; interested individuals and institutions; en- and that the most difficult task is the couraging individuals to initiate the formation of local chapters dedicated to promoting men. They detennined that the world needs the Baha ' i principles as health-care projects; collaborating with the the tool for change;

National Pioneering Committee regarding that there is a great need for cultural underoverseas posts for health-care workers ; plan- standing, for a universal language, and a ning annual conferences; discussing and deep empathy for other people 's sufferings. acting upon conespondence from the Univer- The seventh annual conference, held in Evanston, Illinois, United sal House of Justice, the National Spiritual States of America, Assembly of Canada, and Agency members; from 26 to 28 August 1988, focused on and publishing a bulletin at least twice a year. primary health care and the integration of The proceedings of the annual confer- alternative methods of healing. Approxieneces on health and healing fulfil, in part, mately sixty friends attended. The issue requirements set by the National Spiritual addressed at this event was the challenge of Assembly, " ... to encourage and facilitate ensuring that the needs of the recipients are ... education .. .in the field of health based on met in any project. It was agreed that this the teachings of the Baha'i Faith." These problem can be overcome with the utilizagatherings focus upon the current moral and tion of Baha'i principles, with the key being scientific discussions of the medical com- true consultation. A firm belief in the spirimunity within the context of the Baha'i tual equality of all peoples helps to focus on teachings. the development of individuals. The role of The theme of the fifth annual conference, women in the promotion of primary health held from 20 to 21 August 1986, at the care and the larger implications for world

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peace were also discussed. Women as first Illness", challenged the audience to consider the effect of the diversity educators have enormous influence on the the effect of the diversity of cultures and behaviors on shaping community and will pass their skills and different world information to their children. views on health and its maintenance. The In 1989, more than seventy people partic- successful development of a universal ipated in the eighth annual health conference framework for the

conceptualization of health and illness will occur in an atmosphere's theme dealt with women's sphere of respect for the validity of the contributions of persons from all races and ethnicities, it concluded. powerment of women in the delivery of health was discussed, with the suggestion In addition to annual gatherings, the Association sponsored two that empowerment must be based on conferences aimed at increasing the Baha'u'llah's first Hidden Word in which awareness of the AIDS Baha'i community's epidemic, and a third conference focusing on the qualities of kindness, radiance, and purity are linked to sovereignty. Women topic of homowere invited to realize the importance of sexuality. The two conferences highlighting AIDS were held in Montreal, bringing their specific positive strengths into Canada, in 1989 and at the Green Acre Baha'i School in their new fields of responsibility and action, Maine, United States, in 1991; and the femininity with passivity, compliance, and conference on homosexuality was held in 1992 at Green Acre. weakness. Other issues presented at the conference were strategies to attain health for all conferences was by friends from Canada and the United States with a personal or profesfaced by Baha'i health professionals. sional interest in the subject. The goals of these events were to study and More than thirty-five participants took Baha'i Writings which relate part in the ninth annual conference on health to these issues; and healing, held in November 1990 in to create a network of Baha'is who will share information and Atlanta, Georgia, United States. The focus of this conference was discrimination in another; and to consult on future activities. Members of the Baha'i health care. Studies on the effects of active patient involvement in their own health care, Health Agency participated in various interand its impact on improved health care out- national

health conferences and seminars. As comes, were reviewed. It was noted that a result, members of the Agency presented these data complement the Baha'i teachings the principles of the Baha'i Faith to those of that encourage the individual to seek the highest calibre in the medical field. medical attention when necessary, but for In May 1986, the World Health Organization invited the individual to determine for himself what members of the Baha'i is competent medical advice. The topic of International Community to its thirty-ninth Health Assembly. Dr. Ethel Martens, a Public Health Educator and Immunodeficiency Virus Epidemic" was the Executive Secretary of the Baha'i addressed. Statistics were given which outlined the disproportionate number of urban Baha'i delegates Agency, was one of the poor, blacks, and hispanics with Acquired who attended this gathering. More than five hundred people participated, Immune Deficiency Syndrome (AIDS) in among whom were a large number of North America-numbers representative of Ministers of Health. the discrimination already faced by these Dr. Abdul Missagh Ghadirian ['Abdu 'lsocial groups. A third presentation, entitled Mithaq Qadiriyan] an executive member of the Baha'i International "Towards a Concrete Understanding of Health Agency

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and a psychiatrist, represented the Baha'i Belisle, a physician from Montreal, Canada, and an executive member of International Community at the United Nations Interregional Conference of Non- and Mr. Giovanni Ballerio from the Governmental Organizations for Prevention of Drug Abuse, held in Stockholm, Sweden, Baha'i International Community Office in Geneva. The primary Baha'i contribution to this from 15 to 19 September 1986. One hundred copies of an article by Dr. Ghadirian, entitled on the theme of the equality of women and

"Prevention of Drug Abuse: A Baha'i Perspective" were distributed among delegates. men, specifically the importance of empowerspective" were distributed among delegates. ering women who are at a high-risk of

In addition, seventy copies of his book In developing HIV-AIDS because of a lack of

Search of Nirvana were given to dignitaries information, a lack of access to information,

and delegates of national and international or because of non-assertive behavior due to,

reputation who participated in the Confer- among other things, a low socio-economic

ence. status. A second contribution by the Baha'i

Due to the Baha' i International Commu- delegation emphasized the need for spiritual

nity's signing of the "working relations" transform1ation, not only at the individual but

agreement with the World Health Organiza- also at the institutional level, and referred

tion in March 1989, the Baha ' i International to the Baha'i concept of unity as a basic

Community was officially invited to partici- prerequisite for the solution of most social

pate at the World Health Organization's con- problems. This meeting was successful from

sultation with various international women's the perspective of the Baha' i International

non-governmental agencies on the issues of Health Agency because it facilitated the

AIDS prevention, control, and care, held establishment of personal and professional

from 21 to 22 December, 1989, in Geneva, contacts between the Baha'i participants

Switzerland. The Baha' i International Com- and representatives of diverse women's nonmunity was represented by Dr. Denise governmental organizations.

B. THE ASSOCIATION MEDICALE BAHAI'E

The Association Medicale Baha'ie, under patient-doctor relationships, stress, health

the auspices of the National Assembly of and nutrition, life and death, mother and

France, was registered in 1985 in confor- child relations, environment, and community with the requirements of French law cation. Renowned non-Baha'i lecturers

and of the French Medical Council. Mem- participated in many of the sessions and

bership is essentially open to all Baha' i greatly enhanced the professional quality of medical practitioners and students in legalUy the meetings. In addition, these gatherings licensed professions concerned with health generated a greater appreciation of the Faith care. amongst professionals in the medical field.

During the Six Year Plan, the Association's members also took part in commissions for preserving family principles relevant to health and their diffusion, taught dental and general hygiene to children at summer schools, sion to non-Baha'i professionals and to the children at summer schools, and participated in several humanitarian projects m

Baha'i community at large. Study sessions Chad, Niger, Yugoslavia, and open to all included topics such as ethics, Albania.

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C. THE BAHAI BUSINESS AND ECONOMICS ASSOCIATION

Your criterion should be to pursue your commercial activities with such fairness and equity as to be a cause of guidance to others. The friends of God should, through the instrumentality of their business, lead the people to God's path, and make them so astonished as to exclaim: "How great is their truthfulness, how high their trustworthiness, and how true is their good will!"

(Abdu'l-Baha, quoted in *Compilation of Compilations*, vol. 2 [Mona Yale, NSW: Baha' i Publishing Trust, 1991], p. 341).

The Baha'i Business and Economics Association of individuals and organizations concerned with the practical aspects of the application of spiritual principles to the business community. This association was formed in 1991 as an affiliate of the Association for Baha'i Studies in Canada. Its members are business people and economists who want to bring the spiritual support world-wide directory could be used to networking efforts guidance of Baha'u'llah to the worldwide community. This putting individuals with similar concerns in business community. In particular, they hope touch with one another, enabling people

to demonstrate the positive impact of the travelling to share the results of their experiential application of spiritual principles in the work-environment with others, and making interested parties aware of opportunities and needs that business. the business community may be able to address. One Association goal is to have a direct address. and constructive influence on the business The Association has also provided its members and community by supporting grassroots initiatives of Baha'i business people. Another goal directory of material on socio-economic developments that is to be instrumental in promoting network-reflect the principles of the Baha'i Faith ing and advocating the increase of wealth in practice. The development within a spiritual framework. The Association of local Baha'i business forums throughout the world has been encouraged and supported by this Association, collaboration as tools for resolving conflicts and disputes within the business community, with the vision that once sufficient numbers of these local forums are functioning within a particular people of capacity in the field of commerce. a particular country or region, the Association will actively support the formation and development is to provide its members with information. development of National and Regional Baha'i Business and Economic Associations.

D. THE BAHA'I BUSINESS AND PROFESSIONAL ASSOCIATION

The Baha'i Business and Professional Association The Association was formed when intercession in Australia is a non-profit grassroots organization concerned with the promotion of social and economic development in the Baha'is gathered in Sydney in March 1984 to discuss the business and professional needs of the community. Two months later a committee of nine was elected to conduct the affairs of human potential in the work environment. It of the group, and this

has no direct connection with the National committee was re-elected annually at general meetings. In 1988, Spiritual Assembly and is completely self- a similar organization funding. developed in

Melbourne and the National

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Assembly requested that the two groups seminar on ethics, which was recorded. Tapes of the proceedings were form a national association with an appropriate constitution. The first National Board the Baha'i Distribution Service. Public promotion of Baha'i of Directors was elected in 1989 and the standards was achieved through the concept of local chapters of the Association Baha'is participation of nonwas instituted. in seminars hosted by the Association. The objectives of the Association were tion. In addition, the Association and the defined to include: establishing forums for Australian National Spiritual Assembly communication between members; stimulating co-sponsored a service at the Baha'i House of Worship in 1990 entitled ing and improving the dissemination of the "Transformation to Globalization." It was "Transformation Baha'i standards of behavior and ethics to members of the business and designed to attract communities and to mark the career-minded and professional people; commencement of the last decade of and advancing the interests of the Baha'i than three hundred people Faith by assisting the Universal House of service, including all nine this century. More members of the Justice and National Spiritual Assemblies to During the Six Year Plan, communication National Spiritual Assembly. Official guests among members was achieved through a included a representative of the Ethnic quarterly newsletter initiated in 1987, and by Affairs Commission of New South Wales. The final objective of the the hosting of seminars and lunch meetings. Association,

These seminars usually examined the Baha'i outlook on pertinent social issues. The organization used several approaches to promote Baha'i standards of behavior and ethical conduct in the business and professional environment. First it ventured to educate the Baha'i community on the subject of Baha'i ethics. In 1989, at the request of the National Spiritual Assembly of Australia, the Association prepared and presented a draft paper on "Baha'i Business Ethics", which was subsequently printed in the Australian Baha'i Bulletin. In conjunction with institutions and individuals in relation to economic and social matters .

E . THE EUROPEAN BAHAI BUSINESS FORUM

The European Baha'i Business Forum, a formal association of Baha'is is interested in the application of the Faith's principles to business and industry, and in reaching people of capacity in the field of commerce, was initiated at a conference held in September 1990 in Chamonix, France. The twenty-four Baha'is of the aims of the participants from throughout Europe, the United States and Canada decided to create an informal association of Baha'is involved in many ways in which such an association can be of value

The European Bahai
Business Forum held
its second annual
conference in Paris,
France from 30 August
to 1 September 1991.

This association, registered in France as also emphasized the role which
Bahai is with
a non-profit organization, provides an arena professional and business
experience could
for its members and for business people in play in teaching and
proclamation work in
general to explore ways of applying Bahai Central Europe and the former
Soviet Union.
ethical and social teachings to their business In response, the Business
Forum offered the
activities. This is accomplished through annual abilities and expertise of
its members to all
conferences and by calling upon experi- the National Spiritual
Assemblies working
enced individuals to make presentations on with the Eastern European
Countries.
various topics of interest to the business Toward A New Paradigm of
Management, a paper exploring
the shift both in the
In heeding the call issued by the Universal values of business leaders and
the practices
House of Justice in its 1990 Rikhsan message, of management towards a
standard reflect that the time had become ripe "to embrace ing the
spiritual principles and teachings of
increasing numbers of people of capacity, Baha'u'llah, was presented at
the annual
including persons of accomplishment and conference held in 1991.
Subsequently, this
prominence in the various fields of human article was translated into
French and disendavour", the Forum sought ways of reach- tributed to
non-Forum members.
ing outstanding managers, leaders of business During the same time, the
association
and industry, and economists of Europe. published, in English and
French, Group
During its annual conferences, Forum Decision Making and Bahai
Consultation,
members examined the kind of support they an article concerned with

assisting business

could lend the European Baha' i community organizations to fulfil their goals through the

in proclamation and teaching activities. medium of consultation . .

They also considered how they could assist Tluáough the distribution of a regular

Baha'is operating in the economic field to newsletter and a directory of its members,

better understand, respect, and comply with the FoJ;Um provided a network for the

the principles of the Faith in their own work. exchange of information among the Euro-

At the second annual conference, held from pean Baha' i business community.

30 August to 1 September 1991 in Paris, The Forum was also successful in coun-

Counsellor Patrick O'Mara encouraged the selling and informing young people about

thirty friends present to develop the Forum, career opportunities in relevant fields of

and to go back to their communities and link endeavor, as well as

encouraging educaup with other Baha'i business people. He tional and training activities.

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F. THE BAHAI JUSTICE SOCIETY

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 knowledge of thy neighbor. Ponder this in thy heart; how

it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness.

Set it then before thine eyes.

(Baha'u'llah, The Hidden Words, Arabic no. 2 [Wilmette, Baha' i Publishing Trust, 1982], p.3.)

The Baha'i Justice Society is dedicated to professional ethics and world peace through

the promotion of justice in a manner consis- international law. One of the significant outtent with the principles of the Baha'i Faith.

comes of this event was the completion of

Formed in 1986, the Society has members the Society's charter and by-laws.

throughout the United States, and affiliates Also, a scholarship was established by the

in Cameroon, Canada, England, Germany, Board to encourage

participation by the eco-	
India, Mozambique, New Guinea, New	nomically
disadvantaged. Initial expenditure	
Zealand, Nigeria, Norway, Panama, and the	from the fund provided
financial assistance	
Virgin Islands. The members of the Justice	for individuals
desiring, but financially unable,	
Society represent a diverse range of occupa-	to attend Baha'i
Justice Society functions.	
tions including judges, lawyers, teachers,	The third annual
meeting, at the Bosch	
musicians, administrators, and students. In	Baha'i School in
California, included such	
1992, the Society's membership included	speakers as Dr. Wilma
Ellis, a member of	
one hundred and forty people.	the Continental Board
of Counsellors and the	
This agency functions under the guidance	Administrator-General of
the Baha'i Interof the National Assembly of the Baha'is of	
national Community, and members of the	
the United States. Its objectives are: to con-	National Spiritual
Assembly. Also addressing	
tribute to the improvement of jurisprudence,	the more than one
hundred participants were	
the world's legal systems, and the practice of	former California
Supreme Court Justice	
law; to discover, train, and encourage legal	Frank Newman, professor
of law at the	
and related talents to promote the principles	University of
California at Berkeley, and	
of justice and their application to all aspects	Juana Conrad, President
of Women for	
of human society; to promote an understand-	International Peace and
Arbitration.	
ing of the relationship between the Baba' i	More than eighty
participants attended	
Faith, jurisprudence, the administration of	the fourth annual
conference of the Baha'i	
justice, and the practice of law; to promote	Justice Society, held
in Atlanta, Georgia,	
the communication of the principles of the	United States, from 9
to 11 June 1989. The	
Faith to justice-related institutions; to advance	conference theme was
"Economic Justicethe honor and dignity of the profession of	
Bridging the Gap between Rich and Poor".	
law; to promote the highest ethical and moral	Topics addressed at
this event were the role	

standards within the profession of law; and of education in economic justice; justice to promote the rule of law in the world. only through oneness; interdependence, law, The second annual meeting of the Baha'i and the international economy; and the Justice Society was held from 27 to 29 March future role of the Baha'i Justice Society. In 1987, in the shadow of the House of conjunction with the conference, a delegation of five Baha'is, Worship in Wilmette, Illinois, United States. Nelson, presented a The conference discussion topics included copy of The Promise of

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World Peace to six State and Superior Court In October 1990, five members of the Judges in the area. Society travelled to Leningrad and Kiev, Seventeen American states, as well as Russia, to participate in the first Russian Canada, Israel, Liberia, and the Virgin Baha'i Women's Forums. During this trip Islands, were represented at the fifth annual approximately twenty-five Russian friends conference of the Justice Society held in expressed interest in joining the Society. June 1990 in Illinois, United States. The pre- Presentations were made on the Baha'i sentations at this conference focused on Justice Society and the use of mediation in the theme "Advancing Toward a Just World: conflict resolution. Our Challenge for the 1990s". Among those "Developing Baha'i Models of Dispute present at this event was Mr. Hugh Chance, Resolution" was the theme of the annual a member of the Universal House of Justice. conference and meeting held at the Mr. Chance, who practiced law prior to Los Angeles Baha'i Center in 1991. This being elected to the House of Justice, gathering featured a talk on "Preventative addressed the conference on the challenges Law" by former University of Southern facing Baha'i lawyers into the twenty-first California law professor Louis Brown. The century. Judge Dorothy Nelson, member of conference was enhanced by the presence of the United States Court of Appeals and the Mrs. Jacqueline Delahunt, a member

of the National Spiritual Assembly, spoke on "Justice, Peace and Professional Responsibility". native Lakota Sioux, who gave an insight on The Society presented two workshop sessions focusing on mediation as a technique. Also in 1991, the Justice Society cofor resolving disputes at the Association for sponsored the National Conference on Baha'i Studies Conference in Atlanta, Georgia, Peacemaking and Conflict Resolution in United States, from 9 to 11 November 1990. Charlotte, North Carolina, United States. The workshops, entitled "The Baha'i Justice The title of the conference was "Community Society: A Catalyst for Racial Unity", in Conflict", and its mission was "to proaddressed the efforts of the Society with mote the use and acceptance of non-violent regard to racial unity and justice. Approxi- approaches to the resolution of conflict and mately sixty people took part in each of the to improve conflict resolution theory and two ninety-minute sessions, which featured practice". The conference attracted one a demonstration of mediation in a mock thousand attendees. A full-day workshop on community dispute. Baha'i consultation was presented.

G. THE BAHAI ASSOCIATION FOR ARTS

The day will come when the Cause will spread like wildfire when its spirit and teachings will be presented on the stage or in art and literature as a whole. Art can better awaken such noble sentiments than cold rationalizing. ... (Shoghi Effendi , quoted in Compilation of Compilations, vol. I [Mona Vale, NSW: Baha'i Publishing Trust, 1991], p. 7.)

The Baha'i Association for Arts (BAFA)	of this event was
set aside to form the	
was forn1ed in August 1986 during a Peace	Association.
Festival held at the Landegg Academy in	The goal of
this Association is to gain a	
Switzerland. Friends from eight European	greater
understanding of the Baha'i view on	
countries gathered for workshops and talks	the arts, and to
provide a means for its memthat centered around the aris . An afternoon	
bers to encourage and support their fellow	

connection to the media of artists' expression, the use of time, and service to the

Cause. The keynote address of this event centered on the history of the relationship between the arts and religion, and outlined the task set by Baha'u'llah for artists in this most great Day.

Transformation through the love of Baha'u'llah and meditation on His Writings was the theme of Art Forum 1991. Painters, singers, an architect, a sculptor, a poet, a film-maker, an Indian classical dancer, and a story-teller were among those who demonstrated their talents at this event. They shared stories about their personal transformation, their techniques, and the influences

of the Baha'i Writings on their work. The questions of what is art and how the believ-

Art Forum East, held in Bratislava, ers can use their talents to serve Baha'u'llah

Czechoslovakia, in July 1991. were addressed, along with issues of personal development and service to the artists. Members receive the BAFA's news-order. evolving administrative

letter four times a year, which includes news In conjunction with Art Forum 1991 , Art

from the Association's board and members. Form East was held in Bratislava, Czecho-

The most significant of the activities initiated in Bratislava from 23 to 28 July.

More than sixty

ated by the Association were the conferences people from fifteen counháies participated.

on the arts. Art Forum 1988, held in De The theme of this gathering was "Crossing

Poort, Netherlands, was the first conference Borders", and workshops were held on such

of its kind which focused entirely on Baha'i topics as ethics, the ego, inspiration, and

artists and their views. Participants from excellence. A great variety of artistic pre-

Britain, Denmark, Germany, Greece, Iran, sentations was displayed and demonstrated

Japan, the Netherlands, Norway, Sweden, at the conference, including

musical perforand the United States took turns showing mances, dance and drama workshops, and

their work, sharing how they came upon mural exhibits. Six visual
 artists displayed their work in a gallery in
 their ideas, and answering questions about the center of the
 their presentation. In regard to this conference, the Universal House of Justice stated, city. Interviews and news
 about this event were carried by two radio
 stations and two newspapers. As a result of
 "Delighted news success first festival BAF A this gathering,
 held De Poort. Gratified plans to serve goals a network for the
 Association for the Arts was established in the
 plan throughout Europe." Soviet Union, and
 The next Art Form, held in De Poort networks in France and Germany
 were in July 1990, focused on the choices Baha'i strengthened. The
 Association reported that the participants left the
 artists face. More than thirty participants, Art Form East with
 representing five countries, attended work- a better sense of the high
 station that is given to the arts in the Baha'i
 shops which addressed artistic choices in Writings.

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8. USE OF COMPUTERS BY THE BAHAI COMMUNITY DURING THE SIX YEAR PLAN

adapted from an article by
 BRYN DEAMER AND STEVEN KOLIN

Introduction the entire human
 race is able to benefit equi-
 When a new Dispensation begins, God tably from the
 advances now made possible.
 endows humanity with the means through As one
 consequence of this point of view,
 which civilization can give effect to the the Baha'i
 community, from its inception,
 teachings of the Revelation, by the Divine has tended to
 embrace technological devel-
 Messenger of God. opments as gifts of
 God and as entirely
 consonant with the spiritual mission of the
 Every word that proceedeth out of the
 Founder of their Faith. With respect to electromouth of God is endowed with such
 tronic information technology, Shoghi Effendi

potency as can instill new life into every
envisioned the day when:

human frame, if ye be of them that
comprehend this truth. All the wondrous
inter-connection

works ye behold in this world have been
embracing the whole

manifested through the operation of His
national hindrances and

supreme and most exalted Will, His won-
functioning with marvel-dous and inflexible Purpose ... No sooner

lous swiftness and perfect regularity. 2

is this resplendent word uttered, than its

Initially, computer technology was

animating energies, stirring within all

available only to very large organizations

created things, give birth to the means

who could afford and could make use of the

and instruments whereby such arts can be

massive "main-frame" installations which

produced and perfected. All the wondrous

began to appear in the 1950s. By the 1970s,

achievements ye now witness are the

the situation had changed dramatically, so

direct consequences of the Revelation of

that older Baha'i communities such as those

this Name. In the days to come, ye will,

in the United States and Canada could begin

very ly, behold things of which ye have

to employ computers to maintain member never heard before. 1

ship records and financial information. As

Baha'is see the revolutionary changes in

throughout the

the fields of science and technology, during

smaller and more powthe past century, as expressions of the cre-

erful computers and led to dramatic price

ative impulses released by the advent of two

communities throughout

successive Manifestations of God, the Bab

increasingly embraced "personal"

and Baha'u'llah. The full impact of these

of meeting the needs

immense new resources will be felt only as

ever-expanding operations.

society responds to the social and spiritual

Langenhain, Germany in

principles which lie at the heart of the new

A mechanism of world

will be devised,

planet, freed from

restrictions, and

advances in technology

1980s produced ever

reductions, Baha'i

the world

computers as a means

of their

In a meeting in

1987, the assembled

representatives of the
Revelation and reorganizes its affairs so that European National
Spiritual Assemblies were

1 2
Baha'u'llah, Gleanings from the Writings of Shoghi Effendi, The
World Order of Bahri 'u 'I/ah:
Bahri 'u 'I/ah (Wilmette: Baha'i Publishing Trust, Selected letters
(1929-1936) (Wilmette: Baha'i
1976), pp. 141-142. Publish ing Trust,
1974), p. 203.

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warmly encouraged by representatives of the he traced the
historic growth of telecommu-
Baha'i International Community's offices to nications and
compared it to the growth of
give a high priority to equipping themselves the Faith, finding an
almost perfect correlawith advanced information and communica-
tion in numeric terms.
tions technology. These efforts were
given farther impetus
1988 saw the appearance of V. Mitra at an historic Baha'i
telecommunications
Gopaul's book Personal Computers and conference held 17 to
19 December 1983
the Baha'i Community 1 which was widely in San Fernando,
California. Forty Baha'is
disseminated among the growing band of from the United
States and Canada attended
Baha'is interested in information technol- the meeting and
"formulated plans designed
ogy. This practical book demonstrated how to help establish the
new Baha'i radio station
computers could be used for a wide range in South Carolina
[WLG] and to research
of activities vital to the goals of local and possible applications
of existing computer
national Baha'i communities: record keeping, technology to serve
the Faith".4
letter production, financial tracking, statisti- Among the fruits
of this conference was
cal analysis, publications, and the like. the proposal to
establish "a Baha' i Computer
At about this same time, another major and Telecommunications
Association to
development began quietly in the computer monitor developments
... and to serve as a

world-computers began to be programmed "clearing-house" for
 evaluating the potential
 to communicate with each other without for application of
 new technology in service
 human intervention. This advancement in to the Cause of
 Baha'u' llah. One such aptechnology, including the ability to send
 plication might be setting up a computer
 computer messages through telephone lines, network to link Baha'
 is across the country in
 was the birth of electtáonic mail (email) an interactive
 conferencing system involving
 which has begun to have a far-reaching hundreds or even
 thousands of Baha'is". 5
 impact on mankind . The ability of an aver- Shortly after the
 conference, a Core Commitage person to send a document or message
 tee was appointed by the National Spiritual
 instantly from one computer to another Assembly of the
 Baha'is of the United States
 computer anywhere in the world has opened to guide the
 operation of the Association. 6
 entire new fields of human communication. In 1985, a
 statement in the Baha'i Com-
 Email ttáuly fits Shoghi Effendi's vision of puter and
 Telecommunications Committee
 "world inter-communication .. . freed from Newsletter read: "One
 of the primary goals
 national hindrances and restrictions " for the coming year
 ... is already becoming a
 reality. Very shortly all of the Baha'i admin-
 Use of Computer-Mediated Communica- istrative offices [in
 the United States] which
 tions by Baha'is have a computer and a
 telephone will have
 In May 1982, Sheryl and Roger Coe formed the capability to
 link-up to a nationwide
 an info1mal organization known as the Baha'i computer
 network which is being set
 Baha'i Computer Users' Association. 2 Then, up on Dialcom." 7
 during the seventh Annual Conference for 3 Cassette No. RT-81,
 Association for Baha'i Studies
 the Association for Baha' i Studies held at Annual Conference,
 1982, linages International, 1982.
 Ottawa, Canada, in September 1982, Steven 4 " San Fernando Host
 to Hi storic Telecommunications
 Caswell gave a presentation on "Telecom- Conference," The
 American Balza 'i, February 1983,

munications and the Baha'i Faith." 3 In this p. 1.
5 ibid.

1 6 Baha 'i Computer
and Telecommunications Associa-
Gopaul, V. Mitra. Personal Computers and the Balza 'i
Commun ity (Los Angeles: Kalimat Press , 1988). tion Newsletter, No .
4, October 1983.
2 Baha'i Computer User's Association Newsletter, 7 Balza 'i Computer
and Telecommunications Associa-

[No. I] II May 1982. tion Newsletter, No.
5, July 1985.

INTERN A TI ON AL SURVEY OF CURRENT BAHAI ACTIVITIES

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Students at the
Tadong Baha'i
School in Sikkim,
India, learning
to use computers
as part of their
regular curriculum; 1991.

By the mid-1980s the term "Baha'i-net", WORKSHOP FOR THE DEVELOPMENT
OF OUR
which Steven Caswell had used in his talk in HIGHER NATURE. YOU HAVE
JUST CONNECTED
Ottawa in 1982, was being commonly used WITH ...
to describe Baha'i use of computers in vari- ***TI-IE BAHAI ' I
BULLETIN BOARD ****" 1

ous forms to communicate with each other.
More formally, Jennifer Tidwell started Mr. Coe's dream of being
"able to associethe Bahai-Net mailing list on a computer at ate with a
world-wide network of Baha' is
the Massachusetts Institute of Technology and Baha'i institutions via
computer-exsometime during 1987 or 1988. When the changing
information, working on problems,
World Centre acquired Internet email access and shrinking the world into a
loving neighvia UUCP to the first cornn1ercial Internet borhood"2 was
coming a step closer.
service provider (UUnet) in 1989 (register- Mr. Coe went on to describe
three other
ing the domain "bwc.org") there already dreams:
were more than one hundred members on
• Having the entire body of the Writings
the Bahai-Net mailing list and the number
of the Baha'i Faith in computer-readwas steadily growing.
able format.

• A computer-to-satellite-to-computer network that would link us all together so we could share information, libraries, programs, database management systems, etc., no matter how remote we might be from each other in physical terms, etc., no matter how remote we might be from each other in physical terms.

Computer and Telecommunications Association Newsletter, Roger Coe wrote: "The possibility of "on-line" consultation for other night I hooked my modem to the telephone, dialed a number, ... watched my investigations-including consultation on the repair of our computers! 3

WELCOME TO A UNIQUE BULLETIN BOARD

Ibid.

FOR THINKERS, SEEKERS AND EVERYONE 2

Bahá'í Computer Users' Association Newsletter, ELSE WHO CAN REALIZE THAT WE EXIST No. I, I I May 1982.

WITHIN THE MIDST OF AN INCREDIBLE 484

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By Rivian 1992, a large body of Writings had been typed into computers at the World Centre and elsewhere, but total public access to many of these was not yet possible. Like-discovered the wise Mr. Coe's visions of shared libraries, databases, and the possibility of "on-line" consultation were not possible during the Six Year Plan. Personal computers had become a regular feature of Baha'i life: Computers at the Baha'i World Centre communities and The first computer at the Baha'i World of operations Centre arrived as a kit brought to the Holy

Conclusion By Rivian 1992-one hundred the Ascension of community everywhere had value of the rapid of computer-mediated information-provision that burst upon the world. their use was helping Assemblies raise their level to a higher, more

"professional" plane, and
Land by Robert Gregory in 1977. The first produce newsletters,
statistical and financial
"official" World Centre computer began reports that were both more
comprehensive
operation in 1981. This was a DEC (Digital and easier to understand.
Electronic mail
Equipment Corporation) PDP 11 /34 acquired was being rapidly developed
and pursued,
to run the first computerized financial and networks of Baha'i
discussion groups
accounting system for the Baha'i Interna- were highly active and
moving into areas of
tional Fund. At the same time a word specialization.
processing system called Lex was purchased. This use of new
technologies expanded
When the Seat of the Universal House of the capacity of Baha 'is, as
individuals and
Justice was constructed, it was wired with as communities, to acquire,
access, and
computers in mind. When the building was organize knowledge- a
capacity fundamenoccupied in 1983, virtually all staff had tally
necessary for a society such as that
terminals at their desks linked to a central described in the Baha'i
Writings, based on
computer system. Electronic mail first universal participation both
in decisionbecame possible at the World Centre in 1984 making and in
contributing to the advancewith the purchase of a Vax computer. It was
ment of civilization.
known as "Vaxmail" and quickly gained
Unification of the whole of mankind is
acceptance as a way of sending and requestthe hall-mark of the stage which
human
ing information without the interruptions
society is now approaching. Unity of
caused by telephone calls.
family, of tribe, of city-state, and nation
In 1985, a company called Goldnet began
have been successively attempted and
operation in Israel, testing with selected
fully established. World unity is the goal
clients for one year before offering its sertowards which a harassed humanity
is
vice to the public. The Baha'i World Centre
striving. Nation-building has come to an
asked to join the program. Mailboxes were
end. The anarchy inherent in state soveracquired for the Baha' i International

Comeignty is moving towards a climax. A community offices in New York and Geneva, world, growing to maturity, must abandon software developed at the World Centre don this fetish, recognize the oneness and was installed to utilize the Dialcom service in wholeness of human relationships, and a very cost-effective manner. Email was first establish once for all the machinery that used to coordinate the activities of the Baha' i can best incarnate this fundamental principle of its life. 1 gain passage of a resolution in the United Nations Commission on Human Rights condemning the persecution of Baha'is in Iran. 1

Shoghi Effendi. World Order, p. 202.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

9. RELATIONS BETWEEN NATIONAL SPIRITUAL ASSEMBLIES AND GOVERNMENTAL AND NON-GOVERNMENTAL ORGANIZATIONS AND WITH THE PUBLIC IN GENERAL

FOR Baha'u'llah ... has not only imbued this Divine Pattern as their point of reference mankind with a new and regenerating in submitting written statements directly Spirit. He has not merely enunciated explaining the relationship between Baha'utain universal principles, or propounded 'llah's Teachings and the challenges facing a particular philosophy, however potent, modern society. A number of national Baha' i sound and universal these may be. In communities contributed recommendations addition to these He [has]. ... clearly and to constitutional drafting committees and specifically laid down a set of Laws, es- other governmental organizations determined definite institutions, and provided ing policies for the future . The enthusiastic for the essentials of a Divine Economy. response shown to these suggestions was These are destined to be a pattern for future notable. Among the various activities of this society, a supreme instrument for the es- kind which took place, four example establishment of the Most Great Peace, and from Brazil, South Africa, Singapore, and the one agency for the unification of the the United States-are highlighted in this world, and the proclamation of the reign of section and their documents are

reproduced.

righteousness and justice upon the earth. 1

In the opening years of the fourth epoch of 1

Shoghi Effendi, *The World Order of Bahá'í* (Wilmette: Baha' i

the Formative Age of the Faith, Baha'is used (Wilmette: Baha' i
Publishing Trust, 1982), p. 19.

A. BRAZIL

CONSTITUTIONAL REFORM

IN April 1987, a delegation of eight the suggestions. Several of
the recipients
Baha'is from different parts of Brazil spent sent to the Baha'is the
texts of proposed
four days presenting material on the Baha'i amendments which would be of
special
perspective on government to the 559 con- interest to them, such as
those relating to
gressmen and senators in charge of writing religious liberty and
promotion of the cona new constitution. Each legislator received cept of
world citizenship.
a folder including The Promise of World Media coverage of the
Baha'i contribu-
Peace, general information on the Faith, and tion was unprecedented. At
least 19 daily
a document called "The Baha'is and the newspapers from 17 Brazilian
states printed
Constitutional Assembly" which included articles; reports on 10
television programmes
20 proposals to be considered for inclusion equalled 2 hours of live
broadcasts; and
in the nation's new charter. The proposals 1 hour and 20 minutes of
radio time on 7 difrelated to such topics as education, the rights ferent
programmes was devoted to the
of indigenous peoples, the rights of women, Baha'is.
and international relations. More than 90 per cent of
the articles pro-
More than 100 cables, letters, and tele- posed by the Baha' is were
included in the
phone calls were received by the National final draft of the
Constitution which was
Spiritual Assembly expressing gratitude for voted on by the legislators.
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THE BAHAI'S AND THE CONSTITUTIONAL ASSEMBLY •

A CONTRJBUTION TOWARD A NEW SOCIETY

I. Introduction

In full awareness of the fact that the drawing up of a Constitution represents an instrument for the promulgation of a new social pact in which all the shades of opinion within the country are represented, the Baha'i community of Brazil presents, in this document, the viewpoint of the Baha'is as a sincere effort to contribute to the noble endeavor currently being undertaken by the National Constitutional Assembly.

The Constitution, as the *lex maximus* of the country, is the Magna Carta where general

legal principles are enshrined. It is the foundation for the nation's entire judicial system. It

must reflect the emerging concern for inspiring life in society; it must mirror the sovereignty

of a state of law whose most valued asset is justice, a justice which, above all else, seeks the

fulfilment of the human being within the social context.

Far from being a magic wand capable of extirpating all the problems of the nation, the

Magna Carta should contain those cardinal principles which, while not demeaning the historical and cultural traditions of the nation, address the legitimate aspirations of the people,

fulfiller economic and social development, favour a just distribution of wealth and, above all,

institute mechanisms to assure the full attainment and exercise of the fundamental rights

inherent to the human being.

It is within this context that, with the convocation of the National Constitutional Assembly recently elected by the people to discuss and vote on the new Constitution, we are

witnessing a unique moment in history replete with challenges generated by the discovery of

the growing interdependence among the nations which was expressed more than a century

ago in the words of the Founder of the Baha'i Faith, 1 Baha'u'llah, that "The earth is but one

country, and mankind its citizens." 2 This thought reflects in its entirety the new stage of

social organization toward which mankind is definitively headed.

Within this framework, we feel that the vision of the Constitutional Assembly must,

while seeking to reflect solutions for the current needs of our people at this historical and

social moment, also be a bridge to the future, envisioning the full economic, social and spiritual development of the nation, casting its light, like that of the sun, along the paths that lead

us to a truly glorious future.

-The Baha'i Community of Brazil

* English translation of the statement submitted.

The Baha' i Faith was founded in Persia (now Iran), by Mirza I:usayn-'Ali (1817- 1892), known as Baha'u ' llah (which means "the Glory of God"), Who, in 1863, publicly revealed His divine mission as in augurator of a new era of human civilization , the basic principles and general teachings of which He outlined in more than one hundred volumes, written during the 40 years of His ministry. Because of His religious convictions, He was exiled from Iran- initially to Turkey, and subsequently to Palestine, the Holy Land, where He passed away, in the city of Akka, in 1892.

The Baha'i Faith is today an independent world religion , which has followers of all nationalities, colors, races, social classes and professions, in more than 116,000 localities and in 340 countries and territories , of which 116 are independent nations. Its fundamental principles are the oneness of God, the oneness of religion and the oneness of humanity. Baha' i literature has been translated into 739 languages and dialects. Through the Baha 'i International Community, one of the non-governmental organizations accredited with the United Nations, the Baha'i Faith participates, with consultative status, in ECOSOC (the Economic and Social Council) and UNICEF (the Children's Fund), and officially participates in the Environmental Program. It also collaborates with the Public Information Office. All these are organs of the United Nations .

Baha'u 'Jl ah, Gleanings from the Writings of Baha 'u 'I/ah (Wilmette: Baha'i Publishing Trust, 1976), p. 250.

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II. Some considerations on cooperation, the consultative process, justice, education, and civil authority

Below, we have enumerated certain principles which we believe will be especially valuable at this unique moment in the life of the nation, in which the new Magna Carta of the country is being drawn up.

COOPERATION

One of the inevitable results of the process of disintegration of the current system of world interrelationships has been the growing emphasis on competition and self-preservation. Significant sectors of public opinion, both in Brazil and abroad, are facing a crisis of confidence in the spirit of cooperation with which contemporary societies emerged from the Second World War. In today's world, the spirit of competition is assuming grave

proportions; and,
should it become the predominant characteristic of social behavior, it may completely
undermine the entire collective effort toward cooperation and human relationships which
represent legitimate wishes of the people for social peace, justice, and progress.
We understand that the most urgent areas for the exercise of cooperation are the vital
topics related to capital and labor, government and private initiative, etc.

THE PROCESS OF CONSULTATION

In the current legislative system, we observe an anachronism which is incapable of responding to the challenges of the future-the political party. The system has undeniable merits,
but the institutions were conceived to meet the needs of a different age. Considering the
existence of political parties as one of the greatest challenges facing the system in its attempt
to direct its efforts toward unity and harmony, with a view to achieving the common welfare
and meeting the needs of social development-a reality which is unlikely to be changed-we believe that the most advisable thing to do would be to direct the energies of the nation
toward the expansion and systematization of what we call the consultative process, or
consultation.

We mention the principle of consultation, particularly, because it is intrinsically linked to
the functioning of our own Faith. Baha'u'llah declared that consultation and compassion
together form the foundation for the stage of the maturity of humanity. Our experience with
His guidance on consultation in the administration of an extraordinarily varied international
community has proven so fruitful that we are compelled to summarize a few of its guiding
principles:

1. All of the parties involved in a decision must have the freedom and opportunity to
participate in the consultative process.
2. There must be a clear distinction between general consultation and the deliberations
of the democratically-elected body which will be responsible for making a decision.
3. Every individual engaged in the consultative process must be encouraged to
freely

express the dictates of his own conscience.

4. Any form of partiality is prohibited.

5. All of the participants in the consultative process have a responsibility to exercise courtesy and moderation.

6. Each individual participant in the consultative process has the moral obligation to detach himself from his own contribution, which, once made, becomes the common property of the group.

7. Once a decision has been taken, it is a requirement that everyone—those in favor and those originally opposed—unite wholeheartedly to carry out that decision.

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8. Decision-making bodies have an obligation to constantly evaluate their work and, whenever necessary, to revise it.

JUSTICE

Justice, Bahá'u'lláh declared in the past century, is "the best beloved of all things" ¹ in the sight of God, and represents a gift granted to man in this age, the era of his maturity.

This being a complex topic, we believe that new moral and spiritual standards are needed today to solve the intertwined economic and social problems of our planet; and these rest on one single foundation: the consciousness, on the part of each individual, of the organic oneness of mankind. We are not just citizens of our own country; we are also citizens of the whole world. We are a part of an ecosystem; but this ecosystem is derived from our inner world, which encompasses values and attitudes, which give us the capacity for understanding, will and the power to uplift the quality of physical and spiritual life of all the peoples. This conviction on the part of the individual and society of the essential oneness of the human race is now the only viable standard for economic and social justice. On it will depend the successful resolution of the problems of environment, property, population, food, health, employment, etc. In summary, this means considering the welfare of the community as one's own welfare, thinking of mankind as an individual and the individual as a member of its bodily form, and

being
convinced that if pain or illness afflicts any member of its body, this will
inevitably
bring suffering to the remainder. 2

We believe that a basic economic concern of the government should be to
encourage a
greater level of confidence and cooperation between capital and labor, the twin
pillars on
which rest the foundations of the material well being of the country

EDUCATION

"Regard man," Baha'u'llah declared, "as a mine rich in gems of inestimable
value. Education can, alone, cause it to reveal its treasures, and enable
mankind to benefit therefrom. "3

We may also say that education is the only possession that cannot be taken away
from a

person. The potentialities latent in every human being need, therefore, the
polishing stone of

education in order to become manifest. This being the case, we wish to
emphasize a few

guiding principles for a new approach to education in this day:

1. The schools should stress the concept of the oneness of the human race and
emphasize

the importance of translating into reality the mutual interdependence of its
members,

leading to the unification of mankind and the establishment of world peace and
stability.

2. The students should be imbued with a sense of world consciousness and of
loyalty to

the human race, a transcendent loyalty that does not belittle lesser
loyalties, such as

those due to any particular race, creed, nation or ideology. This is a
particularly urgent

challenge in our increasingly multi-racial and multi-religious society.

3. The educators, in turn, should instill in their pupils from earliest
childhood an awakening of love for mankind, a love capable, in the end, of
abolishing all forms of racial,
religious, political, social and intellectual prejudice.

Baha'u'llah, *The Hidden Words of Baha'u'llah* (Wilmette: Baha'i Publishing
Trust, 1975), p. 3.

From a declaration by the Baha'i International Community entitled "One World .
.. One People."

Baha'u'llah, *Gleanings from the Writings of Baha'u'llah*, p. 259.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

Within this framework, centered around the concept of world citizenship, the

Baha'i

teachings state, "Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right; otherwise, the community must provide the means for the teaching of that child."¹

CIVIL AUTHORITY

No one can fail to note the anxiety that the problems created by a disintegrating social order are causing for a steadily growing number of human beings who feel unable to protect themselves and their families. All citizens have responsibilities, too. The most important responsibility in a democratic society is submission to the will of the majority, expressed through the constitutional provisions that society has created and polished. Governments have the right to expect civil obedience. No good, but only harm, can result from the deliberate violation of civil law, or deliberate disobedience to the institutions duly constituted by the civil authority.

From the Baha'i scriptures, we have selected the following texts, which, we believe, well

exemplify the Baha'i thinking on this matter:

"The Law must reign, and not the individual; thus will the world become a place of beauty and true brotherhood will be realized."²

What mankind needeth in this day is obedience unto them that are in authority, and a faithful adherence to the word of wisdom. The instruments which are essential to the immediate protection, the security and assurance of the human race have been entrusted to the hands, and lie in the grasp, of the governors of human society. This is the wish of God and His decree ³

The Baha'is reaffirm their total loyalty and obedience to the new Constitution that will soon be promulgated.

III. The Baha'i Proposal

We present below the text of proposed articles to be considered in the new Constitution of the country, dealing with the following important topics:

1. Sovereignty of the law
2. Equality of all before the law
3. Abuse of power

4. Defense of human rights
 5. Uplifting socially discriminated groups
 6. The right of the individual to self-expression and manifestation of conscience
 7. Freedom of religion
 8. Freedom of marriage
 9. Equality of rights and opportunities for men and women
 10. Elimination of the extremes of wealth and poverty
 11. Participation of the workers in the profits of the companies
 12. Setting of a minimum wage compatible with human dignity
 13. Obligatory and free education, directed toward human peace and fraternity
- 'Abdu'l-Baha, Foundations of World Unity (Wilmette: Baha'i Publishing Trust, 1979), p. 31.
- 'Abdu'l-Baha, Paris Talks (London: Baha'i Publishing Trust, 1972), p. 132.
- Baha'u'llah, excerpt from a Tablet directed to the Kings of the Earth, in 1863, cited in The Proclamation of Bahá'u'lláh (Haifa: Baha'i World Centre, 1967), pp. 13-14.

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14. Ethnic, cultural and geographical integrity of the indigenous population
15. International relations in harmony with the concept of world citizenship
16. Peaceful resolution of international conflicts
17. Abstention from participation in the arms race or support of it
18. Obligatory service to the fatherland, of a military or civilian nature
19. Obligatory rendering to the needy populations of services in the area of economic and social development
20. Asylum for foreigners persecuted with violation of human rights
21. Means of mass communication

BAHA'I PROPOSALS

ARTICLE: The law is sovereign and all submit to it.

ARTICLE: All power emanates from the people, and must be exercised for the benefit of the people.

Paragraph: It is the responsibility of the state, through the organization of the

branches of government, to assure to all citizens ample conditions for the development of their physical, intellectual and spiritual potentialities, in a peaceful way and in a spirit of unity.

ARTICLE: The abuse of power on the part of any authority shall be punished in accordance with the law.

ARTICLE: Everyone is equal before the law without distinction of any kind, whether of sex, race, profession, social class, religion, creed, nationality, culture or political convictions.

Paragraph: The state is to create instruments to guarantee the upliftment of any groups which have been discriminated against socially.

Paragraph: Any discriminatory action shall be punished as a serious crime for which no bail is acceptable.

ARTICLE: The inalienable right of the individual to self-expression and manifestation of conscience is assured.

ARTICLE: Freedom of religious worship includes the right of assembly, expression, or association for religious purposes.

Paragraph: In accordance with the Law, religious ministering shall be given to the armed forces and their auxiliaries, and, in establishments of collective internment, to interested parties who solicit it directly or through their legal representatives, respecting the creed of each.

Paragraph: Cemeteries shall have a secular character and shall be administered by the municipal authority; all religious faiths shall be permitted to practice their rituals in them.

Paragraph: In accordance with the law, religious organizations may maintain private cemeteries.

ARTICLE: Freedom of marriage is assured, without any restriction as to the race, nationality

or religion of the spouses. The law establishes the equality of rights and duties

between the couple during the marriage and after its dissolution, should such occur.

Paragraph: Weddings shall be civil, and their celebration free of charge.

Religious weddings, of any denomination, are equivalent to civil ceremonies provided that the act is inscribed in the Public Register upon request of the celebrant or of any interested party, and that the requirements and prohibitions of the Law are observed.

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Paragraph: The religious wedding celebrated without the formalities of the preceding paragraph shall have civil standing if the couple's application is inscribed in the Public Register through prior arrangement before the proper authority.

ARTICLE: Equality of rights and opportunities between men and women is assured in all

human relationships and in all elective, administrative, and decision-making processes of society.

ARTICLE: It is the duty of the state to promote the elimination of the extremes of wealth and poverty, through mechanisms of taxation and distribution of wealth, in accordance with the law.

Paragraph: The participation of the workers in the profits of the companies is assured.

Paragraph: A minimum wage capable of providing the worker and his family with dignity in meeting their basic needs for food, shelter, health,

education, transportation, clothing and leisure is assured.

ARTICLE: Education shall be inspired and conducted under the aegis of the following

principles:

- a) The basic objective of education is to release the potentialities existing in each individual, and at the same time to eradicate prejudices of race, creed, class, nationality, and sex.
- b) Education is obligatory and is the right of everyone.
- c) The state must provide free schooling for everyone between 6 and 14 years of age.
- d) Public education shall always be free of charge, and private schooling shall be treated as a concession by the state to private initiative, in accordance with the law.
- e) Religious instruction shall be optional; and, when offered, the inclusion of a complementary vision of universal religious expression shall be obligatory.
- f) Instruction shall promote an education directed toward the ideals of peace and human fraternity .

ARTICLE: The ethnic, cultural and geographical integrity of the indigenous population

within the national territory is assured and protected by law.

Paragraph: It is the duty of the state to assure indigenous peoples access to education as a means of appreciation and preservation of indigenous culture, customs and traditions making possible the unfolding of their potentialities.

Paragraph: The education of the indigenous peoples is also to be offered in their native language.

ARTICLE: In its international relations, the executive branch shall, at referendum by the National Congress,

- a) Promote, among all the countries of the international community, the concept of world citizenship, laying the foundations of a new world order in the economic, social and political fields.
- b) Promote and support the unconditional defense of the fundamental rights inherent to the human person.
- c) Defend peace; the employment of force is permitted only in case of external aggression.
- d) Promote the interchange of the technological discoveries of the scientific and cultural heritage of humanity.

e) Resolve international conflicts through direct negotiation, arbitration and other peaceful means, with the mediation of international organizations recognized by the international community.

ARTICLE: The maintenance of diplomatic, commercial and cultural relations with countries

which, as acknowledged by international organizations, violate the fundamental rights of the human person, principally by virtue of discrimination by sex, race or

religious creed, and utilize terrorism or torture, is prohibited.

ARTICLE: In the event of war between countries with which Brazil maintains diplomatic

relations, it is up to the Brazilian State to take the initiative to propose a peaceful

solution to the conflict. Should the conflict persist, Brazil shall participate in the

international forces of intervention to assure the re-establishment of peace.

ARTICLE: Brazil shall not involve itself in an arms race of any kind or nature.

Paragraph: It is the responsibility of the federal government to authorize and monitor the production and sale of war materiel, for the exclusive use of the armed forces, in their function of defense of the fatherland, within the national territory.

ARTICLE: All Brazilians are obliged to render service to the fatherland; this service may be

civil or military, in accordance with the law.

ARTICLE: The rendering of services with a view to the economic and social development of

needy populations, by citizens who have recently graduated from programs of higher education, is obligatory, within the conditions established by the law.

ARTICLE: Brazil shall grant asylum to any foreigner whose fundamental liberties, as defined

in the Constitution, were violated, especially if by reason of his political, religious

or philosophical activities and/or convictions.

ARTICLE: The representatives of the mass media have a fundamental commitment to truth,

and are to express themselves in a free and impartial manner; all manipulation by

public or private interests is forbidden.

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B. SOUTH AFRICA:

VIEWS SUBMITTED ON CONSTITUTIONAL REFORM

ON 21 January 1991, a delegation composed of three members of the National

History of the Bahá'í Faith

1911-1989 were presented.

Spiritual Assembly of South Africa and a Judge Olivier was deeply impressed, indimember of the Local Spiritual Assembly of cating that the Baha'is were the one organi-
Pretoria met with Judge P.M. Olivier at the zation that had so far spoken of moral and
South African Law Commission in Pretoria spiritual foundations for the constitution. He
to present materials explaining the Baha'i requested more Baha'i Writings so that he
perspective on a new constitution for the could add another chapter to his proposal to
country. A covering letter, a statement of the government regarding this aspect of the
principles, a compilation of extracts from the constitution.
Baha'i Writings bearing on the issues facing The following is the complete text of the
South Africa, and the book A Pictorial submission:

To the Constitutional Commission,
South Africa

Dear Sirs,

The Baha'i conununity of South Africa is grateful for the opportunity to offer its views in
the drafting of a new Constitution for our country. We hope that the attached document,
"Some thoughts for the drafting of a Constitution for South Africa", based on principles set
out in the scriptures of our Faith, will prove a useful contribution to this urgent national
endeavour.
These same principles have animated the development of the Baba 'i conmmnity of South
Africa ever since its inception eighty years ago. A good deal of the optimism we feel about
the ability of the people of South Africa eventually to build in this favoured land a just and
unified society arises from the confirmations which have met our efforts to realize these
spiritual and social ideals in the life of our own community.
If our experience can serve to reinforce a sense of confidence in the eventual outcome of
the long struggle in which our nation is engaged, we would be honoured to share it, too, with
those whose task it is to create the constitutional framework for the process.
In no sense does South Africa stand alone. The forces that are welding humanity into one

family and our globe into a common homeland challenge all peoples and all of the cultural and political assumptions of the past. In such a world, the solutions we achieve here in South Africa can have influence far beyond our borders. Please be assured of the ardent prayers of South Africa's Baha'is for the success of the historic task you have undertaken.

Sincerely,

The National Spiritual Assembly
of the Baha'is of South Africa

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Some Thoughts for the Drafting of a Constitution for South Africa

Human beings have been endowed by Divine Providence with immeasurable qualities of

spirit and mind without discrimination as to sex, race or nationality. The progressive unfoldment of the potentialities inherent in these qualities enables the human race to fulfil its purpose in carrying forward an ever advancing civilization. This is confirmed by the record of continuous development of human society as it has traversed the successive stages of its evolution from the emergence of the family as society's basic corporate entity to the unity of tribe, of city-state and of nation.

Now, the world with its myriad peoples and cultures, and through the rapid advances in scientific discovery, has suddenly contracted into a neighbourhood, affirming that the path of its social evolution leads ultimately to global unity, implying the essential oneness and wholeness of human relationships, and thus requiring, at this stage of social maturity, that

every unit of society, whether at the local, regional or national level, of which this neighbourhood is composed, adopt a world-embracing vision. To ensure the orderly continuity of social life on the planet and to encourage the collective realization of humanity's latent endowments, governments are formed, maintaining their authority and capacity to canalize the flow of civilization by upholding the principles of justice. Fundamental to all progress in human affairs is man's right to a just government.

Sensible of this broad context in which its destiny must be shaped, fully conscious of the remarkable opportunity which Providence has bestowed upon it at this ripe time in human

history, and confident of the positive influence which a fitting response to the challenges

facing it can exert at home and abroad, South Africa must attend to these requisites in its

consideration of the provisions of a new constitution.

- Ensure the peace, freedom, well-being, tranquillity and advancement of all persons under

its jurisdiction, regardless of race, class, creed or economic condition.

- Safeguard the personal rights, freedom and initiative of individuals.

- Include among the specific rights guaranteed to all citizens: the right to a basic education,

the right to work and free choice of employment, the right to freedom of movement and

residence, the right to assemble peacefully, the right to freedom of association with people

of all backgrounds.

- Devise a system of government which will maintain a balance between centralized

national or federal authority, on the one hand, and decentralized regional or local authority, on the other; which allows a wide latitude for autonomous action at the local level;

which adheres to the practice of consultation as the basis of decision-making;

which provides mechanisms for acquainting the government with the condition of the people in all

areas-mechanisms that will encourage the freedom of the people to express their opinions for the good of the country and to air their grievances with impunity.

- Safeguard the stability of society at its primary source by promoting the well-being and

solidarity of the family.

- Strengthen the fabric of society by promoting recognition of the equal rights of men and

women.

- Guarantee education for all, and attend to the necessity of educating girls and women, who

are the first educators of children, giving primacy to this if for some compelling reason a

choice has to be made between the sexes in providing education.

- Foster development of the sciences and the arts, and provide for the stimulation of interest

in these essential pursuits of civilized life at all levels of society.

- Regulate the economic life of the country in such a way as to prevent destitution, on the

one hand, and gross accumulation of ownership, on the other; and while promoting

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advancement in industrial development, maintain the primacy of agriculture,

which is

vital to the well-being of society.

- Protect the natural resources from misuse, thereby aiming to preserve the fitness of the environment, while at the same time permitting the sources of raw material to be tapped for the economic benefit of the country.
- Guarantee free choice in religious faith and practice, for the fear of God is conducive to the up building of the moral character of a people, a prerequisite of social stability, which cannot be guaranteed only by the enactment of civil laws.
- Adopt a language to serve as the common vehicle of communications among the entire people; teach it in the schools along with the mother tongue in each region.
- Collaborate with international efforts to secure the peaceful progress of the entire human race.

Excerpts from the Baha'i Writings that Bear on Constitutional Issues
Facing South Africa

GOVERNMENT

1. The world of politics is like the world of man; he is seed at first, and then passes by degrees to the condition of embryo and foetus, acquiring a bone structure, being clothed with flesh, taking on his own special form, until at last he reaches the plane where he can befittingly fulfil the words: "the most excellent of Makers." Just as this is a requirement of creation and is based on the universal Wisdom, the political world in the same way cannot instantaneously evolve from the nadir- of defectiveness to the zenith of rightness and perfection. Rather, qualified individuals must strive by day and by night, using all those means which will conduce to progress, until the government and the people develop along every line from day to day and even from moment to moment. 1
2. While the setting up of parliaments, the organizing of assemblies of consultation, constitutes the very foundation and bedrock of government, there are several essential requirements which these institutions must fulfil. First, the elected members must be righteous, God-fearing, high-minded, incorruptible. Second, they must be fully cognizant, in every particular, of the laws of God, informed as to the highest principles of law, versed in the rules which govern the management of internal affairs and the conduct of

foreign relations, skilled in the useful arts of civilization, and content with their lawful emoluments. 2

3. It is obvious that not until the people are educated, not until public opinion is rightly focussed, not until government officials, even minor ones, are free from even the least remnant of conuption, can the country be properly administered. Not until discipline, order and good government reach the degree where an individual, even if he should put forth his utmost efforts to do so, would still find himself unable to deviate by so much as a hair 's breadth from righteousness, can the desired reforms be regarded as fully established. 3

4. There must be special laws made, dealing with these extremes of riches and of want. The members of the Government should consider the laws of God when they are framing plans for the ruling of the people. The general rights of mankind must be guarded and preserved.

'Abdu ' I-Baha , Th e Secret of Divine Civilization (Wi lmette: Baha'i Publishing Trust, 1983), p.107.

ibid. , p. 17.

ibid., p. 16.

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The government of the countries should conform to the Divine Law which gives equal justice to all. This is the only way in which the deplorable superfluity of great wealth and miserable, demoralizing, degrading poverty can be abolished. Not until this is done will the Law of God be obeyed. 1

ONENESS OF HUMANKIND

5. That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens. 2

6. The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion 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 3

PEACE

7. True civilization will unfurl its banner in the midmost heart of the world
whenever ascertain number of its distinguished and high-minded sovereigns- the
shining exemplars of
devotion and determination-shall, for the good and happiness of all mankind,
arise,
with firm resolve and clear vision, to establish the Cause of Universal Peace.
They must
make the Cause of Peace the object of general consultation, and seek by every
means in
their power to establish a Union of the nations of the world. They must
conclude a binding treaty and establish a covenant, the provisions of which
shall be sound, inviolable
and definite. They must proclaim it to all the world and obtain for it the
sanction of all
the human race. This supreme and noble undertaking-the real source of the peace
and
well-being of all the world-should be regarded as sacred by all that dwell on
earth. All
the forces of humanity must be mobilized to ensure the stability and permanence
of this
Most Great Covenant. In this all-embracing Pact the limits and frontiers of
each and
every nation should be clearly fixed, the principles underlying the relations
of governments towards one another definitely laid down, and all international
agreements and
obligations ascertained. In like manner, the size of the armaments of every
government
should be strictly limited, for if the preparations for war and the military
forces of any
nation should be allowed to increase, they will arouse the suspicion of others.
The fundamental principle underlying this solemn Pact should be so fixed that
if any government
later violate any one of its provisions, all the governments on earth should
arise to reduce
it to utter submission, nay the human race as a whole should resolve, with

every power at
its disposal, to destroy that government. Should this greatest of all remedies
be applied to
the sick body of the world, it will assuredly recover from its ills and will
remain eternally
safe and secure. 4

'Abdu'l-Bah: i, Paris Talks: Addresses given by 'Abdu 'l-Bah in Paris in 1911-
1912 (London: Baha'i Publishing Trust, 1979), p. 153 .

Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas (Haifa: Baha'i World
Centre, 1982), p. 167.

Gleanings from the Writings of Bahá'u'lláh (Wilmette: Baha' i Publishing
Trust, 1984), p. 215.

The Secret of Divine Civilization, pp. 64-65.

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EDUCATION

8. [A] requirement of perfection is to arise with complete sincerity and purity
of purpose to
educate the masses: to exert the utmost effort to instruct them in the various
branches of
learning and useful sciences, to encourage the development of modern progress,
to
widen the scope of commerce, industry and the arts, to further such measures as
will
increase the people's wealth. For the mass of the population is uninformed
as to these
vital agencies which would constitute an immediate remedy for society's chronic
ills. I

9. ... Arts, crafts and sciences uplift the world of being, and are conducive
to its exaltation.

Knowledge is as wings to man's life, and a ladder for his ascent. Its
acquisition is incumbent upon everyone. The knowledge of such sciences,
however, should be acquired as
can profit the peoples of the earth, and not those which begin with words and
end with

words In truth, knowledge is a veritable treasure for man, and a source of
glory, of
bounty, of joy, of exaltation, of cheer and gladness unto him. Happy the man
that

cleaveth unto it, and woe betide the heedless. 2

10. The education and training of children is among the most meritorious acts
of humankind

and draweth down the grace and favour of the All-Merciful, for education is the
indispensable foundation of all human excellence and alloweth man to work his
way to the

heights of abiding glory. If a child be trained from his infancy, he will,

through the loving care of the Holy Gardener, drink in the crystal waters of the spirit and of knowledge, like a young tree amid the rilling brooks. And certainly he will gather to himself the bright rays of the Sun of Truth, and through its light and heat will grow ever fresh and fair in the garden of life Every child is potentially the light of the world-and at the same time its darkness ; wherefore must the question of education be accounted as of primary importance. From his infancy, the child must be nursed at the breast of God's love, and nurtured in the embrace of His knowledge, that he may radiate light, grow in spirituality, be filled with wisdom and learning, and take on the characteristics of the angelic host. 3

CONSULTATION

11. Consultation bestoweth greater awareness and transmuteth conjecture into certitude. It is a shining light which, in a dark world, leadeth the way and guideth. For everything there is and will continue to be a station of perfection and maturity. The maturity of the gift of understanding is made manifest through consultation. 4

12. In all things it is necessary to consult. This matter should be forcibly stráessed by thee, so that consultation may be observed by all. The intent of what hath been revealed from the Pen of the Most High is that consultation may be fully canied out among the friends , inasmuch as it is and will always be a cause of awareness and of awakening and a source of good and well-being. 5

13 The first condition is absolute love and harmony amongst the members of the assembly. They must be wholly freed from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should

Th e Secret of Divine Civilization, p. 39.

Baha'u' ll ah, Epistle to the So n of the Wolf (Wilmette: Baha'i Publishin g Trust, 1979), pp . 26-27.

' Abdu' l-Baha, Selections from the Writings of 'Abdu 'l-Bahiz (Haifa: Baha' i World Centre, 1982), pp. 129- 131.

Baha' u' ll ah , quoted in Consultation: A Compilation, prepared by the Research Department at the Baha'i World

Centre, p. 1.

ibid. , p. 1.

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harmony of thought and absolute unity be non-existent, that gathering shall be dispersed

and that assembly be brought to naught. The second condition: they must when coming

together turn their faces to the Kingdom on High and ask aid from the Realm of Glory.

They must then proceed with the utmost devotion, courtesy, dignity, care and moderation

to express their views. They must in every matter search out the truth and not insist upon

their own opinion, for stubbornness and persistence in one's views will lead ultimately to

discord and wrangling and the truth will remain hidden. The honoured members must

with all freedom express their own thoughts, and it is in no wise 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 harmony and with love

and purity of motive, its result is light, and should the least trace of estrangement prevail

the result shall be darkness upon darkness If this be so regarded, that assembly shall be

of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil

One Should they endeavour to fulfil these conditions the Grace of the Holy Spirit shall

be vouchsafed unto them, and that assembly shall become the centre of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day

receive a new effusion of Spirit. 1

THE ROLE OF RELIGION

14. O contending peoples and kindreds of the earth! Set your faces towards unity, and let the

radiance of its light shine upon you. Gather ye together, and for the sake of God resolve

to root out whatever is the source of contention amongst you There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you 2

15. Universal benefits derive from the grace of the Divine religions, for they lead their true followers to sincerity of intent, to high purpose, to purity and spotless honor, to surpassing kindness and compassion, to the keeping of their covenants when they have covenanted, to concern for the rights of others, to liberality, to justice in every aspect of life, to humanity and philanthropy, to valor and to unflagging efforts in the service of mankind . It is religion, to sum up, which produces all human virtues, and it is these virtues which are the bright candles of civilization 3

'A bdu ' l-Baha, cited in a letter dated 5 March 1922 written by Shoghi Effendi to the Baha ' is of the United States and Canada, published in Bahá'í Administration: Selected Messages 1922-1932 , pp. 22- 23.

Bahá ' u ' ll ah, Gleanings from the Writings of Bahá'í ' u ' ll ah , p. 217. The Secret of Divine Civilization , p. 98.

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WOMEN

16. Woman's lack of progress and proficiency has been due to her need of equal education and opportunity. Had she been allowed this equality, there is no doubt she would be the counterpart of man in ability and capacity. The happiness of mankind will be realized when women and men coordinate and advance equally, for each is the complement and helpmeet of the other. 1

17. Divine Justice demands that the rights of both sexes should be equally

respected since
neither is superior to the other in the eyes of Heaven. Dignity before God
depends, not on
sex, but on purity and luminosity of heart. Human virtues belong equally to
all! 2

18. The world in the past has been ruled by force, and man has dominated over
woman by
reason of his more forceful and aggressive qualities both of body and mind. But
the balance is already shifting; force is losing its dominance, and mental
alertness, intuition, and
the spiritual qualities of love and service, in which woman is strong, are
gaining ascendancy. Hence the new age will be an age less masculine and more
permeated with the
feminine ideals, or, to speak more exactly, will be an age in which the
masculine and
feminine elements of civilization will be more evenly balanced. 3

FAMILY LIFE

19. According to the teachings of Baha'u'llah the family, being a human unit,
must be
educated according to the rules of sanctity. All the virtues must be taught the
family. The
integrity of the family bond must be constantly considered, and the rights of
the individual
members must not be transgressed. The rights of the son, the father, the
mother—none of
them must be transgressed, none of them must be arbitrary. Just as the son has
certain
obligations to his father, the father, likewise, has certain obligations to his
son. The
mother, the sister and other members of the household have their certain
prerogatives.
All these rights and prerogatives must be conserved, yet the unity of the
family must be
sustained. The injury of one shall be considered the injury of all; the comfort
of each, the
comfort of all; the honor of one, the honor of all. 4

'Abdu'l-Baha, The Promulgation of Universal Peace, Talks Delivered by 'Abdu'l-Baha during His Visit to the
United States and Canada in 1912 (Wilmette: Baha'i Publishing Trust, 1982),
p. 182.

Paris Talks: Addresses given by 'Abdu'l-Baha in Paris in 1911-1912, p. 162.

'Abdu'l-Baha, cited in J. E. Esslemont, Bahá'u'lláh and the New Era
(Wilmette: Baha'i Publishing Trust,
1987), p. 149.

The Promulgation of Universal Peace, p. 168.

C. SINGAPORE:

STATEMENT ON THE NATIONAL IDEOLOGY

WHEN the Government of Singapore approval from the Universal House of Jusinvited individuals and groups to submit tice, the Spiritual Assembly submitted the ideas that would help them form a set of Statement to the Office of the First Deputy "core values" to take the nation along the Prime Minister, which was responsible for path of progress into the twenty-first cen- this issue, and to all 82 members of the tury, the Spiritual Assembly of the Baha'is Parliament of Singapore. of Singapore prepared a "Statement on the National Ideology". In 1990, after receiving The following is the text of the statement.

Statement on the National Ideology

PREAMBLE

Singapore is a nation of many remarkable achievements. Despite its brief history, a dramatic economic expansion has resulted from the collaboration between a vigilant and responsible government and an enterprising population. Progress in such areas as housing, education, transportation, and communication can be traced to this same fortunate combination. Singapore society, with citizens who come from diverse racial, cultural and religious backgrounds, is in many respects, a microcosm of the world. Despite their differences Singaporeans live together in prosperity and harmony, reflective of the essential oneness of humankind.

We now stand together on the threshold of the last decade of this century, facing not only dazzling prospects, but also great challenges. The winds of change blow here as everywhere.

There are trends in the world and our country which, if not effectively countered, have the potential to undermine the achievements that have been so painstakingly gained. Such trends include deepening materialism, the disintegration of the family, and religious and racial intolerance. Such trends are profoundly divisive to the unity on which our prosperity rests.

Consequently, the Baha'i community of Singapore welcomes the decision of the Government of our country to consult the various segments of society on the principles that should

govern our collective life. Singapore has a wealth of scholarly and professional expertise upon which such a study can draw. We will content ourselves with offering certain spiritual and moral principles that derive from the Teachings of our Faith and that have been central to the unity and progress of Baha'is everywhere.

CORE ELEMENTS

We humbly put forward these values:

- a. Balance-embracing moderation, understanding and fairness.
- b. Preservation of family unit.
- c. Fostering the spirit of co-operation.
- d. Consultation-applied to all facets of decision-making.
- e. Social and economic justice.
- f. Unity in diversity .

a. Balance: Balance is an important and fundamental concept that every individual shall strive to embrace. Inherent in this concept are the virtues of moderation, understanding, and fairness which should be inculcated at a very early stage of an individual's education.

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This comes from the belief that "whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence".

b. Preservation of family unit: The foundation stone of every human society is the family

unit. The family home, as a fortress for well-being, is the nucleus for the education and inculcation of values and virtues. Filial piety is one of these virtues which is slowly being

eroded in the name of progress and in the face of materialistic influences .

According to the Baha'i Writings: "The family being a human unit must be educated

according to the rules of sanctity. All the virtues must be taught in the family. The integrity of the family bond must be constantly considered and the rights of the individual members must not be transgressed."

c. Fostering the spirit of co-operation: The hallmark of the maturity of the individual is the

extent to which he is able to go beyond self and extend the spirit of co-operation to society

at large. "All progress is the result of association and co-operation." Without co-operation,

development and progress of society will be impossible. To the extent that we

can imbue

each and every individual with this quality will depend the advancement and growth of our society.

d. Consultation-applied to all facets of life: The art of consultation is the method that

enables thoughts to combine and to evolve beyond the limitations of individuals. "Take ye

counsel together in all matters, inasmuch as consultation is the lamp of guidance which

leadeth the way, and is the bestower of understanding." Only when this principle is

applied to all aspects of our lives will society be able to soar higher than ever imagined

before.

Consultation is the art of seeking truth through frank and thorough

presentation of dissenting ideas. "The shining spark of truth cometh forth only after the clash of differing

opinions." The very attempt to achieve harmony through consultative action can release

such a salutary spirit among the peoples of the nation that no power could resist the final

triumphal outcome.

e. Social and Economic Justice: Justice, as declared in the Baha'i Writings, is "the best

beloved of all things" in the sight of God and represents God's freely given gift to man in

this, the age of his maturity. In the decades since this was written, justice has become the

touchstone with which every proposal for social and economic change is tested. Those

societies which are best organized to serve as vehicles of this divine gift are the ones who

will ultimately succeed.

The importance of adopting social and economic justice as a core value becomes apparent

when the topics of emancipation of women, care for the elderly, education for all and

equal opportunities for everyone are considered.

f Unity in diversity: This is the crowning value of the proposed group because it brings all

the other values to fruition. Through balance, individuals are transformed.

The upholding

of the structure of the family provides a solid foundation for the individual to step into the

society. Consultation consolidates myriad ideas within the society into one relative truth.

Social and economic justice provides the means for the society to prosper. And finally, unity in diversity is the cohesive force behind a unified nation. In the eyes of the Almighty we are "the fruits of one tree, and the leaves of one branch".

Once the weighty load of prejudice is shed from the shoulders of a nation, the spectacular rewards of co-operation in the light of unity become obvious.

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CONCLUSION

With the adoption of an appropriate set of core values, we are confident that this nation will

become a beacon of light within this region and beyond. In addition, we put forward the following for consideration: ultimately the national ideology cannot be limited to the national

boundaries. Nations are now bound and interlinked to other nations. The national ideology

must foster peace and growth not just within the nation but also to the rest of the world itself.

We, as representatives of the Baha'i community in Singapore, would like to thank the Government for the opportunity to express our views on such an important exercise and we stand ready to present them in person, if so required.

D . UNITED STATES:

STATEMENT ON RACE UNITY

IN June 1991, the National Spiritual Assemblies of the public on Baha'i approaches to the subcommittee of the United States published a statement on the subject.

Nearly 200,000 copies were sold before

to define and present Baha'i solutions to the problems at the end of the Six Year Plan and present problems borne of the racism plaguing the nation. Members of the National Spiritual Assembly were made to members of virtually

nation. The Vision of Race Unity-America's Most Challenging Issue became the society.

America's Most Challenging Issue became the

centerpiece of a special campaign to educate the public. The following is the text of the statement.

The Vision of Race Unity-America's Most Challenging Issue

Racism is the most challenging issue confronting America. A nation whose ancestry

includes every people on earth, whose motto is e pluribus unum, whose ideals of freedom

under law have inspired millions throughout the world, cannot continue to harbor prejudice

against any racial or ethnic group without betraying itself. Racism is an affront to human

dignity, a cause of hatred and division, a disease that devastates society. Notwithstanding the efforts already expended for its elimination, racism continues to work its evil upon this nation. Progress toward tolerance, mutual respect, and unity has been painfully slow and marked with repeated setbacks. The recent resurgence of divisive racial attitudes, the increased number of racial incidents, and the deepening despair of minorities and the poor make the need for solutions ever more pressing and urgent. To ignore the problem is to expose the country to physical, moral and spiritual danger. Aware of the magnitude and the urgency of the issue, we, the National Spiritual Assembly of the Baha'is of the United States, speaking for the entire U.S. Baha'i community, appeal to all people of goodwill to arise without further delay to resolve the fundamental social problem of this country. We do so because of our feeling of shared responsibility, because of the global experience of the Baha'i community in affecting racial harmony within itself, and because of the vision that the sacred scriptures of our Faith convey of the destiny of America.

The oneness of humanity is the pivot round which revolve all the teachings of the Baha' i

Faith. It is at once a statement of principle and an assertion of the ultimate goal of human

experience on the planet. More than a century ago, Baha 'u 'llah, the Prophet-Founder of the

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Baha'i Faith, wrote: "The well-being of mankind, its peace and security, are unattainable

unless and until its unity is firmly established." It is a principle that issues naturally from the

genesis and purpose of human existence. The Word of God as presented in the Baha'i

writings offers compelling insights as in the following examples :

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love

for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee

My beauty.

Know ye not why We created you all Ji-om the same dust? That no one should

exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth.

Having gone through the stages of infancy and turbulent adolescence, humanity is now approaching maturity, a stage that will witness "the reconstruction and demilitarization of the whole civilized world-a world organically unified in all the essential aspects of its life."

In no other country is the promise of organic unity more immediately demonstrable than in the United States because this country is a microcosm of the diverse populations of the earth.

Yet this promise remains largely unrealized even here because of the endemic racism that,

like a cancer, is conoding the vitals of the nation.

For too much of its history and in so many places the human race has squandered its

energy and resources in futile efforts to prove the unprovable: that one portion of itself,

because of separation by geography, a difference in skin color, or the diversity of cultural

expression, is intrinsically distinct from another portion. The ignorance and prejudice on

which such efforts are founded have led to endless conflicts in the name of the sanctity of

tribe, race, class, nation, and religion. Paradoxical as it may seem, in the consistency of these

negative efforts across the spectrum of the race, humanity has proved the exact opposite: it

has affirmed its oneness. The proof is in the fact that, given the same circumstances, all people, regardless of ethnic or cultural variety, behave essentially the same way. In the futility of its efforts to classify and separate its diverse elements, humanity has become disoriented and confused. Unaided by the divine influence of religion, people are incapable of achieving a proper orientation to their innermost reality and purpose and are thus unable to achieve a coherent vision of their destiny. It is in this respect that the Baha'is find relevancy, direction, and fulfillment in the teachings of Baha'u'llah, the Founder of their Faith. The oneness of humanity is a spiritual truth abundantly confirmed by science. Recognition of this truth compels the abandonment of all prejudices of race, color, creed, nation, and class-of "everything which enables people to consider themselves superior to others." The principle of the oneness of humankind" is no mere outburst of ignorant emotionalism or an

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expression of vague and pious hope It does not constitute merely the enunciation of an ideal.... It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced."

II

The application of the spiritual principle of the oneness of humanity to the life of the nation would necessitate and make possible vast changes in the economic status of the non-white segments of the population. Although poverty afflicts members of all races its victims tend to be largely people of color. Prejudice and discrimination have created a disparity in the standards of living, providing some with excessive economic advantage while denying others the bare necessities for leading healthy and dignified lives. Poor housing, deficient diet, inadequate health care, insufficient education are consequences of poverty that afflict African Americans, American Indians, and Hispanic Americans more than they afflict the rest of the population. The cost to society at large is heavy. Evidence of the negative effect of racial and ethnic conflict on the economy has prompted a number of businesses and corporations to institute educational programs that teach conflict resolution and are designed to eliminate racial and ethnic tensions from the

workplace.

These are important steps and should be encouraged. If, however, they are intended primarily to save the economy, no enduring solution will be found to the disastrous consequences

of racism. For it cannot suffice to offer academic education and jobs to people while at the

same time shutting them out because of racial prejudice from normal social intercourse

based on brotherly love and mutual respect. The fundamental solution- the one that will

reduce violence, regenerate and focus the intellectual and moral energy of minorities, and

make them partners in the construction of a progressive society- rests ultimately on the

common recognition of the oneness of humankind.

It is entirely human to fail if that which is the most important to people's self-perception

is denied them- namely, the dignity they derive from a genuine regard by others for their

stature as human beings. No educational, economic, or political plan can take the place of

this essential human need; it is not a need that businesses and schools, or even governments,

can provide in isolation from the supportive attitude of society as a whole.

Such an attitude

needs to be grounded in a spiritual and moral truth that all acknowledge and accept as their

own and that, like the oxygen that serves all equally, breathes life into their common effort

to live in unity and peace. Absence of the genuine regard for others fostered by such truth

causes hopelessness in those discriminated against; and in a state of hopelessness, people

lose the coherent moral powers to realize their potential. This vitalizing truth, we are convinced, is summarized in the phrase: the oneness of humankind.

So essential is the principle of the oneness of humanity to the efficacy of educational programs that it cannot be overemphasized. Without its broad influence such programs will not

contribute significantly to the development of society. The very fact that businesses are

themselves implementing educational programs is indicative of the glaring deficiency of the

entire educational system. As we have already said, beyond the mechanisms of education

lies the essential prerequisite of a proper attitude on the part of those dispensing curricula

and, even more important, on the part of society as a whole. On this basis,

education is not only the shortest route out of poverty; it is the shortest route out of prejudice as well. A national program of education, emphasizing the values of tolerance, brotherhood, appreciation for cultures other than one's own, and respect for differences would be a most important step toward the elimination of racism and, as a consequence, the bolstering of the economy.

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III

The persistent neglect by the governing bodies and the masses of the American people of the ravages of racism jeopardizes both the internal order and the national security of the country.

From the day it was born the United States embraced a set of contradictory values. The

founding fathers proclaimed their devotion to the highest principles of equality and justice

yet enshrined slavery in the Constitution. Slavery poisoned the mind and heart of the nation

and would not be abolished without a bloody civil war that nearly destroyed the young

republic. The evil consequences of slavery are still visible in this land. They continue to

affect the behavior of both Black and White Americans and prevent the healing of old

wounds.

Healing the wounds and building a society in which people of diverse backgrounds live

as members of one family are the most pressing issues confronting America today. Her

peace, her prosperity, and even her standing in the international community depend to a

great extent on the resolution of this issue.

That the virulence of the race issue in America attracts the attention of the entire world

should spur this country to an unprecedented effort to eliminate every vestige of prejudice

and discrimination from her midst. America's example could not fail to have a profound

influence on world society nor could it fail to assist the establishment of universal peace.

"For the accomplishment of unity between the colored and white," the Baha'i writings

proclaim, "will be a cause of the world's peace."

The responsibility for the achievement of racial peace and unity in the United

States rests

upon both Black and White Americans. To build a society in which the rights of all its members are respected and guaranteed, both races must be animated with the spirit of optimism

and faith in the eventual realization of their highest aspirations. Neither Black nor White

Americans should assume that the responsibility for the elimination of prejudice and of its

effects belongs exclusively to the other. Both must recognize that unity is essential for their

common survival. Both must recognize that there is only one human species. Both must

recognize that a harmoniously functioning society that permits the full expression of the

potential of all persons can resolve the social and economic problems now confounding a

society wracked with disunity.

It is evident that both Black and White Americans in large numbers are feeling deeply

disappointed and frustrated by what each group perceives to be a failure of the efforts in

recent decades at affecting progress in the relations between the races. To rationalize this

failure, both have been reacting by retreating to the more familiar ground of racial separation. As the problems with crime and drug addiction mount, the tendency is to use the

seeming intractability of these problems as a measure of the failure of years of struggle on

the part of both to overcome the barriers of centuries. Formidable as is the challenge yet to

be met, can it fairly be said that no significant progress has taken place since the days of the

sit-ins at lunch counters across the South?

Similarly, the victims of a protracted and entrenched racial discrimination seek relief in

the notion that Black Americans, White Americans, American Indians, Hispanic Americans,

Asian Americans are so distinctly different from one another that all of them must stake out

their own cultural and social territories and stay within them. Would this be sensible? Would

it not be a retreat from the reality of our common humanity? Would it not be a formula for

the total breakdown of civilization? Those who raise the call for separation preach a grim

doctrine indeed. If the nation is seriously to submit to such a view, where exactly will either

the Black or the White Americans divide their cultural heritage, one from the other?

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Racism runs deep. It infects the hearts of both White and Black Americans . Since without conscious, deliberate, and sustained effort, no one can remain unaffected by its influence, both groups must realize that such a problem can neither easily nor immediately be resolved. "Let neither think that anything short of genuine love, extreme patience, true humility, consummate tact, sound initiative, mature wisdom, and deliberate, persistent, and prayerful effort can succeed in blotting out the stain which this patent evil has left on the fair name of their common country."

Both groups must understand that no real change will come about without close association, fellowship, and friendship among diverse people. Diversity of color, nationality, and culture enhances the human experience and should never be made a barrier to harmonious relationships , to friendship , or to marriage. "O well-beloved ones!" Bahi' u'llah wrote, "The tabernacle of unity has been raised; regard ye not one another as strangers. Ye are the fruits of one tree and the leaves of one branch."

IV

Our appeal is addressed primarily to the individual American, because the transformation of a whole nation ultimately depends on the initiative and change of character of the individuals who compose it. No great idea or plan of action by the government or other interested organizations can hope to succeed if the individual neglects to respond in his or her own way as personal circumstances and opportunities permit. And so we respectfully and urgently call upon our fellow Americans of whatever background to look at the racial situation with new eyes and with a new determination to lend effective support to the resolution of a problem that hinders the advance of this great republic toward the full realization of its glorious destiny. We mention the experience of the Baha' i community not from any feeling of pride and ultimate victory, because that which we have accomplished still falls short of

that to which we aspire; nonetheless, the results to date are most encouraging, and it is as a means of encouragement that we call attention to them.

From its inception in 1863 the Baha'i community was dedicated to the principle of the unity of humankind. Baha'is rely upon faith in God, daily prayer, meditation, and study of sacred texts to effect the transformation of character necessary for personal growth and maturity; however, their aim is to create a world civilization that will in turn react upon the character of the individual. Thus the concept of personal salvation is linked to the salvation, security, and happiness of all the inhabitants of the earth and stems from the Baha'i belief that "the world of humanity is a composite body" and that "when one part of the organism suffers all the rest of the body will feel its consequence."

Guided and inspired by such principles, the Baha'i community has accumulated more than a century of experience in creating models of unity that transcend race, culture, nationality, class, and the differences of sex and religion, providing empirical evidence that humanity in all its diversity can live as a unified global society. Baha'is see unity as the law of life; consequently, all prejudices are perceived as diseases that threaten life. Rather than considering that the unity of humankind can be established only after other problems afflicting it have been solved, Baha'is believe that both spiritual and material development are dependent upon love and unity. Therefore, the Baha'is offer the teachings of their Faith and the example of their community for examination, convinced that these can make a contribution toward the eradication of racism endemic in American society. We do so with firm faith in the assistance of our Creator, Who, out of His infinite love, brought forth all humanity from the same stock and intended that all belong to the same household. We

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believe, moreover, that the day of the unification of the entire human race has come and that

"the potentialities inherent in the station of man, the innate excellence of his reality, must all be manifested in this promised Day of God."

ADDENDUM

The National Spiritual Assembly of the Baha'is of the United States is the national administrative body for the Baha'is of the United States. The Assembly has nine members and is elected annually by delegates from the forty-eight contiguous states. It directs, coordinates, and stimulates the activities of local Baha'i administrative bodies and of the 110,000 Baha'is in the United States.

The Baha'i Faith is an independent world religion with adherents in virtually every country. The worldwide Baha'i community, numbering more than five million, includes almost all nationalities and classes. More than 2,100 ethnic groups and tribes are represented. There are 155 National Spiritual Assemblies.¹

Baha'u'llah was the Prophet-Founder of the Baha'i Faith. The central principles of His religion are the oneness of God, the oneness of religion, and the oneness of humanity. His religion "proclaims the necessity and the inevitability of the unification of mankind It, moreover, enjoins upon its followers the primary duty of an unfettered

search after truth, condemns all manner of prejudice and superstition, declares the purpose of religion to be the promotion of amity and concord, proclaims its essential harmony with science, and recognizes it as the foremost

agency for the pacification and the orderly progress of human society. It unequivocally maintains the principle of

equal rights, opportunities and privileges for men and women, insists on compulsory education, eliminates

extremes of poverty and wealth, abolishes the institution of priesthood, prohibits slavery, asceticism, mendicancy

and monasticism, prescribes monogamy, discourages divorce, emphasizes the necessity of strict obedience to one's

government, exalts any work performed in the spirit of service to the level of worship, urges either the creation or

the adoption of an auxiliary international language, and delineates the outlines of those institutions that must be established and perpetuate the general peace of mankind. "

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By the end of the Six Year Plan (1992) there were 165 National Spiritual Assemblies.

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10. INDIVIDUAL RIGHTS AND FREEDOMS IN THE WORLD ORDER OF BAHÁ'U'LLAH

ON 29 December 1988, the Universal House of 'Abdu'l-Bahá, the Centre of the Covenant, of Justice wrote a letter to the Baha'is of the United States clarifying the Baha'i perspective on individual rights and freedom of expression. In 1989, this letter was published in booklet form by the Baha'i Publishing Trust of the United States. The following is the text of the letter. The Trust of the United States, of history, to become the envy of the world, and be blest in both the East and the West for the triumph of its people." In another assertion addressed to the Baha'i community To the Followers of Baha'u'llah in the United States of America itself, He uttered words of transcendent importance: "... your mission", He affirmed, Dear Baha'i Friends, "is unspeakably glorious. Should success We have noticed with concern evidences of America will assure confusion of attitudes among some of the friends when they encounter difficulties in applying Baha'i principles to questions of the day. On the one hand, they acknowledge their belief in Baha'u'llah and His teachings; on the other, they invoke Western liberal democratic practices when actions of Baha'is do not accord with their expectations. At the heart of this confusion are misconceptions of such fundamental issues as individual rights

projected a compelling vision embracing prospects of that richly endowed country. "The American nation", He averred, "is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West for the triumph of its people." In another assertion addressed to the Baha'i community To the Followers of Baha'u'llah in the United States of America itself, He uttered words of transcendent importance: "... your mission", He affirmed, Dear Baha'i Friends, "is unspeakably glorious. Should success We have noticed with concern evidences of America will assure confusion of attitudes among some of the friends when they encounter difficulties in applying Baha'i principles to questions of the day. On the one hand, they acknowledge their belief in Baha'u'llah and His teachings; on the other, they invoke Western liberal democratic practices when actions of Baha'is do not accord with their expectations. At the heart of this confusion are misconceptions of such fundamental issues as individual rights

of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established." Shoghi Effendi, in various celebrated the remarkable potential glories of that community, but was moved to "The Advent of Divine Justice", a profound warning which is essential to

a proper understanding of freedom of expression in the Baha'i standing of the relation of that Baha'i community to the nation from which it has sprung. "The glowing tributes," he solemnly wrote, "so repeatedly and deservedly paid to part of both individual believers and their the capacity, the spirit, the conduct, and the high rank, of the American institutions. believers, both Recognizing the immense challenge you individually and as an organic community, face to resolve such confusion, we pause to must, under no circumstances, be confronted with you on these issues in search of founded with the characteristics and nature a context in which relevant fundamental of the people from which God has raised questions may be discussed and understood them up. A sharp distinction between that in the community. community and that people must be made, The extraordinary capacities of the and resolutely and fearlessly upheld, if we American nation, as well as the superb stewardship wish to give due recognition to the trusteeship of the Baha'i community within it, ing power of the Faith of Baha'u'llah, in its have repeatedly been extolled in the writings impact on the lives and standards of those of our Faith. In His Tablets and utterances, who have chosen to enlist under His banner.

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Otherwise, the supreme and distinguishing established, inasmuch as Baha'u'llah has function of His Revelation, which is none Himself revealed its principles, established other than the calling into being of a new its institutions, appointed the person to intercede for men, will remain wholly unrecognized His Word and conferred the necessary nized and completely obscured." It is the authority on the body designed to supply far-reaching, transformative implications of ment and apply His legislative ordinances". this distinction which we especially invite In another statement, he maintains that "It you to contemplate. would be utterly misleading to attempt a

The vantage point that gives us perspective - comparison between this unique, divinely
 tive and is the foundation of our belief and conceived Order and any of the
 diverse
 actions rests on our recognition of the sovereign systems which the minds of men,
 at various
 eighty of God and our submission to His will periods of their history, have
 contrived for
 as revealed by Baha'u'llah, His supreme the government of human institutions."
 Manifestation for this promised Day. To "Such an attempt", he felt, "would in
 itself
 accept the Prophet of God in His time and to betray a lack of complete
 appreciation of the
 abide by His bidding are the two essential, excellence of the handiwork of its
 great
 inseparable duties which each soul was Author."
 created to fulfil. One exercises these twin The lack of such
 appreciation will detract
 duties by one's own choice, an act constitut- from the perspective of anyone
 who
 ing the highest expression of the free will measures Baha'i administrative
 processes
 with which every human being has been against practices prevalent in today's
 sociendowed by an all-loving Creator. ety. For notwithstanding
 its inclination to
 The vehicle in this resplendent Age for democratic methods in the
 administration of
 the practical fulfilment of these duties is the its affairs, and regardless of
 the resemblance
 Covenant of Baha'u'llah; it is, indeed, the of some of its features to those of
 other
 potent instrument by which individual belief systems, the Administrative Order
 is not to
 in Him is translated into constructive deeds. be viewed merely as an
 improvement on
 The Covenant comprises divinely conceived past and existing systems; it
 represents a
 arrangements necessary to preserve the departure both in origin and in concept.
 organic unity of the Cause. It therefore "This new born Administrative Order",
 as
 engenders a motivating power which, as the Shoghi Effendi has explained,
 "incorporates
 beloved Master tells us, "like unto the artery, within its structure certain
 elements which
 beats and pulsates in the body of the world". are to be found in each of the
 three recog-
 "It is indubitably clear", He asserts, "that nized forms of secular government,

without
the pivot of the oneness of mankind is nothing- being in any sense a mere replica
of any one
ing else but the power of the Covenant." of them, and without introducing
within its
Through it the meaning of the Word, both machinery any of the objectionable
features
in theory and practice, is made evident in which they inherently possess. It
blends and
the life and work of 'Abdu'l-Baha, the harmonizes, as no government fashioned
by
appointed Interpreter, the perfect Exemplar, mortal hands has as yet
accomplished, the
the Centre of the Covenant. Through it the salutary truths which each of these
systems
processes of the Administrative Order- undoubtedly contains without vitiating
the
"this unique, this wondrous System"- are integrity of those God-given verities
on
made to operate. which it is ultimately
founded."
In emphasizing its distinctiveness, Shoghi You are, no doubt, conversant
with the
Effendi has pointed out that "this Adminis- Guardian ' s expatiations on this
theme. Why,
trative Order is fundamentally different from then, this insistent emphasis?
Why this
anything that any Prophet has previously repeated review of fundamentals ? This
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emphasis, this review, is to sound an appeal Freedom of thought,
freedom of exfor solid thinking, for the attainment of cor- pression,
freedom of action are among the
rect perspectives, for the adoption of proper freedoms which have received
the ardent
attitudes. And these are impossible without a attention of social thinkers
across the centudeep appreciation of Baha'i fundamentals. ries. The
resulting outflow of such profound
The great emphasis on the distinctiveness thought has exerted a tremendous
liberating
of the Order of Baha'u'llah is not meant influence in the shaping of
modern society.
to belittle existing systems of government. Generations of the oppressed
have fought
Indeed, they are to be recognized as the and died in the name of
freedom. Certainly
fruit of a vast period of social evolution, the want of freedom from

oppression has
 representing an advanced stage in the devel-
 the turmoil of the
 opment of social organization. What
 of movements
 motivates us is the knowledge that the
 rapid emergence
 supreme mission of the Revelation of
 part of the
 Baha'u'llah, the Bearer of that Order, is, as
 reading of the
 Shoghi Effendi pointed out, "none other but
 leaves no doubt as
 the achievement of this organic and spiritual
 these freedoms to
 unity of the whole body of nations", indicat-
 processes. Consider, for
 ing the "coming of age of the entire human
 proclamation to the
 race" . The astounding implication of this is
 be deduced from
 the near prospect of attaining an age-old
 of freedom is a
 hope, now made possible at long last by the
 Revelation? His
 coming of Baha'u'llah. In practical terms ,
 His urgent
 His mission signals the advent of "an
 oppressed provide
 organic change in the structure of present-
 not the
 day society, a change such as the world has
 Revelation
 not yet experienced". It is a fresh manifesta-
 manifestations of
 tion of the direct involvement of God in
 not indicate an
 history, a reassurance that His children have
 the internal
 not been left to drift, a sign of the outpouring
 man such as has not
 of a heavenly grace that will enable all
 humanity to be free at last from conflict and
 significant Baha'i
 contention to ascend the heights of world
 wrote that Baha'u'llah
 peace and divine civilization. Beyond all

been a dominant factor in
 times: witness the plethora
 which have resulted in the
 of new nations in the latter
 twentieth century. A true
 teachings of Baha'u'llah
 to the high importance of
 constructive social
 instance, Baha'u'llah's
 kings and rulers. Can it not
 this alone that attainment
 significant purpose of His
 denunciations of tyranny and
 appeals on behalf of the
 unmistakable proof. But does
 freedom foreshadowed by His
 imply nobler, ampler
 human achievement? Does it
 organic relationship between
 and external realities of
 yet been attained?
 In his summary of
 teachings, Shoghi Effendi
 "inculcates the principle of

'moderation in
else, it is a demonstration of that love for His all things ' ; declares that
whatsoever, be it
children, which He knew in the depth of His 'liberty, civilization and
the like ' , ' passeth
"immemorial being" and in the "ancient beyond the limits of
moderation' must
eternity" of His Essence, and which caused 'exercise a pernicious
influence upon men';
Him to create us all. In the noblest sense, observes that western
civilization has
then, attention to the requirements of His gravely perturbed and
alarmed the peoples
World Order is a reciprocation of that love. of the world; and predicts
that the day is
It is this perspective that helps us to approaching when the 'flame ' of
a civiliza understand the question of freedom and its tion 'carried to
excess' 'will devour the
place in Baha'i thought and action. The idea cities'."
and the fact of freedom pervade all human Expounding the theme of
liberty,
concerns in an infinitude of notions and Baha'u'llah asserted that
"the embodiment
modes. Freedom is indeed essential to all of liberty and its symbol is
the animal"; that
expressions of human life. "liberty causeth man to
overstep the bounds

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of propriety, and to infringe on the dignity necessary to the maintenance
of that moderof his station"; that "true liberty consisteth ation which will
ensure the "true liberty" of
in man's submission unto My command- humankind. All things
considered, does the
ments". "We approve of liberty in certain Administrative Order not
appear to be the
circumstances," He declared, "and refuse to structure of freedom for our
Age? 'Abdu'lsanction it in others." But He gave the assur- Baha offers us
comfort in this thought, for
ance that, "Were men to observe that which He has said that "the
moderate freedom
We have sent down unto them from the which guarantees the welfare
of the world of
Heaven of Revelation, they would, of a mankind and maintains and
preserves the
certainty, attain unto perfect liberty." And universal relationships is
found in its fullest

again, He said, "Mankind in its entirety must power and extension in the teachings of firmly adhere to whatsoever hath been Baha'u'llah". revealed and vouchsafed unto it. Then and Within this framework of freedom a patonly then will it attain unto true liberty." tern is set for institutional and individual Baha'u'llah's assertions clearly call for behaviour which depends for its efficacy an examination of current assumptions. not so much on the force of law, which Should liberty be as free as is supposed in admittedly must be respected, as on the contemporary Wes tern thought? Where does recognition of a mutuality of benefits, and freedom limit our possibilities for progress, on the spirit of cooperation maintained by and where do limits free us to thrive? What the willingness, the courage, the sense of are the limits to the expansion of freedom? responsibility, and the initiative of individuals For so fluid and elastic are its qualities of -these being expressions of their devotion application and expression that the concept and submission to the will of God. Thus of freedom in any given situation is likely to there is a balance of freedom between the assume a different latitude from one mind to institution, whether national or local, and the another; these qualities are, alas, susceptible individuals who sustain its existence. to the employment alike of good and evil. Is Consider, for example, the Local Spirit any wonder, then, that Baha'u'llah exhorts itual Assembly, the methods of its formation us to submission to the will of God? and the role of individuals in electing it. The Since any constructive view of freedom voter elects with the understanding that he implies limits, further questions are inevita- is free to choose without any interference ble: What are the latitudes of freedom in whomever his conscience prompts him to the Baha'i community? How are these to select, and he freely accepts the authority of be determined? Because human beings the outcome. In the act of voting, the indihave been created to "carry forward an vidual subscribes to a covenant by which the ever-advancing civilization", the exercise of orderliness of society is

upheld. The Assembly, it may be deduced, is intended to have the responsibility to guide, direct and to enable all to fulfil this purpose in their decisions on community affairs and the right to be obeyed and supported by individual lives and in their collective functioning as a society. Hence whatever in the community. The individual has the principle is required to realize this purpose responsibility to establish and maintain the gauges the latitudes or limits of freedom. Assembly through election, the offering of Contemplating Baha 'u'llah 's warning advice, moral support and material assistance that "whatsoever passeth beyond the limits of assistance; and he has the right to be heard by it, of moderation will cease to exert a beneficial influence to receive its guidance and assistance, and to influence", we come to appreciate that the appeal from any Assembly decision which Administrative Order He has conceived he conscientiously feels is unjust or detrimental embodies the operating principles which are fundamental to the interests of the community.

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But occupation with the mechanics of protest against the oppressive conditions Baha'i Administration, divorced from the which revolutions were intended to remedy . animating spirit of the Cause, leads to a dis- These characteristics are conspicuous, for tortion, to an arid secularization foreign to example, in the inordinate scepticism to the nature of the Administration. Equally significant to the procedures for election- to regarding authority, and consequently, in the significant respect which the citizens of various further extend the example- is the evocative nations show toward their governments; tion of that rarefied atmosphere of prayer they have become pronounced in the incessant reflection, that quiet dignity of the saintly promotion of individualism, often to the detriment of the wider process, devoid of nominations and campaigns of the wider interests of society. paingning, in which the individual's freedom How aptly, even after the lapse of half a century choose is limited only by his own century, Shoghi Effendi's views, as conveyed science, exercised in private in an attitude by his secretary, fit the contemporary scene: that invites communion with the Holy Spirit. "Our present generation,

mainly due to the

In this sphere, the elector regards the out-identified with corruptions that have been come as an expression of the will of God, organizations, seem to stand against any institution. Religion as an and those elected as being primarily respon- institution is desirable to that will, not to the constituency nounced. Government as an institution is which elected them. An election thus con- denounced. Even marriage as an institution ducted portrays an aspect of that organic is denounced. We Baha'is should not be unity of the inner and outer realities of blinded by such prevalent notions. If such human life which is necessary to the con- were the case, all the divine Manifestations struction of a mature society in this new would not have invariably appointed Age. In no other system do individuals exer- someone to succeed Them. Undoubtedly, cise such a breadth of freedom in the corruptions did enter those institutions, but electoral process. these corruptions were not due to the very The equilibrium of responsibilities rm- nature of the institutions but to the lack of plied by all this presupposes maturity on the proper directions as to their powers and part of all concerned. This maturity has an nature of their perpetuation. What Baha 'u 'llah has done is not to eliminate apt analogy in adulthood in human beings. all institutions in How significant is the difference between the Cause but to provide the necessary safeinfancy and childhood, adolescence and guards that would eliminate corruptions that adulthood! In a period of history dominated caused the fall of previous institutions. What those safeguards are is most interesting to study and find out and also and frenetic activity of adolescence, it is dif- most essential to ficult to grasp the distinguishing elements of know." the mature society to which Baha' u'llah We make these observations not to beckons all humanity. The models of the old indulge in criticism of any system, but rather to open up lines of thought, world order blur vision of that which must

to encourage	
be perceived; for these models were, in	a re-examination of the
bases of modern	
many instances, conceived in rebellion and	society, and to engender a
perspective for	
retain the characteristics of the revolutions	consideration of the
distinctive features of	
peculiar to an adolescent, albeit necessary,	the Order of Baha 'u'llah.
What, it could be	
period in the evolution of human society.	asked, was the nature of
society that gave	
The very philosophies which have provided	rise to such characteristics
and such philosophical content of such revolu-	phies? Where
have these taken mankind?	
tions- Hobbes, Locke, Jefferson, Mill,	Has their employment
satisfied the needs	
come readily to mind- were inspired by	and expectations of the
human spirit? The	
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answers to such questions could lay the	reinforces this
understanding by drawing	
ground for a contrasting observation of the	attention to the maxim that
"Not everything	
origin and nature of the characteristics and	that a man knoweth can be
disclosed, nor	
philosophy underlying that Order.	can everything that he can
disclose be	
As to freedom of expression, a fundamen-	regarded as timely, nor can
every timely	
tal principle of the Cause, the Administrative	utterance be considered as
suited to the	
Order provides unique methods and channels	capacity of those who hear
it."	
for its exercise and maintenance; these have	Speech is a powerful
phenomenon. Its	
been amply described in the writings of the	freedom is both to be
extolled and feared . It	
Faith, but they are not yet clearly understood	calls for an acute exercise
of judgement,	
by the friends . For Baha 'u'llah has extended	since both the limitation of
speech and the	
the scope and deepened the meaning of self-	excess of it can lead to
dire consequences.	
expression. In His elevation of art and of	Thus there exist in the
system of Baha'u'llah	
work performed in the service of humanity	checks and balances

necessary to the benefit of acts of worship can be discerned enormous prospects for a new birth of expression and development of society. A careful examination of the civilization anticipated by His World Order and the formal and informal arrangements now so greatly amplified by the Lord of the Ages, cannot be doubted; but it is in its ramifications in speech that keen understanding of this letter to is urgently needed. From a Baha'i point of view, the exercise of freedom of speech must necessarily be disciplined by a profound appreciation of both the positive and negative dimensions of freedom, on the one hand, and of speech, on the other. Baha' u' llah warns us that "the tongue is a smouldering fire, and excess of speech a deadly poison". "Material fire consumeth the body," He says in elaborating the point, "whereas the fire of the tongue devoureth both heart and soul. The force of the former his demonstration but for a time, whilst the effects of the latter endureth a century." In tracing the framework of free speech, He again advises "moderation". "Human utterance is an will not be dissension which aspireth to exert its influence neither understood." "The shining and needeth moderation", He states, adding,

cial
uses of this freedom in the onward
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for employing them offer new
the dynamics of freedom of
As it is beyond the scope
expatiate upon these
to recall briefly certain of
consultation, particularly
serve on Spiritual
harmony, purity of motive,
lowliness amongst the
long-suffering in
the attitude with which they
the utmost devotion,
and moderation to express
using "perfect liberty" both
in "unveiling the proof of
tion". "If
not become excited because
investigation or
matters, the agreeable view
covered
spark of truth cometh forth
only after the

"As to its influence, this is conditional upon clash of differing opinions." If unanimity is refinement which in turn is dependent upon not subsequently achieved, decisions are hearts which are detached and pure. As to its arrived at by majority vote. moderation, this hath to be combined with Once a decision has been reached, all tact and wisdom as prescribed in the Holy members of the consultative body, having Scriptures and Tablets." had the opportunity fully to state their views, Also relevant to what is said, and how, is agree wholeheartedly to support the outwhen it is said. For speech, as for so many come. What if the minority view is right? "If other things, there is a season. Baha'u'llah they agree upon a subject," 'Abdu' l-Baha

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has explained, "even though it be wrong, it acknowledging, as a matter of principle, is better than to disagree and be in the right, that "it is not only the right, but the vital responsibility of every for this difference will produce the demoli- loyal and intelligent tion of the divine foundation. Though one of member of the community to offer fully and the parties may be in the right and they frankly, but with due respect and considerdisagree, that will be the cause of a thousand ation to the authority of the Assembly, any wrongs, but if they agree and both parties suggestion, recommendation or criticism he are in the wrong, as it is in unity, the truth conscientiously feels he should in order to will be revealed and the wrong made right." improve and remedy certain existing condi- Implicit in this approach to the social utility tions or trends in his local community". of thought is the profundity of the change in Correspondingly, the Assembly has the duty "to give careful the standard of public discussion intended by Baha'u' Jlah for a mature society. views submitted to them". The qualities by which the individual can Apart from the direct access which one achieve the personal discipline necessary to has to an Assembly, local or national, or to a Counsellor or Auxiliary successful consultation find their full

Board member,
 expression in what Shoghi Effendi regarded as the "spirit of a Baha'i". Ponder, for community. The most instance, the appealing remark addressed to for any Baha'i is your own community in one of his earliest letters: "Nothing short of the spirit of a Baha'i can hope to reconcile the principles requirements of the of mercy and justice, of freedom and sub-being the mission, of the sanctity of the right of the constructive criticism and individual and of self-surrender, of vigilance, discretion and prudence on the one community". At the hand, and fellowship, candour, and courage advice, as on the other." This was an appeal to the goes on to stress maturity and the distinction towards which criticisms and discussions he repeatedly directed their thoughts . which may result in Because the Most Great Peace is the the Assembly object of our longing, a primary effort of the strictly avoided. For Baha'i community is to reduce the incidence Cause itself will of conflict and contention, which are categorically forbidden in the Most Holy Book. Does community." this mean that one may not express critical more to be considered? Absolutely not. How can there be the critic's right to self-expression; the candour called for in consultation if there Cause of God must is no critical thought? How is the individual authority of its laws to exercise his responsibilities to the Cause, if

there are specific
 one's views in the
 frequent of these occasions
 the Nineteen Day Feast
 social and spiritual
 administrative needs and
 community, chief among them
 need for open and
 deliberation regarding the
 within the local Baha'i
 same time, Shoghi Effendi's
 conveyed by his secretary,
 the point that "all
 of a negative character
 undermining the authority of
 as a body should be
 otherwise the order of the
 be endangered, and
 will reign in the
 Clearly, then, there is
 ered than
 the unifying spirit of the
 also be preserved, the
 and ordinances safeguarded,

authority being
 he is not allowed the freedom to express his an indispensable aspect of
 freedom. Motive,
 views? Has Shoghi Effendi not stated that "at manner, mode, become
 relevant; but there is
 the very root of the Cause lies the principle of also the matter of love:
 Jove for one 's felthe undoubted right of the individual to lows,
 love for one 's community, Jove for
 self-expression, his freedom to declare his one' s institutions.
 conscience and set fo1ih his views"? The responsibility
 resting on the individ-
 The Administrative Order provides ual to conduct himself in such
 a way as to
 channels for expression of criticism, ensure the stability of
 society takes on
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 elemental importance in this context. For objective animating the
 Baha'i community,
 vital as it is to the progress of society, criti- namely, the establishment
 of the unity of
 cism is a two-edged sword: it is all too often mankind.
 the harbinger of conflict and contention. The We return to the
 phenomenal characterisbalanced processes of the Administrative tics
 of speech. Content, volume, style, tact,
 Order are meant to prevent this essential wisdom, timeliness are
 among the critical
 activity from degenerating to any form of factors in determining the
 effects of speech
 dissent that breeds opposition and its dreadful for good or evil.
 Consequently, the friends
 schismatic consequences. How incalculable need ever to be conscious
 of the significance
 have been the negative results of ill-directed of this activity which so
 distinguishes human
 criticism: in the catastrophic divergences it beings from other forms of
 life, and they
 has created in religion, in the equally con- must exercise it
 judiciously. Their efforts at
 tentious factions it has spawned in political such discipline will give
 birth to an etiquette
 systems, which have dignified conflict by of expression worthy of the
 approaching
 institutionalizing such concepts as the "loyal maturity of the human race.
 Just as this disciopposition" which attach to one or another pline
 applies to the spoken word, it applies
 of the various categories of political opinion equally to the written

word; and it pro-
 -conservative, liberal, progressive, reac- foundly affects the
 operation of the press.
 tionary, and so forth. The significance and
 role of the press in a
 If Baha'i individuals deliberately ignore new world system are
 conspicuous in the
 the principles imbedded in the Order which emphasis which the Order of
 Baha'u'llah
 Baha'u'llah Himself has established to rem- places on accessibility to
 information at all
 edy divisiveness in the human family, the levels of society. Shoghi
 Effendi tells us that
 Cause for which so much has been sacrificed Baha'u' llah makes
 "specific reference to 'the
 will surely be set back in its mission to swiftly appearing
 newspapers', describes
 rescue world society from complete disinte- them as 'the mirror of the
 world' and as 'an
 gration. May not the existence of the amazing and potent
 phenomenon', and
 Covenant be invoked again and again, so prescribes to all who are
 responsible for their
 that such repetition may preserve the needed production the duty to be
 sanctified from
 perspective? For, in this age, the Cause of malice, passion and
 prejudice, to be just and
 Baha'u' llah has been protected against the fair-minded, to be
 painstaking in their inquirbaneful effects of the misuse of the process
 ies, and ascertain all the facts in every
 of criticism; this has been done by the insti- situation".
 tution of the Covenant and by the provision In His social treatise,
 "The Secret of
 of a universal administrative system which Divine Civilization",
 'Abdu'l-Baha offers
 incorporates within itself the mechanisms insight as to the
 indispensability of the press
 for drawing out the constrnctive ideas of in future society. He says
 it is "urgent that
 individuals and using them for the benefit of beneficial articles and
 books be written,
 the entire system. Admonishing the people clearly and definitely
 establishing what the
 to uphold the unifying purpose of the Cause, present-day requirements of
 the people are,
 Baha'u'llah, in the Book of His Covenant, and what will conduce to
 the happiness and

addresses these poignant words to them: advancement of society".
 Further, He writes
 "Let not the means of order be made the of the "publication of high
 thoughts" as the
 cause of confusion and the instrument of "dynamic power in the
 arteries of life", "the
 union an occasion for discord." Such asser- very soul of the world".
 Moreover, He states
 tions emphasize a crncial point; it is this: In that "Public opinion must
 be directed toward
 terms of the Covenant, dissidence is a moral whatever is worthy of this
 day, and this
 and intellectual contradiction of the main is impossible except
 through the use of

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adequate arguments and the adducing of towards the Faith's golden
 destiny? Has he
 clear, comprehensive and conclusive proofs." not advised us all that the
 subsequent stage
 As to manner and style, Baha'u'llah has of oppression must precede the
 stages of its
 exhorted "authors among the friends" to emancipation and its
 recognition as a world
 "write in such a way as would be acceptable religion? Can the friends
 forget the oftto fair-minded souls, and not lead to cavilling quoted
 warning of 'Abdu'l-Baha concerning
 by the people". And He issues a reminder: the bitter opposition that
 will confront the
 "We have said in the past that one word hath Cause in various lands on
 all continents?
 the influence of spring and causeth hearts to In the case of the American
 believers, has
 become fresh and verdant, while another is Shoghi Effendi not alluded
 to this coming
 like unto blight which causeth the blossoms fury in his description of
 them as "the invinand flowers to wither." cible
 Army of Baha'u 'llah, who in the West,
 In the light of all this, the code of conduct and at one of its potential
 storm centres is to
 of the press must embrace the principles and fight, in His name and for
 His sake, one of
 objectives of consultation as revealed by its fiercest and most
 glorious battles"?
 Baha'u'llah. Only in this way will the press Those who are anxious
 to relax all
 be able to make its full contribution to the restraint, who invoke

freedom of speech as
 preservation of the rights of the people and the rationale for
 publishing every and any
 become a powerful instrument in the consul- thing concerning the Baha'i
 community, who
 tative processes of society, and hence for the call for the immediate
 termination of the
 unity of the human race. practice of review now that
 the Faith has
 Some of the friends have suggested that emerged from obscurity-are they
 not aware
 the emergence of the Faith from obscurity of these sobering
 prospects? Widespread as
 indicates the timeliness of ceasing obser- has been the public
 revulsion to the current
 vance in the Baha'i community of certain persecutions in Iran, let
 there be no mistake
 restraints; particularly are they concerned about the certainty of the
 opposition which
 about the temporary necessity of review must yet be confronted in
 many countries,
 before publishing. including that which is the
 Cradle of the
 Tirnt the Faith has emerged from obscurity Administrative Order itself.
 on a global scale is certain. This definitely The Faith is as yet in
 its infancy. Despite
 marks a triumphant stage in the efforts of the its emergence from
 obscurity, even now the
 community to register its existence on the vast majority of the human
 race remains
 minds of those who influence world events. ignorant of its existence;
 moreover, the vast
 Consider how, because of the sufferings and majority of its adherents
 are relatively new
 sacrifices of the friends in Iran, the concerns Baha'is. The change implied
 by this new
 of the community in these respects have stage in its evolution is
 that whereas heretobecome a matter of discussion in the most fore
 this tender plant was protected in its
 influential parliaments and the most impor- obscurity from the
 tant international forums on earth. That elements, it has now become
 exposed. This
 this emergence frees the Cause to pursue exposure invites close
 observation, and that
 objectives hitherto umeachable is also unde- observation will eventually
 lead to opposiniable; but that it marks the attainment of the tion in

various quarters. So, far from
 cornn1llnity's anticipated maturity is entirely adopting a carefree
 attitude, the community
 doubtful. must be conscious of the
 necessity to present
 How could it have attained maturity, a correct view of itself and an
 accurate
 when we know from the clear guidance of understanding of its
 purpose to a largely
 the beloved Guardian that obscurity is but sceptical public. A greater
 effort, a greater
 one of the many stages in the long evolution care must now be exercised
 to ensure its

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protection against the malice of the ignorant making him an anti-social
 creature, a man and the unwisdom of its friends. ace to
 society. As in everything, it follows
 Let us all remember that the struggle of the 'golden mean' ."
 the infant Faith of God to thrive is beset with This relationship, so
 fundamental to the
 the turmoil of the present age. Like a tender maintenance of civilized
 life, calls for the
 shoot just barely discernible above ground, utmost degree of
 understanding and cooperit must be nurtured to strength and maturity
 ation between society and the individual;
 and buttressed as necessary against the blight and because of the need to
 foster a climate in
 of strong winds and deadly entanglements which the untold
 potentialities of the indiwith weeds and thistles. If we to whose care
 vidual members of society can develop, this
 this plant has been entrusted are insensitive relationship must allow
 "free scope" for
 to its tenderness, the great tree which is its "individuality to assert
 itself" through modes
 ce1iain potential will be hindered in its of spontaneity, initiative
 and diversity that
 growth towards the spreading of its shelter- ensure the viability of
 society. Among the
 ing branches over all humankind. From this responsibilities assigned to
 Baha'i instituperspective we must all consider the latent tions which
 have a direct bearing on these
 danger to the Cause of ill-advised actions aspects of individual
 freedom and developand exaggerated expectations; and particu- ment is
 one which is thus described in the
 larly must we all be concerned about the Constitution of the
 Universal House of

effects of words, especially those put in print. It is here that Baha'i authors and individuals". A publishers need to be attentive and exert attention to the preserrigorous discipline upon themselves, as well vation of human honour".

as abide by the requirements of review at this the Order of early stage in the development of the Faith. individual will is sub-

The right of the individual to self-expres- the individual is sion has pe1meated the foregoing comments not lost in the mass but becomes the focus of

on the various freedoms, but, even so, a he may find primary development, so that

word more might be said about individual his own place in the flow of progress, and

freedom. The fundamental attitude of the society as a whole may benefit from the

Faith in this respect is best demonstrated by accumulated talents and abilities of the indistatements of 'Abdu' l-Baha concerning the viduals composing it. Such an individual

family. "The integrity of the family bond", finds fulfilment of his potential not merely

He says, "must be constantly considered, in satisfying his own wants but in realizing

and the rights of the individual members his completeness in being at one with

must not be transgressed All these rights humanity and with the divinely ordained

and prerogatives must be conserved, yet the purpose of creation.

unity of the family must be sustained. The The quality of freedom and of its expresinjury of one shall be considered the injury

sion-indeed, the very capacity to maintain freedom in a

of all; the comfort of each, the comfort of society-undoubtedly depends

all; the honour of one, the honour of all." on the knowledge and training of individu-

The individual's relation to society is als and on their ability to cope with the

explained by Shoghi Effendi in the state- challenges of life with equanimity. As the

ment that "The Baha 'i conception of social beloved Master has written:

"And the

life is essentially based on the principle of honour and distinction of

the individual conthe subordination of the individual will to sist in
this, that he among all the world's
that of society. It neither suppresses the indi- multitudes should become a
source of social
vidual nor does it exalt him to the point of good. Is any larger bounty
conceivable than

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this, that an individual, looking within him- the human race? Consider
what Baha' u'llah
self, should find that by the confirming has done: He revealed laws
and principles
grace of God he has become the cause to guide the free; He
established an Order
of peace and well-being, of happiness and to channel the actions of
the free ; He proadvantage to his fellowmen? No, by the one claimed a
Covenant to guarantee the unity
true God, there is no greater bliss, no more of the free .
complete delight." Thus, we hold to this
ultimate perspec-
The spirit of liberty which in recent tive: Baha'u'llah came to set
humanity free .
decades has swept over the planet with such His Revelation is, indeed,
an invitation to
tempestuous force is a manifestation of the freedom- freedom from want,
freedom
vibrancy of the Revelation brought by from war, freedom to unite,
freedom to
Baha' u'llah. His own words confirm it. "The progress, freedom in peace
and joy.
Ancient Beauty", He wrote in a soul-stirring You who live in a land
where freedom is
commentary on His sufferings, "hath con- so highly prized have not,
then, to dispense
sented to be bound with chains that mankind with its fruits, but you are
challenged and do
may be released from its bondage, and hath have the obligation to
uphold and vindicate
accepted to be made a prisoner within this the distinction between the
licence that limmost mighty Stronghold that the whole its your
possibilities for genuine progress
world may attain unto true liberty." and the moderation that
ensures the enjoy-
Might it not be reasonably concluded, ment of true liberty.
then, that "true liberty" is His gift of love to

IV

BAHA'f INTERNATIONAL COMMUNITY

REPRESENTATION

1. THE BAHAI FAITH AND THE UNITED NATIONS: SUMMARY OF THE YEARS 1947-1986

THE relationship of the world Baha'i Baha'i Intercommunity to the United Nations began in national Community activities with the U.N. For detailed information on

1948, when the eight National Spiritual during this period, see earlier volumes of The Baha'i World.

Assemblies then existing were recognized collectively by the United Nations Office of Public Information (OPI) as an international non-governmental organization under the The First Period: 1947- 1970 Although limited to activities educating the public about the aims and programs of the name Baha'i International Community. An United Nations, the first stage of Baha'ihad actually started a year before-in the United Nations cooperation allowed many opportunities for sharing the spring of 1947-when OPI accredited the Baha' i perspec- tive, both through National Spiritual Assembly of the Baha'is non-governmental conferences, participation in numerous and through the presentation to the United of the United States and Canada as a national Nations of non-governmental organization, qualified to be represented through an observer. several important statements.

The next step in Baha' i-United Nations One of the most important contributions cooperation-and a major one-took place took place in 1947, when the United Nations in 1970, when the Baha'i International Special Palestine Committee addressed a letter to Shoghi Effendi Community was granted consultative status, Rabbani, Guardian of the Baha' i Faith, resident category II, with the United Nations at the Baha'i World Centre in Haifa, Economic and Social Council (ECOSOC). requesting an

A few years later, in 1974, as an extension of expression of the Baha' i attitude to the future of Palestine. this relationship in the economic and social Explaining that "Our aim fields, the Baha'i International Community is the establishment of universal peace in the world and our desire to see established an association with the United

justice prevail in Nations Environment Program (UNEP). every domain of human society, including Then, in 1976- another important develop- the domain of politics," Shoghi Effendi ment-it was welcomed into consultative enclosed with his reply a summary of the status with the United Nations Children's history and teachings of the Baha'i Faith. Fund (UNICEF). In 1985, it formalized its Other presentations of note were: A representation with the United Nations "Baha'i Declaration on Human Obligations Center for Human Settlements (UNCHS). and Rights" (1947); a study entitled

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"Proposals for Charter Revision," circulated economic programs. Not only was it repeated at a United Nations Conference for Revision presented at sessions of United Nations bodies of the United Nations Charter (1955); a concerned with issues of aging, children, statement endorsing the Genocide Convention crime prevention, disabled persons, disarmament, presented to the President of the United Nations, energy-new and renewable sources, Commission on Human Rights (1959); and a environment, exploration and peaceful uses comprehensive statement to a meeting of the of outer space, the family, human rights, United Nations Office of Public Information human settlements, law of the sea, narcotic to discuss problems of cooperation "with the drugs, population, science and technology, United Nations family insofar as its program social development, status of women, the affects the new nations", noting the "vigorous assistance of Baha'í communities" throughout youth, but it also furnished information, subthe implementation of Baha'í teachings and committed statements and published brochures principles, to help the less developed peoples on most of these subjects. In addition, the Baha'í International Community participated in United Nations Years, in world The Baha'í International Community was conferences and congresses, in regional

also able, even in the early years of its relationship with the United Nations, to assist in the socio-economic problems of our planet, the protection and recognition of the Baha'i as well as in preparation and follow-up world community. For example, appeals meetings and activities. were lodged with the United Nations in 1955 When the Committee on Non-Governmental Organizations, the functional committee of ECOSOC in charge of fostering in 1967 a special edition of The Proclamation of the United Nations relationship with NGO's in the social and economic field, reviewed the work of the Universal House of Justice to fifty-six non-governmental organizations in consultative status with ECO SOC during the years 1973-77, 1978-81, the Baha'i International Community reports, showing an impressive number of activities recording warm cooperation with the United Nations, were approved without questions. Nations cooperation, as the Baha'i International Community began the steady growth this period was Most gratifying during of its consultative relationship with ECOSOC the increased participation of national Baha'i communities, through and with UNICEF , and its associations with their National Spiritual Assemblies, United the United Nations Environment Program Nations representatives and committees, in (UNEP) and the United Nations Center for fostering the ties of the Baha'i world with Human Settlements (UNCHS) while continuing its close cooperation with the United Nations. They not only organized national and local Baha'i-United Nations Office-later Department-of Public Nations activities, Information. but also represented the Baha'i International

As it worked closely with ECOSOC, its Community at Conferences, and offered the growing experience of Baha'i functional commissions, committees and social and economic development projects associated bodies, the Baha'i International Community gradually explored new avenues of Baha'i teachings to the solution of specific world problems. In addition, of participation in United Nations social and economic development projects as applications of Baha'i teachings to the solution of specific world problems.

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National Spiritual Assemblies in countries non-partisan political nature, as well as where United Nations conferences or its constructive contributions to the work of meetings took place made a valuable contribution to the United Nations resulting from its consultation to successful Baha'i participation, status, made access to key United Nations officials easier furnishing clear evidence that each Baha'i Nations officials easier when a clear presence community did, in fact, share in the consultation of the Baha'i position was needed.

sultative relationship of the Baha'i International Community with ECOSOC and This became especially important from 1981

tional Community with ECOSOC and on, since access to the United Nations UNICEF. human rights organs-the Commission on

The Baha'i International Community Human Rights and the Subcommission on

worked closely, through its United Nations the Prevention of Discrimination and Protection of Minorities, with United Nations offices

and officials at United Nations headquarters bringing the persecution of the Baha'i

in New York, as well as in Geneva, Vienna, community of Iran to the attention of the

and Nairobi; and-through representatives governments of the world, and curbing, to

from its member Baha'i communities with some extent, this flagrant case of religious

United Nations field offices around the discrimination. world. It became clear during

these years that, as

In addition, under the direction and government delegates and United Nations

guidance of the Universal House of Justice, personnel increasingly

witnessed the Baha'i contacts were made on many occasions presence, through extensive Baha' i repreduring this period with Missions to the sentation and a variety of written and oral United Nations and the United Nations statements-many of the written ones circu-Secretariat, to assist in the recognition of the lated as United Nations documents-they Faith and the protection of Baha'i communi- were becoming aware ofa worldwide Baha' i ties. Here again, a growing understanding of community committed to the spiritual and the Baha'i International Community, its moral vision of the unity of mankind.

2. THE UNITED NATIONS OFFICE OF THE BAHAF INTERNATIONAL COMMUNITY 1986-1992

Overview in such areas as fostering popular participa-
 For more than twenty years, the United tion in development, enhancing the role of Nations Office of the Baha' i International women, eliminating racial prejudice, and Community has sought, through its consul- preventing drug abuse- all areas of intense tative and working relations with the United interest to governments. Nations ' specialized agencies, to support the The Baha' i International Community work of the United Nations by sharing actively participated in the activities of non-Baha ' i perspectives and experience. During governmental organizations (NGOs) at the the Six Year Plan, Baha 'i International United Nations, prin1arily in Geneva, New York and Vienna, Community representatives attended more participating in numerous than one hundred UN consultative sessions NGO conferences and consultations. It served as vice president and international conferences . Many of the (1986- 1988) and as secretary (1988- 1991) of more than ninety statements and reports pre- the Board of the sented between 1986 and 1992 were based Conference of Non-Governmental Organion the experience of Baha' i communities zations (CONGO) in Consultative Status

with the United Nations Economic and strengthened its Social Council (ECOSOC). In Geneva, New York and Vienna, its representatives also each year by served as officers on NGO committees on women and human rights, the family, women, human Community settlements, development, youth, the Department of Public Information, and the United Nations' Children's Fund (UNICEF). education, and the Baha'is around the world assisted the with profes-	national Community presence at the UN Commission Status of Women. Represented an international delegation of men, the Baha 'i International presented more than fifteen focusing on such topics as economic development, status of the girl child. Baha'is
Baha'i International Community to carry out involved in its work. Volunteers in Nairobi, Rome and related to women Vienna were appointed by the Baha'i Inter-representing the Baha'i national Conununity to help strengthen ties conferences, with the UN Center for Social Development at global and and Humanitarian Affairs, the United Nations Environment Program (UNEP), and the i International Food and Agricultural Organization (FAO). Commis-	sional expertise became more the United Nations work over these six years, International Community at workshops, and symposia held regional levels. One direct result of Baha' Community involvement with the
In addition, volunteers were appointed to represent the Baha'i International Community to the United Nations Regional Economic Media as Commissions for Africa in Addis Ababa, International Ethiopia; for Latin America in Santiago, Commission in Chile; and for Asia and the Pacific in Bangkok, Thailand. Organizing the work by the support of	sion was a project financed by Nations Development Fund for (UNIFEM) entitled Traditional Change Agent. A Baha'i Conununity statement to the 1988 suggested that permanent the status of women requires

sectors allowed the Baha'i International Director of Community United Nations Office to cover efficiently an immense range of overlapping UNIFEM to foster issues. These sectors included advancement cooperation over of women, education and social development, Baha'i Office health, peace, human rights, and refugees. Development, selected National Spiritual Assemblies, Promoting the Advancement of Women UNIFEM, the The Baha'i International Community gave Conununity developed high priority to the advancement of women, media, such as participating fully in the work of the United village-wide Nations in this area, particularly the Com-roles. The mission on the Status of Women. The Baha'i to be imple- International Connunity was represented and Malaysia, by both women and men at meetings called improving by the Commission, including global and communities in regional conferences, seminars, and work- the project. shops, and worked closely with the Community/ community of NGOs at the United Nations level of in Geneva, New York, and Vienna. Interna- During the Six Year Plan, the work in this Nations ' area expanded and diversified, as seeds sown during the Decade of Women (1976- Conununity 1985) began to bear fruit. The Baha'i Inter- and the United

the whole community. The UNIFEM suggested that Baha 'is a project for funding by that community support. In the next three years with the of Social and Economic Baha'i consultants, and Baha'i International a project using traditional music and dance, to stimulate discussions about women's two-year project, which began mented in Bolivia, Cameroon, engaged entire communities in the status of women. Baha'i Brazil and Nigeria also joined The joint Baha'i International UNIFEM project marked a new cooperation between the Baha'i tional Conununity and the United agencies. The Baha'i International Office of Public Information

Nations Office jointly sponsored a prestigious luncheon in Washington, D.C., in front of the movement toward equality in the international sphere.

1988 for the Executive Board of the International Council of Women (ICW): The event, held to commemorate the centennial of the ICW, honoured Madame Laura Dreyfus Education and Social Sector Education, always a primary concern for

Barney, known to Baha'is as the compiler of Some Answered Questions, and a distinguished member of the ICW. A reception to Baha'is, continued to be a priority for the Baha'i International Community United Nations Office. Preparation for and particommemorate the life of Madame Barney pation in International Literacy Year (1990) and the World Conference on Education for

the Baha'i International Community and All (1990), both sponsored by the United Nations system, provided the UNICEF. focus for a

Awakening policy-makers to the important variety of educational activities. The UN Office promoted the role of women in achieving food security for International Literacy Year by providing National Africa was also a major Baha'i International Year by providing National Spiritual Community focus. In 1988, the Baha'i Assemblies with information about the year, by serving on the International Community began serving as International Task Force

convenor of Advocates for African Food on Literacy, and by attending five interna- tional meetings in Europe, Security: Lessening the Burden of Women, Asia, and Africa.

a unique coalition of international and The Baha'i International Community also promoted "The Book Voyage", a national NGOs, United Nations agencies, global project which collected the and intergovernmental organizations. Con- writings of newly literate men and women

vinced that women are the key to food and compiled them into a ceremonial book. A security in Africa, where eighty to ninety edition of this book was special percent of the food for domestic consump- presented to the UN

tion is produced by women, the Advocates Secretary-General, Mr. Javier Perez de Cuellar, by a Baha'i International Commumakers to this fact, and the importance of nity representative and a literacy learner involving women in all levels of decision- from Kenya at UN Headquarters during a making to end the food crisis. Annual ceremony coordinated by the Baha'i Internasymposia at the United Nations in New York tional Community.

were held; wide circulation was given to a The Baha'i contribution to the 1990 survey on the status of food security in World Conference on Education for All, Africa, conducted by the Advocates in 1990 held in Jomtien, Thailand, and sponsored by and compiled by a Baha'i consultant; UNICEF, the United Nations Development brochures and symposium reports were Program (UNDP), the United Nations Edudistributed, as well as a video entitled A Day cation, Scientific and Cultural Organization in the Life of an African Woman Farmer. In (UNESCO), and the World Bank, was nota-

April 1992, a member of the Continental ble. The Baha'i International Community Board of Counsellors in Africa participated in published and distributed Survey of Baha 'i the first Advocates symposium held in Africa. Education Programmes and contributed

Gradually, the idea that the advancement four papers to the round-table discussions . of women is a prerequisite for peace and In addition, the Baha'i International development became more widely accepted. Community representative was asked to rep-

The Baha'i International Community, with resent NGOs on the steering group for the its sustained involvement in this area and conference. The New York Baha 'i Internaits uncommon emphasis on partnership tional Community United Nations Office was

The Baha 'i International Community was represented at the World Health Assembly, held in Geneva, Switzerland,

from 2 to 14 May 1988.

Shown at right,

Dr. Ethel Martens.

instrumental in developing an Education For the World Summit on Children, held for

All Network. For the last two years of the Heads of State at United

Nations headquar-

Plan, this network encouraged NGOs to ters in 1991 , was attended

by a Baha'i

contribute to the achievement of the ambi- International Community

observer.

tious education goals adopted at the conference. The Baha ' i International

Community Health

representative attended regional meetings on In support of the World

Health Organizaeducation sponsored by the Network in tion' s (WHO)

goal of Health for All by the

Bangladesh and Chile.

Year 2000 through Primaty

Health Care,

Increased international attention to educa- Baha'i communities around the

world

tion issues and the visible contribution of the initiated health projects,

most emphasizing

Baha'i International Community strength- education for health. This

increased activity

ened its relations with UNICEF and made it encouraged the Baha' i

International Combetter known to UNESCO. As a consultative munity

United Nations Office to intensify its

NGO since 1976, the Baha'i International own involvement with health

issues.

Community addressed the 1991 meeting of In Geneva, WHO

headquarters, the

the UNICEF Executive Board, supporting Baha'i International

Community became an

its emphasis on educating girls. The Baha' i active member of the NGO

Prima1y Health

International Community also assisted with Care Group in 1986. Baha' i

International

three major UNICEF conferences: one in Community representatives

attended the

Zimbabwe on Child Development in Africa annual sessions of both the

WHO Executive

and two in New York on Education of the Board and the World Health

Assembly, and

Girl Child. Through these and other activities, participated actively in

Assembly Technical

local Baha ' i programs in education and the Discussions. The same year,

the Baha' i

Baha' i commitment to universal education International Community
established workbecame better known throughout the world. ing relations
with WHO and subsequently

The Baha'i International Community's continued to sháengthen
cooperation with the
dedication to children was not limited to organization. Primary health
care activities
education. As participants in both United at the grass roots level,
many in cooperation
Nations and NGO human rights working with WHO, included the
involvement
groups , Baha' i International Community of Baha' i conmmnities in
Burkina Faso,
representatives helped draft the Convention Cameroon, India, Laos ,
Kenya, Malawi,
on the Rights of the Child, contributing Malaysia, Swaziland, Tanz
ania, Thailand,
notably to the text of Atiicle 17. In addition, Uganda, Zaire, Zambia, and
Zimbabwe.

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The Baha'i International Community sup- on peace and disarmament,
including the
ported education for health by distributing United Nations Conference for
Promotion of
sample copies of Facts for Life, a publica- International Cooperation in
the Peaceful
tion sponsored by UNICEF, WHO, and Uses of Nuclear Energy, the UN
Confer-
UNESCO, to forty-one National Assemblies ences on Disarmament and
Development,
and providing over five thousand copies and the Third Special Session
of the United
in four languages free of charge to thirty Nations General Assembly
Devoted to
national Baha' i communities. The Baha'i Disarmament.
International Community also supported the
development by Baha' is of a model commu- Protection and Promotion of
Human
nity health workers' training program, based Rights
on the elements of primary health care, and Beginning in 1980, the Baha' i
International
adaptable to the needs of each community. Community vigorously sought
protection
through the United Nations human rights
Peace system for the beleaguered
Baha' i commu-

The International Year of Peace (1986), promoted the
 claimed by the United Nations, was well
 underway when the Six Year Plan began, intervened on
 and the Universal House of Justice had in Iran in
 already addressed The Promise of World Peace to the peoples of the world. The pro-iran, having
 cess of distributing that message to Heads of State, UN ambassadors, and officials, to the United
 however, was just beginning. As a result of The 1980
 concerted efforts by the Baha'i International Community and national Baha'i communities around the world, by January 1989 The International Com-
 Promise of World Peace had been translated first of several
 into seventy-six languages and distributed authorities to
 to more than two hundred Heads of State, is. Subsequently,
 many through their Ambassadors at the Baha'i
 United Nations, and to over two million repeatedly
 individuals. A wide range of peace activities, centered around this message of hope, Commission on
 led the United Nations Secretary-General to the Commisdesignate the Baha'i International Sub-Commission, the expressions
 nity and five of its affiliates-the National Assembly, and
 Assemblies of Australia, Belgium, Brazil, particularly over the exe-
 Kenya, and Lesotho-as "Peace Messengers," an honor bestowed on only three
 nity in iran. It also actively
 human rights of all people.
 The United Nations first
 behalf of the Baha'i community
 1955. When persecutions began
 1979, the Baha' i community in
 no recourse at the national
 again appealed for protection
 Nations human rights system.
 Sub-Commission on the
 Discrimination and Protection
 in response to a Baha' i
 munity request, issued the
 resolutions asking the Iranian
 respect the rights of Baha '
 concern for the welfare of the
 community in Iran was expressed
 in the United Nations
 Human Rights and in the General
 At first, the resolutions by
 sion and
 of concern by the General
 the public outrage,
 cutions, seemed to have little
 however, the Commission on

Human Rights

hundred organizations in the world. appointed Reynaldo Galindo Pohl
Special

The Baha'i International Community Representative of the Commission
and

supported the many activities of the Interna- called on the Iranian
government to coopertional Year of Peace Secretariat (later the ate by
inviting him to visit Iran. For two

Peace Studies Unit) and the UN Department years the Iranian government
refused, but

ofDisam1ament Affairs. In addition, Baha'i in 1988 it agreed to accept Mr.
Galindo

International Community representatives par- Pohl 's visit and to cooperate
with his

ticipated in major United Nations meetings investigations.

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A representative of the

National Spiritual

Assembly of the

Baha 'is of Brazil

receiving the United

Nations' "Peace

Messengers" award

from Merida Morales

0 'Donnel, chief of the

UN High Commission

for Refugees, in Brazil

on 15 September J 987.

A year prior to Mr. Galindo Pohl's visit, Violations of the rights of
Baha'is in

the government began systematically to other countries were also
reported to the UN

release Baha'is from the prisons and jails. human rights system. In
addition, the Baha' i

Baha'i children were re-admitted to elemen- International Community
devoted considertary and secondary schools, and executions able

attention to promoting the human rights
came to a halt in 1988. Although the worst of children and minorities,
supporting human

abuses were coming to an end, discrimina- rights education, cooperating
with other

tion continued and the Baha'i Faith remained NGOs and participating in the
preparat01y

a proscribed religion. process for the World

Conference on Human

Unable to meet with Mr. Galindo Pohl on Rights to be held in 1993. The

Baha'i Interhis first visit to Iran, Baha'is succeeded in national Community presented approximately meeting with him on Iranian soil in 1990. He forty oral and written statements to the subsequently made two more visits to Iran, Commission and to the Sub-Commission and his reports, verifying and deploring the on such issues as the need for religious tolerdiscrimination against Baha'is, became pro- ance and respect for the rights of minorities gressively more critical. and the disabled, the right to development, Besides sensitizing the United Nations the need to eliminate torture and racism, the system, government missions in Geneva, World Public Information Campaign on and NGOs, the Baha'i International Com- Human Rights, and the need for a more just munity United Nations Office worked international economic order. The Baha' i closely with National Spiritual Assemblies , International Community contributed to a providing periodic updates, and requesting UN study on minorities and to the draft dectheir assistance. By bringing to the attention laration on the rights of minorities. of their governments the plight of the The Baha'i International Community's Baha ' is in Iran, National Assemblies played participation in the drafting of the Convena critical role in mobilizing the international tion on the Rights of the Child was, perhaps, community and strengthened relations with its most significant contribution. Baha ' i their governments. In consultation with the International Community representatives Baha ' i World Centre, the Baha'i Interna- proposed much of the wording for what tional Community office in Geneva also became Article 17 of the Convention ensurselected and translated relevant documents ing the access of children to appropriate for submission to those in the UN system info1TI1ation. Article 17 addresses the role monitoring discrini1ation. of the media in disseminating to children

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information that promotes social, spiritual, transfer facilitated closer interaction with and moral well-being and physical and the United Nations

High Commissioner for mental health. The Baha'i International Refugees (UNHCR) in Geneva and with other organizations Community attended the two meetings of concerned with refugee matters. During the the Preparatory Committee for the World Plan, the number of last year of the Six Year refugees leaving Iran statements to both meetings. decreased substantially. The Refugee Office continued to monitor the resettlement of Refugee Office refugees and to assist the National Assem- bly of Pakistan, the In 1990, the Baha'i International Refugee UNHCR and other relevant agencies in Office, which had been established in Pakistan, where most Canada by the Universal House of Justice of the refugees had initially arrived, in proin 1986, was transferred to Geneva. This censing Baha'i refugee cases.

ANNEX I

Special United Nations Conferences, Congresses and Seminars in which the Baha'i International Community Participated 1986--1992

- I. Un ited Nations Seminar on Internati onal Assistance on the Rights of the Child; Geneva, Switzerland; 20- 22 January 1988. Rep: Mrs. Machid Fatio.
- Against Co lonialism, Racism, Racial Discrimina- 8. World Health Assembly (WI-IA) Technical Discusion and Apartheid; Yaounde, Cameroon; 28 April- sions on "Leadership Development for Health for 9 May April 1986. Rep: Mr. E.O. Asare. All "; Geneva, Switzerland; 7- 9 May 1988. Reps:
2. United Nations General Assemb ly Special Session Mr. Giovanni Ballerio, Dr. Ethel Martens.
- on the Critical Economic Situation in Africa; New 9. African Seminar on the Universal Declaration of Human Rights; Lome, York, U.S.A; 27-3 1 May I 986. Reps: Mrs. Mary Togo; 5-7 April 1988. Rep: Sawicki Power, Mr. Victor de Araujo . Dr. Akouete Akakpo-Vidah.
3. United Nations Conference for Promotion of Inter- IO. Third Special Session of the Un ited Nations General Assembly Devoted to national Cooperation in the Peaceful Uses of Disarmament; New York,

Nuclear Energy (UNCPICPUNE); Geneva, Switzerland; 23 March-10 April 1987. Reps: Mr. Giovanni Araujo.	U.S.A.; 8- 16 May
Ballerio, Mrs. Machid Fatio, Mr. Gerald Knight .	Mr. Victor de
4. United Nations International Conference on Drug Abuse and Illicit Trafficking (ICDAIT) ; Vienna, September 1988. Rep: Mr. Morten	11. European Workshop on of Human Rights: Italy; 7-9
Austria; 17- 26 June 1987. Reps: Mr. Giovanni Bal- Jerio, Mr. Khashayar Forghani, Mrs. Neda Forghani,	Bergs mo.
Conference on the Integration of Dr. 'Abdu' l Missagh Ghadirian, Mrs. Helene Holzl,	12. Fourth Regional Women into the
Economic and Social Development Mrs. Naghmih Mavaddat, Dr. Roland Philipp.	of Latin America and
5. International Conference on the Relationship Guatemala ; 27- 30 September	Guatemala City, G
Between Disarmament and Development; New Helen Mirkovitch de Sanchez.	1988. Rep: Mrs.
York, U.S.A.; 24 August- 11 September 1987 . Reps:	13. United Nations
Global Consultation on Racial Mr. Victor de Araujo, Mr. Paul Ojemark.	Discrimination;
Geneva, Switzerland; 3- 7 October	1988. Rep: Mr.
6. Interregional Consultation on Developmental Social Wytze Bos.	14. United Nations
Welfare Policies and Programmes; Vienna, Austria;	Regional Consultation on
Children's Fund (UNICEF) In for- 7- 15 September 1987. Reps: Mr. Giovanni Bal lorio,	on the Rights of the
Mr. Paul Ojemark, Mrs. Neda Forghani,	November 1988. Reps:
Chi ld; Geneva, Switzerland;	
Mrs. Helene Holzl.	
Mr. Wytze Bos.	
7. United Nations Children's Fund (UNICEF) In for- Teaching of Human Rights;	15. UN Seminar on the
Regional Consultation on the Drafting of the Convention December 1988. Rep: Mr. Wytze Bos.	Geneva; 5- 9
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16. United Nations Commemoration of the Fortieth (UNCED); Nairobi, Kenya; 6--31 Aug-	Development
Anniversary of the Universal Declaration of Human Rights; Geneva, Switzerland; 12 December 1988.	August 1990. Reps:
Mrs. Joy M 'boya, Mrs. Rose Akech , Reps: Mr. Wytze Bos, Mrs. Machid Fatio.	Mr. Greg Duly.
	30. International

Bureau of Education of the United Nations	
17. United Nations Commemoration of the Fortieth Educational, Scientific and Cultural Organization Anniversary of the Universal Declaration of Human Rights (UNESCO-IBE) International Conference sponsored by UNESCO; Paris, France; Session, Geneva, Switzerland; 8- 10 December 1988. Reps: Mr. Wytze Bos, 1990. Reps: Mr. Giovanni Ballerio, Mrs. Christine Samandari-Hakim.	Nations ni zation on Education, 42nd 3- 8 September Mr. Daniel
Wegener.	
18. International Bureau of Education of the United Nations Conference on Trade and Nations Educational, Scientific and Cultural Organization (UNESCO-IBE) International Conference on Education, 41 st Session; Geneva, Switzerland; 9- 17 January 1989. Rep: Mr. Giovanni Ballerio. Chi ldren; New York, U.S.A .;	31 . Second United Development in (UNCTAD); Paris, Reps: Mrs. Li
19. United Nations Seminar on the Effects of Racism and Racial Discrimination on the Social and Social Council for Asia and the Economic Relations between Indigenous Peoples (ESCAP)/Non-governmental organization and States; Geneva, Switzerland; 16- 20 January 1989. Reps: Mr. Wytze Bos, Mrs. Machid Fatio. Bangkok, Thailand; 6--10 October	32. UN World Summit on 30 September
20 .World Health Assembly (W I-IA) Technical Discussions on "Health of Youth"; Geneva, Switzerland; 11 - 13 May 1989. Reps: Mr. Giovanni Ballerio, Dr. Ethel Martens.	33. Economic and Pacific (NGO) Media Environment;
21. International Conference on the Protection and (WMO), United Nations Environment Promotion of Child Rights; Beijing, China; 20-23 November 1989. Rep: Mrs . Nahid Mohajeri Eng.	1990. Reps: Anwar.
22. Fourth Regional Conference on the Integration of	34. Second Ministerial Conference Organization Program (UNEP), Scientific and Cu Food and Agriculture Organization (FAO), and the International

Council of Scientific Unions (ICSU) ;
 Women in Development and on the Implementation Geneva,
 Switzerland; 6- 7 November 1990. Rep:
 of the Arusha Strategies for the Advance of Women Mr. Lawrence
 Arturo.
 in Africa (ECA); Abuja, Nigeria; 6--10 November 35. UN International
 Seminar on Political, Historical ,
 1989. Rep: Mrs. Alasebu Gebre Selassie. Economic, Social
 and Cultural Factors Contributing
 23. World Health Organization Consultation with Inter- to Racism,
 Racial Discrimination and Apartheid;
 national Women's NGOs on AIDS Prevention , Geneva, Switzer
 land ; 10-14 December 1990. Reps:
 Control and Care; Geneva, Switzerland; 21 - 22 Dec- Mr. Wytze Bos,
 Mrs. Machid Fatio.
 ember 1989. Reps: Mr. Giovanni Ballerio, Dr. Denise 36. First session of
 the Intergovernmental Negotiating
 Be li sle Committee for a
 Framework Convention on Climate
 24. UN General Assembly Special Session on Drug Change;
 Washington , D.C.; 4- 14 February 1991.
 Abuse; New York City, U.S.A.; 20- 23 February Reps: Mrs. Mona
 Grieser, Mr. Richard Grieser.
 1990. Rep: Dr. A.M. Ghadirian. 37. The Latin American
 and Caribbean Regional Prepa-
 25. World Conference on Education for All by the Year ratory
 Meeting for the United Nations Conference
 2000 , sponsored by United Nations Educational on Environment and
 Development (UNCED);
 Scientific and Cultural Organization (UNESCO), Mexico City,
 Mexico; 4-7 March 1991. Rep:
 United Nations Children's Fund (UNICEF), and the Mr. Lawrence
 Arturo.
 World Bank; Jomtien, Thailand, 5- 9 March 1990. 38. Second Preparatory
 Committee (Prepcom) session
 Rep: Mr. Daniel Wegener. for the UN
 Conference on Environment and Development
 26. Global Consultation on the Realization of the Right opment
 (UNCED); Geneva, Switzerland ; 18 March to Development as a Human Right; Geneva,
 5 April 1991. Rep: Mrs . Han-Ju Kim-Farley.
 8- 12 January 1990. Rep: Mrs. Machid Fatio. 39. United Nations
 Consultation on the implementation
 27 . Regional preparatory meeting for the United of the
 Convention on the Rights of the Child ;
 Nations Conference on Environment and Develop- Geneva,
 Switzerland; 8 May 1991. Rep: Mr.
 ment (UNCED); Bergen, Norway; 8- 16 May 1990. Giovanni Ballerio.

Rep: Mr. Robert White. 40. United Nations
Meeting of Peace Messenger
28. United Nations Asian/ Pacific Workshop on International Human Rights Issues; Dagomys, U.S.S.R., 10- 14 June 1991. Rep: Mrs. Machid Fatio.
7- 11 May 1990. Rep: Dr. Martha Taylor. 41. Third Preparatory Committee (Prepcom) session for the United Nations Conference on Environment and Development (UNCED); Geneva, Switzerland ;
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12 August-4 September 1991. Reps : Mrs. Rebequa Education for All by the Year 2000; Paris, France;
Getahoun Murphy, Mrs . Han -Ju Kim-Farley. December 1991. Rep : Mr. Daniel Wegener.
42. First Preparatory Committee session for the United Nations World Conference on Human Rights; "Health: a Conditionality for Economic Development, Breaking the Cycle of Poverty and Inequity"; Geneva, Switzerland; 9- 16 September 1991. Reps: Mr. Wytze Bos, Mrs. Machid Fatio. Accra, Ghana; 4-6 December 1991. Rep : Mrs.
43. United Nations Educational Scientific and Cultural Beatrice Asare.
Organization Sub -Regional Meeting on Literacy in 48. Regional Consultation on Education for All for Francophone Africa; Porto Novo, Benin; October South Asia; Dhaka, Bangladesh; 24- 26 February 1991. Reps: Mr. Daniel Wegener, Mrs. Parvin 1992. Rep: Mr. Daniel Wegener.
Djoneidi. 49. Fourth Preparatory Committee (Prepcom) session for the United Nations Conference on Environment and Development the Pacific (ESCAP) South Asian and Pacific Ministerial Conference on Social Welfare and Social Development 2 March- 3 April 1992. Reps : Mr. Lawrence Arturo, Mrs. Han-Ju Kim-Farley.
1991. Reps: Mr. Husayn Anwar, Mrs . Tinai Hancock. 50. Second Preparatory Committee session for the
45 . United Nations Regional Symposium on Co-operation United

Nations World Conference on Human Rights; Geneva, Switzerland; 30 March- 10 April for Asia and the Pacific (ESCAP) and Non-governmental Organizations (NGOs) for Rural Poverty Alleviation; Bangkok, Thailand; 16-- 19 December (UNESCO) Regional Seminar on 1991. Reps: Mrs. Tina Hancock. Strategies to Satisfy Basic Learning Needs; Santiago, Chile; 20- 22 April 1992. Reps: Mr. Daniel Wegener, Mrs. Helen Mirkovitch de Sanchez.

ANNEX II

Statements, Reports and other Publications Presented by the Baha'i International Community to the United Nations 1986-1992

1. Statement to the 42nd Session of the Economic and Social Commission for Asia and the Pacific (UNICEF) on Baha'i International Community activities in support of International Youth Year, 1986. submitted 3 June 1986.
2. Statement to the Ninth Session of the United Nations Commission on Human Settlements; International Community Istanbul, Turkey, 5--6 May 1986. consultative activities during the period January
3. "Food Security: The African Woman Farmer," 1982/December 1985; submitted 20 June 1986. a statement by Seminar Resource Person Paul Oj ermark of the Baha'i International Community at International Symposium "Education for International Understanding and Peace"; African Food Security at UN Headquarters, New York, U.S.A., 15 May 1986.
4. "Help African Women"; a statement presented
6. A Report to (UNICEF) on Baha'i activities in
7. Report to the (ECOSOC) on Baha'i
8. "Education for submitted to the symposium sponsored by the Advocates for
9. "Persecution of the Baha'is in Iran 1979- 1986. A 7-Year Campaign

to Eliminate a Religious Minority," jointly by the members of the Advocates for African A booklet published by the Baha'i Food Security to the UN General Assembly Special Community United Nations Office. Session on the Critical Economic Situation in General Congress of the International Africa; New York, U.S.A., 27-31 May 1986. Child Bureau; Rome, Italy,	Second Edition. International 10. Statement to the tional Catholic 1-3 December
5. "Conflict-Free Conflict Resolution: Concepts and 1986. Methods" a paper by Hossain Danesh presented by Abuse: A Baha'i Perspective", the Baha'i International Community to the World Ghadirian, M.D., presented at the Congress Devoted to the International Year of Peace Conference on the Involvement of sponsored by the World Association of World and Reduction of the Demand for Federalists; Copenhagen, Denmark, October 1986. Sweden, 15- 19 December 1986.	11 "Prevention of Drug a paper by A.M. International NGOs in Prevention Drugs; Stockholm,
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12. "The Family: A Baha'i Perspective," a statement statement to the 43rd session of the United to the consultation "The Family as the First session on Human Rights on torture Community," sponsored by the New York Non- cruel, inhuman or degrading treatment or Governmental Organization Working Group on the Geneva, January/March 1987. Family; New York, U.S.A., 7 January 1987. to the 43rd session of the Commission	22. Oral Nations Commi and other punishment; 23. Oral statement sion on promotion and January/March
13. Statement submitted jointly by several non-govern- Human Rights on the role of youth in the mental organizations to the United Nations protection of human rights; Geneva, Commission on the Status of Women on the consul- 1987. tative role of NGOs in the implementation of the to the 43rd session of the United Commission's future work and in the Commission's session on Human Rights in rebuttal efforts to integrate the Nairobi Forward-Looking made by the representative of the Strategies in to the Medium-Term Plan and in to Republic of Iran in his statement to the	24. Oral statement Nations Commi of the charges Islamic

development programs; Vienna, Austria, 15 January 5 March 1987; and in his reply on 1987.	Commission on
1987. Geneva, March 1987.	9 and 10 March
14. Oral statement to the 30th session of the United Nations Commission for Social Development on the Promotion of International Cooperation in the Peaceful Uses of Nuclear Energy (UNCP IC PUNE); popular participation and policies for the advancement of specific social groups; Vienna, Austria, 23 February-4 March 1987.	25. Oral statement to the Promotion of Peaceful Uses of Nuclear Energy (UNCP IC PUNE); Geneva, 26. Oral statement to the Commission on Human Settlements; Nairobi, Kenya, 6-16 April 1987.
15. Oral statement to the 43rd session of the UN Commission on Human Rights on the human rights situation of the Baha'is in Iran; Geneva, Committee for Programme and Co-ordination on Recurrent Publications of the United Nations, 21 January 1987.	27. Written statement to the 27th session of the United Nations Committee for Programme and Co-ordination on Recurrent Publications of the United Nations, 21 January 1987.
16. Oral statement to the 43rd session of the United Nations Commission on Human Rights on the status of the international covenant on economic, social and cultural rights. Geneva, Switzerland, January/ March 1987.	28. Oral statement to the 28th April- 23 May 1987.
17. Oral statement to the 43rd session of the United Nations Commission on Human Rights on the Question of the Violation of Human Rights and Fundamental Freedoms in any Part of the World; Prevention of Discrimination and Protection of Minorities; Geneva, Switzerland, 30 July 1987.	28. Oral statement to the Conference on Drug Abuse and Illicit Trafficking; Vienna, Austria, 17-26 June 1987.
18. Written statement to the 43rd session of the Commission on Human Rights on the Question of	29. Statement presented to the Commission on the Prevention of Discrimination and Protection of Minorities; Geneva, Switzerland, 30 July 1987.
	30. Written statement to the Commission on Human Rights on the Question of

relationship between Disarmament and the Violation of Human Rights and Fundamental freedoms in any Part of the World, with Particular Reference to Colonial and Other Dependent Countries and Territories, circulated as UN document E/CN.411987/23; Geneva, Switzerland, 28 January 1987.	Development, Conf. 24 August- 13 1. Written gional ment 7-15 September 32. Oral statement on Developmental Social Welfare Policies and Programmes; 33. The Baha'i the Duke of became the Wide Fund for Nature (WWF) Network on Conseron Religion or Belief; Geneva, January/ March 1987.
19. Oral statement to the 43rd session of the United Nations Commission on Human Rights on the Implementation of the Programme of Action for the Second Decade to Combat Racism and Racial Discrimination; Geneva, January/March 1987. Vienna, Austria, 10 September 1987.	
20. Statement to the 43rd session of the United Nations Commission on Human Rights on the Implementation of the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief; Geneva, January/ March 1987.	
21. Oral statement to the 43rd session of the United Nations Commission on Human Rights on the Question of the Republic of Iran presented to the Third Session of the Universal Declaration of Human Rights and in the International Covenant on Economic, Social and Cultural Rights; Geneva, January/March 1987.	34. Oral the Islamic Committee of at its 42nd Report of the York City,

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35. Written statement to the 10th special session of the 47. Written

statement on measures to combat racism

United Nations Economic and Social Council Commission on Human Rights and racial discrimination and the role of the Submission on Narcotic Drugs, circulated as UN Commission document circulated as UN document E/CN.4/ document E/CN.7/1988/NGO.1; Vienna, Austria, Sub.211988/NGO/5 at the 40th session of the UN 8-19 February 1988. Sub-Commission

on Prevention of Discrimination

36. Oral statement on the implementation of the programme of action for the Second Decade to Combat Racism and Racial Discrimination presented to the 44th session of the UN Commission on Human Rights; Geneva, Switzerland, 10 February 1988. 8 August 1988.

48. Oral statement on the human rights situation of the Baha'is in Iran presented to the 44th session of the United Nations Commission on Human Rights; Geneva, Switzerland, 10 February 1988. Sub-commission on Prevention of

37. Oral statement on the right to development presented to the 44th session of the UN Commission on Discrimination and Protection of Minorities; Geneva, Switzerland, August 1988.

49. Oral statement on Human Rights; Geneva, Switzerland, 16 February 1988. sented to the

40th session of the UN Sub-Commission on Prevention of Discrimination and Protection of Minorities; Geneva, Switzerland, 17 February 1988. 50. Written statement

39. Oral statement on the elimination of torture presented to the 44th session of the UN Commission on Human Rights; Geneva, Switzerland, 19 February 1988. NG0/4 at the 40th session of the UN Sub-Commission on Prevention of Discrimination and Protection of Minorities; Geneva, Switzerland, August 1988.

40. Oral statement on the human rights situation of the Baha'is in Iran, presented to the 44th session of the Integration of Women into the Economic and Social Development of Latin America and the

Switzerland, 1 March 1988 .	Caribbean;
Guatemala City, Guatemala, 27-30 Sep-	
41. Written statement on equality presented to the 32nd	tember
1988.	
session of the UN Commission on the Status of	52. "Spiri tua l
Foundations for an Eco logica lly Sustain-	
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42. Written statement on the problems of rural women,	no. I),
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includ ing food, water resources, agricultural tech-	Environme nt as
a contributi on lo the preparatory	
nology, rural empl oyment, transportation and	process for the
Un ited Nations Co nference on Envienviroment, circu lated as UN document	
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43. Oral statement to the 44th session of the Economic	Headline:
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other leaders of thought.	
44. Comments and views on a UN-commissioned study	54. Oral
statement on implem entation of the Proo n the Ach ievements made and Obstacles	
Encoun- gram me of Action for the Second Decade to Combat	
tered during the Decade for Action to Combat	Racism and Racia
l Discri mination presented to the	
Racism and Racial Discrimination, subm itted to the	45th UN
Commission on Human Rights; Geneva,	
UN Centre for Human Rights; Ge neva, Sw itzerland,	Switzerland, 8
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23 June 1988.	55. Ora l statement
on the prob lems whi ch th e develop-	
45. Ora l statement on the evo lution of standards con-	ing
countries face in their effo rts lo achi eve	
cerni ng the rights of indigenous popu lations,	economic, soc ia
l and cu ltural rights, presented to the	
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Nations Comm ission on Human Rights;	
on Indigenous Popu lations of the 40th session of the	Geneva,
Switzerland, 9 February 1989.	
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a World Campaign for Human Discrimination and Protection of Minorities; to the 45th United Nations Commission on Human Rights; Geneva, Switzerland, 1- 5 August 1988.	Rights presented mission on Human
46. Oral statement on measures to combat racism and 1989.	15 February
racial discrimination and the role of the Sub-Commission on the human rights situation of the Commission on the 40th session of the UN Sub- Commission on the 45th Commission on Human Rights; Geneva, Switzerland, 1 March 1989.	57. Oral statement on Baha'is in Iran
Protection of Minorities; Geneva, Switzerland, August 1988.	Human Rights; 58. Oral statement on
implementation of the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, presented to the 45th Commission on Human Rights; Geneva, Switzerland, 1 March 1989.	Community for 5-9 March
59. Oral statement on a Baha'i development project for COUNTRY, January-March 1990, Vol. 2, women in India, presented to the 33rd session of the newsletter of the Baha'i International United Nations Commission on the Status of Headline: "A Visit to the Soviet Union, Women; Vienna, Austria, 29 March- 7 April 1989. message of peace, evokes a warm	71. ONE Issue I, Community. carrying a
60. ONE COUNTRY Spring 1989, Vol. 1, Issue 2, newsletter of the Baha'i International Community. statement on the elimination of all forms of "Decade-long Effort to Promote Literacy Launched." and of discrimination based on religion	response 72. Written intolerance
61. Report to the United Nations Division on the belief, circulated as UN document E/CN.4/1990/ Advancement of Women, on Baha'i International 46th session of the UN Commission Community Implementation of the Nairobi Rights; Geneva, Switzerland, 25 January Forward-Looking Strategies; June 1989.	or NGO/5 at the on Human 1990.
62. Oral statement on Baha'i International Community statement on the implementation of the Pro-	73. Written

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presented to the South Pacific Commission Interagency
Racial Discrimination, circulated as UN
Meeting; Suva, Fiji, 31 July-4 August 1989. document E/CN
.4/1990/NG0/7 at the 46th session
63. ONE COUNTRY, June-August 1989, Vol. 1, Issue 3, of the UN
Commission on Human Rights; Geneva,
newsletter of the Baha' i International Community. Switzerland,
25 January 1990.

Headline: "Simple methods, simple training are 74. Written
statement on the Report of the Sub-Comkeys to primary health care in vill
ages." mission on Prevention of Discrimination and
64. Oral statement on the evolution of standards con-
Protection of Minorities at its 41 st session , circucerning the rights of
indigenous populations, lated as UN document E/CN .4/1990/NG
0/6 at the
presented to the 7th session of the Working Group 46th session
of the UN Commission on Human
on Indi genous Population s of the UN Sub-Comm is- Rights;
Geneva, Switzerland, 26 January 1990.

sion on Prevention of Discrimination and Protection 75. Ora l statement
on the right to development, preof Minorities; Geneva, 3 August 1989.
sen ted to the 46th session of the UN Commi ssion on
65. Oral statement on the human rights situation of the Human
Rights; Geneva, Switzerland, 9 February
Baha' is in Iran, presented to the 41st session of the 1990.
United Nations Sub-Commission on Prevention of 76. Oral statement
on the elimination of all forn1s of
Discrimination and Protection of Minorities; intolerance
and di scrimination based on religion or
Geneva, 16 August 1989. be lief,
presented to the 46th session of the UN Com-
66. Oral statement on measures to combat rac ism and mi ss ion
on Human Rights; Geneva, Swi tzerland,
rac ial discrimination presented to the 41 st sess ion of 12 February
1990.
the United Nations Sub-Commission on Prevention 77. Oral statement
on the situation of the Baha'is in iran
of Di scrimination and Protection of Minorities; to the 46th
session of the UN Comm ission on
Geneva, 21 August 1989. Human Rights;
Geneva, Switzerland, February
67. Oral statement on the individua l and contemporary 1990.
International Law, presented in French to th e 4 1st 78. Statement
submitted by the Advocates fo r Africa n
session of the United Nations Sub-Commission on Food Security

and signed by several non-governmental organizations to the 34th session of the UN Minorities; Geneva, 30 August 1989. Commission on the Status of Women, on the negative effects of the international economic situation

68. ONE COUNTRY, October- December 1989, Vol. I, Issue 4, newsletter of the Baha'i International Community. Headline: "An is Zu nuzi Schoo l in Ha iti February-9 March 1990. on the improvement of the status of wome n; Vienna, Austria, 26

emphasizes moral training and cooperation ski ll s." 79. Oral statement to the 34th session of the UN Com- mission on the Status of Women, on equali ty in Strategies for the Advancement of Women in Africa po litical participation and dec ision-making; Vienna, Austria, 26 beyond the end of the Un ited Nations Decade for February- 9 March 1990.

Women, presented to the 4th Regional Conference 80. Statement on NGOs and Literacy: Meeting Basic Learning on the Integration of Women in Development and Needs-The Experience of Baha' i Communities, on the Im plementation of the Arusha Strategies for presented to a round-tab le discussion at th e World the Advance of Women in Africa, organized by the Conference on Education for A ll ; Jomtien , Econom i c Comm ission for Africa; Abuja, Nigeria, Thailand, 5-9 March 1990.

6-10 November 1989. 8 1. Statement on The Teacher's Situation: The Deter- mining

70. "Survey of Baha'i Education Programmes," January mining Factor of a Quality Education for All , presented to a 1990, booklet published by the Baha'i International round-tab le discussion at the World

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Conference on Education for All; Jomtien, Commission on Prevention of Discrimination and Protection of Thailand , 5-9 March 1990. Minorities; Geneva, 15 August 1990.

82. Statement on The Education of Girls: Co nstraints 94. Oral statement to the 42nd session of the United Nations and Policy Measures, presented to a round-table Sub-Commission on Prevention of Disdiscussion at the World Conference on Education crimination and Protection of Minorities on the for All ; Jomtien, Thailand, 5-9 March 1990. human rights si

tuation of the Baha'is in Iran;

83. Statement on New Delivery Systems for Basic Education, Geneva, August 1990.

Education, presented to a round-table discussion at the 42nd session of the UN the World Conference on Education for all ; Jomtien, Thailand, 5-9 March 1990. Sub-Commission on Prevention of Discrimination and Protection of

Minorities on measures to com-

84. ONE COUNTRY, April-June 1990, Vol. 2, Issue 2, about racism and racial discrimination and the role of the newsletter of the Baha'i International Community. Sub-Commission; Geneva, August 1990.

Headline: "Among the Daga people in Papua New Guinea a newfound sense of cooperation emerges." 96. "The Common Goal of Universal Peace in

Buddhism and the Baha' i Faith," a paper delivered to the Asian

Buddhist Conference for Peace;

85. Pamphlet describing the work of the Baha' i International Community Office of the Environment. Ulaan Baatar, Mongolia, 16-25 September 1990.

97. ONE COUNTRY, October-December 1990, vol. 2,

86. Quadrennial Report to the Economic and Social Council (ECOSOC) for the period January 1986 issue 4, the newsletter of the Baha'i International

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Headline: "Vocational training for rural women in India through December 1989, describing the work of the brings unexpected dividends."

Baha'i International Community as a non-governmental organization in consultative status. 98. Statement on the

Proposed World Conservation Strategy for the I

1990's, delivered to the General

Appendix I lists United Nations meetings attended; Assembly of the World Conservation Union

Appendix II lists statements presented to United Nations (IUCN) ; Perth , Australia, 26 November 1990.

Nations bodies. 99. "Baha'i Faith," an

essay published in The New

87. "Women 2000 Report" submitted in response to a Road, Issue No. 16, Oct-Dec 90, published by

questionnaire from the UN Division for the the World Wide

Fund for Nature. This essay was

Advancement of Women in Vienna, Austria, for submitted in

response to "editorial requests to

publication in the magazine, Women 2000. Also scholars within

all major faiths for their stand on

used in the preparation of a background document the population issue. "

on Machinery for the Integration of Women in 100. ONE COUNTRY, January-March 1991, Vol. 3, Issue I, the Development for the 1991 session of the UN Commission on the Status of Women. Community .

Headline: "Bolivian Environmental

88. ONE COUNTRY, July-September 1990, Vol. 2, Research Center Focuses on Problems of the Issue 3, the newsletter of the Baha'i International Altiplano." Community. Headline: "Nursing: An educational perspective on drug abuse prevention" IOI. "A Baha'i tional Upstart Exceeds Expectations in Bolivia." an article by A.M . Ghadiri in Bulletin on Narcotics Vol.

89. Oral statement to the 8th session of the Working Group on Indigenous Populations, addressing the United Nations International Drug Control Program. evolution of standards concerning the rights of 102. Report on Baha'i International Community activities in support of International Literacy Year, August 1990, presented to the International Task Force on

90. Oral statement to the 8th session of the Working Group on Indigenous Populations, on the promotion of a project of the International and protection of human rights and fundamental freedoms of indigenous populations. Literacy Year 1990, which culminated in ceremonies at the

91. Statement by the Baha'i International Community to the UN in New York on 10-11 December 1990. Report presented to the International Task Force on Literacy, Bonn, Germany; 4-8 February, 1991.

92. Statement on the importance of involving non-governmental organizations (NGOs) in the process 104. Statement on the International Year of the Family submitted jointly of preparing for the United Nations Conference on Environment and Development (UNCED), pre-session of the Commission on Social Development presented to the first substantive session of the Commission on Social Development; Vienna, 11-20 February 1991.

Preparatory Committee for UNCED; Nairobi, 105. Written statement

on the Rights of persons belong

Kenya, 6-31 August 1990.

ing to national,

ethn ic, religi ous and linguistic

93 . Oral statement on Protection of Minorities, pre- minorities,

circulated as UN document E/CN.4/

sent to the 42nd session of the UN Sub- 1991 /NG0/9 at the

47th Session of the UN

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Commission on Human Rights; Geneva, Switzer- 11 7. Oral statement

presented jointly by the Baha 'i

land, February 199 1. Intern ati onal

Communi ty and the NSAs of Brazil

I 06. Statement submitted jointly by several non- and Belgium

to the Meeting of Peace Messenger

governmental organizations to the 4 7th Session Organizations;

U.S.S .R., June 1991.

of the UN Co mmission o n Human Rights on the 118. Proposal for the

Improvement of the working

status of the Convention on the Rights of the methods of the

Sub-Commission on the Preven-

Child; Geneva, February 199 1. tion of

Discrimination and Protection of

107. Oral statement to the 47th Session of the UN Minorities

with regard to the role of NGOs.

Commi ssion o n Human Rights on the human 119. ONE COUNTRY,

July-September 199 1, Vol. 3,

rights situation of the Baha ' is in Iran; Geneva, Issue 3,

newsletter of the Baha' i International

February 199 1. Com munity. Headl

ine: "New Survey of NGOs

108. Ora l statement to the 47th Session of the UN Com- suggests

root causes of African food problems."

mi ssion on Human Rights on Impl ementation of 120. Oral statement on

the human rights situation of the

the Declaration on the Elimi nation of All Forn1s of Baha ' is in Iran,

presented to the 43rd sess ion of the

Intolerance and of Di scrimination Based on Reli - UN Sub-Commi ssion

on the Preventi on of Di scrimgion or Belief; Geneva, Switzerland, February 199

1. ination and Protection of Minorities; August 199 1.

109. Statement submitted joi ntl y by several NGOs to 12 1. "Intern

ational Legislation for Environment and

th e 35 th session of the UN Comm ission on the Development," a

statement presented to the Inter-

Status of Women, add ressing the priority theme , national

Environmental Law Conference; The

Peace: Refugee and di splaced women and chil- Hague, 12- 16

August 1991. Also presented in a
dren; Vienna, Austria, March 1991. slightly modified
form to Working Group III of
110. Statement submitted by the Advocates for African the 3rd
session of the Preparatory Committee for
Food Security: lessening the burden for women on The UN Conference
on Environment and Development on behalf of several NGOs to the 35th session of the
opment (UNCED); Geneva, August 1991.
UN Commission on the Status of Women, on the 122. Oral intervention
at the 1st session of the Preparatory Committee for the Nairobi
Forward-looking Committee for the World Conference on
Strategies for the Advancement of Women; Human Rights;
Geneva, 11 September 1991.
Vienna, Austria, 27 February to 5 March . 123. ONE COUNTRY,
October- December 1991 , Vol. 3,
111. Statement submitted jointly by several NGOs to Issue 4,
newsletter of the Baha'i International
the 2nd session of the Preparatory Committee (Prep- Community.
Headline : "On the Road to Rio:
com) for the UN Conference on the Environment women ' s voices
are raised in Miami ."
and Development (UNCED) on the interrelation- 124. " Women and Men:
Partnership for a Healthy Planet," a
ship between population and environment and
statement presented to the World Women's Congress
development and the essential role of women in
for a Healthy Planet; Miami ,
these processes; Geneva, 18 March- 5 April 1991. Florida, August 8-
14, 1991.
112. Comments on the Questionnaire annexed to the 125 . Contribution
to wording of the Report on Institutional
Special Rapporteur's progress report on "Possible tional Proposals
by the Secretary General of the
ways and means of facilitating the peaceful and Conference,
Paragraph 89, drafted 13 December
constructive solutions of situations involving 1991 ; presented
to Working Group III of the 4th
minorities"; Geneva, March 1991. Preparatory Comm
ittee for UNCED; New York,
113. ONE COUNTRY, April- June 1991, Vol. 3 issue 2, 2 March-3
April 1992.
Baha'i International Community newsletter. Head- 126. Report submitted to
the UN Regional Symposium
line: "Earth Summit" in 1992 stimulates NGO on Cooperation
between the Economic and Social
activities worldwide." Commission for
Asia and the Pacific (ESCAP)

114. "Elements for Inclusion in the Proposed "Earth Charter," suggestions offered to the 2nd Preparatory Committee of The UN Conference on Environment and Development (UNCED); Geneva, 5 April 1991, Vol. 4,	and Rural Poverty 16 December 1991.
115. Statement on the girl child, presented to the United Nations Children's Fund (UNICEF) Executive Board, under agenda item Women in development; successes."	Issue I, Community. Summit chalks up
New York, 22 April 1991.	128. Statement on the
116. "Culture and Development: A Survey of the Baha' i Experience," a talk given at a seminar on Racial Discrimination, submitted to the 48th session of the UN Commission on Human Rights; Geneva, February 1992.	gramme of Combat Racism and on Human Rights;
Development and UNESCO at UN Headquarters; the rights of persons belonging to New York City, May 29, 1991.	129. Oral statement on national, ethnic,
religious and linguistic minorities, INTER NATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES 535	
presented to the 48th session of the UN Commission on Human Rights; Geneva, February 1992.	135. Oral statement ple of the oneness of humanity in the preamble to
130. Oral statement on Implementation of the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, presented under agenda item 22 to the 48th session of the Commission on Human Rights; Geneva, February 1992.	the Earth of PrepCom 4 for the on Environment and New York, 4 March longer written
131. Oral statement on the human rights situation of the Baha' i International Community. Headline: "The Baha'is in Iran, presented to the 48th session of New Global Vision."	136. ONE COUNTRY, Volume 4 Legacy of Rio : A

- the Commission on Human Rights ; Geneva, 137. Statement on the human rights of women pre- sented by the Baha'i Switzerland, 19 February 1992. Internationa l Community on behalf of
132. Written statement presented jointly by several several non-governmental organizations non-governmental organizations (NGOs) and cir- to the 2nd session of the Preparatory Committee culated as UN document E/CN .6/ 1992/ 1. at the for the World Conference on Human Rights; Geneva, 6 April 36th session of the UN Commission on the Status of Women on priority themes: Equa lity (Elimina- 138. Statement encouraging involvement of nontion of de Jure and de facto discrimination against governmental organizations (NGOs) in regional meetings, submitted women) and Deve lopment (Integration of women the 2nd session of jointly by several NGOs to in the process of development); Vienna, Austria, the World Conference the Preparatory Comm ittee for 20 February 1992. on Human Rights; Geneva, March 30-April 133. Statement on partnership between women and men for sustainable development, submitted to the 139. Description of the Baha'i International Community submitted for a 36th session of the Commission on the Status of Round Table on "U nderstanding the role of Women; Vienna, Austria, March 1992. international non-governmental organi- zations: 134. Oral statement about the effects of gender discrim- ination on girl children presented under the Nations and challenges and opportun ities for the United Non-Governmental Organizations," hosted by the Co mmittee on Non-Governmental priority theme equality to the 36th session of the Organ izations of UN Commi ssion on the Status of Women; Vienna, (ECOSOC); New York, the Economic and Social Council Austria, 17 March 1992. 9 April 1992.

The Baha'i International Community was represented at the fourth Regional South Pacific Committee Conference of Pacific Women, held in Suva, Fiji, from 17-23 September 1988.

On the left: Mrs. Mary Sawicki Power; on the right: Mrs. Tinai Hancock.

Relationship of the Baha 'i International Community with the
South Pacific Commission
(Con ferences Attended)

1. The 5th meeting of the Committee of Representa-
meeting of the Committee of Representatives of Governments and Admini strations
(CRGA) tives of Governments and Admini strations (CRGA)
of the South Pacific Commi ssion; Noumea, New
Pacific Commiss ion; Noumea, New
Caledonia; 26-3 0 May 1986. Rep : Mrs. Ti nai
May 1989. Rep: Mrs . Ti nai
Hancock. Hancock.
2. The 26th Con ference of the South Pacific Commis-
Commission Interagency Meeting;
sion; Papeete, French Polynesia; 3-5 November
July-4 August 1989. Rep: Mrs. T inai
1986. Rep: Mrs . Tinai Hancock. Hancock.
3. The 7th meeting of the Committee of Representa-
Conference of the South Pacifi c Commis -
tives of Governments and Administrations (CRGA)
9-11 October 1989. Rep:
of the South Pacific Commission; Nou mea, New
Hancock.
Caledoni a and the Loyalty Islands; 18-22 May
of the South Pacific Commis-
1987. Reps: Mrs. Tinai Hancock, Mr. Timoci
Caledon ia; 29-3 1 October 1990.
Serevi. Rep: Mrs. Tinai
Hancock.
- 4 . The 27th Conference of the South Pacific Commis-
Commi ssion Interagency Meeting;
sion; Noumea, New Ca ledonia; I 0-14 October 1987.
February 199 1. Rep: Mrs. Audrey
Rep: Mrs. Tinai Hancock. Hancock-Aumua.
5. The 4th Regional Sou th Pacific Commi ss ion
meeting of the Committee of Representa-
Conference of Pacific Women ; Suva, Fij i;
ments and Admini strations (CRGA)
17-23 September 1988. Reps: Mrs. Tinai Hancock,
ific Commiss ion (SPC); Noumea,
Ms. Mary Sawicki Power. New Caledonia ;
27-31 May 199 1. Rep: Mrs. Audrey
6. The 28th Conference of the Sou th Pacific Commis-
1-lancock-Aumua.
sion ; Rarotonga, Cook Islands; I 0-1 2 October 1988. 13. The 3 1st
Conference of the South Pacific Commis-
Rep: Mrs. Tinai Hancock, Ms. Mary Sawicki sion; Tonga; 28-30
7. The I 0th
of the South
Caledonia; 22 -26
8. South Pacific
Suva, Fiji ; 3 1
9. The 29th
sion; Agana, Guam;
Mrs. Tinai
- IO. The 30th Conference
sion ; Noumea, New
- 11 . So uth Pacific
Suva, Fij i; 18-20
12. The 12th
ti ves of Govern
of the South Pac

October 1991. Rep: Mrs. Tinai
Power.

Hancock.

Statements Presented to the South Pacific Commission and at Conferences in the Region

1. Statement to the Fifth Session of the South Pacific the 10th Meeting of the South Pacific Commission. Committee of Representatives of Gov- ernments and Administrations (CRGA); Noumea, New Caledonia, 26-30 May 1986. 22-26 May 1989.	5. Statement to Commission's Governments and New Caledonia,
2. Statement to the 26th South Pacific Conference; Baha'i International Community Train- ing Centre, French Polynesia, 3- 5 November 1986. Women in the Pacific, presented to	6. Statement on ing Activities for the South
3. Statement on health, education and the role of Pacific Commission Interagency Meeting; women presented to the 9th Meeting of the South Pacific Commission's Committee of Representa- tives, Governments and Administrations (CARGA); Agaña, Guam; 9-11 October 1989. Noumea, New Caledonia, 23- 27 May 1988. Health and Nutrition presented to	Suva, Fiji, 31 7. Statement to the [SPC] Conference; 8. Statement on
4. Statement submitted to the 28th South Pacific of Representatives of Governments Conference (SPC); Rarotonga, Cook Islands, Administrations (CRGA) of the South Pacific 10-12 October 1988. Noumea, New Caledonia, 27-31 May 1991.	the Committee and Commission (SPC);

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

3. THE OFFICE OF PUBLIC INFORMATION

THE Baha'i International Community's Resource Office of Public Information was one year old when the Six Year Plan opened at materials to Ric;lván 1986. Established for the purpose of National promoting a favorable and accurate image principally by of the Baha'i Faith internationally, the	Development of Supplemental Materials The task of creating resource supplement those produced by Assemblies was undertaken the Haifa Office. Economies

offered by the Office disseminated information, produced opportunity to design and produce materials resource materials, corrected inaccuracies centrally were especially attractive in the and misperceptions, developed collaborative area of pamphlet literature. In 1987, a prorrelationships with like minded groups, and gram entitled the Perspective Series was provided assistance and advice to National undertaken to make available to National Spiritual Assemblies and their information Assemblies high quality literature on major agencies. subjects of public concern.

Multi-language editions meant that such brochures could be Development of Branch Offices sold at prices below what could be achieved The Office was created with its headquarters if such items were produced by individual at the World Centre and a branch office in National Assemblies. New York City. Late in 1988, a third office An agreement was made with the United was established in Paris to give greater Kingdom Publishing Trust to handle proattention to supporting the work of the duction, marketing, and distribution, with Baba' i's United Nations Office in Geneva, the Office of Public Information taking and to take advantage of the opportunities responsibility for the production of the offered by collaboration with European copy, artwork, and design. The collabora- tion resulted in three National Assemblies and francophone separate titles being produced: The Bahri 'i Faith, National Assemblies elsewhere. The follow- Social and ing year, March 1989, a fourth office was Economic Development, and Education: A Bahri 'i Perspective. By the opened in Hong Kong. Its mandate was the series had appeared in end of the Plan, twenty-one information work of National Assemblies different language editions, and had sold in countries with large Chinese-speaking nearly 800,000 copies. populations. The Office also promoted the production of audio-visual presentations. During this period, a Public Information

In 1988, it Officer was also appointed to coordinate sponsored the production by a private firm activities in London. In due course, the Public of a documentary film on the Baha'i Temple Information Officers in Paris, Hong Kong, in India, The Heart of the Lotus. A few and London were each asked by their months later it produced a retrospective on respective National Assemblies to serve also the development of the Cause between 1983 in a similar national capacity, thus ensuring and 1988, The Fourth Epoch Opens. In colmaximum collaboration between the Faith's laboration with the World Centre's Audionational and international interests. The Visual Department, it supplied materials and three National Assemblies also made office advice, and provided liaison assistance for a and other facilities available. number of other productions.

Just before the
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THE BAL-IA ' i WORLD

conclusion of the Plan, the Office began Centre. Among the contacts that led to artiworking with two private Baha'i-owned firms cles or programs were visits by the British on the production of a film documentary on Broadcasting Corporation ' s World Service, the Mission ofBaha'u'llah. France ' s TFl and FR3, Germany's ZDF, Another major concern of the Office was Bulgarian Television, World Television the production of statements on subjects News, the Canadian Broadcasting Corporasuch as capital punishment and the role of tion, and a number of newspapers and women in the Baha' i community for the television stations in the United States. assistance of national public inform1ation The New York office undertook a camoffices. paign to secure maximum coverage of the In December 1990, at the request of the award-winning New Delhi House of W or- Universal House of Justice, the Office of ship prior to and during its dedication in Public Inf01mation wrote and produced an December 1986. Inf01mation kits were introduction to Baha'u'llah's life and mission. prepared and distributed to architectural mag- This statement, entitled simply Baha 'u 'llah, azines throughout the world,

resulting in
 was translated into a large number of several hundred articles,
 many of them with
 languages.á full color reproductions and
 design drawings, a number of them featuring the Temple
 Media Activities on the magazine 's cover.
 During the Six Year Plan fourteen major For the 1988 International
 Convention
 press releases were issued to the interna- in Haifa, a video cassette of
 brief news clips
 tional media by the New York office, which of the event was produced,
 duplicated in
 established the position of Information all three of the major
 international formats
 Officer in April 1987. This office also pre- (PAL, NTSC, SECAM), and
 supplied to
 pared a number of other press releases for each national delegation at
 the end of the
 use by national Baha' i information offices Convention for broadcasting
 immediately
 around the world. Membership in the New upon the delegation's return
 home. The
 York Foreign Press Association and the appearance of the clip on
 South Africa's
 Religious Public Relations Council also national television within 48
 hours of the
 strengthened relations with international end of the convention was
 particularly
 news media. gratifying.
 Paris was also extremely active in this In London, the efforts of the
 representative, developing contacts with both print tive of the Office
 of Public Information were
 and television media that led to coverage of rewarded by an invitation for
 her to join
 the Faith in such programs as the prime-time the Foreign Press
 Association, giving her
 Le Sphinx. The Hong Kong office energeti- unusual access to publicity
 opportunities. In
 cally pursued the development of relations New York, the Public
 Information Officer
 with the media on the Chinese mainland. secured membership in the
 Foreign Press
 Programs covering educational and cultural Association as a journalist,
 and also won the
 exchanges were extremely well-received distinction of being
 appointed Press Officer
 and proved very useful in highlighting the of the U.S. Public Relations

Council.

international image of the Faith.

Throughout the Six Year Plan, largely because of the energetic efforts of National Assemblies around the world, as well as development

the branch offices of the Office of Public

thought and

Information, a growing number of media with like-minded

representatives began visiting the World association was

Building Relationships

A good deal of energy was

out the Six Year Plan to the

of contacts with leaders of

collaborative relationships

organizations. Formal

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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inaugurated with the World Wide Fund for "The Common

Baha'is, which was entitled

Nature and the World Conference for Religion and Buddhism and

Goal of Universal Peace in

tion and Peace, and practical assistance statement had been

the Baha'i Faith." The

was given to the Baha'i International Community's United Nations Office and to a Mongolian and two

translated into Mongolian, and approximately two hundred

number of National Spiritual Assemblies in distributed.

hundred English copies were

the promotion of cooperative activities with various other agencies.

(See also p. 209)

Paris proved to be a particularly important centre for this area of the Office's work, the Office of

One Country

From its inception, a goal of

with some thirty private receptions being publication of a

Public Information was the

held for prominent personalities, over fifty influential nonofficial meetings, and participation in some circles. By the beginning of 1989

newsletter addressed to Baha'i

eighty international events. The Paris office and the first

preparations were complete,

also took the lead in coordinating the participation of One

issue of the English language

February. In

Country was published that

of France, the United Kingdom, and produced during

all, sixteen issues were

Germany in the World Centre for Peace and Six Year Plan;

the remaining years of the

Human Rights at Verdun, which included a

the last issue during the

Plan was mailed
 Baha'i exhibition. to nearly 12,000 prominent
 individuals , non-
 In Haifa, the growing recognition of the governmental organizations,
 government
 Faith around the world produced a steady agencies, academic
 institutions and media in
 increase in the number of distinguished over 180 countries and
 territories. The New
 visitors to the World Centre: diplomats , York Office received a total
 of six hundred
 academics, parliamentarians, and officers of responses from recipients,
 almost all of
 various international organizations. An esti- which were very positive.
 mated 450 receptions for distinguished The French language
 edition was
 visitors were organized during the course of launched in October of 1989
 by the Paris
 the Plan. (See also section III. I) Office. Ten issues had
 appeared by the con-
 Significant events included the co-spon- clusion of the Plan, the final
 going out to
 soring in October 1988 of "The Aris for nearly 2,000 people in over
 50 countries. As
 Nature" program in support of conservation, with the English language
 edition, there
 an initiative launched at Sion House in Lon- were seventy-four letters of
 appreciation, the
 don, with Amatu'l-Baha Rul_iyyih Khanum majority of them requesting
 additional inforand His Royal Highness Prince Philip as mation about
 the Faith and its activities. A
 guest speakers. The following year the Chinese language edition
 followed in June
 World Forestry Charter Gatherings, an of 1990, eight issues
 appearing during the
 institution established by Richard St. Barbe Plan. The mailing list
 included nearly 2,000
 Baker in 1945 , was revived in London, addressees in over 30
 countries, and the
 in collaboration with the United Nations Hong Kong Office reported a
 similarly
 Environmental Program. (See also sub- appreciative response from
 the recipients.
 section 4, starting on p. 541) During the Plan, the
 English edition
 In 1991, Baha' is were invited to attend received two significant awards
 for quality:

the Asian Buddhist Conference for Peace an "Award of Merit" for excellence from the (ABCP) held in Ulaan Baator, Mongolia, from U.S.-based Religious Public Relations 18 to 23 September. Han-ju Kim-Farley, the Council (April 1991); and the "Grand only woman speaker during the Conference, Award" in the APEX 1991 awards for public presented the principle statement of the cations' excellence. The French edition had 540 THE BAHA ' I WORLD

the distinction of special mention in Le plans for the Holy Year. At the World Monde Diplomatique's July issue, among Centtée, a campaign was organized to include international reviews that were recom- international media at the Commemoration mended to the readership. Stories from both of the Centenary of the Ascension of the English and French editions have been Baha'u'llah. The Haifa Office also was reprinted in a number of other publications . involved in the planning and preparation of As the Plan ended, the first issue of the the program for the World Congress . After new Russian-language edition, launched assisting in the development of the central through the intermediary of the Paris Office, theme, the Office prepared a "treatment" for had just come off the press in Moscow. each of the four days of the main event at Javits Center, for the consideration of the Consultation with National Spiritual World Congress Program Committee. Once Assemblies the program had been finalized, the Office One of the most important tasks of the undertook to produce one of the four major Office of Public Information was its ongoing audio-visual segments and to serve as conservice as a consultant and source of infor- sultant for the production of the other three. mation to National Spiritual Assemblies and Starting in April 1991, the New York their public information agencies. By the Office was appointed as the executive arm end of the Plan the Haifa Office's corre- of the Congress ' Media Task Force, spondence alone had reached nearly one devoting approximately ninety percent of

its thousand items a year, and the branch time and resources to Congress publicity. Offices contributed significantly in pro- Conferences were organized for media providing information and advice by mail. The professionals, an international media campaign director of the Office travelled extensively was developed, a promotional video for the same purpose, and a number of national, and regional meetings organized in significant projects resulted from these several parts of the world. consultations with National Spiritual Assemblies. More than one hundred and seventy Assemblies. A public information manual Baha'is from twenty-two countries, most of which was prepared by the Haifa Office and then employed in journalism, broadcasting, distributed to the International Network. The film-making, advertising, and public relations New York Office developed a media training workshop for national public information officers, and assisted in organizing two-day conferences held in Los Angeles and New York during the spring of 1991. The purpose of the training sessions in Switzerland (1988), India and South Africa (1991) was to develop ideas for reaching the media with the story of the Second Baha'i World Congress. Late in 1991 the Universal House of Justice created the International Advisory Group with the Office of Public Information Task Force produced a Global Media Campaign as its executive agency. The Group's campaign which was approved by the Universal House of Justice was to help coordinate Baha'i advice House of Justice and disseminated to the media and assistance to governments and non-governmental organizations, particularly those in the former Soviet Union and the neighboring republics. One result was the development and functioning in countries of the former Soviet expansion of the International Public Information Network, originally set up by the Haifa Office and devoted totally to the preparation for the Holy Year and the publicity needs of the Congress beginning in 1992. The Office of Public Information became in November 1991. Regional meetings to extensively involved in various aspects of bringing together National Public Information

Officers, Task Force representatives, Canada, Fiji, Germany, Hawaii, Hong Kong, National Assembly representatives and Continental Counsellors were held in Brazil, India, Kenya, Panama, Puerto Rico, Russia, Spain, Turkmenistan, and Zimbabwe.

Amatu 'l-Baha
RufJ,iyyih Khiznum
presenting the Bahiz 'i
Statement on Nature
to HR.H. Prince
Philip, the Duke of
Edinburgh, on the
occasion of the Baha'i
Faith joining the Network on Conservation
and Religion of the
World Wide Fund
for Nature.
3 October 1987.

4. THE BAHAI OFFICE OF THE ENVIRONMENT

Relations with United Nations Agencies Baha'i International
Community and Non-Governmental Organizations representatives met
several times with top
The Baha'i International Community has officials from the World Wide
Fund for
been associated with the United Nations Nature to discuss potential
areas of
Environment 'Program (UNEP) since 1974. collaboration, and the Baha'i
International
Ties with UNEP were strengthened during Community provided articles for
The New
the Six Year Plan through visits by Baha'i Road on Baha'i perspectives and
conservation representatives to senior UNEP officials, tion projects. National
Spiritual Assemblies
and through Baha'i attendance at three ses- were also encouraged to explore
cooperation
sions of the UNEP Governing Council. The with the World Wide Fund in
their respec-
Baha 'i International Community also estab- tive countries.
lished relations in the early 1980s with the In October 1988, the Baha'i
International
Environment Liaison Centre International. Community and the World Wide
Fund
Connections with other environmental co-sponsored a fund-raising banquet
and
NGOs reached a new stage when the Baha 'i reception in London to launch

"Arts for International Community became a Working Nature". The program was conceived by His Partner of the Centre For Our Common Royal Highness Prince Philip, Duke of Future and a member of the Network on Edinburgh, as a means of drawing on visual Conservation and Religion of the World and performing arts to enlist public support Wide Fund for Nature. A ceremony marking for critical environmental needs around the the Baha'i Community's formal affiliation world. The Hand of the Cause of God with the Network took place in Winchester, Amatu'l-Baha Ru'iyiyih Khanum, represent- England, on 3 October 1987, after which a ing the Baha' i International Community, front page story on the event was printed in addressed the two hundred guests, among the World Wide Fund for Nature publica- whom were influential figures in British tion, The New Road. public life and leading European artists.

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THE BAHAI WORLD

On 11 September 1989, the Baha'i Inter- encourage sustainable development activational Community hosted a one-day sym- ties within the Baha'i community, taking posium entitled "Africa-Environment and over responsibility for Development: NGO Perspectives for the activities from the Baha 'i International 1990s." Held at the Baha'i International Community' s United Nations Office and Office of Public Information. Community Office in New York in collaboration with the United Nations Non- Participation in the Earth Summit governmental Liaison Service and the Club of Rome, the event was planned to present Process Three months after the creation of the Office of the Environment, the an African perspective on environment and United Nations Gendevlopment issues to representatives of eral Assembly mandated the United Nations Wes tern donor countries, donor agencies, Conference on Enviromnent and DevelopandNGOs. ment, better known as the Earth Summit, to The Baha'i International Community also be held in early June 1992 in

Rio de Janeiro, collaborated with a number of environmental organizations to reinstitute the annual World Forestry Charter Gatherings. These Gatherings had been founded in 1945 by Richard St. Barbe Baker, a well-known Baha'i who had founded Men of the Trees. For more than two decades he had sponsored an annual luncheon at which representatives of excellent international governments and Baha'i International Community persons were apprised of the current situation of the world's forests. The tradition was revived on 15 December 1989 in London, with a gathering attended by ambassadors or their representatives from fifteen countries. The event was co-sponsored by the UNEP, the United Nations Development Program, Men of the Trees, the World Wide Fund for Nature, Living Earth, and SOS Sahel. NGO working groups/networks, and signed Creation of the Baha'i Office of the Environment relating to the environment. To support this ever-increasing Baha'i work on behalf of the environment, and immediately following the October 1989 release representatives, at the Universal House of Justice of a new compilation entitled "Conservation of

Brazil. The hope for this heads of state would be able differences for the sake of and establish a new for sustainable development. The process of planning for the Earth Summit, which all continents, provided other influential ties for involvement both within and United Nations system. the Community- many of whom volunteer consultants in the field- attended forty-three conferences and scores of receptions, and of other non-governmental addition, the Office of the a member of five Earth Summit-related two joint NGO statements. Baha'i principles ment and development were many United Nations of government, NGO demics, displays were created by the

the Earth's Resources" prepared by the conferences, and five Research Department of the Baha'i World statements were pre-sented on various aspects of the environment and development, each of which focussed on an essential Baha'i principle such as the oneness of humanity and the environmental interests of the Baha' i Inter-equality of men and women. national Community externally and to

INTERNATIO NA L SURVE Y OF CURRENT BAH A' I ACTIVITIES 543

The response to the Baha ' i perspective least fourteen National Spiritual Assemblies established National Desks or was very positive, with Baha'i principles Offices of the being discussed extensively as part of the Environment, and many local communities established such Desks or Ea1ih Summit process. Many United Nations' Offices. governmental, and NGO documents carried The Office supported these national and local activities with direct quotations or paraphrases of Baha' i information and materiprinciples as they appeared in Baha' i Inter- als, some developed in collaboration with national Community statements. the Baha'i Office of Social and Economic Development. Thousands of letters and Participation of National Spiritual phone calls requesting information and Assemblies in the Earth Summit Process advice not only from Baha'i instih1tions but The Office of the Environment worked with from NGOs, government officials, universi- ties, and institutions were National Spiritual Assemblies in their re- answered . In spective national preparatory processes for addition, the Office hosted more than three the Earth Summit, providing them with hundred and fifty visitors from various information and advice on environmental organizations. and developmental issues. Four National Spir- CotTespondence, reports, and interaction itual Assemblies-Brazil, Iceland, Singapore, with Baha' is indicate that many communities

and the United States- became officially have undertaken small-scale environmental accredited to the Earth Summit. In addition , service projects, and that Baha' i communithe Office of the Environment worked very ties are sh1dying the environmental and closely with the National Spiritual Assembly developmental issues and the principles of of Brazil to plan activities to take place dur- the Faith that most directly relate to them.

ing the Global Forum- the NGO conference held concurrent with the Earth Summit. Publications Among these activities were eleven different cultural events and the presentation, as a Written materials offering the Baha'i permanent gift to the people of Rio de perspective on the environment and devel- opment were both created and Janeiro, of a Peace Monument inscribed by the Office of the encouraged with the following words: "The earth is but Environment during one country, and mankind its citizens. - the last half of the Six Year Plan. Three Baha 'u 'llah" . Baha' i statements on the requirements for sustainable development were published as Supporting National Baha'i Conservation brochures and translated into French, Spanish, and Portuguese. The Baha'i Activities International

Twenty-five circular letters were sent during Community newsletter, One Country , carthe first two and a half years of the existence ried conservation-related articles in each of the Office of the Environment encourag- edition, and an article which appeared in the ing national commun1t1es to consider Journal of the Association f or Bahli 'i Studies, entitled "Spiritual Foundations of an Ecologically Sustainable Society," was the eight Baha ' i International Community reprinted jointly by the Association for Baha'i Studies and the Office of the Enviscores of Baha'i communities took part in ronment and translated into Portuguese for commemorating Earth Day International, at distribution at the Earth Summit in Brazil.

RECOGNITION OF THE BAHAI FAITH

1. INCORPORATION OF NATIONAL SPIRITUAL ASSEMBLIES

Ric; Ivan 1986 to Ric; Ivan 1992

In previous volumes, many 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 of the National Spiritual Assembly of the Bahais of the Cook Islands ; 2 February 1989.

2. Recognition of the National Spiritual Assembly of the Bahis of Guinea-Bissau in accordance with the provisions of the Constitution; 7 July 1988.

3. Receipt of the Declaration of Trust for the National Spiritual Assembly of the Bahis of Guinea; 29 May 1986 (first page).

4. Certificate of change of name from the National Spiritual Assembly of the Bahis of South and West Africa to the National Spiritual Assembly of the Bahis of South Africa; 27 March 1987.

5. Certificate of Incorporation of the National Spiritual Assembly of the Bahais of the West Leeward Islands; 23 October 1991.

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CERTIFICATE OF INCORPORATION
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Societies Act 1908
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THE BAHAI WORLD

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REPOBLICA DA GUINE-BIS.SAU

MIHISTERIO DA EOUCACAO, CULTURA EDESPORTOS

GABINETE DO MINISTRO

DESPACHO NORMATIVO NQ j IR~

Considerando o pedido formulado pela Assembleia
Espiritual Nacional dos Bah'is da Guine-Bissau para o seu
legal reconhecimento ;

Tendo em atencao que, o Ministerio da Educacao,
Cultura e Desportos de conformidade com a decisao do Conselho de Ministros,
tenha estudado o respectivo dossier
que para o efeito lhe fora oportunamente remetido ;

Atendendo ao facto de aue a Assembleia Espiritual
Nacional dos Bah'is da Guine-Bissau para a lemm do Culto, prossegue fins
identicos aos objectivos almejados pelo Estado,

o Ministerio da Educacao, Cultura e Desportos, no
uso das atribuicoes e competencias que lhe foram delegadas
pelo Conselho de Ministros em 11 de Julho de 1985 decide :

ARTIGO 1

~ reconhecida a Assembleia Espiritual Nacional dos Baha'is da Guine-Bissau, conformemente ao estatuido no ArtQ 44 da Constituicao.

ARTIGO 2

Sao aprovados os respectivos estatutos que vao em anexo , publicados com este Decreto.

2. Recognition of the National Spiritual Assembly of the Baha 'is of Guinea-Bissau in accordance with the provisions of the Constitution; 7 July 1988.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES
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PRESIDENCE DE LA REPUBLIQUE
TRAVAIL - JUSTICE - SOLIDARITE

REPUBLIQUE DE GUINEE

MINISTRE DE L'INTERIEUR
ET DE LA DECENTRALISATION

. 7..L~.J./__ 19 8,b_
Conak ry. le __ __ __,Z.<....J.'I.J.l...c.
17-0 / MID / CAB /86

LE MINISTRE

A MONSIEUR LE REPRESENTANT DE L'ASSEMBLEE

SPIRITUELLE NATIONALE DES BAHAI'S DE GUINEE.

RECIPISSE DE DECLARATION D'ASSOCIATION

Le Ministre de l'Interieur et de la Decentralisation donne aux personnes ci-apres designees ,
recipisse de declaration pour l'association regie
par l'Ordonnance n° 072 portant creation des O. N. G.,
en Republique de Guinee et definie ci-dessous
r.) - TITRE : Assemblée spirituelle Nationale des
BAHA'is de Guinee. Siege social :
quartier de Taouyah a Conakry I I.

2) - OBJET : Gérer les affaires et biens collectifs
la communauté baha'ie de Guinée, en respectant les principes du système administratif établis par BAHAI 'ii' Ilah.
- Effectuer toute transaction immobilière et immobilière , acquiescer ou collaborer des biens immobiliers, des biens matériels, des biens matériels

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3. Receipt of the Declaration of Trust for the National Spiritual Assembly of the Saha'is of Guinea; 29 May 1986 (first page).

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THE BAHAI WORLD

Republic of South Africa

HBpUDlIBM. van ~UIU

- M.1111\td

Company Act, 1973, Section 44(1)(b)
1973, Article 44(1)(b)

Maatskappijwet,

76/00020/08

Registration No. or company/ Registrasienommer van maatskappij

Certificate of change

of name of company

Sertifikaat van verandering

van naam van maatskappij

This is to certify that/Hierby word gesertifiseer dat

The National Spiritual Assembly

of the Bahá'ís of South and West Africa

(Incorporated Association not for Gain)

has changed its name by SPECIAL RESOLUTION and is now called

sy naam verander het by SPESIALE BESLUIT en nou genoem word

The National Spiritual Assembly

of the Bahá'ís of South Africa

(Incorporated Association not for Gain)

and that the new name has this day been entered in the Register of Companies.

en dat die nuwe naam op hierdie dag in die Register van Maatskappye aangeteken is.

Signed and sealed 01 Prelorle, lhl/Geteken en geseel te Prelorle op hede

de, _---;2--'7-~"-----

Registrar of Companies

Seal of the Companies Registrar's Office

Seel van die Registrateur van Maatskappye

4. Certificate of change of name of the National Spiritual Assembly of the Saha'is of

South and West Africa to the National Spiritual Assembly of the Saha'is of South Africa;

27 March 1987.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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5. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the

West Leeward Islands; 23 October 1991.

THE BAHAI WORLD

2. INCORPORATION OF LOCAL SPIRITUAL ASSEMBLIES

Ric; Ivan 1986 to Ric; Ivan 1992

1. Decree by the Government of Quebec, Canada, regarding the Civil Registry of Baha'i

Local Spiritual Assemblies in Hull, Quebec, Iles-de-la-Madeleine, Longueuil, and

Montreal; 1990 (first page).

2. Registration of the Baha'is of Ashkhabad of the Turkmen Soviet Socialist Republic by

the Council of Religious Affairs at the Council of Ministers of the Union of Soviet

Socialist Republics ; 25 January 1990.

3. Recognition of the Baha'is of Dushanbe of the Tadzhik Soviet Socialist Republic by the

Council of Ministers of Tadzhikistan; 14 November 1990.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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MAY 07 1990

DECRET

GOUVERNEMENT DU QUEBEC

" 151-90 CONCERNANT les registres de

l'etat 4 AVR. 1990

civil de certaines corporations

religieuses designees sous le nom

de "Assemblees spirituelles des

Bahais"

I

--oooOooo---

ATTENDU COE le 28 fevrier 1973, des lettres

patentes ant ete accordees a

la corporation religieuse designee

sous le nom de L'Assemblee spirituelle des Baha'is de Lucerne

q'JI, le 28 avril 1984, est devenue L'Assemblee spirituelle des

Bahais d'Aylmer, en vertu de la Loi sur les corporations

religieuses (L.R.Q. c. C-71);

ATTENDU COE le 28 fevrier 1973, des lettres

patentes ant ete accordees a

la corporation religieuse designee

sous le nom de L'Assemblee spirituelle des Baha'is de Hull, en

vertu de cette loi;

ATTENDU QI.18 le 28 fevrier 1973, des lettres

;>ater. tes ant ete accordees a

la corporation religieuse designee

sous le nom de L'Assemblée spirituelle des Baha'is de la ville de
Quebec, en vertu de cette loi;

ATTENDU COE le 20 avril 1979, des lettres patentes
ont été accordées à la corporation religieuse désignée sous le
nom de L'Assemblée spirituelle des Baha'is de
Longueuil, en vertu de cette loi;

ATTENDU COE le 23 mars 1979, des lettres patentes
ont été accordées à la corporation religieuse désignée sous le
nom de L'Assemblée spirituelle des Baha'is de Longueuil, en vertu
de cette loi;

ATTENDU QUE le 2 mai 1989, des lettres patentes ont
été accordées à la corporation religieuse désignée sous le nom de
L'Assemblée spirituelle des Baha'is de Montréal, en vertu de
cette loi;

ATTENDU QUE les assemblées spirituelles des Baha'is
ne sont pas des corporations religieuses autorisées à
faire tenir les registres de l'état civil en vertu de
la Loi sur l'état civil;

1. Decree by the Government of Quebec, Canada, regarding the Civil Registry of
Baha'i Local Spiritual Assemblies in Longueuil, Quebec, Longueuil,
and Montreal; 1990 (first page).

552 THE BAHAI WORLD

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2. Registration of the Baha'is of Ashkhabad of the Turkmen Soviet Socialist

Republic by
the Council of Religious Affairs at the Council of Ministers of the Union of
Soviet

Socialist Republics; 25 January 1990.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

553

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T;tr.. MHO, :o ;a:. li2S, n;p. 3ooi:v. 12.12 .U ...

3. Recognition of the Bahir 'is of Dushanbe of the Tadzhik Soviet Socialist
Republic by the
Council of Ministers of Tadzhikistan; 14 November 1990.
THE BA HA ' i WORLD

3. A SELECTION OF OTHER DOCUMENTS RECORDING
OFFICIAL RECOGNITION OF THE BAHAI FAITH
Ric;!van 1986 to Ric;!van 1992

I. Appointment by the Attorney General of a Baha' i Marriage Officer in the
Commonwealth of the Bahamas, effective from 10 March 1988.

2. Approval of a legal representative of the National Spiritual Assembly of the
Baha'is of
Burundi by the Minister of Justice; 12 October 1988.

3. Letter from Equatorial Guinea' s Ministry of Finance recog111z111g the right
of the
National Spiritual Assembly, as a religious organization, to be exempt from
taxes;
29 April 1986.

4. Certificate of recognition of the Lomaivuna Baha'i Kindergarten by the
Ministry of
Education of the Government of Fiji, dated 21August1987.

5. Circular Letter from the Minister for the Administration of the Territories
of Gabon
dated 6 May 1987, stating that the National Spiritual Assemb ly of the Baha'is
of Gabon
may carry out any activities (first page).

6. Certifi cate dated 8 September 1988, duly registering the offices of the
National Spiritual
Assemb ly of the Baba' is ofIreland as a place for the solemnisation of
marriage.

7. The Malawi Gazette Supplement, dated 7 November 1986, giving notice of the
licensing

of the Baha'i Centre in Limbe, and the Baha'i Teaching Institute in Amalika Village, for the celebration of marriages.

8. Rental agreement between the Baha'i Property Incorporate and three individuals filed with the Clerk of Courts on the Island of Santo, Kwajalein Atoll, in the Marshall Islands on 14 November 1986, of a property for a Baha'i Centre.

9. Letter dated 10 September 1987 from the Department of Education for the Commonwealth of the Northern Mariana Islands recognizing Baha'i Holy Days as days when children may be excused from classes.

10. Notification by the Government of Pakistan's Ministry of Religious Affairs and Minority Affairs on 27 January 1988 of the appointment of a Baha'i on the Advisory Council for Minorities Affairs.

11. Certificate of Registration of a Permitted School in Papua New Guinea dated 14 November 1986 for the Baha'i Study Centre to operate as a high school. INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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12. Marriage contract of the National Spiritual Assembly of the Baha'is of the Philippines which was approved by the Government in 1987.

13. Certificate of Registration by the Republic of Zambia of the William Mmuthe Maseltha Baha'i Institute dated 5 October 1988.

14. First Day Cover of a commemorative stamp issued by the Government of Western Samoa for Christmas 1988. There are four stamps in this series, the \$2.00 stamp having the picture of the House of Worship in Apia.

15. The Postal Department in India has depicted the House of Worship in New Delhi on a postage stamp to mark the Diamond Jubilee of that city. The Mashriqu'l-Adhkar is featured on one of two stamps which portray well-known buildings in India's capital. October 1991.

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THE BAHAI WORLD

REGISTRAR GENERAL'S OFFICE
P. O. Box 532
Nassau, Bahamas

Mr. Michael Horton
P. O. Box N 3822
Nassau, Bahamas.

Ref: 15 U
~20th May, 1988.

Dear Sir,

I have to inform you that the Attorney General has appointed you a Marriage Officer for the Commonwealth of the Bahamas with effect from 10th March 1988 .

I should be grateful if you would read the Marriage Act so as to familiarize yourself with your duties as a Marriage Officer.

The necessary forms and registers can be obtained from this Office on application .

I add my congratulations and best wishes.

B. Bain
for Actg. Registrar General.

1. Appointment by the Attorney General of a Bahit. 'i Marriage Officer in the Commonwealth of the Bahamas, effective fiáom JO March 1988.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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R.ÉPUBLIQUE DU BURUNDI
Bujumbura, le - - - - -

Cabinet du Ministre

Rif. : OHDONi :11ICE N• áá~.A ,-.:\- -
DU ;t ~ (')..kJ-); C 198!á

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SP!HITUELLE

NATICN,,LE DE S BAHAI 'IS' DU mnmm I" . -

LJ;; mINISTRE DE LA JU ST ICE,

Vu l e d tfore4-loi n ° 1/00 1 du 27 octobre 1987 port tmt
or~a.nis a tion des pouvoirs l egiilatif et regle mentaire ;

Vu s!J ec i .1. ~ nt en ses articles 9 a 11, le decre t du
27 novembre 1959 r e] .ux assoc i a tions sans but
lucratif ap ~ li-

c abl e a u Burundi en , ' ~ •• de l 'ordonnwice n° 111/6 6 du
4 roars 1960

Vu l' ordonnance n° 560/45 du 7 avril 197) por t an t octroi
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BLBE SPIH ITUELLE N,>TI ONA LE DES BARA •rs, DU BURU!IDI" ;

Vu l a requ!te introdui te en date du 2 1 juille t 1988 :iar

les inembres de cet t e a ssoci a tion e t d e siu>nant i:essieurs Ilde 9honse

MIGISHA et C6ne NHiPAGAR IT SE r espective 1ue nt en ~ualite de Hepresentan :

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Attendu que cette requ!te est c onforme aux dis; -ositi ons

du decret susvi s e ;

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2. Approval of a legal representative of the National Spiritual Assembly of the

Baha 'is of

Burundi by the Minister of Justice, dated 12 October 1988.

558

THE BAHA'i WORLD

~ r.,;i~_, G."áal •

. Ooord .

Emma.-

Vi sta l a pe t i ci6n d ocun:e nta~ a promovida p or Vd. en n ombre

y re presentac i 6n de la Asambl e a Lspiritual de los Baha'is de I

Guinea Ecuatorial, de fe~ha 21 de Enero Ultimo , s olicitando l a

E.'illnION del pag o de l a Contribuci6n Urbana de sus pr opiedade s ;

vi s to , asimiSl'lo, el f avorable informe emitido al r especto ~ or/

l a Direr:ci6n. ' .>eneral de I mpuestos y Tesoro en su. escrito numero 408 ,

fec.h ado el 23 de l os corrientes;

Este Minist eri o c.J.e Finanzas en e-jercicio de l as pr errogat i vas qu e l

e est aná r ec onoc idas yen ba~ e a lo previ sto en el I

art i cul o 43 , inc i so b), de l Decreto-Ley nfunero 1/1. 986 de 10 I

de Febrero, por el que se aprueba el Sistema Tributario de l a

Republica de Gui nea Ecuatorial, por resoluci6n de est a fecha I

ha venido a bi en en acc eder a su petici6n y en su cons ec uencia

concederle l a EXENCI ON DEL PAGO DE LA CONTRIBUCI ON URBANA que

sol i cita, toda ve z que l as fincas pertenecientes a Instituciones o ConGregac

iones Re l igi osas, áen á tanto que no áproduzc an r e_!l

Recognition No. 9.~?.~.....

4. Certificate of recognition of the Lomaivuna Baha'i Kindergarten by the
Ministry of
Education of the Government of Fiji, dated 2 J August 1987.
560 THE BAHAI WORLD

MINISTRE DE L'ADMINISTRATION REPUBLIQUE
GABONAISE
DU TERRITOIRE, DES COLLECTIVITES Unions - Jus-
e
LOCALES ET DE L'IMMIGRATION
DIRECTION GENERALE
DE L'ADMINISTRATION DU TERRITOIRE
/MATCLI/DGA7

III
IL_ ETRE (= - CIRCULAIRE
-:-:-:-:-:-:-:-:-

LE MINISTRE D'ETAT, MINISTRE DE
L'ADMINISTRATION DU TERRITOIRE, DES
COLLECTIVITES LOCALES ET DE L'IMMIGRATION

A MESSIEURS LES GOUVERNEURS

Par decret n°s 007 09/PR/MID du 30 Mai 1980 il est port
de s'associer à des Associations dites "Témoins de Jéhovah" et
"Armée du Salut" et 00888/PR/MACTL/DGAT du 23 Mai 1985, celle des
Associations religieuses ci-après citées :

- Association ECKANKAR Boite Postale 3.767 Libreville.
- MIHIKARI, Filiale Gbonnise, Boite Postale 448 Libreville.
- Eglise du Christ à la naissance de Jésus du Gabon, Boite Postale
14.190 Libreville.
- L'Eglise Episcopale des Chrétiens et des Serraphins du
Nigéria Quartier Grand Poubelle Libreville.
- L'Association de l'Ordre Souverain et Militaire du
Temple de Jérusalem Libreville.

Or, il me revient que certaines autorités administratives
et militantes n'ont pas interdit l'exercice de toute
activité

l'Assemblée Spirituelle Nationale Des BAHAI'S du GABON et ce,
ce rnement par confusion au mouvement international pour la défense des
cs
susvisés.

... / ...

5. Circular Letter from the Minister for the Administration of the Territories
of Gabon

dated 6 May 1987, stating that the National Spiritual Assembly of the Baha 'is of Gabon may carry out any activities (first page).

INTERNATIONAL SURVEY OF CU RRENT BAHAI ACTIVITI ES

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CERTIFICATE OF REGISTRATION OF A SEPARATE BUI.LDING, BEING A PLACE OF PUBLIC RE LI GIOUS WORSHIP, UNDER S. 27 OF THE MARRIAGES (IRELAND) ACT, 1 844

I, GORDON W. KERR JOHNSTON, Deputy, Registrar of the Distric t of

Dublin , do hereby c ertify that on the 9th day of May, 19 88 , th e

National Spiritual Assembly of the Baha ' is of Ir e l and , 24

Burlington Road., Dublin 4, was duly registered for the

solemnisation of marriages therein, in the prese nce of t he

Registrar , by P. J. Kehoe, An t Ard -C hla rait heo ir-Cu nta , who

signed the requisite Certific ate for that purpose .

I"litness my hand this--Bt=h=----- day of September ' 1 938

Dep uty !1egistrar .

6. Certificate dated 8 September 1988, duly registering the offices of the National

Spiritual Assembly of the Bah6 'is of Ireland as a place for the solemnisation of marriage.

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THE BAHAI WORLD

The Malawi Gazette Supplement,

Re~ulations, Rules, etc.

(No.

35A)

GáoVERN~1EN T NoncE No. 97

Given under my h and this 29th day of October, 1986.

H. K AMUZU BANDA

(FILE NO . srn. D. 25 :01)

Life

President

Gov EnN~1EN T NOTICE N o. 98

MARRIAGE ACT

(CAP. 25 :01)

NOTICE

Ix E XERCI SE of t he powers conferred by section 6 of the Marriage Act , I,

NGWAZI

Dn. I-I. K A ~I U W BAXDA, Life P-resident of Malawi, do hereby license the underm entioned place of public worship for the celebration of marriages.

Rt1a 'i Centre
P lot No. CC 711
Lim be

Given under my hand this 29th day of October, 1986.

H. KAMUZU BANDA

(FILE :w . S\ll . D. 25:0 1)

Life

President

GovERN:li EXT NonCE No. 99

PUBLIC HOLJDAYS ACT

(CAP. 18:05)

Pt;BLIC HOLIDAYS (AMENDMENT OF SCHEDULE) ORDER, 1986

I N E XERC ISE of the powers conferred by section 3 (1) of the Public Holidays
Act, 1, NdWt.it Dtt, H. KAMU~u BANt>\, Lile Prc>idcnt of Mo.laWi, m11ke the
following

Ordcr-

1. This Order may be cited as the Public Holidays (Amendment Citatiou
of Schedule) Order, 1986.

2. T he Schedule to the Public Holidays Act is amended by deleting Amendment
the words "The first Monday in Augu st" a nd substituting the words ~~hcdule to
"N a tional Tree Pl anting D a y (21st D ecember)" . cap. 18

:05

Ma<lc this 27th d ay of October, 1986.

H. KAM UZU BANDA

(FILE N O . I J/02/6)

Life President

Prin ted and pulJlished by THE GOVER N MENT PRINTER, Zomba, MalaWi-90095

7. Th e Malawi Gazette Supplement, dated 7 November 1986, giving notice of the
licensing of the Balui 'i Centre in Limbe, and the Baha 'i Teaching Institute
in Amalika

Village, for the celebration of marriages.

INTERNATIONAL SU RV EY OF CU RR EN T BAHAI ACT IV ITI ES

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JLO!l A(;il&!h 1'JIT ll011 IWC:llLlAL _; \JlJl illiJ:H. I 'fUiDK

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ilo Santo i sland.

b) Juon drettan rental eo kin kajerbale jild...11 in, enaj jfirbal ekl.01á
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c) i3we J3aha 1 1 Property eo ejjam in naj ko l laik drettan i n ilo .iar.' .
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kajjojo naj kajerbale jikin in iki ji,.Jn kowonr.. anlok bedr ko air,
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u 4 1986

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AGIJI'. CLERK OF COURTS

8. Rental agreement between the Baha'i Property Incorporate and three individuals filed

with the Clerk of Courts on the Island of Santo, Kwajalein Atoll, in the Marshall Islands

on 14 November 1986, of a property for a Bahiz 'i Centre.

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TH E BAHAI

WORLD

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DEPARTfffiEnt ~F £DUCA[!0N

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9. Letter dated J0 September J98 7 from the Department of Education f or the
Commonwealth of the North ern Mariana Islands recognizing Baha 'i Holy Days as
days

when children may be excused from classes.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITI ES
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I s l8:ne bad, the 27th Jsn u8ry, 1988 .

s \J j e ct:- WvISCiHY CUJli CIL Pv lt .V! Hlu H. l1'IIBS /IFFAIRS.

In continuation of this b1inistry' s notification

o f e ven n 1rnb er dat e d 2 6th October, 1987, ~lr.

Israr Hus sain

S i ddiqul, Bhai -\;>., ~ Kflrechi, is appointed as non-official

;ue :nber of the Advisor y Co W1oil for Minorities Affairs

aga ins t the seat fallen vacant due to death of ~~ . Uttem

Clvrnd of Qllette.

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(Rao }'szel KhRn Akhtar

Joint Secretary(M)

The ;inna v, er,

~1áint~ng á á Corporation of P;:ikintan Press,

!'.!g!'P.0 !'.. i :

Copy is forwarded to:-

1) Mr. Isrsr Hussain Siddiqlli, President National Spirtual
of As sembly of Bhai's of Pa k i s tan, Bhn i's Hall, Karachi - 5 .

\J~lr. M.P. Bhandara, MNA, No. 1 , National Pa rk Roa d,
Rawalpindi.

J) P.S to Minis t er for ReligiollS Affairs and Minor ities
Af fairs, Islamabad.

I

J .~ !... /1V

(Rao Fazal Kh an Akhtar

10. Notification by the Government of Pakistan 's Minist1y of Religious Affairs
and

Minority Affairs on 27 January 1988 of the appointment of a Baha 'i on the
Advisory

Council for Minorities Affairs.

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THE BAHAI WORLD

INDEPENDENT STATE - - - OF PAPUA NF.W GUINEA

-.G_.._.

EDUCATION ACT l~M

CERTIFICA.TE OF REGISTRATION

OF PERMITTED SCHOOL

THIS IS TO CERTIFY THAT .. ~AHA,' .1. ~'.~~~ .c.E~!~~ SC'fi00!..

HAS BEEN REGISTERED AS A J?ERMITTED SCHOOL UNDER

THE PROVISIONS OF SECTION 100 OF THE EDUCATION ACT 1983

CONDITION Hrca . SCHOOL.

REGISTRATION

NO .. Ps.:335/83

L DATED ! 4. tio.ve.111q~i: 13 .~ 9 ... , . .

DEPARTMENT HEAD

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11 . Certificate of Registration of a Permitted School in Papua New Guinea
dated

14 November 1986 for the Baha 'i Study Centre to operate as a high school.

INT ERNATIONA L SURVEY OF CU RRENT BAHAI ACT IVITI ES

: AT IO: ..\L SI' IHI T l l AL ASSEMBLY o f th e BAHA'IS o f the l'HILl'l'I'N
ES , ! NC.

R EG l ~T t:R No..

MARRIAGE CONTRACT

Cit y or Mun icipality ol , Prov
ince of.

HUSBAND

WIF E

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Rt-sidenct> _ _ _ _ _ - l l - - - - - r - - - - -

Persons who gave consent or advice _ _ -jf-- - - - - -

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Pla ce o f marriage House of

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&rrio or barangay of

Date of marriage . .

Officia ted by

Lega liz ing Officer for Baha'i marriages in th e Philippines with residence at

THIS IS TO CERTIFY : That I,

and

I,

on the date and at the place above given,
of our own free will and accord, and in the presence of the person appointed by the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI 'TS OF THE PHILIPPINES, INC. with license to officiate this marriage
and of the two witnesses named below, both of age, take each other as husband and wife after uttering
the sacred verse:

" WE WILL ALL, VERILY, ABIDE BY THE WILL OF GOD. "

A~L

..... .

. , Baha'(Marriage Officer,

CERTIFY: That on the date and at the place above written the aforesaid .

..... . and.

were with their mutual consent joined together in marriage in accordance with the Laws of BAHAI FAITH

in the presence of said witnesses, both of age; and I further certify that the Marriage License No.

issued at

On 19. . . . in favor of said parties was exhibited to

me ; and that consent or advice

to such marriage was duly given as required by Bahai law, by the living parents above mentioned.

IN WITNESS WHEREOF, we signed, (or marked with our fingerprint) this certificate in quadruplicate

this. day of . . 19..

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License No:

Date Issued:

Exp. Date:

W I TNESSES

1 2. Marriage contract of the National Spiritual Assembly of the Bahais of the

Philippines which was approved by the Government in 1987.

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THE BAHAI WORLD

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Form 801

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(G) To notify the Registrar of your district, that is your District Secretary, in duplicate on Form S07 of any

ch1mgc of a society's post.a l address of or tho situation of its registered office (section 32).

(i) To ~ apply nny of t.hc informat ion the R cgi:-: trar nmy requi re under sec tion 17 or 18 or rulo IV.

Forms 807, 8 and 9 cnn h(I obtnin(-<l from th o District Socrctnry of th e di;;trict in which a society's offices are tiituntcrl. .

am, Sir{1\ fodam,

TiiE CHAI !<MAN.

Your obodiont ~rva~t,

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13. Certificate of Registration by the Republic of Zambia of the William Mmuth e

Maseltha Baha'i Institute, dated 5 October 1988.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIV ITIES

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14. First Day Cover of a commemorative stamp issued by the Government of Western Samoa for Christmas J988. There are four stamps in this series, the \$2.00 stamp

having the picture of the House of Worship in Apia.

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THE BAHAI WORLD

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1991

15. The Postal Department in India has depicted the House of Worship in New Delhi

on a postage stamp to mark the Diamond Jubilee of that city. The Mashriqu 'l-Adhklir is

featured on one of two stamps which portray well-known buildings in India 's capital;

October 1991.

INT ERN A TI ON AL SURVEY OF CURRENT BAHAI ACTIVITIES

4. THE GERMAN COURT'S LEGAL RECOGNITION OF ASSEMBLY STATUS

Department of the Secretariat

27 May 1991

To all National Spiritual Assemblies

Dear Baha'i Friends,

Decision of the German Federal Constitutional Court

In the Ric:ivan message of the Universal House of Justice, reference was made to an extremely significant decision of the Federal Constitutional Court in Germany. Since this decision may be of assistance to National Spiritual Assemblies in other counháies where difficulties are experienced in obtaining recognition for the Faith, or where the Spiritual Assemblies meet with complications in acquiring legal incorporation, the House of Justice has instructed us to send you the enclosed three documents:

1. The decision of the Federal Constitutional Court, in Geiman
2. A tráanslation of this decision into English
3. An elucidation of the abbreviations used in the above
4. A brief outline of the background to the decision and indications of its importance, drawing on an article by Dr. Udo Schaefer published in "Baha' i Nachrichten" (the newsletter of the German Baha'i community).

We should mention that it proved very difficult indeed to tráanslate the decision into English, since the forms and concepts of Geiman Law differ radically from those of English Law. There is often, therefore, no exact equivalence of terminology. Nevertheless, the English translation is sufficiently faithful as to convey a clear impression of the original.

With loving Baha'i greetings,

For Department of the Secretariat

cc: International Teaching Centre

Boards of Counsellors

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THE BAHA'I WORLD

Leitsiitze

zum Beschluß des Zweiten Senats vom 5. Februar 1991

- 2 BvR 263/86 -

1. Allein die Behauptung und das Selbstverstiindnis, eine Gemeinschaft bekenne sich zu einer Religion und sei eine Religionsgemeinschaft, können flir diese und ihre Mitglieder

die Berufung auf die Freiheitsgewährleistung des Art. 4 Abs. 1 und 2 GG nicht rechtfertigen; vielmehr muß es sich auch tatsächlich, nach geistigem Gehalt und inußerdem

Erscheinungsbild, um eine Religion und Religionsgemeinschaft handeln. Dies in1 Streitfall zu prüfen und zu entscheiden, obliegt-als Anwendung einer Regelung der

staatlichen Rechtsordnung-den staatlichen Organen, letztlich den Gerichten.

2. a) Zur Religionsfreiheit im Sinne des Art. 4 Abs. 1 und 2 GG gehört auch die religiöse

Vereinigungsfreiheit, wie sie sich aus dieser Bestimmung in Verbindung mit den einschlägigen, <lurch Art. 140 GG einbezogenen Weimarer Kirchenartikeln ergibt.

b) Der Gewährleistungsinhalt der religiösen Vereinigungsfreiheit umfaßt die Freiheit, aus

gemeinsamem Glauben sich zu einer Religionsgesellschaft zusammenzuschließen und

zu organisieren. Damit ist kein Anspruch auf eine bestimmte Rechtsform gemeint, etwa die des rechtsfähigen Vereins oder einer sonstigen Form der juristischen Person;

gewährleistet ist die Möglichkeit einer irgendwie gearteten rechtlichen Existenz einschließlich der Teilnahme am allgemeinen Rechtsverkehr.

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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BUNDESVERFASSUNGSGERICHT

- 2 BvR 263/86 -

IM NAMEN DES VOLKES

In dem Verfahren

über

die Verfassungsbeschwerden

1. des "Geistigen Rates der Baha'i in Tübingen mit Sitz in Tübingen",
vertr. <lurch den Vorsitzenden, Herrn S ... ,

2. des Herrn S ... ,

3. der Frau S ... ,

4. der Frau S

- Bevollmächtigte: Rechtsanwälte Dr. Michael Uechtritz,

Dr. Hans Schlarmann,

Birkenwaldstraße 149, Stuttgart 1 -

gegen a) den Beschluß des Oberlandesgerichts Stuttgart
vom 27. Januar 1986 - 8 W 252/85 -,

b) den Beschluß des Landgerichts Tübingen

vom 8. Mai 1985 - 5 T 34/84 (FGG) - ,

c) die Beschlüsse des Amtsgerichts Tübingen

vom 8. Dezember 1983 und vom 2. Januar 1984- GReg. II 922/83 -

hat <las Bundesverfassungsgericht - Zweiter Senat- unter Mitwirkung der Richter

Vizepräsident Mahrenholz,
Bockenforde,
Klein,
Gral3hof,
Kruis,
Franl3en,
Kirchhof,
Winter

am 5. Februar 1991 beschlossen:

Die Beschlisse des Oberlandesgerichts Stuttgart vom 27. Januar 1986 - 8 W 252/85 -,
des Landgerichts Ttbingen vom 8. Mai 1985 - 5 T 34/84 (FGG) - und des
Amtsgerichts
Ttbingen vom 8. Dezember 1983 w1d vom 2. Januar 1984 - GReg. II 922/83 -
verletzen
die Beschwerdefilhrer in ihrem Grundrecht aus Artikel 4 Absatz 1 und 2 des
Grundgesetzes. Sie werden aufgehoben . Die Sache wird an <las Amtsgericht
zurttckverwiesen.

Das Land Baden-Wtirttemberg hat den Beschwerdefilhrem die notwendigen Auslagen
zu
erstatten.

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TH E BAHAI WORLD

Griin de:

A.

Gegenstand der Verfassungsbeschwerden ist die Frage, wieweit es Art. 4 Abs. 1
und 2

GG gebietet, bei der Auslegung und Anwendung vereinsrechtlicher Vorsch1ften
des Bi.irger!ichen Gesetzbuchs die Eigenart eines religiösen Vereins zu
beri.icksichtigen, der sich als
Teilgliederung einer Religionsgemeinschaft versteht und organisiert.

I.

Die Religionsgemeinschaft der Baha' i, einer aus dem schiitischen Islam
entstandenen

Glaubensrichtung, ist in einer Vielzahl von Landern vertreten. Sie ist
hierarchisch gegliedert

und wird derzeit durch das aus neun gewählten Mitgliedern bestehende
"Universale Haus

der Gerechtigkeit" mit Sitz in Ha ifa (Israel) geleitet. In Landern mit einer
groJ3eren Anzahl

von 01tsgemeinden wird jährlich von der Gesamtheit der Mitglieder ein
neunkopfiger

Nationaler Geistiger Rat in indirekter Wahl gewählt. Dieser ist in der
Bundesrepublik Deutsch-

Jand als eingetragener Verein errichtet; in anderen Staaten bedient er sich entsprechend den dort geltenden Gesetzen anderer vereins- oder gesellschaftsrechtlicher Rechtsformen. Als Leitungsorgane auf örtlicher Ebene werden von den Gläubigen der örtlichen Gemeinde ebenfalls aus neun Mitgliedern bestehende örtliche Geistige Rate gewählt, die für die Regelung der örtlichen Belange zuständig sind.

II.

1. Der Beschwerdeführer zu 2) ist Vorsitzender, die Beschwerdeführer zu 3) und 4) waren weitere Vorstandsmitglieder des Beschwerdeführers zu 1). Am 14. Februar 1983 meldete der Beschwerdeführer zu 2) als Vorsitzender des Vorstandes beim Amtsgericht Tübingen den Beschwerdeführer zu 1) zur Eintragung in das Vereinsregister an. Die dem Antrag zugrundeliegende Satzung enthält folgende, hier bedeutsame Vorschriften:

Artikel 2

Zweck des Vereins

I Der Zweck des Geistigen Rates der Baha'i in Tübingen ist die Verwaltung aller Angelegenheiten der Baha'i-Gemeinde in Tübingen nach den Lehren und Verwaltungsgesetzen der Baha'i-Religion, wie sie sich aus dem der Satzung anschließenden Anhang ergeben

II Der Geistige Rat verfolgt danach ausschließlich und unmittelbar gemeinnützige, mildtätige und religiöse Zwecke im Sinne des Abschnitts "Steuerbegünstigte Zwecke" der Abgabenordnung.

III Der Geistige Rat ist selbstlos tätig und verfolgt keine eigenwirtschaftlichen Zwecke.

Artikel 3

Entstehung der Mitgliedschaft

I

II Die Mitglieder des Geistigen Rates werden von den wahlberechtigten Mitgliedern der Baha'i-Gemeinde aus deren Mitte in geheimer Wahl mit einfacher Stimmmehrheit für die Dauer eines Jahres, längstens bis zur Wahl ihrer Nachfolger,

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berufen. Diese Wahl findet am 21. April eines jeden Jahres auf der Jahrestagung der

Baha'i-Gemeinde statt. Das Nähere regelt Artikel 10.

III

Artikel 4

Beendigung der Mitgliedschaft

I Die Mitgliedschaft wird beendet

durch Zeitablauf und Neuwahl des Geistigen Rates,

durch Austritt,

durch Ausschluss,

durch Ausscheiden aus der Baha'i-Gemeinde Tilbingen.

II Der Ausschluss eines Mitgliedes des Geistigen Rates fällt in die

Zuständigkeit des

Nationalen Geistigen Rates der Baha'i in Deutschland e.V.

Artikel 5

Nachwahl

I Ausfallende Mitglieder des Geistigen Rates werden auf einer zu diesem

Zwecke

durch den Geistigen Rat ordnungsgemäß einberufenen, besonderen Versammlung

der Baha'i-Gemeinde durch Wahl ergänzt. Solange die Zahl der Mitglieder des

Geistigen Rates nicht unter 5 herabsinkt, bleibt seine Beschlussfähigkeit

erhalten.

II Falls die Zahl der ausfallenden Mitglieder höher als vier ist, so darf

der Geistige Rat

nicht mehr beschlussfähig ist, wird die Wahl unter der Aufsicht des Nationalen

Geistigen Rates vorgenommen.

Artikel 9

Mitgliederversammlung

I

II Alle folgenden Sitzungen werden durch den Sekretar des Geistigen Rates

auf Antrag

des Vorsitzenden oder bei dessen Verhinderung des stellvertretenden

Vorsitzenden

oder auf Antrag dreier Mitglieder des Rates formlos (schriftlich, telefonisch

oder

mündlich) einberufen oder durch Beschluss des Rates im Voraus festgelegt. ...

III

IV

Artikel 11

Der Nationale Geistige Rat

I Die allein Geistigen Räte in der Bundesrepublik vorgeordnete Institution

ist der

Nationale Geistige Rat der Baha'i in Deutschland e.V.

Er entscheidet

a) und b) ... ;

c) über die Zuständigkeit eines örtlichen Geistigen Rates;

d) bis f) ...

Artikel 13

Satzungsänderungen

I

II Satzungsänderungen bedürfen der Genehmigung des Nationalen Geistigen Rates der Baha'i in Deutschland e.V. Sie werden wirksam mit der Eintragung in das Vereinsregister.

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THE BAHA ' I WORLD

Artikel 14

Auflösung

I Die Auflösung des Geistigen Rates kann erfolgen

a) aufgrund eines mit absoluter Stimmenmehrheit gefassten Beschlusses der Ratsmitglieder in einer ausschließlich zu diesem Zweck einberufenen Mitgliederversammlung,

b) durch einen mit absoluter Stimmenmehrheit getroffenen Beschluss des Nationalen Geistigen Rates.

II Bei Auflösung des Geistigen Rates wird dessen Vermögen dem Nationalen Geistigen

Rat der Baha'i in Deutschland e.V. übereignet, deres unmittelbar und ausschließlich

für gemeinnützige, mildtätige und religiöse Zwecke zu verwenden hat.

2. Das Amtsgericht wies im Eintragsverfahren auf rechtliche Bedenken formeller und

materieller Art hin und forderte zur Abhilfe auf. Dem Beschwerdeführer zu 1) ermahnte es

insbesondere an der erforderlichen rechtlichen Selbständigkeit, weil er in seinem Bestand

einerseits von der örtlichen Gemeinde, andererseits vom Nationalen Geistigen Rat abhängig

sei. Die Beschwerdeführer machten demgegenüber geltend, der institutionelle Aufbau der

weltweiten Baha'i-Gemeinschaft beruhe auf einem göttlichen Stiftungsakt und könne von

ihnen nicht geändert werden. Da nach dem Verfassungsrecht der Baha'i alle Jurisdiktionsgewalt bei den gewählten Körperschaften liege, mußten diese Rechtsfähigkeit erlangen, um im

Rechtsverkehr tätig werden zu können. Den Eintragsantrag wies das Amtsgericht mit

Beschluss vom 8. Dezember 1983, eine weitere Anmeldung vom 22.12.1983 mit Beschluss

vom 2. Januar 1984 zurück.

3. Die sofortige Beschwerde der Beschwerdeführer zu 2) bis 4) gegen die Beschlüsse des

Amtsgerichts vom 8. Dezember 1983 und 2. Januar 1984 wies das Landgericht am 8. Mai

1985 als unbegründet zurück. Die vorgelegte Vereinssatzung verstöße gegen § 37 Abs. 1

BGB sowie gegen den Grundsatz der Vereinsautonomie. Art. 9 Abs. 2 der Satzung, der die

Voraussetzungen für die Einberufung einer Mitgliederversammlung regle, werde dem durch

§ 37 Abs. 1 BGB geforderten Schutz der Minderheit nicht gerecht. Die Gesetzesvorschrift

verlange, die Zahl der Mitglieder, auf deren Antrag eine Mitgliederversammlung einzuberufen sei, anteilsmäßig festzusetzen, damit auch künftigen Änderungen der Stärke des

Vereins Rechnung getragen werde. Die Mitgliederzahl des Vereins könnte bis auf fünf herabsinken, ohne daß Beschlußunfähigkeit eintrete. In diesem Fall repräsentiere die in Art. 9

Abs. 2 vorgesehene Zahl von drei Mitgliedern keine Minderheit mehr.

Vor allem aber enthalte die Satzung Regelungen, die eine organisationsrechtliche Abhängigkeit des Vereins von Dritten herbeiführten und deshalb mit dem Grundsatz der Selbständigkeit und Selbstverwaltung von Vereinen unvereinbar seien. Durch Art. 4 Abs. 2,

11 Abs. 1, 13 Abs. 2, 14 Abs. 1 Buchst. b würde durch weitere Bestimmungen sollte einerseits

dem Nationalen Geistigen Rat als Nichtvereinsmitglied das Entscheidungsrecht über den

Ausschluß von Mitgliedern, Satzungsänderungen, Vereinsauflösung und andere Vereinsbelange übertragen werden; andererseits sollte nach Art. 3 Abs. 2 und 4 Abs. 1 die Baha'i-

Gemeinde durch Wahlen über den Erwerb und die Dauer der Mitgliedschaft bestimmen. Ein

derart umfassender Fremdeinfluß auf die Organisation eines Vereins sei unzulässig.

4. Das Oberlandesgericht Stuttgart wies die sofortige weitere Beschwerde der Beschwerdeführer zu 2) bis 4) mit Beschluß vom 27. Januar 1986 (OLGZ 1986, S. 257) als

unbegründet zurück. Art. 9 Abs. 2 der Satzung verletze § 37 Abs. 1 BGB, weil für eine

mögliche Änderung der Mitgliederzahl nicht sichergestellt sei, daß die Einberufung der Mitgliederversammlung auf Verlangen einer Minderheit zu erfolgen habe. Die Satzung sei

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tiberdies mit dem Grundsatz der Selbständigkeit und Selbstverwaltung des Vereins (Vereinsautonomie) nicht vereinbar. Art. 14 Abs. 1 Buchst. b, wonach der Nationale Geistige Rat

den Verein auflösen könne, verstöße gegen § 41 BGB. Es sei nicht zulässig, einem außenstehenden Dritten das Recht zu übertragen, den Verein gegen den Willen seiner Mitglieder

aufzulösen. Soweit die Rechtsprechung solche Bestimmungen vereinzelt als statthaft angesehen habe (KG, DJ 1936, S. 1948; OLG Karlsruhe, JW 1936, S. 3266; OLG Stuttgart, Das

Recht 1936, Sp. 151), seien die Entscheidungen in nationalsozialistischer Zeit ergangen und

tiberzeugten in der Begründung nicht. Die in Art. 3 Abs. 2 und Art. 4 Satz 1 der Satzung vorgesehene Wahl der Mitglieder durch die Baha'i-Gemeinde verstöße gegen die §§ 38 und 58 Nr. 1 BGB. Zwar könne die Form des Beitritts eines neuen Mitglieds und die Aufnahmeerklärung in der Satzung beliebig geregelt und die Mitgliedschaft an bestimmte Voraussetzungen geknüpft werden. Es müsse jedoch grundsätzlich dem Verein freistehen, ob er jemanden als Mitglied aufnehmen wolle, sofern er nicht ausnahmsweise als existenzwichtiger Verein mit Monopolstellung zur Aufnahme von Mitgliedern verpflichtet sei. Abgesehen von diesen Einzelbestimmungen ergebe das Gesamtbild der Satzung einen so starken Fremdeinfluß, daß von einem eigenverantwortlichen Handeln des Vereins nicht mehr die Rede sein könne. Hierbei seien die Einwirkungsrechte des Nationalen Geistigen Rates nach Art. 4 Abs. 2 (Ausschluß eines Mitglieds), Art. 11 Abs. 1 Buchst. c (Entscheidungsbefugnis über die Zuständigkeit), Art. 13 Abs. 2 (Genehmigungsvorbehalt für Satzungsänderungen) und Art. 14 Abs. 2 (Übergang des Vermögens bei Vereinsauflösung auf den Nationalen Geistigen Rat) von Bedeutung. Die Satzung enthalte einen Verzicht auf die Vereinsautonomie, der mit dem geltenden Vereinsrecht nicht vereinbar sei.

III.

Die Verfassungsbeschwerden richten sich gegen die Beschlüsse des Oberlandesgerichts und des Landgerichts sowie bei sachgerechter Auslegung der Verfassungsbeschwerde-Schrift gegen beide Beschlüsse des Amtsgerichts. Die Beschwerdeführer haben hierzu ein Gutachten von Prof. Dr. Friedrich Müller vorgelegt und machen in wesentlichen geltend:

1. Die Verfassungsbeschwerden seien zulässig. Das erforderliche Rechtsschutzinteresse sei gegeben. Dem stehe nicht entgegen, daß die Zurückweisung des Eintragungsantrags auch auf eine Beanstandung des Art. 9 Abs. 2 der Satzung, zu dessen Änderung die Beschwerdeführer bereit seien, gestützt worden sei. Würde der Antrag nach der Änderung dieser Satzungsbestimmung erneut gestellt, so würde er wegen der anderen vom Oberlandesgericht beanstandeten Satzungsbestimmungen wieder abgelehnt werden, wobei voraussichtlich

keine neue Sachprüfung stattfand.

2. Das Oberlandesgericht habe das Vereinsrecht des Bürgerlichen Gesetzbuchs wörtlich

ausgelegt und hierbei insbesondere Inhalt und Tragweite der Art. 4 Abs. 1 und 2, Art. 140

GG in Verbindung mit Art. 137 Abs. 3, 4 WRV verkannt.

—
a) Entgegen der Auffassung des Oberlandesgerichts hindere § 41 Abs. 1 BGB nicht

darin, das Recht, den Verein aufzulösen, auf einen Dritten zu übertragen. Dies gelte jedenfalls dann, wenn auch die Mitgliederversammlung diese Befugnis habe. Die

Satzungsbestimmungen über die Wahl der Vereinsmitglieder durch die Baha'i-Gemeinde

und deren Ausscheiden infolge Neuwahl seien mit §§ 38 und 58 BGB vereinbar.

Wie sich

aus den §§ 25 und 40 BGB ergebe, stelle es das staatliche Recht in das Belieben des Vereins,

derartige Regelungen zu treffen. Aus dem Bürgerlichen Gesetzbuch konnten auch keine

Bedenken hergeleitet werden gegen die Kompetenz des Nationalen Geistigen Rates zum

Ausschluss eines Mitglieds des örtlichen Geistigen Rates (Art 4 Abs. 2 der Satzung) und zur

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Bestimmung von dessen Zuständigkeit (Art. 11 Abs. 1 Buchst. c) sowie gegen die in Art. 13

Abs. 2 vorgesehene Genehmigungspflicht für Satzungsänderungen und die Übertragung des

Vermögens des Geistigen Rates bei dessen Auflösung auf den Nationalen Geistigen Rat

(Art. 14 Abs. 2). Insgesamt liefen die vom Oberlandesgericht beanstandeten Satzungsbestimmungen keinen unzulässigen Fremdeinfluss außenstehender Dritter auf den

Beschwerdeführer zu 1) zu. Dessen Einbindung in den hierarchischen Aufbau der Religionsgemeinschaft der Baha'i sei zwingend durch deren Grundsätze und Prinzipien vorgegeben,

die auf göttlicher Offenbarung beruhten.

b) Die Versagung der Rechtsfähigkeit verletze den Beschwerdeführer zu I) in seinen

Grundrechten aus Art. 4 Abs. 1 und 2 GG und verstöße gegen Art. 140 GG in Verbindung

mit Art. 137 Abs. 3 und 4 WRV. Von diesen Verfassungsbestimmungen sei auch der organisatorische Aufbau der Religionsgesellschaft erfasst einschließlich des Rechts, für ein

gemeindliches Leitungsorgan die Rechtsfähigkeit anzustreben. Für das hier

maßgebliche

Selbstverständnis der Baha'i sei es unabdingbar, daß die Leitungsorgane der örtlichen

Gemeinden, nicht aber die Gemeinden selbst, Rechtsfähigkeit erlangen. Das Grundgesetz

raume in Art. 140 GG in Verbindung mit Art. 137 Abs. 2 bis 5 WRV den Religionsgemeinschaften ein grundsätzliches Wahlrecht in Bezug auf die Rechtsform ein. Nachdem den

Baha'i der angestrebte Status einer Körperschaft des öffentlichen Rechts versagt werde,

mißse dem Beschwerdeführer zu 1) die Rechtsfähigkeit nach bürgerlichem Recht zuerkannt

werden. Selbst wenn die vom Oberlandesgericht gefundene Auslegung des Vereinsrechts

für nichtreligiöse Vereine zutreffen sollte, wirke sie sich auf den Beschwerdeführer zu 1)

aufgrund seiner religiösen Zielsetzung und der daraus zwingend folgenden Einbindung in

die nationale und internationale Ordnung der Baha'ibarer aus als auf jene und könne daher

für ihn nicht gelten.

Die Beschwerdeführer zu 2) bis 4) seien als Vorstandsmitglieder des Beschwerdeführers

zu 1) in ihrem durch Art. 4 Abs. 2 GG geschützten Recht auf Wahrnehmung religionsgesellschaftlicher (Leitungs-)Aktivitäten verletzt.

IV.

Zu der Verfassungsbeschwerde haben sich der Bundesminister der Justiz und das Ministerium für Justiz, Bundes- und Europaangelegenheiten Baden-Württemberg geäußert.

Beide halten die Verfassungsbeschwerde für unbegründet.

1. Der Bundesminister der Justiz trägt vor, aus Art. 4 Abs. 2 und Art. 140 GG in Verbindung mit Art. 137 Abs. 3 WRV könne nicht unmittelbar unter Berufung auf die Glaubensinhalte der Baha'i-Religion ein Anspruch auf Erlangung der Rechtsfähigkeit für den

Beschwerdeführer zu I) hergeleitet werden. Art. 4 Abs. 2 GG verpflichte den Staat zur Respektierung des Glaubens und zum Schutz der Religionsausübung, nicht aber zur Schaffung

rechtlicher Regelungen, die den jeweiligen Glaubensinhalten einzelner Religionsgesellschaften entsprächen. Fraglich sei bereits, ob Art. 137 Abs. 3 WRV den Erwerb der

Rechtsfähigkeit durch den Beschwerdeführer zu 1) überhaupt erfasse; Art. 137 Abs. 4

WRV, der auf den Beschwerdeführer zu I) als bloßer Untergliederung einer Religionsgemeinschaft allerdings nicht unmittelbar anwendbar sei, treffe nämlich gerade für diesen

Bereich eine ausdrückliche Regelung. Jedenfalls könne der Geistige Rat die Rechtsfähigkeit

nur nach den allgemeinen Vorschriften des bürgerlichen Rechtes erlangen;
geringere
Anforderungen, als sie Art. 137 Abs. 4 WRV für die Eintragung einer
Religionsgesellschaft
als Verein stelle, konnten insoweit nicht gelten. Die Gerichte hatten bei
ihrer Entscheidung
über die Eintragung des Beschwerdeführers zu I) Bedeutung und Tragweite des
Art. 140

GG in Verbindung mit Art. 137 Abs. 3 und 4 WRV nicht verkannt.

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2. Nach Auffassung des Ministers für Justiz, Bundes- und Europaangelegenheiten
Baden-

Württemberg verstößt die Satzung nicht nur gegen einzelne Vorschriften des
zwingenden

Rechts. Sie weiche auch in ihrer Gesamtheit so erheblich von dem im
bürgerlichen

Gesetzbuch geregelten Typus des autonomen Vereins ab und setze den
Beschwerdeführer zu

1) so dominierenden Fremdeinflüssen aus, daß die Entscheidung des
Oberlandesgerichts,

gemessen an den vereinsrechtlichen Vorschriften des bürgerlichen Gesetzbuchs,
nicht beanstandet werden könne. Auch bei der gebotenen Berücksichtigung des
einschlägigen

Verfassungsrechts ergebe sich nichts anderes. Die Beschwerdeführer hatten auch
bisher

nicht schlüssig dargelegt, daß der Glaube der Bahai im einzelnen die
Organisationsregeln

fordere, die vom Oberlandesgericht als unvereinbar mit den Vorschriften des
bürgerlichen

Gesetzbuchs erachtet wurden. Es liege vielmehr nahe, daß die Glaubenslehre
eine gewisse

Flexibilität in der Ausgestaltung der Organisationsstruktur einräume.

B.

Die Verfassungsbeschwerden sind zulässig.

1. Der Beschwerdeführer zu 1) ist zur Erhebung der Verfassungsbeschwerde
befugt. Als

Vereinigung von Personen kann er, unabhängig von gegebener Rechtsfähigkeit, die
mögliche Verletzung eines Grundrechts geltend machen (vgl. BVerfGE 3, 383 <391
>). Die

Verfassungsbeschwerde betrifft gerade die Frage, ob dem Beschwerdeführer zu 1)
die Eintragung als Verein und damit die Erlangung der Rechtsfähigkeit ohne
Verletzung seines

Grundrechts aus Art. 4 Abs. 1 und 2 GG verweigert werden darf.

Der Beschwerdeführer zu 1) behauptet, er werde in seiner Freiheit der
Religionsausübung

dadurch verletzt, da/3 ihm mit der Verweigerung seiner Eintragung in das Vereinsregister unmöglich gemacht werde, sich so zu organisieren, wie es seiner im wesentlichen <lurch den Glaubensinhalt der Baha'i zwingend vorgegebenen inneren Verfassung entspreche. Damit ist der Schutzbereich des Grundrechts der Religionsfreiheit berilhrt. Das Vorbringen des Beschwerdeführers zu 1) ist auch hinreichend substantiiert; nach seinem Vortrag ist der Sach- und Lebensbereich der Religionsfreiheit betroffen und erscheint eine Verletzung des Gewährleistungsinhalts des Grundrechts möglich.

2. Die Beschwerdeführer zu 2) bis 4) bringen vor, die Ablehnung der Eintragung des Beschwerdeführers zu 1) mache es ihnen unmöglich, sich im Rahmen ihrer Glaubensgemeinschaft entsprechend den für die bindenden Vorgaben der ihr zuteil gewordenen Offenbarung zu organisieren und so ihre Religion auszuüben. Mit diesem Vortrag haben sie die Möglichkeit einer Verletzung ihres Grundrechts aus Art. 4 Abs. 1 und 2 GG, das gerade auch ein Individualgrundrecht ist, hinreichend dargetan. Da/3 die Beschwerdeführer zu 3) und 4) inzwischen nicht mehr dem örtlichen Geistigen Rat angehören, hat das ursprünglich bestehende Interesse an einer Sachentscheidung nicht entfallen lassen. Wie sich eine Änderung der Sachlage auf eine anhängige Verfassungsbeschwerde auswirkt, ist für den jeweiligen Einzelfall unter Berücksichtigung der Art des angegriffenen Hoheitsakts, der Bedeutung der geltend gemachten verfassungsrechtlichen Gewährleistung und der Zwecke des Verfassungsbeschwerde-Verfahrens zu entscheiden (BVerfGE 76, 1 <38>). Im vorliegenden Fall ist die grundsätzliche Bedeutung der aufgeworfenen verfassungsrechtlichen Frage und weiter zu berücksichtigen, da/3 die Beschwerdeführer zu 3) und 4) bei Wahlen erneut Mitglieder des örtlichen Geistigen Rates der Baha'i werden können und weitere gerichtliche Verfahren bei erneuten Anträgen auf Eintragung in das Vereinsregister möglich sind (vgl. auch BVerfGE 2 1, 139 < 143>).

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3. Das Rechtsschutzbedürfnis für die Verfassungsbeschwerde fehlt nicht deshalb, weil das Oberlandesgericht seine Entscheidung auch auf die von den Beschwerdeführern nicht beanstandete Erwägung gestützt hat, Art. 9 Abs. 2 der Satzung gewährleiste

hinsichtlich der

Einberufung der Mitgliederversammlung nicht den von § 37 Abs. 1 BGB geforderten Minderheitenschutz. Insoweit handelt es sich ersichtlich um eine Frage, die im fachgerichtlichen Verfahren nur eine untergeordnete Rolle spielte. Die Beschwerdeführer sind zu einer

Änderung der Satzung in diesem Punkt bereit. Es ist ihnen nicht zuzumuten, nach einer solchen Änderung erneut ein offensichtlich aussichtsloses Verfahren zu durchlaufen.

C.

Die Verfassungsbeschwerden sind begründet.

Die Entscheidungen der Gerichte werden der Bedeutung des in Art. 4 Abs. 1 und 2 GG in

Verbindung mit Art. 140 GG/137 Abs. 2 und 4 WRV gewährleisteten Grundrechts der religiösen Vereinigungsfreiheit für die Auslegung (und Handhabung) des Vereinsrechts des Bürgerlichen Gesetzbuchs nicht gerecht und verletzen dadurch die Beschwerdeführer in ihren Grundrechten.

I.

Dem örtlichen Geistigen Rat der Baha'i Tiibingen und den Gläubigen der Baha'i-Gemeinschaft steht das Grundrecht aus Art. 4 Abs. 1 und 2 GG zu. Zwar können nicht allein

die Behauptung und das Selbstverständnis, eine Gemeinschaft bekenne sich zu einer Religion und sei eine Religionsgemeinschaft, für diese und ihre Mitglieder die Berufung auf die

Freiheitsgewährleistung des Art. 4 Abs. 1 und 2 GG rechtfertigen; vielmehr muß es sich

auch tatsächlich, nach geistigem Gehalt und äußerem Erscheinungsbild, um eine Religion

und Religionsgemeinschaft handeln. Dies im Streitfall zu prüfen und zu entscheiden, obliegt

-als Anwendung einer Regelung der staatlichen Rechtsordnung- den staatlichen Organen,

letztlich den Gerichten, die dabei freilich keine freie Bestimmungsmacht ausüben, sondern

den von der Verfassung gegebenen oder vorausgesetzten, dem Sinn und Zweck der grundrechtlichen Verbiirgung entsprechenden Begriff der Religion zugrundelegen haben. Im

vorliegenden Fall braucht hierauf jedoch nicht näher eingetreten zu werden, da der Charakter

des Baha'i-Glaubens als Religion und der Baha'i-Gemeinschaft als Religionsgemeinschaft

nach aktueller Lebenswirklichkeit, Kulturtradition und allgemeinem wie auch religionswissenschaftlichem Verständnis offenkundig ist.

II.

Die Religionsfreiheit im Sinne des Art. 4 Abs. 1 und 2 GG umfasst auch die religiöse

Vereinigungsfreiheit, wie sie sich aus dieser Bestimmung in Verbindung mit den einschlägigen, durch Art. 140 GG einbezogenen Weimarer Kirchenartikeln ergibt.

I. Die religiöse Vereinigungsfreiheit ist in Art. 4 Abs. 1 und 2 GG nicht ausdrücklich

benannt; eigens gewährleistet werden die Freiheit des Glaubens, des Gewissens, des

religiösen und weltanschaulichen Bekenntnisses sowie die Freiheit der Religionsausübung.

Nach der Rechtsprechung des Bundesverfassungsgerichts ist die in Art. 4 GG verbürgte

Religionsfreiheit jedoch umfassend zu verstehen (vgl. BVerfGE 24, 236 <244 ff.>). Die

Intention des Verfassungsgebers war nach der Erfahrung der Religionsverfolgung durch das

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NS-Regime darauf gerichtet, Religionsfreiheit nicht nur in bestimmten Teilfreiheiten,

sondern voll zu gewährleisten. Jedenfalls sollte keines der religiösen Freiheitsrechte, die als

Ergebnis jahrhundertelanger geschichtlicher Entwicklung in der Weimarer Verfassung

Anerkennung gefunden hatten, nunmehr ausgeschlossen sein. Zu diesen religiösen Freiheitsrechten gehörten die Glaubens- und Gewissensfreiheit einschließlich der Bekenntnisfreiheit, die Freiheit der privaten und öffentlichen Religionsausübung (Kultusfreiheit)

und die religiöse Vereinigungsfreiheit (vgl. Art. 135, 136, 137 Abs. 2 WRV und G.

Anschutz, Die Religionsfreiheit, in: Anschütz/Thoma (Hrsg.), HDStR, Bd. 2, 1932, § 106, S. 681 ff.).

Dies wird durch die Entstehungsgeschichte bestätigt. In den Beratungen des Parlamentarischen Rates enthielt der spätere Art. 4 seit der Vorlage des Grundsatzausschusses und der

ersten Lesung im Hauptausschuss als Satz 2 des Abs. 1 ausdrücklich die Gewährleistung der

religiösen Vereinigungsfreiheit ("Das Recht zur Vereinigung zu Religions- und Weltanschauungsgesellschaften wird anerkannt"). Erst in der vierten Lesung im Hauptausschuss am

4. Mai 1949-nach der Übernahme des Weimarer Kirchenkompromisses in das Grundgesetz-wurde dieser Satz mit der Begründung gestrichen, er sei nunmehr

entbehrlich, weil Art. 137 Abs. 2 WRV Bestandteil des Grundgesetzes geworden sei (v. Doemming/FUJ3lein/Matz, Entstehungsgeschichte der Artikel des Grundgesetzes: JOR, N.F., Bd. 1, S. 73 ff.; Pad.Rat, HA-Prot., 57. Sitzung am 4.5.1949, S. 745). Daraus ergibt sich, daß nach dem Willen des Parlamentarischen Rats die religiöse Vereinigungsfreiheit verfassungsrechtlich gewährleistet sein und bleiben sollte. Es wäre diesem Befund und dem Willen des Verfassungsgebers gerade entgegengesetzt, ihr wegen der Herausnahme aus Art. 4, die nur erfolgte, um eine Doppelgewährleistung zu vermeiden, nunmehr die Zugehörigkeit zur grundrechtlich garantierten Religionsfreiheit abzusprechen. Vielmehr ist davon auszugehen, daß Art. 4 Abs. 1 und 2 GG sich für die Gewährleistung der religiösen Vereinigungsfreiheit auf Art. 140 GG/137 Abs. 2 WRV bezieht und sie in <essen normativem Gehalt mitumfaßt.

2. Der Gewährleistungsinhalt der religiösen Vereinigungsfreiheit umfaßt die Freiheit, aus gemeinsamem Glauben sich zu einer Religionsgesellschaft zusammenzuschließen und zu organisieren. Schon der Begriff der Religionsgesellschaft weist darauf hin, daß ein Zusammenschluß auf dem Boden der staatlichen Rechtsordnung gemeint ist und nicht etwa nur eine rein geistliche Kultgemeinschaft. Die Möglichkeit der Bildung einer Religionsgesellschaft soll den Weg eröffnen, sich als Vereinigung von Menschen zur Verwirklichung des gemeinsamen religiösen Zwecks zu organisieren, eine rechtliche Gestalt zu geben und am allgemeinen Rechtsverkehr teilzunehmen. Damit ist kein Anspruch auf eine bestimmte Rechtsform gemeint, etwa die des rechtsfähigen Vereins oder einer sonstigen Form der juristischen Person; gewährleistet ist die Möglichkeit einer irgendwie gearteten rechtlichen Existenz einschließlich der Teilnahme am allgemeinen Rechtsverkehr. Dem entspricht es, daß Art. 140 GG in Verbindung mit Art. 137 Abs. 4 WRV den Religionsgesellschaften die Möglichkeit eröffnet und gewährleistet, die Rechtsfähigkeit nach den allgemeinen Vorschriften des bürgerlichen Rechts zu erwerben. Diese Vorschriften haben wie jedermann so auch die Religionsgesellschaften grundsätzlich zu beachten. Es verspricht daher nichts, wenn eine Religionsgesellschaft oder eine ihrer Gliederungen wegen einer glaubensbegründeten besonderen Organisation eine bestimmte Rechtsform,

die sie
erstrebt, nicht erlangen kann. Die religiöse Vereinigungsfreiheit gebietet
allerdings, <las
Eigenverständnis der Religionsgesellschaft, soweit es in den Bereich der
<lurch Art. 4 Abs. 1
GG als unverletzlich gewährleisteten Glaubens- und Bekenntnisfreiheit wurzelt
und sich in
der <lurch Art. 4 Abs. 2 GG geschützten Religionsausübung verwirklicht, bei
der Auslegung
und Handhabung des einschlägigen Rechts, hier des Vereinsrechts des
Bürgerlichen

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Gesetzbuchs, besonders zu berücksichtigen (vgl. BYerfGE 53, 366 <401 >
m.w.N.). Das
bedeutet nicht nur, daß die Religionsgesellschaft Gestaltungsspielräume, die
das dispositive
Recht eröffnet, voll ausschöpfen darf. Auch bei der Handhabung zwingender
Vorschriften
sind Auslegungsspielräume, soweit erforderlich, zugunsten der
Religionsgesellschaft zu
nutzen; dies darf allerdings nicht dazu führen, unabwiesbare Rücksichten auf
die Sicherheit
des Rechtsverkehrs und auf die Rechte anderer zu vernachlässigen.
Unvereinbar mit der religiösen Vereinigungsfreiheit wäre ein Ergebnis, das eine
Religionsgesellschaft im Blick auf ihre innere Organisation von der Teilnahme
am allgemeinen
Rechtsverkehr gänzlich ausschloß oder diese nur unter Erschwerungen
ermöglichte, die
unzumutbar sind.

III.

Dem dargelegten nonnativen Gehalt der religiösen Vereinigungsfreiheit werden
die
angegriffenen Entscheidungen nicht gerecht. Das Vereinsrecht des Bürgerlichen
Gesetzbuchs läßt es zu, besonderen Anforderungen an die innere Organisation
Rechnung zu
tragen, die sich aus der Eigenart von religiösen Vereinen ergeben, die
Teilgliederungen einer
Religionsgesellschaft sind oder mit ihr in besonderer Verbindung stehen. Dies
ist, da den
Baha'i die Rechtsform der Körperschaft des öffentlichen Rechts nicht zur
Verfügung steht
(nachfolgend 1), im Blick auf den örtlichen Geistigen Rat aus Art. 4 Abs. 1 und
2 GG auch
verfassungsrechtlich geboten (nachfolgend 2).

1. Die Baha'i-Gemeinschaft kann die Eigenschaft als Körperschaft des

öffentlichen

Rechts gemäß Art. 140 GG/Art. 137 Abs. 5 WRV nicht erlangen. Mit dieser Organisationsform würden zwar die bestehenden Probleme gelöst, denn im Rahmen der "Körperschaft des öffentlichen Rechts", die im Regelungszusammenhang des Art. 137 Abs. 5 WRV nur als

Mantelbegriff fungiert, ließe sich die Einfügung in eine hierarchische Struktur, wie sie für

die Baha'i von ihrer Glaubenslehre vorgegeben erscheint, organisatorisch voll verwirklichen. Das zeigt etwa das Beispiel der Römisch-Katholischen Kirche, für die insoweit eine

hierarchische Organisationsstruktur bestimmend ist, die ohne Abstriche für das staatliche

Recht Geltung gewinnt. So werden Pfarreien nach Anhörung des diözesanen Priesterrats

allein durch den Ortsbischof errichtet und aufgelöst, ohne daß dafür der Rat oder die Zustimmung des Pfarrers, der Pfarrangehörigen oder eines von den Pfarrangehörigen gewählten

Gremiums erforderlich wäre (Can. 515, § 2 i.V.m. Can. 127, §§ I und 2 CIC).

Die Beschwerdeführer haben indes dargelegt, daß für die Baha'i-Gemeinschaft nach den einschlägigen Empfehlungen der Kultusministerkonferenz und nach dem Ergebnis einer Anfrage

beim Hessischen Kultusministerium die Anerkennung als Körperschaft des öffentlichen

Rechts für sie nicht in Frage komme; sie habe im Jahre 1986 in der Bundesrepublik nur etwa

4.000 bis 5.000 Mitglieder, die sich zudem auf etwa 50 örtliche Baha'i-Gemeinden

verteilten. Es läßt sich nicht sagen, daß die Verweigerung der Anerkennung als Körperschaft

des öffentlichen Rechts angesichts dieser Umstände im Blick auf die Kriterien des Art. 137

Abs. 5 WRV rechtsfehlerhaft oder gar mißbräuchlich wäre. Daher kann dahinstehen, ob die

Baha'i-Gemeinschaft, wäre die Erlangung der Eigenschaft einer Körperschaft des öffentlichen Rechts für sie möglich, ohne Einbuße in dem Freiheitsanspruch aus Art. 4 Abs. 1 und 2

GG darauf auch verwiesen werden könnte, oder ob ihr insoweit die Wahl der Rechtsform

offenstehe.

2. Es ist im Rahmen des Vereinsrechts des Bürgerlichen Gesetzbuchs möglich und verfassungsrechtlich geboten, die glaubensbedingten Anforderungen an die innere Organisation

des örtlichen Geistigen Rates der Baha'i als religiöser Verein und

Teilgliederung einer Religionsgesellschaft besonders zu berücksichtigen.

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a) Die von den Gerichten mit dem Grundsatz der Selbständigkeit und

Selbstverwaltung

(Vereinsautonomie) für unvereinbar angesehenen Bestimmungen der vorgelegten Satzung

i.über das Zustandekommen der Mitgliedschaft (Art. 3 Abs. 2), den Ausschluss von der Mitgliedschaft (Art. 4 Abs. 2) und die Auflösung des Vereins (Art. 14 Abs. 1 Buchst. b), die

Erfordernisse einer Satzungsänderung (Art. 13 Abs. 2) und die Abgrenzung der Aufgaben

des Vereins (Art. 11 Abs. 1 Buchst. c) betreffen nicht diejenigen Bestimmungen des Vereinsrechts, die im Interesse der Sicherheit und Klarheit des Rechtsverkehrs die nach außen

wirkenden Angelegenheiten und Rechtsverhältnisse regeln (Bestellung und Abberufung des

Vorstands, dessen Vertretungsmacht, Haftung des Vereinsvermögens, Liquidation bei

Auflösung des Vereins u.a.m.) . Sie beziehen sich allein auf die innere Organisation des Vereins.

b) Die beanstandeten Regelungen stehen nicht in Widerspruch zum Wortlaut vereinsrechtlicher Vorschriften über die innere Organisation des Vereins. Die in § 41 BGB

geordnete Auflösung des Vereins durch Beschluss der Mitgliederversammlung wird nicht

ausgeschlossen, sondern durch das Auflösungsrecht des Nationalen Geistigen Rates der

Bahá'í ergänzt; i.über die Art und Weise des Zustandekommens der Mitgliedschaft enthält §

58 BGB ebenso wenig eine Regelung wie i.über Ausschlussmöglichkeiten; die Bestimmung

des § 33 BGB i.über Satzungsänderungen ist dispositiv (§ 40 BGB); i.über die Abgrenzung von

Vereinsaufgaben besteht keine gesetzliche Regelung.

c) Die Gerichte begründen die Unzulässigkeit der genannten Satzungsbestimmungen

denn auch allein aus der Unvereinbarkeit mit dem das Vereinsrecht prägenden Grundsatz

der Vereinsautonomie. Dieser Grundsatz der Vereinsautonomie ist im Vereinsrecht des

BGB nicht ausdrücklich festgelegt; er wird vielmehr durch Rechtsprechung und Lehre der

Gesamtheit der Vorschriften entnommen, die die Konstituierung und Organisation des Vereins

sowie die Wahrnehmung der Vereinsangelegenheiten auf den Willen der Vereinsmitglieder

zurückführen, und als darin vorausgesetzt angesehen. Sein Ziel ist, der Privatautonomie vergleichbar, den Charakter des Vereins als eines vornehmlich von der Willensbestimmung und

-betätigung seiner Mitglieder getragenen Personenverbandes zu wahren (KG, OLGZ 1974, S. 385 <387>; RGRK-Steffen, 12. Aufl., Rdnm. 31 f. vor § 21, § 25 Rdnr. I; Staudinger-Coing, 12. Aufl., Vorbem. zu §§ 21-54, Rdnr. 38 ; AK-Ott, § 25 Rdnrn. 15 f.; vgl. auch Flume, Allgemeiner Teil des Bürgerlichen Rechts 1/2, 1983, S. 189 f.). Es gehört zu dieser Autonomie, den mit ihr ausgestatteten Einrichtungen das Recht einzuräumen, sich die ihren Zwecken entsprechende Organisation selbst zu geben und diese frei zu bestimmen, soweit dem nicht zwingende Vorschriften oder dem Wesen der entsprechenden Institution zu entnehmende Grundsätze entgegenstehen. In der Rechtsprechung wird hervorgehoben, daß diese Autonomie auch in der Weise ausgeübt werden kann, daß das Selbstverwaltungsrecht des Vereins satzungsmäßig beschränkt wird; auch eine solche Beschränkung stellt die Ausübung von Autonomie dar; es bedeutete daher eine Beschneidung von Autonomie, wenn solche Regelungen für unzulässig erklärt würden (vgl. KG, OLGZ 1974, S. 385 <387>; Diltz, 2. FS für Herschel, 1982, S. 55 <73 ff.>; a.A. Flume, a.a.O., S. 194 ff.). Der Grundsatz der Vereinsautonomie, wie er in Rechtsprechung und Schrifttum verstanden wird, wird somit von zwei nicht notwendig parallel laufenden inhaltlichen Tendenzen geprägt: Einerseits schützt er die Autonomie in der Bildung und organisatorischen Gestaltung des Vereins nach der freien Selbstentscheidung der Mitglieder, wozu auch die Einfügung in eine hierarchisch organisierte Gemeinschaft gehören kann, andererseits bewahrt er die Selbstbestimmung des Vereins und seiner Mitglieder vor einer Entäußerung, die die eigene Willensbestimmung nahezu vollständig zum Erliegen bringt. Er schließt es nicht aus, ist vielmehr dafür offen, bei seiner Auslegung und Anwendung beide

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Tendenzen unter Berücksichtigung des konkreten Falles, d.h. auch bezogen auf Zweckausrichtung und Eigenart des in Frage stehenden Vereins, zum Ausgleich zu bringen. So wird es mit der Vereinsautonomie für vereinbar gehalten, gestufte Verbände zu schaffen, innerhalb deren die Unterverbände sei es als rechtsfähige, sei es als nichtrechtsfähige Vereine zu Oberverbänden in Abhängigkeit stehen, ihren Vereinscharakter dadurch aber nicht

verlieren,
sofern sie auch eigenständig Aufgaben wahrnehmen (Reichert/ Dannecker/Kuhr,
Handbuch

des Vereins- und Verbandsrechts, 4. Aufl. 1987, Rdnrn. 2098 ff.;
Soergel-Hadding, Rdnrn.

53 vor § 21; BGHZ 90, S. 331).

d) Wird dabei die Eigenart religiöser Vereine, die sich als Teil einer
Religionsgemeinschaft organisieren, bedacht, so liegt es im Blick auf die
vielfach zu beobachtende
glaubensgebundene hierarchische innere Organisation von Religionsgesellschaften
nahe,

dah3 Vereine, die Teilgliederungen von Religionsgesellschaften sind oder mit
ihnen in besonderer Verbindung stehen, sich in die Hierarchie ihrer
Religionsgemeinschaft einfügen

wollen. Darin kann nicht ohne weiteres die Unterwerfung unter eine
Fremdbestimmung von

au3en gesehen werden, die die Selbständigkeit und Selbstverwaltung des Vereins
in ihrem

Kern trifft.

aa) Die Autonomie in der Bildung und Organisation eines religiösen Vereins kann
dahin

betätigt werden, dah3 als Zweck des Vereins gewollt wird, eine Teilgliederung
einer Religionsgemeinschaft zu sein und sich in deren religionsrechtlich
bestimmte Struktur

einzufügen. Solche selbstgesetzten Einordnungszwecke, die sich bei einem
religiösen

Verein gerade als Ausdruck der religiösen Selbstbestimmung der Mitglieder in
ihrem

gemeinsamen Glauben darstellen, müssen nicht schlechthin als Preisgabe der
Selbstbestimmung des Vereins beurteilt werden. Die Grenze ist erst dort
erreicht, wo Selbstbestimmung

und Selbstverwaltung des Vereins nicht nur in bestimmten Hinsichten, wie sie
sich aus der

religionsrechtlich vorausgesetzten hierarchischen Einordnung ergeben, sondern
dortüber

hinaus in weitem Umfang ausgeschlossen werden; der Verein würde dann nicht
mehr vornehmlich vom Willen der Mitglieder getragen, sondern zur blo3en
Verwaltungsstelle oder

einem blo3en Sondervermögen eines anderen (vgl. KG, OLGZ 1974, S. 385 <390>;
Bay-

ObLGZ 1979, S. 303 <308 ff. >).

Hiernach la3t es das Vereinsrecht zu, bei einem religiösen Verein, der sich
als

Teilgliederung einer Religionsgesellschaft konstituiert, Einschränkungen der
autonomen

Auflösungs-, Ausschließungs- oder Betätigungsbefugnis nicht als mit der
Vereinsautonomie

unvereinbare Fremdbestimmung von außen anzusehen, sofern sie der Sicherung der Einordnung in die größere Religionsgemeinschaft im Rahmen der bestehenden religionsrechtlichen

Verknüpfung- etwa der Wahrung der Identität der Glaubenslehre und grundlegender glaubensbedingter Lebensführungspflichten- dienen und sich darauf begrenzen. Bei solcher Begrenzung der Eingriffsbefugnisse einer hierarchisch übergeordneten Instanz, die

für sich nur eine Art Lehramt und entsprechende Jurisdiktionsbefugnisse beansprucht, bleibt

noch ein hinreichender Bestand an Selbstbestimmung und Selbsttätigkeit des Vereins

gewahrt.

bb) Indem die Gerichte den in der Satzung normierten Einfluss des Nationalen Geistigen

Rates auf Bestand, Mitgliedschaft und Betätigung des örtlichen Geistigen Rates generell als

unzulässige Fremdbestimmung des Vereins von außen ansehen, haben sie die Eigenart

religiöser Vereine, die sich als Teilgliederung einer Religionsgesellschaft glaubensgebunden

hierarchisch organisieren, und damit die Bedeutung des Grundrechts der religiösen Vereinigungsfreiheit für die Auslegung und Anwendung des Grundsatzes der Vereinsautonomie

verkannt. Sie haben den Nationalen Geistigen Rat wie eine fremde, von anderen Zielen und

Interessen bestimmte Organisation angesehen, die beherrschenden Einfluss ausübt, ohne die

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< durch die religionsrechtliche Verknüpfung gegebene Einheit und Gemeinsamkeit zu

beachten. Nichts anderes gilt im Ergebnis hinsichtlich der Wahl der Mitglieder des örtlichen

Geistigen Rates < durch die Gläubigen der örtlichen Baha'i-Gemeinde. Diese sind kraft der

religionsrechtlichen Verknüpfung ebenfalls nicht Fremde, die den Verein einer andersgerichteten Bestimmung von außen unterwerfen und dadurch seine Selbstbestimmung aufheben;

vielmehr steht diese Art der Begründung der Mitgliedschaft mit dem Zweck des Vereins, als

hierarchische Leitungsinstanz die Angelegenheiten der örtlichen Baha'i-Gemeinde zu verwalten (Art. 2 Abs. 1 der Satzung und die Preamble), in Einklang und dient gerade seiner

Verwirklichung.

e) Ein unzulässiger Fremdeinfluss kann sich auch nicht daraus ergeben, dass bei Auflösung

des Vereins < durch den Nationalen Geistigen Rat das Vereinsvermögen diesem zufällt (Art.

14 Abs. 1 und 2 der Satzung). Zielrichtung dieser Satzungsbestimmung ist nicht, dem Nationalen Geistigen Rat unter Ausnutzung seiner Aufhebungsbefugnis den Zugriff auf fremdes Vermögen zum Zweck eigener Vermögensmehrung zu eröffnen. Hiergegen spricht bereits, daß nach der Satzung keine Beiträge erhoben werden, die den Zweck einer Vermögensansammlung verfolgen; die Finanzierung des Vereins erfolgt allein durch freiwillige Spenden; zudem hat sich der Verein ausdrücklich den rechtlichen Bindungen der Gemeinnützigkeit unterstellt (Art. 2 Abs. 2 und 3 der Satzung).

IV.

Die genannten Entscheidungen verletzen danach die Beschwerdeführer in ihrem Grundrecht aus Art. 4 Abs. 1 und 2 GG in Verbindung mit Art. 140 GG/ 137 Abs. 2 und 4 WRV, indem sie die Eigenart des örtlichen Geistigen Rates als religiöser Verein und Teilgliederung einer Religionsgesellschaft bei der Auslegung und Anwendung des Begriffs der Vereinsautonomie nicht hinreichend berücksichtigen. Sie sind daher aufzuheben. Die Sache ist an das Amtsgericht zur erneuten Entscheidung zurückzuverweisen. Es wird dabei u.a. zu prüfen haben, ob das in der Satzung unbegrenzt formulierte Auflösungs- und Ausschließungsrecht durch den Nationalen Geistigen Rat schon durch den Zweck des Vereins und die Preamble der Satzung hinreichend eingeschränkt im Sinne der Darlegungen unter III 2 d) aa) erscheint oder ob es insoweit einer ausdrücklichen Festlegung in der Satzung bedarf.

Die Entscheidung über die Kosten folgt aus § 34a Abs. 2 BVerfGG.

Mahrenholz	Bockenforde	Klein
Grafshof	Kruis	Franßen
Kirchhof	Winter	
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[TRANSLATION - FROM GERMAN]

Guiding Principles

for the decision of the Second Senate of 5th February 1991
- 2 BvR 263/86 -

I. A community's mere assertion and self-understanding of professing a religion and of being a religious community cannot justify reference for it and its members to the guarantee of religious freedom of Art. 4, par. 1 and 2 GG; rather it must be a religion and a

religious community in fact, according to spiritual content and outward appearance. To examine and determine this in case of dispute is the duty of the organs of the State, of the courts in the final analysis, - in application of the ruling of the State's legal system.

2. a) To the freedom of religion in the meaning of Art. 4, par. 1 and 2 GG belongs also the freedom of religious association, arising from this regulation in connection with the relevant Weimar Church Articles included by Art. 140 GG.

b) The guarantee of freedom of religious association contains also the freedom to form a religious association and organize according to one's common faith. This does not mean the right to a particular legal form, such as that of an incorporated association or some other form of corporation; what is guaranteed is the possibility of legal existence

in some form or other, including participation in general legal proceedings.

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(TRANSLATION - FROM GERMAN]

FEDERAL CONSTITUTIONAL COURT

- 2 BvR 263/86 -

IN THE NAME OF THE PEOPLE

In the Proceedings

on the

Constitutional Appeal

1. of the "Spiritual Assembly of the Baha'is of Tübingen, with its seat in Tübingen",

represented by the Chairman, Mr. S

2. of Mr. S

3. of Mrs. S

4. of Mrs. S .. .

- Represented by: Attorneys Dr. Michael Uechtritz,
Dr. Hans Schlarmann,
Birkenwaldstraße 149, Stuttgart 1 -

against a) the decision of the High State Court Stuttgart
of 27 January 1986 - 8 W 252/85 -,

b) the decision of the State Court Tübingen

of 8 May 1985 - 5 T 34/84 (FGG) -,

c) the decision of the District Court Tübingen

of 8 December 1983 and of 2 January 1984 - GReg. II 922/83 -

the Federal Constitutional Court - Second Senate - with the participation of
Judges

Vice-chairman Mahrenholz,
Bockenforde,
Klein,
GraBhof,
Kruis,
FranBen,
Kirchhof,
Winter

decided on 5 February 1991:

The Decisions of the High State Court Stuttgart of 27 January 1986 - 8 W 252/85
-, of

the State Court Tübingen of 8 May 1985 - 5 T 34/84 (FGG) - and of the District
Court

Tübingen of 8 December 1983 and of 2 January 1984 - GReg . II 922/83 - violate
the

basic rights of the appellants accorded by Article 4, paragraphs 1 and 2 of the
Constitution. They are repealed. The case is referred back to the District
Court.

The State of Baden-Württemberg has to reimburse the appellants for the
necessary
expenses.

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

Reasons

A.

Subject of the Constitutional Appeal is the question to what extent Art. 4,
par. 1 and 2 GG

requires that the individuality of a religious association, considering and
organizing itself as

part of a religious community, must be taken into account in the interpretation
and application of regulations of corporate law of the Code of Civil Law.

I.

The Religious Community of the Baha'is, constituting a religious movement
arisen out of

Shi ' ih Islam, is represented in a multiplicity of countries. It is
hierarchically organized and is

currently governed by the "Universal House of Justice", consisting of nine
elected members,

with its seat in Haifa (Israel) . In countries with a considerable number of
local communities,

a nine-member National Spiritual Assembly is elected annually in an indirect
election by the

totality of its members. In the Federal Republic of Germany this is established

as a registered association; in other countries it makes use of other legal forms of association or incorporation according to the laws valid there. As governing bodies on a local level, Local Spiritual Assemblies also consisting of nine members are elected by the believers of the local community, and are responsible for regulating local affairs.

II.

1. The appellant under 2) is chairman, the appellants under 3) and 4) were further elected officers of the appellant under 1). On 14 February 1983 the appellant under 2) as chairman of the governing body applied to the District Court Tübingen for registration of the appellant under 1) in the Court's Register of Associations. The By-Laws on which this application is based contain the following regulations, which are significant here:

Article 2

Purpose of the Association

I The purpose of the Spiritual Assembly of the Baha'is of Tübingen is the administration of all the affairs of the Baha'i Community in Tübingen according to the teachings and administrative principles of the Baha'i Religion, as they appear in the Appendix following the By-Laws

II Accordingly the Spiritual Assembly exclusively and directly pursues charitable and religious purposes and purposes of public benefit in the sense of the paragraph on "Tax-favoured purposes" in Tax Law.

III The Spiritual Assembly acts in a disinterested capacity and does not pursue purposes for its own economic benefit.

Article 3

Establishment of Membership

I

II The members of the Spiritual Assembly are elected by the voting members of the Baha'i Community from amongst their midst by secret ballot with simple plurality vote, for the duration of one year, or until the election of their successors.

This

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election takes place on 21 April of each year at the Annual Convention of the Baha'is

Community. Details are regulated by Article 10.

III

Article 4

Termination of membership

I Membership is terminated

by the expiration of time and new election of the Spiritual Assembly,

by resignation,

by removal,

by leaving the Baha'i Community of Tübingen.

II The removal of a member of the Spiritual Assembly falls within the competence of

the National Spiritual Assembly of the Baha'is of Germany.

Article 5

By-Election

I Vacancies in the membership of the Spiritual Assembly are replaced by election at a

special meeting of the Baha'i Community duly called by the Spiritual Assembly for

this purpose. As long as the number of members of the Spiritual Assembly does not

fall below 5, its decision-making competence is maintained.

II If the number of vacancies is higher than four, so that the Spiritual Assembly is no

longer competent to make decisions, the election is carried out under the supervision

of the National Spiritual Assembly.

Article 9

Meeting of the members

I

II All subsequent meetings are called informally (in writing, by telephone or orally) by

the Secretary of the Spiritual Assembly at the request of the Chairman or, if he is prevented, by the Vice-chairman, or at the request of three members of the Assembly or

by decision of the Assembly in advance

III

IV

Article 11

The National Spiritual Assembly

I The institution superior to all the Spiritual Assemblies in the Federal Republic is the

National Spiritual Assembly of the Baha'is of Germany e.V.

It decides

a) and b) ... ;

c) about the area of jurisdiction of the Local Spiritual Assembly;

d) to f) ...

Article 13

Amendment of the By-Laws

I

II Amendments to the By-Laws require the approval of the National Spiritual Assembly

of the Baha'is of Germany. They become effective on registration in the Court's Register of Associations.

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Article 14

Dissolution

I The dissolution of the Spiritual Assembly can result

- a) from an absolute majority decision taken by the members of the Assembly in a meeting of the members called exclusively for this purpose,
- b) from an absolute majority decision of the National Spiritual Assembly.

II In case of the dissolution of the Spiritual Assembly its assets are transferred to the

National Spiritual Assembly of the Baha'is of Germany, which must use them directly and exclusively for charitable and religious purposes and purposes of public benefit.

2. The District Court indicated questionable legal points of a formal and material kind in the registration procedure and demanded rectification. The appellant under 1) was stated to lack particularly the necessary legal independence, because its existence is dependent on the one hand on the local community, and on the other on the National Spiritual Assembly. The appellants counter-claimed that the institutional structure of the world-wide Baha'i Community rests on a divine foundation and cannot be changed by them. As, according to the Constitutional Law of the Baha'is, all power of jurisdiction lies with the elected bodies, these should be given legal capacity in order to be able to participate in legal proceedings.

The District Court rejected the application for registration with the decision of 8 December

1983, and another application of 22.12.1983 with the decision of 2 January 1984.

3. The immediate appeal of the appellants under 2) to 4) against the decisions of the District Court of 8 December 1983 and 2 January 1984 was rejected as unjustified by the State

Court on 8 May 1985. The Association's By-Laws presented were stated to violate § 37 par.

1 BGB, as well as the principle of corporate autonomy. Art 9 par. 2 of the By-Laws, which

gives the provisions for calling a meeting of the members, was stated not to do

justice to the
protection of the minority called for in § 37 par. 1 BGB. The legal provision
demands that
the number of members at whose request a meeting of the members is to be called
be fixed
proportionately, so that allowance will be made for future changes in the
strength of the
Association. The membership of the Association could drop to five without
resulting in legal
incapacity to make decisions. In this case the number of three members fixed in
Art. 9 par. 2
no longer represents a minority.
Above all it was pointed out that the By-Laws contain regulations leading to a
legal and
organizational dependence of the Association on a third party and are thus
incompatible with
the principle of independence and self-administration of associations. On the
one hand
through Art. 4 par. 2, 11 par. 1, 13 par. 2, 14 par. 1 letter b, and through
further regulations,
the National Spiritual Assembly as a non-member of the Association is to be
given the right
of decision-making in the removal of members, amendment of the By-Laws,
dissolution of
the Association and other matters concerning the Association; on the other hand
the Baha'i
Community is to decide through elections on the establishment and the duration
of the membership, according to Art. 3 par. 2 and 4 par. 1. Such wide-ranging
influence by a third party
in the organization of an association is inadmissible.

4. The High State Court Stuttgart rejected as unjustified the further appeal of
the appellants under 2) to 4) with decision of 27 January 1986 (OLGZ 1986, p.
257). It noted that Art.
9 par. 2 of the By-Laws violates § 37 par. 1 BGB, because it does not ensure,
with a possible
change in the number of members, that the call for a meeting of the members has
to follow
the request of a minority. The By-Laws are furthermore not reconcilable with
the principle
of independence and self-administration of the Association (corporate
autonomy). Art. 14

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par. 2 letter b, according to which the National Spiritual Assembly can
dissolve the Association, violates § 41 BGB. It is inadmissible to give the
right to an external third party to
dissolve the Association against the wish of its members. Insofar as

jurisprudence had judged such regulations in individual cases to be admissible (KG, DJ 1936, p. 1948; OLG Karlsruhe, JW 1936, p. 3266; OLG Stuttgart, Das Recht [The Law] 1936, col. 151), these decisions had been made in the time of National Socialism and their reasoning was not convincing. The election of the members by the Baha'i Community, as envisaged in Art. 3 par. 2 and Art. 4 par. 1 of the By-Laws, violates §§ 38 and 58 No. 1 BGB. The form by which a new member joins and the declaration of acceptance could indeed be regulated in the By-Laws in any way that is desired, and membership can be tied to certain pre-conditions. But in principle the Association is to be free to decide whether to accept someone as a member, as long as it is not, as a vitally important Association with monopoly status, exceptionally obliged to accept members. Apart from these individual regulations, the overall picture of the By-Laws shows such a strong third-party influence that there can no longer be a question of autonomous action on the part of the Association. Significant hereby are the National Spiritual Assembly's rights of intervention, according to Art. 4 par. 2 (removal of a member), Art. 11 par. 1 letter c (right of decision-making on the area of jurisdiction), Art. 13 par. 2 (reserving approval for amendment of the By-Laws), Art. 14 par. 2 (transfer of the assets to the National Spiritual Assembly in case of the dissolution of the Association). The By-Laws contain a renunciation of the autonomy of the Association not in accordance with corporate law.

III .

The Constitutional Appeals are addressed against the decisions of the High State Court and of the State Court as well as in the relevant interpretation of the brief of the Constitutional Appeal against both decisions of the District Court. The appellants presented an expert opinion by Prof. Dr. Friedrich Muller on this and claim essentially:

1. The Constitutional Appeals are admissible . The required interest for legal protection is established. This is not contravened by the fact that the rejection of the application to register was based also on an objection to Art. 9 par. 2 of the By-Laws, which the appellants had agreed to change. Should an application again be made after amendment of this

provision of
the By-Laws, it would again be rejected because of the other provisions of the
By-Laws
which were questioned by the High State Court, in which case there would
probably be no
re-examination of the case.

2. The High State Court has interpreted the corporate law of the Code of Civil
Law incorrectly, and has especially misunderstood the content and significance
of Art. 4 par. 1 and 2,
Art. 140 GG in connection with Art. 137 par. 3, 4 WRV.

a) Contrary to the interpretation of the High State Court § 41 par. 1 BGB does
not prevent
the transfer to a third party of the right to dissolve the Association. This is
certainly true
when the assembly of the members has this right as well. The provisions of the
By-Laws for
the election of the members of the Association by the Baha'i Community and the
termination of their membership due to new elections are in accordance with §§
38 and 58 BGB. As
is shown from §§ 25 and 40 BGB, State Law leaves it to the Association to
make such provisions. No objections can be derived from the Code of Civil Law
either against the
competence of the National Spiritual Assembly to remove a member of the Local
Spiritual
Assembly (Art. 4 par. 2 of the By-Laws), or to the definition of its area of
jurisdiction (Art.
11 par. 1 letter c), or to the duty of approval for amendment of the By-Laws
provided for in

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Art. 13 par. 2, or to the transfer of assets of the Spiritual Assembly in case
of its dissolution
to the National Spiritual Assembly (Art. 14 par. 2). Altogether the provisions
of the By-
Laws contested by the High State Court did not grant an inadmissible outside
influence of a
third party on the appellant under 1). Its integration in the hierarchical
structure of the Religious Community of the Baha'is is of necessity given by its
rules and principles, which are
based on divine Revelation.
b) The denial of legal capacity violates the constitutional rights of the
appellant under 1)
as derived from Art. 4 par. 1 and 2 GG and violates Art. 140 GG in connection
with Art. 137
par. 3 and 4 WRV. These provisions of the Constitution comprehend an
organizational
structure for a religious community, including the right to seek legal capacity

for an administrative institution of the community. In the understanding of the Baha'is, which is relevant here, it is an unyieldable principle that the administrative institutions of the local communities, but not the communities themselves, should attain legal capacity. The Constitution in Art. 140 GG in connection with Art. 137 par. 2 to 5 WRV gives religious communities the basic right of choice as regards their legal form. Since the Baha'is were denied the status of 'Körperschaft des öffentlichen Rechts' [Corporate Body under Public Law] which they sought, the appellant under 1) must be granted legal capacity under Civil Law. Even if the High State Court's interpretation of corporate law for non-religious associations should be correct, its effect on the appellant under 1) is more serious because of his religious aims and the necessity of integration in the national and international order of the Baha'is which they require, and thus it cannot be applied to him. The appellants under 2) to 4) as officers of appellant under 1) suffer violation of their right, protected by Art. 4 par. 2 GG, to carry out administrative activities for the religious community.

IV.

On the Constitutional Appeal the Federal Minister of Justice and the Ministry for Justice, Federal and European Affairs of Baden-Württemberg have given their opinion. Both consider the Constitutional Appeal unjustified.

1. The Federal Minister of Justice explains that the right to be granted legal capacity for the appellant under 1) cannot directly be derived from Art. 4 par. 2 and Art. 140 GG in connection with Art. 137 par. 3 WRV by referring to the contents of belief of the Baha'i Religion. Art. 4 par. 2 GG obliges the State to respect belief and to protect the practice of religion, but not to create legal regulations which correspond to the particular contents of belief of individual religious communities. It is questionable whether Art. 137 par. 3 WRV covers the attainment of legal capacity by the appellant under 1); Art. 137 par. 4 WRV, which is not directly applicable to the appellant under 1) as a mere sub-organization of a religious community, gives an explicit regulation just for this area. In any case, the Spiritual

Assembly can attain legal capacity only according to the general prescriptions of Civil Law; lesser requirements than those demanded in Art. 137 par. 4 WRY for the registration of a religious community as an association, could not apply in this case. The Courts, in their decision on the registration of the appellant under 1), have not misunderstood the meaning and significance of Art. 140 GG in connection with Art. 137 par. 3 and 4 WRY. 2. According to the view of the Minister of Justice, Federal and European Affairs of Baden-Württemberg, the By-Laws violate not only individual regulations of the compulsory law. They also depart significantly in their totality from the type of autonomous association regulated in the Code of Civil Law, and so expose the appellant under 1) to dominating

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third-party influences, that the decision of the High State Court cannot be contested in the light of the regulations of corporate law of the Code of Civil Law. Even when taking the relevant Constitutional Law into necessary consideration, no other result can obtain. The appellants have not so far proven conclusively that the belief of the Bahá'ís demands in particular the organizational rules considered irreconcilable with the regulations of the Code of Civil Law. It is suggested rather that the teachings of the Faith grant a certain flexibility in the arrangement of details of the organizational structure.

B.

The Constitutional Appeals are admissible.

1. The appellant under 1) is entitled to make the Constitutional Appeal. As a union of persons he can, independent of given legal capacity, claim the possible violation of a constitutional right (cf. BVerfGE 3, 383 <391 >). The Constitutional Appeal specifically concerns the question whether the appellant under 1) can be denied registration as an association and thus the attainment of legal capacity, without violation of his constitutional right from Art. 4 par. 2 and 2 GG. The appellant under 1) asserts that his freedom of religious practice is violated by the fact that with the denial of his registration in the Court's Register of Associations it has been

made impossible for him to organize in accordance with the internal constitution prescribed essentially and imperatively by the belief of the Bah'i 'is . Thus the protection of the Constitutional Law of religious freedom is infringed. The claim of the appellant under 1) is adequately substantiated; according to his presentation the material and vital areas of religious freedom are concerned and there appears a possible violation of the guarantee of the Constitutional Law.

2. The appellants under 2) to 4) claim that the denial of registration to the appellant under

1) makes it impossible for them to organize themselves in the framework of their religious community according to the binding prescriptions of the Revelation underlying it, and thus

to practise their religion. With this presentation they have sufficiently proven the possibility

of a violation of their constitutional right from Art. 4 par. 1 and 2 GG, which is also an individual constitutional right. That the appellants under 3) and 4) no longer belong to the Local

Spiritual Assembly, has not lessened their original interest in a decision of the case. How a

change in the situation affects a Constitutional Appeal already made, is to be decided in each

individual case, taking into consideration the contested act of sovereignty underlying the

appeal, the significance of the constitutional guarantee appealed to and the purposes of the

Constitutional Appeal (BVerfGE 76, 1 <38>). In the present case the basic significance of

the Constitutional Question brought up is to be considered, and further, that the appellants

under 3) and 4) can again become members of the Local Spiritual Assembly of the Bah'i'is

in elections, and further court proceedings in case of renewed applications for registration in

the Court's Register of Associations are possible (cf. also BVerfGE 21 , 139 <143>).

3. The legitimate interest to take legal action as basis for the Constitutional Appeal is not

vitiating through the High State Court's having based its decision also on the consideration

not contested by the appellants, namely that Art. 9 par. 2 of the By-Laws does not guarantee,

as regards calling a meeting of the members, the protection of minorities required in § 37

par. 1 BGB. Thus, this is obviously a question which plays only a subordinate

role in the court proceedings. The appellants are ready to amend the By-Laws on this point. They cannot be expected to again go through a hopeless application after such an amendment.

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c.

The Constitutional Appeals are justified.

The decisions of the Courts do not do justice to the significance of the constitutional right of freedom of religious association, guaranteed in Art. 4 par. 2 and 2 GG in connection with Art. 140 GG/137 par. 2 and 4 WRV, for the interpretation (and application) of the corporate law of the Code of Civil Law, and they thereby violate the constitutional rights of the appellants.

I.

The Local Assembly of the Baha'is of Tübingen and the believers of the Baha'i Community are entitled to the constitutional right from Art. 4 par. 1 and 2 GG. A community's mere assertion and self-understanding of professing a religion and of being a religious community cannot justify reference for it and its members to the guarantee of religious freedom of Art. 4, par. 1 and 2 GG; rather it must be a religion and a religious community in fact, according to spiritual content and outward appearance. To examine and determine this in case of dispute is the duty of the organs of the State, of the courts in the final analysis, in application of the ruling of the State's legal system. These cannot decide freely in such a case, but must base their decision on the concept of religion to which the meaning and purpose of the fundamental guarantee refers, as intended or set forth in the Constitution. In the present case it is not necessary to go more deeply into this, as the character of the Baha'í Faith as a religion and of the Baha'í Community as a religious community is evident, in actual everyday life, in cultural tradition, and in the understanding of the general public as well as of the science of comparative religion.

II.

Religious freedom in the meaning of Art. 4 par. 1 and 2 GG also includes freedom of religious association as it follows from this regulation in

connection with the relevant Weimar

Church Articles which are included by Art. 140 GG.

I. Freedom of religious association is not expressly mentioned in Art. 4 par. 1 and 2 GG;

specifically guaranteed are freedom of religion, conscience, religious and ideological belief,

as well as the freedom of religious practice. According to the judgements of the Federal

Constitutional Court the freedom of religion guaranteed in Art. 4 GG has to be understood in

a comprehensive manner (cf. BVerfGE 24, 236 <244 ff.>). The intention of the framer of the

Constitution, after the experience of religious persecution by the National Socialist regime,

was aimed at guaranteeing freedom of religion not just as particular partial freedoms, but

fully. In any case none of the rights to religious freedom, which had been recognized in the

Weimar Constitution as the result of hundreds of years of historical development, should

now be excluded. A part of these rights to religious freedom was freedom of religion and

conscience, including freedom of belief, freedom of private and public religious practice

(freedom of worship) and freedom of religious association (cf. Art. 135, 136, 137 par. 2

WRY and G. Anschutz, Die Religionsfreiheit [The Freedom of Religion], in: Anschutz/

Thoma (Publ.) HDStR, vol. 2, 1932, § 106, p. 681 ff.).

This is confirmed by the history of its development. In the consultations of the Parliamentary Council, what was later to be Art. 4 expressly contained the guarantee of the freedom of

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religious association ("The right of association for religious and ideological societies is recognized"), from its presentation by the Committee of Principles and the first reading in the

Main Committee as sentence 2 of par. 1. Only in the fourth reading in the Main Committee

on 4 May 1949-after inclusion of the Weimar Church Compromise into the Constitution this sentence was deleted with the reasoning that it is now unnecessary, because Art. 137

par. 2 WRY is now part of the Constitution (v. Doemming/ Filsslein/Matz, Entstehungsgeschichte der Artikel des Grundgesetzes [History of the Development of the Articles of the

Constitution]: JOR, N.F., vol. 1, p. 73 foll.; Pad. Council, HA-Prot., 57th meeting on

4.5.1949, p. 745). From this it follows, according to the intention of the

Parliamentary Council, that freedom of religious association is, and is to continue to be, guaranteed in Constitutional Law. It would be totally opposed to this ruling and to the intention of the framer of the Constitution, if it [freedom of religious association] were to be denied merely because of its deletion from Art. 4 which was only made in order to avoid a double guarantee, since it is part of the freedom of religion guaranteed in Constitutional Law. It is rather to be deduced that Art. 4 par. 1 and 2 GG refers for its guarantee of the freedom of religious association to Art. 140 GG/137 par. 2 WRV and includes its normative content.

2. The guarantee of freedom of religious association includes the freedom to form and organize as a religious association based on a common Faith. Even the concept of religious association points to the fact that a union on the basis of State Law is intended, and not just a mere spiritual community of worship. The possibility of forming a religious association is to open the way to organizing as a union of people for the realization of a common religious purpose, to give some legal form, and to participate in general legal proceedings. This is not meant as a right to a particular legal form, such as that of an incorporated association or some other form of legal person; guaranteed is, however, the possibility of a legal existence in some form or other, including participation in general legal proceedings. It is in conformity with this that Art. 140 GG in connection with Art. 137 par. 4 WRV opens and guarantees to religious communities the possibility of acquiring legal capacity according to the general conditions of Civil Law. These conditions have to be observed by everyone on principle, including religious communities. Nothing is therefore lost, if a religious community or one of its parts cannot acquire a particular legal form it is aspiring to, because of a special organization rooted in its belief. Freedom of religious association demands, however, that the self-understanding of the religious community, insofar as it is rooted in the freedom of religious belief and confession guaranteed in Art. 4 par. 1 GG and is realized in the practice of the religion protected by Art. 4 par. 2 GG, is to be especially considered in the interpretation and application of the relevant law, here of

corporate law of
the Code of Civil Law (cf. BVerfGE 53, 366 <401> m.w.N.). This means not only
that the
religious community is allowed to make full use of the leeway in organization
opened to it
by Dispositive Law [i.e. Law that is amenable to negotiation]. Even in the
application of
compulsory regulations leeways of interpretation are to be used in favour of
the religious
community if necessary; this must not, however, lead to neglect of imperative
consideration
of the security of legal proceedings or of the rights of others.
It would be incompatible with the freedom of religious association, if a
religious community, in view of its internal organization, were to be denied
participation in general legal
proceedings entirely, or this were made possible only under unacceptable
conditions

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III.

The contested decisions do not satisfy the normative content of the freedom of
religious
association described . The corporate law of the Code of Civil Law admits of
taking into
account special requirements of internal organization resulting from the
individuality of religious associations which are a part of a religious
community or in some special relationship
to it. Since the legal form of a 'Körperschaft des öffentlichen Rechts'
[Corporate Body
under Public Law] is not available to the Bahi'is (1 following) , this is
applicable to the
Local Spiritual Assembly, from Art. 4 par. 1 and 2 GG (2 following).
1. The Baha'i Community cannot acquire the character of a Corporate Body under
Public
Law according to Art. 140 GG/Art. 137 par. 5 WRV. With this form of
organization the
existing problems would be solved, because in the framework of a "Corporate
Body under
Public Law" which in connection with the regulations of Art. 137 par. 5 WRV
functions
only as a blanket concept, the inclusion into a hierarchical structure, as it
appears to be given
for the Bahi'is in their belief, could be fully realized organizationally.
This is shown, for
example, in the case of the Roman Catholic Church, for which a hierarchical
organizational
structure is determined which acquires validity in State Law without diminution

. Thus,
church parishes are established or dissolved by the local bishop alone, after a hearing in the
Diocesan Council of Priests, without the advice or the agreement of the priest or the congregation of the church or of a body selected by the congregation being necessary (Can. 515,
§ 2 i.Y.m. Can. 127, §§ 1 and 2 CIC). The appellants have, however, shown that recognition
as a Corporate Body under Public Law is out of the question for the Baha'i Community,
according to the relevant recommendations of the Conference of the Ministers of Religion
and as the result of an enquiry to the Minister of Religion of Hessen; it had only about 4,000
to 5,000 members in the Federal Republic in the year 1986, who moreover were divided
among approximately 50 local Baha'i communities. It cannot be said that the denial of recognition as a Corporate Body under Public Law is legally incorrect or even wrong in view of
these circumstances and of the criteria of Art. 137 par. 5 WRV. Therefore it is uncertain
whether the Baha'i Community, were the acquisition of the character of a Corporate Body
under Public Law possible for it, could be referred to it without losing its right to freedom
granted in Art. 4 par. 1 and 2 GG, or would have a choice of legal form.
2. It is possible in the framework of the corporate law of the Code of Civil Law, and it is
demanded by Constitutional Law, that the religious requirements for the internal organization of the Local Spiritual Assembly of the Baha'is as a religious association and as part of a
religious community be especially considered.
a) The regulations of the By-Laws presented, which were considered by the Courts to be
incompatible with the principle of independence and self-administration (autonomy of the
Association), on the establishment of membership (Art. 3 par. 2), removal from membership
(Art. 4 par. 2) and the dissolution of the Association (Art. 14 par. 1 letter b), the requirements for amendment of the By-Laws (Art. 13 par. 2) and the definition of the tasks of the
Association (Art. 11 par. 1 letter c), do not concern those regulations of corporate law which,
in the interest of the security and clarity of legal proceedings, regulate the affairs and legal
relations with external effects (appointment or removal of the officers, their power of representation, liability of the assets of the Association,

liquidation in case of dissolution of the Association etc). They refer solely to the internal organization of the Association.

b) The regulations contested are not in contradiction to the wording of the regulations of corporate law on the internal organization of the Association. The dissolution of the Association regulated in § 41 BGB by decision of the general meeting of members is not excluded

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but supplemented by the National Spiritual Assembly of the Baha'is' right of dissolution; on neither the manner of the establishment of membership, nor on the possibilities for removal, does § 58 BGB contain any regulation; the regulation of § 33 BGB on amendment of the

By-Laws is dispositive [not obligatory] (§ 40 BGB); on the definition of the tasks of the

Association there is no legal regulation.

c) The courts justify the inadmissibility of the mentioned By-Laws merely on the basis of

their incompatibility with the principle of corporate autonomy characterizing corporate law.

This principle of corporate autonomy is not expressly laid down in the corporate laws of the

BGB ; rather it is deduced from jurisprudence and from the doctrine of the totality of regulations, which trace back the bringing into being and organization of an association, as well as

the conduct of its affairs, to the will of the members of the association. Its aim, similar to that

of private autonomy, is to preserve the character of the association as a union of persons carried on mainly by the will and action of its members (KG, OLGZ 1974, p. 385 <387>;

RGRK-Steffen, 12th ed., marginal No. 31 f. before § 21 , § 25 marginal No. 1; Staudinger-

Codrig, 12th ed., introd. remark to §§ 21- 54, marginal No. 38; AK-Ott, § 25 marginal No. 15

f. ; cf. also Flume, Allgemeiner Teil des Bürgerlichen Rechts [General Part of Civil Law] I/2,

1983, p. 189 f.). Part of this autonomy is to give institutions which are provided with it the

right to give themselves the organization suitable to their aims, and to freely determine it, as

long as there are no binding provisions or principles derived from the character of the particular institution which are contrary to it. It is emphasized in jurisprudence that this autonomy

can also be practised in such a way, that the right of self-administration of

the association is limited by its Constitution; such a limitation also represents a practice of autonomy; it is therefore a curtailment of autonomy when such regulations are declared inadmissible (cf. KG, OLGZ 1974, p. 385 <387>; Diitz, 2. FS for Herschel, 1982, p. 55 <73 ff.>; a.A. Flume, a.a .O., p. 194 ff.).

The principle of corporate autonomy, as it is understood in legal judgements and literature, is thus marked by two tendencies in regard to its content, which do not necessarily run parallel: on the one hand it protects autonomy in the formation of the organizational structure of the association according to the free self-determination of the members, to which can also belong integration in a hierarchically organized community; on the other hand it protects the self-determination of the association and its members from a renunciation which almost totally defeats their own self-determination. It does not exclude the possibility, rather it opens up the way, to an equalization in the interpretation and application of both tendencies, by taking into consideration the concrete case, i.e. in relation to the aims and individuality of the Association in question. Thus it is considered consistent with corporate autonomy, to create associations at different levels, inside which the lower-level associations-be they of legal capacity or not-are in a relation of dependency to the superior associations, but do not thereby lose their character as associations, as long as they also pursue tasks independently (Reichert/ Damlecker/Kiihr, Handbuch des Vereins- und Verbandsrechts [Handbook of the Law governing Associations and Unions], 4th ed. 1987, marginal No. 2098 ff. ; Soergel-Hadding, marginal No. 53 before§ 21; BGHZ 90, p. 331).

d) If, in this connection, one considers the individuality of religious associations which are organized as parts of a religious community, it is obvious, in view of the frequently observable hierarchical internal organization rooted in the belief of religious communities, that associations which are part of religious communities, or in a particular relationship to them, wish to be integrated into the hierarchy of their religious community. This cannot automatically be considered as submission to outside third-party influence which threatens the essential independence and self-administration of the association.

aa) Autonomy in the formation and organization of a religious association can be practised in such a way, that one of the aims of the association is to be part of a religious community and to integrate into the structure determined by its religious laws. Such selfdetermined aims of integration which, in the case of a religious association, may well represent an expression of the religious self-determination of the members in their common Faith, must not be judged simply as surrender of the self-determination of the association. A limit is reached only when the self-determination and self-administration of the association is ruled out, not only in certain respects as a consequence of the hierarchical integration arising from the religious law, but greatly beyond that; the association would then no longer be carried on mainly by the will of its members, but would become a mere administrative centre or would be run for the separate estate of another party (cf. KG, OLGZ 1974, p. 385 <390>; BayObLGZ 1979, p. 303 <308 ff.>).

According to the above, corporate law permits, in the case of a religious association constituted as part of a religious community, that limitations in the autonomous rights of dissolution, removal or activity shall not be considered as inadmissible external third-party influence incompatible with corporate autonomy, as long as they serve, and are limited to, safeguarding integration into the greater religious community in the framework of existing ties of religious law-such as the preservation and identity of belief and basic duties of daily living. With such a limitation to the powers of intervention of a hierarchically superior institution, which only claims for itself some kind of authmity over the teachings and conesponding rights of jurisdiction, a sufficient share of self-determination and self-administration of the association is preserved.

bb) By considering the influence of the National Spiritual Assembly specified in the By-

Laws in regard to the continuance, membership and activities of the Local Spiritual Assembly as constituting in general an inadmissible third-party influence over the Association, the comis have misunderstood the character of religious associations which, as part of their belief, organize themselves hierarchically as part of a religious community, and thus have misconstrued the significance of the Constitutional Law of freedom of religious

association

for the interpretation and application of the principle of corporate autonomy.

They have considered the National Spiritual Assembly to be an extraneous organization, characterized by

different aims and interests, exercising a dominating influence, without considering the

unity and mutuality linked to religious law. It is no different with the

conclusion concerning

the election of the members of the Local Spiritual Assembly by the believers of the local

Baha'i community. These, by virtue of the ties of religious law, are not third

parties subjecting the Association to an alien influence from outside and

thereby annulling its self-determination; rather, this manner of establishing

membership is in accordance with the purpose of the Association to administer

the affairs of the local Baha'i Community as a

hierarchical governing body (Art. 2 par. 1 of the By-Laws and Preamble), and it precisely

serves its realization.

e) Nor can an inadmissible third-party influence be deduced from the fact that, in case of

dissolution of the Association by the National Spiritual Assembly, the assets will fall to it

(Art. 14 par. 1 and 2 of the By-Laws). The purpose of this provision of the By-Laws is not

that of enabling the National Spiritual Assembly, by making use of its right of dissolution, to

seize another's assets for the purpose of increasing its own assets. This is contradicted by the

fact that according to the By-Laws no contributions are levied with the purpose of accumulating assets; the financing of the Association is solely through voluntary donations;

moreover, the Association has expressly subordinated itself to the legal conditions of charitable purpose (Art. 2 par. 2 and 3 of the By-Laws).

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The cited decisions therefore violate the appellants' constitutional right from Art. 4 par. 1

and 2 GG in connection with Art. 140 GG/137 par. 2 and 4 WRV, in that they do not

sufficiently consider, in the interpretation and application of the meaning of corporate autonomy, the character of the Local Spiritual Assembly as a religious Association and as part of

a religious community. They are therefore to be revoked. The case is to be referred back to

the District Court for renewed consideration. It will have to examine, among other things,

whether the right of dissolution and removal accorded the National Spiritual Assembly, expressed without limits in the By-Laws, is sufficiently limited by the purpose of the Association and the Preamble to the Constitution, in the sense of the explanations under III 2 d) aa), or if an express definition in the By-Laws is needed.

The decision on the costs follows from § 34a par. 2 BVerGG.

Mahrenholz	Bockenforde	Klein
Gra/3hof	Kruis	Fran/3en
Kirchhof	Winter	
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(DECISION OF THE GERMAN FEDERAL CONSTITUTIONAL COURT)

ELUCIDATION OF ABBREVIATIONS

Abbreviation	Elucidation in German	Elucidation in English
a.A.	andere Ansicht	Other opinion or view
a.a.O. already vorher zitierte Quelle)	am angegeben Ort (bereits cited)	idem. (from the source
AK-Ott of Bürgerlichen Gesetzbuch (Reihe Alternativkommentare), 1. Auflage 1979ff. Ott = Bearbeiter	Kommentar zum Civil Law (series of alternative commentaries), 1st edition 1979ff. Ott = name of author	Commentary on the Code
BayObLGZ Court, gericht, Entscheidungssammlung in Zivilsachen	Bayerisches Oberstes Landes- Collection of decisions in civil matters.	Bavarian Supreme State
BGB civil law	Bürgerliches Gesetzbuch	Book of the code of
BGHZ decisions Entscheidungen in Zivilsachen	Bundesgerichtshof, in civil matters	Federal Court,
BverfGE Court, Entscheidungen	Bundesverfassungsgericht, Decisions	Federal Constitutional
BverfGG Constitutional Court in der Fassung vom 3.2.1971	Gesetz über das Bundesver- tional Court in the draft of 3 February 1971	Law on the Federal
BvR	Registerzeichen des	Registration symbol of

the Bundesverfassungsgerichts fi.ir Verfassungsbeschwerden	Federal Constitutional Court for constitutional appeals	
Can. to the Canon Law of the Church)	Canon Canon (i.e. in relation to the Canon Law of the Church)	
CIC	Codex Iuris Canonici	Codex of Canon Law
FGG freiwillige Gerichtsbarkeit vom 17.5.1898	Reichsgesetz iiber die jurisdiction of 17 May 1898	Imperial Law on voluntary voluntary vom 17.5.1898
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Abbreviation	Elucidation in German	Elucidation in English
FS fiir Herschel Herschel	Festschrift fur Herschel	Publication in honour of Herschel
GG of Bundesrepublik Deutschland vom 23.5.1949	Grundgesetz fur die the Federal Republic of Germany of 23 May 1949	Basic Law (Constitution) of vom 23.5.1949
GReg	Gerichtsregister	Court Register
HA-Prot Committee Hauptausschusses des Parlamentarischen Rates	Protokolle des of the Parliamentary Council	Minutes of the Main of the Parliamentary Council
HDStR Staatskirchenechts	Handbuch des deutschen Church Law	Handbook of German State Church Law
i.V.m.	in Verbindung mit	In connection with
m.w.N.	mit weiteren Nachweisen	With further indications
OLGZ State Oberlandesgerichte in Zivilsachen	Entscheidungen der Courts in civil matters	Decisions of the High State Courts in civil matters
RGRK-Steffen besonderer Berilcksichtigung der Rechtsprechung, des Reichsgerichts und des Bundesgerichtshofes, Kommentar, 12. Auflage 1974ff. Steffen = Bearbeiter	Das Bilrgerliche Gesetzbuch mit special reference to legal pronouncements, to the Imperial Court and to the Federal Court, Commentary, 12th edition 1974ff. Steffen = Name of author	The Code of Civil Law with special reference to legal pronouncements, to the Imperial Court and to the Federal Court, Commentary, 12th edition 1974ff. Steffen = Name of author

DECISION OF THE GERMAN FEDERAL
CONSTITUTIONAL COURT

BACKGROUND AND SIGNIFICANCE

In a decision handed down on 5 February 1991 the Federal Constitutional Court of Germany upheld a constitutional appeal made by the Spiritual Assembly of the Baha 'is of Tiibingen. This decision is of such fa r-reaching importance that the Universal House of Justice has asked that the following summary of its background and effects be sent to all National Spiritual Assemblies. This summary is freely based on an article prepared by Dr. Udo Schaefer at the request of the National Spiritual Assembly of the Baha 'is of Germany for publication in "Baha 'i Nachrichten ", the newsletter of the German Baha 'i community.

I. that eventually came before the Federal
The Baha'i Administrative Order has so many Constitutional Court, namely, whether the unique features, and is so different from the Local Spiritual Assemblies could be incororganizational structure of most other reli- porated under German Law using the Bygions, that not infrequently difficulties are Laws that are the universal Baha' i standard.
experienced in conveying to the authorities When different legal systems collide there
in some countries a clear understanding of are always problems, and this was the case
the nature of our institutions, and thus of here, where Baha'i constitutional law seemed
obtaining a status that is accorded to other to be incompatible with German civil law.
similar bodies under civil law. In order to make these problems intelligible
In Germany, for example, 95% of all and to explain the decision of the Federal
associations are recognized as being "of Constitutional Court, it is necessary to conpublic benefit". This is similar to what is sider the historical background.
known as "charitable status" in other countries, and is the basis for the granting of II.
various tax exemptions. Over the years the Firstly, it is necessary to

understand that the Spiritual Assemblies in Germany repeatedly Baha' i Community is not only a religious experienced difficulty with the Inland Revenue community but also a community of law. The believers are linked together not only by the tie of belief and love, but also by the legal norms with which the Founder of our Faith has endowed His community, legal norms which govern the structure of the community, its administrative organs and its functions. The main sources of these legal norms, which are to be found throughout the Revenue Offices continued to insist that the By-Laws of a Spiritual Assembly needed to Writings of Baha'u ' llah and ' Abdu'l-Baha, are the Kitab-i-Aqdas, the Kitab-i-'Ahd and 'Abdu ' l-Baha ' s Will and Testament, as well as the works of Shoghi Effendi under which Baha'i Spiritual Assemblies as the works of Shoghi Effendi who, as the Authorized Interpreter, could be incorporated. This was the problem expounded and

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elaborated these nonns in his letters (especially the Local Assemblies attained legal capacity, they were incorporated with in those published in Baha 'i Administration these By-Laws. As the establishment of and The World Order of Baha 'u '!!ah). the judicial system The revelation of the laws of the Faith, of the Gennan Federal Republic progressed, the scrutiny of articles of and their application in practice has been incorporation a very gradual process. Baha'u' llah had became increasingly strict, and Local Spiriappointed four Hands of the Cause of God tual Assemblies which wished to incorporate during His own lifetime, and 'Abdu'l-Baha met with more and more

difficulties. The
 had brought into being embryonic Local standard By-Laws
 corresponded to American
 Spiritual Assemblies, but the raising up of legal concepts and were
 expressed in American the institutions of the Administrative Order can legal
 language. These were radically at
 really started with the ministry of Shoghi variance with the concepts
 of German law
 Effendi. and thus, in many instances
 barely compre-
 In the establishment of the Administra- sensible to German lawyers.
 tive Order the American Baha'i Community Under the pressure of
 this experience the
 played a leading role. In the twenties, under Gennan Baha'i institutions
 acquired the
 the unerring guidance of the Guardian, the understanding that, while
 the fundamental
 National Spiritual Assembly of the Baha'is structures and principles
 of our law as
 of the United States and Canada formulated "Divine Law" are
 unalterable, they have
 a constitution for itself, consisting of a Dec- to be expressed in
 different terminology
 laration of Trust and By-Laws, and one for according to the legal
 systems of particular
 Local Spiritual Assemblies, comprising a set countries. This experience
 was shared by
 of By-Laws, all based on the laws and princi- other Baha' i communities
 around the world.
 ples of the Faith, and in a fonn through which Thus, in the seventies,
 with the agreement
 these institutions could incorporate (obtain of the Universal House of
 Justice, new
 legal capacity) under American law. In doing By-Laws, which are faithful
 to the Baha'i
 this, the difficulty was to mould the non-cod- standard constitution and
 are also in accorified Baha'i laws and principles into forms dance with
 German Law, were drafted and
 made available by civil law for the attainment introduced as a pattern for
 all Local Spiritual
 of legal capacity. With the expert help of Assemblies in Gennany. All
 Spiritual Assem-
 American jurists, constitutions were worked blies in the Federal
 Republic are today
 out for the National Assembly and the Local incorporated according to
 these sample By-
 Assemblies which were endorsed by Shoghi Laws. The National

Spiritual Assembly also Effendi and prescribed by him as the pattern prepared a new constitution for itself, but for the establishment of the Baha'i Adminis- this has not yet been registered, because the Court of Registration was concerned was awaiting the decision of the Federal Constitutional Court.

When, after the Second World War, the Although this development placed the Gennan Spiritual Assemblies in an incompa under the Nazi regime were re-established rably better position in relation to the Courts of Registration, it soon became clear that the adopted the Declaration of Trust and legal construction of the By-Laws was still not easily conveyed to the courts concerned.

constitution, and the By-Laws of a Local It is not the community (with the Assembly Spiritual Assembly which were the standard as its managing body) which is the associalocal Baha' i constitution, simply translating tion, but the Assembly itself, which is elected them from English into German. Wherever by the members of the community; this is an

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unusual construction in Germany. Normally, their superior institutions, the National membership in an association is attained Assembly and the Universal House of Jusby joining it, but membership in a Spirihial tice, have a series of rights of intervention

Assembly is through election by a "third according to the By-Laws, is seen to violate party", the community. Normally in Ger- this principle of corporate autonomy.

many, an Association has a minimum size Thus a critical situation had arisen for the German Baha'i Community. There (7 members) and has no upper limit. As was a great danger that all against that the membership of the Assem- incorporated Spiritual bly is limited in number: it has nine Assemblies, including the National Spirmembers, no fewer and no more. In spite of itual Assembly, would be deprived of their

these difficulties it was usually possible to legal capacity.
overcome the Registrar 's objections and The German Constitution
provides a posobtain legal incorporation. Sometimes this sibility for
recognized religious communities
required proceedings in the Jaw courts. to incorporate, in certain
circumstances,
under "public law" rather than as associa-
IV. tions under civil law. But this presupposes a
The legal administrator of the District Court minimum number of members which
the
of Tilbingen was especially obstinate. He German Baha'i community is
still far from
objected to no less than eight points in the having reached.
By-Laws and finally, on 8 December 1983 , The Spiritual Assemblies of
the Baha'is
refused incorporation. The legal measures must therefore have recourse to
the corpotaken against this decision were unsuccess- rate law of the German
Code of Civil Law to
ful. The State Court ofTubingen rejected the achieve legal capacity. But, to
obtain such
furiher appeal of 5 May 1985. The High registration the Spiritual
Assemblies would
State Court in Stuttgart, to which the case have had to change the basic
structures of
was subsequently appealed, rejected it on their By-Laws. Such changes the
Baha'is
27 January 1986. cannot and will not accept,
because the
With that the legal measures were essential structures of the
constitutional law
exhausted, and this would have meant that of our community are the Law of
God and
the Spiritual Assembly of Tilbingen would are therefore not open to
compromise. These
never be able to incorporate with the essential structures include
the vertical form
By-Laws of the standard local Baha'i consti- of institutional organization.
tution. Beyond this, when the decision of the With all other legal means
exhausted, the
High State Court in Stuttgart was published Federal Constitutional Court
presented the
in the legal literature, a number of other last resort for the German
Baha'i community,
courts, alerted by this decision, demanded but this presupposed that the
decisions prethat incorporated Local Assemblies amend viously passed by
the courts had violated the
their By-Laws or else face cancellation of constitutional rights of the

Spiritual Assembly

their existing incorporation. of Tübingen. The National

Spiritual Assembly

The decision of the High State Court in was convinced that this was unmistakably

Stuttgart was founded on the principle of the case. Article 4 of the German Constitution guarantees corporate autonomy which applies to associations not just freedom of religious

associations under German civil incorporation practice, which includes freedom of belief

law. According to this, an association is an association and worship, but also freedom of organization autonomous body free from third-party intervention. The decisions passed by the courts, and

influence and is subject only to the law of the interpretation of civil law underlying

the land. The fact that Local Spiritual Assemblies, had led to the result that hierarchical

Assemblies are linked in a hierarchy and that integration within the framework of the

INTERNATIONAL SURVEY OF CURRENT BAHAI ACTIVITIES

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Bahai Administration was made impossible V.

for the Bahais. Were these decisions to The decision which the Federal Constitution

be enforced, each local Bahai community Court reached, wholly in our favour, on

would be isolated from the rest of the 5 February 1991, is a relatively rare decision

Administrative Order. The community as a in the field of State Church Law in Germany,

whole would no longer exist, it would be and for this alone it constitutes a highly significant amorphous collection of autonomous precedent in the formulation and

autonomous bodies with no links to one another. development of German Law.

The Bahai Community as the "People of God" For the German Bahai Community this

God" embodied in a legal structure, would decision, as shown by the above explanation no longer exist. In this the National Assemblies, is of far-reaching significance and

clearly saw a violation of Article 4 of the cannot be overestimated: It ensures the legal

Federal Constitution and concluded that the status of the community and brings to an

submission of a Constitutional Appeal was end all attempts by the courts to require

advisable. the amendment of the basic structures of

Although, from the outset, this constitutional By-Laws. It confirms once and for

all

tional question had been referred to in the right of the Baha'is to be organized as a

writing, the courts concerned with the hierarchically structured legal community

successive appeals on the case had not con- according to the revealed Law of God.

sidered them at all.

The decision first of all

sets a limit to

After receiving the Constitutional Appeal, its application, in a statement that is of the

which was submitted in March 1986, the greatest importance as a testimony to the

Federal Constitutional Court considered this widespread recognition of the Baha'i Faith

extremely unusual matter very intensively. It as an independent religious community. It

even requested original literature from the explains that the mere assertion of a com-

German Baha'i Publishing Trust, asked for munity that it is a religious community is not

and examined numerous By-Laws of other sufficient for it to submit such a constituassociations, Christian and Islamic, and tional appeal. The authorities and courts have

solicited views from the Federal Minister of to examine in each specific case whether it is

Justice and from the Ministry of Justice of really a religion and a religious community,

Baden-Wiirttemberg, the Evangelical Church according to spiritual content and external

in Germany and the Institute for State appearances. Here the Court states: "In the

Church Law of the Dioceses of Germany (on present case it is not necessary to go more

the question of corporate autonomy in the deeply into this, as the character of the

case of church associations) . The two Minis- Baha'i Faith as a religion and the Baha'i

tries of Justice expressed an opinion very Community as a religious community is

unfavourable to the Baha'is, concluding that evident, in actual everyday life, cultural tradithe contested decisions had been passed cor- tion, and in the understanding of the general

rectly and so the Constitutional Appeal was public as well as of the science of comparaunfounded.

tive religion ."

The Federal Constitutional Court took a Constitutional

In its decision, the Federal

long time to reach its decision. It had to con- Court reviewed in detail the constitutional
sider the far-reaching consequences which right of freedom of religious
organization
a decision in our favour could have. Would and came to the conclusion that the
lower
it not open wide the floodgates for orga- courts, in arriving at their
decisions, had not
nizations unjustifiably calling themselves done justice to this constitutional
right; that
"religions" to make use of this decision in it is possible, within the
framework of the
future?
German civil Jaw governing
incorporations,
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to give special consideration to the religious judgement represents in the
efforts to prerequisites governing the internal organi- serve and
ensure the legal status of the
zation of the Local Spiritual Assembly as Spiritual Assemblies in
Germany can be
a religious association and as part of a judged from the fact that
only 1.5% of all
religious community; and, moreover, that Constitutional Appeals meet
with success.
Constitutional Law demands that such special The National Spiritual
Assembly had the
consideration be given. wisdom to shrink from no
effort or cost in
The Court pointed out that, because order to ensure the best
presentation of the
associations which are part of religious case. It engaged a renowned
Stuttgart firm
communities wish to be integrated into the of attorneys for its legal
protection. The
hierarchy of their religious community, the presentation of the case was
in the hands of
granting of the right of intervention to an expert in the fields of
Constitutional Law,
superior institutions cannot be considered as Administrative Law and State
Church Law.
submission to an external influence which Beyond that the National
Spiritual Assembly
would threaten the essential independence of solicited an opinion from a
highly regarded
the association or its right to administer expert in State Church Law at
the University

itself. The Federal Constitutional Court con- of Heidelberg (Professor
 Friedrich Millier).
 cluded that the courts acting in this case This profound opinion,
 comprising 115 pages,
 had misunderstood the constitutional right of which clearly and
 convincingly sets forth the
 freedom of religious organization in the legal position of the
 Baha'is, was a great
 interpretation and application of the principle support for this Appeal and
 surely had an
 of corporate autonomy, in that they had con- effect in helping to bring it
 to a successful
 sidered the National Spiritual Assembly "to conclusion. A gratifying
 side-effect of the
 be an extraneous organization, characterized work and funds devoted to
 this Appeal is to
 by different aims and interests, exercising a be found in the number of
 highly-placed
 dominating influence, without considering the ministerial officials,
 professors and scienunity and mutuality linked to religious law". tific
 collaborators, who had to concern
 The same was true, the Court explained, for themselves intensively with
 the Faith, not to
 the election of the members of the Local mention the judges of
 Germany's highest
 Spirihial Assembly by the believers in the Court. The decision will be
 included in the
 local community, who are not "third-parties". collection of official
 records and will be
 From the reasons given for the decision it published in all the legal
 journals.
 can be inferred that a positive decision was Undoubtedly further
 fruits will be gathpossible only because the Baha' i Law, ered in
 the years ahead when this landmark
 which underlies our constitutions as revealed decision assists judicial
 authorities in other
 Law, is an indispensable part of our Faith. lands to appreciate the
 stature of the Baha' i
 Faith and the fundamental importance of the
 VI. Jaws and principles embedded in its Sacred
 The magnitude of the achievement this Scriptures.
 PART FOUR

THE WORLD ORDER OF

BAHA'U'LLAH

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THE BAHAI WORLD

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Partial view of the Seat of the Universal House of Justice from the south.

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 place of the will of God, the Lord of the Kingdom of Names, rest upon Him Who is the Supreme Mediator, the Most Exalted Pen, Him Whom God hath made the dawning-place of His most excellent names and the dayspring of His most exalted attributes. Through Him the light of unity hath shone forth above the horizon of the world, and the law of oneness hath been revealed amidst the nations, who, with radiant faces, have turned towards the Supreme Horizon, and acknowledged that which the Tongue of Utterance hath spoken in the Kingdom of His knowledge: 'Earth and heaven, glory and dominion, are God's, the Omnipotent, the Almighty, the Lord of grace abounding!'

WITH joyous and thankful hearts we testify to the unity of its followers, and to maintain the

to the abundance of God's Mercy, to the perfect integrity and flexibility of its teachings.

fection of His Justice and to the fulfilment of His purpose The fundamental purpose animating the

His Ancient Promise.

Faith of God and His

Religion, declares

Bahí'u'llah, the Revealer of God's Word in Baha'u'llah, is to safeguard the interests and

this Day, the Source of Authority, the Foundation - promote the unity of the human race, and to

tainhead of Justice, the Creator of a new World foster the spirit of love and fellowship amongst

Order, the Establisher of the Most Great Peace, men. Suffer it not to become a source of dissent the Inspirer and Founder of a world civilization and discord,

of hate and enmity. This is the

tion, the Judge, the Lawgiver, the Unifier and straight Path, the fixed and immovable foundation

Redeemer of all mankind, has proclaimed the tion. Whatsoever is raised on this foundation,
 advent of God's Kingdom on eaiih, has for- the changes and chances ofthe world can never
 mulated its laws and ordinances, enunciated impair its strength, nor will the revolution of
 its principles, and ordained its institutions. To countless centuries undermine its structure.
 direct and canalize the forces released by His Unto the Most Holy Book,
 'Abdu 'l-Baha
 Revelation, He instituted His Covenant, whose declares in His Will and Testament, every
 power has preserved the integrity of His Faith, one must turn, and all that is not expressly
 maintained its unity and stimulated its world- recorded therein must be referred to the
 wide expansion throughout the successive Universal House ofJustice. ministries of 'Abdu'l-Baha and Shoghi Effendi. The provenance, the authority, the duties,
 It continues to fulfil its life-giving purpose the sphere of action of the Universal House
 through the agency of the Universal House of Justice all derive from the revealed Word
 of Justice whose fundamental object, as one of Bahi'u'llah which, together with the
 of the twin successors of Baha 'u'llah and interpretations and expositions of the Centre
 'Abdu 'l-Baha, is to ensure the continuity of of the Covenant and of the Guardian of the
 that divinely appointed authority which flows Cause-who, after 'Abdu'l-Baha, is the sole
 from the Source of the Faith, to safeguard the authority in the interpretation of Baha' i

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TI-IE BAHAI WORLD

Scripture-constitute the binding tem1s of	requirements of the time,
its own enactments;	
reference of the Universal House of Justice	to deliberate and decide
upon all problems	
and are its bedrock foundation. The author-	which have caused
difference; to elucidate	
ity of these Texts is absolute and immutable	questions that are
obscure; to safeguard the	
until such time as Almighty God shall reveal	personal rights, freedom
and initiative of	
His new Manifestation to Whom will belong	individuals; and to give
attention to the	

all authority and power.	preservation of human
honour, to the devel-	
There being no successor to Shoghi Effendi	opment of countries and the
stability of states;	
as Guardian of the Cause of God, the Universal	To promulgate and
apply the laws and	
House of Justice is the Head of the Faith and	principles of the Faith;
to safeguard and	
its supreme institution, to which all must tum,	enforce that rectitude of
conduct which the	
and on it rests the ultimate responsibility for	Law of God enjoins; to
preserve and develop	
ensuring the unity and progress of the Cause of	the Spiritual and
Administrative Centre of	
God. Further, there devolve upon it the duties	the Baha' i Faith,
permanently fixed in the	
of directing and coordinating the work of the	twin cities of 'Akka and
Haifa; to admin-	
Hands of the Cause, of ensuring the continuing	ister the affairs of the
Baha'i community	
discharge of the functions of protection and	throughout the world; to
guide, organize,	
propagation vested in that institution, and of	coordinate and unify its
activities; to found	
providing for the receipt and disbursement	institutions; to be
responsible for ensuring	
of the I:fuququ' llah.	that no body or
institution within the Cause	
Among the powers and duties with which	abuse its privileges or
decline in the	
the Universal House of Justice has been	exercise of its tights
and prerogatives; and	
invested are:	to provide for the
receipt, disposition,	
administration and safeguarding of the	
To ensure the preservation of the Sacred	funds, endowments and other
properties	
Texts and to safeguard their inviolability;	that are entrusted to its
care;	
to analyse, classify, and coordinate the Writ-	To adjudicate disputes
falling within	
i.ngs; and to defend and protect the Cause of	its purview; to give
judgement in cases of	
God and emancipate it from the fetters of	violation of the laws of the
Faith and to	
repression and persecution;	pronounce sanctions for such
violations;	

To advance the interests of the Faith of to provide for the enforcement of its deci-

.God; to proclaim, propagate and teach its sions; to provide for the arbitration and

Message; to expand and consolidate the in- settlement of disputes arising between

stitutions of its Administrative Order; to peoples; and to be the exponent and

usher in the World Order of Baha'u'llah; guardian of that Divine Justice which can

to promote the attainment of those spiritual alone ensure the security of, and establish

qualities which should characterize Baha'i the reign of law and order in, the world.

life individually and collectively; to do

its utmost for the realization of greater The members of the Universal House of

cordiality and comity amongst the nations Justice, designated by Baha'u'llah ' the Men

and for the attainment of universal peace; of Justice ', ' the people of Baha who have

and to foster that which is conducive to the been mentioned in the Book of Names',

enlightenment and illumination of the souls 'The Trustees of God amongst His servants

of men and the advancement and better- and the daysprings of authority in His countenance of the world; tries', shall in the discharge of their

To enact laws and ordinances not ex- responsibilities ever bear in mind the expressly recorded in the Sacred Texts; to abro- lowing standards set forth by Shoghi

gate, according to the changes and Effendi, the Guardian of the Cause of God:

THE WORLD ORDER OF BAHÁ'U'LLÁH 611

In the conduct of the administrative guidance which is at once the life-blood

affairs of the Faith, in the enactment of the and ultimate safeguard of this Revelation.

legislation necessary to supplement the

laws of the Kitáb-i-Aqdas, the members of The Universal House of Justice was first

the Universal House of Justice, it should be elected on the first day of the Festival of

borne in mind, are not, as Baha'u'llah's Revelation in the one hundred and twentieth year

utterances clearly imply, responsible to those of the Balla' i Era 1, when the members of the

whom they represent, nor are they allowed to National Spiritual Assemblies, in accordance
be governed by the feelings, the general with the provisions of the Will and Testament
opinion, and even the convictions of the of 'Abdu'l-Baha, and in response to the summass of the faithful, or of those who directly mons of the Hands of the Cause of God, the
elect them. They are to follow, in a prayerful Chief Stewards of Balla'u'llah's embryonic
attitude, the dictates and promptings of their World Commonwealth, brought into being
conscience. They may, indeed they must, this "crowning glory" of the administrative
acquaint themselves with the conditions pre- institutions of Baha 'u' llah, the very "nucleus
vailing among the community, must weigh and forernnnner" of His World Order. Now,
dispassionately in their minds the merits of therefore, in obedience to the Command of
any case presented for their consideration, God and with entire reliance upon Him, we,
but must reserve for themselves the right the members of the Universal House of Justice,
of an unfettered decision. God will verily set our hands and its seal to this Declaration
inspire them with whatsoever He willeth, is of Tmst which, together with the By-Laws
Balla 'u' llah' s incontrovertible assurance. hereto appended, fo1m the Constitution of the
111ey, and not the body of those who either Universal House of Justice. directly or indirectly elect them, have thus
been made the recipients of the divine 1 21 April 1963 A.O.

Hugh E. Chance

Hushmand Fatheazam

Amoz E. Gibson

Dav id Hofman

H. Borrah Kavelin

A li Nakhjavani

David S. Rube

Ian C. Semple

Charles Wolcott

Signed in the City of Haifa on the fourth day of the month of Qawl in the one

hundred and twenty-ninth year of the Baha'i Era, corresponding to the twenty-sixth day of the month of November in the year 1972 according to the Gregorian calendar.

Facsimile of signatures on the Constitution of the Universal House of Justice: 26 November 1972.

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THE BAHAI WORLD

BY-LAWS

PREAMBLE

The Universal House of Justice is the

II. LOCAL

SPIRITUAL ASSEMBLIES

supreme institution of an Administrative Order whose salient features, whose authority

Whenever in any locality the number of

and whose principles of operation are clearly Baha'is resident therein

who have attained the

enunciated in the Sacred Writings of the age of twenty-one

exceeds nine, these shall on

Baha'i Faith and their authorized interpretation the First Day of Ridvan

convene and elect a

tions. This Administrative Order consists, on local administrative

body of nine members

the one hand, of a series of elected councils, to be known as the

Spiritual Assembly of the

universal, secondary and local, in which are Baha'is of that

locality. Every such Assembly

vested legislative, executive and judicial shall be elected

annually thereafter upon each

powers over the Baha'i community and, on successive First Day of

Ridvan. The members

the other, of eminent and devoted believers shall hold office for

the term of one year or

appointed for the specific purposes of protection until their successors

are elected. When, howing and propagating the Faith of Baha'u'llah

ever, the number of Baha'is as aforesaid in any

under the guidance of the Head of that Faith. locality is exactly

nine, these shall on the First

This Administrative Order is the nucleus Day of Ridvan constitute

themselves the Local

and pattern of the World Order adumbrated Spiritual Assembly by

joint declaration.

by Baha'u'llah. In the course of its divinely

propelled organic growth its institutions will I. The general powers

and duties of a Local

expand, putting forth auxiliary branches and Spiritual Assembly

are as set forth in the

developing subordinate agencies, multiplying the activities and diversifying their functions, in consonance with the principles and purposes revealed by Baha'u'llah for the progress of the human race. over all Baha'i activities and affairs within its locality, subject to the provisions of the Local Baha'i Constitution. 2

3. The area of jurisdiction of a Local Spiritual Assembly shall be decided by the National Spiritual Assembly in accordance with the principle laid down by the Universal House of Justice.

I. MEMBERSHIP IN THE BAHAI COMMUNITY

1. In order to be eligible to vote and hold elective office, a Baha'i must have attained the age of twenty-one years. Whenever it is decided by the Universal House of Justice to form a National Spiritual Assembly, the voting 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.

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.

III. NATIONAL SPIRITUAL ASSEMBLIES

1. By-Laws of a Local Spiritual Assembly

THE WORLD ORDER OF BAHAI U'LLAH 613

Justice, elect their delegates to their National Spiritual Assembly shall be filled by a vote of the delegates composing the

Constitution 3 a body of nine members to be

Convention which elected
 known as the National Spiritual Assembly of the Assembly,
 the ballot to be taken by
 the Baha'is of that country or region. The correspondence
 or in any other manner
 members shall continue in office for a period decided by the
 National Spiritual
 of one year or until their successors shall be Assembly.
 elected.

IV. OBLIGATIONS OF MEMBERS OF

1. The general powers and duties of a SPIRITUAL ASSEMBLIES

National Spiritual Assembly are as set
 forth in the Writings of 'Abdu'l-Baha Among the most outstanding
 and sacred
 and Shoghi Effendi and as laid down by duties incumbent upon those
 who have been
 the Universal House of Justice. called upon to initiate,

direct and co-ordinate
 2. The National Spiritual Assembly shall the affairs of the Cause
 of God as members of
 have exclusive jurisdiction and authority its Spiritual Assemblies
 are: to win by every
 over all the activities and affairs of the means in their power the
 confidence and affec-
 Baha ' i Faith throughout its area. It shall tion of those whom it is
 their privilege to serve;
 endeavour to stimulate, unify and coordi- to investigate and acquaint
 themselves with the
 nate the manifold activities of the Local considered views, the
 prevailing sentiments and
 Spiritual Assemblies and of individual the personal convictions of
 those whose welfare
 Baha'is in its area and by all possible it is their solemn
 obligation to promote; to purge
 means assist them to promote the oneness their deliberations and the
 general conduct of
 of mankind. It shall furthermore represent their affairs of
 self-contained aloofness, the
 its national Baha ' i community in relation suspicion of secrecy, the
 stifling atmosphere
 to other national Baha'i communities and of dictatorial
 assertiveness and of every word
 to the Universal House of Justice. and deed that may savour of
 partiality, self-

3. The area of jurisdiction of a National Spir- centredness and
 prejudice; and while retaining

itual Assembly shall be as defined by the the sacred right of final
decision in their hands,
Universal House of Justice. to invite discussion,
ventilate grievances,

4. The principal business of the National welcome advice and
foster the sense of inter-
Convention shall be consultation on Baha'i dependence and
co-partnership, of w1derstandactivities, plans and policies and the
ing and mutual confidence between themselves
election of the members of the National and all other Baha'is.

Spiritual Assembly, as set forth in the
National Baha'i Constitution .

V . THE UNIVERSAL HOUSE

OF JUSTICE

(a) If in any year the National Spiritual
Assembly shall consider that it is The Universal House of Justice
shall consist

impracticable or unwise to hold the of nine men who have been
elected from the

National Convention, the said Assem- Baha'i community in the manner
hereinafter

bly shall provide ways and means by provided.

which the annual election and the

other essential business of the Con- l. Election
vention may be conducted.

The members of the Universal House of

3 Justice shall be

elected by secret ballot

Decl aration of Tru st and By-Laws of a National

Spiritual Assembly by the members of all

National Spiritual

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Assemblies at a meeting to be known as

(h) If a member of a

National Spiritual

the International Baha'i Convention.

Assembly who has voted

by mail

(a) An election of the Universal House of ceases to be a member
of that National

Justice shall be held once every five Spiritual Assembly between
the time

years unless otherwise decided by the of casting his ballot and
the date of the

Universal House of Justice, and those counting of the ballots,

his ballot shall

elected shall continue in office until nevertheless remain valid

unless in the

such time as their successors shall be interval his successor

shall have been

elected and the first meeting of these
such successor

successors is duly held.
by the tellers.

(b) Upon receiving the call to Convention
tie vote or votes

each National Spiritual Assembly shall
Universal

submit to the Universal House of Jus-
determined on

tice a list of the names of its members.
or more addi-

The recognition and seating of the dele-
held on the

gates to the International Convention
members are

shall be vested in the Universal House
the case of

of Justice.

be the mem-

(c) The principal business of the Interna-
Spiritual Assemblies

tional Convention shall be to elect the
subsequent

members of the Universal House of
Justice, to deliberate on the affairs of

the Baha'i Cause throughout the world,
and to make recommendations and

suggestions for the consideration of the
the

Universal House of Justice.

will occur

(d) The sessions of the International Con-
or in the

vention shall be conducted in such
manner as the Universal House of

Justice shall from time to time decide.
Universal

(e) The Universal House of Justice shall
commit a sin injuri

provide a procedure whereby those
the common weal, he may be

delegates who are unable to be
by the

present in person at the International
Justice.

Convention shall cast their ballots for

elected and the ballot of

shall have been received

(i) In case by reason of a

the full membership of the

House of Justice is not

the first ballot, then one

tional ballots shall be

persons tied until all

elected. The electors in

additional ballots shall

bers of National

in office at the time each

vote is taken.

2. Vacancies in Membership

A vacancy in the membership of

Universal House of Justice

upon the death of a member

following cases:

(a) Should any member of the

House of Justice

ous to

dismissed from membership

Universal House of

(b) The Universal House of

Justice may
the election of the members of the at its discretion declare
a vacancy
Universal House of Justice. with respect to any member
who in
(f) If at the time of an election the Universal its judgement is
unable to fulfil the
House of Justice shall consider that it is functions of membership.
impracticable or unwise to hold the (c) A member may relinquish
his mem-
International Convention it shall deter- bership on the Universal
House of
mine how the election shall take place. Justice only with the
approval of the
(g) On the day of the election the ballots Universal House of
Justice.
of all voters shall be scrutinized and
counted and the result certified by 3. By-Election
tellers appointed in accordance with the
instructions of the Universal House of If a vacancy in the membership
of the
Justice. Universal House of Justice
occurs, the
THE WORLD ORDER OF BAHA ' U'LLAH 615

Universal House of Justice shall call a by- Universal House of Justice,
to which
election at the earliest possible date unless shall be affixed in each
case the Seal of
such date, in the judgement of the Univer- the Universal House of
Justice.
sal House of Justice, falls too close to the
date of a regular election of the entire 6. Records [
membership, in which case the Universal
House of Justice may, at its discretion, The Universal House of
Justice shall
defer the filling of the vacancy to the time provide for the recording
and verification of the regular election. If a by-election tion of its
decisions in such manner as it
is held, the voters shall be the members shall, from time to time,
judge necessary.
of the National Spiritual Assemblies 111
office at the time of the by-election. VI. BAHA'f ELECTIONS

4. Meetings In order to preserve the
spiritual character
and purpose of Baha'i elections the practices
(a) After the election of the Universal of nomination or

electioneering, or any other

House of Justice the first meeting shall procedure or activity detrimental to that

be called by the member elected by character and purpose shall be eschewed. A

the highest number of votes or, in his silent and prayerful atmosphere shall prevail

absence or other incapacity, by the during the election so that each elector may

member elected by the next highest vote for none but those whom prayer and

number of votes or, in case two or reflection inspire him to uphold. more members have received the same

highest number of votes, then by the 1. All Baha'i elections, except elections of

member selected by lot from among officers of Local and National Spiritual

those members. Subsequent meetings Assemblies and committees, shall be by

shall be called in the manner decided plurality vote taken by secret ballot.

by the Universal House of Justice. 2. Election of the officers of a Spiritual Assembly

(b) The Universal House of Justice has bly or committee shall be by majority vote

no officers. It shall provide for the of the Assembly or committee taken by

conduct of its meetings and shall secret ballot.

organize its activities in such manner 3. In case by reason of a tie vote or votes the

as it shall from time to time decide. full membership of an elected body is not

(c) The business of the Universal House determined on the first ballot

of Justice shall be conducted by the full more additional ballots shall be taken on the

membership in consultation, except persons tied until all members are elected.

that the Universal House of Justice may 4. The duties and rights of a Baha'i elector

from time to time provide for quorums may not be assigned nor may they be

of less than the full membership for exercised by proxy.

specified classes of business.

VII. THE RIGHT OF REVIEW

5. Signature

The Universal House of Justice has the

The signature of the Universal House of Justice shall be the words "The Universal National or Local, House of Justice" or in Persian "Baytu' l-reverse such 'Adl -i- A'~am" written by hand by any Universal House of one of its members upon authority of the intervene in any

right to review any decision or any Spiritual Assembly, and to approve, modify or decision or action. The Justice also has the right to

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matter in which a Spiritual Assembly is seeking to compose its difference of failing to take action or to reach a decision opinion with the National Spiritual and, at its discretion, to require that action Assembly, have the right to appeal to be taken, or itself to take action directly in the Universal House of Justice, which the matter. shall determine

whether it shall take

jurisdiction of the matter or leave it

VIII. APPEALS

within the final jurisdiction of

the

National Spiritual Assembly.

The right of appeal exists in the circumstances, and shall be exercised according to 2. An appellant, whether institution or indi the procedures, outlined below: vidual, shall in the first instance make

appeal to the Assembly whose decision

I. (a) Any member of a local Baha ' i com- is questioned, either for reconsideration

munity may appeal from a decision of the case by that Assembly or for subof his Local Spiritual Assembly to mission to a higher

body. In the latter

the National Spiritual Assembly case the Assembly is in duty bound to

which shall determine whether it submit the appeal together with full parshall take jurisdiction of the matter or ticulars of the matter.

If an Assembly

refer it back to the Local Spiritual refuses to submit the appeal, or fails to

Assembly for reconsideration . If such do so within a reasonable time, the

an appeal concerns the membership appellant may take the case directly to

of a person in the Baha'i community, 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 and propagate 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 or Counsellors, the number and if these Assemblies are unable to resolve them, any one such Assembly may bring the matter to the National Spiritual Assembly which shall thereupon take jurisdiction of the case. If only the decision of the National Spiritual Assembly thereon is unsatisfactory to which he is any of the Assemblies concerned, or if a Local Spiritual Assembly at any time has reason to believe that actions of its National Spiritual Assembly are ineligible for service on affecting adversely the welfare and administrative bodies. If unity of that Local Assembly's community, it shall, in either case, after

the higher authority.

IX. THE BOARDS OF COUNSELLORS

The institution of the Boards

was brought into being by the

House of Justice to extend into

specific functions of protection and conferred upon the

of God. The members of these

appointed by the Universal House

1. The term of office of a Counsellor, the number and if these Assemblies are unable to

boundaries of the zone in which

of Counsellors shall operate,

decided by the Universal House

2. A Counsellor functions as such

within his zone and should he

residence out of the zone for

appointed he automatically

his appointment.

3. The rank and specific duties of a Counsellor render him

local or national

elected to the Universal House

he ceases to be a Counsellor.

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X. THE AUXILIARY BOARDS

Counsellors, shall not function as

a

member of the Auxiliary Board outside

In each zone there shall be two Auxiliary Boards, one for the protection and one for is eligible

the propagation of the Faith, the numbers of but if elected to

whose members shall be set by the Universal a national or

House of Justice. The members of these Aux- whether to retain

iliary Boards shall serve under the direction accept the

of the Continental Boards of Counsellors he may not

and shall act as their deputies, assistants and at the same time.

advisers.

If elected to the

Universal House of Justice he ceases to be a member of the

1. The members of the Auxiliary Boards shall be appointed from among the believers of that zone by the Continental Board of Counsellors.

Auxiliary Board.

XI. AMENDMENT

2. Each Auxiliary Board member shall be amended by deciallotted a specific area in which to serve Universal House of Justice when

This Constitution may be sion of the

and, unless specifically deputized by the THE BAHAI WORLD

the full membership is present.

2. THE SIXTH INTERNATIONAL CONVENTION FOR THE ELECTION OF THE UNIVERSAL HOUSE OF JUSTICE

RipvAN 1988

The sixth International Baha' i Convention were announced

The results of the voting

was held from 29 April to 2 May 1988 to noon on Saturelect the members of the Universal House of the 1,296 ballots cast, only

to the assembled delegates at day, 30 April. Of

Justice.

one was invalid. The members

were elected

As prescribed in the Will and Testament individual

by a total of 7,880 of the 11,655

of'Abdu'l-Baha, the people charged with this percentage of

votes cast. The uniformly high

sacred duty were the members of the world's unable to

votes received from delegates

National Spiritual Assemblies and the selec- Amatu' 1-Baha as a

attend was pointed out by

tion was by plurality vote taken by secret

reflection of the maturity of

the Baha'i
 ballot. As there were 148 National Spiritual world.
 Assemblies in 1988, each with nine members, The members elected were:
 Mr. 'Alf N~a-
 the number of possible electors was 1,332. vani, Mr. Glenford Mitchell,
 Mr. Hushmand
 Representatives unable to attend, including Fatheazam, Mr. Ian Semple, Dr.
 Peter Khan,
 the full memberships of sixteen National Spir- Dr. David Ruhe, Mr. Hugh
 Chance, Mr. Hooper
 itual Assemblies, cast their ballots by mail. Dunbar, and Mr. Adib
 Taherzadeh. The nine
 The election was the first item on the members were called to the stage
 and were
 agenda when the meeting was opened by the greeted with wave after wave
 of sustained
 Hand of the Cause of God Amatu'l-Baha applause.
 Rul~iyyih Khanum. After a few words of Fu1iher applause swept the
 auditorium as
 greeting, prayers were read in four the two members of the
 Universal House of
 languages. Then the 663 delegates present in Justice who had been permitted
 to resign by
 the Haifa Auditorium continued to pray and reason of their advanced
 years, Mr. David
 meditate silently as they considered the peo- Hofman and Mr. H. Borrah
 Kavelin, were
 ple who would be best suited to serve for the called to the stage and
 saluted for their long
 next five years. All waited with reverence and dedicated service.
 until each delegate had finished voting. Loving tribute was also
 paid to the three
 When all ballots were ready, the dele- forn1er members of the Universal
 House
 gates began to walk across the stage one by of Justice who have ascended
 to the next
 one, in alphabetical order by country, to world: Dr. Lutfu'llah I:Iakim,
 Mr. Amoz
 deposit their ballot papers as their names Gibson, and Mr. Charles
 Wolcott. Mr. Gibwere read by the Head Chief Teller, son's daughter
 and Dr. I:Iakim's grand-
 Dr. Firuz Kazemzadeh. Men and women, daughter were present as
 delegates to the
 young and old, people of all racial and eth- Convention.
 nic origins, all came silently to the stage-a Sadness, coupled with a
 feeling of pride,
 potent testimony to the power of Baha'u'llah pervaded the hall as the

friends in Iran were
to unite humanity in a new World Order. remembered. 'We will miss
with all our
A highlight of the balloting was the presence of the oldest Baha'i
community ... the
presence of two delegates from Cuba, a country friends in Persia',
Amatu'l-Baha said. She
never before represented at an International paid tribute to the sacrifices
and continued
Baha'i Convention. They were enthusiastically suffering of 'our brothers
and sisters in
cally applauded by the other delegates as Iran', and announced that a
closing prayer
they crossed the stage to cast their ballots. would be offered on their
behalf. Then she

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Five Hands of the Cause of God leading the delegates to the sixth International
Baha'i
Convention toward the Shrine of the Bab during the celebration of the Ninth Day
of Ridvan,
29 April 1988.

The first item on the agenda of the International Convention was the election
of the members
of the Universal House of Justice. One of the delegates depositing her votes.
Haifa, Israel.
29 April 1988.

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Five consultative sessions were held during the sixth International Convention.
Delegates
exchanged thoughts about the Ridvan message, issues of special concern to
their countries,
and on subjects suggested in advance by the Universal House of Justice.

Five special sessions for members of each of the Continental Boards of
Counsellors and
delegates from the National Spiritual Assemblies in those areas were held
during the International Convention. The session on Australasia was held in the
Haifa Pilgrim House.

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called for an enormous bowl of 120 red In addition to the
Ridvan message and
roses, a gift from the Baha'is in Iran, to be issues of special concern to
them, the delegates brought to the centre of the stage. delegates consulted
on the following subjects
Five Hands of the Cause of God were suggested in advance by the

Universal

present for the opening session, lending a special dignity and spiritual force to the Baha'i commuooccasion: Amatu'l-Baha Ru0iyyih Khanum, strengthening of unity, and 'Ali-Akbar Furutan, 'Alf-Mu0ammad Varqa, the Covenant in all its aspects; William Sears, and H. Collis Featherstone. 2) what the Baha'i community needed to Each participated in a unique and significant do to further promote peace, the developway during the Convention. Mr. Sears also ment of external affairs agencies, the promobrought special greetings from those Hands tion of social and economic development, of the Cause who could not be not present, and the concept of a Year of Service; Dr. Ugo Giachery, Mr. Jalal Khazeh, and 3) relating the Teachings of the Faith to Mr. John Roberts. the needs and concerns of the world at large Amatu'l-Baha read the Ri<;lvan message through the development of Baha'i expertise of the Universal House of Justice at the and scholarship; beginning of the Convention's first consulta- 4) winning increasing numbers of new tive session, on 30 April: adherents to the Faith and consolidating the A silver lining to the dark picture gains; and, which has overshadowed most of this 5) the development of the funds of the century now brightens the horizon. It is Faith, and the Arc Projects Fund. discernible in the new tendencies impel- Under the gilt emblem of the Greatest ling the social processes at work Name, and occupying the entire centre stage, throughout the world, in the evidences of a magnificent full-colour aerial photograph an accelerated trend towards peace. In featuring the Shrine of the Bab-set against the Faith of God, it is the growing a skilfully overlaid architect's rendering of strength of the Order of Baha'u'llah as the future terraces with their myriad young its banner rises to more stately heights. It cypresses, paths, fountains, and shrubs, and is a strength that attracts. the Arc with its five edifices completed-

"... a new paradigm of opportunity has constantly reminded the delegates of the emerged," the message continued. "New compelling needs of the Arc Project. prospects for teaching the Cause at all levels The architect of the buildings, Mr. J:Iusayn Amanat, and the architect of of society have unfolded. ... The present the terraces and challenge calls for teaching on a scale and of project manager, Mr. Fariburz ~ahba, drew a quality, a variety, and intensity outstrip- further attention to the detail, grandeur, and ping all current efforts." These themes were financial needs of the project in their slide often repeated in the consultations of the presentations. delegates. Two other slide presentations were shown Five consultative sessions were held from to the delegates. One was a retrospective of 30 April to 2 May. All of these general the development of the Faith during the premeetings were chaired by Counsellors: vious five years, and the other looked ahead Dr. Magdalene Carney of the International to the upcoming Baha' i World Congress to Teaching Centre; Mrs. Zena Sorabjee from be held in New York City in 1992. Asia; Dr. Wilma Brady from the Americas; A historic talk on the subject of Mrs. Joy Stevenson from Australasia; J:Iuququ 'llah was given by the Trustee of Mrs. Lucretia Mancho Warren from Africa; J:Iuququ'llah, the Hand of the Cause of God and Mrs. Polin Rafat from Europe. Dr. Varqa, who pointed out that this law

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The presence of Amatu 'l-Baha Ruhiyyih Khanum and the other Hands of the Cause of God added a special dignity and spiritual forc e to the sixth International Convention.

Th e Hand of the Cause of God

Dr. 'Ali-Muhammad
 Varqa talking to the
 delegates about the
 law of Huququ 'llah
 during the International Convention.

Th e Hand of th e Cause
 of God William Sears
 brought sp ecial
 greetings to the International Convention
 from those Hands of
 the Caus e not present,
 Dr. Ugo Giachery,
 Mr. Jalcil Khazeh, and
 Mr. John Robarts.

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Mr. 'Ali Nal!:f!javani, at the podium, with the other members of the Universal
 House of

Justice elected at Rief.van 1988. Left to right: Mr. Glenford Mitch ell, Mr.
 Hushmand

Fatheazam, Mr. Jan Semple, Dr. Peter Khan, Dr. David Ruhe, Mr. Hugh Chance,
 Mr. Hooper Dunbar, Mr. Adib Taherzadeh.

shou ld be viewed as a spiritual obligation Haifa and 'Akka. These
 included time spent

based on the believer' s love for God; that in the Shrines of Baha'u'llah
 and the Bab,

it is a tangible aspect of the Covenant of the Mansion of Baha'u'llah at
 Bahji, the

God; and that it strengthens the relationship Cell of Baha'u'llah, the House
 of 'Abbud,

between God and man. and the House of 'Abdu'llah
 Pasha in 'Akka,

Two Holy Days were celebrated during and the International Archives
 Building, the

the Convention period. The ninth Day of House of the Master, and the
 Seat of the

Ri9van was commemorated in the forecomi Universal House of Justice in
 Haifa.

and gardens of the Haifa Pilgrim House Many members ofNational
 Spiritual Assemadjacent to the Shrine of the Bab, with the bles took the
 opportunity provided by the

Hand of the Cause of God William Sears Convention to meet with
 members of other

presiding. Readings in five languages-Ara- National Assemblies to discuss
 a wide range

bic, English, Spanish, French, and Persian- of subjects of mutual

interest. Scores of
 were followed by the recitation of the Tablet these meetings took place
 before the Conof Visitation. Then the friends reverently vention opened
 and in the evenings after the
 circumambulated the Shrine of the Bab. general sessions.
 Following the close of the last Conven- Counsellors from all five
 Continental Boards
 tion session on the Twelfth Day of Ri9van, attended the Convention (16
 from Africa,
 all the distinguished participants gathered 16 from the Americas, 12 from
 Asia, 8 from
 in the I:Iaram-i-Aqdas at Bahji where the Australasia, 9 from Europe),
 61 in all.
 gardens were in their full spring splendour. The visiting Counsellors
 took part in vari-
 The celebration was opened with forceful ous special meetings and
 events including
 comments by the Hand of the Cause Collis five 'continental' sessions
 held for members
 Featherstone about the significance of the of each of the Continental
 Boards and the
 occasion. Readings in five languages were delegates from the National
 Spiritual Assemfollowed by the silent and joyous circumam- blies of their
 areas.
 bulation of the Shrine of Baha'u' llah by Following the Convention,
 from 3 to 8 May,
 more than 1,000 of His followers. the Hands of the Cause and the
 Counsellors
 For four days prior to the Convention, the stayed on in Haifa to participate
 in a Coundelegates enjoyed a series of visits arranged sellors ' conference
 held under the auspices
 for them to the Holy Places of the Faith in of the International Teaching
 Centre.

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 R ULERS AND THE LEARNED

In every society and community of human Local, National and
 International Houses
 beings there are those who are revered for of Justice. The duties of
 each of these
 their learning and wisdom, and there are souls will be determined
 in the future.
 those who are invested with authority to (Translated from the

Persian.)

govern. In religious communities it has been
Since those words were written the Baha' i
usual for the legislative and governing
Administrative Order has developed rapidly
authority to be held by the learned who have
and is now functioning throughout the
thus, as priests or as doctors of religious law,
world. Under the supreme authority of the
combined both capacities in the same
revealed Law of God the Baha' i community
persons. Other communities have, only too
is governed by its elected institutions: Local
often, been riven by the conflict between
and National Spiritual Assemblies and the
church and state, between priests and kings ,
Universal House of Justice, while the instior, in more modern te1rns, between
intellectutions of the ' learned', which exercise no
tuals and the establishment. In the World
governing authority over the believers, are
Order of Baha' u' llah these two extremes, of
accorded an exalted rank which enables
the over-concentration of authority on the one
them to exert their beneficent influence over
hand and of division and conflict on the other,
all parts of the community. Commenting on
are eliminated. The way this is achieved is
this feature of the Baha' i Administrative
one of the unique features of that Order and
Order, the Universal House of Justice wrote
confers unin1agined benefits upon the Baha'i
in its message of 24 April 1972:
community.

In the Kitab-i-'Ahd (The Book of the of such exa lted	The existence of institutions
Covenant) Baha'u'llah wrote, "Blessed are individuals who play such	rank, comprising
the rulers and the learned in Baha. " The no legislative,	a vital role, who yet have
Guardian, interpreting this passage, stated judicial authority, and	adminisháative or
on 4 November 193 1:	are entirely devoid of
priestly fi.mctions or the right to make authoritative interpreta-	
In this holy cycle the ' learned' are, on the tions, is a feature of Baha'i administration	
one hand the Hands of the Cause of God,	

unparalleled in the religions of the past. ...

and, on the other, the teachers and diffusers of His teachings who do not rank as

Developing this theme, the Universal

Hands, but who have attained an eminent House of Justice referred in

that same mesposition in the teaching world. As to the sage to a letter

written on behalf of the

'mlers' they refer to the members of the Guardian on 14 March 1927, to

the Spiritual

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Assembly of Istanbul, in which he expound- The difficulty of

establishing a clear undered the Baha'i principle of action by majority

standing of this administrative concept, new

vote. In this letter Shoghi Effendi points out in the history of religoin,

is reflected in the

how, in the past, it was certain individuals concluding passage of the

message of the

who 'accounted themselves as superior in Universal House of Justice,

of 24 April 1972,

knowledge and elevated in position' who quoted above:

caused division, and that it was those 'who

.. The newness and uniqueness of this

pretended to be the most distinguished of

concept make it difficult to grasp; only as

all' who 'always proved themselves to be

the Baha'i community grows and the bethe source of contention'. He praises God

lievers are increasingly able to contemplate

that Baha'u'llah had withdrawn authority

its administrative stlucture urlinfluenced by

from 'the unyielding and dictatorial views of

concepts from past ages, will the vital interthe learned and the wise',

rejected the asserdependence of the 'rnlers' and 'learned'

tions of individuals, even though recognized

in the Faith be properly understood, and

as the most accomplished and learned among

the inestimable value of their interaction

men, as authoritative criteria, and 'ordained

be fully recognized.

that all matters be referred to authorized centres and assemblies'. Thus the

institutions of Only now, as these two arms of the worldthe learned in

the Baha'i Faith, while invest- embracing system of Baha'u'llah begin to

ed with high rank and exercising invaluable function in their separate

but complementary

moral authority and influence, have no exec- roles towards a common

achievement, are

utive power other than in the direction of intimations caught of the

divine beneficence

their own institutions.

of that system.

B. THE HANDS OF THE CAUSE OF GOD

Baha 'u' llah Himself created the institution through His
of the Hands of the Cause and appointed a prevaileth
few of His followers to serve Him as Hands Sovereignty is
in His own lifetime. In the Tablet of the heavens and
World He refers to the Hands of the Cause Names.
in words descriptive of the station of service
The Will and Testament of 'Abdu ' l-Baha to which they are called:
contains many references to the Hands of the Cause, including explicit definitions of
Light and glory, greeting and praise be their station and functions, as well as variupon the Hands of His Cause,
through
ous admonitions addressed to them:
whom the light of fortitude hath shone forth and the truth hath been established
blessing and gl01y
that the authority to choose rests with Cause of
God, the Powerfid, the Mighty, the God that have difji1sed
widely the Divine
Unconstrained, through whom the ocean Proofs, proof bounty hath surged and the fi"agrance
Faith, published abroad His
of the gracious favours of God, the Lord all things
of mankind, hath been difji1sed. We righteousness in this
beseech Him-Exalted is He-to shield world, and kindled the Fire
of the Love of
them through the power of His hosts, to God in the ve1y hearts and
souls of His
protect them through the potency of His servants; ... the Hands of
the Cause of God

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must be ever watchful and so soon as they amidst peoples,
find anyone beginning to oppose and pro-governments may
test against the Guardian of the Cause of contention and conflict
kindreds, nations and
disappear, that all the

dwellers on earth
 God, cast him out from the congregation may become one people and
 one race,
 of the people of Bahti and in no wise that the world may become
 even as one
 accept any excuse from him .. home.
 ... The Hands of the Cause of God must
 'Abdu 'l-Baha did not Himself appoint
 elect from their own number nine persons
 any additional Hands of the Cause. He did,
 that shall at all times be occupied in
 however, refer to certain outstanding teachthe important services in the work
 of
 ers of the Faith as Hands.
 the Guardian of the Cause of God. The
 During the first three decades of his minelection of these nine must be carried
 istry as Guardian of the Faith, Shoghi
 either unanimously or by majority from
 Effendi designated certain outstanding
 the company of the Hands of the Cause of
 Baha'is as Hands posthumously. Then, in
 God and these, whether unanimously or
 December 1951 , he raised twelve living
 by a majority vote, must give their assent
 believers to this exalted rank, a development
 to the choice of the one whom the Guardof the Administrative Order which
 thrilled
 ian of the Cause of God hath chosen as
 the entire Baha 'i world. In February 1952 he
 his successor...
 appointed a further seven, and in 1957 eight
 O fi'iends! The Hands of the Cause of
 more, bringing the total number to twenty-
 God must be nominated and appointed by
 seven. 1 In these brief six years the Guardian
 the Guardian of the Ca use of God. All
 not only established this institution on a firm
 must be under his shadow and obey his
 foundation throughout the world, with a
 command. ..
 body of four Hands of the Cause residing in
 The obligations of the Hands of the
 the Holy Land to act as the liaison between
 Cause of God are to diffuse the Divine
 himself and the Hands in each continent, but
 Fragrances, to edify the souls of men, to
 he brought into being in each continent two

promote learning, to improve the character of all men and to be, at all times and one for the propagation of the Faith, to act as under all conditions, sanctified and the 'assistants, deputies and advisers' of the detached from earthly things. They must Hands of that continent.

manifest the fear of God by their conduct, The epic story of how in November 1957, their manners, their deeds and their the Hands of the Cause of God, called by words. This body of the Hands of the the Guardian the 'Chief Stewards of Cause of God is under the direction of the Baha'u'llah's embryonic World Common-Guardian of the Cause of God. He must wealth', rallied the grief-stricken and continually urge them to strive and stunned Baha'is of the world, guided them endeavor to the utmost of their ability to the victorious accomplishment of the Ten difficulties the sweet savors of God, and to Year Crusade which he had launched, and guide all the peoples of the world, for it is convened the members of the National Spirit the light of Divine Guidance that causeth

tual Assemblies for the first election of the all the universe to be illumined. To dis-Universal House of Justice in April 1963, regard, though it be for a moment, this has been told in befitting detail in Volume absolute command which is binding upon XIII of this publication.

everyone, is in no wise permitted, that the existent world may become even as the Abha Paradise, that the surface of the earth may become heavenly, that

I See 'The Institution of the God', The Baha'i World,

vol. XIII, p. 334.

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C. THE CONTINENTAL BOARDS OF COUNSELLORS

The establishment of the Universal House of specific functions of Justice in 1963 ushered in a new phase in the of God make it

The exalted rank and the Hands of the Cause

evolution of the institution of the Hands of the Cause was to be elected or appointed to administrative institutions, or Justice decided 'that there is no way to appoint a second Guardian to succeed Shoghi Effendi'. Therefore, among the first their entire energies questions which it was necessary for it then duties conferred to consider were the manner in which the

inappropriate for them to be elected as delegates to national conventions. Furthermore, it is their desire and the desire of the House of Justice that they be free to devote to the vitally important upon them in the Holy Writings.

institution of the Hands of the Cause was to At the same time the House of Justice continue to perform its appointed functions, confirmed the request of the Hands of the the relationship which should exist between Cause that, henceforth, members of the the House of Justice and the Hands of the Auxiliary Boards should be freed from administrative responsibilities, including service of the Hands of the Cause could be extended on committees and as delegates to conventions. into the future , since, according to the text of On 21 June 1968 the House of Justice the Will and Testament of 'Abdu'l-Baha, announced by cable to the Baha' i world the The Hands of the Cause of God must be decision to establish eleven Continental nominated and appointed by the Guardian Boards of Counsellors for the protection and of the Cause of God.

propagation of the Faith and, in a written Following consultation with a conclave message issued on 24 June, outlined in detail of the Hands in October- November 1964, the nature and scope of this action. Because the Universal House of Justice announced to of its great significance to the evolution of the believers in its message of November the Administrative Order, the entire text of 1964 the following decision:

this message is quoted:

There is no way to appoint, or to legislate

The majestic unfoldment of Baha 'u ' llah's
to make it possible to appoint, Hands of
world-redeeming administrative system
the Cause of God.

has been marked by the successive estab-
Responsibility for decisions on matters of
lishment of the various institutions and
general policy affecting the institution of
agencies which constitute the framework
the Hands of the Cause, which was for of that divinely-created Order. Thus,
merly exercised by the beloved Guardian,
more than a quarter-of-a-centu1y after the
now devolves upon the Universal House of
emergence of the first National Spiritual
Justice as the supreme and central institu-
Assemblies of the Baha'i world the
tion of the Faith to which all must tum.

institution of the Hands of the Cause was

That same message announced increases fo1mally established, with
the appointment

in the number of the members of the Auxil- by the beloved Guardian,
in conformity

iary Boards for propagation in every with the provisions of
'Abdu'l-Baha's

continent, and the Hands were requested to Will and Testament, of
the first continappoint one or more members of each Auxil- gent of
these high-ranking officers of the

ia1y Board to act in an executive capacity on Faith. Following the
passing of the Guardtheir behalf and in the name of each Hand, ian
of the Cause of God, it fell to the

for the direction of the work of the Boards . House of Justice to
devise a way, within

The message continued: the Administrative Order,
of developing

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'the institution of the Hands of the Cause National Spiritual Assemblies,
and keepwith a view to extension into the future of ing the Hands of the
Cause and the

its appointed functions of protection and Universal House of Justice
informed conpropagation', and this was made a goal of cerning the
conditions of the Cause in

the Nine Year Plan. Much thought and their areas .

study has been given to the question over Initially eleven Boards of
Counsellors

the past four years, and the texts have have been appointed, one for
each of the

been collected and reviewed. During the Africa,	following areas : Northwestern
last two months, this goal, as announced	Central and East Africa,
Southern Africa,	Nmih America, Central America,
in our cable to the National Conventions, South	America, Western Asia,
has been the object of prolonged and Southeastern Asia,	Noriheastem Asia, Australasia
prayerful consultation between the Uni-	The members of these Boards
and Europe.	Counsellors will serve for a
versal House of Justice and the Hands of	terms, the length of which will
of	mined and announced at a
the Cause of God. All this made evident	
tern1, or	
the framework within which this goal was	
be deterto be achieved, namely:	
later date, and	
The Universal House of Justice sees no	while serving in this capacity, will
not be	
way in which additional Hands of the	eligible for membership on
national or	
Cause of God can be appointed.	local administrative bodies. One
member	
The absence of the Guardian of the	of each Continental Board of
Counsellors	
Faith brought about an entirely new rela-	has been designated as Trustee
of the	
tionship between the Universal House of	Continental Fund for its area.
Justice and the Hands of the Cause and	The Auxiliary Boards for
protection	
called for the progressive unfoldment by	and propagation will henceforth
report to	
the Universal House of Justice of the	the Continental Boards of
Counsellors	
manner in which the Hands of the Cause	who will appoint or replace
members of	
would carry out their divinely-conferred	the Auxiliary Boards as
circumstances	
functions of protection and propagation.	may require. Such appointments
and	
Whatever new development or institu-	replacements as may be necessary in
the	
tion is initiated should come into operation	initial stages will take place
after consulas soon as possible in order to reinforce	tation with the Hand
or Hands previously	
and supplement the work of the Hands of	assigned to the continent or
zone.	

the Cause while at the same time taking The Hands of the Cause of God
have
full advantage of the opportunity of having the prerogative and obligation
to consult
the Hands themselves assist in launching with the Continental Boards of
Counsellors
and guiding the new procedures. and National Spiritual
Assemblies on any
Any such institution must grow and subject which, in their view,
affects the
operate in harmony with the principles interests of the Cause. The
Hands residgoverning the functioning of the institu- ing in the Holy Land
will act as liaison
tion of the Hands of the Cause of God. between the Universal House of
Justice
In the light of these considerations the and the Continental Boards of
Cow1sellors,
Universal House of Justice decided, as and will also assist the
Universal House
announced in its recent cable, to establish of Justice in setting up, at a
propitious
Continental Boards of Counsellors for the time, an international teaching
centre in
protection and propagation of the Faith. the Holy Land, as anticipated in
the
Their duties will include directing the Guardian's writings.
Auxiliary Boards in their respective The Hands of the Cause of
God are one
areas, consulting and collaborating with of the most precious assets the
Baha'i
THE WORLD ORDER OF BAHÁ'U'LLAH 629
world possesses. Released from adminis- Counsellor is a high officer
of the Faith
tration of the Auxiliary Boards, they will entitled to the respect,
honour and courbe able to concentrate their energies on the tesy due to
his rank. Each country which
more primary responsibilities of general is privileged to have a
resident Counselprotection and propagation, 'preservation lor should
prize that privilege. Each
of the spiritual health of the Baha' i com- National Assembly which has a
Counselmunities' and 'the vitality of the faith' of lor at hand for
frequent consultations
the Baha'is throughout the world. The should, without relinquishing
any portion
House of Justice will call upon them to of its divinely assigned
authority, call
unde1take special missions on its behalf, upon him often for his views

and accord
to represent it on both Baha'i and other great weight to his advice.
occasions and to keep it informed of the
welfare of the Cause. While the Hands On 8 June 1973 a further
directive was
of the Cause will, naturally, have special sent to the Continental Boards
of Counsel concern for the affairs of the Cause in the lars which answered
the need discussed by
areas in which they reside, they will oper- the Counsellors during their
sessions in the
ate increasingly on an intercontinental Holy Land, at the time of the
International
level, a factor which will lend tremendous Convention of that year, for
some method to
impetus to the diffusion throughout the enable their institution to
reach more deeply
Baha'i world of the spiritual inspiration into the fabric of the Baha ' i
world conunuchannelled thruough them-the Chief Stew- nity. The House of
Justice authorized each
ards of Baha'u' llah's embryonic World Board of Counsellors, at its
discretion, to
Commonwealth. petmit Auxiliary Board members
to appoint
With joyful hearts we proclaim this assistants, whose duties would be
to activate
further unfoldment of the Administrative and encourage Local Spiritual
Assemblies,
Order of Baha'u'llah and join our prayers to call the attention of Local
Spiritual
to those of the friends throughout the East Assembly members to the
importance of
and the West that Baha'u'llah may con- regular meetings, to encourage
local continue to shower his confirmations upon munities to gather for
Nineteen Day Feasts
the efforts of His servants in the safe- and Holy Days, to help deepen
their fellowguarding and promotion of His Faith. believers'
understanding of the teachings,
and generally to assist the Auxiliary Board
A clarification of the status of Counsellors
members in the discharge of their duties.
and their relationship to National Spiritual
The advice, at that time, was to proceed
Assemblies was made by the House of Justice
gradually with this new step so that experiin a letter to a National Spirihial
Assembly
ence could indicate the most effective
in May 1975:

manner of its operation. Since then, as a ... (it) must be one of warm and active result of the proven value of this expanded collaboration, a full sharing in the excitement-service, appointments of assistants in each ment and the challenge of the teaching zone have been steadily and rapidly augmented and the establishment of living and mented. The letter of 8 June 1973 stated that growing Baha'i communities ... While the 'believers can serve at the same time both as role of the Counsellors is normally to assistants to Auxiliary Board members and advise, encourage and reinforce, and they on administrative institutions' . have no legislative or administrative Adjustments to the number of Continental authority, they nevertheless occupy a rank tal Boards of Counsellors are made as the superior to that of the National Assembly Universal House of Justice deems necessary, or its members and each individual entailing adjustments to zones assigned to

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the Boards, to the number of Counsellors encouraging and uplifting influence upon and to the number of Auxiliary Boards and the lives of individuals and the deliberations Auxiliary Board members.* Thus the institution of institutions, constantly watching over the tutition operates at all levels throughout the security of the Faith, pointing the way to the world, reaching into the basic structure of promotion of its best interests, and to the ever local community life and exerting its wider dissemination of its healing message.

D. THE INTERNATIONAL TEACHING CENTRE

Assurance of the extension into the future The foremost topic would be the establishment of the appointed functions of protection and ment of the international teaching centre propagation conferred upon the Hands of the about which the Hands had previously been Cause was accomplished by the establishment requested to submit their written views. The of the Continental Boards of Counsellors. Universal House of Justice, in its letter to the However, that vital goal having been accomplished Hands of the Cause in October 1971, cited,

plished, the problem remained of ordering amongst others, the
 following three quotations the work of the new institution so that it
 tions from the Guardian which anticipated
 would grow organically with the Faith itself. the evolution of
 the World Administrative
 In a letter addressed to all National Spiritual Centre of the Faith on
 Mount Carmel and
 Assemblies on 24 June 1968 the Universal the establishment
 there of an international
 House of Justice confirmed that ' the relation- teaching centre as
 the seat of the Hands of
 ship of Continental Boards of Counsellors the Cause of God:
 to National Spiritual Assemblies will follow
 ... it must be clearly understood, nor can
 the pattern of the relationship between the
 it be sufficiently emphasized, that the
 Hands of the Cause and National Spiritual
 conjunction of the resting-place of the
 Assemblies, outlined by the beloved Guard-
 Greatest Holy Leaf with those of her
 Guardian in various communications '.
 brother and mother incalculably rein-
 The cablegram addressed by the Universal forces the spiritual potencies of that
 House of Justice to all National Spiritual
 consecrated Spot which, under the wings
 Assemblies on 21 June 1968 announcing the
 of the Bab ' s overshadowing Sepulchre,
 establishment of Continental Boards of
 and in the vicinity of the future Mashtiqu'l-
 Counsellors had contained a reference to the
 Adhkar, which will be reared on its flank,
 ' future establishment international teaching
 is destined to evolve into the focal centre
 centre Holy Land foreshadowed writings
 of those world-shaking, world-embracing,
 beloved Guardian.'
 world-directing administrative institutions,
 In October 1971 the Hands of the Cause
 ordained by Baha'u'llah and anticipated
 were notified that after the International
 by 'Abdu'l-Baha, and which are to func-
 Convention for the election of the Universal
 tion in consonance with the principles
 House of Justice during Ramadan 1973, their
 that govern the twin institutions of the
 presence in the Holy Land for a period of
 Guardianship and the Universal House of

time in order to consult on a number of
Justice. Then, and then only, will this
important subjects would be most welcome.

momentous prophecy which illuminates
the concluding passages of the Tablet of

*In November 1980 the thirteen Boards of Counsellors Carmel be
fulfilled: Ere long will God

were consolidated into five, each continental Board
having two Auxiliary Boards, one for protection and
sail His ark upon thee (Carmel) and will

one for propagation; and each Auxiliary Board mem- manifest the
people of Baha who have

been having assistants as needed and authorized. been mentioned in
the Book of Names. 1

THE WORLD ORDER OF BAHA'U'LLAH

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In this great Tablet which unveils security, the preservation
and protection

divine mysteries and heralds the estab- of the Cause, the
safeguarding of the

lishment of two mighty, majestic and unity of the community,
the promotion of

momentous undertakings-one of which God's religion and the
spread of His

is spiritual and the other administrative, Word. These majestic and
mighty edifice both at the World Centre of the Faith- fices, which

will be constructed gradually
Baha 'u 'llah refers to an 'Ark', whose in accordance with a

beautiful and unique
dwellers are the men of the Supreme style of architecture

around the sacred
House of Justice, which, in conformity Monuments, are all

considered as branches
with the exact provisions of the Will and of this highly-exalted,

firmly-grounded
Testament of the Centre of the Mighty and broadly-based World

Administrative
Covenant is the body which should lay Centre of the followers

of the Cause of
down laws not explicitly revealed in the Him Who is the Lord of

this Age and the
Text. In this Dispensation, these laws are Ruler of Creation. 1

destined to flow from this holy mountain, The raising of this

edifice (Internaeven as in the Mosaic Dispensation the tional
Baha'i Archives) will in turn herald

law of God was promulgated from Zion. the construction, in the

course of succes-

The 'sailing of the Ark' of His laws is a
 Formative Age of the
 reference to the establishment of the
 structures, which
 Universal House of Justice, which is
 administrative seats of
 indeed the Seat of Legislation, one of the
 institutions as the
 branches of the World Administrative
 of the Cause,
 Centre of the Baha'is on this holy moun-
 of Justice. These
 tain. It will be housed in a separate
 shape of a far-flung
 building near the International Archives
 harmonizing style of
 building, now under construction, on a
 the resting places
 site in the neighbourhood of the Shrine of
 Leaf, ranking as
 the Bab, and overlooking the sacred and
 members of her sex
 illumined Monuments. In the neighbour-
 Dispensation, of her brother,
 hood of these two stately edifices and two
 by Baha'u 'llah for
 mighty Institutions (i.e. the Archives
 world and its unifi-
 Building and the edifice for the House of
 mother, proclaimed by
 Justice), another edifice will gradually be
 'consort in all the
 erected which will be the Seat of the
 ultimate completion
 Guardianship, the Centre which will
 undertaking will mark
 interpret, expound and prepare commen-
 development of a
 taries on explicitly revealed laws, and will
 divinely-appointed Adminisreinforce and supplement the legislative
 trative Order whose beginnings may be
 body. Yet another edifice to supplement
 the concluding years
 these three edifices will be the Centre for
 Faith. 2
 the propagation and teaching of the Faith,
 On 5 June 1973, following the Internathe Seat for the Hands of the Cause, who,

sive epochs of the
 Faith, of several other
 will serve as the
 such divinely appointed
 Guardianship, the Hands
 and the Universal House
 edifices will, in the
 arc, and following a
 architecture, surround
 of the Greatest Holy
 foremost among the
 in the Baha'i
 offered up as a ransom
 the quickening of the
 cation, and of their
 Him to be His chosen
 worlds of God' . The
 of this stupendous
 the culmination of the
 world-wide
 traced as far back as
 of the Heroic Age of the

tional Convention and the consultations with
in accordance with the explicit text of the
Will and Testament are charged with the
1 Shoghi Effendi, letter in Persian to the Baha' is of
the East, Naw-R(1z 111 (1954).

1 2
Shoghi Effendi, letter to the National Spiritual Shoghi Effendi, letter to
the Baha' is of the world ,
Assembl y of the United States, 21 December 1939; 27 November 1954; see
Messages to the Baha' i
see Messages lo America, pp. 32- 33. World, p. 74.
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the Hands of the Cause, and less than a rapidly growing
responsibility of the Unimonth after the Counsellors had left the Holy
versal House of Justice.
Land to resume their services within their This International
Teaching Centre now
zones, the following announcement was established, will, in
due course, operate
cabled by the Uni versal House of Justice to from that building
designated by the
all National Spiritual Assemblies: Guardian as the Seat
for the Hands of the

ANNOUNCE ESTAB LI SHMENT HOLY LAND LONG
Cause, which must be raised on the arc on
ANTICIPATED INTERNATIONAL TEA CHI NG
Mount Carmel in close proximity to the
CENTRE DESTINED EVOLVE INTO ONE THOSE
Seat of the Universal House of Justice.

WORLD SHAKING WORLD EMBRACING WORLD
The duties now assigned to this nascent
DIRECTING ADM INISTRAT IVE INSTITUTIONS
institution are:

ORDA INED BY BAH A'U ' LLAI-1 ANTI CI PATED BY

- To co-ordinate, stimulate and direct the
'AB DU 'L-BA HA ELUCIDATED BY SI-IOGHI
activities of the Continental Boards of
EFFENDI STOP MEMBERSHIP THIS NASCENT
Counsellors and to act as liaison between
INSTITUTION COMPRJSES ALL HANDS CAUSE
them and the Universal House of Justice.

GOD ANO INITIALLY THREE COUNSELLORS

- To be fully informed of the situation of the
WHO WITH HANDS PRESENT 1-IOL Y LAND WILL
Cause in all parts of the world and to be
CONSTITUTE NUCLEUS ITS VITAL OPERA-

able, from the background of this know-
TIONS STOP CALLI NG UPON HOOPER DUNBAR
ledge, to make reports and recommenda-
FLORENCE MAYBERRY AZIZ YAZD I PROCEED
tions to the Universal House of Justice and
HOLY LAND ASSUME THIS HIGHLY MER ITORI-
give advice to the Continental Boards of
OUS SERVICE STOP OFFERING PRAYERS
Counsellors.

HEARTFELT GRATITUDE SACRED THRESHOLD

• To be alert to possibilities, both within and
THIS FURTHER EV IDENCE ORGANIC EVOLU-
without the Baha' i community, for the
TION AOM INISTRA TIVE ORDER BA HA'U ' LLAI-1.
extension of the teaching work into receptive or needy areas, and to draw the
attention of the Universal House of Justice
It was followed three days later by thi s
and the Continental Boards of Counsellors
expanded announcement to the Baha'is of
to such possibilities, making recommenthe world:
dations for action.

The centennial year of the revelation of • To determine and
anticipate needs for litthe Kitab-i-Aqdas has already witnessed
erature, pioneers and travelling teachers
events of such capital significance in the and to work out teaching
plans, both
annals of the Baha ' i Di spensation as to regional and global, for
the approval of the
cause us to contemplate with awe the Universal House of
Justice.

rapidity with which Divine Providence is • All the Hands of the
Cause of God wi ll be
advancing the Cause of the Most Great members of the
International Teaching
Name. The time is indeed propitious Centre. Each Hand will be
kept regularl y
for the establishment of the International informed of the activities
of the Centre
Teaching Centre, a development which , through reports or copies
of its minutes ,
at one and the same time, brings to frui- and will be able, wherever
he may be
tion the work of the Hands of the Cause residing or travelling, to
convey suggesresiding in the Holy Land and provides tions,
recommendations and information
for its extension into the future, links the to the Centre and,
whenever he is in the

institutions of the Boards of Counsellors the consultaeven more intimately with that of the other activities of the Centre.

Hands of the Cause of God, and power-appoint Mr. Hooper fully reinforces the discharge of the Mayberry and

THE WORLD ORDER OF BAHÁ'U' LLÁH 633

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 Continental Boards of Counsellors in South America, North America and Central and East Africa respectively, will henceforth of vital inforreside in Haifa and will, together with the Continental Boards of Hands present in the Holy Land, constitute the Internathe nucleus of the operations of the Centre. Authority for the expulsion and reinstatement of Covenant-breakers remains with itself and the the Hands of the Cause of God. All such increased flow of matters will be investigated locally by the Centre. At the relative Continental Board of Counsellors the Teaching in consultation with any Hand or Hands international who may be in the area. The Continental teaching projects. Board of Counsellors and the Hands concerned will then make their reports to the having been International Teaching Centre where they the Guardian will be considered. The decision whether

Holy Land, to take part in tions and

• In addition, we now Dunbar, Mrs. Florence

community provided an Teaching Centre to become acquainted with the conditions, potentialities of the one national Baha' i communities the Baha'i international 1973. A greatly increased flow mation from the Counsellors was called for by tional Teaching turn, the deve lopment of an close relationship between Boards through a similarly materials from the Teaching request of the House of Justice Centre also evolved a plan for collaboration on travelling The divinely ordained Hands of the Cause of God, brought into active reality by of the Faith according to the

directives of
 or not to expel or reinstate will be made by 'Abdu'l-Baha's Will and Testament, was
 the Hands of the Cause residing in the confronted in its infancy with an appalling
 Holy Land who will, as at present, submit crisis in the life of that Faith whose protection of their decision to the Universal House of Justice was its prime duty. During the
 Justice for approval.... interregnum between the passing of the
 The decisions now announced are the Guardian and the election of the Universal
 outcome of deliberation extending over a House of Justice, the Hands of the Cause as
 number of years, reinforced by consultations with the Hands of the Cause of God, its Chief Stewards, maintained the integrity
 functions of and unity of the Faith. The
 and especially with the Hands residing in protection and propagation
 appointed to this
 the Holy Land who were requested in great institution have now been extended
 1968 to assist the Universal House of Justice into the future in a manner consonant with
 Justice in the establishment of the International Teaching Centre, a task that now Boards of Counsellors with their attendant
 increases in magnitude as that Centre Auxiliary Boards for protection and
 begins its work propagation, the assistants to the Auxiliary
 Board members, all co-ordinated and kept in
 One of the first tasks assigned by the Universal House of Justice to the International Teaching Centre, relationship to the Universal
 Teaching Centre was to devise the broad form the fabric of the
 appointive arm of the Administrative Order of the Faith, which
 at Rio de Janeiro in 1974 and conclude five years later will in increasing measure exert its spiritual influence upon the development of the
 detailed survey of the entire Baha'i world Baha'i community and of all mankind.

THE BAHAI WORLD

2. THE WORK AND TRAVELS OF THE HANDS OF THE CAUSE

THE Hands of the Cause of God, freed correspondence, their writings and addresses, in 1968 of continental administrative duties, their association with Baha'i pilgrims and were able increasingly to devote their efforts their interaction with Baha'is in the field, to serving as standard-bearers for the Baha'is often in farflung and remote areas, they of the world in support of the teaching have ... diffused widely the Divine Fraactivities launched by National Spiritual grances, declared His proofs, proclaimed Assemblies and other institutions of the His Faith, published abroad His Law, Baha'i Faith. detached themselves ji-om all things but During the course of the Six Year Plan, Him, stood for righteousness in this world, no less than in the teaching plans that and kindled the Fire of the Love of God in preceded it, these remarkable individuals the very hearts and souls of His servants were fonts of inspiration, encouragement In the period covered by this volume of The Baha'i World, the years and reinforcement. Their contribution to the Baha'i Era (21April1986 to 20 143- 148 of the achievement of the goals and the influence Baha'i Era (21April1986 to 20 April 1992), of their example upon the Baha'i friends the Baha'i community mourned the tragic took effect on numerous levels, both mani- loss of six of these precious souls . The folfest and intangible. Their universal service lowing is a record, in chronological order, of in protecting the Cause of God; in proclaim- the beloved Hands of the Cause who passed ing its trnth; in deepening the knowledge of away during this period: Dhikru ' llah Khait's adherents; in galvanizing the rank and file dem (November 1986), Dr. Ugo Giachery to greater heights of accomplishment; in (July 1989), Jalal Khazeh (Febrnary 1990), H. Collis Featherstone awakening to an appreciation of the Baha' i Cause a large segment of the public, often John Robarts (June 1991), and William uninformed of its true nature and its Sears (March 1992). relevance to the spiritual and social perils Although these pages lack

scope to
confronting society; and in presenting chronicle the full range of
the services of
Baha'i literature to Heads of State and others the Hands-some frail or in
ill health but
in authority, continued unabated. of undiminished spiritual
power- let the
Not alone through their travels, but also following excerpts culled from
Baha 'i Interthrough their consultation, their presence at national News
Service bulletins, and other
gatherings large and small, including inau- sources, suggest in brief
outline some of
gural Conventions of new National Spiritual their major travels as well
as a few of their
Assemblies and the annual Conventions of other activities which are
less amenable to
established national communities, their documentation.

1986
April Year Plan has just ended in
the midst of
MONACO: In a letter addressed to Baha'is celestial strains and the
plaudits of the
in every land in April 1986, the Hand of the Divine Concourse, ushering in
with grace
Cause Dr. Ugo Giachery said, "The Seven and joy another plan, the Six
Year Plan
THE WORLD ORDER OF BAHU'U'LLAH 635
(1986-1992) which will pass into history least 12 other countries. '
(From report of
bearing the name of 'Accomplishment and Summer School Committee 10
August)
Triumph.' .. I have served the Faith of God CANADA: On 30 July,
repoling to the
for many decades, and I am going to hand Universal House of Justice, the
Hand of
down the secrets of my blessed wife and the Cause Amatu'l-Bah:i
RuJ:iiyyih Khanum
myself to all of you . Devote your life to the described a month of intense
and productive
service of the Cause of God. The highest sta- activity in the Canadian north.
A Montreal
tion man can aspire to is that of service ... visit held two outstanding
events, first a very
' Abdu ' l-Baha, in a Tablet addressed to the cordial meeting for almost two
hours on the
North American believers in 1898, said that Kahnawake Mohawk Reserve with

Grand

ambition that is not applied to the service of Chief Joseph Norton and Chief Eugene

mankind is an abomination ... " (From The Montour. On 3 July a large gathering of

American Baha'i, August 1986) Montreal Bah'i's was held in the new Local

I:Ia~iratu 'l - Qud s, located at the east end of

June Pine Avenue. (The historic

Maxwell House,

UNITED STATES: The Hand of the Cause the Baha' i Shrine, is at the extreme west end

John Robarts was the honoured guest at of the same street.) In Quebec City

Amatu 'lthe Southeastern Regional Baha 'i Youth Baha gave two talks in French, one for the

Conference held 18- 22 June 1986 near public and one for the Bah:'i' is. She was Huntsville, Alabama. This first American interviewed on radio in English and for a

Regional Youth Conference of the Six Year Quebec newspaper in French. She travelled

Plan was attended by approximately 150 in the private plane of a Canadian Baha'i

Baha'is from various Southern States. Held with the same crew of friends as in a 1982

at Alabama A and M University, a school visit to the north. Her own enthusiastic

dedicated to the advancement of the minori- account is given in the following excerpts

ties, the conference dedicated much of one from her message.

day to the issue of racial harmony. Bernice "July 7th Violette [Mrs. Na~av:ini] and

King, the daughter of slain civil rights leader I left Quebec City... and flew to Frobisher

Dr. Martin Luther King, Jr., who spoke on Bay where we attended part of Spirit North

' Civil Rights Today ', was visibly moved as Council before continuing our journey.

she accepted a copy of The Promise of I consider entire Frobisher Bay events could

World Peace, Gayle Morrison 's biography not possibly have been better.. . Over of the Hand of the Cause Louis Gregory, and 100 believers and guests attended, approxia silver commemorative plate engraved with mately 60 percent native Eskimos and

the admonition fow1d in the Baha'i Writ- Indians

ings, close your eyes to racial differences "Moving commemoration

Martyrdom

and welcome all with the light of oneness. beloved Bab held outside on hill

(From The American Baha 'i, August 1986) ing unbelievably beautiful
Frobisher Bay

full of scintillating pack ice, touched all

July hearts, and I was able share

petals from

SW EDEN: Baha' is attending the Swedish Threshold Bah:i 'u 'llah's Shrine in Bahji

Summer School in Solbacka in July wrote, with friends .. .

"The friends were richly blessed by the pen-coverage was	"Radio and newspaper

etrating wisdom and delightful humour of complete, English but also in Eskimo,
some

our beloved Hand of the Cause Dr. Ugo broadcasts nationwide, others Northern Giachery in whose honour a 90th birthday region only, and aroused local and throughparty was held. There were approximately out North strong opposition clergy various

120 participants including friends from at denominations

636 Tl-IE BAHAI' WORLD

"On 11th July ... flying on to Baker Lake Indian area, attending large powwow first

for one night and having very happy meeting night, and following day impressive
auspicious group devoted pioneers there and also some glorious opening ceremony presided
over by

important Eskimo elders. TI1Iee-day visit Chief Crowshoe who is the only surviving

Yellowknife, present administrative centre chief of those five chiefs who gave me the

Northwest Territories, highly successful, name Natuocist in 1960 on the Peigan large unity Feast included friends from as far Reserve. Over 300 were present from all

as British Columbia and Alberta; following patterns Canada, including members Canadian

night... dinner reception attended by out- National Spiláitua Assembly

Afternoon

standing leader, Stephan Kakfwi, president of 20th, official dedication new centre took

Dene Nation who ... became very friendly; on place, a deeply religious Indian pipe cerethis occasion a nun1ber of prominent politi- mony presided over by Chief Crowshoe,

cians and other leaders including members of lasting over one hour, created remarkable

the legislature were present, radio interview feeling spiritual oneness. I was permitted

and newspaper publicity also excellent.... smoke sacred pipe with small group tribal

"Had wonderful visit with Whitehorse leaders, unique honour rarely conferred on a and other friends at large, well-attended woman. Feel very strongly world-wide meetings, one huge potlatch dinner over 250 community Baha'is especially pioneers, present, many non-Baha'is leaders, another teachers, must learn show proper respect equally large public meeting in Whitehorse. profound customs and spiritual associations We stayed three nights in beautiful new indigenous peoples if we desire share bountifully-built, well-designed Yukon Institute, ties Baha'u'llah's message with them. All pride of the North and used not only by too often, alas, we neglect follow beloved Baha'is but on befitting occasions facilities Master's footsteps who showered deep rented to suitable organizations creating love and understanding, sincere praise and excellent impression Faith. At special lunch respect on those of different backgrounds. the Commissioner for Yukon Territory, the Such loving respect other people's way and Mayor of Whitehorse, the Minister of Health deep feeling essential if we intend pass and Human Resources, the leader of the healing cup this Revelation to other lips opposition, a member of the legislature, and "Arriving 21st [Regina, Saskatchewan]. .. three ranking representatives of the Council for three-day visit first night addressed over of Yukon Indians, as well as the captain of 150 Baha'is ... next day after early television Salvation Army in the Yukon, were among interview was received officially by delegatistinguished guests. Radio and newspaper tion representing Legislative Assembly of coverage was likewise excellent. Saskatchewan at the Legislative Building "We intended Whitehorse stay to fly built by my father and uncle 1908- 10 It above the Arctic Circle to Inuvik ... spending was a happy, gracious, cordial occasion folone night there with devoted group pioneers loved by some of these officials attending and local friends, returning next day to formal luncheon ... Mayor Larry Schlmeider Whitehorse via Old Crow, small, charming who had proclaimed that week official Peace entirely native Indian village mostly hunters Week in Regina in honour of the

Baha'i
 and fishermen unreachably by road and on no Peace Message from the Universal
 House of
 regular airline, a great relief to have pleasant Justice. A personal
 representative of the
 sociable evening with many of their leaders absent Premier. .. prominent Indian
 Heads of
 at potlatch dinner in their meeting hall... . various bands in the Province
 as well as
 "We flew July 19 to Pincher Creek, other dignitaries were present."
 Alberta, for happy event official opening There followed an interview
 on CBC
 new Peigan Baha' i Centre in heart Blackfoot radio, a newspaper interview, a
 public talk
 THE WORLD ORDER OF BAHU'U'LLAH 637
 for 200 persons, and a final day spent at Fort from groups in many parts of
 Europe. The
 Qu' Appelle and a lunch with prominent second issue of the
 publication gives an
 Indian leaders, especially women. In the account of the original
 conference at which
 afternoon Baha'is and friends gathered on a the movement was born and
 tells of the
 beautiful 70-acre property where an Institute inspiration the participants
 received from the
 will be built for native and other Baha'is and presence of the Hand of the
 Cause 'Alit their friends to meet, study, and conduct Akbar Furutan who
 was accompanied by
 activities related to the progress of the Faith Mrs. Furutan and whose
 presence was 'a
 in Canada. One stop was made in the United source of joy and enthusiasm
 that prevailed
 States at the prior request of the National in that school. ' (Based on
 Baha 'i Youth
 Spiritual Assembly. Rul:iiyyih Khanum com- Newsletter)
 plied with the wish that she meet the
 believers on the Pine Ridge Reservation in August
 South Dakota, the location of a massive NORTHERN IRELAND: The
 second Northteaching plan carried out for the previous ern Ireland
 Baha'i Summer School at
 two years by U.S. Baha'is. "We slept at the Inniskillen was an inspiring
 occasion. One
 Oglalla Community College", she wrote, hundred and thirty
 participants attended.
 "and held a large potlatch and powwow in The guest of honour, the Hand
 of the Cause
 this important centre in the heart of Sioux John Robarts, brought great

warmth to the Indian territory. Sioux believers and others sessions. The theme of the school "And from as far away as Navajo Reservation I Saw A New Earth" paid tribute to the [Arizona] ensured a most happy and memo- memory of the Hand of the Cause George Townshend. A sculptured rable evening for us all. This important Mr. Townshend was sent to his portrait of reservation now has 19 Local Assemblies, son, Brian, one of the all-Indian ones showering me in recognition of his historic donation of the Townshend library to the with special gifts. ... Having left for the Faith. (Message from the participants North from Quebec City July 7th, we arrived received 15 August) REPUBLIC OF IRELAND: What in Toronto on July 25th tired but blissful, two weeks the Irish Baba' i our cup rinning over with love from all our community has just experienced with the dear ones." (Based on report received from the Cause of God John visit of the Hand of the Cause 30 July) AUSTRIA: On 1 August a telex reached Ireland has touched the hearts of all those who met him. His stories the World Centre from "the beautiful moun- about prayer have fired us with a deeper faith tainous area of Spital" where 160 Baha'is in the power of and their guests from 8 countries enjoyed the prayer and a greater confidence in the key Austrian Baha'i Summer School for 7 days : role which it will play in our teaching

UNIQUE SPIRIT HONOURED AND ENRICHED endeavours Mr. Robarts was present for

THROUGH PRESENCE HAND OF CAUSE OF GOD two programmes of teaching conducted in

MR. FURUTAN AND HIS BELOVED WIFE .. ' the Limerick/Clare region on weekends.

SWITZERLAND: The Baha'i Youth Move- One of these, a Peace Concert organized by the Baha ' is, drew an attendance of approxiwhen youth from 15 countries gathered at mately 200 non-Baba ' is. (From Feast Newsletter 8 September)

Landegg Centre, Switzerland, for a confer-

ence organized by the Austrian National Annual Confer- Youth Committee.... The movement now Baha'i Studies boasts a newsletter (in English) emanating from Doetinchem, the Netherlands, head Ontario, office of the movement, and fed by reports approximately 2,000

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THE BAHAI WORLD

The Hand of the Cause of God John Robarts (right) and his wife, Audrey, (second from left) planting a tree during their visit to Northern Ireland in August 1986.

participating. The largest annual conference to 7 September 1986. Amatu'l-Baha, accomto date had as its theme 'Beyond the Quest panied by members of the National Spiritual for Peace: Creating a New World Order' and Assembly of Italy, presented The Promise of was planned to mark the United Nations World Peace to the President of the Region of Sicily in a dignified International Year of Peace. The keynote official ceremony. The attendance of 1,000 speech opening the sessions was given by Baha'is from 25 counháies created a Amatu'l-Baha RuJ:iiyyih Khanum. A guest opportunity on local and great proclamation of the conference was Dr. Ervin Laszlo of the broadcasts giving rise national television, the Club of Rome who, with Amatu'l-Baha for information about the to new requests and other dignitaries, took part in a Native Faith. (From report received 9 Indian peace pipe ceremony which is seldom September) performed outside Native communities and rarely with non-Native participants.. .. An October auxiliary conference for young people was service in the AUSTRALIA: A special addressed by the Hand of the Cause Australian House of Worship in celebration of the International Year Dr. 'Ali-Mul:iammad Varqa, who "showered of Peace was held on 19 October 1986 with the his young audience with universal love and participation of the Governor General of visibly increased their love of learning about

CANADA: The Eleventh
ence of the Association for
was held from 20-24 August on
of the University of Western
London, Ontario, with

Australia, Sir

the Faith and the solution it offers for the ills of humanity." (From message received from Isaiah 2: 1- 5.

of humanity." (From message received present at the service.

7 September) Approximately 850 people

attended and,

ITALY: The participation of the Hand of sinrnlaneously, a programme for 200 chilthe Cause Amatu'l-Baha Rul:iiyyih K.hanum dren took place in a marquee on the Temple

and Counsellors Leo Niederreiter and grounds. The National Spiritual Assembly

Sohrab Youssefian inspired the 25th Italian cabled that it was overjoyed that the beloved

Summer School in Sicily, held from 31 August Hand of the Cause Collis Featherstone was

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well and able to participate by escorting the Roba1is, were honoured participants in an

distinguished guests into the House of historic meeting in Quebec City, on 23 Nov-

Worship. (From report received 24 October) ember, sponsored by the Local Spiritual

Assembly of the Baha'is of Quebec City

November for all the believers in the

Province. The

WORLD CENTRE: WITH SORROWFUL Covenant was the subject of the successful

HEARTS ANNOUNCE PASSJNG INDEFATIGABLE gathering. (Message from the Local Spiri-

FEARLESS DEFENDER FAITH, DEEPLY LOVED tual Assembly of the Baha'is of Quebec

HAND CAUSE ZIKRULLAH KHADEM. HIS City received 26 November)

STERLJNG SERVICES TO THE CAUSE, HIS TOT AL

CONSECRATION TO TASKS ASSIGNED TO HIM December

BY BELOVED GUARDIAN, HIS OUTSTANDING INDIA: THE PLACING OF

SACRED DUST HOLY

EFFORTS AS MEMBER NATIONAL SPIRITUAL SHRINES BY AMA TULBAHA

RUHIYYIH KHANUM

ASSEMBLY CRADLE FAITH, HIS VALUABLE, SOUL- THIS AUSPICIOUS DAY HAS SANCTIFIED OUR

UPLIFTJNG STIMULATION fMPARTED BODY MASHRJQULADHKAR HAS BROUGHT TO IND IA

BELIEVERS NORTH AMERICA, PARTfCULARL Y PRICELESS BOUNTY AND DEEPLY STIRRED PRO-

UNITED STATES BAHU'i COMMUNITY, HIS UNTIR- JECT TEAMNOW DISBANDING TO YIELD TI-IANKS

ING ENDEAVOURS THROUGH HTS TALKS AND PRJVILLEGE RAISE	SACRED THRESHOLD UN IQUE
WRITINGS IN SAFEGUARDING COVENANT AND IN HEART-	MASHRJQULADHKAR AND TO EXPRESS
INSTILLING APPRECIATION LOVE FOR SHOGHI INSPIRATION	FELT GRATITUDE ENCOURAGEMENT
EFFENDI, SHED UNDYING LUSTRE OVER PERIOD JUSTICE THROUGH-	BELOVED UNIVERSAL HOUSE OF
HIS ADMIRABLE STEWARDSHIP CAUSE GOD. DEEPEST LOVE	OUT CONSTRUCTION PERIOD.
OFFERING PRAYERS HOLY SHRINES PROGRESS (Cable dated	JOYOUS MOMENTOUS DEDICATION.
HIS RADIANT SOUL ABHA KJNGDOM. URGE HOLD Temple	24 December 1986 from Indian
BEFITTING MEMORIAL GATHERINGS HIS NAME AT ALL HOUSES OF WORSHIP AS WELL AS JN ALL	Project) On the morning of 24
December 1986, LOCAL BAHAI COMMUNITIES. (Message from	Amatu'l-Baha Ru~iyyih Khanum,
on behalf	
the Universal House of Justice to all National	of the Universal House of
Justice, dedicated	
Spiritual Assemblies 13 November)	the first Baha'i House of
Worship of the	
UNITED STATES: The Hand of the Cause	Indian Subcontinent, in the
presence of 400	
of God Dhikru'llah Khadem was laid to rest,	illustrious guests including
the Hands of the	
Skokie, Illinois, following a 10:00 a.m.	Cause William Sears and Collis
Featherstone.	
service attended by the Hand of the Cause of	Eight thousand Baha'is from
114 nations ,	
God William Sears; members of the Conti-	with Indian believers from
every State and	
nental Board of Counsellors, Dr. Wilma	Tenitory, were present for
three consecutive	
Brady, Mr. Robert Hanis, Mrs. Lauretta	services of dedication held
that day, ending	
King, Mr. Donald O. Rogers , Mr. Fred	at six in the evening. On the
afternoon of	
Schechter, and Mr. Aituro Senano; the	23 December, thousands had
gathered at	
members of the National Spiritual Assem-	Indira Gandhi Stadium in New
Delhi for a	
blies of the United States and of Canada; and	unity feast at which
Amatu'l-Baha read a	
members of the Auxiliary Board and of the	message from the Universal
House of Justice.	

committees of the National Assembly. Five	At a press conference held on
22 December,	
hundred sorrowing friends joined in paying	Rul:iiyyih Khanum captured the
hearts and	
tribute to the departed Hand of the Cause.	minds of India's press and
media representa-	
(From Baha'i International News Service,	tives with her dynamic style
and incisive	
No. 160, November 1986)	responses to questions. On the
morning of	
CANADA: Two Hands of the Cause,	27 December, dawn prayers were
held at the	
Dr. 'Ali Mul:iammad Varqa and Mr. John	House of Worship. Services of
worship open	
640	
THE BAHAI WORLD	
to the public were held for the first time on	Committees. A proclamation
meeting was	
1 January 1987.	anaged at the Pure Life
Society on 9 Janu-	
MALAYSIA: After pa1iicipating in the	ary at which 80- 100 teachers
and pupils	
dedication of the Temple at New Delhi	were shown the videotape the
Featherstones	
in December, the Hand of the Cause Collis	had brought of the special 19
October peace	
Featherstone, accompanied by his wife, trav-	service in the Sydney Temple,
and heard	
elled to Malaysia on 30 December, where he	a talk on the Faith. Another
gathering	
spent an active ten days. He spoke to several	addressed by Mr. Featherstone
was the	
communities in the Kuala Lumpur area, in	Interfaith Fellowship which
met in a Baha 'i	
Selangor, and in Negri Sembilan-gather-	home. A stop in Singapore for
one night was	
ings of up to 100 persons. Mrs. Featherstone	the occasion for a talk to a
roomful of	
also addressed some community groups. In	believers who gathered to
greet the Hand of	
the capital, Mr. Featherstone and Counsellor	the Cause. From there the
Featherstones	
Chellie Sundram held consultation with five	went to Adelaide and
Melbourne, where	
members of the National Spiritual Assem-	Mr. Featherstone addressed
the Australian	
bly. On another occasion, Mr. Featherstone	National Youth Conference.
(From report	

met with 70 members of the Auxiliary received 15 February from the
Hand of the
Boards and of National and State Teaching Cause)
1987

January At the National
I:la?iratu'l-Quds she engaged
THAILAND: The Hand of the Cause of God in consultation with the
Spiritual Assembly
Amatu'l-Baha RU.J:iiyyih Khanum returned on three occasions. Near the
Eastern Border,
to the World Centre on 2nd February 1987 during what she called "the
highlight" of her
after the dedication of the India Temple, and trip, Amatu'l-Baha visited
the refugee camps
then left again to visit Thailand. In less of Khao-I-Dang and Site 2
South, where
than a month Amatu'l-Baha, accompanied by there were large communities
of Baha'is,
Mrs. Violette Nakhjavani, criss-crossed Thai- numbered in the thousands,
who had emolled
land from south to north and east to west, there since mid-1984, having
fled war-torn
fulfilling an active schedule prepared for her. areas of other southeast
Asian countries.
She spoke to seven major gatherings of Though able to meet with
relatively few of
Baha'is and the public; held personal inter- the many Baha'is in the
immense camps, she
views with at least eight officials and was impressed with the
sincerity and devodignitaries ; addressed the media in two tion to the
Cause of those who were able to
cities; held consultations with the Spiritual come to the gatherings. In
Yasothon, in the
Assembly; and met with the rank and file of northeastern region of
Thailand, Amatu'lthe believers in city and village. In Bangkok Baha visited
the Yasothon Baha'i School and
Amatu' l-Baha was cordially received by the had "three happy village
meetings" in the
Minister of Education, who also held the area. She also met with the
Governor of the
portfolio of Religious Affairs, and discussed Province in his home. In
Songkhla Province,
with him the interests of the Faith in Thai- in the far south, she spoke
to a conference for
land. She met with the Governor of Bangkok, believers of the southern
region attended by

addressed a small gathering of notables at a Continental Board of World Religion Day meeting and reception, Chellie Sundram and gave interviews to press and television. hundred believers

THE WORLD ORDER OF BAHÁ'U'LLAH came from Malaysia and thirteen from Singapore, travelling many hours by bus. In Master's historic Songkhla, Amatu'l-Baha met with the Mr. Sears, who Deputy Governor who, "like all Thai officials", she wrote, "was courteous, cordial and interested". The Hand of the Cause New Jersey, addressed an audience of more than 700 at appreciate the glorious the Sirnakron Wirot University at a peace day, and to seize conference sponsored jointly by the University and the Baha'i community, sharing the Message of platf01w with a professor of sociology. For of this country joint consultations with the three Spiritual The American Assemblies Amatu'l-Baha was joined by the two Counsellors. The meetings included Auxiliary Board members and their assistants, and members of national teaching a Unity comm'litees. She was able also to make a trip Ontario, in to an active Baha'i community on Tua Wa the love and Island before leaving the southern region. who gathered for Cl1iengmai, in the far north near Bmwa and Bahiz 'i Canada, Laos, is an important city with an active Baha' i community. There Amatu'l-Baha met with the Vice-Governor, was cordially

two members of the Counsellors in Asia, Dr. and Dr. Iraj Ayman. Five 641 His teaching methods as we 75th anniversary of the visit to North America attended most of the and who is to be present 27 Souvenir Picnic in Teaneck, urged his audience to privilege of living in this the opportunity now to follow of 'Abdu'l-Baha and carry the Baha'u'llah to every corner and around the world. (From Baha'i, June) May CANADA: Dr. Varqa attended Conference held in Kingston, May, "contributing greatly to inspiration" felt by the 200 the meeting. (From report in August 1987) May/June

received by the president of a teacher	AFRICA: In the months of
May and June,	
training college, and was invited to address	the Hand of the Cause H.
Collis Featherstone,	
students of a comparative religions class. She	accompanied by Mrs.
Featherstone, travelled	
also met local Baha'is and friends at a large	to eight countries of Africa,
visiting Baha'i	
gathering, and addressed local dignitaries at a	communities and inspiring the
friends "in his	
luncheon. On leaving Thailand, Amatu'l-	usual lively and informative
way", in the	
Baha noted that in this "immensely promis-	words of an Auxiliary Board
member,	
ing area", pioneers can make an effective	recording the visit. Going
first to Mauritius	
contribution. (Based on a telex from the	for the National Convention
on 1 May,	
Hand of the Cause received 26 January)	Mr. Featherstone was able
also to make a	
three-minute TV news recording while there,	
April	and to visit the communities
of Flacq, Camp	
UNITED STATES: The 78th Baha'i	de Masque (where they celebrated
his	
National Convention, held 23-26 April 1987	74th birthday), Mare d'
Albert, and Plaint	
within the sacred precincts of the Mother	Magnien. He also gave a press
conference.	
Temple of the West in Wilmette, Illinois,	On 8 May the Featherstones
went to	
was imbued with a maturity of deliberation	Zimbabwe, where meetings were
held in	
and a sense of purpose perhaps unprece-	Harare and Bulawayo. In
Bulawayo they	
dented in the history of the American Baha'i	called on the Deputy Mayor
and presented a	
community This year's Convention was	copy of The Promise of World
Peace; and	
blessed by the presence of the Hand of the	in the evening at the Baha'i
Centre, whose	
Cause of God William Sears, who delivered	rooms were filled to
capacity, about	
the closing address Sunday morning, exhort-	80 Baha'is attentively and
gratefully listened	
ing the friends to follow in the hallowed	to Mr. Featherstone's
discourse on the great footsteps of 'Abdu 'l-Baha and to emulate	ness of

The Hand of the Cause H. Collis Featherstone, and Mrs. Madge Featherstone, with friends gathered for the National Convention in Mauritius; 1 May 1987.

serving it. Malawi believers gave heartfelt areas, and some had walked as far as 80 kilometres for the gift of Mr. Featherstone's metres to see the Hand of the Cause. As the four-day visit, beginning on 15 May. Meeting Featherstones stepped from the plane, the joyful crowd rushed toward them and from the north and centre of the country to flanked them, touched them, shook hands hear his talks on the institutions and on progressive revelation, both illustrated by charts. love and appreciation." In Lusaka, Zambia, A talk on Bible prophecy had the believers Mr. Featherstone talked to Rotarians, and busy taking notes. Mrs. Featherstone gave an was interviewed on radio and television. The inspired talk on the role of women in the five-minute programme in which he talked of world peace, removal of world today. Choirs from several communities entertained at the meetings, to the progressive revelation was shown after his Featherstones' great delight. To Mwinilunga, departure from Zambia. After eight days of a tight schedule which took them to four provinces in the heart of Africa, the Featherstones' friends, the Featherstones left Zambia, "their exemplary, dedicated and tireless service to the Faith of Baha'u'llah an inspiration to the friends in Zambia", as the Hand of the Cause approached the air reported in *African Shaiip*", *African Highlights* for June relates, Highlights. On 27 May in Tanzania, the Hand of the Cause met with "the huge crowd of Baha'is colourfully dressed, started to dance. It was an unforgettable view. They were welcomed by almost 400 adults and over 100 children who had peace held on 30 May, Mr.

Featherstone

dressed most colourfully and were happy and answered many

excited to see their distinguished guests. platform with a

These Baha'is had come from 19 Assembly Nations Development

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Programme. In Kenya, on 31 May, he was Shrine hallowed by

met by all members of the National Spiritual of 'Abdu 'l-

Assembly. He visited the towns of Kusumu, noted the

Chango (meeting with 451 Baha'is), and Hand of the Cause

Kakamega. In Uganda on 5 June, the Khanum, who, in a

Featherstones were met at the border by Quebec believers to

Mrs. Vi Gilbert, a member of the Auxiliary unique position of the

Board, and taken to Tororo where she was established in

teaches at a school for girls. The next day her mother's

they went to Kampala where they stayed in French-speaking people

the former home of the Hand of the Cause French-Canadians

Musa Banani which later became the home of Baha'u'llah.

of the Hand of the Cause Enoch Olinga. On News Service,

7 June they visited the House of Worship for 1987)

morning service and met with the believers Baha'is partici in the I:Ia'.?iratu'l-Quds in the afternoon.

scientific conference organized by

On 10 June the Featherstones arrived in for General

Ethiopia where Mr. Featherstone met many Budapest, Hungary,

believers in the course of several days . request of the

Mrs . Featherstone spoke to the women on Amatu'l-Baha

addressed a full hall and

questions. He shared the

speaker from the United

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bounty of meeting in the

the presence and the prayers

Bahi The Francophone group

presence "in spirit" of the

Amatu'l-Baha Ruhiyyih

cable, appealed to the

arise and vindicate the

first place where the Faith

Canada in 1902. She recalled

great love for the

and her wish to see the

embrace and serve the Cause

(From Baha'i International

No . 169, August- September

HUNGARY: A number of

pated in a

the International Society

Systems Research in

from 1- 5 June 1987. At the

Universal House of Justice,

many occasions and also addressed general Baha'i gatherings of the friends. (Compiled from Mrs. Violette various reports received through July) from Haifa, and Dr. Ingeborg Franken and Dr. Udo June Schaefer from Germany. The conference, CANADA: Two Hands of the Cause, Abdu'l-Baha and Dr. 'Ali Mu'ammad Varqa and Mr. John Robarts, were present in Montreal for three days in June when 60 Baha 'is from all parts of French Canada met in a Francophone mathematics, phys- Policy Conference to consult on two themes management, put forward by the National Assembly: social sciences. A teaching the Faith and building the Baha 'i President of the community in the Province of Quebec. They U.S.S.R. At spoke with the friends assembled at the conference, the Baha'i Baha'i Sluáine (the Maxwell Home) during with some of the the two evenings of the Conference. Research Group to Dr. Varqa told of the period of the Ten Year interest. As a Crusade after the passing of the Guardian Laszlo requested when the Hands of the Cause executed the Baha'i Faith his Plan. He encouraged the study of the his Group. (From Tablets of the Divine Plan, written by Dr. Janet Khan) 'Abdu 'l-Baha after His visit to North Ame1ica. 1,000 Baha'is Mr. Robarts spent precious moments recall- 27 June 1987 at

Rul;iiyyih Khanum headed the delegation which included Na~avani and Dr. Janet Khan held in a city visited by ' much admired by Him, foremost systems scientists Europe and the West. They from such disciplines as ics, engineering, economics, and the biological and featured speaker was the Academy of Sciences of the the conclusion of the delegation met info1mally members of Dr. Lazlo's discuss subjects of mutual result of this meeting, Dr. that materials on aspects of be sent to all members of report received 11 June from UNITED STATES: More than and their guests gathered on

ing happy memories of 1948 when he the Wilhelm properties in
Teaneck, New Jersey, to commemorate the
was elected to the first National Spiritual
75th anniversary of the Baha'is of Canada. He
Assembly of the Baha'is of Canada. He
hosted there by sary of the Unity Picnic
reminded the assembled friends of the 'Abdu'l-Baha during His
historic visit to

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North America in 1912. The day-long event Bahiz 'i International News
Service, No . 169,
was but one of about 1,500 such picnics held August- September 1987)
across the country at the request of the Hand of the Cause William Sears, whose presence August:
greatly blessed this one. The keynote UNITED KINGDOM: Dr.
Giachery attended
address was presented by Mr. Sears, who the landmark Youth Conference
held at
presented a plaque to Mayor Bernard E. Manchester University 111 the
United
Brooks of Teaneck for his work in promoting unity among all the people in that city. Kingdom in August, with 1,300
participants
from 42 countries. 'The
Conference has
been greatly blessed by the
(From Balui 'i News , August)
presence of our
UNITED STATES: As part of its commemoration of the 75th anniversary of the first beloved Hand of the Cause Dr. Ugo
participation in Giachery. His sacrificial
Souvenir Picnic in Teaneck, the Baha' i view of ill health has been a
tremendous
Public Information Office of Northern New source of inspiration." (From
report from the
Jersey produced a video recording including participants received 15
September)
live narration and original still photographs ITALY: Reports from events
emiched by
of the first picnic which was hosted by the attendance of Hands of the
Cause
'Abdu'l-Baha. The Hand of the Cause include the 26th annual Summer
School of
William Sears agreed to narrate the video. Its Northern Italy, attended by
Mr. Fun'.Jtan who
premiere showing took place during the Dia- gave the 440 friends present a
"new vision
mond Jubilee picnic in Teaneck on 27 June. of the great horizons of the

historic fourth
 (From The American Baha 'i, August) epoch of the Faith". (From
 telex received
 30 August from the participants)
 July GERMANY: Participants in
 the German
 FINLAND: Summer School 1987 held in Summer School at Kastel! Windsor
 held
 Salo on 10-18 July was honored by the visit from 2-9 August telexed their
 loving
 of Mr. Featherstone, one of the principal appreciation of the
 participation of Mr. and
 speakers who inspired the school sessions . Mrs. Furutan. During the
 school, hand-
 Attendance came to 224 adults, youth, and crafted items made by the
 children were sold
 children. Public outreach was a main feature to provide three scholarships
 for the Anis
 of this school: a public meeting advertised in Zunuzi School in Haiti. (From
 telex received
 the newspaper, Baha' i participation in a con- 12 August from the
 participants)
 cert of international songs and a second CANADA: The Hand of the
 Cause William
 public meeting held at the school. (From Sears visited all ten
 provinces of Canada and
 report received 18 August from the National two territories in just eleven
 days, from
 Spiritual Assembly of Finland) 30 August to 9 September- the
 period
 SWEDEN: Three Hands of the Cause of corresponding to Abdu ' l-Baha 's
 sojourn in
 God were present at the Scandinavian Baha' i Canada seventy-five years ago.
 The ttáip was
 Summer School which opened in Sweden on a "matchless tour de force of
 love, inspira-
 19 July and marked the 25th anniversary of tion and encouragement", as
 reported in
 the establishment of the separate National Baha'i Canada for November. In
 spite of
 Spiritual Assemblies of the Scandinavian poor health, Mr. Sears
 journeyed from coast
 countries and Finland. The Hands of the to coast and through the
 n01ihern territories,
 Cause Dr. Ugo Giachery, ' Ali Akbar "a living demonstration of the
 capacity of
 Fun'.1tan, and H. Collis Featherstone partici- the spirit to triumph over

physical limitapated in the gala event with 500 believers tions." Some highlights of the 11 days were: from Scandinavia and many other counttaies firesides in Montreal, in French and English, of Europe, the Americas and Africa. (From where Mr. Sears shook the hand of each

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child present and gave each one a souvenir; on Oahu, visited Maui on 14 September, the nightly firesides in Halifax and throughout Big Island of Hawaii on the 15th, and Nova Scotia; Baha'is from the entire province returned to Oahu on the 16th to meet over of Winnipeg gathered at the new Baha 'i dinner with the Chinese Teaching Commit- Centre; over 1,000 attending the Calgary tee and to give an interview to the religion event; a moving meeting in Vancouver in editor of the Star-Bulletin. This resulted in a which the friends were urged to become more ten-inch a1iicle in the Saturday edition. (From heroic, more saintly, and appreciate their Hawaii Baha 'i News for October-November) station as Baha'is; a presentation to the Hand of the Cause by children of Whitehorse in October which they gave their in1pressions of 'Abdu'l- CANADA: In late October and early Baha in prose and poeh-y; and a two-day November, Amatu 'l-Baha Ru~iyyih Khanum conference for the Northwest Tenitories; visited Canada, speaking to the friends in two new believers embracing the Faith in Montreal and Toronto while she was there. Toronto during the visit of the Hand of the On 1 November, the Hands of the Cause of Cause. (From Bahti 'i Canada for November) God John Roba1is and Dr. 'Ali-Mu~ammad Varqa joined more than 250 Baha' is from the September Montreal area, Quebec City and Ottawa at CANADA: "Kaa-Taan" or "Strong Man" the Montreal Centre to greet Rlil)iyiyih was the tribal name given to the Hand of the Khanum, who spoke to the friends in English Cause William Sears by a small band of and French about the need for teaching the Tlingit Indians during his visit to Lake La Faith, and the education of

Baha'i children.

Berge near Whitehorse, on 6 September
same subjects

1987. Hazel Lovelace, who served as
'i Canada ,

spokesman for the Eagle and Raven Tribes,
expressed her feelings about the consultation
Get Involved"

that proceeded the presentation. "We wanted
the Cause of

to shower our love on Mr. Sears ... but we
speaker, at a

didn ' t have anything to offer him. Nothing
held from

but our love. So we decided to adopt him
in Tucson

and give him a Tlingit name." As tradition
Youth Comdictated, Laurie Hill of the Raven Tribe was
Arizona. Mr. Sears met

chosen to am1ounce the name tluáee times,
from Arizona,

with the audience repeating the name,
California, all of

thereby acknowledging their affirmation and
helpful in

acceptance. Mr. Sears was also presented
of the Faith

with an Eagle vest and wool lap blanket by
(Based on

his new tribal family. Jens Lyberth chanted
'i, April)

and played a traditional Eskimo drum as pati
of the ceremony. (Based on repmi in Alaska

Baha 'i News, January 1988)
Cause

HAWAIIAN ISLAN DS: The Hand of the
visit to

Cause of God H. Collis Featherstone and
undertaken in memory

Mrs. Featherstone, continuing a journey that
who estabbegan in April and took in 18 countries,
there and was the first

arrived in Honolulu on 12 September. In a
on 11 November

five-day stay, Mr. Featherstone addressed a
she visited

capacity crowd at the National Baha' i Centre

In Toronto, she spoke on the

on 5 November... . (From Bahti

Vol. 9, No. 11, January)

UNITED STATES: "Let's All

was the theme, and the Hand of

God William Sears the featured

regional mini-youth conference

30 October to 1 November 1987

and sponsored by the District
mittee of Southern

each of the 50 young people

Colorado, New Mexico and

whom agreed that the event was

deepening their understanding

through talks and workshops.

report in The American Bahti

November

FRANCE: The Hand of the

Amatu ' l-Baha Rul~iyyih Khanum's

France was primarily

of her mother, May Maxwell,

lished the Faith

Baha ' i in Europe. Arriving

1987, during her 33-day tour

17 communities, attending a

Teaching Conference held in Paris; seven Minister of France. Madame Delagard was in charge of Religious regional gatherings throughout the country; Affairs. She was very intelligent, very agreeable, and a National Youth Conference in Lyon. She gave all of her talks in French. Thorough- had little knowledge of the Faith, but was very interested in the material Amatu'l-Baha of Amatu'l-Baha's visit to invite friends and was able to show her, and particularly to note that the Baha' i International Communes special meetings and receptions; as a result a unity had recently joined the Conservation and Religion Network of the number of those already interested accepted the Faith. On her arrival in Paris, accompanied by Mrs. Violette Namjavan, all nine members of the National Spiritual Assembly met Amatu' l-Baha at the airport, where she had a three-hour stopover en route to Nice, the first place she visited. On successive weekends, Regional Teaching Conferences were held in Nice and Marseille, with more than 140 attending from 21 localities in Nice, and 80 friends from 11 places in Marseille. Coverage by the media in France is difficult to obtain; however, in Marseille, Amatu' l-Baha had a press interview with the largest of well-known columnist published in one of its kind ever held. Between 450 and 500 people the big papers of southern France. This was

Fund for Nature. Another ment in Paris Veil, representative of the in the European Parliament and President. On that body she voice publicly in defense of Baha'is of Persia and was in events affecting the Faith She was very interested to Ruhiyyih Khanum the history tionship of the Faith with the A National Teaching Conference in Paris 28 and 29 November, ple attended

from all parts of France and followed by a number of other articles other countries, including the Counsellor, published in different cities. The third Dr. Agnes Ghaznavi, and a number of Board members. In addition to talks Regional Conference was in Annecy on the Swiss border; over 200 friends participated, Amah1 'l-Baha, the gathering was addressed by Counsellor Ghaznavi and by mostly from Switzerland. A social evening and concert concluded the events, attended the French National Spiritual Assembly, all of whom underlined the needs by the Deputy Mayor of Annecy and his wife. His remarks to the gathering were Year Plan. There was a remarkable sense of cordial and full of praise for the teachings oneness and enthusiasm, to which, undoubted objectives of the Baha'is. A meeting for edly, the spirit of the many Baha'i youth the friends in the Chambéry district took present contributed. The Paris Local Spiriplace in the home of a believer in Chapareil- tual Assembly, after ente1iaining Rul:iyyih Khanum went Khanum at lunch, touchingly commemoroto Lyon to address a National Youth Confer- rated her visit by going to the Eiffel Tower ence attended by more than 100 people from for a photograph in the same place where, all parts of France, Switzerland, and Belgium; 75 years ago, the beloved Master had been many excellent questions were asked. A photographed. Also in Paris, Amatu 'l-Baha meeting and dinner also took place with and Mrs. Na!s!!javani were able to attend the 45 Baha' is from Lyon and neighbouring meeting in the J::la ~ iratu 'l-Qud s commemocommunities. The National Assembly had rating the Ascension of 'Abdu 'l-Baha. arranged fo r the Hand of the Cause to have a About 200 of the friends were present at the number of interviews with officials in Paris. beautifully conducted meeting. The National Madame Albanel Delagard met with Spirihial Assembly rented a hall in Paris for Rtil:iyyih Khanum on behalf of the Prime a general meeting which about 100 people

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attended. After Amatu'l-Baha's talk many the local government of the

Department of
 questions were asked. On another occasion, Alsace. She spent a long time
 with Rul.iyyih
 about 80 Baha'i youth had an evening meeting Khanum, showing a lively
 interest in the
 with Amatu 'l-Baha following a dinner with Faith. The other interview
 was with
 her at the National Centre. In addition to all Mr. Hoeffel, a Senator, who
 is also the
 the Paris activities, RuJ:iyyih Khanum was President of the Conseil
 General of the Basable to have two meetings with communities Rhin
 District. After introductions, he said to
 near Paris . In Rouen, a very active and RuJ:iyyih Khanum, "What can
 I do for
 devoted group of friends, many of them you?" "Do for me?", she
 asked. "I didn't
 refugees from Iran, entertained her and all come here to have anything
 done for me ; I
 the friends at lunch. In La Celle-Saint- don't want anything." He
 looked absolutely
 Cloud, some 50 people gathered in the home astonished; he had evidently
 thought he had
 of one of the believers to greet the Hand of an appointment with somebody
 who had
 the Cause. After the eventful days in Paris, some kind of a demand, or a
 petition, or a
 Amatu'l-Baha Rul.iyyih Khanum left for complaint. Rul.iyyih K.hanum
 went on: "I
 Bordeaux where the small but active have come here to pay my
 respects to you as
 community had arranged an interview with a member of the Government; I
 haven' t
 the Mayor, Jacques Chabon Delmas, who come to ask for anything; I
 don' t want anyhad previously been Prime Minister of thing at all."
 He was really taken aback and
 France, and who then was Speaker of the said, "Well, won't you sit
 down?" They had
 House of Representatives. They met in his a worthwhile and pleasant
 chat about the
 private office at City Hall, where Amatu'l- Faith and mention was made of
 the persecu-
 Baha was able to introduce Mr. Delmas to tion of the Baha'is in Iran.
 Amatu'l-Baha
 the Faith. He had, however, heard of the spent two nights in
 Sháasbourg, where the
 persecutions in Iran, which he strongly local Baha'is held a dinner
 in her honour in

deplored. He was also interested to learn their Baha' i Centre on the first evening, followed by an informal and that the Baha'i International Community had happy meeting just been accepted, on an equal basis with with all the friends. On the second night, over 200 friends from France, other world religions, into the WWF Network Germany, on Conservation and Religion. It was an Luxembourg, Belgium, and Switzerland, gathered.... Returning to extremely cordial interview. After Bordeaux, Paris, Amatu'l- RuJ:iyyih Khanum went to Nantes to partici- Baha had a long meeting with the National Spiritual Assembly during pate in the fifth Regional Conference, which which she not only commented on her trip had about 100 friends attending from I I local- and experiences in France, but expressed her deep conviction that it was the time to push meet a member of the Auxiliary Board from forward as never before with teaching the Niger, whom she and Mrs. Na~avani had Faith, as there was new receptivity stirring in met on their African safari, and who had the land. The next day, the entire National come all the way from Niger just to see her Spiritual Assembly again. From Nantes RuJ:iyyih Khanum went saw her off most lovingly at the airpori, just as they had greeted her so lovingly on her arrival. (Based on repori crossing the country once again, she went to the Cause received 2 from the Hand of the Cause received 2 Sháasbourg, the seat of the European Parlia- UNITED STATES: A crowd of February 1988) 1,000 or more Baha'is gathered on 29 ment, which was the last of her engagements in France. Two interviews with officials had November 1987 in the auditorium of the been arranged for her in Strasbourg. The Los Angeles Center to greet the Hand of first was with Madame Knorr, who was in the Cause William Sears, who had charge of religious affairs and education in promised that he

would be present to celebrate the triumphant the room with his humor and
inspired his
march of the Los Angeles teaching cam- hearers to a new and deeper
resolve to
paign "even if he had to be carried in on a conquer the hearts of the
populace of the
stretcher." Mr. Sears had come from his City of the Angels. (From The
Los Angeles
sick-bed, but despite his discomfort he lit up Baha'i Journal, January)
1988

January promises of victory. A giant
fireside teach-
AUSTRALIA: From every State in Australia, ing event hosted by the National
Teaching
360 youth went to Perth in January to attend Committee was held in the
National Center
a national youth conference, a highlight of on the evening of 30 January
and the Baha'is
which was the participation of the Hand were invited to bring
interested seekers to
of the Cause Collis Featherstone. Proclama- hear this beloved
guest-speaker. Major
tion activities and favourable media coverage newspapers of both Kauai and
Oahu interwere specially noted in the report, the Youth viewed the Hand of
the Cause. (From telex
Year of Service was said to be gaining reports received from the
National Spiritual
momentum, and a teaching team set out Assembly of Hawaii through 6
March)
from the conference to visit most parts of
Western Australia. (From Bahti 'i Interna- February
tional News Service, No. 174, February) UNITED STATES: Mr. Sears
addressed the
HAWAIIAN ISLANDS: A capacity audience 25th Anniversary Council Fire in
Tucson,
that included virtually every active Baha'i Arizona, on 26-28 February.
Six hundred
on the island of Kauai joyously greeted the were in attendance for the
meeting to
Hand of the Cause of God William Sears commemorate the Great Council
Fire held in
and Marguerite Sears... on the evening of southern Arizona in 1963. Mr.
Sears' talk
15 January. Mr. Sears' stay in the Islands emphasized the references to
American
produced wonderful results in the Hawaiian Indians in the Writings of

'Abdu 'l-Baha and Balla' i community and inspired the Shoghi Effendi and spoke of Baha'u'llah's deliberations of the Continental Board of promises of victory for all Baha'i teachers. Counsellors for Austrálasia and the National (From telex received 6 March report from Spiritual Assembly of Hawaii, both bodies the National Spiritual Assembly of the receiving the benefit of his vision of the United States) grandeur of the Cause of God and the maj- AUSTRALIA: The Hand of the Cause H. esty of its institutions. Mr. Sears' separate Collis Featherstone and Mrs. Featherstone meetings with each were followed by a joint visited the Erriba Community development meeting of the Counsellors and the National experiment in Tasmania, Australia, in Feb- Spirihial Assembly, which exemplified the ruary to officially open the Albert Benson growing collaboration between institutions Memorial Cottage, a hospitality centrée characteristic of the. Fomih Epoch. The named after one of the founding members of the N.W. Tasmania Baha'i National Assembly praised the behind-the- presence of the Hand of the community. The scenes Baha'i workers in Kauai who helped Cause and the to make the weekend with the Hand of the stráength and assurance in his addresses Cause "dynamic, inspiring, joyous, and kept his audiences inspired and spellbound. radiant with overpowering spirit" In Oahu, Approximately 80- 100 people attended the on 23 January, in an informal meeting, ceremony.... (From Baha 'i International Mr. Sears inspired the Baha'is with News Service, No. 175, March 1986)

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April ingly encouraged the Austrian community to GERMANY: About 1,200 believers gath- teach with greater effort and awareness, and ured in Stuttgart on 9 April at a special to live the Baha' i life. conference honouring the presence of the On 9, 10 and 17 April, a most festive Hand of the Cause of God Amatu' l-Bahci commemoration to mark the

75th anniver-

Rul.iyyih Khanum. Also present were
visit to Budapest

member of the International Teaching Centre,
Amatu ' l-Baha

Counsellor Anneliese Bopp, Continental
received 18 April

Counsellor Ursula Muhlschlegel, and
Assembly of

members of the National Spiritual Assembly.

The conference, the largest national Baha'i
Cause of God

conference ever held in Germany, took place
Mrs. Featherstone

during the festivities related to the 75th anni-
inauguration of a

versary of the Master's visit to that country.
in Hyderabad,

The participation of the Hand of the Cause,
Counsellor \$abir

in particular her address to the Baha' is in
National Spiritual

the German language, stirred the entire

of the Auxilcommunity. The candid, challenging eluci-
gathered with Baha' is from

dations relating to "how to present the
Pakistan. The confer-

Teachings of Baha'u'llah to the public";
the achievements

"our Baha'i life"; and "our dedication to the
Six Year Plan and

Cause", inspired the audience with new
goals to be

insights and the awareness that "enhy by
National Controops" needs to incorporate changes in the

received 18 April from

current approach to presenting the Faith.

Nearly 900 friends and guests gathered on

10 April at the historic Kurhaus in Bad

Cannstatt, Stuttgart, for the gala event

Amatu' l-Baha Rul)iyyih

commemorating the 75th anniversary of the
Violette

visit of 'Abdu'l-Baha to Germany In her

Land for a longceremonial address Amatu'l-Baha Rul)iyyih

private visit to China. Beginning

Khanum lovingly recalled the time she spent

sary of 'Abdu' l-Baha 's

was held in that city with

attending. (From telex

from the National Spiritual

Austria)

PAKISTAN: The Hand of the

H. Collis Featherstone and

were present for the joyful

National Teaching Conference

Sind, Pakistan, on 15 April.

AJaqi, members of the

Assembly, and three members

iary Board also

36 different centres in

ence participants reviewed

of the first phase of the

consulted on second-phase

announced at the forthcoming

vention. (Telex

conference participants)

July

Cl-ONA: On 19 July,

Khanum, accompanied by Mrs.

Na~avani , left the Holy

anticipated,

in Canton, they travelled to

Urumqi, Beijing,
in Germany in 1936- 37 and the early Shanghai, Suzhou, Guilin,
and finally refollowers of Baha'u ' llah in that land. Coun- turned to
Canton. (From report received
seller Anneliese Bopp, Dr. Massoud Berdjis, October from the Hand of the
Cause)
and Werner Gollmer spoke of the life,
teachings and travels of 'Abdu'l-Baha. Press August
conferences were attended by major news- HONG KONG: Following her
trip to China,
papers and broadcast services. (From telex Amatu'l-Baha travelled to
Hong Kong for
received 12 April from the National five days where she held a
press conference;
Spirihrl Assembly of Germany) a private interview with a
Baha'i reporter
AUSTRIA: On 16 April the Austrian from the South China Post
newspaper; an
community celebrated the 75th anniversary interview with a columnist
for the Hong
of 'Abdu'l-Baha 's visit to Vienna in the Kong Tattler; and a large
meeting at which
presence of Amatu ' l-Baha Rw:Uyyih Khanum, she addressed the Baha'is of
both Hong
Counsellors Ursula Miihlschlegel and Leo Kong and the adjacent New
Territories,
Niederreiter, and friends from many parts of stTessing the supreme
importance of
Austria and Europe. Rul.iyyih Khanum lov- teaching the Faith. She also
met with the

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THE BAHAI WORLD

devoted travelling teachers from Malaysia, visit was the official
opening of the Baha'i
of Chinese background, who were very school called School of the
Nations, which
actively engaged in the teaching work. At a occupies the entire second
floor of a large
luncheon given by the National Spiritual modern building. Although it
had been in
Assembly, at which Counsellor Bijan Farid, operation for the past few
months , the
and some Auxiliary Board members were friends took the opportunity
of her visit to
present, Amatu'l-Baha again spoke of the hold a reception in the
School and officially
urgency of teaching. and ceremoniously inaugurate

the institu-

The highlight of Amatu'l-Baha's visit to influential

Hong Kong was a large, formal banquet among the

the Spiritual Assembly gave in honour of speech, Amatu'l-Baha

the passage by the Hong Kong Legislative of the teacher in

Council of "the Baha'i Ordinance" to Baha' i teachings,

incorporate the Faith by act of Parliament. moral and

The guests of honour- in addition to children. She stressed

Amatu'l-Baha Rul~iyyih Khanum- were School is rnn by

Mr. Desmond Lee Xu Tai, a member of the moral concepts

Legislative Council who proposed the vote will never force

in favour of the Baha'is, other Hong Kong or try to change

notables , and a number of Baha' is, including convictions. In

a member of the National Spiritual Assem- there was a

bly of Japan. The occasion opened with a conference. (Based on a

traditional Chinese ceremony, followed by speeches by Amatu'l-Baha and two Council exciting news of

members, music, and a memorable Chinese Amatu' l-Baha

dinner. Amatu'l-Baha was presented with a what was

beautiful painted porcelain plate, designed therefore arranged a

by a very well-known Chinese artist. After new teaching

dinner a videotape of the San Francisco Asia took advan-

Peace Conference was shown on well- a three-day

placed television sets throughout the dining Auxiliary Board memhall; it attracted much praise and admiration

assistants. Thluáee of the Counsellors

tion. Many prominent and

members of the public were

invited guests. In her

spoke of the important role

society, as stressed by the

and the great importance of

spiritual education for

the point that while the

Baha' is, and spiritual and

will be taught, the Baha'is

their beliefs on the children

the children' s religious

addition to the above events,

well-attended press

report from Mrs. Na!shjavani)

TAIWAN: Ever since the

"entry by troops" in Taiwan,

had longed to see for herself

happening there. She

five-day visit to some of the

areas. The Counsellors in

tage of her visit and called

conference for their

bers and

from everyone, particularly the guests . particularly concerned with
this area were
(From report received October from the able to attend: Mr. Ruhullah
Mumtazi,
Hand of the Cause) Mr. Bijan Farid, and Mrs.
Shantha Sundram.
MACAU: During a three-day visit to At this conference Amatu'l-Baha
strongly
Macau, Amatu 'l-Baha officially opened a emphasized that nothing must
be allowed to
newly acquired Baha'i Centre in one of slow down the dynamic
spiritual impetus of
the most densely populated areas. This joy- mass teaching. In Taipei,
Amatu ' l-Baha was
ous event was preceded in the traditional received by the Minister of
Foreign Affairs,
Chinese way, by a lion dance, with its amus- Mr. Lien Chan. She presented
him with an
ing antics accompanied by a terrifying exquisite copy of the Hidden
Words in
explosion of firecrackers in the public street. Chinese and English, in a
special box of silk
Amatu ' l-Baha also met with all the Baha ' is brocade. He was very
impressed by it and
in a large meeting and spoke to them about astonished to hear that the
book was prothe imp01iance of teaching in Macau and duced in Taiwan
by the Baha'i Publishing
the influence this would have on the Trust! She also presented him
with a special
neighbouring areas. The highlight of her copy of the Peace Statement,
in Chinese.

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During the very cordial interview she to the Yasothon Hotel. After
an evenmg
stressed that Baha'is are non-political and with the local Baha'is, Mr.
Featherstone preobedient to their governments. When sented the
Peace Statement to the Governor
Amatu'l-Baha thanked hin1 for the generous with an information folder on
the Baha'i
time he had given her, he said, "It is I who Faith, both in the Thai
language. During the
must thank you to have honoured me with same day two talks were given;
one at a
this audience." Amatu'l-Baha had a long school and one to a gathering
of Baha ' is.
interview on a feature programme on the The following day, before
returning to

national radio, and two press conferences- Bangkok to take the flight to Vientiane, Laos, they visited Kunu1gen one in Taipei and one in a new teaching area Village and were shown the skillful in the south, Taitung. She also had a long, craftspeople and were showered with the loving hospitality of the dynamic and enlightening meeting with the community. (Based on report from the Hand of the Cause received 2 October) Taiwan; it rejoiced her heart to see so many old friends, particularly in the large meeting with the Taipei Baha'is. Among the happiest events of this short visit were her meetings September LAOS: Two Auxiliary Board members, eight members of the Spiritual Assembly of Baha'is in the communities of Keelung, Laos, members of the Local Spiritual Assembly of Vientiane, and Chiayi, and Taitung. These are all areas of other members of the Laos Baha ' i community mass teaching. In Keelung, prior to the made up the enthusiastic group which welcomed Hand of the Cause of God H. Collis Featherstone and Mrs. Featherstone with received by the local Baha' is in their Centre bouquets of red roses at the Vientiane airport and given a delicious dinner provided by ber. After the first evening meeting with members of the Auxiliary Board the county, who is also the Mayor, officially welcomed her and highly praised the Spiritual Assembly, Mr. Featherstone began a series of deepenings on many Baha'is in his county. The joy, the excitement, and the encouragement Amatu'l- topics to capacity audiences in the National Cenháe, and Mrs. Featherstone Baha poured into these meetings created spoke on the vital role of women to the great hope and promise for the immediate progress of the Cause. Humorous stories from future of the Faith in Taiwan. (Based on

the widely reported from the Hand of the Cause received travelled visitors punctuated each session

October) and Mr. Featherstone often supplemented

THAILAND: The Hand of the Cause H. his talks with illustrated charts, photographs, Collis Featherstone and Mrs. Featherstone brochures, photocopies of newspaper cut undertook a two-and-a-half-month-long trip tings, and underlined passages from Baha'i through Asia starting in August. They spent books. Four senior government officials of the first three weeks visiting schools, local Sikhottabhong District expressed their open dignitaries, and Baha'is in refugee camps appreciation for the deepening session they and commitments throughout Thai land. After attended, 111 which Mr. Featherstone their arrival in the country on 26 August, explained the Baha'i teachings on loyalty two days were spent meeting with the to government and the Faith's involvement Baha'is of Bangkok. From there they flew to in United Nations Non-Governmental Organization activities through Ubon Ratchathani, in southeast Thailand, the Baha'i before travelling 100 kilometres by bus International Community. On 5 September

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the Baha'is of Ban Nonsavanh (formerly and article about the Faith were published.

Ban Hongsouphaph), a village eight kilometres During the same day a meeting was arranged

east of Vientiane, stood to greet their with the Deputy-Governor of Chiang Mai Province. He responded very favourably to

Baha'i Centre. Mr. Featherstone spoke about the presentation of an information folder on the Faith and the Peace Statement, both in the Thai language, and importance of teaching the Cause in order the Thai language, and remembered warmly

to see these principles realized. He also his meeting with Amatu'l-Baha Ruliyih

emphasized the value of presenting the Khanum in the past. (From report received

Peace Statement to government officials and 2 October from the Hand of

the Cause)

leaders of thought. Local officers attended this meeting and Mr. Featherstone again explained the Baha ' i teachings on loyalty to and thirty Baha ' is

government and the Faith's involvement

French-speaking provwith United Nations NGO activities. The ince of Quebec gathered at a conference for

permission given for the Hand of the Cause unity, protection, and

teaching. The conferand Mrs. Featherstone's visit to Ban Nonsa- ence

was inspired by the Hand of the Cause

vanh was of great significance as this area of God 'Ali-Mul)ammad

Varqa .. . (From

is usually firmly barred to foreigners. The

News Service, No. 189, Bahri 'i International

report concludes, "The incomparable husband December 1988)

and wife teaching parhiers left Vientiane on JAPAN/KO

REA/TAIWAN/MALAYSIA: The

8 September, garlanded by a group of Hand of the Cause Collis

Featherstone and

fri ends". (From report received on 23 Nov- Mrs. Featherstone returned

to Austráaia on

ember from the Spiritual Assembly) 9 November after spending

the last month of

THA ILAND: Returning to Thailand on their visit to the Asian

Baha'i communities,

10 September, the Featherstones were taken in Japan, the Republic of

Korea, Taiwan,

to a refugee camp, the population of which and Malaysia. Throughout

their busy

was approximately 180,000 people, mainly sojourn in Korea, Mr. and

Mrs. Featherstone

Cambodians. They met with the Local presented talks at the

National Teaching

Sp iritua l Assembly and the Baha' i commu- Conference, were

interviewed by the press,

nity in this camp. At another meeting a short and presented the Peace

Statement to the

distance away, a translator fac ilitated for the Chancellor of Kyung Hee

Univers ity.

Khmer, Vietnamese, and Chinese speaking

Counsellor Kim

audience. At a meeting on the fo llowing day, Myung Jung and members of

the Auxiliary

in a different camp, which had just fo1111ed Board, and when speaking

at the many gathits Loca l Spiritual Assembly, 100 people erings

with the Baha ' is, always stressed the

gathered to listen to the visitors. At the importance of teaching. In Taiwan Mr. and opening of the I:Ia'.?iratu 'l-Quds in the after- Mrs. Featherstone spoke at firesides, particinoon the Hand of the Cause read a message pated in a conference at the university in from the Universal House of Justice. After Taichung, and uplifted the friends at many visiting the refugee camps the Featherstones gatherings before making a short visit to travelled to Chiang Mai in the north of Malaysia en route to their home in Australia. Thailand. As a result of a meeting with the (From report received 29 December from owner of a newspaper, a large photograph the Hand of the Cause) THE WORLD ORDER OF BAI-IA 'U' LLAH 653

Amatu 'l-Bahti Ruf;iyyih Khanum presents a copy of the Peace Statement to the Governor of Macau during her visit to that territory in April 1989.

The Hand of the Cause of God Dr. Ugo Giache1y with Mrs. Lilian Alai (left) and Tosi Maliatoa (right) during the National Convention held in Apia, Western Samoa, in April 1989.

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1989

February "Honoured by the presence of our much UNITED STATES: The Hand of the Cause loved and cherished Amatu'l-Baha RUJ:iyyih of God William Sears lent brilliant support to Khanum, ... eight of the nine delegates and the "Vision to Victory" conferences spon- 131 believers participated, among them Harry sored by the National Spiritual Assembly. He Yim, the first Chinese believer of Macau; was among the distinguished speakers who Counsellor Bijan Farid; some early pioneers addressed the gathering held at Pasadena and guests from other countries. City College which attracted an audience of "The Convention was preceded by two approximately 2,000. (From The American highly significant events. One, the presenta- tion by Amatu'l-Baha Bahti 'i, March) RuJ:iyyih Khanum of the Peace Statement to the Governor of April Macau. The other, a formal dinner.. .honouring

SAMOA: The Hand of the Cause Dr. Ugo Amatu'l-Baha RuJ:iiyyih Khanum and the inaugural election of the Giachery arrived in Western Samoa on Spiritual Assembly of Macau, attended by the 16 April to a moving, formal welcome by Chief of the Cabinet of the Governor of the Head of State, His Highness Malietoa Tanumafili II. "His Highness walked a long the Governor's representative; officials of the distance to the plane while a very large Xinhua News Agency ... and other Governcrowd of arriving and departing passengers ment officials and community leaders. The and their friends watched Accompanying Chief of the Cabinet expressed high regard His Highness was the acting Prime Minister, for the Faith and support for our ideals and the Minister of Justice, who also extended a work. wa1m welcome to Dr. Giachery and placed a "We are confident that the fo1mation of the first ... Assembly of the Baha'is of Macau "Dr. Giachery was immediately ushered has infused a new spirit into the entire community and lent greater to the royal limousine which was awaiting impetus to the him. Scores of Balla' is lined the road of exit new challenges and opportunities that face us at the present time, from the VIP area waving ... as the limousine particularly in the field of teaching." (Report passed slowly by." The Malietoa expressed received from the Convention 1 May) deep gratitude for the honour bestowed on UNITED STATES: The Hand of him and the people of Samoa by the visit of of God William Sears Dr. Giachery, and the acting Prime Minister 80th annual Convention of the participated in the Spiritual Assembly of the referred to the occasion as touching and sharing with his "unfailing National spirit" remem- branches of the exemplary lives unforgettable. (From report received through former member of the United States, Continental Board of Counsellors 18 April) MACAU: Amatu 'l-Baha RuJ:iiyyih Khamun represented the Universal House of Justice on Universal House of

the occasion of the formation of the first Justice Mr. H. Borrah
Kavelin, and the late
Spiritual Assembly of the Baha'is of Macau. Mrs. Edna M. True. (From
report received
Three representatives of the "mother" 30 April from the National
Assembly)
Assembly of Hong Kong, Steven Townsend, GERMANY: This year's
National Conven-
Meena Datwani Tsui, and Choy Choong tion was emiched by the
participation of the
Yew also participated, as did a representa- Hand of the Cause 'Ali Akbar
Furutan, who
tive of the National Assembly of Australia, spoke one evening about the
needs of the
Phillip Hinton; of Japan, Abbas Katirai; and Fund. (From rep01i received 2
May from the
of Malaysia, Lilly Ong. National Spiritual Assembly)
THE WORLD ORDER OF BAHU'U'LLAH 655
CANADA: The atmosphere of the Kong and back to Macau. During
this sec-
Canadian National Convention was lifted by ond visit to Macau,
Amatu'l-Baha RuJ:iyyih
the presence and participation of the Hands Khanum was very active,
meeting with the
of the Cause Dr. 'Ali Mul:iammad Varqa, new Spiritual Assembly and
with other
William Sears, and John A. Robarts. (From believers . While in Macau
she also had the
report received 4 May from the Convention) opportunity to "modestly
participate a few
times in the mass teaching activities which
May/June have been so successful in
Macau. This suc-
CHINA/MONGOLIA/HONG KoNGIMACAU : cess is largely due to the
hard-working task
Following the Convention m Macau, force teams' effo1is." The
Hand of the Cause
Amatu'l-Baha RuJ:iyyih Khanum made an also met twice with the
Spiritual Assembly
historic trip to mainland China, where she of Hong Kong to discuss plans
for their
was met with great comiesy. In Beijing, teaching work. (From reports
from the Hand
Amatu' l-Baha RuJ:iyyih Khanum showed of the Cause of God received
15 June and
slides from her "Green Light Expedition" to 4 July)
27 prominent Chinese guests. One of these UN ITED STATES: The

following are
 distinguished persons invited her to his home excerpts from a book review
 of Run to Glory!
 for lunch, and showed sincere friendliness by the Hand of the Cause of
 God William
 towards her. Beginning 15 May, she spent Sears, recently published by
 Naturegraph:
 one week in Ulaan Baatar, capital of the "The newest book from the
 gifted pen of the
 People's Republic of Mongolia. She had Hand of the Cause... is a
 heartwarming and
 been invited to give lectures about her travels hilarious adventure tale
 filled with drama,
 and about world peace to students of English suspense, and excitement.
 While it is not a
 at a university. "Mongolians are a singularly book that makes specific
 reference to the
 fine, very impressive, talented and upright, Baha'i Faith, it is filled
 with the spirit of the
 distinguished people", she said. On 22 May, revelation." The book draws
 upon some of
 Amatu'l-Baha Ruliiyyih Khanum travelled to Mr. Sears' own background
 and childhood
 Shanghai where she stayed for five nights. experiences. "This is a book
 to be read aloud
 There, she dined in the home of the Dean of and enjoyed by the whole
 family ...".
 the Department of Foreign Languages of a AUSTRALIA: The Hand of the
 Cause of
 prominent university. While in Shanghai she God Collis Featherstone and
 Mrs. Madge
 also attended a concert where one of China's Featherstone attended the
 first intensive
 best-known artists performed. After the teaching institute ever held
 for Aboriginal
 concert the Hand of the Cause met the singer, and Islander people in
 Australia. There were
 whom she was happy to meet again during regularly scheduled talks and
 activities, with
 another part of her journey. From Shanghai, the indigenous friends taking
 an active part
 Amatu'l-Baha Ruliiyyih Khanum visited as a and asking many questions.
 Altogether
 tourist the beautiful lake city of Hangzhou 55 people attended the
 institute, of whom
 for three nights, then spent four nights in 25 were of Aboriginal and
 Islander descent,

Xi'an. On 3 June she returned to Beijing, and while the remainder included Indians ,
on 4 June serious troubles began in that city. Persians, and Maoris, as well
as other
However, Amatu'l-Baha Rul:iiyyih Khanum Australians. "The friends
left with the desire
did not experience any difficulties. On 6 June for more such gatherings."
(From report
the Hand of the Cause flew to Dalian, where from the National Spiritual
Assembly)
she again showed the slides of her "Green
Light Expedition" and met with a number of July
prominent people of the area. She stayed in WORLD CENTRE: Deeply
grieved loss val-
Dalian until 14 June, then flew to Hong iant, indefatigable, dearly
loved distinguished

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Hand Cause Dr. Ugo Giachery. His passing recognition his unique
position, splendid serene historic visit Samoa adds fresh vices.
(Message from the Universal House of
laurels to crown already won during Justice to all National
Assemblies 7 July)
ministry beloved Guardian, and reinforces WESTERN SAMOA: The Hand
of the
spiritual distinction vast Pacific region, Cause of God Dr. Ugo
Giachery was laid to
already blessed by intelligence four other rest at noon on Wednesday 5
July in Tiapapa-
Hands. His magnificent accomplishments as ata, Apia, Western Samoa, at
a beautiful
Member at Large of International Baha'i spot overlooking the
Mashriqu'l-Adhkar and
Council in connection raising superstructure the blue Pacific Ocean. His
interment
Shrine of the Bab, which prompted Guardian followed a deeply moving
service at the
to name one of the doors of that noble edifice Ancillary Building near the
House of
after him, his painstaking efforts in promoting Worship . The Head of State
of Samoa, His
on the local, national and international levels, Highness Malietoa Tanumafili
II, attended
paramount interests of the Faith, his notable the funeral services, as did
the Prime Minister achievement in establishment Italo-Swiss ter, four
Ministers of Cabinet, and many
National Spiritual Assembly on eve launch- other non-Baha'i
dignitaries. Also present

ing Ten Year Crusade, his outstanding Auxiliary Board qualities of zeal, fidelity, determination and six national perseverance, which characterized imperishable and more than able record his arduous labours-all combine parts of Samoa. to richly adorn annals Faith over periods his exerted superb, assiduous exertions, and undoubtedly the beauty, digassure him bountiful reward in Kingdom on nity and high quality of the service were High. Advise all National Spiritual Assemblies rank of the dearly blies hold befitting memorials gatherings his God. Counsellor name, particularly in Mashriqu'l-Adhkars in and loving

The Hand of the Cause H. Collis Featherstone and Mrs. Madge Featherstone with friends at the Aboriginal Baha'i Institute in Forsayth, Australia. June 1989.

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eulogy, spoke of Dr. Giachery's unique believers. During the conference a banquet relationship with the growth of the Faith in was offered to local notables, which was Samoa. Prayers were read in Italian, Persian, attended by the Vice-Governor, the Mayor, English, Maori, Tongan, Fijian, and Samoan, and others. On another occasion the Goverand the Temple choir provided inspiring nor visited RuJ:iiyyih Khanum, welcoming music. (From report received July from the her wa1mly and praising the Baha'is . The visit to a Baha' i conference National Spiritual Assembly of Samoa) in Cagayan de UNITED STATES: The Hand of the Cause Oro, Mindanao, was equally successful. Both the Governor of the of God William Sears and Mrs. Marguerite State and the Mayor of the City received Sears have recorded a story about the pets Cause very kindly, and a the Hand of the large press conferaccounts of their experiences serving the ence was held with 27 journalists and Faith. Read by Mr. and Mrs. Sears, this set publishers attending. This

meeting lasted of four cassette tapes is a "tribute to all of the four-legged, feathered, and finned friends of the Baha' i world-those 'servants of the servants ' who have brought love, Vice-Mayor warn1th, and enthusiasm into the lives of the Municipal pioneers and Baha 'is eve1y where." The set of four tapes, called "Tokoloshe! ", is being distributed by the Hawaiian Baha'i National Centre in Library. (From Saha 'i International News Service, No. 204, 31 July 1989) PHILIPPIN ES: Hand of the Cause Amatu'l-third Baha'i Baha Ru l:iyyih Khanum made a 33-day visit to the Philippines as part of her extended trip to the Far East. The tour, which began on 8 July, was organized by the National Spiritual Assembly, in consultation with Counsellor Vicente Samaniego. The itinerary "reached saturation point in exploiting every single possibility, whether media, Cause inadve1tmeetings with highest officials, universities, or the five Baha' i Regional Conferences". Of these five conferences, attended by over 1,000 believers from almost 100 localities, the first, in San Jose, meeting lasted 12 hours and included an exceptionally friendly discussion of the Faith. RuJ:iyyih Khanum visited Kisolon Mindanao, whose Baha'i received her officially in Offices. This reception was followed by a meeting, entertainment and lunch in the small, beautiful local Baha'i Kisolon. Following these three days in Mindanao, Ru:l:iyyih Khanum visited Cebu City for three days, where the conference was held. In Cebu City she was cordially received by the Governor of the State, as well as by the young Mayor of Cebu City who accepted the courtesy call in spite of his obvious exhaustion. The Baha'is felt Mayor and prayed for him during their conference. The Hand of the Cause mentioned this in her press conference and it was reported in the newspapers, along with other favourable articles on the Faith. The fourth Baha'i conference was held in Baguio, in the mountains of

the Philippines .

Mindoro, was the most dramatic. There, In spite of the monsoon season, and a hmripolice and military personnel on motorcy- cane that had preceded her anival, the visit cles escorted the Hand of the Cause from the by Ru!Jiyyih Khanum to this area was happy airpmt, where she had been met by about and eventful. Again she met the Governor, 100 Baha'is , directly to the office of the the Mayor, the Vice-Mayor, and other offi- Mayor of San Jose. RuJ:iiyyih Khanum was cials. A small but friendly press conference introduced to the Mayor who along with the produced good publicity for the Faith Vice-Mayor, and a crowd of believers and As Manila is the pivotal airport city in the bystanders received her most cordially. Philippines, Rul_iiyyih Khanum spent about Some hill tribesmen attended the Regional two weeks in the capital. On 9 July, the day Conference in Mindoro, as did many local after her anival in the country, she was one

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Visit by the Hand of the Cause of God H. Collis Feath erstone and his wife to Ho Chi Minh City, Vietnam, in August 1989.

of the key speakers at the Philippine World the Featherstones paid a courtesy call on Peace Congress . Her talk on "Peace and Chow Pramoolpol, President of the Private Ecology" was well received. In both Manila School Teachers' Association of Thailand and Baguio, the Hand of the Cause gave a and member of the International Task Force number of talks at various promine.nt on Literacy. This visit initiated efforts by women's societies and many universities. Baha'is to co-operate with other non-govern- Although her subject was usually "Peace", mental organizations in Thailand to fulfil inevitably it was possible to give highlights goals set for the United Nations' Internaof the Baha ' i Faith and its teachings. In tional Year of Literacy. Mr. Featherstone Manila, a very important meeting was held also addressed the Baha'i friends who had with the Chief Justice of the Philippines, gathered for a special meeting at the Baha ' i

Marcello Fernan, who received Ruḥ-iyyih and long to
 Khanum in his chambers. Another important (From report
 visit was with the Speaker of the Senate, Spiritual
 Jovito Salonga, who received the Hand of the Cause in his office in the Senate building. the Hand of the
 (From reports received 16 and 21 August from Cause of God H. Collis
 Featherstone and
 the Hand of the Cause and received 14 August Mrs. Featherstone flew to Ho
 Chi Minh City
 from the Spiritual Assembly of Macau) for a historic series of
 meetings with the
 Baha'is there. No Baha'is from the West
 August have been able to visit
 Vietnam for many
 THAILAND: The Hand of the Cause of God years , and the friends of that
 country were
 H. Collis Featherstone, and Mrs. Madge filled with joy by the
 contact. About
 Featherstone, visited the Baha'i community 50 Baha'is from Ho Chi Minh
 City and other
 of Thai land 15- 16 August. With Thailand's provinces gathered
 enthusiastically each day
 Spiritual Assembly member Siriporn Pillay, to hear the inspiring talks
 by the Hand of the
 THE WORLD ORDER OF BAHA ' U'LLAH 659
 Cause. Mr. Featherstone shared news of dedication to the Cause of
 the Blessed
 progress of the Faith around the world, and Beauty, and especially to
 his beloved Shoghi
 presented the Baha'is of Vietnam with Effendi. (From report
 received 18 Septemcopies of letters from United Nations' ber from
 the National Spiritual Assembly)
 offices officially addressed to the Baha'i TAIWAN: The Hand of the
 Cause of God
 International Community. He showed them Amatu ' l-Baha Ruḥ-iyyih
 Khanum made a
 photographs of the plans for the Arc on five-week-long tour of
 Taiwan, after her
 Mount Ca1mel, and extended to them the love arrival there on 9 August
 from the
 of the Universal House of Justice. Some of Philippines. During her
 stay she travelled

the Baha'is in Vietnam are school teachers, driving around the and Mr. Featherstone talked with them about centres of intensive the help they could give with plans for the The Hand of the United Nations International Year of Liter- three nights in acy in 1990. The Hand of the Cause also Taiwan: Taichung, read parts of the Baha' i pamphlet entitled Chiai, and "Disarmament and Peace", and spoke about held in Tsaotun the Lesser Peace to come in the future . The Baha' i Cenháes in Baha' is of Vietnam were deeply grateful for new Baha ' is , the guidance and encouragement given them Baha ' is for a by the Hand of the Cause. The Featherstones or even a few stayed in Ho Chi Mihn City for one week, cities she visited, leaving on 25 August. (From report received city of Taipei , 5 September from the Hand of the Cause) cordially received UNITED KINGDOM: The Hand of the She also Cause of God 'Ali-Akbar Funitan visited the high Government Baha'i community of the United Kingdom presented with a during the month of August. He spoke first edition of the at the "Peace Moves ' 89" youth conference, edition of the held in Sheffield from 4- 8 August, then met meetings, perhaps with Baha ' is across the country. Mr. Funitan interviews the talked with hundreds of the friends during the Minister of separate meetings in London, Liverpool, and and with the Secretary- Edinburgh. He addressed two vital subjects:	about 2,000 kilometres, entire island to visit key Baha' i teaching activity. Cause spent an average of each of six cities on Kaohsiung, Tainan, Taitung, Hualien. Meetings were also and Keelung; and in local these cities she met many some of whom had only been few weeks, or a few days, hours! In each of the six as well as in the capital Rul)yyih Khanum was by the Mayors in their offices. called upon a number of officials, each of whom she beautiful Chinese-English Hidden Words and a Chinese Peace Statement. Of her the most important were the Hand of the Cause had with the Interior for Taiwan, General of the National

House of Representa-

I:luququ'llah, and the privilege and obligations . Rul:iiyyih Khanum also held six press

tion of every Baha ' i to teach the Faith. "TI1is conferences during her stay, which resulted

he did with so much love, encouragement, in fa vourable publicity for the Faith. Upon

and his unique brand of humour.... His words her arrival in Taipei, a special meeting was

penetrated our hearts and moved us to begin held for the Hand of the Cause with about

the process of personal transfo1mation in 400 Baha'is, including 35 háavelling teachers

order that we may fulfil the vision of the from abroad who were very enthusiastic

Universal House of Justice of us as the spiri- about their teaching experiences in Taiwan.

tual conquerors of this blessed continent." At the end of her visit a similar meeting took

Mr. Funitan also attended the national memo- place, as well as a gathering attended by

rial service for the late Hand of the Cause, most of Taiwan 's pioneers. Taiwan has a

Dr. Ugo Giachery, held in Manchester on large native háibal population on the east

20 August. He shared some of his personal coast of the count1y near Taitung. Baha' i

memories of Dr. Giachery, illustrating pioneers live in the village of the Beinan

Dr. Giache1y 's spirit of devotion and total háibe, and Amatu'l-Baha Rul:iiyyih Khanum

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spoke with these people in their community Green Lake Baha'i Conference, held in

hall. She told them of the great importance Green Lake, Wisconsin, from 15-17 Septhe Baha ' i Faith places on the preservation tember 1989. On a

stage set to look like a of cultural identity for minority peoples, and living room to which all had been invited,

of how a list of all tribes represented in Mr. Sears shared stories about teaching and

the Faith is carefully kept at the Baha'i about early believers. The theme of the

World Centre. On another occasion, Rul~iiyyih conference was "Coming of Age: Rights of

Khanum met three deaf Baha'is during an Passage". On the final day of the gathering,

outdoor meeting. She invited them, with an Mr. Sears gave an address
 citing the prominterpreter in sign language, to come to the ises of
 victory given by the Central Figures
 hotel in which she was staying and they all of the Baha'i Faith. (From
 Bahri 'i fnternaspent a happy evening together. In Tainan, tional News
 Service, 30 September)
 the Hand of the Cause visited and prayed at
 the graves of Mr. and Mrs . Suleimani, long- October
 standing and devoted pioneers to Taiwan. CH INA : On 16 October,
 the Hand of the
 Each evening, meetings were held in their Cause of God Amatu'l-Baha
 Ru~iyyih
 home which is now a Baha'i Centre. Toward Kllanum ended a 17-day visit
 to China-her
 the end of her visit, Rul:llyih Khanum fourth journey to this
 country. During this
 attended the two-day Baha' i Summer School tour, she travelled with
 Native American
 in Taiwan. Counsellor Bijan Farid was Baha 'i Kevin Locke and his
 daughter who
 present, as were about 140 participants of were in China to present a
 series of perforwhom about 53 were new Baha'is. In all, mances of
 traditional Native American hoop
 Amatu'l-Baha Ru~iyyih Khanum met about dances. Ru l~iyyih Khanum
 flew first to
 1,700 Baha'is during her tour of Taiwan, Chongqing, where the Lockes
 were schedwith almost 100 new believers being en- uled to dance for
 five consecutive nights.
 rolled on the joyous occasions of her meetings. The Hand of the Cause was
 received by the
 (From reports rece ived 21 and 29 September Vice-Mayor, who welcomed her
 to the city
 from the Hand of the Cause) on behalf of its 14,000,000
 inhabitants.
 From Chongqing, Ru~iyy ih Khanum
 September travelled to Chengdu, then
 flew to Guiyang,
 HONG KONG : Following her visit to in Guizhou Province, where she
 spent seven
 Taiwan, Amatu ' l-Baha Ru~iyyih Khanum nights. Upon her arrival at
 the airport for
 went to Hong Kong, where she spent two Guiyang, situated 30
 kilometres from the
 weeks . During her visit there she met with city, she was met by two
 officials of the
 the Spiritual Assembly of Hong Kong and city's Cultural Bureau.
 Guizhou Province is

was the guest of honour at a large and happy meeting with the local believers . She visited of the Cultural a number of centres in the New Territories, museum, a batik meeting Local Assembly members and many an art institute. new believers. In Hong Kong, She had two all-day excursion radio interviews, and shared the platform tribal people with the Head of the Office of the United Nations High Commissioner for Refugees their hoop who, in turn, during a celebration of International Day dances for the of Peace. (From reports received 21 and R1i~iyi h Khanum ' s 29 September from the Hand of the Cause) gathering of about UN ITED STATES: The Hand of the Cause meet her William Sears was the special guest at the present were the THE WORLD ORDER OF BAHA°U 'LLA I-I Chief of the Art Section of Guiyang's Cul- Social tural Bureau; the Manager of the Society of the Director Calligraphers and Chinese Traditional Paint- and Chairman ers of Guizhou; the Chief of the Academy of in Guizhou; Traditional Chinese Paintings and Research the Chinese of Old Calligraphy; the Deputy Director of meeting was the Society of Education, Department of the China, the Hand of Guizhou Provincial Museum; a member of before continuthe Council of the Artists' Association of Kong on her return journey China ; the Director of the Guiyang Foreign received Affairs Office; the Executive Vice-Chairman

largely a tribal area, and Cause was taken by officials Bureau to visit an ethnic factory, a dance studio, and She was also taken on an to a town where Buyi and Miao live. The Lockes perfo1med dances for the tribal people, performed their traditional visitors. A highlight of visit to Guiyang was a 25 prominent people who went to at her hotel. Among those

661 of the Union of Philosophy and Science of Guizhou Province; of Guizhou ' s Cultural Bureau of the Board for Arts Planning and a member of the Council of Traditional Opera Society. The ve1y cordial. On leaving the Cause returned to Macau ing on to Hong to the Holy Land. (From repo1t 22 October from the Hand of

the Cause)

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January the road as they came toward

her car. Soon

NEW ZEALAND: The Hand of the Cause she and her company were engulfed by the

H . Collis Featherstone and Mrs. Madge friends. Singing, dancing and embracing

Featherstone attended the Pacific Baha'i her, they had gathered from many distant

You th Conference in Auckland. Addressing communities on the third day of a special

the Conference, Mr. Featherstone shaessed "campaign" to welcome

Rt'.11:Jiyyih Khanum, the importance of teaching. Twenty-three named by them, "Chi-I-Shi" (the Morning

youth arose to volunteer a year of service to Star). In the mornings, the Hand of the

the Faith and more than 60 offered to haavel Cause joined the Toba friends under the

and teach. (From report dated 4 January shade of the trees to study the prayers from a

from the Hand of the Cause) newly published translation into the Toba

TONGA/FIJI: After the Pacific Baha ' i language of the "Words of God", which they

Youth Conference in New Zealand, Mr. and learned by heart. At these meetings with

Mrs. Featherstone flew to Tonga and Fiji Baha'is and their friends, eight souls

where they both addressed the believers, tell- embraced the Cause of Baha'u ' llah. In the

ing them of the greatness of Baha'u ' llah 's evening the meetings were large gatherings

Revelation and the importance of this of 150- 200 people and lasted well beyond

present time . They told of the urgency of the midnight. Amatu'l-B aha spoke to them on

teaching work and shared with the friends many subj ects , including their place in the

the exciting news of the large-scale emol- Faith, future civilization, women, children

ment now taking place in a number of and youth, Baha'i Centres, and sociolocations around the world. (From report economic development. An

exchange of dated 4 January from the Hand of the Cause) gifts expressed the love to

and from the

Toba people. Praying, singing and tribal

Febr uary dancing linked together the

hearts of the

ARGENTINA: As a prelude to her partici- Toba Baha ' is, their friends and

Amatu ' l-pation in the conference commemorating Baha Rul~i yyih

Khanum. (From report

the 50th anniversary of the passing of her through the International

Teaching Cenháe

martyr-mother, May Bolles Maxwell, received 27 February)

Amatu ' l-Baha Rul_iyyih Khanum visited the WORLD CENTRE:

DEEPLY GRIEVED

Toba communities in Chaco, Argentina, ANNOUNCE PASSING STAUNCH

TIRELESS PRO-

from 17- 20 February. Upon her arrival in MOTER FAITH HAND CAUSE GOD

JALAL KHAZEH.

Camp Medina, Toba Indian Baha' is choked HIS STRENUOUS ENDEAVOU RS CRA

DLE FAITH

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THE BAHAI WORLD

Amatu 'l-Bahil Ruhiyyih Khanum meeting Argentina's President, Dr. Carlos

Menem, during the 'Uniting the Americas' conference. 26 February 1990.

HOLY LAND LATIN AMERICA AND WORLDWfDE Secretary of the National

Spiritual Assembly

TRAVELS AFTER PASSING BELOVED GUARDIAN of Canada, offered remarks at

the service,

SET SHINING EXAMPLE OF UNSHAKEABLE which was attended by

approximately 200 to

DEDICATION AND COURAGE, OF UNDEVIATING 250 people. Following the

grave-side

LOY AL TY AND PERSEVERANCE. IMPERISHABLE service many friends remained

to greet

RECORD HIS STERLING SERVICES AS GIFTED Mr. K.Mzeh's daughter, Nura,

and other

TEACHER DEFENDER CAUSE NEVER TO BE members of the family. On the

same evening

FORGOTT'EN. HIS NOBLE SPIRIT NOW ABHA at 8:00 P.M. a memorial

service for

KINDGOM WILL UNDOUBTEDLY INTERCEDE Mr. Khazeh was held in a large

auditorium

BEHALF PERSIAN BAHAI COMMUN ITY WHOSE at the Ontario Science Centre

attended by

VITAL INTERESTS HE SERVED WITH SUCH HIGH some 500 people. Music, both

performed

DISTINCTION OVER SEVERAL DECADES. FER- and recorded, was played

throughout the

VENTLY PRAYING HOLY SHRINES FOR PROGRESS memorial service. Also heard

were taped
HIS ILLUMINED SOUL IN REALMS ON HIGH. excerpts from two speeches
given by the
ADVISE FRJ.ENDS EVERYWHERE HOLD BEFITTING Hand of the Cause which
accompanied a
MEMORJAL GATHERINGS HIS HONOUR PARTICU- series of slides showing Mr.
Khazeh at
LARLY ALL HOUSES OF WORSH IP. (Cable from different times during his
later life. (From
the Universal House of Justice to all National report received 11 March from
the National
Spiritual Assemblies 25 February 1990) Spiritual Assembly)
CANADA: The Hand of the Cause of God
Jalal Khazeh passed away in Toronto, March
Ontario, on 21 February. His funeral and AUSTRIA: The Hand of the
Cause of God
subsequent interment were held at 1:00 P.M. 'Ali-Akbar Furutan travelled
to Austria from
on 27 February in Toronto. Prayers were 7-16 March to attend a joint
meeting of
recited in both French and English and the National Spiritual
Assembly and its
chanted in Persian. Dr. Hossain Danesh, Teaching Committees for
Eastern Europe.
THE WORLD ORDER OF BAHU'U 'LLAH 663
Detailed consultation was held on teaching, Russia.'" Mr. Fm-Utan and his
group visited
and everyone was very enthusiastic. Eleven Ashqabad, Tashkent, Dushanbe,
Samarkand,
youth who had recently accepted the Faith Mary, Moscow, Leningrad, and
Murmansk.
in Eastern Europe made a special trip to A total of 15 days were spent
in Ashqabad,
Vienna to be with Mr. Funitan. The Hand of where 25 meetings were held
with the
the Cause of God met with them twice, and a friends, including three
especially for youth.
young lady who had accompanied them The Minister of Religious
Affairs attended
from Hungary accepted the Faith. On one meeting. Mr. Furutan also
visited the
10 March, Mr. Funitan spoke to 250 friends site of the Mashriqu
'l-Adhkar several times,
gathered from all over Austria about the and said prayers at the
resting place of the
importance of teaching, especially at this first martyrs of Ashqabad,
Nabil-i-Akbar,

crucial time. (From report received 30 April Aqa Shaykh MulJanunad-' Ali, Jinab-ifrom the Hand of the Cause) Gulpaygani and others.

In Tashkent, the Hand of the Cause visited two elderly Baha'i March/April women and their non-Baha'i families.

SOVIET UNION: On 16 March the Hand Family members accepted literature about the Faith from him, promising of the Cause 'Ali-Akbar Funitan left Austria to study it. In Dushanbe from 27- 30 March, to visit the Baha'is in the Soviet Union. Mr. Furutan met with about 25 Baha 'is Before his departure, Mr. Funitan said, "My in Persian on psychology at and gave a lecture the University of Dushanbe. About 400 people heartfelt wish for many years has been that once again my eyes might behold the vast rich land of Russia, especially because in him explain the principles of the Faith. On 30 March the Hand of the Cause went to Guardian which he penned himself, stating Samarkand, where he remained until the following: 'It is my hope that you will, in first day of April. The friends in this historic city, who are mostly from the future, be able to render great services in very old Baha'i

Th e Hand of th e Caus e Mr. 'Ali-Akbar Funitan is shown in Dushanbe, Tajikistan, Soviet Union, visiting with members of the Mamedoff amily in March 1990.

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families, are very spiritual and dedicated 25th, ten teachers were invited to hear about the Baha' i teachings on to Baha'u' llah. There are about 25 of them. education. In Two youth from Baku went to visit Murmansk on the 26th, an announcement on Mr. Funitan. He was able to spend a long television news welcomed "a great personaltime with them and explain the teachings in ity of the Baha' i Faith, 'Ali-Akbar Furutan", and suggested the viewers detail. In Moscow on 19 April, Mr. Funitan watch for an interview at a later date. The was interviewed by an official of Soviet Television for a half-hour programme about Murmansk television and Radio

sent report the Baha' i Faith. Also in Moscow, the ers to interview the Hand of the Cause, and directors of the Progress Publishing House all discussion was about the Faith. offered to translate and publish Mr. Furutan's Mr. Furutan was invited to address the book Mothers, Fathers and Children into Murmansk Institute of Pedagogy, the school of Marxist-Leninist studies on Russian and Asiatic languages. Mr. Furutan of Marxist-Leninist studies on 28 April. wanted to visit Moscow University, where Faculty members and trainee teachers were he had studied in his youth . The student who enabled to hear about Baha'i education for acted as his host and guide liked him so more than one and a half hours. On the much he suggested that he attend a seminar Ninth Day of Ridvan, he attended a happy gathering held in Moscow which to be held at the Institute of Psychology and included a Pedagogy. Mr. Furutan was prepared to see performance by a prize-winning cellist. about 30 people but found over 300 students Mr. Furutan and his party arrived in Vienna on 30 April, and on 1 May gathered. He addressed the group on the on 30 April, and on 1 May about 200 friends from all over Austria met for relationship of psychology to religion from a from all over Austria met for a happy reunion with him before his scientific point of view. In addition he was reunion with him before his return to the Holy Land. (From reports able to speak for some 20 minutes directly Holy Land. (From reports received on the Faith. A woman in the audience 30 April and 7 May from the Hand of the Cause) whose particular interest was the connection Cause) of science and religion asked to interview him later in order to write an article for a May journal. The highlight of his visit was the CANADA / UNITED STATES / AUSTRALIA: The Hands of the Cause of God election of the Local Spiritual Assembly of The Hands of the Cause of God Dr. 'Ali-Muhammad Varqa, William Sears Moscow in the presence of 30 friends. The Mu~ammad Varqa, William Sears and H. Collis Featherstone attended following message was telephoned to the Collis Featherstone attended the National Conventions of Canada, the National Spiritual Assembly of Germany on Conventions of Canada, the United States

24 April and relayed to the Universal House of Justice by electronic mail: "After 60 years, the Local Spiritual Assembly of Moscow has been reformed in the presence of the Hand of the Cause of God ' Ali-Akbar Khanum left the FurUtan the Local Spiritual Assembly was for a trip honoured to meet with the Hand of the Cause and Counsellor Polin Rafat. Heavy s conference agenda and great responsibilities await us. August to Yours in His service, the Local Spiritual Ghaznavi Assembly of the Baha ' is of Moscow." On is from 24 April in Leningrad, Mr. Funitan spoke to the conference, 36 members of the Society for the Advance- belief in ment of Peace. The audience seemed most conference took interested and asked many questions . On the Bastia,

THE WORLD ORDER OF BAHHA' U'L LAH

and Australia, respectively.

August/September

SPAIN: The Hand of the

Amatu' l-Baha Rul:iiyyih

Holy Land at the end of August

which included attendance at

ences. The first was a women'

held in Madrid, Spain, from 30

3 September. Counsellor Agnes

attended as did over 400 Baha'

20 countries. By the end of

five people had declared their

Baha' u' llah. The second

place from 7- 9 September in

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Corsica, and welcomed about 500 attendants 1990, in Saturday morning, 29 September from 15 countries. Counsellors Agnes Ghaznavi Kathmandu, Nepal. At the time of his passand Louis Henuzet were present. In Bastia ing, Mr. Featherstone was on an extensive the large and handsome Municipal Theatre trip he had undertaken on behalf of the was placed at the disposal of the Baha' is. Faith. He had left his home in Australia During the three evenings of the conference, on 14 September, accompanied by his wife, cultural entertainment was well attended by Mrs. Madge Featherstone. They were to many visitors. During the conference three attend a youth conference in Lahore, people embraced the Faith. Publicity for the Pakistan, spending a few days in New Delhi, Faith was unprecedented in both countries. Rawalpindi and Karachi en route.

Their plan

In Spain, Amatu'l-Baha Ruhiyyih Khanum had been to visit Baha'i communities in

was received by the Deputy Governor of the Bangladesh and Malaysia on their way back

Province of Madrid, Signore Vincente Tudor, to Australia, where they were due to arrive

for a most cordial interview. In Corsica, the in mid-November. Mr.

Featherstone was

Mayor of Bastia, who is also the Corsican buried in a peaceful spot overlooking rice

member of the French Parliament, gave a fields and surrounded by mountains in

reception at the municipality for the Baha'i northeast Kathmandu. Mrs.

Featherstone,

delegation to the conference. (From reports their son, three daughters and two sons-in-received 10 September from the National Wo- law were able to attend the funeral, as were

men's Committee of Spain and an individual) representatives of the National Spiritual

Assemblies of Australia, India, Nepal, and

September Thailand, and more than 50

Nepalese Baha'is.

WORLD CENTRE: DEEPLY GRIEVED AN- For the first time media- both English and NOUNCE PASSING VALIANT HAND CAUSE GOD Nepalese newspapers- published articles on

COLLIS FEATHERSTONE WHILE VISITING KATH- the Faith in relation to the passing and

MAN DU, NEPAL COURSE EXTENSIVE JOURNEY funeral of the Hand of the Cause of God.

ASIA. HIS NOTABLE ACCOMPLISHMENTS AS (From Baha'i International New Service, STAUNCH, FEARLESS DEFENDER COVENANT, No. 232, 31 September 1990)

HIS UNCEASING COMMITMENT PROPAGATION ASIA: During the last week of September,

CAUSE ALL PARTS WORLD, ESPECIALLY PACIFIC the Hand of the Cause of God Amatu 'l-Baha

REGION, HIS UNREMITTING PERSEVERANCE Ruhiyyih Khanum visited Sakhalin Island in

FOSTERING ESTABLISHMENT LOCAL, NATIONAL the Soviet Union as part of an extensive

INSTITUTIONS ADMINISTRATIVE ORDER, HIS journey through Asia. During the first week

EXEMPLARY DEVOTION TO WRITINGS FAITH, of October she visited Tibet. From Tibet, HIS OUTSTANDING PERSONAL QUALITIES UN- Amatu 'l-Baha travelled to Beijing, China,

SWERVING LOYALTY, ENTHUSIASM, ZEAL AND then went on to Dalian, in the northeastern

DEDICATION, DISTINGUISH HIS MANIFOLD SERVICES- region, to visit the Baha'is there.

Next she

VICES THROUGHOUT MANY DECADES. OFFERING went to Tianjin and gave a lecture at Nankai

PRAYERS HOLY SHRINES BOUNTIFUL REWARD University, where both Martha Root and HIS RADIANT SOUL ABHAKINGDOM. ADVISE Agnes Alexander had spoken. After these FRIENDS EVERYWHERE HOLD BEFITTING MEMORIAL visits, Rujiyyih Khanum spent four days in

RIAL GATHERINGS, PARTICULARLY IN MASHRIQU'L-Hainan, the southernmost province of China.

ADHAR, RECOGNITION HIS MAGNIFICENT She went to both ends of Hainan Island and,

ACHIEVEMENTS. (Message from the Universal as the Governor himself was away at the

House of Justice to all National Spiritual time, she established cordial relations with

Assemblies) the Deputy Governor, who gave a dinner in

NAPAL: The Hand of the Cause of God her honour. Travelling north again, she spent

H. Collis Featherstone passed away on three days in Guangzhou (Canton) where 666 THE BAHAI WORLD

she held continuous meetings for two nights buildings of the Arc will play in the process

with the believers who, she found, are of the maturation of institutions, the intense-

"family rooted in the Faith and eager and latedness of the various agencies at the

devoted". Leaving mainland China, Amatu'l-Baha'i World Centre, and the urgency of

Baha held meetings with the Spiritual increasing the number of adherents of the

Assemblies of both Macau and Hong Kong, Faith. Counsellor Fred Schechter travelled to

as well as with various local Baha'i communities several of the communities to help welcome

nities. She had radio and press interviews, and introduce the Hand of the Cause of God.

and attended a large banquet in Hong Kong (From report received 17 December from the

which was held to celebrate the Birthday of National Spiritual Assembly) Baha'u'llah on 12 November. (From report On 22 November, Dr. Varqa went from

received 14 November from the Hand of the southern California to Tucson, Arizona,

Cause) where he joined the Hand of the Cause of

God William Sears at the third annual Desert
November Rose Baha'i School. The School
was
UN ITED STATES: The Hand of the Cause sponsored by the Local Spiritual
Assembly
of God Dr. 'Ali-Mul~ammad Varqa visited of North Pima County, and was
attended by
several Baha'i communities in southern 738 Baha'is from 20 states, as
well as from
California in November at the invitation of Canada, England, Guatemala,
Jamaica, and
the National Spiritual Assembly. In his talks Mexico. The School this year
was dedicated
Dr. Varqa explained the significance of the to the Hand of the Cause of God
H. Collis
times and the importance of achieving the Featherstone, and the
devotional opening
goals of the Six Year Plan. Dr. Varqa also was dedicated to Counsellor
Hidayatu 'llah
spoke to Baha'is in Los Angeles, San Diego, Al~adiyyih. Each of the Hands
in atten-
Irvine, and Oceanside about the role the dance addressed the friends on
several

Th e Hands of the Cause of God Dr. 'Ali-Muhammad Varqci and William Sears
surrounded by many of the children and youth who attended the Desert Rose
Baha 'i School held in Tucson, Arizona, in November 1990.

THE WORLD ORDER OF BAHA'U'LLAH 667
occasions, and two public meetings were report received 13 December
from the
held in conjunction with the School. (From Desert Rose Baha' i School)

1991

April gave to the Convention in
the Russian

ROMANIA: Amatu'l-Baha RW:liyyih Khanum language, he related some of his
early experepresented the Universal House of Justice riences in Moscow;
spoke about the spiritual
at the Convention in Romania Arrange- importance of the election
of a National
ments for a 40-minute-long national television Spiritual Assembly for the
largest country of
programme covering the Convention activi- the world; reflected the
high expectations of
ties included an interview with the Hand of the beloved Guardian
concernmg the
the Cause. A dynamic press conference was progress of the Faith in the
Soviet Union;

held with 24 journalists and media representatives for their heavy responsibilities. There were also interviews with also read, in two important journalists. Accompanied by the Universal Mr. Soluáab Youssefian and Mrs. Violette Baha'is of the USSR Na!sbjavani, Amatu'l-Baha was received by eve of the Ninth both the Minister for Religious Affairs and Furutan gave a special Director General, responsible for Baha'i affairs banquet given by who was very cordial. Rlil)iyiyh Khanum Assembly of Germany was also received by the Mayor of Bucharest the Faith and and had a pleasant and informative interview (Excerpts from a with him. A sumptuous banquet offered by Spiritual Assembly of the Baha'is was attended by about 60 people, including the Ambassador to Romania chorus of from Venezuela, and many government officials, prominent professors, intellectuals, and from the length writers . It was a great success. Following Czechoslovakia, gathered in the Convention, Amatu 'l-Baha Rlil)iyiyh annual National Con- Khan um visited the grave of Queen Marie of Czechoslovakia, Romania with the Counsellor and National auspicious occasion Spiritual Assembly members. (From reporti deepest appreciation received 2 May from the Hand of the Cause of God) "Blessed beyond measure by the inestima- SOVIET UNION: "The Convention was precious Hand greatly blessed and emiched by the presence Ali-Mul)ammad of the Hand of the Cause of God 'Ali-Akbar and prepared the delegates responsibility. "Mr. Furutan Russian, the message from House of Justice to the for Ri<;lvan 1991. "On the Day of Ri<;lvan ... Mr. address, followed by a the National Spiritual to which close friends of journalists were invited. report by the National Germany) CZECHOSLOVAKIA: "In one universal jubilation the 110 drawn from 13 countries and and breadth of Prague ... for the frst vention of the Baha' is of extend to you on this their profound love and for your unfailing guidance. ble presence of 'our beloved, of the Cause of God, Dr. ' Varqi..we have witnessed,

here in the soul

Furutan as the official representative of the of Central Europe, with
overwhelming feel-

Universal House of Justice who, more than ings of joy and thanksgiving
to the Blessed

60 years after his exile from Moscow, wit- Beauty for the continued
outpourings of His

nessed with his own eyes the historic abundant grace, the birih of
the child of this

election and formation of the fust 'Spiritual Convention- the first
National Spiritual

Assembly of the Baha' is of the Soviet Assembly of Czechoslovakia."

(From repmi

Union ' . "In the three major addresses he received 30 April from the
participants)

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/ I /"J I ,,,,

Th e Hand of the Cause of God William Sears meeting with the ji-iends in
Worcester, Massachusetts, in October 1991 , to encourage them to fill their
goals for the Six Year Plan. Mr. Manny Reimer is seated left.

June CANA DA : The Hand of

the Cause of God

WORLD CENTRE : WITH SADDENED HEARTS John Robarts passed away on
Tuesday

ANNOUNCE PASSING MUCH-LOVED STAUNCH afternoon, 18 Jw1e
1991, in Quebec, Canada.

PROMOTER FAITH, KN IGH T OF BAI-li\U'LLAl-1, Mr. Robarts was buried
oi1 22 June in

HAND CAUSE JOHN ROBAR TS. HIS DISTINGUI SHED Rawdon-a small French
Canadian town

ADMIN ISTRATIVE TEAC HING, PIONEERING n01ih ofMonuáea l.

Between 250 and 300 p eo-

ACTIV ITIES IN HIS NATIVE CANADA, IN AFRICA ple were pre sent at
the grave-side" as well as

AN D EUROPE, DURING MIN ISTRY BELOVED at the g athering l
ater in a local hall. (From

GUARD IAN AND SUBSEQUENTLY ON WORLD Baha'i International
News Service, No. 250,

SCALE THROUGH HIS INTERNATIONAL TRAVELS 30 June 1991)

WERE SOURCE ABUNDANT INSPIRATION COUNT-

LESS FRIENDS MANY LANDS. HIS RELIANCE AND

EMPHASIS ON PRAYER IN ALL EFFORTS PROMO-

In mid-November, the

TION CAUSE AND HIS SUSTAINED SERVI CES PATH Hand of the Cause of
God William Sears

LOVE FOR BLESSED BEAUTY WERE CHARACTER- concluded a historic

tour of five areas
 IZED BY SPIRIT CERTITUDE, SELF-EFFACEMENT chosen by the National
 Spiritual Assembly
 AND VIGOUR WHICH SET A STANDARD OF as among the most
 prominent cennas of
 STEWARDSHIP THAT HAS ENRICHED ANNALS teaching activity in
 the country: Boca Raton,
 FAITH. HE HAS ASSUREDLY EARNED BOUNTIFUL Florida; Worcester,
 Massachusetts; Tolle-
 REWARD ABHA KINGDOM. PRAYING HOLY son, Arizona; San
 Francisco, California; and
 SHRINES PROGRESS HIS RADIANT SOUL. ADVISE Portland, Oregon. The
 unifying theme of his
 HOLD BEFITTING MEMORIAL GATHERINGS IN HIS tour was the spiritual
 assistance available to
 HONOUR THROUGHOUT WORLD INCLUDING ALL all those who arise to
 teach the Cause of
 HOUSES WORSHIP. (Message from the House God. Surveying the
 century-and-a-half of
 of Justice to all National Assemblies 19 Jw1e) almost uninterrupted
 divine guidance enjoyed
 THE WORLD ORDER OF BAI-IA'U'LLAH 669
 by the Faith since its inception, Mr. Sears the Exhibition, alongside
 original paintings,
 recalled the promises of victory given by the drawings and models of
 buildings, was a
 Bab and Baha'u'llah, by 'Abdu'l-Baha and professionally made, finely
 detailed model
 Shoghi Effendi, and by the Universal House of the Shrine of the Bab.
 of Justice. "With all this guidance at our Following the exhibition
 opening
 disposal, and with the sure promises of Amatu'l-Baha cabled: OPENING
 LAST NIGHT
 assistance from our Lord, we should be able AT MONTREAL MUSEUM OF FINE ARTS
 OF THE
 to work miracles in the teaching field," he EXHIBITION OF THE ARCHITECTURE
 OF EDWARD
 said. (Report from The American Bahri 'i for AND W.S. MAXWELL BY GOVERNOR
 I-INA TYSHYN
 January 1992) AND ATTENDED BY APPROXIMATELY
 600- 700
 INVITED GUESTS WAS FOLLOWED BY MUSEUM
 December BANQUET FOR ABOUT 70 SPECIAL
 GUESTS, ALL
 CANADA: On 10 December, Amatu 'l- GREAT SUCCESS.
 Baha Ruhiyyih Khanum was an honored (From report received 11
 December from

guest at a banquet which accompanied the private opening of the Exhibition of the Cause of Architecture of Edward and W. S. Maxwell, Khanum spent in the presence of His Excellency, The Right Honourable Ramon John Hnatyshyn, Governor General of Canada. Sponsored by the Montreal Museum of Fine Arts, it was opened to the public on 13 December. It remained in Montreal for three months, and then travelled to several other locations across Canada. Among the items included in

the Hand of the Cause)
 BERMUDA: The Hand of the
 God Amatu'l-Baha Ru~iyyih
 12 days in Be1muda, from 21
 1 January. Her visit included a
 reunion at the National Centre
 island community ... and a
 mature and harmonious National
 Assembly was rewarding in every
 (From report received 13
 Hand of the Cause)

1992

January . I felt a strong determination to
 win Canada's
 CANADA: From Be1muda, Amatu'l-Baha goals and raise the standard of
 victory. This
 flew to Canada on 2 January. There she had now highly multiracial and
 ethnic Canada
 two meetings with the friends in Toronto- must surely hold unique
 possibilities for
 one meeting on 2 January and the other on becoming a showpiece for the
 pattern for
 3 January-which she described as " ... out- futurn -society designed by
 Baha'u'llah, and
 standing in warmth and enthusiasm. I feel I hope she will fulfil the
 destiny ' Abdu'lthe Canadian Baha'i community is united, Baha foresaw for
 her in The Tablets of the
 consecrated, and alert to winning its goals Divine Plan " (From report
 received
 with a dynamic spirit that cheers my heart. 13 January from the Hand of the
 Cause)
 The promises and hopes of'Abdu'l-Baha for
 my native and much-loved land are begin- March
 ning to bear fruit and this harvest will WORLD CENTRE: OUR HEARTS
 DEEPLY
 undoubtedly enrich the entire Baha'i world. SADDENED, BAHAI WORLD GREATLY
 DEPRIVED,

The first meeting [in Toronto], ostensibly BY PASSING HAND CAUSE GOD
WILLIAM SEARS,
á for the Persian speaking friends, was VIBRANT, CONSECRATED,
STOUT-HEARTED
attended by over 1,000 and the following STANDARD-BEARER FAITH
BAI-IA'U'LLAI-I. HIS
night 2,000 came. There was an unusually MORE THAN HALF-CENTURY UNBROKEN
joyous warm feeling on both occasions and SERVICE MARK.ED BY UNFLINCHING
DEVOTION

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TO BELOVED GUARDIAN, INFECTIOUS ENTHUSIAST- guests from an estimated 34
countries. "At
ASM FOR TEACHING, GALVANIZING SENSE the Convention, we had the honour of the
DRAMA, DISARMING HUMOUR, SPECIAL LOVE presence of the representative of the
Univer-
FOR CHILDREN, UNFLAGGING DETERMINATION of the House of Justice, the Hand of the
Cause
IN FACE DIFFICULTIES. HE WILL EVER BE of God Amatu 'l-Baha Ruljiyyih
Khanun1,
REMEMBERED FOR DEDICATING FULL RANGE HIS who, through her talks and advice,
attracted
CREATIVE AND ENERGETIC CAPACITIES AS our attention to what is essential for the
WRITER, EDITOR, LECTURER, RADIO AND development of our young Baha'i commu-
TELEVISION PROGRAMME DIRECTOR, TO HIS duty in Poland." (From Convention
reports)
VARIED SERVICES AS TRAVELLING TEACHER TO BALTIC STATES: One hundred
Baha'is
NUMEROUS COUNTRIES PARTICULARLY IN THE from the Baltic States of Estonia,
Latvia,
AMERICAS, AND AS PIONEER TO AFRICA WHERE Lithuania, and 10 other countries
attending
HE WAS MEMBER OF AUXILIARY BOARD AND the historic first Convention (25- 26
April) ...
THE NATIONAL SPIRITUAL ASSEMBLY SOUTH announce with uplifted hearts and
gratitude,
AND WEST AFRICA WHEN IN 1957 HE WAS the formation of the first Regional
Spiritual
ELEVATED RANK HAND CAUSE. LATER Assembly of the Bahais of the Baltic
States.
SERVED AS MEMBER, BODY OF LANDS HOLY LAND. The Convention was blessed with the
partic-
HIS LOSS ACUTELY FELT IN NORTH AMERICAN participation of the Hand of the Cause of God
'Ali
WHERE HE EXPENDED LAST MEASURE HIS Akbar Furutan whose message of love and
EBBING STRENGTH PROMOTING TEACHING encouragement from the Universal House of
ACTIVITIES. DYNAMIC EFFECTS HIS WORK Justice emphasized the spiritual
significance

ENDURE THROUGH HIS MANY BOOKS AND of the formation of this pillar of the adminis-
RECORDINGS. GEN ERATIONS TO COME WILL háative order of Baha' u' llah on the tIU"eshold
REJOICE IN RICH LEGACY LEFT TH EM THROUG H of the Holy Year. Mr. Fun'.1tan spoke in the
HI S HISTORIC ACCOMPLI SHM ENTS. FERVENTLY Russian language when conveying the love
PRAY ING HOLY SHRINES PROGRESS HIS and greetings of the Supreme Body to the ILLUSTRIOUS SOUL ABHA KINGDOM. ADVISE friends. The Convention was held in Tallinn,
FRIENDS THROUGHOUT WORLD COMM EMO RATE Estonia, on the shores of the Baltic Sea. The
HIS PASSING. REQUEST BEFITTING MEMORIAL beautifully decorated hall with the Greatest
SERVICES IN HIS HONOUR ALL HOUSES WORSHIP. Name and a portrait of 'Abdu'l-Bahit grac-
(Message from the Universal House of ing the walls was filled to capacity despite
Justice to all National Spiritual Assemblies) the freezing cold and snow.
(From Baha 'i
UN ITED STATES : The Hand of the Cause International News Service, No. 270, 15 May
of God William Sears passed away on 1992)
Wednesday, 25 March 1992, in Tucson, GREENLAND: The Hand of the Cause of
Arizona, and was buried on 28 March in God Dr. 'Ali-Mul_m1U11ad Varga attended Tucson. The funeral procession was over the first National Convention of Greenland
one mile long, with about 330 Baba ' is and on 25 April. Seventy-six years after the
other friends joining his family at the grave- revelation of The Tablets of the Divine Plan,
side. (From Baha 'i International News the desire of the Beloved Master concerning
Service, No. 267, 31March1992) the rise of the call of God in the "icy regions
of far North", was fulfilled by the establish-
April ment of that National Spiritual Assembly.
POLAND: Poland's first National Conven- (From Baha 'i International News Service,
tion was an "immense success" . Held in No. 270, 15 May 1992)
Warsaw from 24 to 26 April, it was attended BULGARIA: Amatu'l-Baha
Rw:Uyyih Khanum
by more than 150 friends including almost represented the Universal House of Justice

the whole Polish Baha'i community and at the first National Convention of Bulgaria,

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The Hand of the Cause Dr. 'Alí-Muhammad Varqá with Bahá'í children in Nuuk, Greenland, in April 1992.

held in Sofia from 1 to 3 May ... During May, with	Convention was held on 1 and 2
the Convention's last evening, Rúhíyyih attending including	about 150 to 170 friends
Khanum spoke with the friends about friends	some 70 Hungarians and Bahá'í
Shoghi Effendi. The meeting opened with world. "The	from 19 countries all over the
music and ended with music, highlighted by Furután	Hand of the Cause of God A. A.
violin and accordion beautifully played by his unique	inspired the Convention with
new Gypsy Bahá'ís "We are extremely guidance of the	talks, and the love and
grateful for the inspiration and encourage- always felt."	Universal House of Justice was
ment so generously shared by your much News Service,	(From Bahá'í International
loved representative, Amatu'l-Bahá Rúhíyyih Khanum. She enabled us to visualize the Convention of the	No. 270, 15 May 1992)
brilliant future of the Faith in this country, Belarus and	UKRAINE: The first
which is already so richly blessed by the sac- Kiev on	Bahá'ís of the Ukraine,
rifices made by Georg Adam Benke and atmosphere of devo-	Moldova, which took place in
Marion Jack." (From Bahá'í International momentous	1 May, was held in an
News Service, No. 270, 15 May 1992)	tion and dedication.... "The
uplifted the	message of the Supreme Body
HUNGARY: "With our hearts full of joy with greater	hearts and inspired the friends
we send you our deepest love and admira- responsibilities for the	awareness of their
tion from our first National Convention in message was	tasks that lay ahead." The
Budapest, blessed by the presence of the Hand of the	followed by comments from the
Hand of the Cause of God 'Alí Akbar 'Alí-Muhammad Varqá,	Cause of God Dr.

Furutan, Counsellor Louis Henuzet, and who represented the Universal House of representatives of the National Spiritual Justice. (From Bahd 'i International News Assembly of the Baha'is of Austria." The Service, No. 270, 15 May 1992)
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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 1986- 1992, the name of the new National Spiritual Assembly, its seat, the parent or sponsoring National Assembly, and the dates of the Conventions.

RrpvAN 1989

Amatu'l-Bahi Ru~iyyih Khinum
Macau- Macau (Hong Kong) April 29- 30

RrpvAN 1991

Amatu'l-Baha Ru~iyyih Khanum
Romania- Bucharest (Germany) April 26- 29

'Ali-Akbar Furutan
USSR-Moscow (Germany) April 26- 29

'Ali-Mu~ammad Varqa
Czechoslovakia- Prague (Austria) April 27- 28

R1pvAN 1992

Amatu'l-Baha RU~iyyih Khinum
Poland-Warsaw (Germany) April 24- 26
Bulgaria- Sofia (Germany) May 1- 3

'Ali-Akbar Furutan
Baltic States-Tallinn, Estonia (Commonwealth of Independent States, Baltic States, and Georgia) April 25- 26
Hungary-Budapest (Austria) May 1- 2

'Ali-Mu~ammad Varqa
Greenland-Nuuk (Denmark) April 25- 26
Ukraine, Belarus and Moldova- Kiev (Commonwealth of Independent States, Baltic States, and Georgia) May 1- 2

THE WORLD ORDER OF BAHU'U'LLAH

4. THE DEVELOPMENT OF THE INSTITUTIONS OF THE

INTERNATIONAL TEACHING CENTRE AND THE CONTINENTAL BOARDS OF COUNSELLORS

21JUN E 1968 (Trustee, Continental Fund), Chellie
REJOICE ANNOUNCE MOMENTOUS DECISION Sundram.
ESTABLISH ELEVEN CONTINENTAL BOARDS Northeast Asia
COUNSELLORS PROTECTION PROPAGATION FAITH Rulm'llah Mumtazi (Trustee,
Continental
THREE EACH FOR AFRICA AMERICAS ASIA ONE Fund), Vicente Samaniego.
EACH FOR AUSTRALASIA EUROPE.. Australasia
The Universal House of Justice Suhayl 'Ala'i, Howard Harwood, Thelma
Perks (Trustee, Continental Fund).
24 JUNE 1968 Europe
... those who have been appointed to the Erik Blunenthal, Dorothy
Ferraby (Trustee,
first Continental Boards of Counsellors for Continental Fund), Louis
Henuzet.
The Protection and Propagation of the Faith: The Universal
House of Justice
Northwestern Africa
Iusayn Ardikani (Trustee, Continental Fund), Mulhammad Kebdani, William ... The number of Auxiliary
Board mem-
Maxwell. bers to be assigned to each
continental zone
Central and East Africa is as follows:
Oloro Epyeru, Kolonario Oule, Isobel
Protection Propagation
Sabri, Mihdi Samandari, 'Aziz Yazdi AFRICA
(Trustee, Continental Fund). Northwestern 3
6
Central and East 4 7
Southern Africa Southern 2
5
Seewoosumbur-Jeehoba Appa, Shidan 9
18
Fatima-i-Azam (Trustee, Continental Fund), AMERICA
Bahiyah Ford. North 4
9
North America Central 2
8
South 3 IO
Lloyd Gardner, Florence Mayberry, Edna 9
27
True (Trustee, Continental Fund). ASIA
Central America Western 4
IS

Carmen de Burafato, Artemus Lamb,	Southeastern	2
7		
Northeastern	7	
Alfred Osborne (Trustee Continental Fund).		
7	29	
South America		
Athos Costas, Hooper Dunbar (Trustee,	AUSTRALAS IA	2
7		
Continental Fund), Donald Witzel.	EUROPE	9
18		

Western Asia
Masil:i Farhangi, Mas'ud Khamsi, I:Iadi
House of Justice
RaJ:imani (Trnstee, Continental Fund),
Mamichihr Salmanpur, Sankaran-Nair
Vasudevan.

10 JULY 1969

South east Asia
that we have

With great joy we announce

Yan Kee Leong, Khudara:un Payman
number of

decided to increase the total

674 THE BAHAI WORLD

members of the Continental Boards of
1973

8 JUNE

Counsellors for the Protection and Propaga-
been raised to
tion of the Faith to thirty-eight by adding
of South Central

The number of zones has

twelve by . . . the new zone

John McHenry III to the Continental Board
Counsellors is now

Asia ... ' The number of

of Counsellors in No1ih East Asia and
the appointment

raised to fifty-seven by

Mas'ud Khamsi to the Continental Board of
Dhikru ' llah

of Mr. Friday Ekpe and Mr.

Counsellors in South America ...
Africa, Mr. Hu-

Ka?'imi in Northwestern

We also rejoice to announce the appoint-
Vuyiya in

shang 'Ahdiyyih and Mr. Peter

ment of Mrs. Shirin Boman to the
Dr. Sarah Pereira

Central and East Africa,

Continental Board of Counsellors of West-
North America,

and Mrs. Velma Sherrill in

ern Asia to fill a vacancy on that Board ...
Paul Lucas in

Mr. Rowland Estall and Mr.

The Universal House of Justice
Mr. Peter McLaren and Mr. Raul Pavon

Central America, Mrs. Leonora Armstrong,

R IQVAN 1970 in South America, Mr. Dipchand Khianra

... IN VIEW EFFECTNE REINFORCEMENT THIS and Mrs. Zena Sorabjee in
South Central
NOBLE WORK BY ABLE DEDICATED CONTINEN- Asia, Mr. Firaydtin
Mi!Qaqiyan in South-
TAL BOARDS COUNSE LLORS THEIR AUXILIARY eastern Asia, Mr. Richard
Benson and Miss
BOARDS TOGETH ER WITH GROWING NEED AND Elena Marsella in
North-eastern Asia and
EXPANSION WORLD COMMUNITY ANNOUNCE Miss Violet Hoehnke m
Australasia.
AUGMENTATION VITAL INST ITUTION THROUGH Dr. William Maxwell who has
been render-
APPOINTMENT THREE ADDITIONAL COUNSEL- ing distinguished service
as a member of the
LORS !RAJ AYMAN WESTERN ASIA ANNELIESE Continental Board of
Counsellors in North-
BOPP BETTY REED EUROPE AND AUTI-IORJZATION western Africa has been
obliged to return to
APPOINTMENT FORTY FNE ADDITIONAL AUXIL- the United States ...
IARY BOARD MEMBERS NINE AFRICA SIXTEEN The
Universal House of Justice
ASIA TWO AUSTRALASIA EIGHTEEN WESTERN
HEMISPHERE .. 7 OCTOBER
1973
The Universal House of Justice . .. the number of Auxiliary Board
members throughout the world is to be raised to
5 JUN E 1973 two hundred and seventy, of whom eighty-
ANNOUNCE ESTAB LI SHMENT HOLY LAND one will serve on the
Auxiliary Boards for
LONG ANTICIPATED INTERNAT IONAL TEACH ING the Protection of the Faith
and one h1mdred
CENTRE DESTINED EVOLVE INTO ONE THOSE and eighty-nine will serve
on the Auxiliary
WORLD SHAKING WORLD EMBRACING WORLD Boards for the Propagation
of the Faith.
DIRECTING ADMIN ISTRATI VE INSTIT UTIONS In all there will be
fifty-four Auxiliary
ORDAINED BY BAHALLAH ANTI CIPATED BY Board members in Africa,
eighty-one in the
ABDULBA I-IA ELUCIDATED BY SHOGHI EFFENDI. Wes tern Hemisphere,
eighty-one in Asia,
MEMBERSHIP THIS NASCENT INSTITUTION COM - eighteen m Australasia and
thirty-six in
PRJSES ALL HANDS CAUSE GOD AND INITIALLY Europe.
THREE COUNSE LLORS WHO WITH HANDS PRE- The
Universal House of Justice
SENT 1-IOL Y LAND WILL CONSTITUTE NUCLEUS

ITS VITAL OPERATIONS. CALLING UPON HOOPER
1974

30 SEPTEMBER

DUNBAR FLORENCE MAYBERRY AZIZ YAZDI

... Mrs. Salisa Kermani

was appointed by

PROCEED 1-IOL Y LAND ASSUME THIS HIGHLY

the House of Justice to the

Board of Coun-

MERITORIOUS SERVICE ...

sellors for South Cenháal

Asia in place or

The Universal House of Justice Mr. Vasudevan who is presently furthering
his education in the United States. Mr. John

McHenry ... has returned to the United States

THE WORLD ORDER OF BAHA'U'LLAH

675

... He has tendered his resignation as a
been raised from

throughout the world has

Counsellor...

288 to a new total of

378, 117 of which are

International Teaching Centre

for protection and 261 for propagation

...

International Teaching Centre

6 JANUARY 1975

... The decision has been taken, therefore,
after consultation with the International
House of Justice has

24 MARCH 1976

... the Universal

Teaching Centre, to break the present zone
appointment of ninety more
of North-western Africa into two separate

authorized the

Auxiliary Board members

...

zones of Northern and Western Africa, to
Universal House of Justice
each of which will be transferred parts of the
Central and East African zone ...

On behalf of the

31 OCTOBER 1976

Because of the creation of a new Board 1
Justice announces
for Northern Africa, the Counsellors in this
has appointed three new
and the one for Western Africa must be
Dr. Peter Khan-to

The Universal House of

with pleasure that it

Counsellors as follows:

regrouped, new appointments made to the
Counsellors in

the Continental Board of

Northern Board, and the number of Auxiliary
Hidayatu'llah Abmadiyyah

Australia Dr.

Board members increased. We decided,
Board of Counsellors in

-to the Continental

therefore, that the Board for Northern
Angus Cowan-to the

Central America Mr.

Africa will consist of Mr. Muhammad

Continental Board of

Counsellors in North	
Kebdani, already serving as a Counsellor,	America.
Mr. Mul:iammad Mu::~afa , and Mr. 'Imad	On behalf of the
Universal House of Justice	
S::ibiran. The Board for Western Africa will	
consist or Mr. I:Iusayn Ardik::ini (Trustee),	24 MARCH
1977	
Mr. Friday Ekpe, Mr. Dhikrn 'll::ih K::i~imi,	ANNOUNCE
AUTHORJZATION INCREASE MEM-	
and Dr. Mihdi Samandari (háansfeITed from	BERSHrP BOARDS BY 297
RAISING TOT AL TO 675	
the Central and East African Board).	OF WHICH 279 ARE
AUXILIARY BOARD MEMBERS	
We are also increasing the number of	FOR PROTECTION AND 396 FOR
PROPAGATION OF	
Auxiliary Board members in Africa, adding	FAITH ..
9 members to the Board for Protection, and	On behalf of the
Universal House of Justice	
9 to that for Propagation, bringing the totals	
for that continent to 27 and 45 respective-	29 AUGUST
1977	
ly ...	KINDLY CABLE MR IMBUM
CHINN IAH ...	
The Universal House of Justice	QUOTE INFOR.IvI YOU WITH PLEASURE YOUR
APPOINTMENT CONTINENTAL BOARD COUNSEL-	
17 MARCH 1976	LORS SOUTH-EASTERN AS IA..
The membership of six of the Boards of	The Universal
House of Justice	
Counsellors has been increased by the	
appointrnt of one additional Counsellor	29 JUNE
1979	
in each case, as follows: Western Africa,	... MOMENT PROPITIOUS
ANNOUNCE DURATION	
Mrs. Thelma Khelghati; Southern Africa,	TERMS SERVICE MEMBERS
CONTINENTAL BOARDS	
Mr. William Masehla; South Cenháal Asia,	COUNSELLORS AS
ANTICIPATED IN ANNOUNCE-	
Mr. Burh::ini'din Afshin; North-eastern Asia,	MENT ESTABLISHM ENT THAT
INSTITUTION AND	
Mr. Hideya Suzuki; Ausháalasia, Mr. Owen	IN CONSTITUTION
UNIVERSAL HOUSE OF JUS-	
Battrick; Europe, Mr. Adib Taherzadeh.	TICE, DECISION NOW TAKEN
THAT TERMS WILL	
'The number of Auxiliary Board members	BE OF FIVE YEARS
STARTING DAY COVENANT	
26 NOVEMBER 1980 .. .	
Ra isin g the total to thirteen.	The Universal

4 J ULY 1979 Epyeru, Mr. Shidan Fat'he-Aazam,
JOYFULLY ANNOUNCE APPOINTMENT COUN- Mr. Zekrollah Kazemi, Mr.
MuQammad

SELLOR ANNELIESE BOPP TO MEMBERSHIP Kebdani, Mrs.
Thelma Khelghati,
INTERNATIONAL TEACHING CENTRE Mr. William Masehla, Mr.
MuQammad

The Universal House of Justice Mu~tafa, Mr. Kolonario Oule, Mrs. Isobel
Sabri, Dr. Mihdi Samandari, Mr. Peter

7 FEBRUARY 1980 Vuyiya, Mrs. Bahiyyih Winckler.

... DEEPLY GRIEVED UNTIMELY PASSING The Americas: Dr. Hidayatu '
llah AJ:ima-

DEVOTED COWORKER INPERAJU CHINN IAH .. diyyih, Dr. Farzam Arbab,
Mrs. Carmen

The Universal House of Justice de Burafato, Mr. Athos Costas, Mr. Angus
Cowan , Mr. Lloyd Gardner (Trustee of the

20 OCTOBER 1980 Continental Fund), Mr. Mas'ud Khamisi,
HEARTS SADDENED PASSING DISTINGUISHED Mrs. Lauretta King, Mr.
Artemus Lamb,

COUNSELLOR LEONORA STIRLING ARMSTRONG .. . Mr. Peter McLaren, Mr. Raul
Pavon,

The Universal House of Justice Dr. Sarah Pereira, Mrs. Ruth Pringle,
Mr. Fred Schechter, Mrs. Ve lma Sherrill,

3 NOVEMBER 1980 Mr. Donald Witze l.

... we have decided that the time is ripe Asia: Mr. Burhani 'd-Din
Afshin, Mrs. Shirin

for a further step in the development of the Boman, Dr. MasiQ Farhangi,
Dr. John

institution itself that will , at one and the Fozdar, Mr. ZabiQu' llah
GulmuQamrnadi,

same time, accord greater discretion and Mr. Aydin Gi.iney, Mr.
Dipchand Khianra,

freedom of action to the Continental Boards Mr. RuQu'llah Murntazi, Mr.
S. Nagaratof Counsellors in the can-ying out of their narn , Mr.

Khudalar:irn Payman (Trustee of
duties, and widen the scope of each Board to the Continental Fund), Mr.
Manuchihr

embrace an entire continent. In accordance Salmanpur, Mr. Vicente
Samaniego,

with this deci sion, the zo nes of the Conti- Mrs. Zena Sorabjee, Dr.
Chellie Sundram,

ne ntal Boards of Counsellors wil l, from the Mr. Hideya Suz uki , Mr.
Yan Kee Leong.

Day of the Covenant of the year 137 Australasia: Mr. Suhayl 'A

la'i, Mr. Ben

[26 November 1980] be as follows:

Ayala, Mr. Owen Battrick

(Trustee of the

1. Africa, comprising the areas of the four
Richard Benson,

Continental Fund), Mr.

present zo nes on that continent.

Mrs . Tinai Hancock, Dr. Peter

Khan,

2. The Americas, comprising the present
zones ofN01ih, Central and South America.
Mrs. Dorothy

Mr. Lisiata Maka.

Europe: Mr. Erik Blumenthal,

3. Asia, comprising the present zo nes of
Ghaznavi, Mr. Hart-

Ferraby, Dr. Agnes

Western, South Central and Southeastern
Henuzet

mut Grossmann, Mr. Louis

Asia, together with the present zone of
Fund), Mrs.

(Trustee of the Continental

North-eastern Asia without the Hawaiian
Niederreiter,

Ursula Mi.ihlschlegel, Dr. Leo

Is lands and Micronesia.

Mrs. Betty Reed, Mr. Adib

Taherzadeh.

4. Australasia, comprising the present zo ne
have rendered

A number of friends who

of Australasia plus the Hawaiian Is lands
Counsellors are

highly valued services as

and Micronesia.

not being reappointed for the

coming term,

5. Europe.

and we wish to express here

our profound

Those who are now appointed as Coun-
labours they have

gratitude for the devoted

sellors to serve on these Continenta l Boards
the path of

rendered and are rendering in

for the ne xt five years are:

the Cause. These dearly-loved

believers are:

Africa: Dr. Hushang Ahdieh (Trustee
Dr. Iraj

Mr. Seewoosurnbur-Jeehoba Appa,

of the Continental Fund), Mr. I:Jusayn
Mr. Howard

Ayman, Mr. Rowland Esta ll ,

Ardekani, Mr. Friday Ekpe, Mr. Oloro
Mrs. Salisa

Harwood, Miss Violet Hoehnke,

THE WORLD ORDER OF BAHA'U ' LLAH

677

Kermani, Mr. Paul Lucas, Miss Elena Mar-

Afaqi to the Continental

Board of Counsellsella, Mr. Alfred Osborne, Miss Thelma Perks,

lors in

Asia to replace Dr. Masil:i Farhangi,

Mr. Hadi RaJ:unani, Mr. 'Imad Sabiran, Miss

who was martyred last year.

Edna True ...

On behalf of the Universal

House of Justice

The Universal House of Justice

19MAY1983

For ten years the International Teaching

14 NOVEMBER 1980 Centre has rendered invaluable services at

The Universal House of Justice has the World Centre of the Faith,

and it is with

requested that we inform the Boards that the great joy that we now

announce a number of

number of Auxiliary Board members allot- major steps in the

evolution of this vital

ted to each continent is as follows: institution of the

Administrative Order of

Protection Propagation Baha'u'llah.

Africa8 1 99 Since the tragic death

of Mr. Paul Haney

Americas54 117 there have been only two

Hands of the

Asia99 117

Australasia! 8 27

Cause residing in the Holy Land. We have

Europe!_ 36 therefore decided to call

upon Dr. 'Ali

Totals279 396 Mul:iammad Varqa and Mr.

Collis Feather-

International Teaching Centre stone to participate in the discharge of the
special duties of the Hands of the Cause

27 NOVEMBER 1980 residing in the Holy Land when the occasion

In consideration of the extension of the requires, as for example, in
dealing with

area of the Continental Board of Counsellors matters of

Covenant-breaking. They will be

for Australasia we have decided to increase able to perform these

functions either by

the number of Auxiliary Board members correspondence or by

periodic sojourns at

allocated to that continent by nine on each the World Centre.

Board, raising the totals to twenty-seven We have decided to raise

the number

Protection Board members and thirty-six of resident members of the

International

Propagation Board members . . . ' Teaching Centre to nine.

For reasons of

The Universal House of Justice health Mrs . Florence Mayberry is leaving

the World Centre, bringing to an end her

24 JUNE 1981 highly valued services on this institution.

... ANOTHER FO UR DISTINGUISHED BELIEV ERS Four new Counsellor members

have there-

NOW GATHERED ABHA KINGDOM ON BEING fore been appointed: Dr. Magdalene Camey,

MARTYRED ... DR. MASII-1 FARHANG I MEMBER Mr. Mas'ud Khamsi, Dr. Peter Khan and

BOARD COUNSELLORS ASLA ... Mrs. Isobel Sabri, whom we now call upon

On behalf of the Universal House of Justice to transfer their residences to the Holy Land,

where they will join the Hands of the Cause

17 AUGUST 1981 of God, Amatu 'l-Baha R11:iiyyih Khanum

... DEEPLY GRANTED PASSING EMINENT DISTINCTION- and 'Ali-Akbar Furutan and Counsellors

GUISHED SERVANT BLESSED BEAUTY MEMBER Anneliese Bopp, Hooper Dunbar and 'Aziz

BOARD COUNSELLORS AFRICA MUHAMMAD Yazdi.

MUSTAFA .. We have further decided,

as foreshad-

The Universal House of Justice owed in previous announcements, to institute a five-year term for the Counsellor members

13 MAY 1982 of the International Teaching Centre. Each

The Universal House of Justice announces term will start on 23 May

immediately follow with pleasure the appointment of Dr. Sabir following the

International Baha'i Convention,

678 THE BAHAI WORLD

and the current term will end on 23 May regional and global, for the approval of the

1988. Should circumstances prevent the Universal House of Justice.

Universal House of Justice from making new • To direct the work of the Continental

appointments at the end of any five-year Pioneer Committees.

term, the Counsellors will remain in office • To administer the

expenditure of the

until such time as new appointments can be International Deputization

Fund.

made. • To administer an annual

budget that

With the rapid growth of the Faith, its will be provided from the Baha'i International Emergence from obscurity, and the diversification Fund,

allocating therefrom to the

continuation of the activities that the believers Continental Boards of

Counsellors monies

in many lands must undertake in such fields for special teaching

projects and literature

as education, rural development, radio subvention, and, when

necessary, contraindicated public relations-matters which must contributions to

the Continental Funds ...

increasingly occupy the attention of the Universal House of Justice- In the near future the
International Teaching Centre- we have decided ing Centre
will be moving into its new

that the time is ripe to devolve increased offices near the House of the
Master, in the

responsibility upon the International Teaching building which served for
several decades as

ing Centre, in the fields of protection and the Western Pilgrim House,
later as the seat

propagation of the Faith. The duties of the of the International Baha'i
Council and, for

International Teaching Centre, including the past twenty years, as that
of the Universal House of Justice. Now, most befittingly,

being assigned to it, are as follows: it will serve as the office of
the International

Teaching Centre until the permanent build-

- To assume full responsibility for coordinating for that mighty
institution can be raised

inating, stimulating and directing the on Mount Carmel in close
proximity to the

Continental Boards of Counsellors, acting Universal House of Justice.

also as liaison between them and the The Universal
House of Justice

Universal House of Justice.

- To be fully informed of the situation of

the Cause in all parts of the world and, 27 JUNE 1983

from this knowledge, to make reports and The Universal House of
Justice announce recommendations to the Universal House ces with pleasure
the appointment of the

of Justice and give advice to the Continental following Continental
Counsellors:

Continental Boards of Counsellors. In Africa: Mr. Gila Michael
Bahta

- To watch over the security and ensure Mr. Kassimi Fofana
the protection of the Faith of God. In the Americas: Mr. Shapoor
Monadjem

- To be alert to possibilities for the In Australasia: Mrs. Joy
Stevenson

extension of the teaching work and the The Universal
House of Justice

development of economic and social life

both within and without the Baha'i 4 AUGUST 1983

community, and to draw the attention of DEEPLY MOURN LOSS OUTSTAN
DING PRO-

the Universal House of Justice and the MOTER FAITH WILLIAM MASEHLA.

Continental Boards of Counsellors to such
House of Justice

The Universal

possibilities, making recommendations for
action.

24 OCTOBER 1983

• To determine and anticipate needs for
LOUS SERVANT

DEEPLY DEPLORE LOSS ZEA

literature, pioneers and travelling teachers
PAVON DISTIN -

CAUSE BAHAI'U'LLAH RAUL

and to work out teaching plans, both
DEFATIGABLE

GUISHED PROMOTER FAITH AND IN

THE WORLD ORDER OF BAHAI'U'LLAH

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WORKER IN TEACHING INDIGENOUS PEOPLES

The membership of the

Continental

LATIN AMERICA.

Boards of Counsellors as now

appointed is:

The Universal House of Justice Africa (18 Counsellors):

Mr. Hushang Ahdieh (Trustee of the

6 DECEMBER 1983

Continental Fund), Mr. Ilyusayn Ardekani,

... announces with pleasure the appoint-

Mrs. Beatrice O. Asare, Mr.

Gila Michael

ment of the following Continental Coun-

Bahá, Mr. Friday Ekpe, Mr.

Oloro

sellors:

Epyern, Mr. Shidan

Fat'he-Aazam,

In Africa: Mr. Mabuku Wingi

Mr. Kassirni Fofana, Mr.

Zekrollah Kazemi,

In the Americas: Mrs. Isabel P. de Calderon.

Mr. Mujtammad Kebdani, Mrs

. Thelma

The Universal House of Justice

Khelghati, Mr. Roddy Dharma Lutchmaya, Mr.

Daniel Ramoroosi, Dr. Mihdi

RuivAN 1984

Samandari, Mrs. Edith Senoga, Mr. Peter

... The International Teaching Centre,

Vuyiya, Mrs. Lucretia Mancho

Warren,

operating from its world seat, has provided

Mr. Mabuku Wingi.

loving and wise leadership and direction

The Americas (17 Counsellors):

to the Boards of Counsellors. Its sphere of

Dr. Hidayatu'llah

AJ:tmadiyyih, Mr. Eloy

service has been immensely extended by the

Anello, Dr. Farzam Arbab

(Trustee of the

assignment of new responsibilities and

Continental Fund), Dr. Wilma

Brady,

by raising the number of its Counsellor

Mrs. Isabel P. de Calderon,

Mr. Rolf von

members to seven. The dedicated services of

Czekus, Mr. Robert Harris,

Mrs. Lauretta

the Counsellors in all the continents, ably

King, Dr. Peter McLaren, Mr.

Shapoor

supported by the Auxiliary Board members , Monadjem, Mrs. Ruth Pringle,
Mr. Donald
have been invaluable in fostering the 0 . Rogers, Mr. Fred
Schechter, Dr. Arturo
spiritual health and integrity of the world- Serrano, Mr. Alan Smith, Dr.
David R.
wide community. To develop further this Smith, Mr. Rodrigo Tomas .
vital organ of the Administrative Order, it Asia (19 Counsellors):
has been decided to establish a team of five Dr. \$abir A.faqi, Mr.
Burhani'd-Din Afshin,
years ' service for those appointed to the Dr. Iraj Ayman, Mr. Bijan
Fareed, Dr. John
Auxiliary Boards, commencing November Fozdar, Mr. Zabil:iu'llah
GulmuJ:tammadi,
26, 1986 ... Mr. Bharat Koirala, Mr.
RuJ:tu'llah Mum-
The Universal House of Justice tazi, Mr. S. Nagaratnam, Dr. Perin Olyai,
Mrs. Rose Ong,. Mr. KhudaraJ:tm Payman
7 MARCH 1985 (Trustee of the Continental Fund), Mr. Masih
DEEPLY GRIEVED UNTIMELY PASSING Rawl:iani, Mr. Vicente
Samaniego, U Soe
-ESTEEMED LLOYD GARDNER STALWART DE- Tin, Dr.Illian Sezgin, Mrs.
Zena Sorabjee,
FENDER INTERESTS FAITH AMERICAS. Dr. Chellie J. Sundram, Mr.
Michitoshi
The Universal House of Justice Zenirnoto.
Australasia (9 Counsellors):
24 OCTOBER 1985 Mr. Suhayl 'Ala'i, Mr. Ben Ayala, Justice
It gives us great happiness to announce the Richard Benson, Dr. Kanrran
Eslrraghian,
membership of the Continental Boards of Mrs. Tinai Hancock, Mr.
Lisiate Maka,
Cow1sellors as from the Day of the Covenant, Mrs. Gayle MoITison, Dr.
Sims Naraqj,
26 November 1985. The number of Counsel- Mrs. Joy Stevenson (Trnstee
of the Contilors has been increased from 63 to 72 and nental Fund).
adjustments have been made in their geo- Europe (9 Counsellors):
graphical distribution in consonance with the Dr. Agnes Ghaznavi, Mr.
Hartmut Grossdevelopment of the Faith around the world. mann, Mr. Louis
Henuzet (Tmstee of the
680 THE BAHA'I WORLD

Continental Fund), Mrs. Ursula Miihlschle- 1 JANUARY 1986
gel, Dr. Leo Niederreiter, Mrs. Polin Rafat, The presentation of the
condition of the
Mr. Adib Taherzadeh, Mr. Adam Thome, Baha'i International Fund at
the Counsel-

Mr. Sohrab Youseffian. lers' Conference has precipitated many requests for information ...

The following nineteen devoted believers who are now being relieved of the onerous duties of membership on the Boards of importance of the world be educated in the

Counsellors, will, as distinguished servants of the Cause, continue through their out-education can be the funds: local, national, international... Such

standing capacities and experience to be greatly assisted by the

Counsellors and their sources of stimulation and encouragement to Auxiliary Boards, and should be adapted to the conditions of every

the friends. Baha'i community ...

Mr. A. Owen Battick, Mr. Erik Blumenthal, The Universal House of Justice

Mrs. Shirin Boman, Mrs. Carmen de Burafato, Mr. Athos Costas, Mr. Angus 2 JANUARY 1986

Cowan, Mrs. Dorothy Ferraby, Mr. Aydin The eager expectation with which we

Gilney, Dr. Dipchand Khiama, Mr. Artemus welcomed to the World Centre, on

Lamb, Mr. Kolonario Oule, Dr. Sarah 27 December, sixty-four

Counsellors from

Pereira, Mrs. Betty R. Reed, Dr. Manu- the five continents to discuss, with the Inter-Church Salmanpur, Mrs. Velma Sherrill, national Teaching Centre, the challenges

Mr. Hedaya Suzuki, Mrs. Bahiyyih Win- and opportunities facing the Baha'i world

ckler, Mr. Donald Witzel, Mr. Yan Kee community, has, at the conclusion of their

Leong. historic conference, been transmuted into

We express to each and every one of feelings of deepest joy, gratitude and love.

these dear friends our heartfelt gratitude and 'Graced by the presence of the Hands of

assure them of our prayers in the Holy the Cause Amatu 'l-Baha Ruhiyyih Khanum ,

Shrines for the confirmation of their highly Ugo Giachery, 'Ali-Akbar Furutan, 'Alimeritorious and self-sacrificing services to M uDammad Yarqa and Collis Featherstone,

the Cause of Baha ' u ' llah. the Conference was organized and managed

The Universal House of Justice with admirable foresight and efficiency by the International Teaching Centre ...

24 OCTOBER 1985

The beloved Counsellors, strengthened

At this time when the Baha' i world is and enriched by their experience in the Holy

facing the challenge of the International Land, will, as early as possible, consult

Year of Peace, on the point of completing with all National Spiritual Assemblies on

the Seven Year Plan and standing on the measures to conclude triumphantly the

threshold of a new Six Year Plan, we have current Plan, and on preparations to launch

fe It it important to call upon the Counsellors the Six Year Plan. In anticipation of those

from all the continents to gather at the World consultations, National Spiritual Assem-

Centre for a conference to deliberate on the blies will receive the full announcement of

tasks and opportunities of the years immediately ahead. This conference will take place that together with the

Counsellors they may

from 27 December 1985 through 2 January formulate the national plans which will, for

1986 and is yet one more sign of the rapid each community, establish its pursuit of the

advance and consolidation of the institutions overall objectives. of the Cause of God.

the national This new process, whereby

The Universal House of Justice goals of the next Plan are to be largely formulated by National Spiritual Assemblies

THE WORLD ORDER OF BAHÁ'U'LLÁH 681

and Boards of Counsellors, signalizes the ASIA

Protection 99 0 99

inauguration of a new stage in the unfold-

Propagation 117 9 126

ment of the Administrative Order. Our AUSTRALASIA

beloved Guardian anticipated a succession Protection 27

9 36

of epochs during the Formative Age of the Propagation 36

9 45

Faith; we have no hesitation in recognizing EUROPE

Protection 36 0 36

that this new development in the maturation

Propagation 36 0 36

of Baba 'i institutions marks the inception of
the fourth epoch of that Age.

TOTAL 702

54 756

The Universal House of Justice Protection 297 27 324
Propagation 405 27 432

MARCH 1986

HEARTS GIUEFSTRICKEN PASSING OUTSTAND- This further expansion of the
institution

ING PROMOTER CAUSE ANGUS COW AN. of the Auxiliary Boards
reflects the recent

The Universal House of Justice increase of the number of Continental
Counsellors from 63 to 72 and is required by the

25 MAY 1986 marked growth in the size of Baha'i commu-

... On the Day of the Covenant, nities, a growth which it is
confidently

26 November 1986, a new term of five years expected will accelerate
during the Six Year

will begin for those appointed to the Auxil- Plan as the impact of the
Faith's emergence

iary Boards. In preparation for that event, we from obscurity begins to make
itself evident

find it propitious to announce the following in a growing interest in its
teachings by

decisions. people in all walks of life.

As from last Ric:lván, Turkey has been The Universal House
of Justice

transferred from the area of responsibility of

the Continental Board of Counsellors in 18 MAY 1988

REJOICE ANNOUNCE APPOINTMENT COUN-

Asia to that of the Continental Board of

SELLOR MEMBERS INTERNATIONAL TEACHING

Counsellors in Europe. Counsellor Ilhan

CENTRE FOR FIVE-YEAR TERM BEGINNING 23 MAY

Sezgin is, therefore, a member of the Euro-

1988: DR. FARZAM ARBAB, DR. MAGDALENE CAR-

pean Board of Counsellors. It has also been

NEY, MR. HARTMUT GROSSMANN, MR. MAS ' UD

decided to increase the size of the European

KI-IAMS!, MRS. LAURETTA KING , MR. DONALD

Auxiliary Board for the Protection of the

ROGERS, MRS ISOBEL SABRI, MRS. JOY STEVEN-

Faith to 36 members, which is the same as

SON, MR. PETER VUYIY A. VIEW SUPREME IMPOR-

the number currently authorized for the

TANCE ACCELERATION TEACHING WORK THIS

Propagation Board in the continent.

STAGE FORMATIVE AGE NUMBER COUNSELLOR

In view of the growth of the Baha'i community and its emergence from obscurity, PROFOUND GRATITUDE MR. 'AZIZ YAZDI AND we have decided to make the following further changes in the number of members of the Auxiliary Boards, to be effective from DEVOTED SELF-SACRIFICING SERVICES TEACHING CENTRE OYER SO MANY YEARS.

26 November 1986:

Present	Added	New		The Universal House of Justice
Number	Number	Number		

AFIUCA				30 MAY 1988

Protection	81	9	90	The burgeoning potential for immediate

Propagation	99	9	108	

AMERICAS

progress in the field of teaching, affirmed by

Protection	54	9	63	the expectant and resolute spirit displayed at

Propagation	117	0	117	the Sixth International Convention, and the

682 THE BAHAI WORLD

The members of the Universal House of Justice, five Hands of the Cause of God, and

Counsellor members of the International Teaching Centre join members of the Continental

Boards of Counsellors after the International Convention in Haifa, Israel, in May 1988.

Counsellor Beatrice Asare being welcomed by member of the Universal of Justice Peter

Khan to a special reception held for Counsellors at the Seat of the International Teaching

Centre during the sixth International Convention! in Haifa, Israel, 1988.

THE WORLD ORDER OF BAHAU'LLAH 683

From left to right: the Hands of the Cause of God Dr. 'A li-Muhammad Varqa, William

Sears, Amatu 'l-Baha Rihyih Khanum, 'A li-Akbar Furutan and H. Collis Featherstone

visit the Mansion in Mazra 'ih as part of the Counsellors Conference in May 1988.

Counsellors Robert Harris and Arturo Serrano consult with Counsellor member of the

International Teaching Centre Magdalene Carey during the Post Convention

Counsellors

Conference. Haifa, Israel, May 1988.

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THE BAHAI WORLD

awakening of a new consciousness among protection, the cunent the believers as to the unusual possibilities by which and urgency of the times compel a further residing in the Holy thrust in the development of the capacity of non-resident the International Teaching Centre to can)' participate in their out its indispensable, sacred functions. Thus, of deciding on with the benefit of recent consultations with Covenant-breaking, or of the the Hands of the Cause of God residing in Covenant-breakers, for the the Holy Land, we have reached the deci- Universal House of sion, as announced in our message of 18 May 1988 to the Bah a 'is of the world, to in the operraise the number of Counsellor members of International Teaching Centre, the Teaching Centre to nine. This is one of a the Cause number of related steps responding to the administrative duties, necessity for new modes of action on the influencing the part of the Universal House of Justice and of institution, and also the Hands of the Cause in relation to the and wider work of the Teaching Centre, at this time of functions, as amplified new opportunities and new challenges for addressed to the the Cause of God occasioned by the growing throughout the maturation of the Administrative Order and rapidly accelerating change in the conditions House of Justice of mankind.

The regular work of the Teaching Centre

In the matter of procedure should be maintained the Hands of the Cause Land, together with the two Hands designated to work, have the responsibility questions of reinstatement of ultimate approval of the Justice. These important adjustments ation of the while affording the Hands of greater freedom from preserve their prerogatives in development of the make for a deeper exploration manifestation of its in our letter of 19 May 1983 followers of Baha'u'llah world.

The Universal

16 JUN E 1988

will be decided upon through consultative action of the Counsellors; and since corporate action is fundamental to the direction of the Continental Boards of Counsellors. Mr. Adib the Teaching Centre, it will be necessary for the Universal House of Justice; Dr. Farzam Arbab, the World Centre at all times ... Mr. Harmut Grossmann, Mrs. Lauretta Released from the confining, day-to-day involvement in the administration of the work of the International Teaching Centre, members of the the Hands of the Cause in the Holy Land can concentrate to a greater degree on the unique services that they alone can render and, from Sundram to contribute the knowledge and perspective which over 30 years of uninterrupted service at the World Centre have given them, be able to advise the International Teaching Centre and respectively, the Universal House of Justice on those matters in which they feel that the work of Adam Thorne the Teaching Centre and the Counsellors throughout the world needs direction and development. In this regard, the Hands of express our profound appreciation of the contributions these the International Teaching Centre of a decision it has made. of the Cause of God during their years of

THE WORLD ORDER OF BAHÁ'Í

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The members of the International Teaching Centre in front of the Seat of the Universal House of Justice in June 1988. Left to right: Mrs. Joy Stevenson, Mr. Hartmut

Grossmann,

Mrs. Lauretta King, Mr. Mas 'ud Khamsi, the Hand of the Cause of God 'Ali-Akbar Furutan, Dr. Magdalene Carney, the Hand of the Cause of God Amatu 'l-Baha Riihiyyih Khcinum, Mr. Donald Rogers, Mr. Peter Vuyiya, Dr. Farzam Arbcib, Mrs. Isobel Sabri.

service as Counsellors, and we pray that the Continental Fund in the Americas, and blessings of Baha'u'llah will surround them Counsellor Ben Ayala to be Trustee in in all they undertake in the future. Australasia.

We now have great happiness in The Universal House of Justice

announcing the appointment of the following believers as Continental Counsellors: 16 JUNE 1988

Africa: Mr. George Allen and WITH GRATEFUL HEARTS CONVEY TO THE

Mr. Hizzaya Hissani FOLLOWERS OF BAHA 'U' LLAH THROUGHOUT The Americas: Mr. Gustavo Correa, WORLD JOYFUL NEWS FIRST MEETING NEWLY

Mrs. Jacqueline Delahunt APPOINTED INTERNATIONAL TEACHING CENTRE.

and Dr. William Roberts. ON MORNING OF FRIDAY THIRD JUNE THE Asia: Dr. Kim Myung-Jung and HANDS OF THE CAUSE AMATUL-BAHA RUH IYYIH

Mrs. Shantha Sundram KHANUM AND ALI AKBAR FURUTAN , THE MEM- Australasia: Mrs. Violette Haake BERS OF THE UNIVERSAL HOUSE OF JUSTICE AND

Europe: Mr. Patrick O'Mara, THE NINE COUNSELLOR MEMBERS OF THE INTER-

Mrs. Elisabeth Milhlschlegel NATIO NAL TEACHING CENTRE GATHERED IN and Dr. Shapoor Rassekh. BAHJI AND ENTERED THE MOST HOLY SHRINE Furthermore, as two of the Counsellors FOR PRAYERS BEFORE PROCEED ING TO THE

now appointed to the International Teaching MANS ION OF BAHA'U ' LLAH WHERE THE IR FIRST

Centre had been Trustees of their respective JOI NT MEETTNG WAS HELD IN ROOM ASSOCIATED

Continental Funds, we now appoint Coun- W ITH SHOGI-11 EFFENDI. ALL WERE ACUTELY

sellor Peter McLaren to be Trustee of the CONSC IOUS OF THE INESTIMABLE BLESSING OF

686 THE BAHA'i WORLD

INITIATING THEIR CONSULTATIONS IN THESE

Mr. Zekrollah Kazemi, Mr.

Muhammad

SACRED PRECINCTS. IN THIS AND SUBSEQUENT

Kebdani, Mr. Daniel

Ramoroesi, Mr. Gilbert

CONSULTATIONS DURING THE DAYS WHICH FOL-

Robert, Mrs. Edith

Senoga, Mrs. Lucretia

LOWED, THE TASKS OF THE INTERNATIONAL

M. Warren, Mr. Mabuku

Wingi.

TEACHING CENTRE IN FACE OF THE TREMEN-

The Americas (17

Counsellors):

DOUS OPPORTUNITIES FOR TEACHING NOW

Mr. Eloy Anello, Mr.

Gustavo Correa,

BEFORE THE BAI-IA! WORLD WERE REVIEWED,

Mr. Rolf von Czekus, Mrs.

Jacqueline

AND NEW PATTERNS OF OPERATION WERE

Delahunt, Dr. Wilma M.

Ellis, Dr. Peter

FORMULATED. REJOICE NEW VISTAS OPENING

McLaren (Trustee of the

Continental Fund),

FOR THE PROMOTION CAUSE GOD.

Mr. Shapoor Monadjem,

Mrs. Linda Neu-

The Universal House of Justice field, Mrs. Ruth Pringle, Dr. William

Roberts, Mrs. Isabel de Sanchez, Mr. Fred

30 OCTOBER 1989

Schechter, Mr. Errol Sealy, Dr. Arturo

The untimely passing of Mr. Roddy

Serrano, Mr. Alan Smith, Dr.

David R.

Lutchmaya on 25 September 1989 left a

Smith, Mr. Rodrigo Tomas.

vacancy on the Continental Board of Coun-

Asia (17 Counsellors):

sellers in Africa. By the appointment of Mr.

Dr. Sabir Afaqi, Mr.

Burhan'd-Din Afshin,

Gilbert Robert of Reunion to membership of

Mr. Faizil Ardikani, Mr.

Jabbar Eidelthat Board we have now filled this vacancy.'

khani, Mr.

Bijan Farid, Dr. John Fozdar,

The Universal House of Justice

Mr. David Huang, Mr. 'Abbas Katirai,

Dr. Kim Myung Jung, Mrs. Lee Lee Lud-

29 AUGUST 1990

her, Mr. S. Nagaratnam, Dr. Perin Olyai,

PROFOUNDLY DEPLORE TRAGIC CIRCUM-

Mrs. Rose Ong, Mr. Vicente

Samaniego,

STANCES SUDDEN PASSING DEARLY LOVED,

Mrs. Kimiko Schwerin,

Mrs. Zena Sorab-

WILL Y DEVOTED , INDEFATIGABLE SERVANT

jee, Mrs. Shantha Sundram

(Trustee of the

BAI-IA'ULLAI-1 I-IEDAYATULLAH AI-IMAD-

Continental Fund).

IYEI-1 . . .

Australasia (10

Counsellors):

The Universal House of Justice

Mr. Ben Ayala, Mrs. Beatrice Benson,

Mr. Afemata Moli Chang, Dr. Kamran

25 OCTOBER 1990

Eshraghian (Trustee of the Continental

It gives us great pleasure to announce the

Fund), Mrs. Violette Haake,

Mrs. Tinai
 membership of the Continental Boards of
 Majmeto, Mrs. Gayle
 Counsellors as from the Day of the Cove-
 Naraq, Mr. Bruce
 nant, 26 November 1990. The number of
 continental Counsellors remains at 72, but
 adjustments have been made in their geo-
 Foad Kazemzadeh,
 graphical distribution in consonance with the
 Miihlschlegel, Mr. Patrick
 development of the Faith around the world.
 Continental Fund),
 The membership of the Continental Boards
 Rafat,
 of Counsellors as now appointed is:
 Paul Semenoff,
 Africa (18 Counsellors):
 Sohrab Y oussefian.
 Dr. Hushang Ahdieh (Trustee of the
 Continental Fund), Mr. George Allen,
 devoted believers
 Mrs. Beatrice O. Asare, Mr. Gila Michael
 the onerous
 Bahta, Mr. Kiser Barnes, Mrs . Parvin
 Boards of
 Djoneidi, Mr. Mehraz Ehsani, Mr. Friday
 distinguished servants
 Ekpe, Mr. Shidan Fat'he-Aazam, Mr. Kas-
 through their outsimi Fofana, Mr. Hizzaya Hissani,
 capacities and experience to be
 THE WORLD ORDER OF BAHU'U'LLAH
 sources of stimulation and encouragement to
 Counsellors from
 the friends .
 the World Centre
 Mr. Suhayl Ala'i, Mr. Husayn Ardekani,
 January
 Justice Richard Benson, Mrs. Isabel de
 deliberate on the
 Calderon, Mr. Oloro Epyeru, Dr. Agnes
 years immedi-
 Ghaznavi, Mr. ZabiDu'llah GulmuDammadi,
 end of the
 Mr. Robert Harris, Mr. Bharat Koirala,
 observance of the
 Mr. Lisiata Maka, Mr. Rouhollah Momtazi,

Hancock, Mrs. Betra
 Morrison, Dr. Sin.ls
 Saunders.
 Europe (10 Counsellors):
 Mr. Louis Henuzet, Mr.
 Mrs . Elisabeth
 O'Mara (Trustee of the
 Mr. Nabil Perdu, Mrs. Polin
 Dr. Shapour Rassekh, Mr.
 Dr. Ilhan Sezgin, Mr.
 The following eighteen
 who are now being relieved of
 duties of membership on the
 Counsellors will, as
 of the Cause, continue
 standing
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 We are calling upon the
 all continents to gather at
 from 28 December 1990 through 3
 1991 for a conference to
 tasks and opportunities of the
 ately ahead, as we approach the
 Six Year Plan and the
 Holy Year marking the Centenary

of the
Mrs. Ursula Mi.ihlschlegel, Dr. Leo Ascension of Baha'u'llah and of
the inaugu-
Niederreiter, Mr. Khudara Qm Payman, ration of His Covenant.
Mr. Masi D Rawl~ani, Dr. Mihdi Samandari, It is our fervent hope that
from this Con-
U Soe Tin, Mr. Michitoshi Zenimoto. ference will flow a stream of
guidance and
We express to each and every one of inspiration to the followers
of Baha'u'llah in
these dear friends our heartfelt gratitude and every land, reinforcing a
hundredfold their
assure them of our prayers in the Holy endeavours to achieve the
triumph of the
Shrines for the confirmation of their highly Cause of God.
meritorious ~nd self-sacrificing services to The Universal
House of Justice
the Cause of Baha ' u' llah.
Throughout all the continents the RIQVA N 1991
influential and energetic services of the ... We are delighted and
encouraged
Counsellors have demonstrated the progres- beyond measure by the
vigorous beginning
sive development of their essential sphere of which the Boards of
Counsellors have made
operation. The effective manner in which as they entered the new term
of their
they inspire both the believers and institu- indispensable and highly
appreciated
tions with a greater sense of vision and services to the Baha' i
world. The fresh
direction; the extensive consultations they initiatives to which, with
the whole-hearted
carry out with National Spiritual Assemblies encouragement and splendid
support of the
in the prosecution of the objectives of the International Teaching
Centre, they now
Six Year Plan; the part they play in the bend their energies, augur
well for a gratifyvanguard of believers addressing the needs ing
completion of the Six Year Plan. May
of the supplementary Two Year Plan in their exertions be greatly
bolstered by the
Eastern Europe, the Soviet Union, Mongolia increase, as of the Day of
the Covenant this
and China; the widespread support they year, in the number of
Auxiliary Board
offer to the consolidation efforts at the grass members to 846-90 more than

exist at roots of the communities through the dedicated untiring efforts of their Auxiliary Board strength which this members and their assistants; the steady scope and quality of encouragement they lend to both the environment and deepening of youth and children; assistants, whose the generous assistance they extend to the is a guarantee of teaching work through the allocation of consolidation subvention funds to special projects and the publication and dissemination of Baha'i literature and audio-visual materials-in all these activities we witness the manifold evidences of the vital role exercised by these high-ranking officers of the Faith in the protection and propagation of the Cause of God.

present. The world-wide certainly welcome the action will bring to the the spiritual duties Board members and their operation at the grass roots the continued expansion and of our glorious Faith.

The Universal

14 MAY 1991

Well nigh four decades

since the beloved Guardian,

asked the Hands of the Cause

688 THE BAHAI WORLD

Members of the Continental Board of Counsellors for Africa in 1991. Seated, left to right:

Parvin Djoneidi, Friday Ekpe, Lucretia Warren, Edith Senoga, Muhammad Kebdani, Beatrice Asare, Gilbert Robert. Standing, left to right: Shidan Fat 'he-Aazam, Kassimi

Fofana, Mehraz Ehsani, Mabuku Wingi, Kiser Barnes, George Allen, Daniel Ramoroesi,

Zekrollah Kazemi, Gila Michael Bahta, Hushang Ahdieh.

II

Members of the Continental Board of Counsellors for the Americas in 1991. Front row,

left to right: Jacqueline Delahunt, Isabel de Sanchez, A Ian Smith, Eloy Anello, Wilma Ellis,

Ruth Pringle, Rodrigo Tomas. Middle row: Linda Neufeld, David Smith, Errol Sealy,

William Roberts, Arturo Serrano. Back row: Fred Schechter, Peter McLaren, Rolf von

Czekus, Shapoor Monadjem, Gustavo Correa. (Top left is Mr. Robert Henderson.)

residing outside the Holy Land to appoint, in
1991

7 OCTOBER

each continent, resident Baha'is who would We are happy to
announce the appointment of an Auxiliary Board, member
of Dr. Payman Mohajer as a new member of the Continental
Board of Counsellors, a member of the embryonic and steadily
Asia.

unfolding Baha'i Administrative Order" He is replacing Mr. S.
Nagaratnam who,

In addition to the qualities usually sought due to ill health and personal
circumstances,

in members of the Auxiliary Board, a prior found it necessary to resign
from the Board

many characteristic called for at this time is a of Counsellors. His
resignation was regretfully accepted and his many years of
dedicated service in his
capacity as a
the power that resides in the believers, thus Counsellors are warmly
remembered.

enabling them to arise and serve the Cause The Universal
House of Justice

with fervour and devotion reminiscent of the
dawn-breakers of the Heroic Age

10 OCTOBER 1991

It is awe-inspiring to contemplate the
STAL-

DEEPLY GRIEVED SUDDEN PASSING

invigorating actions that will devolve upon
BAHA'U'LLAH MEMBER

WART MAIDS SERVANT

our arm of the Administrative Order in
CENTRE MAGDALENE

INTERNATIONAL TEACHING

connection with the forthcoming festivities,
THREE DECADES

M. CARNEY. HER WELL KNOWN

UNBROKEN SERVICE CAUSE GOD EXERTED

commemorations, and celebrations of the

IMMENSE INFLUENCE TEACHING WORK SOUTHERN

Holy Year; also to realise that soon after the

REGION UNITED STATES, INVOLVED THIRTEEN

conclusion of these momentous events, the

YEARS MEMBERSHIP NATIONAL SPIRITUAL

International Baha'i Convention will take

ASSEMBLY THAT COUNTRY UNTIL HER APPOINTMENT

place during Ramadan 1993 and a new chapter

MENT IN 1983 TO INTERNATIONAL TEACHING

in the prosecution of the Tablets of the

CENTRE. INDOM ITABLE FAITH, UNSWERV ING

Divine Plan will be opened. Considering the DEVOTION COVENANT, SELFLESS
SP IRIT, OPEN

implications of these events for our institu- CANDOUR, WHOLEHEARTED
COMMITM ENT

tion, we have decided to request you to call, EDUCATION CHILDREN AND YOUTH
ARE AMONG

on our behalf, special conferences in regions QUALITIES THAT WILL EVER BE
ASSOCIATED

of your continent for the members of the WITH GOLDEN MEMORIES HER
HIGHLY ACTIV E

Auxiliary Boards sometime during Janua1y LIFE. ARDENTLY PRAY ING HOLY
THRESHOLD

and February 1992. A member of the Inter- PROGRESS HER STERLING SOUL
THROUGHOUT

national Teaching Centre will join you and DIVfNE WORLDS. ADVISE HOLD
MEMORIAL SER-

participate in these gatherings, which we VI CES HER HONOUR ALL HOUSES
WORS HIP AND

envision may take up to five days . .. fN BAHAI COMMUNITLES
THROUGHOUT WORLD.

As we contemplate the transition from the The Universal
House of Justice

days in 1954 when thirty-six Auxiliary Board
members were assigned for the entire Baha'i 16 APRJL
1992

world, to today when eight hundred and The members of the
International Teachforty-six have been allocated and thousands ing

Centre returned from the Auxiliary Board
of assistants appointed, we bow our heads conferences filled with
admiration for the

in wonder at the developments in the Cause magnificent services that
Auxiliary Board

that have generated this tremendous increase. members and their assistants
are rendering

This fact bolsters our eagerness to reflect and to the Cause everywhere

consult with you on ways to make ever more In each conference the
greater part of the

effective and efficient the operation of this consultation revolved around
the imperative

vital agency of the Administrative Order. to translate high ideals and
ardent love into

International Teaching Centre action. We have no doubt that the Auxiliary

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Members of the Continental Board of Counsellors for Asia in 1991. Seated, left
to right:

\$izbir Afaqi, Lee Lee Ludher, 'Abbas Katirai, Kimiko Schwerin, Fa<f,il
Ardikani, Jabbar
Eidelkhani. Standing: S. Nagaratnam, Shantha Sundram, Kim Myung Jung, Perin
Olyai,
David Huang, Rose Ong, Bijan Farid, Zena Sorabjee, John Fozdar, Burhizni 'd-Din
Afshin.

Members of the Continental Board of Counsellors for Australasia in 1991.
Seated, left to
right: Ben Ayala, Violette Haake, Sinls Naraqi, Tinai Hancock, Kamran
Eshraghian.

Standing, left to right: Beatrice Benson, Gayle Morrison, Bruce Saunders,
Afemata Moli

Chang, Betra Majmeto.

THE WORLD ORDER OF BAHÁ'U 'LLAH 691

Members of the Continental Board of Counsellors for Europe in 1991 . From left
to right:

Polin Rafat, Sohrab Youssefi.an, Shapour Rassekh, Nabil Perdu, Paul Semenoff,
Louis

Henuzet, Ilhan Sezgin, Foad Kazemzadeh, Patrick O 'Mara, Elisabeth
Miihlschlegel.

Board members and their assistants will and their auxiliaries, backed by
a reinforced

be instrumental during the Holy Year in cre- and vigorous International
Teaching Centre,

ating an atmosphere that will generate assured to the Spiritual
Assemblies, whom

manifold activities to emblazon the Name of they are charged to stimulate
and advise, a

Baha'u 'llah throughout every region. We buttressing indispensable to the
welfare of

ardently hope that the momentum gained the entire system; while the
extension of the

during the Holy Year will usher the Baha 'i span of activities of the
National and Local

community into a period of unprecedented Spiritual Assemblies, themselves
charged

victories during the Three-Year Plan with guiding the destinies of
their communi-

International Teaching Centre ties, significantly broadened the base of that
system. Collaterally, the work of these

RIDVAN 1992 institutions has facilitated and boosted the

... The advances in the consolidation of evolution of the Administrative
Order. Even

the Baha'i administrative system are evident more: they have demonstrated a
creative

from the marked improvement in the inter- energy that bodes well for their
continued
nal development and collaborative efforts of maturation.

its two arms The growth in confidence The Universal

House of Justice

and strength of the Boards of Counsellors

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In Suriname,

Counsellor Jacqueline

Delahunt (left) consults with Mrs. Terry

Madison during the

National Convention

held in Paramaribo

in April 1990.

In Czechoslovakia, '

Counsellor Riihu 'llah

Mumtazi (standing

right) visits friends

in Prague in

December 1986.

In Ha waii, Counsellor

Gayle Morrison

(standing fifth fi'om

right) attending a joint

meeting between the

National Spiritual

Assembly of the

Hawaiian Islands and

the Local Assembly of

Honolulu held in

February 1987.

THE WORLD ORDER OF BAHA'U'LLAH

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In Korea, Counsellor

Kim Myung Jung

(standing third Ji-om

right) joins in celebrating the Seventieth

Anniversary of the

Introduction of the

Faith in Korea during

an event held in Seoul

on 18February 1992.

In Guatemala, members of the Continental

Board of Counsellors

for the Americas and

some Auxilimy Board
members meeting with
members of the
National Spiritual
Assemblies in Central
America; 1990.

Jn Bophuthatswana,
Counsellor member of
the International
Teaching Centre Dr.
Magdalene Carney
(front left) meets
joyful co-workers
Counsellor Daniel
Ramoroesi and Lally
Warren (front) and
A uxilimy Board members Enos Makhele
(back left) and Sohail
Rowhani; 1989.

III

THE NATIONAL SPIRITUAL ASSEMBLY

1. INTRODUCTION

f N this Day a great festival is taking place in the Realm above, for whatsoever
was promised
in the sacred Scriptures hath been fulfilled. This is the Day of great
rejoicing. 1

The primary mission of the Baha' i Faith is	National Spiritual
Assemblies are among	
the establishment of a Divine Civilization-the	the pillars of the
evolving edifice of the	
Kingdom of God on earth. "For Baha'u'llah,"	Baha'i World Order and
were first elected	
Shoghi Effendi wrote,	in response to a
letter written by Shoghi	
Effendi on 12 March 1923 to the followers	
... has not only imbued mankind with a	
of Baha'u'llah throughout America, Great	
new and regenerating Spirit. He has not	
Britain, Germany, France, Switzerland, Italy,	
merely enunciated certain universal princi-	
Japan and Australasia:	
ples, or propounded a particular philosophy,	
however potent, sound and universal	... it is of vital
importance that in every	

these may be. In addition to these He, country, where the conditions are favorable as well as 'Abdu'l-Baha after Him, has, able and the number of the friends has unlike the Dispensations of the past, grown and reached a considerable size, clearly and specifically laid down a set such as America, Great Britain and of Laws, established definite institutions, Germany, that a "National Spiritual and provided for the essentials of a Assembly" be immediately established, Divine Economy. These are destined to representative of the friends throughout be a pattern for future society, a supreme that country. Its immediate purpose is instrument for the establishment of the to stimulate, unify and coordinate by Most Great Peace, and the one agency for frequent personal consultations, the manifestation of the unity of the world, and the profound activities of the friends as well as the proclamation of the reign of righteousness and local Assemblies; and by keeping in close justice upon the earth. 2 and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country. It serves also another purpose, no less Baha'u'llah, Tablets of Baha'u'llah Revealed essential than the first, as in the course of After the Kitab-i-Aqdas (Haifa: Baha'i World time it shall evolve into the National Centre, 1978), p. 78. House of Justice (referred to in 'Abdu'l-Shoghi Effendi, The World Order of Baha'u'llah, Baha's Will as the "secondary House of Selected Letters (Wilmette: Baha'i Publishing Justice"), which according to the explicit Trust, 1982), p. 19.

THE WORLD ORDER OF BAHÁ'U'LLAH 695

text of the Testament will have, in incorporated. It is this model document which is printed below. conjunction with the other National Baha'i administration Assemblies throughout the Baha'i world, is an evolving structure, however, as to elect directly the members of the Shoghi Effendi council, International House of Justice, that Suppelled the friends in a

letter written on
 reme Council that will guide, organize 21March1930:
 and unify the affairs of the Movement
 throughout the world. 2 It should also be
 borne in mind that the
 machinery of the Cause has been so fash-
 The response to the Guardian's direction ioned, that whatever
 is deemed necessary
 was immediate. The National Spiritual to incorporate
 into it in order to keep it in
 Assemblies of the British Isles, Germany the forefront of
 all progressive moveand Austria, and India and Burma were rec-
 ments, can, according to the provisions
 ognized by him in 1923 as having fulfilled made by
 Baha'u'llah, be safely embodied
 the electoral requirements for formation. therein. 3
 The first National Assembly of Egypt and
 Sudan was formed in 1924, and the National That the Spiritual
 Assemblies of today
 Assemblies of the Caucasus, Turkistan, and will be replaced
 in time by the Houses
 the United States and Canada were estab- of Justice, and
 are to all intents and purlished in 1925.
 poses identical and not separate bodies, is
 In 1927, the members of the National abundantly confirmed
 by 'Abdu'l-Baha
 Spiritual Assembly of the Baha'is of the Himself.. .. For
 reasons which are not
 United States and Canada adopted a Decla- difficult to
 discover, it has been found
 ration of Trust, with its attendant by-laws, advisable to
 bestow upon the elected
 which was recognized under common law representatives of
 Baha'i communities
 to give substance and character to the throughout the
 world the temporary appelinstitution and the administrative processes
 lation of Spiritual Assemblies, a term
 embodied in the Baha'i teachings. This which, as the
 position and aims of the
 Declaration of Trust became the model to be Baha'i Faith are
 better understood and
 followed, with adaptions as local laws and more fully
 recognized, will gradually be
 circumstances required, by other National superseded by the
 permanent and more
 Spiritual Assemblies. appropriate
 designation of House of

The years following the election of the Universal House of Justice. Not only will the present-day Spiritual Assemblies be styled differently in future, but increase in the number of National Spiritual Assemblies (from 56 in 1963 to 165 by the year 2000) will add to their present functions those powers, duties, and prerogatives necessarily provided a model document, largely based on the one devised by the National Spiritual Assembly of the United States, to be recognized merely as one of the religious systems of the world, but as the State followed as closely as possible by all new National Spiritual Assemblies as they become independent and Sovereign Power. 4

2 Shoghi Effendi, *Bahá'í Administration* (Wilmette: Baha'u'llah, pp. 22- 23. Baha'i Publishing Trust, 1960), p. 39. 4
ibid., pp. 6- 7.

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2. A MODEL DECLARATION OF TRUST AND BY-LAWS FOR A NATIONAL SPIRITUAL ASSEMBLY

FOREWORD

THE 1926-27 National Spiritual Assembly of the Baha'is of the United States and Canada completed a task which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating a legal form which gives proper substance and substantial character to the National Spiritual Assemblies and the administrative processes embodied in the Baha'í teachings by a form of incorporation recognized under common law. This Declaration of Trust, with its attendant By-Laws, became the model to be followed, with adaptations as local laws and circumstances required, by other National Spiritual Assemblies. The years following the election of the Universal House of Justice witnessed a

great increase in the number of National Spiritual Assemblies (from 57 in 1963 to 135 by Ric;lván 1983) and the House of Justice itself provided a model document, largely based on the one devised by the National Spiritual Assembly of the United States, to be followed as closely as possible by all new National Spiritual Assemblies as they became incorporated, which they were required to do under the Nine Year Plan. Careful examination of the Declaration and its By-Laws will reveal the fact that this document contains no arbitrary elements nor features new to the Baha'i Cause. On the contrary, it represents a most conscientious effort to reflect those very administrative principles and elements already set forth in the letters of the Guardian, Shoghi Effendi, and already determining the methods and relationships of Baha'i collective association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit the National Spiritual Assemblies to adapt this document to such new administrative elements or principles as may at any time be given forth. The Declaration, in fact, is nothing more nor less than a legal parallel of those moral and spiritual laws of unity inherent in the fullness of the Baha'í Revelation and making it the fulfilment of the ideal of religion in the social as well as spiritual realm. Because, in the Baha'í Faith, this perfect correspondence exists between spiritual and social laws, the Baha'ís believe that administrative success is identical with moral success, and that nothing less than the true Baha'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity revealed by Baha'u'llah.

DECLARATION OF TRUST

By the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'Í OF ..
OF ..

WE,
duly chosen by the representatives of the Baha'ís of ... at the Annual Meeting held at ... , on
... , to be the National Spiritual Assembly of the Baha'ís 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'is

of ... by Baha'u'llah, Founder of the Baha'í 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'í 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'í 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 appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

- a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions

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under the terms of this Trust, to do any and all things which a copartnership 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 Universal

House of Justice, under which certain jurisdiction, powers and rights are granted to

National Spiritual Assemblies.

d. Generally to do all things and acts which in the judgement of said Trustees, i.e. , the

National Spiritual Assembly of the Baha'is of ... , are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

ARTICLE III

SECTION I . All persons, firms, corporations and associations extending credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever whether legal or equitable and whether

arising out of contract or tort, shall look solely to the funds of the Trust and to the property

of the Trust estate for payment or indemnity, or for payment of any debt, damage, 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 National Spiritual Assembly, shall adopt for the conduct of the

affairs entrusted to them under this Declaration of Trust, such by-laws , rules of procedure or

regulations as are required to define and carry on its own administrative functions and those

of the several local and other elements composing the body of the Baha' is of .. ., not inconsistent with the terms of this instrument and all in accordance

with the instructions and

enactments of the Universal House of Justice.

ARTICLE V

The central office of this Trust shall be located in

ARTICLE VI

The seal of this Trust shall be circular in form, bearing the following inscription: National Spiritual Assembly of the Baha'is of

ARTICLE VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Baha'is of ... at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

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BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY

ARTICLE I

THE National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Baha'i Cause throughout ... , including paramount authority in the administration of this Trust. It shall endeavour to stimulate, unify and coordinate the manifold activities of the Local Spiritual Assemblies (hereinafter defined) and of individual Baha'is in ... and by all possible means assist them to promote the oneness of mankind. It shall be charged with the recognition of such Local Assemblies, the scrutiny of all membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various electoral districts. It shall appoint all national Baha'i committees and shall supervise the publication and distribution of Baha'i literature, the reviewing of all writings pertaining to the Baha'i Cause, the construction and administration of the Mashriqu'l-Adhkar and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any Local Spiritual Assembly. It shall, in such

cases as it considers suitable and necessary, entertain appeals from the decisions of Local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the Baha'i body is in question. It shall furthermore represent the Baha'is of ... in all their co-operative and spiritual activities with the Baha'is 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 of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly.

ARTICLE II

The Baha'is of ... 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; 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.

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.

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Upon attaining the age of 21 years, a Baha'i is eligible to vote and to hold
elective office.

ARTICLE III

The National Assembly shall consist of nine members chosen from among the Baha'
' is of
... , who shall be elected by the said Baha'is in manner hereinafter provided,
and who shall
continue for the period of one year, or until their successors shall be
elected.

ARTICLE IV

The officers of the National Spiritual Assembly shall consist of a Chairman,
Vice-Chairman, Secretary and Treasurer, and such other officers as may be found
necessary for the
proper conduct of its affairs. The officers shall be elected by a majority vote
of the entire
membership of the Assembly taken by secret ballot.

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 plmality vote a local administrtive body of nine members, to be known
as the
Spiritual Assembly of the Baha'is of that community. Every such Spiritual
Assembly shall
be elected amrnally 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'is in any authorized civil area is exactly
nine, these
shall on April 21st of any year, or in successive years, constitute themselves
the Local Spiritual Assembly by joint declaration. Upon the recording of such
declaration by the Secretary
of the National Spiritual Assembly, said body of nine shall become established
with the
rights, privileges and duties of a Local Spiritual Assembly as set forth in
this instrument.

SECTION I. 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

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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 thereupon take jurisdiction of and finally decide the case.

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

SECTION 8. All matters arising within a local 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

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Assembly or concerning the affiliation of any Baha'i or group of Baha'is in ... shall be

referred to the National Spiritual Assembly, whose decision in the matter shall be final.

ARTICLE VIII

The members of the National Spiritual Assembly shall be elected at an annual meeting to

be known as the National Convention of the Baha'is of ... This Convention shall be held at a

time and place to be fixed by the National Assembly. The National Convention shall be

composed jointly of representatives chosen by the Baha'is of each ... under the principle of

proportionate representation, and the members of the National Spiritual Assembly.

Notice of the annual meeting shall be given by the National Assembly sixty days in advance in the Convention Call which sets forth the number of delegates

assigned to the
various electoral units in proportion to the number of Baha'is resident in each
such unit, to a
total of ... delegates for the Baha'is of

SECTION 1. All delegates to the Convention shall be elected by plurality vote.
Baha'is who
for illness or other unavoidable reasons are unable to be present at the
election in person
shall have the right to transmit their ballots to the meeting by mail. The
meeting held in each
... for the election of delegates shall be called by the National Spiritual
Assembly and conducted by the Baha'is present under whatever procedure may be
uniformly laid down by
said body. Immediately after the meeting a certified report of the election
containing the
name and address of each delegate shall be transmitted to the National
Spiritual Assembly.

SECTION 2. All delegates to be seated at the Convention must be recognized
Baha'is 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.

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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 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'i Cause in ... , it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Universal House of Justice.

ARTICLE X

Whatever functions and powers are not specifically attributable to Local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the Local Spiritual Assemblies within its jurisdiction.

ARTICLE XI

In order to preserve the spiritual character and purpose of Baha ' i elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold . Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and co-ordinate the affairs of the Cause as members of Local or National 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,

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self-centredness and prejudice; and while retaining the sacred right of final decision in their hands , to invite discussion, ventilate grievances, welcome advice and foster the sense of

inter-dependence and co-partnership, of understanding and mutual confidence between themselves and all other Baha'is.

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.

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3. A PROCEDURE FOR THE CONDUCT OF THE ANNUAL BAHA'i CONVENTION

ARTICLE VIII of the Model Declaration	• Election of the
Chaim1an and Secretary	
of Trust and By-Laws of a National Spiritual	of the Convention, and such
other officers as	
Assembly (see pp.702-703) presents the	may be required, by plurality
vote in a secret	
essential elements which govern the elec-	ballot of the assembled
delegates from among	
tion, functions and authority of a National	their own number.
Baha 'i Convention, the body which consti-	• Adoption of the Agenda
of Convention	
tutes the electoral college for the National	(see below).
Spiritual Assembly of its country.	•Reading of any message
from the Uni-	
The purpose of consultation at the Annual	versal House of Justice.
Convention is threefold: to arrive at full and	
complete knowledge of the current condi-	The remaining business of
the Convention	
tions, problems and possibilities of the Faith	follows the order of the
Agenda which is	
in the country; to give the incoming National	adopted, and includes the
following elements,	
Assembly the benefit of the collective wis-	some of which are distributed
throughout the	
dom, guidance and constructive suggestions	period of the Convention.
of the assembled delegates; and to contribute	•Presentation of the
Annual Report of the	
to the unity, in spirit and in action, of the	National Spiritual Assembly,
including its	
entire Baha' i community.	financial report,
supplemented by the annual	

Over the years, national Baha'i communities have evolved procedures which are followed at their National Conventions, and only supplementary reports need to be given orally at the time of the Convention. Among these which it is held. The following is an outline of the elements of a typical procedure. Well-qualified members or representatives of the National Assembly or

ORDER OF BUSINESS
The initial business of the Convention follows an order dictated by the priorities of the delegates.

the business:
of the National

- Election of the members

- Call to order by the Presiding Officer of the outgoing National Spiritual Assembly (this is usually the Chairman, but could be any member of the Assembly designated by it for the purpose).

the outgoing National Spiritual Assembly with the express desire of the Guardian of

(this is usually the Chairman, but could be any member of the Assembly designated by it for the purpose).

any member of the Assembly designated by it for the purpose).

it for the purpose).

- Prayer and devotional readings provided to consult with both the outgoing and incoming Assemblies.

- Opening of the Convention by the Presiding Officer of the National Spiritual Assembly.
- Approval of any messages from the Considing Officer of the National Spiritual Assembly.

- Roll call of the delegates by the Secretary of the National Spiritual Assembly.
- Consultation on the Faith both national and international. Referring

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Counsellor Ursula Miihlschlegel was among the participants in the National

Convention held in
Athens, Greece, on
25 and 26 April 1987.

to the role of the members of the National delegates. However, the
Convention may, by
Spiritual Assembly in this consultation, majority vote, omit or add
items, change the
Shoghi Effendi has written: order, or even adopt an
entirely new agenda.

Banishing every vestige of secrecy, of
undue reticence, of dictatorial aloofness, CONDUCT OF BUSINESS
from their midst, they should radiantly Every deliberative body, to
fulfil its function and abundantly unfold to the eyes of the tions, must
conduct its deliberations in

delegates, by whom they are elected, their accordance with some established
rules of

plans, their hopes, and their cares. They order. The procedure here set
forth for the

should familiarize the delegates with the National Convention is based upon
the provisos matters that will have to be con- cecture already adopted for
meetings of Local

sidered in the current year, and calmly and Assemblies and communities. It
accordingly

conscientiously study and weigh the opin- extends to sessions of the Annual
Conventions and judgements of the delegates tion the same procedure
under which the

delegates, in their other Baha'i activities, are

AGENDA FOR CONSULTATION accustomed to conduct discussions and
con-

An agenda for the sessions of the Con- sultation.

vention is usually prepared beforehand by The freedom of each and
every delegate

the outgoing National Spiritual Assembly, to take part in discussion and
to initiate

including the various matters of national motions is untrammelled save
as the undue

Baha'i importance which it feels demand the activity of one delegate might
hamper the

attention of the delegates. This agenda will rights of the others. Any
necessary limit include the items mentioned above and below tion to be
placed upon individual discussion

at appropriate times during the Convention. shall be determined by the
Chaiiman in the

The Reports of National Committees are absence of any specific motion
duly carried

often presented at the times during the con- by majority vote of the

delegates themselves when related subjects are to be discussed. It is the duty of the Chairman to encourage general consultation and make possible the active participation of the Convention immediately after the election of the greatest possible number of delegates. The Chairman has the same power and responsibility for discussion adopted by majority vote of the assembled and voting upon

THE WORLD ORDER OF BAHA'U'LLAH 707

motions as do other delegates. Members of their ballot-papers, the Chairman calls upon the Secretary to the outgoing and incoming National Spiritual Assembly who are not delegates may collect the ballots. 2. The Convention Secretary calls the roll of delegates, whereupon participate in the consultation but not vote, each delegate in turn places his or her ballot in the ballot-box; the Continental Board of Counsellors who box; and as names are called, those ballots received by mail may have been deputed to attend on behalf of the Board. the ballot-box by the Secretary of the National Spiritual Assembly.

Any other person may be given the right to address the Convention, by majority vote cast, the ballot-box is 3. When all ballots are of the delegates present. But care must be handed to the tellers, who retire from the Convention hall to count taken that such permission is not abused, determine the result of the votes and the election. 4. The result of the disposal to engage in their vital deliberations. balloting is reported by

The Chairman shall call for votes by a the tellers to the Convention, and the show of hands or similar means. ers' report is accepted by vote of the Convention.

The transactions of the Convention shall be recorded by the Secretary, and when 5. A tie vote for the ninth place may be broken by a revote certified by the Convention officers, shall be between the persons

given to the National Spiritual Assembly. tied, canied out by
secret ballot of the
delegates present at the Convention.

ANNUAL ELECTION 6. If a member duly elected to the
National

The outgoing National Spiritual Assem- Spiritual Assembly submits
his resignably provides the Convention officers with a tion to the
National Assembly and his
roll of elected delegates, ballot-papers, a resignation is accepted,
his place must be
ballot-box and tellers' report fom1s . filled by a ballot of all
the delegates, not

The election is conducted by the Conven- merely those present in the
Convention

tion, but delegates unable to attend have the hall. If all delegates
are present, then

right to vote by mail. such a by-election can be
held while the

The policy governing the appointment Convention is still in
session.

of tellers, like other details of Convention 7. The ballots, together
with the tellers'

procedure which are not defined in the Con- report, certified by all
the tellers, are

stitution of the National Spiritual Assembly, given to the National
Spiritual Assembly.

is within the discretion of the National

Assembly to decide. The usual practice is TH E CONVENTION

RECORD

for the National Assembly either to ask the The permanent record of
each successive

Convention Chairman to appoint the tellers, National Baha' i Convention
consists of the

or to appoint them itself. Tellers may be following:

appointed from among the assembled dele- 1. Convention Call as issued
by the National

gates or from among Balla ' is who are Spiritual Assembly.

present but are not delegates. 2. List of accredited

delegates.

Th e electoral method is as follows: 3. Annual Reports of the

National Spiritual

Assembly and of its Conm1ittees.

1. After a period of prayer, the Convention 4. Messages sent to and
received from the

Chairman calls upon the delegates to Baha ' i World Centre and
other instituterecord their votes, during which time tions ,

agencies and persons.

silence is observed. When all delegates 5. Resolutions and other transactions of the assembled delegates. have had reasonable time to complete
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6. The result of the election of the National the conditions of the Cause in his region and Spiritual Assembly. with the views of the Baha ' is whom he is elected to represent.

DUTIES OF DELEGATES OUTSIDE THE After the Convention each delegate should,

CONVENTION SESSIONS as far as possible, share his experiences and

The National Convention is not a continuous institution, but the delegates impressions of the Convention with the

ously functioning institution, but the delegates Baha'is in his area. do have the duties to perform before and During the year, if there is a need for a

after the Convention sessions. by-election to the National Spiritual Assem-

Before the Convention each delegate bly, the delegates will be called upon to vote

should do his best to familiarize himself with to fill the vacancy.

4. NEW NATIONAL SPIRITUAL ASSEMBLIES

1989

The National Spiritual Assembly of Guinea-Bissau. Counsellor Husayn Ardekani is seen standing on the far left; Counsellor Rolf von Czekus is standing on the far right.

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NEW NATIONAL SPIRITUAL ASSEMBLIES

1989

The Spiritual Assembly of Macau. Amatu 'l-Baha Ruhiyyih Khanum is seated centre; Counsellor Bijan Farid is seated third from right.

1991

The Spiritual Assembly of the Union of Soviet Socialist Republics.

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NEW NATIONAL SPIRITUAL ASSEMBLIES

1991

The National Spiritual Assembly of Romania. Amatu 'l-Baha Rihayih Khaman is seated in

the centre.

The National Spiritual Assembly of Czechoslovakia. The Hand of the Cause of God Dr. 'Ali-Muhammad Varga is standing third from right.

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NEW NATIONAL SPIRITUAL ASSEMBLIES

1991

The National Spiritual Assembly of the West Leeward Islands. Counsellor Ruth Pringle is seen standing on the far left; Counsellor William Roberts is on the far right.

1992

The National Spiritual Assembly of Angola.

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NEW NATIONAL SPIRITUAL ASSEMBLIES

The National Spiritual Assembly of the Baltic States. The Hand of the Cause of God

'Ali-Akbar Furutan is seated centre; Counsellor Polin Rafat is standing third from right.

The National Spiritual Assembly of Albania.

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NEW NATIONAL SPIRITUAL ASSEMBLIES

1992

The National Spiritual Assembly of Hungary.

The National Spiritual Assembly of Poland. Amatu 'l-Baha Ruhiyyih Khanum is seated second from left.

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NEW NATIONAL SPIRITUAL ASSEMBLIES

1992

The Regional Spiritual Assembly of the Ukraine, Belarus and Moldova, with the Hand of

the Cause Dr. 'Ali-Muhammad Varqa (front row) and Counsellor Paul Semenoff (back row second from right).

The National Spiritual Assembly of Greenland (one member absent). The Hand of the

Cause of God Dr. 'Ali-Muhammad Varqa is seated centre.

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NEW NATIONAL SPIRITUAL ASSEMBLIES

1992

The National Spiritual Assembly of Bulgaria.

RE-ESTABLISHED NATIONAL SPIRITUAL ASSEMBLIES

1987

The National Spiritual Assembly of Zaire; re-established 1987.

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RE-ESTABLISHED NATIONAL SPIRITUAL ASSEMBLIES

1992

The National Spiritual Assembly of Azerbaijan, re-established 1992. Counsellor

Mas'ud

Khamsi is seen standing centre.

The National Spiritual Assembly of the Congo Republic; re-established 1992.

Counsellor

George Allen is seen standing on the far left.

THE WORLD ORDER OF BAHAI'U' LLAH 717

RE-ESTABLISHED NATIONAL SPIRITUAL ASSEMBLIES

1992

The National Spiritual Assembly of Niger; re-established 1992.

The Regional Assembly of Central Asia; re-established 1992 (one member absent).

IV

THE LOCAL SPIRITUAL ASSEMBLY

1. INTRODUCTION

SHOGHI Effendi likened the Baha'i Admin- from estrangement and

must manifest in

istrative Order to the monument marking the themselves the Unity

of God, for they are

resting place of the Greatest Holy Leaf, 1 on the waves of one sea,

the drops of one

Mount Carmel. A letter written on his behalf river, the stars of

one heaven, the rays of

to an individual believer in Persia, dated one sun, the trees of

one orchard, the

6 March 1945, states: flowers of one garden.

Should harmony

of thought and absolute unity be non-

The steps of her holy resting-place reprehensive, that gathering shall be

dispersed

sent Local Spiritual Assemblies The

and that assembly be brought to naught.

columns, that is the pillars, are like the

The second condition: -They must National Spiritual Assemblies, while the when coming together turn their faces to dome, which is raised following the placing the Kingdom on High and ask aid from of the columns, symbolizes the Universal the Realm of Glory. They must then proceed with the utmost devotion, courtesy, with the Master's Will and Testament dignity, care and moderation to express must be elected by the secondary Houses their views. They must in every matter of Justice, that is, the National Spiritual search out the truth and not insist upon Assemblies of East and West. 2 their own opinion, for stubbornness and The Local Assemblies, then, are the base views will lead persistence in one's of the edifice of the Baha'i World Order. ultimately to discord and wrangling and the truth will remain During the Ministry of 'Abdu '1-Baha, hidden. The honored members must with all local Assemblies and boards of consultation freedom express their own thoughts, had been initiated in Persia, Turkistan, the and it is in no wise permissible for one to Caucaus, Egypt, India and Burma, England, belittle the thought of another, nay, he France, Germany, and the United States.³ must with moderation set forth the truth, 'Abdu'l-Baha wrote that the obligations and should differences of opinion arise a incumbent upon the members of consulting majority of voices must prevail, and all must councils included the following: obey and submit to the majority. It is again not permitted that The first condition is absolute love and any one of the honored members object to harmony amongst the members of the or censure, whether in or out of the meeting. They must be wholly free ing, any decision arrived at previously, though that decision be not right, for such Bahiyyih Khanum, the daughter of Baha ' u'llah . 2 criticism would prevent any decision

Bahiyiyih Kluinum, Th e Greatest Holy l eaf (Haifa:

Baha'i World Centre, 1982), p. 92.

from being enforced. In

short, whatsoever

3 Shoghi Effendi, God Passes By (Wilmette: Baha'i thing is arranged in
harn1ony and with

Publishing Trust, 1987), p. 268-69.

love and purity of motive,

its result is

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light, and should the least trace of

Baha'is around the

world arose to the

estrangement prevail the result shall be

summons, "in complete

unison, and despite

darkness upon darkness If this be so

the great diversity in

their outlook, customs

regarded, that assembly shall be of God,

and languages, the

double task of establishing

but otherwise it shall lead to coolness and

and of consolidating

their local counalienation that proceed from the Evi l

cils

... "3 Shoghi Effendi was pleased, but felt

One

compelled to remind

the friends that " ... all

Discussions must all be confined to

these administrative

activities, however harspiritual matters that pertain to the train-

moniously and efficiently conducted, are but

ing of souls, the instruction of children,

means to an end, and

should be regarded

the relief of the poor, the help of the

as direct instruments

for the propagation of

feeble throughout all classes in the world,

the Baha'i Faith." 4

As further guidance, on

kindness to all peoples, the diffusion of

27 February 1929,

Shoghi Effendi wrote to

the fragrances of God and the exaltation

the members of the

National Spiritual Assemof His Holy Word. Should they endeav-

bly of the Baha'is of the United States and

our to fulfill these conditions the Grace of

Canada:

the Holy Spirit shall be vouchsafed unto

... the administration of the Cause is to be

them, and that assembly shall become the

conceived as an instrument and not a subcenter of the Divine blessings, the
hosts

stitute for the Faith ofBaha'u'llah, that it

of Divine confirmation shall come to their

should be regarded as a channel through

aid, and they shall day by day receive a

which His promised blessings may flow ,

new effusion of Spirit. 1
that it should guard against such rigidity
Shoghi Effendi formalized the creation as would clog and
fetter the liberating
of Local Spiritual Assemblies, calling for forces
released by His Revelation the
their election in a letter to the followers of whole
machinery of assemblies, of com-
Baha'u'llah throughout America, Great Britain, mittees and
conventions is to be regarded
Germany, France, Switzerland, Italy, Japan as a means,
and not an end in itself; that
and Australia dated 12 March 1923: they will rise
or fall according to their
capacity to further the interests, to coordi-
And, now that this all -important Work
nate the activities, to apply the principles,
may ... function vigorously and continuo embody the ideals and execute the
ously in every part of the Baha'i world;
purpose of the Baha'i Faith. 5
that the unity of the Cause of Baha' u ' llah
may remain secure and inviolate, it is of In November, 1931,
the New York
the utmost importance that in accordance Baha'i community
drafted a document
with the explicit text of the Kitab-i-Aqdas, containing by-laws for
Baha'i local assemthe Most Holy Book, in every locality, be
blies which Shoghi Effendi accepted as a
it city or hamlet, where the number of pattern for local
Baha' i communities. This
adult (21 years and above) declared became the basis for
the model document
believers exceeds nine, a local "Spiritual provided by the
Universal House of Justice
Assembly" be forthw ith established. To it and printed below.
all local matters pertaining to the Cause
must be directed and immediately referred
ibid. , p. 3 7.
for full consultation and decision. 2 God Passes By, p.
330.

Baha 'i Administration , p. I 03 .

1

5

Shoghi Effendi, Bafia 'f Ad111i11istratio11 (Wilmette: Shoghi Effendi, Th
e World Order of Baha 'u ' //ah

Baha ' i Publishing Trust, 1960), p. 22-23. (Wilmette: Baha'i
Publishing Trust, 1982), p. 9.

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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... 1

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

Name of country or region.

THE WORLD ORDER OF BAHÁ'U'LLÁH. \1-1

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community to appeal to the National 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 idea is upheld in the sacred Writings of the Baha'i Faith respecting the relationships of a Spiritual Assembly to its Baha' i community, respecting the relations of Baha'is to one another in the community, and the relationships of Baha'is to all non-Baha'is, without prejudice of race, creed or nationality. The Assembly shall therefore

above all recognize its sacred duty to maintain full and complete unity throughout the 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 ' is according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Baha'u'llah, and to promote in every way possible the 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 co-operate wholeheartedly with other Local Spiritual Assemblies throughout... 2 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 the 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'is 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'is and non-Baha' is and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Baha ' i community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

ARTICLE V

The Baha'is 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.

Name of country or region.

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ARTICLE VI

The Spiritual Assembly shall consist of nine Trustees chosen from among the Baha'is
of..., who shall be elected by these Baha'is in a manner hereinafter provided and who shall
continue in office for the period of one year, or until their successors shall be elected.

ARTICLE VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman,
Secretary and Treasurer, and such other officers as may be found necessary for the proper
conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to
membership by the highest number of votes or, in case two or more members have received
the same said highest number of votes, then by the member selected by lot from among
those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the
Assembly at the request
of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three
members of the Assembly; provided, however, that the Annual Meeting of the Assembly
shall be held on April 21, in accordance with the administrative principles recognized by all
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 ... 3 , the Assembly shall report the matter to the

3 Name of country or region .

THE WORLD ORDER OF BAHA'U'LLAH-I

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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 Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21 , at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days ' notice of the meeting to all members of the local Baha'i community.

SECTION I. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other wrnvoidable 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 m embers 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 conunittees and presentation of

any other matters pertaining to the affairs of the Baha'i community. The Assembly, both

preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

SECTION 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE XII

In addition to the Ammal 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 fo1m, 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.

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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.... 4
Name of country or region.

Seven members of the Local Spiritual Assembly in Loja, Spain, elected in October 1986. Th e majority of Assembly members are Roma.

The Local Spiritual Assembly of Ashkhabad, Turkm en S. S.R., re-formed in 1989 after a lapse of fif ty years.

Th e Local Spiritual Assembly of the Baha 'is of District 10 in Ho Chi Minh City, Vietnam, elected at Ri<j.van 1990.

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Members of the
Local Spiritual Assembly of the Baha 'is of
Johannesburg, South
Africa, consulting during a meeting in 1988.

Children gathered
for Baha 'i classes in
the Local Haziratu 'l-
Quds in Dzitya,
Yucatan , Mexico,
in 1987.

Members of local
youth committees
meeting with the
National Youth Committee of Germany to
consult on the Six Year
Plan. Mainz, Germany
March 1987.

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A Nineteen Day Feast
being held at the Khaoi-Dang Annex Refugee
Camp in Thailand,
in 1987.

Roslyn Buie (in the
wheelchair) reading a
prayer during the
devotional part of the
Naw-Ruz celebrations
held in Port Vila,
Vanuatu, on
21 March 1992.

Children of Ambano,
Madagascar, singing
during the Naw-Ruz
celebrations held in
their community on
21 March 1991.

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Friends enjoying
the Ayyam-i-Ha celebrations sponsored by
the Local Spiritual
Assembly of San Jose,
California, USA, in
February 1988.

A social activity held
as part of a Weekend
Bahiz 'i School in
Macau in January
1988.

Youngfi-iends providing entertainment
during the Naw-Ruz
celebration held in
Paramaibo, Suriname,
on 21 March 1988.

v

THE INSTITUTION OF THE MASHRIQU'L-ADHKAR

1. FOREWORD

BY HORACE HOLLEY

Blessed is he who, at the hour of dawn, centring his thoughts on God, occupied
with

His remembrance, and supplicating His forgiveness, directeth his steps to the
Mashriqu'l-Adhkar and, entering therein, seateth himself in silence to listen
to the

verses of God, the Sovereign, the Mighty, the All-Praised. Say: The Mashriqu
'l-

Adhkar is each and every building which hath been erected in cities and
villages for

the celebration of My praise. Such is the name by which it hath been designated
before

the throne of glory, were ye of those who understand.

Baha'u'llah, Kitab-i-Aqdas

MANY discerning minds have testified it into a dynamic striving for
unity. The

to the profoundly significant change which Mashriqu'l-Adhkar, when
clearly witnessed has taken place during recent years in the stood, gives the
world its most potent

character of popular religious thinking. Religion - agency for applying mystical
vision or idealism has developed an entirely new emphasis - istic
aspiration to the service of humanity. It

is, more especially for the layman, quite makes visible and concrete
those deeper

independent of the older sectarian divisions. meanings and wider
possibilities of religion

Instead of considering that religion is a which could not be realized until
the dawn

matter of turning toward an abstract creed, of this universal age.

the average religionist today is concerned The term

"Mashriqu'l-Adhkar" means liturgy with the practical applications of religion

erally, "Dawning-place of the praise of God".

to the problems of human life. Religion, in To appreciate the
significance of this

brief, after having apparently lost its influ- Baha'i institution, we must
lay aside all cusence in terms of theology, has been restored tomary ideas
of the churches and cathedrals

more powerfully than ever as a spirit of of the past. The Mashriqu
'l-Adhkar fulfils

brotherhood, an impulse toward unity, and the original intention of
religion in each disan ideal making for a more enlightened pensation,
before that intention had become

civilization thlúoughout the world. altered and veiled by hwnan
invention and

Against this background, the institution belief
of the Masluáiqu'l-Adhkar stands revealed as The Mashriqu'l-Ad.h.kar
is a channel

the supreme expression of all those modern releasing spiritual powers for
social regenerreligious tendencies animated by social ation because it
fills a different function than

ideals which do not repudiate the reality of that assumed by the sectarian
church. Its

spiritual experience but seek to transform essential purpose is to
provide a conummitry

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meeting-place for all who are seeking to Integral with the Temple
are its accessory

worship God, and achieves this purpose by buildings, without which the
Mashriqu'linterposing no man-made veils between the Adhkar would not be
a complete social inworshipper and the Supreme. Thus, the
stitution. These buildings are to be devoted

Mashriqu 'l-Adhkar is freely open to people to such activities as a
school for science, a

of all Faiths on equal terms, who now realize hospice, a hospital, an
asylum for orphans.

the universality of Baha'u'llah in revealing Here the circle of spiritual
experience at last

the oneness of all the Prophets. Moreover, joins, as prayer and worship
are allied

since the Baha'i Faith has no professional directly to creative service,
eliminating the

clergy, the worshipper entering the Temple static subjective elements
from religion and

hears no sermon and takes part in no ritual laying a foundation for a new
and higher

the emotional effect of which is to establish type of human association.
a separate group consciousness.

2. THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKAR

A LETTER FROM SHOGHI EFFENDI

IT should be borne in mind that the central man-made creeds, each bent, according to edifice of the Mashriqu'l-Adhkar, round his way, to observe his rites, recite his which in the fullness of time shall cluster prayers, perform his ablutions, and display such institutions of social service as shall the particular symbols of his faith within afford relief to the suffering, sustenance to separately defined sections of Baha' u' llah's the poor, shelter to the wayfarer, solace to Universal House of Worship. Far from the the bereaved, and education to the ignorant, Mashriqu ' l-Adhkar offering such a spectacle should be regarded apart from these depen- of incoherent and confused sectarian dencies, as a house solely designed and observances and rites, a condition wholly entirely dedicated to the worship of God incompatible with the provisions of the in accordance with the few yet definitely Aqdas and irreconcilable with the spirit it prescribed principles established by inculcates, the centrnl House of Baha ' i Baha 'u ' llah in the Kitab-i-Aqdas . It should worship, enshrined within the Mashriqu'lnot be inferred, however, from this general Adhkar, will gather within its chastened statement that the interior of the central walls, in a serenely spiritual atmosphere, edifice itself will be converted into a con- only those who, discarding forever the glomeration of religious services conducted trappings of elaborate and ostentatious cerealong lines associated with the traditional mony, are willing worshippers of the one procedure obtaining in churches, mosques , true God, as manifested in this age in synagogues, and other temples of worship. the person of Baha' u'llah. To them will Its various avenues of approach, all converg- the Mashriqu ' l-Adhkar symbolize the fundaing towards the central hall beneath its mental verity underlying the Baha' i Faith, dome, will not serve as admittance to those that religious truth is not absolute but relasectarian adherents of rigid fornrlae and tive, that

progressive. Theirs will be the conviction himself, much less to
 humanity in general,
 that an all-loving and ever-watchful Father unless and until translated
 and transfused
 Who, in the past, and at various stages in the into that dynamic and
 disinterested service
 evolution of mankind, has sent forth His to the cause of humanity
 which it is the
 Prophets as the Bearers of His Message and supreme privilege of the
 dependences of
 the Manifestations of His Light to mankind, the Mashriqu'l-Adhkar to
 facilitate and
 cannot at this critical period of their civili- promote. Nor will the
 exertions, no matter
 zation withhold from His children the how disinterested and
 strenuous, of those
 guidance which they sorely need amid the who within the precincts of
 the Mashriqu'l-darkness which has beset them, and which Adhkar will be
 engaged in administering the
 neither the light of science nor that of human affairs of the future Balla'
 i commonwealth,
 intellect and wisdom can succeed in fructify and prosper unless
 they are brought
 dissipating. And thus having recognized in into close and daily
 communion with those
 Baha'u'llah the source whence this celestial spiritual agencies centring
 in and radiating
 light proceeds, they will irresistably feel from the central shrine of
 the Mashriqu 'l-attracted to seek the shelter of His house, Adhk<ir.
 Nothing short of direct and constant
 and congregate therein, unhampered by interaction between the
 spiritual forces emaceremonials and unfettered by creed, to ren- nating
 from this House of Worship centring
 der homage to the one true God, the Essence in the heart of the Mashriqu
 'l-Adhkar, and
 and Orb of eternal Truth, and to exalt and the energies consciously
 displayed by those
 magnify the name of His Messengers and who administer its affairs
 in their service to
 Prophets Who, from time immemorial even humanity can possibly
 provide the necessary
 unto our day, have, under divers circum- agency capable of removing
 the ills that
 stances and in varying measure, mirrored have so long and so

grievously afflicted
 forth to a dark and wayward world the light humanity. For it is
 assuredly upon the conof heavenly guidance.
 sciousness of the efficacy of the Revelation
 But however inspiring the conception of of Baha'u'llah, reinforced on
 one hand by
 Baha'i worship, as witnessed in the central spiritual communion with His
 Spirit, and on
 edifice of this exalted Temple, it cannot be the other by the intelligent
 application and
 regarded as the sole, nor even the essential, the faithful execution of
 the principles and
 factor in the part which the Mashriqu ' l- laws He revealed, that the
 salvation of a
 Adhkar, as designed by Baha'u 'llah, is des- world in travail must
 ultimately depend.
 timed to play in the organic life of the Baha' i And of all the institutions
 that stand associcommunity. Divorced from the social, human- ated with
 His Holy Name, surely none save
 itarian, educational and scientific pursuits the institution of the
 Mashriqu ' l-Adhkar can
 centring around the dependencies of the most adequately provide the
 essentials of
 Mashriqu ' l-Adhk:ar, Baha'i worship, how- Baha 'i worship and service,
 both so vital to
 ever exalted in it conception, however the regeneration of the
 world. Therein lies
 passionate in fervor, can never hope to the secret of the loftiness,
 of the potency,
 achieve beyond the meagre and often transi- of the unique position of
 the Mashriqu'litory results produced by the contemplations Adhkar as one
 of the outstanding institutions
 of the ascetic or the communion of the conceived by Baha'u'llah.
 passive worshipper. It cannot afford lasting
 satisfaction and benefit to the worshipper

25 October 1929

THE WORLD ORDER OF BAHU'ULLAH

3. THE DEDICATION OF THE FIRST MASHRIQU'L-ADHKAR
 OF THE INDIAN SUB-CONTINENT AND THE INTERNATIONAL
 TEACHING CONFERENCE NEW DELHI, INDIA
 23 -2 7 DECEMBER 1986

A. REPORT OF THE DEDICATION AND CONFERENCE
 NA YSAN \$AHBA

Preliminary Activities
 gathered from

A silver casket holding dust

the blessed Shrines of Baha'u'llah and the
 Well I dreamed Bab was to be placed into the
 crown of the
 That stone by stone I rear 'd a sacred Jane Prayer Hall arch facing the
 direction of
 A temple, neither Pagod, Mosque, 'Akka, symbolically consummating
 the prepnor Church, arations that would sustain
 the next day's
 But loftier, simpler, always open door'd dedication of the Temple.
 Amatu'l-Bah:i
 To every breath ji-om heaven, and Truth and ascended the specially erected
 nine-metre-
 Peace and Love and Justice came and high stage to place the casket,
 contained in
 dwelt therein a marble box, in a niche under the
 apical
 (and then despairingly) marble slab of the arch.
 I watched my son Rul;iyyih Kh:inum spoke of
 the signifi-
 And those that fo llow 'd loosen cance of the sacred dust, the
 gift of the
 stone Fam stone Universal House of Justice. Then,
 after the
 All my fair work, and Fam the ruins arose chanting of prayers, the friends
 moved to
 The shriek and curse of trampled millions the library in the ancillary
 building, where
 even as in the time before; Amatu'l-Baha presented the
 architect with
 but while I groan 'd an inscribed plaque on behalf of
 the Indian
 From out the sunset pour 'd an alien race Spiritual Assembly, expressing
 their admira-
 Who fitted stone to stone again, tion and appreciation for his
 work. Finally,
 and Truth, Peace, Love and Justice came the group proceeded to the main
 gate of the
 and dwelt therein. Temple lands which was then
 officially des-
 -Alji-ed Lord Tennyson ignated as the Dr. Muh:ijir Gate
 in tribute to
 Hand of the Cause of God Dr. Ral)matu ' llah
 On the morning of 23 December 1986, Muh:ijir's great love and
 services for India.
 Amatu ' l-Baha Ri.'il)iyyih Kfoinum entered The events that morning
 anticipated the
 the first Mashriqu'l-Aclhkar of the Indian remarkable five-day convocation

of over
sub-continent for the first time since its eight thousand believers
gathered in New
completion. The friends present on that Delhi to celebrate the
completion of the first
occasion included the Hands of the Cause Bahá'í House of Worship of the
Indian subcontinent Mr. William Sears and Mr. Collis continent and to
behold its dedication to
Featherstone; the Continental Board of public worship by Amatu'l-Baha,
the repre-
Counsellors for Asia; the members of the sentative of the Universal House
of Justice.
National Spiritual Assembly of India; the Nine months before, the National
Assembly
architect, Mr. Fariburz Sahbá, and his work of India had announced the
momentous
team; and a few other invited guests. event in a letter to the Baha '
i world:

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The Dedication of the Mother Temple of the Asian Continent, in New Delhi,
India,
on 24 December 1986.

Under the loving and inspiring guid- of all who would come. The
council
ance of the Universal House of Justice, relied on the invaluable and
sacrificial assistance the collective and sacrificial efforts of tance of
hundreds of volunteers from around
the Baha'is of India together with their the world to manage all aspects
of the preparation brothers and sisters all over the world, ations. With the
commencement of registration
have drawn nigh the blessed hour of the on 19 December, hundreds of
participants
triumphant completion of this mighty edi- stepped forward to offer their
services in
fice in the very first year of the new Six various capacities for the
events. Thus, the
Year Plan. It is, therefore, with a feeling stage was set.
of profound ecstasy and a deep sense
of gratitude, that we joyfully convey the Welcoming Ceremony
Supreme Body's auspicious announcement to hold the dedication of the Mother
FOREVER IN BLOOM

Temple in December 1986.

A new flower has blossomed in

Asia

But work on the event had begun even And everyone's coming to see
before the announcement. The Dedication For its fragrance has
perfumed the planet

Committee had been appointed in 1984, everywhere ji-ee a immediately procuring the Indira Gandhi future	Setting hearts and souls symbol of hope for the
Indoor Stadium-the largest of its kind in Asia-for the conference, reserving accom- quietly voicing modation for attendees of what was to be the divine	A symbol of peace for mankind In silence rejoicing and Its praises of all things
largest assemblage of Baha'is ever gathered venly flower on that sub-continent, preparing the pro- life-giving power	Forever in bloom, this hea A lotus of love, and
grann1e with all of its subsidiaries, and forth from seeing to every logistic detail in order to ensure the comfort and fruitful participation forever in bloom	Beseeching the dead to come their tomb And witness the wonder,
THE WORLD ORDER OF BAHA'U'LL..AH	733
So come, and behold now the beauty the Seven Year	expansion of the Faith over
Give ear to the unspoken call statistical success	Plan had been simply a
For the sweet songs of life-everlasting success was	recorded in reports. That
Are now being sung for us all life as it unfolded	imbued with the breath of
Let those who are deaf come and listen participants repre-	itself in the coliseum. The
Let all who are blind come and see Indian attendees	sented 114 nations, with the
As man now commences to transcend their subhis senses with delegates from	providing a microcosm of continent's diversity
And learns what it means to be fi"ee present. Old friends were re-united and new friendships were	every state and territory
Forever in bloom, this heavenly flower kindled as believers shared their unique A lotus of love, and life-giving power stories of teaching, service, toil, and sacri- Beseeching the dead to come forth fi"om fice, inspiring each other until the call of their tomb	
welcome drew their attention to the stage, And witness the wonder, forever in bloom beautifully designed for the occasion.	

Let none then be hindered fi"om coming This opening session was
 co-chaired by
 For who could be sad or forlorn Mrs. Shirin Boman and
 Counsellor Iraj
 Wh ere God and mankind come together Ayman. After their words of
 greetings and
 And faith in the future is born the devotions, the chairman
 of the National
 Let all then rejoice in the vision Assembly of India, Mr. Kishen
 Khemani,
 For darkness is destined to cease gave a stirring welcoming
 address on behalf
 And mankind shall notice the sweet-scented of his hosting community. The
 special
 lotus guests, the Hands of the Cause
 of God
 Proclaiming the promise ofpeace Amatu'l-Baha RuJ:iiyyih
 Kh:inum, Mr. William Sears, and Mr. Collis Featherstone,
 Forever in bloom, this heavenly flower
 were introduced and invited to the stage,
 A lotus of love, and life-giving power
 much to the joy and honour of an audience
 Beseeching the dead to come forth fi"om
 that dearly remembered the services rentheir tomb
 dered by them and the debt the entire Baha' i
 Come witness the wonder,
 world owed to them for their leadership in
 Forever in bloom
 both the promulgation and protection of the
 - Tom Shoemaker Cause. In the presence of these
 precious
 Hands, the "Roll Call of the Nations" was
 In a letter to the National Spiritual Assembly taken. As each country was
 announced, a
 of India, the Universal House of Justice had representative of that nation
 came to the
 am10unced the theme of the conference that stage. The friends looked on
 with wonderwould augment the dedication as "The Baha'i ment as believers
 of every background and
 House of Worship dedicated to the Unity race gathered around the
 seated Hands of the
 of God, the Unity of His Prophets, and the Cause. A thunderous applause
 filled the hall
 Unity of Mankind". This conference was as the colourful assemblage
 on stage was
 inaugurated in the Indira Gandhi Stadium on finally completed.
 23 December. The precious friends of

Iran, unable to

The atmosphere in the stadium was send a representative to the
dedication due

charged with profound feelings of pride and to the persecutions in their
land, sent a

joy as all gathered together for the first time stirring message and 204 red
roses to the

and saw about them the massive strength assemblage, in memory of the
188 friends

that lies in the unity of the Baha'i interna- martyred and the 16 souls
still missing at

tional community. For most, the numerical that time. The. flowers ,
bought through the

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contributions of the prisoners and families of professionals who assisted
with the martyrs, were reverently displayed in struction work,
including the hundreds of

two exquisite silver-gilt urns inside the devoted, unskilled labourers
who toiled in the

Mashriqu 'l-Adhkar. The beautiful letter true spirit of worship.

read, in part: "With overjoyed hearts and
tearful eyes, in utmost joy and anxiety, we
offer sincere greetings to Amatu'l-Bah3 and
others present in that conference. By this
At times only a whisp, a breath, a comma,
token we feel ourselves spiritually present...
separates us from the world we seek.

Although we are far away over the moun-
We have no need of disguises here,
tains and oceans, we are close to you in heart
may abandon the false limp that solicits pity
and soul."

and walk with head erect, our minds

111e conference was officially inaugurated
unstockinged,

by Amatu 'l-Bah3, who read the message of
allowing the unquestioning light

the Universal House of Justice. (For the full
to escort us charitably into the stillness
text of the message please see p.740)

where, though we die with our distinctions,

Rul~iyyih Khanum then addressed the conwe are unjudged and undiminished.
ference herself, sharing spirited words of

It is truth 's way to be disinterested
praise, wisdom, warning, and encouragement,
and death-ah, we will live to die again.

inspiring fmiher delight and enthusiasm into
 the hearts of the friends , for both the dedi- What matters is our
 willingness
 cation at hand and their own long-term to lose our ordinary use of
 eyes,
 dedication to the service and teaching work to have our hearts catch
 fire,
 of the Cause. to run forward blind and
 eager
 To familiarise the friends with the physical with our hearts ' ashes
 driftingjiáom our
 surroundings and the intricate structure of hands.
 the Mashriqu'l-Adhkar, a slide programme Only the purest gesture will
 suffice.
 with running commentary was presented,
 Arriving will be wonde1fulcovering the history of the Temple 's conlike being
 in the cool plush centre of a
 strnction and explaining the dimensions and
 flower
 layout of the Prayer Hall and its ancillary
 and becoming its fiáagranc e
 buildings.
 broadcast in indiscriminate opulence
 At this point, Mr. Fariburz \$ahba was
 intoxicating the lovers
 introduced and welcomed to the stage. In a
 leading crazed Majniln ecstatically to his
 heartfelt speech of praise and tlrrnksgiving,
 Layli.
 the architect reviewed the incredible story
 of the building of the House of Worship, - Roger White
 remembering the many precious souls and
 institutions that assisted in the complicated The entire day of 24 December
 1986, was
 process. He expressed his particular indebt- devoted to the dedication of
 the Mother
 edness to his wife, Mrs. Golnar \$ahb3, Temple of India. Three
 consecutive services
 whose loving support and spirit as botlr were held in order to
 accommodate all of the
 spouse and working partner was invaluable beloved friends. Amatu'l-Baha
 Ru~iyyih
 in allowing him to carry forward his services Khanum, who was to offer the
 dedicatory
 towards the raising of the Mashriqu'l- speech on behalf of the
 Universal House of
 Adhkar. A wave of applause was raised as Justice, graced all three

gatherings with her
he asked her to share the stage with him. presence, offering that
Supreme Body's
Mr. Sahba went on to refer to the many words of dedication to all.
THE WORLD ORDER OF BAHA'U 'LLAH-I 735
The first service was particularly notable Justice, I have the great honour
of dedias about 400 special guests from around cating this Mother
Temple of the Indian
the world witnessed the dedication in the sub-continent to public
worship. Conpresence of Mr. Sears and Mr. Featherstone ceived in the
hearts of a handful of early
-such people as the Lieutenant-Governor Bah'i'is in Bombay, in 1920,
who petiof Delhi, India's Foreign Secretary, the tioned 'Abdu'l-Baha,
the Head of their
Ambassadors of Canada, Denmark, and the Faith, the son of its Founder,
Bah'i'u'llah,
United States of America, the First Secretary that a Temple be raised in His
name in
of the Embassy of the Union of Soviet India; blessed from its very
inception,
Socialist Republics, the ranking representa- almost 70 years ago, by
'Abdu'l-Bahi,
tive of the Vatican Mission to India, high Who prayed that by the Will of
God
ranking officials from the Embassy of a majestic Mashriqu
'l-Adhkar-literally
China, judges of the Indian High Court, "the Dawning Place of the
mention of
representatives of the project's consultants God"-should be erected in one
of the
and contractors, and many others. central cities of India;
confirmed in this
The service opened with a beautiful selec- mighty enterprise by the Guardian
of the
tion of devotions. Amatu'l-Bahi then spoke Baha'i Faith himself, who
stipulated that
words of dedication. Her brief speech and this Temple must be erected in
New
selection of Writings, partially based on the Delhi, and made the purchase
of its site
message prepared by the Guardian for the one of the goals of his
world-encompassdedication of the House of Worship in ing Crusade;
initiated through a message
Wilmette, included the only comment made of the Universal House of
Justice to the
to the friends in the Prayer Hall: Baha'is of the world in 1974,
conveying

the glad tidings that the construction of
On behalf of the Supreme Body of the this historic House of Worship
in this part
Baha'i Faith, the Universal House of of Asia would be commenced
during the

I I I

The three Hands of the Cause of God present at the Dedication of the Temple in
India:

William Sears, Amatu 'l-Bahri Riihiyyih Khanum, and H. Collis Featherstone.

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coming five years, and all the preliminar- the guidance and salvation of all
mankind."

ies and initial excavations be completed The assemblage then rose as
Amatu'l-Bahci

within that period; reared through the shared brief but stitTing
selections from the

sacrificial and loving contributions not Prayers and Meditations ofBahci'u
'llah.

only of the Indian Baha'is but their fellow Next, selections from the
Sacred Scripbelievers from every country, telTitory, tures of the world
were eloquently shared in

and major island of the globe, now this English, Persian, Hindi, and
Sanskrit. These

glorious marble lotus, this exquisite sym- were interspersed with music
provided by

bol of the purity, beauty, perfection, and choirs made up of more than one
hundred

mercy that comes to all men from their people who had come together from
various

Creator, enfolds us tenderly in her breast, parts of the world to help make
the dedicabidding us unite in peace, welcoming tion services unique
and unforgettable. Baha'is

within her doors peoples of all creeds, all and non-Baha' is, professionals
and amateurs

races, all nations and all classes, and joined the English, Hindi or
Persian choir,

proclaiming to all men that this Temple is the three bodies singing
separately, in unidicated to the three fundamental verities son, and in
various combinations. The

animating and underlying the Baha'i English and Persian choirs were
conducted

Faith-the unity of God, the unity of His by Mr. Tom Price and Mr. Bijan
Khadem-

Prophets, the unity of mankind. Missagh respectively. The Hindi
choir holds

She concluded by saying, "I greet and a special place in the Temple's history because welcome you within these walls on behalf of of its connection to one of the world's noted the Universal House of Justice, and invite classical musicians and India's greatest sitaryou to share with us the words recorded in ist, Pandit Ravi Shankar. His is one of the the Sacred Scriptures which we believe to be Temple ' s love stories. repositories of the eternal and fundamental Pandit Shankar had been approached truths revealed by God in various ages for several months before the dedication by the

Three choirs performing during the services of worship inaugurating the Mother Temple of the Indian Sub-Continent at New Delhi, 24 December 1986.

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members of the committee, requesting him fountains, and gardens. In a cable to the to consider playing the sitar at one of the Baha'i World Centre, Amatu'l-Baha expressed conference sessions . He declined the invitation her feelings of the " .. .Inestimable privilege tion to play at the stadium, but upon hearing attend all three packed services heart our of the purpose of the Mashriqu'l-Adhkar, lotus Temple". Indeed, she was so inspirited the principles of unity that went into its lotus by the choirs' performance that she persondesign, and upon seeing photographs of the ally invited the singers to the conference hall Temple, he told the friends that he felt the in the ancillary building, sharing her feelings, prayer hall was imbued with a special and saying, "Today in this House of Worship I beautiful spirit, the unifying attributes of can begin to appreciate the meaning of which he felt he could capture through a Baha'i choir and the true value of having combination of his music, the Sacred Scriptures only the human voice in the Prayer Hall in tures, and the bringing together of singers the Baha'i Temples. I am grateful to each from around the world. Had they asked him one of you. It was truly a heavenly performto play at the Temple, he said, he would mance." She requested that her gratitude be have gladly accepted. The friends were then forwarded to Pt. Shankar as well.

faced with the dilemma of having such a	No soul attending the
functions of that	
wonderful offer and yet having to inform	day could have asked for
anything more.	
Pt. Shankar that only a capella music can	Attendants, volunteers,
organisers, guests;	
be used in the Prayer Hall of a Baba' i House	all left the tráanquil
grounds revitalised and	
of Worship, when the musician suddenly	emboldened, prepared to
celebrate this latest	
expressed that, in his opinion, only the voice	victory of the Faith with
two days of orations,	
of man should be used to praise God in such	drama, and music. Those who
attended the	
a spiritual place!	final session of dedication
had the added	
Pt. Shankar visited the Mashriqu'l-Adh-	p1ivilege of witnessing the
Mashriqu 'l-Adhkar	
kar shortly thereafter-a visit that confirmed	in full illumination-
breathhtaking and awardthe importance of the task at hand for him.	
winning lighting that created the ethereal	
He became completely enamoured with the	effect of a blooming flower
floating on	
beauty and purpose of the Temple, whole-	water. It was a symbolically
apt coincidence	
heartedly setting to work on the music and	that the close of the day's
dedicatory obserexpecting to conduct the choir, too. Alas,	vances
saluted the beginning of the com-	
Pt. Shankar suffered a severe heart attack	memoration of the Birth of
Christ. It was	
shortly before the week of the dedication .. To	undoubtedly a Christmas Eve
that the friends	
the ceaseless gratitude and admiration of	would always cherish.
the friends, however, he composed the final	
passages of the music in his hospital bed,	The International Teaching
Conference	
because of the great importance he attached	
to the Temple and its dedication. Mr. Asit	Oh lotus in the heart!
Desai, Pt. Shankar's personal assistant,	Growing up ji-om the soil
conducted the Hindi choir with great suc-	Of mother India,
cess. The three choirs raised their voices in	Drawing deep springs
glorious notes, melting the hea1is and setting	Up ji-om the depths of Asia,
ablaze the souls of all those present.	Rising a mighty fountain
Tears of joy and thanksgiving flowed as	Of mystic power unseen
the beloved friends were imbued with the	Felt, almost heard,
total effect of the transcendent Writings, the	As it over flows
celestial music, and the majestic tabernacle	From petals clasped in

prayer

itself, with its serene surroundings of pools, To cany the voices

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THE BAHAI WORLD

Of the singers praising God The progress of the Cause in
the world, in
To be scattered far and wide Asia, and in India was carefully
assessed by
By the scattering angels- three members of the Continental
Board of
Armfuls of prayer they cany Counsellors ; Dr. Peter Khan, Mr.
Vicente
Like panniers of invisible flowers Samaniego, and Mrs. Zena
Sorabjee, respec-
Scattering the Words of God tively. Counsellor Burhani'd-Din
Afshin
Scattering His Glorious Words spoke stirringly on the essential
role of sacri-
Up to the snow clad Himalayas fice in Baha'i service.
Down to the lapping edge of the seas At the first session of the
conference the
A rain of perfilme secretary of the National
Assembly of India,
A rain of blessing Mr. Ramnik Shah, introduced
representaft seeps into eve1y crevice tives of the tribal
people of the sub-continent
Showers every jungle who spoke eloquently of what the
Faith of
Spatters the deserts ' sands God meant to them and to their
peoples. The
Passes above every meadow Continental Pioneer Committee for
Asia
Blows into every cave! presented its goals in an
informative address
The scattering angels by Mr. Kueh Lip Kuang.
Rank on rank, file on file, All of these conference talks
were ac-
Deploying the promise cented by cultural performances
presented
Of their Lord the Almighty. by artists from around the world.
Every state
-Amatu'l-Baba Ru~iyyih Khanum of India was represented through
indigenous
folk or classical dances , songs, and drama;
The two-day conference was both lively and devotional programmes were given
by the
enlightening. The sessions were chaired by children attending the

conference; the youth Mrs. Shirin Fozdar, Dr. Singara Velum, of India and Malaysia were specially featured Mr. Douglas Martin, Judge James Nelson, at one session. Prominent Baha'is recording and Mr. Bharat Koirala, all of whom skilful artists entertained the friends with their music. fully wove together the diverse programme Throughout the days of the conference, of serious discussion and light cultural extra-session activities occupied the friends presentations. and provided them with opportunities to All three of the blessed Hands of the give and share the joy and exuberance they Cause were again present at the conference. imbibed from the dedication. Amatu 'l-Baha Ru'yyih Khanum spoke further. A complete tent city had been erected there on the theme of the dedication and the near the Temple grounds, accommodating significance of Asia's House of Worship. four thousand of the believers who had come Mr. Sears shared an endearing presentation to attend the sessions. This unique complex on the infallible station of the Universal played host to an outdoor cultural evening of House of Justice and that sacred Body's colourful performances by a variety of influence upon the world. Mr. Featherstone ethnic groups. It also gave rise to numerous elevated the minds of the delegates with a teaching opportunities as people were an penetrating talk on spiritual values. racted by the unity shown amongst the A touching highlight of the conference Baha'is of different backgrounds. was the sharing of the message of the late A children's conference ran parallel to the Hand of the Cause of God, Mr. Dhikru 'llah plenary sessions, from 23 to 26 December, Khadim, by his wife, Mrs. Javidukht providing a full-time forum for the youngest Khadim. Mr. Khadim, who was to have been Baha'is attending the dedication. Their proa keynote speaker at the conference, passed gramn1e included a special dedicatory service away just five weeks before the dedication. at the House of Worship on 26 December.

THE WORLD ORDER OF BAHA'U 'LLAH

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Prior to the dedication, on 22 December, by mid-day, it seemed that the

curiosity and

Amatu'l-Baha RuJ:iyyih Khanum had ad- wonderment of the public
could not be condressed the media at a press conference held tained any
longer. Thousands of people,
at New Delhi's finest hotel. All the leading many of whom lived in the
vicinity of the
newspapers of India had been represented, Temple and had witnessed the
beautiful
resulting in at least two features, stories, or events of the days gone by,
gathered at the
photographs appearing in each paper. The Dr. Muhajir Gate and around
the perimeter
electronic media present for the dedication of the Temple lands until
such a multitude
events included All India Radio, the British had amassed that could be
contained no
Broadcasting Corporation's Radio and Tele- longer. The gathering was let
in and large
vision, and other news service agencies groups were infom1ed of the
purpose of
whose materials were disseminated world- the Temple. The surprised
visitors passed
wide. A group of Baha' i media professionals through the Prayer Hall with
the greatest of
from Australia and the United States volun- respect, astonishing the
friends with their
teered and excelled in dealing with the media, reverence and their innate
awareness of the
giving invaluable support to the dedication sanctity of that precious
Fane.

committee.

During the evening of the

27th, a public

On 27 December the friends who could meeting and cultural programme
was held,
remain in New Delhi experienced a number chaired by Mrs. Meherangiz
Munsiff and
of unique events that once again accented including an introduction to
the Faith by
the remarkable functions of the preceding Mr. P.N. Mishra. The
entertai11111ent included
days. The day began with dawn prayers at a ballet, an indigenous
American dance, a
the Mashriqu' l-Adhkar, drawing the friends multi-media presentation on
The Promise of
to that cherished House for one final offer- World Peace, classical Indian
dances, pering of prayer before the gates were opened formances by
American composers, and the

to the public of India and the world. And yet singing of the theme song of the conference.

@=!!!!jil

BAHAI HOUSE OF

Amatu 'l-Baha Ruhiyyih Khtinum on 23 December 1986, addressing the opening session of

the International Teaching Conference held in Indira Gandhi Stadium in New Delhi, India.

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THE BAHAI ' I WORLD

Once again, the friends joined hearts, enjoying Delhi prepared themselves for an entirely new

their final moments together before returning phase of Baha'i service, the glories of which

to their respective homes and sharing the would only be manifest in the months and

spirit of those precious days with the rest of years ahead. That-still unbelievable-service

the Baha' i world. began when the Lotus ofBahapur blossomed

The remaining days of 1986 passed silently out to public worship on New Year' s Day,

for India's mother Temple. The fri ends ofNew 1987. And thus it remains, forever in bloom.

B. MESSAGE OF THE UNIVERSAL HOUSE OF JUSTICE

With feelings of intense joy and humble embarked upon major national teaching

gratitude we hail congregation followers plans as parts international enterprise, these

Baha' u' llah assembled in thousands from achievements now crowned with signal viceast and west on this memorable occasion tory

completion Mashriqu'l-Adhkar in Delhi from which praise of God inauguration Mother Temple Indian Sub- will resound

continent. Thi s magn ificent ed ifi ce raised throughout world, confer particular blessing

Asiatic continent, cradle principal religions continent Asia , which has for so many years

mankind, just dedicated for public worship, been deprived of this divine institution.

is befitting tribute to Baha' u' ll ah, Glory of These successive victories bestowed upon

God, testifying to His unfai ling promises, smal l but vigorous Baha' i community, animanifold bless ings and abiding protection mated by Holy Spirit, assured of unbounded

vouchsafed generations His devoted followers who responded His call, toiled in His vineyard, offered their lives in path His love, step nearer glorious sacrifice the ir comfort, wealth and position greater triumphs to promote His Cause, establish His institution and unfurl His banner of unity and in promoting tranquility amongst mankind. Faith and conferring immortal fame servants Outstanding achievements recent past Blessed Beauty. We earnestly renew our fervor when, thanks to courage, steadfastness and fervent plea to those participating this festive self-abnegation Baha'i community land its occasion as well as to all Baha'is around birth, Faith Baha'u'llah has dramatically world to arise in thanksgiving, consecrate attracted worldwide attention, when completely themselves to arduous but eternally reward communities Greatest Name have resolutely ing services to Cause God and concentrate crossed threshold fourth epoch Formative their efforts and resources to execution and Age Baha'i Dispensation, when National triumphant conclusion projected historical Spiritual Assemblies, as evidence their mat- venture during critical brief years separating uration have, for first time, devised and us from centenary Ascension Baha'u'llah.

THE WORLD ORDER OF BAHÁ'U'LLÁH

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The Lotus of
 Bahapur...

" ... exquisite symbol of the purity, beauty,
 perfection, and mercy that comes to all men
 from their Creator . . . "

The Mother Temple
 of the Indian Sub-
 Continent.
 The Dawning Place
 of the Mention of
 God.

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THE BAHÁ'Í WORLD

In the heart of
New Delhi, the
Baha'i Temple offers
an oasis of silence
and peace.

Like a lotus flower
glimmering on a
tranquil pond, the
Mashriqu 'l-Adhkar
was designed to
represent that
ancient symbol
of purity.

Part of the
Temple's beauty lies
in its simplicity, with
water and light being
the only elements of
ornamentation.

THE WORLD ORDER OF BAHÁ'U'LLAH

4. THE TEMPLE OF BAHAPUR AS SILENT TEACHER

ELIZABETH S. IWAL

IN the heart of New Delhi, the bustling construction activity at Bahapur. The inscrucapital of India, a lotus-shaped outline has table wisdom of the Almighty had ordained etched itself on the consciousness of the the site of the "Dawning Place of the city's inhabitants, capturing their imagination, Remembrance of God" to be named Bahapur fuelling their curiosity, and revolutionising - "Abode of Light"-long before its acquithe concept of worship . This is the Baha' i sition by the National Spiritual Assembly of Mashriqu'l-Adhkar, better known as the India. "Lotus Temple". With the break of every new day, an ever-rising tide of visitors surge to Paradise of Abba its doorsteps to savour its beauty and bask in In a land renowned for its temple architectits serenely spiritual atmosphere. ture, Mr. Farfburz ~ahba, the architect of the From its dedication to public worship in Baha' i Temple of Bahapur, was faced with December 1986 to the end of the Six Year a tremendous challenge-"to design a tem- Plan in April 1992, this Mother Temple of ple which would reflect the rich cultural the Indian sub-continent saw more than heritage of India, and, at

the same time be
 thirteen million people cross its threshold, compatible with the cardinal
 principle of the
 making it the most visited edifice in India in Baha' i Faith, that is, the
 unity of religions".
 a short span of five years- surpassing even The challenge also provided
 him with
 the number of visitors to the Taj Mahal. "a most unusual and
 remarkable chance of
 From its high-perched pedestal, this "Lotus" witnessing the power of Baha
 ' u ' llah ' s Revecast its benevolent glance over vast green lation".
 After prayers and an avid search
 lawns and avenues covering an expanse throughout India for two
 years, he was
 of twenty-six acres of land. Its soothingly guided towards a concept. As
 an evocative
 quiet Prayer Hall and tranquil surroundings symbol of beauty and purity,
 representative
 touched the hearts of its numerous visitors, of divinity, the lotus
 flower remains unsurawakening in them a desire to trace its inspi- passed
 in the Indian iconography. Rising up
 rational source and capture a bit of its peace pure and unsullied from
 stagnant water, the
 for themselves. lotus represents the
 Manifestation of God.
 The saga of this House of Worship on the Undoubtedly inspired by the
 Spirit of the
 Indian sub-continent began in 1953 , when Greatest Name, the architect
 used this
 five adjacent plots of land were acquired at ancient Indian symbol to
 create a design of
 the behest of the beloved Guardian of the ethereal beauty and apparent
 simplicity,
 Faith, Shoghi Effendi, through the sacrificial belying the complex geometry
 underlying its
 contributions of one of the lovers of the execution in concrete form.
 Blessed Beauty, Baha'u'llah. Not until 1976, Twentieth century
 architecture has been
 however, were plans made in earnest to raise characterised by a high
 degree of technologa Mashriqu'l-Adhkar in the "Name of the ical
 prowess; however, it has been, by and
 Lord of Revelation". The edifice itself came large, unexceptional in
 aesthetic value. The
 into existence through the universal partici- Lotus Temple provides one of
 the rare
 pation and sacrifices of Baha' is from every exceptions with its
 remarkable fusion of

comer of the world. The period from April
engineering skill
1980 to December 1986 witnessed intense
making it the focus
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of attention amongst engineers and archi-
Universal House
tects the world over.
The same

ancient concept, modern
and architectural finesse,
magnificent Seat of the
of Justice on Mount Carmel.

The 27-petaled flower, which has an
Greece, was
enormous expanse of exposed concrete
the concrete
surface-approximately 20,000 square
metres of it was
metres- is clad in gleaming white marble on
Italy to be cut by
the outside with a brush-hammered inner
Industria dei Marni

Pentelikon marble, quarried in

surface executed manually, dispensing with
sections, to a prethe need for plaster or paint. A discerning
which allowed perhaps only a

used for the outer surface of
petals. Ten thousand square
transported all the way to
the renowned firm1 of

eye would perceive that there is not a single
curved smface

millimetre of leeway for the

straight line in the lotus stmcture. The thin
confidence in the

of the petals. The complete

concrete shells of the petals all have curved
work was not

skill of the firm for such

surfaces. The innermost bud of nine petals
company which,

misplaced; it was the same

rises to an elevation of 34.3 metres above
entrusted by the

back in 1955, had been

the inner podium. Each outer leaf is 15.4
the marble for

Guardian with the dressing of

metres wide and rises up to 22.5 metres,
Building.

the International Archives

whilst the entrance leaf is 18.2 metres wide
who doubled

The architect, Mr. \$ahba,

at the entrance and 7.8 metres high. Despite
construction

as Project Manager during the

its massive dimensions, from afar it appears
a team of

phase, was ably supported by

as fragile as a fresh bloom.

assistants, engineers, and

workers, Baha 'i as

Awe-inspiring as these proportions are,
different

well as non-Baha'i, during the

the inside of the structure evokes no less highly reputed awe. Spanning a diameter of 35 metres, the London, collaborated Central Hall, serving as the sanctum sanctorum of the Temple, with a seating capacity of 1,300, is adorned with nine arches placed at angular intervals of 40 degrees which bear almost the entire load of the superstructure. The interior dome is designed similarly to the most pattern of the flower, to facilitate natural light to filter in. Together with other contractors and departmental labourers, about 800 workers toiled day and night to construct the House of Worship. Circling the flower on the outside are nine pools of limpid water closely emulating the floating green leaves of the lotus, for the highest order of engineering ingenuity enhancing the Temple's beauty and providing natural ventilation for its interior. Without the use of modern equipment, the extremely complex design called for the highest order of engineering ingenuity and traditional workmanship. No wonder then, that the Lotus Temple, as a symbol of faith and human endeavour expended in the specially designed external illumination, it gives one path of God, became the recipient of accolades and world-wide acclaim. The first international distinction came its way soon after completion, when the International Federation for Religious Architecture, based in the United States, conferred upon Mr. Sahba the award for "excellence in religious art and architecture for 1987". In 1988, the edifice received its second

admired by the beloved Guardian, Shoghi Effendi. It conjures up a vision of the international award, this time for its struc-

Effendi. It conjures up a vision of the hual design from the Institute of Shi.1ctural

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Engineers of the United Kingdom. The cita- and Central America, Europe, Africa, Austion award reads: "For producing a building tralia, and Western Samoa each reflect the so emulating the beauty of a flower and pristine beauty and freshness of the Faith

so striking in its visual impact". When and attract spiritual energies. This flowering

Mr. James Arn1strong, the President of the of Baha 'i architecture was fmiher perpetu-

ISE, visited the Temple in 1990, he ated by the blossoming of the 'Lotus of

remarked that in retrospect their award Bahapur'. seemed inadequate for so sublime a building. The Mashriqu'l-Adhkar in New Delhi,

In 1988, the Illuminating Engineering Society however, occupies a unique position. Not

of North America conferred its international only does it embody the spiritual aspirations

award on the Temple for the excellence of its and basic beliefs of the world-wide Baha'i

outdoor illumination. In 1990, the American community, but significantly, in a land of

Concrete Institute awarded the Temple for myriad religions, it has begun to be seen as

being one of the finest concrete structures built. providing a unifying link, bringing divergent

The value of beauty and symmetry in thoughts into harmony by virtue of its princiarchitecture by itself is not sufficient to im- ple of oneness-of God, religion, and mankind.

imortalize a building. What is important is This perhaps is the secret of its unabated

the response the structure evokes in the popularity.

hearts of the people. Ravi Shankar, the sitar The formal dedication of the House of

maestro, was "so deeply moved visiting this Worship by Amatu'l-Baha RUJ.llyyih Khanum

great beautiful place that I find no words saw 8,000 Baha'is from all over the world

to express my feelings". All that Dizzy gathered together in New Delhi. (See also

Gillespie, the cherished Baha'i and jazz musi- p.731.) Their colour and

diversity were recian could exclaim was, "I still can't believe flective
 of the variety and beauty of flowers
 it! It is God's work". An Indian diplomat was blossoming in the gardens
 of the Temple.
 moved to describe the Temple as a "symbol Their example set a
 precedent for the forthof spiritual refinement of mankind". Indeed,
 coming years when millions of visitors of all
 the construction of the Mashriqu'l-Adhkar hues would throng to the
 Temple from every
 of Bahapur was another significant chapter paii of the globe.
 in the making of Baha'i history on the Indian Against the backdrop of
 a religious milieu
 sub-continent. which encourages the
 fragmentation of the
 Supreme Reality into innumerable gods and
 Divine Sanctuary goddesses each
 personifying a specific attri-
 Be obedient to the command of Baha'u'llah, bute of the Almighty, the
 Baha'i Temple,
 enshrined in the Kitab-i-Aqdas, "O people with its total absence of
 idols, elicits beof Creation, build ye houses as perfect as
 wilderment as well as favourable response.
 can be built on earth in the Name of Him When the Dr. Muhajir Gate
 (main entrance)
 who is the Lord of Revelation ... ", BaM' is was first opened to the
 general public on
 have endeavoured to their utmost to build 1 January 1987, visitors
 flocked to the "Lotus
 Houses of Worship as beautiful and distinc- Temple" out of sheer
 curiosity. The vast
 tive as possible. They have been inspired by lawns, the massive white
 structure, the highthe divine outpourings from the Pen of the
 ceilinged Central Auditorium and a Temple
 Ancient Beauty and the beloved Master and without idols standing so
 near to the ancient
 by the noble example set by the Guardian of "Kalkaji Temple" aroused
 the interest of all.
 the Faith who initiated the process of raising The Indian visitors,
 from the most urbane
 up the magnificent edifices of the Adminis- to the most simple rural
 folk, expressed
 trative Order of Baha'u'llah on God's Holy pe1plexity at the absence
 of any deity. It
 Mountain. The Houses of Worship in North became a challenge to
 explain to them the

all-pervasive nature of the Creator which to the gentle
 defies deification. Many times guides helping nudgings of the ineffable
 atmosphere prevailed to maintain decorum inside the Prayer Hall lent in the
 Temple, and the visitors from
 were startled into action by the astonished these countries began to
 respond to the
 exclamations of visitors wondering aloud Teachings of the Blessed
 Perfection.
 where the object of adoration was. Some of Altogether, a remarkable
 number of dignitaries, in their simplicity, paid obeisance to taries were
 received at the House of Worship
 the lectern, surreptitiously placing a flower between December 1986 and
 April 1992. If
 or two-an amusing as well as a touching a list were to be compiled,
 it would read like
 sight! A witness by the beauty and grandeur of a directory of prominent
 people of the world:
 the edifice, they struggled to grasp the spir- Heads of State, Government
 Ministers,
 ritual significance of this material structure. Ambassadors, Heads of
 foreign missions,
 As understanding dawned, a typical Heads of the Armed Forces,
 diplomats, leadership became: "Few temples radiate the ers of
 religion, scholars, academicians, and
 atmosphere of sublimity, peace and calm artists.
 so necessary to elevate a devotee spiritually No matter what the
 identity of the visitors the Baha ' i House of Worship". Other tors,
 from the Orient or the Occident, from
 repeated comments included: "where there North or South, of humble
 origins or exalted
 is silence, the spirit is eloquent..." and positions, all have been
 unanimous in their
 " ... one feels one is at last entering into the appreciation of the physical
 grandeur as well
 estate of the soul, the state of stillness and as the lofty purpose of the
 House of Worship". The visitors were aided in their ship. One of the
 visitors commented: "The
 efforts by the serenity of the Prayer Hall and most beautiful experience.
 Its magnificence,
 the assistance of volunteer guides and staff charm and glamour are
 awe-inspiring. It
 who explained to them the raison-d 'etre of reflects the dream of all
 humanity to bring
 the Temple. The innate sense of reverence of together a new civilisation
 for all people."
 the Indian for the Omnipresence often mani- One of the renowned visitors

from India	
fested itself in the act of reverently touching	opined "Architecturally,
ariistically, ethically,	
the steps leading into the Prayer Hall.	the edifice is a paragon of
perfection "	
The visitors from the West often came	The Mashriqu ' l-Adhkar is so
impressive,	
to critically appraise a structure which had	both materially and
spiritually, that it serves	
gained fame as a marvel of 20th century	to enhance the authority,
dignity, and meaning	
architecture. For them it was sometimes	of the Cause of God. It
effectively creates	
a grudging, sometimes a spontaneous reali-	an atmosphere of openness,
preparing the	
sation that the phenomenon called faith	visitor to hear its message
... "My visit has	
transcends logic and that the universal ethic	aroused great interest in
the teachings of	
of 'love ' envelops all. They too were	Baha'u'llah. That harmony is
the primary	
humbled at this altar of faith and love.	purpose of religion is the
teaching that has	
As the Temple's fame began to spread, it	impressed most." "I am deeply
impressed	
gained prominence in Indian official circles	by the humanism and
universalism of the	
as well as amongst officials of several diplo-	Baha'i religion."
matic missions based in Delhi, particularly	The aura of silence
sunounding the Prayer	
the Embassies of the Soviet Union, Vietnam,	Hall instills reverence.
Some were moved	
and China, which gradually included the	by what they termed as
'eloquent silence ';	
Temple on the itinerary of visiting dignitar-	others said that the 'divine
atmosphere'	
ies. Primarily, their interest was focused on	inside touched the heart.
All were affected in	
the beautiful edifice with sceptical disregard	various degrees by the peace
and beauty of	
for its spiritual significance. But slowly,	the sanctum.
THE WORLD ORDER OF BAHU 'LLAH	747

The British High
Commissioner in Delhi,
Sir David Goodall,
being shown a booklet

about the Faith during
his visit to the Baha'i
House of Worship in
New Delhi, India, in
January 1989.

The Patriarch of the
Romanian Orthodox
Church, His Holiness
Theoctist, being
escorted to the Temple
for an official visit in
January 1989.

The Assistant
Permanent Representative of Haiti to the
United Nations,
Mr. Roger Ravix,
visiting the Temple on
17 February 1989.

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The Prime Minister
of Sri Lanka,
Mr. R. Premadasa,
visiting the
Mashriqu'l-Adhkar
in March 1988.

The Ambassador of
the United States to
India, Mr. John
Dean, and his wife,
Martine, visiting the
Temple during its
Dedication services
in December 1986.

The Ambassador of
Thailand to India,
Mr. Nikorn Praisangphet, with his family
and a Baha'i guide
(seen right), during a
visit to the House of
Worship in April 1990.

THE WORLD ORDER OF BAHAI

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The political events which began to unfold on the cheek of eternity".
Considering that

in the beginning of 1990 impelled many to the Baha'i House of Worship is an

affirmaseek answers for the intractable problems of tion and a celebration of
 man's love for his
 the world generated by divisive ideologies. Creator and not a mausoleum, the
 Lotus
 The principles of the Faith, with their stress Temple could be described as "a
 dewdrop on
 on the unity of mankind, touched a respon- the brow of eternity".
 sive chord in many of the visitors. The The widely-read newspaper,
 Indian Exsentriment that "with the conditions prevail- press, in its issue of 20
 November 1986,
 ing in the world today, it is very necessary pointedly referred to the fact
 that "while the
 that the teachings of the Baba 'i religion Taj is an expression of deep
 personal love,
 MUST spread" was echoed by many, while for the Baha'is the Temple symbolizes
 love
 the realisation that "if we could spare a few between Man and God".
 moments of our precious time in this Tem- Saturday Times, a Times
 ofIndia publicaple, we will derive much solace in our life" tion, announcing
 the approaching dedication
 became apparent to many others. For one of the House of Worship, printed the
 student, a visit to this Temple "has given me headline "Baha'i Temple: Nine day
 wonder"
 peace of mind and mental security and satis- and then began the article with
 "The Baha'i
 faction . I have decided to work for some Faith has engineered an architectural
 mastergood purpose, for the good of mankind". piece in Kalkaji, New
 Delhi ...".
 During the Six Year Plan, more than two
 Source of Great Interest to the Media hundred magazines and double
 that number
 One reason for the immense popularity of of the most widely read newspapers
 featured
 the House of Worship ofBahapur is the fact articles and photographs
 highlighting the Temthat media attention, both Indian and foreign, ple's
 architecture and lauding its purpose.
 focused on it even before its completion. As a result, in the words of the
 Universal
 Construction News, a technical journal from House of Justice, "its fame as an
 architecthe United Kingdom, was the first to give tural wonder spread with
 speed as did its
 the Lotus Temple the epithet of 'Taj Mahal spiritual influence" and the
 principles of the
 of the 20th Century' in its April 1986 issue, a Faith associated with it.
 Headlines ranged
 description that has been subsequently used from "A Magnificent Lotus In Bloom
 For All"

by many other publications . The comparison to "Jewel in the Indian Night", "A Unique
brings to mind the words of the famous Lotus Temple", "Relevance of Baha'u'llah
Indian poet and philosopher, Rabindranath to India", "A Message of Peace", and
"The
Tagore, who described the Taj as "a teardrop Baha' i Way- Rich, Radiant
Expositions".

Th e Vice-Minister of
the Chinese Ministry
of Broadcasting, Film
and Television,
HE. Wang Feng,
visiting the Temple
on 20 October 1990.

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THE BAHAI WORLD

That the Temple's renown rests squarely Express Weekend, a Saturday
supplement of
on its successfully capturing the universalist the Indian Express, carried
the following:
themes of the Baha'i Faith can be gauged "Despite persecution in the
country of its
from the following excerpts from articles. In origin, the Baha'i Faith
preaches a message
the September 1989 issue of Day After, an of universal brotherhood and
love-a coninternational news magazine published from cept embodied in
their exquisite new Lotus
New Delhi, an article says, "Apart from its Temple in Delhi."
outer architectural beauty, the intrinsic beauty The Temple attracted
significant media
and spiritual value conveyed by this great attention in Russia and
China. A beautiful
edifice is of immense significance... The photograph of the Temple,
illuminated at
universal religion established by Baha'u'llah night, appeared on the cover
of the popular
can certainly provide the much-needed unity magazine, Soviet Women, in
January 1990.
among the divisive forces in Indian society It had been taken by a press
photographer of
fighting against each other." Gala, a German the U.S.S.R. Information
Department in
magazine which carried an eight-page article Delhi, who had especially
been assigned this
with stunning colour photographs of the task. Subsequently,
officials and journalists

Temple, concluded its coverage with: "Five million people who call themselves Baha'is have taken for themselves a new purpose. It is founded on the conviction of the oneness of God, oneness of religion and oneness of mankind. Perhaps the Baha'is will succeed in making of this world that place long promised to the blessed. It could well look like the Temple in Delhi." Faith which they said would be included in L'Espresso, Italy's international magazine of Religion in architectural design and visual communication, said in its February 1988 issue: "Religion must be the cause of unity and harmony among men, states the fourth Baha'i principle. And on the evidence of this temple .. it seems to have fully succeeded." Temple. His interest was in their religious Articles also threw light on the persecution of this religious minority in Iran. background and how and when accepted the Faith.

A delegation of Soviet film artists in Delhi in January 1989 to attend an International Film Festival visiting the "Lotus of Bahapur".

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It was in April 1990 that the first delegation of officials from the Chinese media-headed by the director of the News-popular religion in paper Department, the Press and Publication am sure one day the whole world become Baha'is". "Right now the most the Soviet Union is the

from Izvestia, Novosti Agency visited the House of expressing their desire to articles on the Temple and Thirty-three representatives Encyclopaedia Publishing House, Internain making of this world that place long tional at the Temple garnering

the section on Philosophy and the Russian Encyclopaedia. A nalist, who had

his first visit to the House returned at the end of March view two Russian volunteers

Temple. His interest was in background and how and when accepted the Faith.

Baha'i Faith" was
 Administration of China-visited the Temple the extraordinary remark of
 an official of
 and spent two hours seeking detailed .infor- Soviet Television and Radio
 during his visit
 mation on the Faith. Later, high officials to the House of Worship.
 Similar sentiments
 from Xinhua News Agency sought answers were reiterated by other
 Russian tourists as a
 to questions about the main aims of the result of the officially
 televised presentation
 Baha'i Faith, how the Baha'is obtain funds, on the House of Worship all
 over the Soviet
 the Baha'i administrative system, how the Union in the month of January
 1991, a
 teachings are spread, and how unity will programme which had succeeded
 remarkcome about. Of course, questions about details ably in capturing the
 beauty and purpose of
 of the Temple's architecture also figured the Temple. By the end of the
 year, another
 prominently. film crew, this time from the
 Central Studio
 The Temple's first exposure on television of Documentary Films, spent
 three days
 occurred in January 1987 when footage from capturing the Temple for its
 film "Gate to
 its dedication was broadcast on the Indian Heaven". The director of the
 film was cerprogramme entitled Doordarshan. Later a tain that this
 Gate began from the Baha'i
 number of television programmes featuring Lotus Temple.
 the Temple appeared in India, Russia, and
 China. "Essence of the Lotus", a film on the The Army of Light
 House of Worship, which also dealt with the The Mashriqu 'l-Adhkar could
 not have
 social and economic development projects served as the most effective
 "Silent Teacher"
 being operated in India and the effect of the of the Indian sub-continent
 without the Baha'i
 Faith on the lives of its followers, was volunteers who came from far
 and near,
 produced by Doordarshan and telecast on willingly giving their time,
 sacrificing their
 the national network on 5 November 1989. means, fired with the love of
 the Blessed
 In November 1988, a camera crew of the Beauty, to voice abroad His
 teachings to
 China Central Television, Beijing, went millions of thirsting souls.

This "Army of Light" was the channel twice in one day to film the Temple for a through which the documentary on India to be telecast for radiance of Truth was reflected from this viewing by the Chinese people during the most divine Institution. What the spirit is to visit of the Indian Prime Minister, Mr. Rajiv the physical body of man, so these volunteers, the servants of Gandhi, to China. One of the members of the Baha'u'llah, were to television crew wrote in the Temple's the material structure of the Temple.

Visitors' Book: "Hope, in China we see the The House of Worship, in tum, reciprosame Baha'i (Faith)". During the same cated by becoming instrumental in effecting a transformation in all the month, a Chinese delegation led by a senior Baha'is who came to serve selflessly at its correspondent for Radio Beijing visited the threshold, providing a practical opportunity to House of Worship in New Delhi. Again in implement the Teachings of the Blessed July 1990, another team from China Central own lives. The New World Perfection in their aged by Baha Television came to film the House of W or- Minister of the Chinese Ministry of Broad- transcendence of prejudices of all kinds, whether racial, geographical, casting, Film and Television. The team religious or of the sexes, intellectual, which form a barrier to the realisation of leader was so touched with the Baha'i teachings that he said to his Indian counterpart, "I the truth, The

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The Ethiopian Minister of Labour and Social Welfare, HE. Shimblis Adugna, and his wife, visiting the Bahri 'i House of Worship on 4 Janumy 1990.

earth is but one count1y and mankind its Temple, the lack of prejudice in the interaccitizens. Service at the Temple provided for tion of these volunteers with the visitors, the

many the circle in which these prejudices
 the religious beliefs
 were melted away. The glorious bounty that
 equanimity disthe volunteers carried back home with them
 conversing with those claiming
 was this benediction of the Ancient Beauty:
 and materialists,
 My glory be with thee, O thou that callest
 the Baha'i Faith
 upon My Name, whose eyes are directed
 respect of the people.
 towards My court and whose tongue uttereth
 the praise of thy Lord, the Beneficient. Teaching the Cause of God
 The Baha' i youth serving as guides In His Will and Testament,
 'Abdu 'l-Baha
 created enthusiasm in their contemporaries wrote "Of all the gifts of
 God, the greatest is
 with the Message of the Faith through their the gift of Teaching". The
 "Army of Light"
 freshness and spiritual vitality and impressed at the Temple of Bahapur
 was bountifully
 their seniors in age by their wisdom and endowed with this gift.
 maturity. The senior Baha'is brought their Besides the interaction
 with volunteer
 knowledge and experience to bear on their guides from different parts
 of the world
 service, enkindling the light of faith in many speaking varied languages,
 the visitors were
 hearts. But perhaps the most potent impact enlightened through a
 number of organized
 on the visitors was created by the presence of activities at the House of
 Worship. Regular
 Baha'is from such diverse places as Australia, prayer services, during
 which the Creative
 Bangladesh, Canada, the Commonwealth of Word of God revealed
 through the different
 Independent States (former U.S.S.R.), Ger- Holy Scriptures was read or
 chanted, heightmany, Holland, Hong Kong, India, Japan, ened the
 spiritual experience at the Temple.
 Korea, Malaysia, New Zealand, Pakistan, The domed structure of the
 Prayer Hall lent
 Poland, Singapore, Sri Lanka, Thailand, and itself perfectly to the
 melodious singing of
 the United States of America. They showed, the Temple choir which
 succeeded in
 in effect, that the proclamation of Baha'u 'llah, elevating many a listener's
 soul to spiritual

Ye are the fruits of one tree and the leaves of heights. In the basement of the Temple, an one branch . . . is not just a pious enunciation, audio-visual presentation of the principles of but a practical reality. the Faith titled "Century of Light" and

The warm welcome accorded to every illuminating exhibits evoked many very individual who entered the portals of the positive responses.

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Great efforts went into the dissemination The Library, with its selection of literature of The Promise of World Peace and "Bahá'í literature ranging from Bahá'í history to the Holy

Message" in most of the major languages of Writings of the Faith and a selection of

the world. The stock of free literature was scriptures from other religions, provided the

constantly being updated, reprinted, and ideal place for a study of the Bahá'í Faith.

replenished. Imagine the delight of travellers, All these served as potent tools in sharing

thousands of miles away from their homes, the Cause of God.

who came to this Temple in India and unexpectedly received information brochures in Homage

their own languages, be they Norwegian, The physical sun, resplendent in its halo of

Croatian, Pushtu, Bahasa, Polish, Dutch, light, has traversed the expanse of heaven

Italian, Russian, Chinese, Japanese, Korean from east to west in its fiery chariot. As it

or Spanish! This generated a lot of warmth pauses awhile on the horizon before plunging and goodwill in the visitors. Equally important, it casts its luminous shadow

tant was the dissemination of "The Principles on a white 'Lotus', standing majestically on

of the Faith" in the regional languages of India. its red pedestal, giving it a warm glow.

Books about the Faith and Bahá'í prayers There is an intangible aura of fulfilment

in various Indian and foreign languages surrounding it. Unlike it, it had ridden the

were available for sale to allow visitors waves of people swirling around it during

to acquaint themselves with the Bahá'í the day with composure. The last ripples are

teachings in some detail in the privacy of slowly moving away, casting their longing

their homes. Postcards and calendars of the glances behind at the 'Lotus ' as
 if beseech-
 Temple were also eagerly sought as souve- ing it to take them back into its
 fold.
 nirs. These were the only exceptions made A lone figure stands,
 surveying the scene,
 to the rule of no commercial activity in the feeling the Temple's silent
 reassurance that
 Temple premises. In fact, all services at the it will be there a thousand years
 hence to
 Temple, including guided tours around the welcome them back at the break of
 every
 House of Worship, were free of cost-a fact dawn. She wonders at the mysterious
 attracthighly appreciated by the visitors. tion of this monumental
 'Lotus' which is the
 One of the most effective means of ex- Dawning Place of the Remembrance of God.
 tending the healing message of Bahi' u'llah Impelled by an inner urge to ponder
 over the
 to the people visiting the Temple was profound statement of Baha' u' llah,
 "This
 through talks given by Temple guides to (Baha ' i) Revelation is endowed with
 such
 groups of people in the ancillary building' s power that it will act as a
 lodestone for all
 Conference Hall. Tourist, student, profes- the nations and kindreds of the
 earth", she
 sional, and family groups were all invited to realises that the
 Mashriqu'l-Adhkar, as one
 hear about the House of Worship and the of the Central Institutions of the
 Faith, is
 reason for its existence. Depending upon the endowed with a power and potency
 that no
 interest of these visitors, the briefing ses- other material structure can ever
 hope to
 sions lasted from fifteen minutes to more possess. As she recalls the Prophetic
 Words,
 than an hour. Often, opp01tunities arose to "no place is there nor can there
 be, for anyclarify misconceptions or misinformation, and one to flee to", her
 soul is uplifted on the
 the visitors left with a better appreciation of wings of certitude.
 their visit to the Baha'i House of Worship.

VI

THE NON-POLITICAL CHARACTER OF THE BAHAI FAITH

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

THE Baha'i principles clearly define and Manifestation of His

Essence, and the	
explain the non-political character of the	observance of
whatsoever He chooseth to	
Faith, and serve as a guide for conduct in the	prescribe unto you,
did ye but know it.	
relations of Baha'is with one another, with	Say: Let
truthfulness and courtesy be	
their fellow men, and in their relations with	your adorning. Suffer
not yourselves to be	
different departments of the civil govern-	deprived of the robe
of forbearance and	
ment. A brief summary of excerpts from the	justice, that the
sweet savours of holiness	
Baha'i Writings will show that non-partici-	may be wafted from
your hearts upon all	
pation in political affairs is one of the basic	created things. Say:
Beware, O people of	
axioms of Baha'i action.	Baha, lest ye walk in
the ways of them whose	
The keynote to this theme may be found in	words differ ji-om their
deeds. Strive that ye	
the Writings of Baha'u'llah. He has stated:	may be enabled to
manifest to the peoples of	
That one indeed is a man who, today,	the earth the signs of
God, and to mirror	
dedicateth himself to the service of the entire	forth His
commandments. Let your acts be a	
human race. The Great Being saith: Blessed	guide unto all
mankind, for the professions	
and happy is he that ariseth to promote the	of most men, be they
high or low, differ ji-om	
best interests of the peoples and kindreds of	their conduct. It is
through your deeds that	
the earth. In another passage He hath pro-	ye can distinguish
yourselves from others.	
claimed: It is not for him to pride himself	Through them the
brightness of your light	
who loveth his own country, but rather for	can be shed upon the
whole earth .. .2	
him who loveth the whole world. The earth	The aim of the
faith is to produce the realis but one countly, and mankind its citizens. 1	
ity of vi1tue in souls and evolve institutions	
Sow not the seeds of discord among men,	capable of dealing with
social matters justly,	
and refrain ji-om contending with your	in the light of the
revealed truths . This is	
neighbour... Open, O people, the city of	entirely distinct from

the province filled by
the human heart with the key of your partisan civil
institutions.
utterance 'Abdu'l-Baha
counselled the Baha'is from
That which beseemeth you is the love the early beginnings of
the American Baha'i
of God, and the love of Him Who is the community not to
discuss political affairs.

Gleaningsji'om the Writings ofBahir'u 'lirh ,
(Wilmette: Baha'i Publishing Trust, 1976) p. 250. ibid. , pp. 303-305.

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... All conferences (i.e., all consultation initiate and supervise;
or in their official and
and discussion) must be regarding the public deliberations;
or in the posts they
matters of benefit, both as a whole and occupy and the
services they render; or in the
individually, such as the guarding of all in communications they
address to their fellowall cases, their protection and preservation,
disciples; or in their dealings with men
the improvement of character, the training of eminence and
authority; or in their
of children, etc. affiliations with
kindred societies and organi-
If any person wishes to speak of govern- zations, it is, I am
firmly convinced, their
ment affairs, or to interfere with the order of first and sacred
obligation to abstain from
Governors, the others must not combine any word or deed that
might be construed as
with him because the Cause of God is a violation of this
vital principle. Theirs is
withdrawn entirely from political affairs; the the duty to
demonstrate, on one hand, their
political realm pertains only to the Rulers of unqualified loyalty
and obedience to whatthose matters; it has nothing to do with the
ever is the considered judgment of their
souls who are exerting their utmost energy respective
governments.
to harmonizing affairs, helping character 'Let them refrain
from associating themand inciting (the people) to strive for perfec-
selves, whether by word or by deed, with the
tions. Therefore no soul is allowed to political pursuits of
their respective nations,
interfere with (political) matters, but only in with the policies of

their governments and	
that which is commanded. ³	the schemes and
programmes of parties and	
With the development of a world-wide	factions . In such
controversies they should	
administrative structure within the Baha'i	assign no blame, take
no side, further no	
Faith, institutions have been set up in national	design, and identify
themselves . with no	
and local areas which assure the unity and	system prejudicial to
the best interests of	
integrity of the Faith. In unfolding these ad-	that worldwide
Fellowship which it is their	
ministrative institutions Shoghi Effendi has	aim to guard and
foster. Let them beware	
reiterated the importance of the non-political	lest they allow
themselves to become the	
character of the Baha'i teachings in a letter	tools of unscrupulous
politicians, or to be	
written 21March1932 to the Baha' is of the	entrapped by the
treacherous devices of the	
United States and Canada:	plotters and the
perfidious among their	
' .. .I feel it, therefore, incumbent upon me	countrymen. Let them so
shape their lives	
to snáess, now that the time is ripe, the impor-	and regulate their
conduct that no charge of	
tance of an instruction which, at the present	secrecy, of fraud, of
bribery or of intimidastage of the evolution of our Faith, should be	
tion may, however ill-founded, be brought	against them. Let them
increasingly emphasized, irrespective of its	
rise above all	
application to the East or to the West. And	particularism and
partisanship, above the	
this principle is no other than that which	vain disputes, the
petty calculations, the	
involves the non-participation by the adher-	transient passions
that agitate the face, and	
ents of the Faith of Baha'u'llah, whether in	engage the attention,
of a changing world. It	
their individual capacities or collectively as	is their duty to
strive to distinguish, as	
local or national Assemblies, in any form of	clearly as they
possibly can, and if needed	
activity that might be interpreted, either	with the aid of their
elected representatives,	
directly or indirectly, as an interference in the	such posts and

functions as are either
 political affairs of any particular government. diplomatic or
 political from those that are
 Whether it be in the publications which they purely administrative
 in character, and
 which under no circumstances are affected
 Bahri 'i World Faith, (Wilmette: Baha'i Publishing by the changes and chances
 that political
 Trust, 1976) p. 407. activities and party
 government, in every

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land, must necessarily involve. Let them Let them proclaim that in
 whatever country
 affirm their unyielding determination to they reside, and however
 advanced their
 stand, firmly and unreservedly, for the way institutions, or profound
 their desire to
 of Baha'u'llah, to avoid the entanglements enforce the laws, and apply
 the principles,
 and bickerings inseparable from the pursuits enunciated by Baha' u'llah,
 they will, unhesitatingly, of the politician, and to become worthy itatingly,
 subordinate the operation of such
 agencies of that Divine Polity which incarnate laws and the application of
 such principles
 nates God's immutable Purpose for all men. to the requirements and
 legal enactments of
 'It should be made unmistakably clear their respective governments.
 Theirs is not
 that such an attitude implies neither the the purpose, while
 endeavoring to conduct
 slightest indifference to the cause and inter- and perfect the
 administrative affairs of their
 interests of their own country, nor involves any Faith, to violate, under any
 circumstances,
 insubordination on their part to the authority the provisions of their
 country's constitution of recognized and established governments. tion, much
 less to allow the machinery
 Nor does it constitute a repudiation of their of their administration to
 supersede the
 sacred obligation to promote, in the most government of their
 respective countries.
 effective manner, the best interests of their 'It should also be borne
 in mind that the
 government and people. It indicates the very extension of the
 activities in which we
 desire cherished by every true and loyal are engaged, and the variety

of the commufollower of Baha'u'llah to serve, in an unself- nities which labor under divers forms of ish, unostentatious and patriotic fashion, the government, so essentially different in their highest interests of the country to which standards, policies, and methods, make it he belongs, and in a way that would entail absolutely essential for all those who are the no departure from the high standards of declared members of any one of these integrity and truthfulness associated with the communities to avoid any action that might, teachings of his Faith. by arousing the suspicion or exciting the 'As the number of the Baha'i communi- antagonism of any one government, involve ties in various parts of the world multiplies their brethren in fresh persecutions or and their power, as a social force, becomes complicate the nature of their task. How else, might I ask, could increasingly apparent, they will no doubt Faith, which transcends such a far-flung political and social boundaries, which includes find themselves increasingly subjected to the pressure which men of authority and influ- within its pale so ence, in the political domain, will exercise great a variety of races and nations, which will have to rely in the hope of obtaining the support they increasingly, as it forges ahead, on the good-will and require for the advancement of their aims . support of the These communities will, moreover, feel a diversified and contending governments of growing need of the good-will and the the earth-how else could such a Faith sucassistance of their respective governments in ceed in preserving its unity, in safeguarding their efforts to widen the scope, and to con- its interests, and in ensuring the steady and peaceful development of its solidate the foundations, of the institutions institutions? committed to their charge. Let them beware 'Such an attitude, however, is not dictated lest, in their eagerness to further the aims of by considerations of selfish expediency, but their beloved Cause, they should be led is actuated, first and foremost, by the broad

unwittingly to bargain with their Faith, to principle that the followers of Baha'u'llah will, under no circumstances, suffer themor to sacrifice, in return for any material selves to be involved, whether as individuals advantage which their institutions may or in their collective capacities, in matters derive, the integrity of their spiritual ideals. that would entail the slightest departure from

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the fundamental verities and ideals of their citizens are in duty bound to vote in public elections) implies Faith. Neither the charges which the unin- formed and the malicious may be led to therefore, lays it upon the individual conbring against them, nor the allurements of science to see that in following the Master's honours and rewards, will ever induce them instruction no Baha'i vote for an officer nor Baha'i participation to surrender their trust or to deviate from in the affairs of the their path. Let their words proclaim, and Republic shall involve acceptance by that individual of a their conduct testify, that they who follow programme or policy that Baha'u'llah, in whatever land they reside, contravenes any vital principle, spiritual or social, of the are actuated by no selfish ambition, that they Faith.' The Guardian added to neither thirst for power, nor mind any wave this letter the following postscript: 'I feel it incumbent upon me of unpopularity, of distrust or criticism, to clarify the above statement, written which a strict adherence to their standards in my behalf, by stating might provoke. ' 4 that no vote cast, or office undertaken, by And again: 'The Baha' i Faith as it forges a Baha'i should necessarily constitute acceptance, by the ahead throughout the western world and voter or office holder, of the entire programme particularly in lands where the political of any political party. No Baha'i can be machinery is corrupt and political passions regarded as either a Republican or and prejudices are dominant among the Democrat, as such. He is,

masses, should increasingly assert and	above all else, the
supporter of the principles	
demonstrate the fact that it is non-political in	enunciated by
Baha'u' llah, with which, I am	
character, that it stands above the party, that	firmly convinced,
the programme of no	
is it neither apathetic to national interests	political party is
completely harmonious.' 6	
nor opposed to any party or faction, and that	In a letter
dated 16 March 1933, the	
it seeks through administrative channels,	Guardian sent these
further details:	
rather than through diplomatic and political	'As regards the
non-political character of	
posts to establish, beyond the shadow of a	the Baha'i Faith,
Shoghi Effendi feels that	
doubt, the capacity, the sane patriotism, the	there is no
contradiction whatsoever between	
integrity and high-mindedness of its avowed	the Tablet (to
Thornton Chase, referred to	
adherents. This is the general and vital prin-	above) and the
reservations to which he has	
ciple; it is for the National Representatives	referred. The Master
surely never desired	
to apply it with fidelity and vigour. ' 5	the friends to use
their influence towards the	
These instructions raised the question	realization and
promotion of policies conwhether Baha'is should vote in any public	
trary to any of the principles of the Faith.	
election. A Tablet revealed by 'Abdu'l-Baha	The friends may
vote, if they can do it, withto Mr. Thornton Chase was sent to the	
out identifying themselves with one party or	
Guardian, and the following reply was	another. To enter
the arena of party politics is	
received, dated 26 January 1933 :	surely detrimental
to the best interests of the	
'The Guardian fully recognizes the	Faith and will hatm the
Cause. It remains for	
authenticity and controlling influence of this	the individuals to
so use their right to vote as	
instruction from ' Abdu'l-Baha upon the	to keep aloof from
party politics, and always	
question. He, however, feels under the	bear in mind that
they are voting on the	
responsibility of stating that the attitude	merits of the
individual, rather than because	
taken by the Master (that is, that American	he belongs to one

party or another. The matter must be made perfectly clear to the Shoghi Effendi, The World Order of Baha'is, individuals, who will be left free to exercise (Wilmette: Baha'i Publishing Trust, 1982) pp. 63- 67.

U.S. Baha'i News, December 1932. 6

U.S. Baha'i News, April 1933.

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their discretion and judgement. But if a fatherland, and every fatherland a foreign certain person does enter into party politics land." For their citizenship, it must be remanded labours for the ascendancy of one party bered, is in the Kingdom of Baha'u'llah. over another, and continues to do it against Though willing to share to the utmost the the expressed appeals and warnings of the temporal benefits and the fleeting joys Assembly, then the Assembly has the right which this earthly life can confer, though to refuse him the right to vote in Baha'i eager to participate in whatever activity that elections.' 7 conduces to the richness, the happiness and That this principle, as do all Baha'i principles, has world-wide application is made that it constitutes no more than a transient, a clear by Shoghi Effendi in a letter dated very brief stage of their existence, that they 11 March 1936. who live it are but pilgrims and wayfarers 'The Faith of Baha'u'llah has assimilated, whose goal is the Celestial City, and whose by virtue of its creative, its regulative and home the Country of never-failing joy and ennobling energies, the varied races, nation- brightness. alities, creeds and classes that have sought its 'Though loyal to their respective governments, and have pledged unswerving fealty to their governments, though profoundly interested in to its cause. It has changed the hearts of its anything that affects their security and adherents, burned away their prejudices, welfare, though anxious to share in whatever stilled their passions, exalted their concepts, promotes their best interests, the Faith with

tions, ennobled their motives, co-ordinated Baha'u'llah stand their efforts, and transformed their outlook. firmly believe

While preserving their patriotism and safe- the storms, the guarding their lesser loyalties, it has made of the political them lovers of mankind, and the determined conceive to be upholders of its best and truest interests. supra-national in

While maintaining intact their belief in the non-partisan, and entirely Divine origin of their respective religions, it dissociated from nationalistic ambitions,

has enabled them to visualize the underlying pursuits, and purposes. Such a Faith knows

purpose of these religions, to discover their no division of class or of party. It subordinates, to recognize their sequence, their nates, without hesitation or equivocation, interdependence, their wholeness and unity, every particularistic interest, be it personal, regional, or national, to and to acknowledge the bond that vitally the paramount links them to itself. This universal, this interests of humanity, firmly convinced that

transcending love which the followers of the in a world of inter-dependent peoples and

Baha'i Faith feel for their fellow-men, of nations the advantage of the part is best to be

whatever race, creed, class or nation, is reached by the advantage of the whole, and

neither mysterious nor can it be said to that no abiding benefit can be confined

have been artificially stimulated. It is both upon the component parts if the general

spontaneous and genuine. They whose hearts interests of the entity themselves are ignored or neglected. 8

are warmed by the energizing influence of The unity of Baha'i

God's creative love cherish His creatures for action throughout the

His sake, and recognize in every human face world is further emphasized in a letter from

a sign of His reflected glory. Shoghi Effendi to the

Baha'is of Vienna,

' Of such men and women it may be truly written in 1947 through his

secretary, in

said that to them "every foreign land is a which he said in part:

7

8

ibid., January 1934.

Th e World Order of Bahii 'u

'I/ah , pp. 197- 198.

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' ... We Baha' is are one the world over; we

the ones, as individual

Baha'is, to judge our

are seeking to build up a new world order,

government as just or

unjust-for each

divine in origin. How can we do this if every

believer would be

sure to hold a different

Baha'i is a member of a different political

viewpoint, and within

our own Baha'i fold a

party-some of them diametrically opposite

hotbed of dissension

would spring up and

to each other? Where is our unity then? We

destroy our unity. We

must build up our

would be divided because of politics, against

Baha'i system, and

leave the faulty systems of

ourselves and this is the opposite of our

the world to go their

way. We cannot change

purpose. Obviously if one Baha'i in Austria

them through becoming

involved in them;

is given freedom to choose a political party

on the contrary, they

will destroy us.' 11

and join it, however good its aims may be,

Another

application of this principle conanother Baha'i in Japan or America, or India,

cerns the right, propriety or usefulness of

has the right to do the same thing and he

exerting Baha'i

influence for the enactment

might belong to a party the very opposite in

of legislative

measures reflecting more or

principle to that which the Austrian Baha'i

less the purpose of

some Baha' i principle or

belongs to. Where would be the unity of the

teaching. For

example, should a Baha'i com-

Faith then? These two spiritual brothers

munity, local or

national, lend the name of

would be working against each other because

the Baha'i Faith to

support legislation which

of their political affiliations (as the Chris-

seeks to abolish race

and religious discriminations of Europe have been doing in so many

nation in matters of industrial employment,

fratricidal wars). The best way for a Baha'i

or intervene when

measures concerning

to serve his country and the world is to work	military training of
youth are before a	
for the establishment of Baha'u'llah's World	legislature?
Order, which will gradually unite all men	The National
Spiritual Assembly of the	
and do away with divisive political systems	Baha'is of the United
States has stated that,	
and religious creeds .. ' 9	'as a general policy
subject to the Guard-	
In the Will and Testament of 'Abdu'l-	ian's specific direction
in special cases,	
Baha the Baha'is are instructed to obey and	Baha'is and their
administrative institutions	
be the well-wishers of the governments of	should not feel
obligated to adopt a "Baha'i"	
the land, regard disloyalty unto a just king	attitude or course of
action on matters of	
as disloyalty to God Himself and wishing	civil legislation.
Our teachings and basic	
evil to the government a transgression of the	principles speak for
themselves. These we	
Cause of God. 10 In explanation of this state-	can always declare
and set forth with all	
ment, the Guardian wrote, in a letter dated	possible energy
whenever occasions arise.	
3 July 1948:	But a truth which is
sundered from its	
'Regarding your question about politics	sustaining spiritual
Source, lifted out of its	
and the Master's Will: the attitude of the	organic relationship
to the Baha'i commu-	
Baha'is must be twofold, complete obedi-	nity, broken off from
the other truths, and	
ence to the government of the country they	made subject to the
storm and stress of	
reside in, and no interference whatsoever	secular controversy,
is no longer a truth with	
in political matters or questions. What the	which we can usefully
have concern. It has	
Master's statement really means is obedience	become an enactment
to be carried out by	
to a duly constituted government, whatever	institutions and
groups committed to other	
that government may be in form. We are not	enactments, other
aims and purposes and	
methods not in conformity with the "Divine	
U.S. Bahn 'i News, April 1949.	Polity" entrusted to those

alone who give full

Shoghi Effendi, *Bahn 'f Administration* (Wilmette:

Baha'i Publishing Trust, 1960), p. 4.

U.S. Bahn 'i News,

January 1949.

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loyalty to Baha'u'llah. Far better for us to their innermost
belief, they [the Baha'is] are
strive to mirror forth radiantly the individual convinced, and are
unhesitatingly prepared
and community virtues of a new era than to to vindicate by
their life-blood the sincerity
hope that others than believers will achieve of their
conviction, that no power on earth,
the holy mission of the Faith. We Baha'is neither the arts of
the most insidious adverb have in reality accepted a world order and
sary nor the bloody weapons of the most
not merely a new decalogue of truths or tyrannical
oppressor, can ever succeed in
commands. On the other hand, obedience extorting from them
a word or deed that
to civil government is an obligation laid by might tend to
stifle the voice of their con-
Baha'u'llah upon every Baha'i. " 2 science or tarnish
the purity of their faith. 13
Shoghi Effendi points out, as a guiding ' Small wonder if by
the pen of
principle of Baha'i conduct, that ' in connec- Baha'u'llah these
pregnant words, written in
tion with their administrative activities, no anticipation of the
present state of mankind,
matter how grievously interference with them should have been
revealed: It is not for him
might affect the course of the extension of the to pride himself
who loveth his own counfly ,
Movement, and the suspension of which does but rather for him
who loveth the whole
not constitute in itself a departure from the world. The earth is
but one country and
principle of loyalty to their Faith, the consid- mankind its
citizens. And again, That one
ered judgement and authoritative decrees indeed is a man who
today dedicateth himissued by their responsible rulers must, if
self to the service of the entire human race.
they be faithful to Baha' u'llah's and 'Abdu 'l- Through the power
released by these exalted
Baha 's express injunctions, be thoroughly words, He explains,

He hath lent a fresh
 respected and loyally obeyed. In matters, how- impulse, and set a
 new direction, to the birds
 ever, that vitally affect the integrity and honour of men 's hearts,
 and hath obliterated every
 of the Faith of Baha'u'llah and are tantamount trace of
 restriction and limitation from
 to a recantation of their faith and repudiation of God's Holy Book.'

12 13
 The Bahir á;World, vo l. X, (Wilmette: Baha ' i Pub- Baha 'i
 Administration , p. 162.
 li shing Committee, 1949) pp. 278- 279. Th e World Order of
 Baha 'u ' /irh, p. 198.

VII RELATIONSHIP TO GOVERNMENT

1. LOYALTY TO GOVERNMENT

WHEN a great social crisis sweeps through rectitude of
 conduct, straight-forwardness
 a civilization, moral values become impaired and harmony with
 all the kindreds and peoand moral issues confused. In the crisis of
 ples of the world. We must obey and be the
 our time, members of the Baha ' i Faith go on well-wishers of the
 governments of the land. .. 4
 record as fomly upholding the principle of The followers
 of Baha'u'llah are exhorted
 loyalty to government. to be 'good
 citizens' .5 The Baha'i teachings
 Baha'u'llah, the Founder of the Baha'i foster in the
 individual adherent an appre-
 Faith, laid upon His followers this sacred ciation of
 authority and an intelligent and
 obligation: 'In eve1y countly where any of this balanced
 patriotism. The Baha'i is encourpeople (Baha'is) reside, they must behave
 aged to 'serve in an unselfish, unostentatious
 towards the government of that countly with and patriotic
 fashion, the highest interests of
 loyalty, honesty and t1áuthfulness. 1 The the country to
 which he belongs, and in a
 Baha'i Writings state fu1iher, 'The essence of way that would
 entail no departure from the
 the Baha 'i spirit is that in order to establish high standards of
 integrity and truthfulness
 a better social order and economic condi- associated with the
 teachings of his Faith. ' 6

tion, there must be allegiance to the laws and government, far from being principles of government. ' 2 Should a Baha'i the Baha'i gives lip act contrary to the laws of the government his spiritual obligation reinforced conduct would be considered reprehensible from those teachings of before God, for members of this community which His followers pat- 'should at all times manifest ... tlaúthfulness individual spiritual development. and sincerity' and 'be constant in ... faithful- uprightness distinguish all ness and trustworthiness. >3 Baha'u' llah enjoins.

In elucidation of this cardinal spiritual of character in its and social principle 'Abdu' l-Baha, the without loyalty to government, a authorized Interpreter of the Faith, has writ- itself torn asunder and unable ten: 'According to the direct and sacred organic society. Not only command of God we (the Baha'is) are for- teachings obligate members bidden to utter slander, are commanded to their government-they also show forth peace and amity, are exhorted to them from taking part in subversive political and social movements. Baha'u'llah, Tablets of Bahri 'u 'l/ah revealed after the Kitab-i-Aqdas, (Haifa: Baha'i World Centre, 1978) p. 22- 23. 4

'Abdu ' l-Baha, Th e Will and Testa111e11t of 'Abdu '/- 'Abdu 'l-Baha, Th e Promulgation of Universal Baha'i Publishing Trust, 1968) p. 8. Bahri, (Wilmette: Peace, (Wi lmette: Baha'i Publihsing Trust, 1982) 5 Selections, p. 319. p. 238. 6 Shoghi Effendi, Th e World Order of Bahri 'u 'l/ah, 'Abdu'l-Baha, Selectionsfro111 the Writings of (Wilmette: Baha'i Publishing Trust, 1982) p. 65. 'Abdu 'l-Bahri, (Haifa: Baha'i World Centre, 1978) Gleanings fro111 th e Writings of Bahri 'u 'l/ah, (Wilp. 294. mette: Baha'i Publishing Trust, 1976) p. 285.

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2. THE BAHAI VIEW OF PACIFISM

IN a letter published in U.S. Baha'i News, neither suppresses the individual nor does it exalt him to the point of making him an anti-social creature, a menace to society. As in January 1938, Shoghi Effendi, the Guardian wrote through his Secretary: "everything, it follows the 'golden mean'." "With reference to the absolute pacifists The only way society can function is for the or conscientious objectors to war: their attitude, judged from the Baha'i standpoint, is 'The other main objection to the conscientious anti-social and due to its exaltation of objectors is that their method of the individual conscience leads inevitably to establishing peace is too negative. Non-cooperation and chaos in society. Extreme pacification is too passive a philosophy to become fists are thus very close to anarchists, in the an effective way for social reconstruction. sense that both of these groups lay an undue Their refusal to bear arms can never establish emphasis on the rights and merits of the peace. There should first be a spiritual revolution. The Baha'i conception of social talization which nothing, except the Cause life is essentially based on the subordination of God, can effectively bring to every man's of the individual will to that of society. It heart.'

3. SUMMARY OF THE GUARDIAN'S INSTRUCTIONS ON THE OBLIGATIONS OF BAHAI'S IN CONNECTION WITH MILITARY SERVICE.

IMMEDIATELY prior to World War II offer their services to their country in any the Baha'i position on military training and field of national service which is not specifically service, and the obligation of individual cally aggressive or directly military. Such Baha'is to apply for and maintain a non-forms of national work as air raid precaution combatant status when this is possible under service, ambulance corps, and other humanitarian laws of their country, were clearly stated tarian work or activity of a non-combatant by the Guardian of the Faith. On 27 November nature, are the most suitable types of service ber 1938 he instructed his secretary to write the friends can render, and which they

to the National Spiritual Assembly of the British Isles: 'He has noted your Assembly's request for his advice as to what forms of principle of the national service the friends may volunteer for in times of emergency. While the believers, he feels, should exert every effort to obtain from the authorities a permit exempting them from active military service in dated 9 May 1939 evoked the a combatant capacity, it is their duty at the 1939, in amplification thereof, as loyal and devoted citizens, to the above principles:

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'His instructions on this matter, conveyed in a letter addressed to your Assembly during last November, were not intended for approval of the that particular occasion, but were meant for petition.'

present conditions, and for any such emergency July 1946, the agencies as may arise in the immediate future. Assembly of the United States enquired of the Guardian whether the believers, while expressing their readiness to unreservedly obey any directions that the authorities may issue concerning national service in time of war, should also, and while The Guardian's there is yet no outbreak of hostilities, appeal to the government for exemption from active military service in a combatant capacity, immediate prospect of

should gladly volunteer for, to the fact that they do not violation of the spirit or Teachings they constitute a and humanitarian service holds sacred and emphatically A further query from that itual Assembly following reply on 4 June cation of the though there may be obtaining the consent and authorities to their After the war, on 20 National Spiritual form changed the attitude toward military duties the taking of human life. reply, written by his 'As there is neither Police Force nor any

stressing the fact that in doing so they are one coming into being,
 the Baha'is should
 not prompted by any selfish considerations, continue to apply, under
 all circumstances,
 but by the sole and supreme motive of for exemption from any
 military duty that
 upholding the Teachings of their Faith, which necessitates the taking
 of life. There is no
 make it a moral obligation for them to desist justification for any
 change of attitude on
 from any act that would involve them in our part at the present
 time.'
 direct warfare with their fellow-humans of The Guardian therefore
 has made it clear
 any other race or nation. that it is obligatory and
 not an optional mat-
 'The Baha' i Teachings, indeed, condemn, ter for all Baha'is to apply
 for and maintain
 emphatically and unequivocally, any form a non-combatant status if
 this is possible
 of physical violence, and warfare in the bat- under the law. Where such
 a law exists,
 tlefield is obviously a fmm, and perhaps the Baha'is cannot
 voluntarily enlist in any
 worst form which such violence can assume. branch of the armed
 forces in which they
 '111ere are many other avenues through which would be subject to orders to
 engage in the
 the believers can assist in times of war by enlist- taking of human life.
 ing in services of a non-combatant nature- The Universal House of
 Justice amplified
 services that do not involve the direct shedding this later statement:
 of blood-such as ambulance work, anti-air 'There is no
 objection to a Baha'i enlistraid precaution service, office and adminis-
 ing voluntarily in the aimed forces of a
 trative works, and it is for such types of country in order to
 obtain a training in some
 national service that they should volunteer. trade or profession,
 provided that he can do
 'It is immaterial whether such activities so without making himself
 liable to underwould still expose them to dangers, either at take
 combatant service.
 home or in the front, since their desire is not 'There is likewise no
 objection to a
 to protect their lives, but to desist from any Baha 'i seeking or
 continuing a career in
 acts of wilful murder. the armed forces,

provided that he can do so

'The friends should consider it their without making himself liable to undertake

conscientious duty, as loyal members of the combatant service.'

VIII

BAHA'i CALENDAR, FESTIVALS AND DATES 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 to adjust the calendar to the solar year. The Bab named months after the attributes of God. The Baha'i New Year, adopted for the measurement of time and like the ancient Persian New Year, is fixing of dates, and several different calen- astronomically fixed, dars are still in daily use, e.g., the Gregorian commencing at the March equinox (21 March), and the Baha'i era commences in Western Europe, the Julian in many coun- of the Bab 's declaration with the year 1260 A .H.). tries of Eastern Europe, the Hebrew among (i.e., 1844 A. O., the Jews and the Mu~ammadan in Muslim countries. In the not far distant future it will be necessary that all peoples in The Bab signalized the impo1tance of the the world agree on a common calendar. dispensation which He came to herald by It seems, therefore, inaugurating a new calendar. In this, as in fitting that the new age of unity should have a the Gregorian calendar, the lunar month is new calendar free from the objections and abandoned and the solar year is adopted. associations which make each of the older calendars The Baha 'i year consists of 19 months of unacceptable to large sections of the 19 days each (i.e., 361 days), with the addi- and it is difficult to see world's population, arrangement could exceed in tion of certain ' intercalary days' (four in how any other convenience that proposed by ordinary and five in leap years) between the the Bab.

2. BAHAI FEASTS, ANNIVERSARIES AND DAYS OF FASTING

- Feast of Rívan (Declaration of Baha'u'llah, 29 May 1892.
- Ascension of Baha'u'llah, 21 April- 2 May 1863.
- Martyrdom of the Bab, 9 July 1850.
- Feast of Naw-Ruz (New Year), 21 March.
- Ascension of 'Abdu'l-Baha, 28 November 1921.
- Declaration of the Bab, 23 May 1844.
- 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.
- 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.

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3. BAHAI HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

- The first day of Rívan, birth of the Bab,
- The anniversary of the birth of the Bab,
- The ninth day of Rívan, ascension of
- The anniversary of the ascension of
- The twelfth day of Rívan, Baba 'u'llah,
- The anniversary of the declaration of the Bab,
- The anniversary of the martyrdom of the Bab,
- The anniversary of the birth of Baha'u'llah,
- The anniversary of the feast of Naw-Ruz.

NOTE:

'Abdu'l-Baha, in one of His tablets addressed to a believer of Nayriz, Persia, has written the following: Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the Book. The rest follow as corollaries to the Text ... Work on the Day of the Covenant (Fete Day of 'Abdu'l-Baha), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is not obligatory. The days pertaining to the Abha Beauty (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 administrative positions, whether public or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days.

4. ADDITIONAL MATERIAL GLEANED FROM NABI'L'S NARRATIVE REGARDING THE BAHAI CALENDAR

THE Badi' Calendar (Baha'i Calendar) has as the beginning of the Badi' Calendar.' The been taken by me from the Kitab-i-Asma , Declaration of the Bab took place on the one of the works written by the Bab. As I evening preceding the fifth day of Jamhave observed in these days that certain adiyu' 1-A vval, of the year 1260 A.H. It has believers are inclined to regard the year in been ordained that the solar calendar be which Baha'u'llah departed from Bag!!dad to followed and that the vernal equinox, the day Constantinople as marking the beginning of ofNaw-Ruz, be regarded as the New Year's the Badi' Calendar, I have requested Mirza Day of the Badi' Calendar. The year sixty, Aqa Jan, the amanuensis of Baha'u'llah, to in which the fifth day of Jamadiyu 'l-Avval ascertain His will and desire concerning this coincided with the sixty-fifth day after Nawmatter. Baha'u'llah answered and said: 'The Ruz, has accordingly been regarded as the year sixty A.H. 1 (1844 A.D.), the year of the first year of the Badi' Calendar. As in that Declaration of the Bab, must be regarded year, the day of Naw-Ruz, the vernal equinox, preceded by sixty-six days the date of (i.e., 1260 A.H.) the Declaration of the Bab, I have therefore,

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throughout my history, regarded the Naw- of Malik, in that city, He commanded me to Ruz of the year sixty-one A.H. (the Naw-Ruz transcribe the text of the Badi' Calendar and immediately following the Declaration of to instruct the believers in its

details. On the
the Bab) as the first Naw-Ruz of the Badi' very d<!Y in which I received
His command,
Calendar. I have accordingly considered the I composed, in verse and prose,
an exposi-
Naw-Ruz of this present year, the year 1306 tion of the main features of
that calendar and
A.H., which is the 47th solar year after the presented it to Him. The
versified copy, being
Declaration of the Bab, as the 46th Naw-Ruz now unavailable, I am herein
transcribing
of the Badi' Calendar. the version in prose. The days
of the week

Soon after Baha'u'llah had left the for- are named as follows:
tress of 'Akka and was dwelling in the house

Days	Arabic Name	English Name	Translation
1st	Jalal	Saturday	Glory
2nd	Jamal	Sunday	Beauty
3rd	Kamal	Monday	Perfection
4th	Fi9al	Tuesday	Grace
5th	'Idal	Wednesday	Justice
6th	Istijlal	Thursday	Majesty
7th	Istiqlal	Friday	Independence

The names of the months , which are the same as the days of each month, are as follows:

Month	Arabic Name	Translation	First Days
1st	Baha	Splendour	March 21
2nd	Jalal	Glory	April 9
3rd	Jamal	Beauty	April 28
4th	'A~amat	Grandeur	May 17
5th	Nur	Light	June 5
6th	Rahmat	Mercy	June 24
7th	Kalimat	Words	July 13
8th	Kamal	Perfection	August 1
9th	Asma'	Names	August 20
10th	'Izzat	Might	September 8
11th	Mashiyyat	Will	September 27
12th	'Ilm	Knowledge	October 16
13th	Qudrat	Power	November 4
14th	Qawl	Speech	November 23
15th	Masa'il	Questions	December 12
16th	Sharaf	Honour	December 31
17th	Sultan	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'Ala'	Loftiness	March 2

Ayyam-i-Ha (Intercalary Days) 26 February to 1 March inclusivefour in ordinary

and five in leap years.

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The first day of each month is thus the have to be celebrated on the following day.

day of Bahá'i, and the last day of each month The Bab has, moreover, in His Writings

the day of 'Ala'. revealed in the Arabic tongue, divided the

The Bab has regarded the solar year, of years following the date of His Revelation

365 days, 5 hours, and 50 odd minutes, as into cycles of 19 years each. The names of

consisting of 19 months of 19 days each, the years in each cycle are as follows:

with the addition of certain intercalary days. 1. Alif A.
He has named the New Year's Day, which is 2. Ba' B.
the day of Naw-Ruz, the day of Bahá'i, of the 3. Ab

Father.
month of Bahá'i. He has ordained the month 4. Dal D.
of 'Ala' to be the month of fasting, and has 5. Bab Gate.
decreed that the day of Naw-Ruz should 6. Vav V.
mark the termination of that period. As the 7. Abad

Eternity.
Bab did not specifically define the place for 8. fad
Generosity.
the four days and the fraction of a day in the 9. Baha
Splendour.

Badi' Calendar, the people of the Bayan 10. I:íubb Love.
were at a loss as to how they should regard 11 . Bahhaj
Delightful.

them. The revelation of the Kitab-i-Aqdas in 12. Javab
Answer.

the city of 'Akka resolved this problem and 13. Al_lad
Single.

settled the issue. Baha'u'llah designated 14. Vahhab
Bountiful.

those days as the Ayyam-i-Ha and ordained 15. Vidad
Affection.

that they should immediately precede the 16. Badi
Begin1ing.

month of 'Ala', which is the month of fast- 17. Bahi
Luminous.

ing. He enjoined upon His followers to 18. Abh:i Most
Luminous.

devote these days to feasting, rejoicing, and 19. Va~id Unity.
charity. Immediately upon the termination Each cycle of 19 years is
called V al_lid.

of these intercalary days, Bahá'u'lláh Nineteen cycles constitute a period called
ordained the month of fasting to begin. I Kull-i-Shay' . The numerical value of the
have heard it stated that some of the people word Vahid is 19, that of Kull-i-Shay' is
of the Bayan, the followers of Mirza Yalíya, 361. Vahid signifies unity, and is symbolic
have regarded these intercalary days as com- of the unity of God.
ing immediately after the month of 'Alá', The Bab has, moreover, stated that this
thus terminating their fast five days before system of His is dependent upon the accepthe day of Naw-Rúz. This, notwithstanding tance and good-pleasure of 'Him Whom God
the explicit text of the Bayan which states shall make manifest'. One word from Him
that the day of Naw-Rúz must needs be the would suffice either to establish it for all
first day of the month of Baha, and must fol- time, or to annul it forever.
low immediately after the last day of the For instance, the date of the 21st of April,
month of 'Alá'. Others, aware of this contra- 1930, which is the first day of Rívan, and
diction, have started their fasting on the fifth which according to the Kitab-i-Aqdas must
day of the month of 'Alá', and included the coincide with the 'thirteenth day of the secintercalary days within the period of fasting. ond Baha 'i month, ' and which fell this year
Every fourth year the number of the inter- (1930) on Monday, would, according to the
calary days is raised from four to five. The system of the Badi ' Calendar, be described
day of Naw-Rúz falls on the 21st of March as follows:
only if the vernal equinox precedes the setting 'The day of Kamal, the day of Qudrat, of
of the sun on that day. Should the vernal equi- the month of Jalal, of the year Bahhaj, of the
nox take place after sunset, Naw-Rúz will fifih Vahid, of the first Kull-i-Shay ' '

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5. HISTORICAL DATA GLEANED FROM NABIL'S NARRATIVE REGARDING BAHÁ'U'LLÁH

Works Revealed	Houses Occu-
During This Period	pied During
This Period	

A.BAGHDAD

-

Arrival latter part Jamadiyu 'l-b_-Thani, Ku llu 't-Ta'am

House of l:Jaji

1269 A.H.

'Ali-Madad

12 March- 10 April 1853 A.O.

in

old Bagb.dad)

Departure for Sulaymaniyyih on

House of

Wednesday, 10 April 1854 A.D.-

Su

layman-

Rajab 12, 1270 A.H.

i-Ghannam

-

B. SULA YMANiYYIH

Prayers

Before reaching Sulaymaniyyih, He lived Qa~idiy-i-Varqa' iyyih

for a time on the Sar-Galu mountain .

During H is absence from Bagb_dad Hi s

fam ily transferred their residence Saq i-Az-Ghayb-ifrom House of l:Iaji

'Ali-Madad to Baqa

that of Sulayman-i-Ghannam.

Nabi l arrived at Bagb.dad 6 months after

Baha ' u' llah's departu re for

Sulaymani yy ih .

C. BAGHDAD

-

Tafs ir-i-I:Iuru fat-i-

Muqatta'ih

Arrived from Sulaymaniyy ih on

Sal~ffiy -i- S h a triyyih

Wednesday, 19 March 1856 A.O.-

Haft-Vadi

Rajab 12, 1272 A.H.

(Seven Valleys)

Departure from Bagb.dad for

Tafsir-i-Hu

Constantinople, Wednesday

Lawh-i-IJuriyyih

afternoon (fi rst day of Ri9van),

Javah iru ' 1-Asrar

22 April 1863 A.O.-

Kitab-i-iqan

Dhi'l-Qa'dih 3, 1279 A.H.

Ka limat-i-Maknunih

(Hidden Words)

Subhana-Rabbiya' l-A ' la

Shikkar-S- hikan-Shavand

- -

I:Iur-i-'Ujab

Halih-Halih-Ya Bisharat

-

Ghulamu ' l-Khu

- -

Id

Az-Bagb.- i-llahi

Baz-Av-u-Bidih-Jami

Short stay in Mazra' i y-i-Va_0sha~ Ma ll al~u ' l -Qud s
during above period to celebrate (Holy Mariner)

Naw-Ruz ended with departure on

Thursday, 26 March 1863 A. D.-

Shavval 5, 1279 A.I-I .

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Works Revealed Houses Occu-
During This Period pied During

C. BAGHDAD (continued)

This Period

Arrival at Garden ofNajibiyyih (Garden Suri y-i-\$abr revealed
ofRi<;lvan), 22 April 1863 A. D.- on first day of Ri<;lvan
Dhi ' l-Qa'dih 3, 1279 A.I-I.

Arrival ofBaha' u' llah 's Family at
Garden of Ri<;lvan on eighth day after
first of Ric;!van .

Departure from Garden of Ri<;lvan for
Constantinople last day ofRi<;lvan at
noon on Sunday, 3 May 1863 A.D.-
Dhi ' l-Qa'di h 14, 1279 A.I-I.

Length of overland journey from
Garden of Ridvan to Samsun on
Black Sea: 110 days

Firayjat (arrived early afternoon- stayed l~lasan-Aqa,
seven days) arrived on Sunday, 3 May Mardin
1863 A.D.- Dhi ' l-Qa 'dih 14, 1279 A.H. Diyar-Bakr,
(F irayjat is about 3 miles distant from Ma ' dan-Mis,
Bagb.dad) Kharput (stayed 2 or 3 days),
Judaydih, Ma'dan-Nuqrih,
Dili-'Abbas , Dilik-Tash,
Qarih-Tapih, Sivas,
Sala~iyyih (stayed 2 nights), Tuqat
Dust-Khu rmatu, Amasia (stayed 2 days),
Tawuq, llahiyy ih (while approaching
Samsun,
Karkuk (stayed 2 days) , 'Lawl~-i-Hawdaj ' was
revealed),
Irbil, (last day of overland
journey),
Zab River, Samsun (stayed 7 days) ,
Black Sea port;

Bartallih,	sai led in a Turkish
steamer about sunset	
Mosul (stayed 3 days) ,	for Constantinople,
Zakhu,	Sinope (arrived next day
about noon) ,	
Jazirih,	Black Sea port: stayed
for a few hours,	
Nu~aybin	Anyabuli (arrived next day)

D. CONSTANTINOPLE Occupied	Works Revealed	Houses

During This Period	During This Period	Duration
Arrival at noon on Sunday, Big I month	Subl~anaka-Y a-Hu	House of Shamsi
16 August 1863 A. O.-ue of	Lawh-i- ' Abdu ' I-	(near the mo sq
Rabi ' u ' l-Av va l I, 1280 A.H. y-i-Sharifh)	' Aziz Va-Vuka la	Kh irqi

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D. CONSTANTINOPLE (continued)		Works Revealed	Houses Occupied
During This Period	During This Period	Duration	

Length of sea voyage	House of Yisi Pasha
3 months	
from Samsun to	(3 storey, near Sultan
Constantinople:	Mulammad Mosque)
3 days.	

Length of journey from
Constantinople to
Adrianople : 12 days.

I. Kuchik-Chakmachih (3 hours from Constantinople- spent one night)

2 . Buyuk-Chakmachih (arrived about noon)

3. Salvatori

4. Birkas

5. Baba-Iski

E. ADRIANOPLE	Works Revealed	Houses Occupied

During This Period	During This Period	Duration

Arrival on Saturday, Suriy-i-A~l)ab I. Khan-i- ' Arab
3 nights

—

12 December I 863 A. D.

two-

-Rajab I , 1280 A.H. Lawh-i-J:laqq I storey, near house
of
'Izzat-A.qa)

Length of stay: 4 years,
8 months, 22 days.
Lawl)-i-tiaqq II

Kitab-i-Badi'	2. House in	I week
Suriy-i-Muluk	Muradiyyih	
(Tablet of the	quarter, near	
Kings)	Takyiy-i-Mawlavi	

Departure from	Suriy-i-Amr	3. House in
I week		
Adrianop le on	Suriy-i-Damm	Muradiyyih quarter,
Wednesday, 12 August	A lval)-i-Lay latu ' I-	near house (2)
1868 A.D.-	Quds	
Rabi-'u 'l b_-Thani 22,	Munaja.thay-i-\$iyam	4. Khaniy-i-Amru ' ll
ah		
1285 A.H.	(Prayers for Fasting)	(several storeys,
near		
Su ltan -Salim Mosque[]		

Lawl;-i-Sayyah	5. House of Ric;la Big	I year

Lawh-i-Napu lyin l	6. House of Amru'llal)	3 months?
(First Tablet to	(3-storey, north of	
Napo leon TIT)	Su ltan-Salim Mosque	

Lawh-i-Su ltan	7. House of ' Izzat-Aq a	11 months
(Tablet to the Shah		
of Persia)		

Lawh-i-Nuqtih

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I. Uzun-Kuprf

2. Kashanih (arrived about noon, Lawl!-i-Ra'is [Tablet of Ra'is] was revealed in this place)

3. Gallipoli (length of journey from Adrianople to Gall ipoli about 4 days) (after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)

4 . Madelli (arrived about sunset-left at night)

5. Smyrna (stayed 2 days, left at ni gh t)

6. Alexandria (arrived in the morning, trans-shipped and left in the morning of the following day 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

Houses

Occupied

During This Period	During This Period	Duration
Arrival on Monday, 2 years, 31 August 1868 A.O.- 2 months, Jamadfiy ' l-Avval 12, 5 days 1285 A.H .	Kitab-i-Aqdas Lawh-i-Napulyun [I (Second Tablet to Napoleon III)	I. Barracks
Lawl-i-Maliki (Tablet to Queen Victoria)	2. House of Malik 3. House of Rab"ih	3 months
LawJ:i-i-Malik-i-Rus Purest Branch died on months	4. House of Man~ur (Tablet to the Czar)	2 or 3
Thursday, 23 June 1870 A.O.-Rabf' u ' I- Avval 23 , 1287 A. H. Kitab-i-Aqdas Lawl1-i-Ibn-i-Dhi ' b (Epistle to the Son of the Wolf)	Suriy-i-Haykal Lawl-i-Burhan Lawh-i-Ru'ya 6. Mazra'ih	5. House of Abbud (where
LawJ:i-i-Pap Passed away 29 May He 1892 A.O. THE BA HA' i WORLD	7. Qa~r (Tablet to the Pope)	(Mansion, where passed away)

6. DATES OF HISTORICAL SIGNIFICANCE IN THE RISE OF THE BAH A'i FAITH

Birth of Baha'u'llah	12 November 1817	Arrival
of the first group of Western pilgrims		
Birth of the Bab ..	20 October 1819	in 'Akka
.....	10 December 1898	
Declaration of the Mission of the Bab in the Bab 's remains in the Holy		Arrival of
Shiraz	23 May 1844	Land
.....	21 January 1899	
Birth of 'Abdu ' l-BahL	23 May 1844	Rei
incarceration of 'Abdu ' l-Baha in 'AkkL		
Departure of the Bab on His pilgrimage to	20 August 1901	
Mecca	September 1844	Commencement
of the construction of the		
Arrival of the Bab in Mah-Ku, Adhirbayjan ' l-Adhkar of ' Ishqabad		Mashriq
.....	Summer 1847	

..... 28 November 1902	
Incarceration of the Bab in Chihriq, Adhir-	Release of
'Abdu'l-Baha from His incarceration in Bayjan	..
April 1848	September 1908
Conference of Badasht	June 1848
Interment of the Bab's remains on Mt. Carmel	
Interrogation of the Bab in Tabriz, Adhir-	
..... 21 March 1909	
Bayjan	July 1848
Opening of the first American Baha'i Con-	
Martyrdom of the Bab in Tabriz, Adhir-	vention
..... 21 March 1909	
Bayjan	9 July 1850
'Abdu'l-Baha's departure from Egypt.. ..	
Attempt on the life of Nâsir-i 'd-Dîn Shah	
.. .. September 1910	
..... 15 August 1852	'Abdu'l-Baha's arrival in London
Imprisonment of Baha'u'llah in the Siyah-Chal	
.. .. 4 September 1911	
of Tihiran	August 1852
'Abdu'l-Baha's arrival in America	..
Banishment of Baha'u'llah to Bagdad ...	
.... 11 April 1912	
..... 12 January 1853	Laying of the corner-stone of the Mashriqu'l-
Withdrawal of Baha'u'llah to Kurdistan ..	Adhkar
in Wilmette, Ill., by 'Abdu'l-Baha	
..... 10 April 1854	
..... 1 May 1912	
Return of Baha'u'llah from Kurdistan.	Second visit of 'Abdu'l-Baha to Europe and
..... 19 March 1856	tour
through the United Kingdom, France,	
Declaration of the Mission of Baha'u'llah ...	Germany,
Hungary and Austria	
..... 22 April 1863	..
..... December 1912 to June 1913	
Arrival of Baha'u'llah in Constantinople.	'Abdu'l-Baha's return to the Holy Land
..... 16 August 1863	..
..... 5 December 1913	
Arrival of Baha'u'llah in Adrianople ...	Unveiling of the Tablets of the Divine Plan ..
..... 12 December 1863	..
..... April 1919	
Departure of Baha'u'llah from Adrianople ..	Passing

of 'Abdu'l-Baha 28 November 1921

..... 12 August 1868 Verdict of
the Islamic Court in Egypt pro-
Arrival of Baha'u'llah in 'Akka nunci
ing the Faith to be an independent

..... 31 August 1868 religion

..... 10 May 1925

Death of the Purest Branch 23 June 1870 Martha

Root's first interview with Queen

Ascension of Baha'u'llah 29 May 1892 Mari e

of Romania 30 January 1926

First public reference to the Faith in America Reso lution

of the Council of the League of

..... 23 September 1893 Nations

upholding the claim of the Baha'i

Establishment of the first Baha'i centre in the

community to the House of Baha'u'llah in

West February 1894 Bagdad

..... 4 March 1929

THE WORLD ORDER OF BAHÁ'U'LLAH

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Passing of the Greatest Holy Leaf.. Dedication of the Mother
Temple of Africa,

..... 15 July 1932 Kampala,

Uganda 14 January 1961

Inception of the First American Seven-Year Dedication of the Mother Temple of
the Antipo-

Plan April 1937 des,

Sydney, Australia 16 September 1961

Celebration of the Centenary of the Declaration Completion of the Ten Year
Crusade ..

of the Bab 23 May 1944

..... April 1963

Inception of the Second American Seven- First election of the Universal House
of Justice

Year Plan April 1946

..... 21 April 1963

Centenary of the Martyrdom of the Bab First Baha'i World Congress in
London, in

..... 9 July 1950

celebration of the "Most Great Jubilee" ...

Completion of the Arcade and Parapet of the

..... April 1963

Shrine of the Bab on Mt. Carmel... .. Launching of the Nine Year

Plan April 1964

..... 9 July 1950 Dedication

of the Mother Temple of Europe,

Inauguration of the Centenary Celebrations of the Cause, near
 Frankfurt, Germany 4 July 1964
 the birth of Baha'u'llah's Prophetic Mission Celebration of the Centenary of the
 Revelation
 October 1952 of the
 Siiriy -i-Mulilk
 First Baha'i Intercontinental Teaching Con-
 September/October 1967
 ference, Kampala, Uganda, Africa Opening of period of proclamation
 of the
 12-18 February 1953 Cause,
 inaugurated by the presentation by
 Inauguration of the Ten-Year International the
 Universal House of Justice to 140 Heads
 Baha 'i Teaching and Consolidation Plan of State a
 special edition of The Procla-
 April 1953 mation of
 Baha 'u 'llah October 1967
 Baha'i dedication of the Mashriqu'l-Adhkar The holding of six Intercontinental
 Conferin Wilmette, Illino is I May 1953
 ences simultaneously in Panama City,
 Public dedication 2 May 1953
 Wilmette, Sydney, Kampala, Frankfurt,
 All-American Baha'i Intercontinental Teach- and New
 Delhi .. October 1967
 ing Conference, Chicago ... 3- 6 May 1953 His Highness Malietoa Tanurnafili II
 of
 Third Baha' i Intercontinental Teaching Con- Western
 Samoa, embraced the Faith
 ference, Stockholm, Sweden
 19 February 1968
 21 - 26 July 1953 Establishment of
 the Continental Board of
 Fourth Baha'i Intercontinental Teaching Con-
 Counsellors 21 June 1968
 ference, New Delhi, India First Oceanic
 Conference, Palermo, Sicily ...
 7-15 October 1953
 23- 25 August 1968
 Completion of the construction of the Shrine Commemoration of the I O Oth
 anniversary of
 of the Bab October 1953 the
 arrival of Baha'u'llah in the Holy Land
 Expansion of the Faith to 100 additional
 31 August 1968
 countries and islands by settl ement of the The Baha' i International Community
 accred-

Knights of Baha 'u ' llah 1953- 1954 ited with
consultative status to the United
Completion of exterior of International Nations
Economic and Social Council
Archives Bui lding 1957
..... 27 May 1970
Passing of Shoghi Effendi 4 November 1957 Commemoration of the 100th
anniversary of
The holding of five Intercontinental Teaching the
death of Mirza Mihdi, 'The Purest
Conferences successi vely in Kampala, Branch' ..
..... 23 June 1970
Sydney, Wi lmette, Frankfurt, Djakarta/ The holding of eight Oceanic and
Continen-
Singapore 1958 tal
Conferences in La Paz, Rose Hill
First dependency of a Mashriqu ' l-Adhkar,
(Mauritius), Monrovia, Singapore, Kingthe Baha' i home for the Aged, opened in
ston, Suva, Sapporo, and Reykjavik.
Wilmette, Illinois, U.S. A January 1959 between
August 1970 and September 1971
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Commemoration of the 50th anniversary of the
Lagos, Canberra, and Montreal...
passing of ' Abdu' l-Baha 28 November 1971
..... between June and September 1982
Completion of the erection of the Obelisk on
Occupation by the Universal House of Justice
Mt. Carmel 19 December 1971 of
its Pennanent Seat January 1983
Dedication of the Mother Temple of Latin
Opening of the House of ' Abdu ' llah Nsha to
America, Panama 29 April 1972
pilgrims April 1983
Adoption by the Universal House of Justice
Dedication of the first Mashriqu'l-Adhk:ar of
of its Constitution 26 November 1972 the
Pacific Islands 1 September 1984
Publication by the Universal House of Justice of
Inauguration on United Nations Day of period
A Synopsis and Codification of the Laws of
dissemination to Heads of State and to
and Ordinances of the Kitab-i-Aqdas the
general public of The Promise of World
..... April 1973 Peace,
a letter addressed by the Universal

Establishment of the International Teaching House of Justice to ' The Peoples of the Centre 5 June 1973	World'
... .. 24 October 1985	
Launching of the Five Year International	
Launching of the Six Year International Teaching Plan April 1974	
Teaching Plan April 1986	
His Highness the Malietoa Tanumafili II of Dedication of the Mother Temple of the Western Samoa visited the resting place Indian subcontinent, New Delhi, India of Shoghi Effendi 12 September 1976	
..... 23-27 December 1986	
The holding of eight Intercontinental Conferences in Helsinki, Anchorage, Paris, Environment... .. 26 October 1989	
Nairobi , Hong Kong, Auckland, Bahia	
Establishment of first Baha' i Chair for World (Brazil) and Merida (Mexico)	Peace
at the University of Maryland in between July 1976 and January 1977	the
United States January 1990	
Commemoration of the Centenary of the Launching of the supplementary Two Year termination of Baha'u' llah's Confinement Teaching Plan for Eastern Europe, the in the prison-city of ' Akka June 1977	USSR
and Mongolia April 1990	
Launching of the Seven Year International Commencement of re-construction and com- Teaching Plan April 1979	
pletion of the Terraces of the Shrine of Commemoration of the 50th anniversary of the Bab 23 May 1990	the
passing of Bahiyyih Khan um, the Greatest Commencement of construction of the Centre Holy Leaf.. .. July 1982	for
the Study of the Texts 17 June 1991	
The holding of five International Teaching Establishment of the Office of I-Iuququ ' llah Conferences in Dublin, Quito (Ecuador), the Holy Land November 1991	in

PART FIVE

IN MEMORIAM

IN MEMORIAM

DR. UGO GIACHERY from blocks of marble would come forth
1896-1989 faces, human figures, animals I could recognize, or imaginary creatures. 4
Rich in history and embellished by the arts, Then came the War, the First World War.
fortunate in her traditions, inhabited by 'Not every evil is .harmful ', as the ancient
citizens open to human relations- such was proverb has it, for I was wounded and
the city of Palermo, capital of Sicily, that obtained a government scholarship which
welcomed to the world, on 13 May 1896, permitted me to graduate in chemistry. 5 ...
Ugo Giachery, the fifth in a family of nine Not knowledge, nor his so-called culture,
children. make a man; but rather his dreams, his
"I believe I can recall events from the age imagination, his vision of an ordered
of three," recounted Ugo Giachery, "when I future where reason triumphs over force
registered in my memory episodes and facts and compromise. 6 that I did not then fully understand, but which Dr. Giachery also wrote about how he
with the passing of time seemed like blossoms which would open like magic; so it was met his wife, Angeline:
for me a world of delights and wonders!" 1 ... I met Angeline in the home of mutual
He continued: friends [in the United States]; she was
gentle, gracious, cultured, elegant and
My father was born on the 6th of August happy. In her presence one seemed to
1863; the name given to him, Uberto, is a sense the fragrance of pines and firs of
Teutonic name meaning 'Resplendent Soul' the Varmland forest, the most romantic
-and so he was! 2 . .. Some of the happiest and beautiful region of recollections that come to my memory frequently and a mutual affection develope of the hours we passed with him when oped. On 24 February 1926 we were
we were young-he loved us immensely; married in New York City. 7
he was always available for us. He seized

every opportunity to increase our general knowledge; he talked to us of the uni-verse, of the solar system, of geophysics, of trees, plants, flowers and herbs. 3 ... Among his friends were three famous sculptors, with one of whom he had been at school, and to whose studio we were often taken ... I recall that although I was chairman of the very small , I was enchanted to see how

Angeline was already a met Dr. Giachery, and towards the 1920s or the beginning of Dr. Giachery first wrote to the door had opened, allowing a path; nobody could have would lead! Dr. Giachery served as Teaching Committee of the State

ibid. , p. 18.

1 5
Ugo Giachery, Come Ricardo Emerico Giachery, ibid., p. 23.
Nov.-Dec. 1981, p. 1. 6

ibid. , p. 26.

ibid. , p. 3. The Baha'i World, vol. XV
III (Haifa: Baha'i World
ibid. , pp. 9-10. Centre, 1986), p. 718.
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contract for the marble necessary to complete the Shrine of the Bab on Mount Carmel. 2

Dr. Giachery wrote: "The hand of destiny made me his co-worker in securing the carved marble for the Holy Sepulchre in my native Italy, a privilege and honour that has blessed my mature years." 3 The assistance of his dear wife, Angeline, at the Italian end of the magnificent enterprise was inestimable, extending from 1948 to the end of 1957.

Recounting his first meeting with the Guardian, Dr. Giachery wrote:

... the reward came to me that first night I was in his presence ... Turning to the friends seated at his table for dinner, he said ... 'We are very glad to have such a Baha'i friend, to whom the whole world is indebted.' Then, addressing me, he

Dr. Ugo Giachery added: 'The service you have rendered is

not sufficiently appreciated today, but it will be fully appreciated in the future ...

York, and as treasurer of the Local Spiritual Assembly of New York City. And when remembered you, and I have come to the the Guardian, through historic messages, decision that we shall have a "Giachery" sounded the signal for the inauguration of the door for the Shrine-one of the doors . ' 4

second Seven Year Plan, to carry across the ocean to the shores of the Old World the residence in Rome,

healing influence of the Faith of Baha'u ' llah, Giachery devoted

Dr. and Mrs. Giachery sold their home and work of translating

went as pioneers to Italy. from English into Italian

and publishing the

They reached Naples on 20 February 1947, Baha'i texts, an inestimable

gift to the

and after a 12-hour journey on an ancient and believers for their

comprehension of the

overcrowded bus, they arrived at Rome. Revelation of Baha'u ' llah. The first of the

numerous texts which were brought to light

.. .by Ri<;!van 1948 the first Local Spiritual

in Italian was Bah<i 'u 'llah and the New Era,

Assembly of Rome was elected. Shoghi

" ... that splendid, authoritative and compre-

Effendi was overjoyed. He requested a

hensive introduction to Baha'i history and

photograph of the Local Spiritual Assemteachings ... " 5 and splendid were the

results

bly, had it framed and personally placed it

of its ~eing presented to numerous libraries

at the head of his bed in the room he often

and personalities throughout Italy.

occupied when staying overnight in the

Mansion of Bahji. 1

On April 29, 1948, at four o 'clock in the 2

The Baha'i World, vol. XII, p. 240.

afternoon, in a room of the Hotel Savoia in 3 Ugo Giachery, Shoghi

Effendi: Recollections

Rome, William Sutherland Maxwell, act- (Oxford: George Ronald,

1973), p. 55.

ing for Shoghi Effendi ... signed the first 4

ibid., pp. 78-79.

5 Shoghi Effendi, *God Passes By* (Wilmette: Baha'i Publishing Trust, 1987),
The Bahá'í World, vol. XVIII, p. 718. p. 382.

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From Dr. Giachery's interesting and the meeting with the Prime Minister of India, Jawaharlal Nehru. Then, perspicuous treatise entitled *One God, One Truth, One People: Some thoughts on the from there to Peace Encyclical of Pope John XXIII, we two months.* In November 1954, the learn that as an Observer to the United Nations for the Baha'i International Community reached Dr. and Mrs. Giachery. For Angeline, munity Dr. Giachery was present at the historic meeting for the Universal Declaration of Human Rights, adopted in Paris on the greatest event of her life. One evening, on 24 December, the Guardian turned to her and said: "I would very much like to other representatives of many non-governmental organizations) in the drafting of that document, at the NGO Conference in Geneva, Ugo here indefinitely, but Ugo must return to Italy and start immediately Switzerland, in May of that same year. On 24 December 1951, the Guardian the International Archives." 1 Dr. Giachery announced: decided to give absolute priority to the execution of this magnificent plan. HOUR NOW RIPE TAKE LONG INEVITABLY DEFERRED STEP ... APPOINTMENT FIRST CON- On 12 December 1956, Shoghi Effendi sent to Dr. Giachery a cablegram TINGENT HANDS CAUSE GOD .. which reads as follows: Dr. Giachery was one of that first contingent of the Hands of the Cause of God. CONGRATULATE YOU SPLENDID HISTORIC HIGH- LY MERITORIOUS ACHIEVEMENT In March 1952 he was appointed "member ENSURING

at large" of the International Baha'i Council.	EXCELLENT EXECUTION
DETAILS STRUCTURE	
During his pilgrimage, Dr. Giachery had	ARCHIVES PARTICULARLY GREATEST
NAME.	
received instructions directly from the	PRESENT FUTURE GENERATIONS
BELIEVERS	
Guardian on the immediate steps to be taken	INCLUDING MYSELF
PROFOUNDLY GRATEFUL.	
aimed at the formation, ere the termination	In November of 1957, the
Baha'i world	
of the second Seven Year Plan, of the first	was stricken by the passing of
the Guardian.	
National Spiritual Assembly of Italy and	It is nearly impossible to
convey the state of	
Switzerland. The Convention, according to	those who had been so close to
him, who	
the Guardian's desire, was held in the city	had served him with such
passion and loved	
of Florence, in the heart of the Italian	him so intensely. Dr. Giachery
expressed his	
Peninsula, and was considered by him to be	feelings best in the epilogue
of his book	
the fairest fruit produced in the European	entitled, Shoghi Effendi:
Recollections.	
continent by the Divine Plan of 'Abdu'l-Baha.	Again, the hand of fate
called upon him to	
The Guardian was represented by Dr. Giach-	supervise the preparation of
the marble and	
ery, who was elected to that body and served	other materials needed for the
erection of the	
as its chairman for nine consecutive years .	memorial to Shoghi Effendi.
The Great Jubilee commemorating the	The responsibilities and
tasks of the	
Centenary of the termination of the Babi	Hands of the Cause suddenly
grew im-	
Dispensation and the Birth of Baha'u'llah's	mensely. Dr. Giachery was away
from home	
Revelation, 1853-1953, had as its highlights	more often and for longer
periods. In a letter	
four Intercontinental Conferences. The Con-	from a friend to his wife, we
read:	
ference for Europe took place in Stockholm,	"Dear Angeline, .. I am
sorry for you to	
Sweden, and Dr. Giachery was the special	have to be so very long alone
in Rome. You	
representative of the Guardian. He was also	are a most brave soldier in
His heavenly	

present at the last of the four conferences,
 which took place in New Delhi, India, and at 1
 Shoghi Effendi: Recollections, p. 154.

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all my, heavenly it should be if we make it
 affection, respect, and
 thus. We too miss Dr. Giachery ... "
 friends would under-
 The beloved Shoghi Effendi, in his last
 every conquest is
 message of October 1957, had announced
 the convocation of five Intercontinental
 Counsellors remembers that
 Conferences, at the midway point of "the
 first Continental Board of
 decade-long Spiritual Crusade", that Crusade
 America was fo1med,
 "formulated for the execution of the Grand
 Dr. Giachery to us was:
 Design conceived by ' Abdu'l-Baha " 1
 Oblige'-constant and sacrificial
 Dr. Giachery was chosen to act as a special
 Friends".
 representative of the Guardian at the Chicago
 one of the six Hands
 conference. To him was assigned the duty of
 the Centenary of
 exhibiting the portraits of Baha ' u'llah and of
 proclamation in the "Land of
 the Bab. And in the city where the Name of
 in September 1967,
 Baha'u'llah was publicly mentioned for the
 Adrianople where the Suriy -
 first time in the Western world in the last
 Six Intercontinental
 century, His portrait and the portrait of the
 At the Conference in
 Bab were now exhibited for the spiritual
 represented the
 delight of over 1,600 believers from 31 coun-
 Justice.
 triest: such a fruit from such a seed!
 addressed to a believer in
 On the eve of the end of the Ten Year
 Crusade, at Ric;lvn 1962, the happy and
 It is impossible to tell you in detail our

Indians, who showed
 care. "Oh if only the
 stand that the basis of
 harmony and unity!!"
 One of the
 when, in 1968, the
 Counsellors for Central
 " ... the counsel of
 'Noblesse
 service to the
 Dr. Giachery was
 of the Cause who opened
 Baha' u'llah's
 Mystery" with a visit,
 to the House in
 i-Muhik was revealed.
 Conferences followed .
 Sydney, Australia, he
 Universal House of
 In a letter
 November 1967 he says:

constructive union of the Italian and Swiss experiences, but briefly I can assure you communities came to an end with the formation of the National Spiritual Assemblies of Sydney was a huge success and brought a breath of the spirit which emanates from Switzerland. To the believers of both the World Centre of the Faith to the continents this opened new vistas. friends in that continent, and those of The years from 1964 to 1969 were nineteen other countries! The meeting particularly intense. On 19 January 1964 with the Mayor of Sydney, with the Governor of American Samoa, and with the Assemblies of Europe and the Auxiliary King of Western Samoa, to whom I presented the Book of Proclamation, remain Americas, accompanied by his most episodes of the greatest importance in the precious collaborator, Angeline, to serve as history of the Faith.

a Hand of the Cause of God in the Western Hemisphere. To many friends the change another meeting

On 11 February 1968,

appeared as a painful separation. took place at the private residence of the

took place at the

Dr. Giachery wrote: "The geographic Dr. Giachery

Malietoa. Within the hour,

area assigned to me is Mexico, and Central House of Justice:

cabled the Universal

America, and all the Antilles (Greater CONFIRMS HEADLINE

TODAY'S INTERVIEW

Antilles and Lesser Antilles). The country is

ACCEPTANCE... 2

large, the believers numerous" He passed of Justice described

The Universal House

days of real joy in the company of the

this as " ... an event

of which the true significance will be fully understood only in the

1 course of centuries to

come ... " 3

Shoghi Effendi, Messages to the Bahá'í World, 1950-1957 (Wilmette: Bahá'í Publishing Trust, 1971), p. 124-125.

The Bahá'í World,

vol. XV, p. 18 1.

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It was Dr. Giachery who, at the request of French Philology at Yale University in the

the Universal House of Justice, presented United States, appeared in the magazine

The Proclamation of Baha 'u 'llah to the World Order (Spring 1974): "To me, read-

Vatican, on 9 April 1968. Then, on the occasion of this loving recollection has been a

sion of the 1968 International Convention, moving and joyful experience the book

he was requested to visit France, Portugal by Dr. Giachery ... is like a poem of love."

and Spain. In Portugal he met Umberto II of In 1975, he made an extensive visit to the

Italy, who received Dr. and Mrs. Giachery in Cradle of the Faith. The testimony of one of

his residence, Villa Italia, at Cascais, on the the Persian friends gives us an insight into

outskirts of Lisbon. They presented the book one of the events of that visit:

The Proclamation of Baha 'u 'llah to the "The Baha'is of Mashhad, in the Province

exiled king. of Khurasan, welcomed Dr.

Giachery and his

Meanwhile, the time approached for the beloved wife with tremendous love and commemoration of the Centenary of the enthusiasm. With great reverence they paid a

voyage of Baha'u'llah across the Mediterranean- visit to the house of Mulla

I:Iusayn, remaining

near Sea to reach the prison city of 'Akka. for a long time in the room of Mulla I:Iusayn

Palermo had been chosen to host this first and Quddus reciting the special Tablet of

Oceanic Conference, held from 23-25 August Visitation displayed in that special spot."

1968. The Universal House of Justice was That same year, he presented the Faith to

represented by Dr. Giachery. Many of the Franz Joseph II, Prince of Liechtenstein: the

friends felt that the unfoldment of such an visit" ... was lively, interesting and friendly .. ." 1

important event, and the presence of A particularly significant day in the life

Dr. Giachery in his native land, fulfilled his of Dr. Giachery was 12 September 1976,

deepest wishes, his hopes, and his efforts to when His Highness Malietoa

Tanumafili II

bring the Message of Baha'u'llah to his of Western Samoa made a moving visitation

fellow countrymen-a gift and augury for to the resting place of the beloved Guardian.

the future destiny of the land. Dr. Giachery was with him, as a representa-

The news of the Giacherys' return to tive of the Universal House of Justice. The

Europe at Naw-Ruz 115 (1969) was received object of their common devotion greatly

by the friends with great eagerness, in fresh increased their reciprocal affection. It was

anticipation of the joy and bounty of having an intense and happy day.

them near. Their residence was established During his tenure as a Hand of the Cause,

at Monte Carlo in the Principality of Monaco. Dr. Giache1y attended the inaugural con-

But the experiences, emotions, difficulties, ventions of: the Iberian Peninsula, as

joys and victories passed through in that representative of the Guardian (April 1957);

period in the Americas remained with them Haiti and Venezuela, as representative of the

for the rest of their lives. Baha'i World Centre on behalf of the body

Dr. Giachery's anguish at the premature of the Hands (April-May 1961); and the passing of his beloved Shoghi Effendi Leeward, Windward and Virgin Islands seemed never to lighten. He yearned to write (Ri~van 1967), British Honduras (28-30 April

his recollections of the greatest adventure of 1967), Near East (Lebanon-Ri~van 1970),

his life, the adventure which had trans- Puerto Rico (Ri~van 1972), and Cypms formed his existence. By the end of 1973, (20-21 May 1978), all as representative of

the book was published. A review of it the Universal House of Justice.

written by Dr. Howard Garey, Professor of Dr. Giache1y marked the moment of earthly

separation from his beloved companion and

Message from the Uni versa l House of Justi ce to the

Baha'is of the world , 7 May 1973. Balza 'i News, December 1975 , p. 17.

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consort, Angeline, on 23 April 1980. He them ... the grown ups ... feel that the

passed the following nine years without the little efforts they

can make are sufficient
 comfort and affectionate support of his to appease the
 Creator and silence their
 Angeline, yet what he succeeded in accom- conscience.
 Centuries are passing as fast
 plishing is almost incredible. as the twinkling of
 an eye, and very often
 In December 1980, he was in Western human beings leave this
 contingent world
 Samoa for the fourth time and was received suddenly, without
 having accomplished,
 by His Highness the Malietoa Tanumafili II. in whole or in part,
 what was a divine
 He also met hundreds of Baha 'is at the mandate at the time
 of their birth . . .
 "most historic and bountiful Summer School
 Dearest Friends,
 ever" at which he "poured out his heart day
 I have served the Faith of God for many
 and night, his luminous spirit enriching the
 decades, and I am going to hand down the
 heart and soul of every believer". 1 He proclaims of my blessed wife and
 myself to
 ceeded to the Hawaiian Islands, and then to
 all of you. Devote your life to the service
 southern California where he was happily
 of the Cause of God. The highest station
 able to be present at a special meeting in
 man can aspire to is that of service.
 January 1981 held as "A Tribute to the
 'Abdu'l-Baha selected that name for Him-
 Hands of the Cause". Here he spoke of the
 self ... it means the 'Servant of Baha' .
 Guardian and of the Hands in a way which
 A void any form of ambition. 'Abdu' l-Baha
 was considered to be beyond description.
 . . . said that ambition that is not applied to
 In 1982, the Universal House of Justice
 the service of mankind is abomination . . .
 announced five International Conferences to
 be always polite, kind and generous.
 be dedicated to the Greatest Holy Leaf on
 Teach your children to grow up like that;
 the occasion of the fiftieth anniversary of her
 plant in them the desire to learn and love
 passing. At the Canberra, Australia, Confer their teachers.
 ence Dr. Giachery represented the Universal

House of Justice. He considered this the finest At the end of his fourth visit to Samoa, Dr. Giachery had conference he had ever attended. assured the Sovereign that Time rolled swiftly by. For 20 years he would return. As time passed such a wish increased in Dr. Giachery sent out words of encourage- intensity, until at last the longment, affection and advice in innumerable awaited day arrived. On the morning of letters written from his home on the fourth 10 April 1989, he left his home in the Europa Residence in a wheelchair, no one imagining that it would be the Place des Moulins. It is not easy to capture the variety and essence of their contents. last time. The memorat the variety and essence of their contents. ble journey was under way! The bounty of Some passages from two messages written God had granted the fulfilment of his desire. In Apia, the at Ric;!van 142 and 143, addressed to the Samoa, he was received capital city of yYestern with a moving formal welcome by the Head of State, His Baha'i friends in Europe, give us glimpses: Cherished Baha' i Friends, Highness Malietoa Tanumafili II. And the There is yet no one, who has not reached islands of Samoa saw many souls tum to the my advanced age, that can justly evaluate light of the Message of Baha'u' llah and the speed of time and the impelling enlist under the bam1er of His Cause. On necessity to hasten the propagation of the 3 July, as he was signing a message, he said regenerating Teachings of Baha ' u' llah's he thought he was signing his name for the Revelation. Youth in general be lieve that last time. The message was about a plan for there is a magnitude of time ahead of a Samoan Academy of Arts and Sciences, Th e Bnhii 'f World, vol. XVIII , p. 496. with a high level of study and research,

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based on the Baha'i concept of education, Advise all National Spiritual Assemblies
for the well-being of the people of Samoa hold befitting memorial gatherings his
and of their region, and to help deepen name, particularly in Mashriqu ' l-Adhkars

understanding of their rich cultural heritage. in recognition his
unique position, splen-

On the morning of 5 July, he had to be did services.

taken to the hospital; he asked that the return

The funeral took place on the morning of

journey to Monte Carlo, scheduled for 12 July,

12 July. "Dignified, serene, even glorious"

be cancelled. That afternoon he talked of his

were words people used to describe it. It

beautiful journey, of the past, of the conwas impressive the way the familiar

Baha'i

struction of the Shrine of the Bab, of how

ceremony was combined with Samoan

the tiles had been made, of so many other

culture. "'Fa'a Samoa ' is what they say in

thmgs. His thoughts, his spirit, rejoiced in

Samoa to explain that something, a situation

the present, remembered the past, and lived

or action, embodies the spirit and soul of the

the future.

Samoaan way. And so, the funeral-wonder-

He was resting when, at 6:45 p.m. , his

fully Baha' i in content-felt at the same

heart ceased to beat.

time 'fa'a Samoa'

TI1e Universal House of Justice announced

"Notable was the presence of Malietoa

his passing to all National Spiritual Assemblies

Tanumafili II, the Head of State; the Prime

on 6 July 1989 in the following message, the

Minister; cabinet members; and individuals

final diadem adorning the crown of his service:

of the royal family, dressed in formal

Samoaan lavalava suits and puletasi . . . Sig-

Deeply grieved loss valiant, indefatigable,

nificantly, the Malietoa chose this occasion

dearly-loved, distinguished Hand Cause

to be the first public announcement of his

Dr. Ugo Giachery. His passing in course

membership in the Baha ' i Faith." 1

historic visit Samoa adds fresh laurels

Counsellor 'Ala'i read a moving eulogy

to crown already won during minisháy

about Dr. Giachery's life. After the reading

beloved Guardian, and reinforces spiritual

of the Obligatory Prayer for the departed, the

distinction vast Pacific region, already

casket was carried to its final resting place,
 blessed by interment four other Hands.
 followed by His Highness, the Cabinet mem-
 bers and dignitaries, the Baha'is and others .
 His magnificent accomplishments as
 Member at Large of International Baha'i
 Numerous were the messages sent from
 Council in connection raising supersh"l!C-
 various parts of the world. One of these
 Shrine of the Bab, which prompted
 reads:

Guardian to name one of the doors of that
 "The Baha ' is of the Hawaiian Islands join
 noble edifice after him, his painstaking
 our brothers and sisters of Samoa in honourefforts in promoting on the local,
 national
 ing the memory of our highly respected,
 and international levels, paramount interdeeply loved and treasured Hand of the
 ests of the Faith, his notable achievement
 Cause of God Dr. Ugo Giachery.
 in establishment Italo-Swiss National
 "We will miss his regal bearing, his dig-
 Spiritual Assembly on eve launching Ten
 nity, his wit and the twinkle in his eyes. We
 Year Crnsade, his outstanding qualities of
 will miss his graciousness and his gentleness.
 zeal, fidelity, determination and persever-
 We will forever remember the tears welling
 ance, which characterized imperi shable
 up in his eyes when he shared with us his
 record his arduous labours- all combine
 deepest feelings for the two great loves of his
 to richly adorn annals Faith over period
 life: his beloved Guardian Shoghi Effendi
 his superb, assiduous exertions, and
 undoubtedly assure him bountiful reward 1
 Sperry, Molli e. " Beloved Hand Laid to Rest in
 in Kingdom on High. Samoa" . Lig ht of the
 Pacific. Hawai i, Aug. 1989, p. 5.

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and his dearly-loved wife Angeline. By enclaves where Baha'i
 families could
 opening himself to us through his personal gather, removed from the
 fanaticism of the
 stories, he gave us a glimmer of the power of general populace, for
 meetings and firesides.

divine assistance and the depth of spirituality permeated the Love and hospitality so which comes 'through the love of God and atmosphere of the Khadim home that it was the illumination of divine teachings '." well-known among the Baha ' is and was a DR. M ARIO PI ARULLI haven for travelling teachers. Great Baha'i scholars passed through and left behind traces of their zeal and devotion. This invig- ZIKRULLAH KHADEM orating environment surrounded the yow1g (Dhikru ' llah Khadim) Dhikru'llah and provided him with ample 1904- 1986 role-models, God-intoxicated heroes and heroines. Among the well-known teachers Dhikru'llah Khadim was born m 1904 in of the time were two brothers, the poets Tihiran, Persia, the second of six children Nayyir and Sina, and the great teacher and to devoted and hardworking parents, Mirza Islamic scholar, Fa<;lil Shirazi. Na9ru'llah and Ra<;liyyih Khanum. His father, Baha' i teachers and pilgrims from the Mirza Na9ru'llah, had spent two years in the Holy Land also passed through these en- Holy Land in the service of the Master, claves, bringing the latest news of the victories 'Abdu'l-Baha. One day, much to his dismay, of the Faith and messages and Tablets from ' Abdu'l-Baha had sent him back to Tihiran to 'Abdu'l-Baha. The Baha'is would excitedly get married. Longing to spend his entire life assemble to peruse the divine Tablets by in the service of 'Abdu ' l-Baha, Na9ru ' llah the light of a few candles or sit enthralled was reluctant to depart, but had obediently as they witnessed the transformation of a seeker upon accepting the proofs of the coming of the Promised One. Tihiran, he had married Ra<;liyyih Khanum This devoted and devoted himself to the spiritual nurtur- group of lovers of Baha'u'llah was momening and education of his family. tarily oblivious to the fanaticism and tum1oil As a child, Dhikru ' llah 's home was graced of the world beyond their sanctuary. Soon, with the presence of\vo exceptionally coura- however, they had to venture

out into the
 geous and outstanding grandmothers. One of labyrinthine passageways to
 return to their
 these, whom he called 'Bibi Jan', repeatedly homes. En route, as they
 dodged the stones
 accompanied another dedicated and fearless hurled at them, they would
 be subjected to
 lady, Abji Susan, as they placed their lives the verbal hostility of
 street urchins shouting
 in jeopardy in order to claim the precious curses and invectives.
 bodies of martyrs for befitting burial. Clad These were the forces
 which shaped
 in chadors, they would hasten to the site Dhikru 'llah Khadim's
 character. On the one
 where the bodies had been thrown in dis- hand, he was enveloped in a
 spiritual atmosphere. Crying, "My brother, my brother," sphere
 characterized by courage, heroism,
 they would rescue the remains, wash them and total dedication to
 Baha'u'llah. He was
 with tender love, and bury them with due sheltered in a vital
 community whose living
 respect, in accordance with Baha'i law. fountainhead was
 'Abdu'l-Baha and whose
 The Khadim home was totally dedicated goals were the creation of a new
 world order,
 to the Cause and open to all. It was located promotion of universal
 peace, and the establishment of a section of Tehran characterized by small settlement
 of the oneness of mankind. This
 houses surrounded by high walls with abut- vibrant arid lustrous pearl
 of a community
 ting roof-tops. The buildings, interconnected was surrounded by a sea of
 fanaticism,
 by narrow alleys and passageways, created bigotry, and
 narrow-mindedness. The stark
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 contrast between the two worlds served with a rose in His hand . The
 beloved
 to crystallize Dhikru'llah's own identity. He Guardian told him, "I give
 you a picture of
 witnessed first-hand the heroism and exem- the beloved Master as a
 souvenir." One can plenary courage of the martyrs and teachers of not
 describe how deeply he cherished all the
 the Faith in the face of brutal attacks and gifts the Guardian gave him.
 His reverence
 grave injustice, and became well-known for these objects was
 evidence of his love
 himself for heroism and courage. He was a and devotion.

passionate lover of God and, at the same time, a fierce defender of His Faith. After that pilgrimage Dhikru'llah Khadim was galvanized with a new purpose, propelled in a new direction, From his early childhood, Dhikru ' llah Khadim demonstrated great spiritual potential. His only desire was to please his beloved. His father appreciated this and felt certain that one day his son would shoulder Upon completion of the schooling availsignificant spiritual responsibilities, as able in Tihiran, he taught briefly at the Tarbiyat School. He then went alluded to by 'Abdu ' l-Baha in a Tablet. of Persia to serve as interpreter and language tutor for the huge very alert to the needs of the Faith. Thus, Anglo-Persian Oil Comwhen the Central Spiritual Assembly of pany. He developed an accelerated method of teaching Persian to the Persia advised the friends to convey their English-speaking population and then opened a loyalty to the beloved Guardian of the Baha' i school that used this method. language While in his school that used this method. Faith, Shoghi Effendi, he whole-heartedly followed this reconnnendation. With tears in early 20s, he reached a turning point: should he continue with the oil his eyes he wrote a letter filled with great company or should he, as he desired, return to love and devotion, professing his loyalty. he, as he desired, return to Tiluáan and set out on his own? He was confirmed From that moment, a longing to attain the through a dream in which Abdu'l-Baha presence of the beloved Guardian became provided him support. He confidently left his consuming and over-riding passion. his position, returned to Tihiran, and found His wish was granted in May of 1925, and work helping the government of 'Iraq to the Guardian asked this ardent pilgrim, establish its Embassy in Persia. eager to perform any service, to convey to His skill in scholarly the Persian Baha'i youth his love and Arabic and Persian (from knowing the Writings), encouragement, to ask them to deepen them- selves in the Cause and to study English, French (which he studied as a

second especially English literature. This request language during his schooling at Daru '1- caused Dhikru 'llah to embark on a zealous Funun), and English (which he diligently study of the English language, a study he pursued in obedience to the Guardian) pursued throughout his life . This was further quickly distinguished him. It was in this key reinforced on subsequent visits and Embassy post that he was able to perform communications when the Guardian asked many historic services for the Faith, such as him to translate Baha' i articles from English ttáansmitting to the Holy Land the sword of to Persian. The Guardian sent treasured Mulla I:Iusayn and other historical treasures copies of Th e Advent of Divine Justice, Th e of the Faith. Promised Day is Come, and two vo lumes of While he was emp loyed at the Embassy, The Bahri 'i World with insh-uctions for Dhikru'llah Khadim man-ied Javiddukht Dhikru'llah to translate portions for distribu- Javid, also from a Baha'i family. Mrs. Keith tion to the Baba ' is of Persia. Ransom-Kehler, who was to become a The crowning event of that first pilgrim- martyr in Persia and posthumous Hand of age was the gift of a picture of 'Abdu' l-B aha the Cause of God, expressed approval of

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their maniage in a tender note to Dhikru'llah self-sacrifice to others. The deep longing to who served as her devoted secretary, friend, please their beloved Guardian resulted in a and companion during her stay in Persia. contagious and raging pioneering fever. The marriage took place on 3 October 1933, Those who were affected, infected others, and produced five children, all devoted until virtually the entire community was in servants of the Cause. the throes of this spiritual epidemic. Dhikru'llah made trips to the Holy Land From 1940 to 1957, Mr. Khadim was in 1939 and 1940 and received other entrusted with the mission

of receiving mail assignments from the beloved Guardian. and cablegrams from Shoghi Effendi for

Among these, he was instructed to visit, on institutions and individual Baba 'is in the East. This priceless bounty the Guardian's behalf, all of Persia. Shoghi was the source of great pride to him and Effendi expressed keen interest in the with eager anticipation and blessed the family reports of his travels and repeatedly encouraged him through cablegrams and letters. 17 years.

After Dhikru 'llah travelled around the countryside stands out-an One event in particular try the Guardian asked him to repeat it over event which took place in 1944, the Centenary. He gave him specific tasks such as many of the Declaration of the Bab.

photographing Baha'i sites in Persia and the Mr. Khadim was honored with the assign-graves of the martyrs of Nayriz. This latter ment of being the carrier of the beloved

assignment resulted in his arrest and brief Guardian's message to the Persian National Convention. Due to wartime imprisonment in that fanatic locale. restrictions, the message had to be sent through In February 1940, the beloved Guardian message had to be sent through the National Spiritual Assembly of 'Iraq. gave Mr. Khadim the great mission of When it arrived

arranging for Persian Baha 'is to obtain overt in Baghdad, Mr. Khadim painstakingly arranged for it to be flown permission from the government to go on to Tehran.

pilgrimage to the Baha' i Holy Places. The moment-by-moment whereabouts of this document created such

Because the Guardian promised that the door anxiety for him that when the message of pilgrimage would soon open, Mr. Khadim finally arrived in

prepared the believers for this bounty and Tehran, he was overcome with joy and gratitude, incredibly, effectively assisted in facilitating numerous difficulties and many

causing a dramatic change in government obstacles, he drove the message to Shiraz, arriving just in time for the celebration at

In the same year, Shoghi Effendi asked two hours and eleven minutes after sunset.

Mr. Dhikru'llah Khadim to encourage the refer to that Baha'is of Persia to pioneer to Arabia and the bounty of the islands of the Persian Gulf. Mr. Khadim and eye-witness of communicated the Guardian's call for pioneers with such zeal and such magnetic served the Faith attraction that those who heard him could world from Egypt not help but feel moved themselves. In this of the Guardian. manner, the love and wishes of the Guardian in 1939, were infused into the entire Baha'i community. "I will send

nity in Persia.
to witness with

The spirit of that period in Persia was indescribable. On the one hand, there was lands". (As the spirit that returning pilgrims brought diary).

back. On the other were the prospective pioneers transmitting the spirit of their love and

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For years later, he would blessed occasion and cherish having been a participant

this milestone in the

Until 1952, Mr. Khadim

in the Eastern part of the

to India under the direction

However, during a pilgrimage

Shoghi Effendi had told him:

you to the West, to America,

your own eyes, the secret, the

light of the Cause in those

recorded in Mr. Khadim's

On 28 February 1952, he

from the Guardian:

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MOVED CONVEY GLAD TIDINGS YOUR ELEVATION RANK HAN D CAUSE STOP APPOINTMENT

's 1939 OFFICIALLY ANNOUNCED PUBLIC MESSAGE

ADDRESSED ALL NATIONAL ASSEMBLIES STOP 1963, the MAY SACRED FUNCTION ENABLE YOU ENRICH

safely passed RECORD SERVICES ALREADY RENDERED

Justice. Infallible FAITH BAHAU'LLAI-1 guidance was again assured. He

was especially

From that date his services extended to cially devoted to the Universal House of

the Western world.

Justice and was always

instigation of the Hands in the

further fulfilling the Guardian

prediction.

He was exhilarated when, in

reins of the Cause of God were

to the Universal House of

prepared to carry out

The year 1952 was blessed for him. He followed its wishes. He represented that august Institution made a pilgrimage to the Holy Land, enjoying tuition at many conferences and conventions.

During the presence of the Guardian, and Under the direction of the House of Justice,

he received his assignments as a Hand of the Cause. He undertook an intensive five-year project

Cause. For five years, until November 1957, he was occupied with the task of researching and documenting all the

he travelled at a dizzying pace, visiting Baha'i Holy Places. The project resulted

Baha'i centers throughout Europe, all over the world, in 141 volumes under the title, Registry of

Africa, the islands of the Caribbean, the Far East, as well as South, Central, and North America. He also authored many

articles in English and in Persian. His travels

America. From the moment he began these travels and his participation at Baha'i schools and

travels on assignment from the Guardian, he continued to the end of his life.

He kept an extremely detailed journal which was diagnosed

documented his times of activity and departure as having disseminated liver cancer. Therefore, names and addresses of everyone he met after, he was confined to bed most of the

time. However, during much of this period

etc. He believed that every act under the Cause he remained active. He

attended to his correspondence of the Guardian of the Cause of God and communicated, with great

God had historical significance. His tenderness, his love and support to the

The euphoria that pervades this five-year period of institutions of the Cause. By the middle of

journal is especially poignant when it is noted that in October, however, his strength gradually

suddenly ends on 4 November 1957, the day he passed on to the Abha

his beloved Guardian passed from this realm. Kingdom in the early morning of 13 November

Nothing had the same significance for him as in November 1986, and once again attained the

after that. Of course, he continued to serve in the presence of his beloved Guardian.

with undiminished devotion, but the carefree The Universal House of

Justice cabled

joyous spontaneity was permanently gone.
What sustained him after the passing of
the Guardian was his unshakeable certitude
HEART S ANNOUNCE
in the assistance of Shoghi Effendi from the
FEARLESS DEFENDER
realm beyond. He often remarked that if he
CAUSE Z IKRUL-
did not feel, even for a moment, the nearness
SERVICES TO

of the Guardian in his heart, he would
CONSECRATION TO
instantly perish. This is what permitted him
HIM BY BELOVED
to continue his services in those very háying
DING EFFORTS AS
years between 1957 and 1963, until the
SPIRITUAL ASSEMBLY
Universal House of Justice was established.
VALUABLE SOUL-UP LIFT-
As each of the Hands undertook a sphere
IMPARTED BODY
of activity, he volunteered to move to the
PARTICULARLY
United States and oversee the work of the
COMMUNITY, HIS
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the Bahá'í of the world:

WITH SORROWFUL

PASSING INDEFATIGABLE

FAITH DEEPLY LOYAL HAND

LAH KHADEM. HIS STERLING

THE CAUSE, HIS TOTAL

TASKS ASSIGNED TO

GUARDIAN, HIS OUTSTANDING

MEMBER NATIONAL

CRADLE FAITH, HIS

ING STIMULATION

BELIEVERS NORTH AMERICA,

UNITED STATES BAHÁ'Í

orchids, carnations, chrysanthemums, and
other flowers of every variety transformed
the very air with their love-scents, paying
homage to this signal lover whose own
fragrance lingers in so many hearts.
JAVIDDU KHT KHADI

JALAL KHAZEH

(Jalalu'llah Khaculi)

1897-1990

DEEPLY GRIEVED ANNOUNCE PASSING
STAUNCH TIRELESS PROMOTER FAITH HAND
CAUSE GOD JALAL KHAZEI-1. HIS STRENUOUS
ENDEAVOURS CRADLE FAITH HOLY LAND
LATIN AMERICA AND WORLDWIDE TRAVELS
AFTER PASSING BELOVED GUARDIAN SET
SHINING EXAMPLE OF UNSHAKEABLE DEDICA
TION AND COURAGE, OF UNDEVIATING

LOYALTY AND PERSEVERANCE. IMPERISH-
 Zikrullah Khadem
 ABLE RECORD HIS STERLING SERVICES AS
 UNTIRING ENDEAVOURS THROUGH HIS TALKS GIFTED TEACHER DEFENDER CAUSE
 NEVER
 AND WRITINGS IN SAFEGUARDING COVENANT TO BE FORGOTTEN. HIS NOBLE
 SPIRIT NOW
 AND IN INSTILLING APPRECIATION LOVE FOR ABI-IA KINGDOM WILL UNDOUBTEDLY
 INTER-
 SHOGH I EFFENDI SHED UNDYING LUSTRE CEDE BEHALF PERSIAN BAHAI
 COMMUNITY
 OYER PERIOD HIS ADMIRABLE STEWARDSHIP WHOSE VITAL INTERESTS I-IE
 SERVED WITH
 CAUSE GOD. SUCH HIGH DISTINCTION OVER
 SEVERAL
 OFFERING PRAYERS HOLY SHRINES PROGRESS DECADES. FERVENTLY
 PRAYING HOLY
 HIS RADIANT SOUL ABHA KINGDOM. URGE SHRINES FOR PROGRESS HIS
 ILLUMINED SOUL
 HOLD BEFITTING MEMORIAL GATHERINGS HIS IN REALMS ON HIGH.
 ADVISE FRIENDS
 NAME AT ALL HOUSES OF WORSHIP AS WELL EVERYWHERE HOLD BEFITTING
 MEMORIAL
 AS IN ALL LOCAL BAHAI COMMUNITIES. GATHERINGS HIS HONOUR PARTI
 CULARLY
 ALL HOUSES OF WORSHIP.
 Memorial gatherings were held through- Universal House
 of Justice
 out the world, including a very touching one 25
 February 1990
 in the Holy Land. A memento of this
 moving event, in the form of rose-petals When the Hand of the Cause of
 God Jalal
 from the Shrines, was lovingly sent to his Khac:li' ascended to the Abba
 Kingdom on
 family by Amatu'l-Baha Ruliyiyh Khanum. 21 February 1990, the Baha'i
 world mourned
 Hundreds of Baha'is from all over the a man whose service in the
 Formative Age
 United States, some even from distant coun- of the Faith left a brilliant
 mark. Those who
 tries, came for Mr. Khadem's funeral, held had the privilege of knowing
 Mr. Khac:li' will
 two days after his passing. Flowers, condole- never forget his radiant
 happiness, devotion,
 lences, cables, letters, and messages of love and eagerness to serve.
 in so many forms were sent. The funeral hall Jalal was born in Tiluán,

Persia, in 1897.

was filled to overflowing, but the flowers His father, Ghulam-Ric;la, had
had to leave
outnumbered the people. Roses, hyacinths , his town Sidih in the province
of I ~fahan,

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with some other well-known Baha ' is Faith, and from his twentieth
year onwards
because of the umest and persecutions there. he was a member of committees
and

Ghulam-Ric;la's wife, who was not a Baha'i, Spiritual Assemblies of the
cities in which

left him and, despite the fact that she was not he lived and worked. In 1944,
after he had

divorced, married a Muslim. Thus it came retired, he was elected as a
delegate to the

about that Ghulam-Ric;la married Jamaliyyih National Convention for the
electoral district

Khanum in 'fihran. She was the daughter of of 'fihran. Thus he took part
in that Nationa l

Jinab-i-Karbila'i Mihdi 'fihrani, who had Convention which was held in
Shiraz to

spent three years in the Siyah-Chal in 'fihran commemorate the one-hundredth
am1iveras a prisoner because he was a Baha' i. The sary of the Dec

laration of the Bab. He was

couple had two children: Jalalu'llah and elected to the National
Spiritual Assembly

Farkhundih. of Iran and served fo r five
years in this

As a result of the persecutions he had capacity. Afterwards he was
elected to the

suffered, Ghulam-Ric;la was always in poor Spiritual Assembly of 'f
ihran and served

hea lth, and he died at the age of thirty-five, there for three years as
secretary.

when his son, Jalal, was only seven years Parallel to his
administrative functions,

old and his daughter, Farkhundih, was only he continually travelled to
teach throughout

five. With loving devotion, courage, and Persia and sent iáeports
about his experiences

selflessness, their mother took care of their to the beloved Guardian. On
17 August

education. Jalal attended Baha'i children's 1950, Dr. Lutfu ' llah

I:Iakim penned the foland youth classes as well as the Tarbiyat lowing
remark onto his report about Kinnan

Baha'i School. and Rafsanjan on behalf of

the Guardian:

At the age of seventeen, Jalal began to ' Write Jalal Khac;li' and urge him to continue study veterinary medicine at the military his travels and assure him how deeply the academy which was headed by professors Guardian values his wonderful services.'

from Sweden. In this profession, he served Mr. Khac;li ' was of strong, fine build, and in the army in Qazvin, Ramadan, Kirman- very courageous by nature. He used this shah, Sanandaj, Khurramabad, Burujird, and quality whenever he received news of a Ahvaz. He received the rank of a lieutenant Baha' i being oppressed or mistreated somewhen he was only nineteen years old. That where. He did not hesitate to reprimand even government officials if they same year, he married Jamaliyyih, the neglected to fulfil their duty in favour of daughter of Ustad I:Iasan- 'Ali Mi'marbashi- giving in to pressure from fanatical elements in i-Kashani. Their marriage was blessed with the society.

three daughters and two sons. Having served At the end of 1951 , he resigned from the Spiritual Assembly of Tihran the required number of years , he retired throughout Persia. At first to teach from the army in 1943, having attained the he wanted to go rank of colonel. to Ramadan, but then he received a telegram

In his autobiography Jalal wrote: from Shoghi Effendi giving him permission

"Through my mother's guidance I participated in my early years in two different for a pilgrimage. He immediately took steps to acquire a passport and all the necessary documents. At the end of classes conducted by well-known Baba ' i March in 1952, his greatest wish was fulfilled . scholars. (Mirza 'Ali-Akbar Rafsanjani and He was able to visit the Holy Places in Aqa Muhammad I:Iusein-Ulfat.) And so I Haifa and 'Akka and attain the presence of the owe my faith in the Blessed Beauty's Holy beloved Guardian.

Cause to my mother's guidance and the After this pilgrimage he felt as though he had been newly born to serve participation in these teaching evenings."

at the Holy

Jala! Khac;li' was only fifteen years old Thresho ld. Shoghi Effendi gave him the task

when he entered the field of service to the of teaching the Cause of God in the whole of

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Persia, travelling to the villages and cities the friends in iran ... " Mr.

Khadi' wrote in

and bringing the friends news from the Baha'i his autobiography: "This [principle] became

world, familiarizing them with the goals of clear: if we take one step sincerely in His

the Ten Year Crusade and encouraging them exalted path, He comes towards us one thoueverywhere to arise with all their strength to sand steps through His goodness and grace,

achieve these goals. For two and a half years to encourage us and even to praise us . . ."

he travelled through the provinces of Khuz- An excerpt from one of Mr. Khac,ii"s

istan, Fars, I::fahan, Kirman, Khurasan, and reports of that time reveals his service

Mazandaran to carry out the tasks Shoghi extremely clearly [tráanslation from Payam-i-

Effendi had assigned to him. Bahil 'i 126 (May 1990)]:

On 23 October 1952, Mr. Khac,ii' received

the following cable: One ofShoghi Effendi's instructions is the

ADV ISE ATTEND KAMPALA CONFERENCE AF- reason why I feel the urge to visit the

TERWARDS VISIT AFRICAN CENTRES THEN friends in many places despite being an

CONTINUE MERITORIOUS VISITS CENTRES !RAN old and weak man. When I was on pil-

PRAYERS ACCOMPANYING YOU. SHOGHI. grimage with some of the other Hands of

Following this request, Mr. Khac,ii' took the Cause of God, Shoghi Effendi told us

part in the African Intercontinental Conference that we must serve the Cause of God until

in Kampala, Uganda, from 12- 18 February. our last breath. Well, we all know what

Then he visited the Baha'is in East Africa, this last breath means ...

During my piltravelling to Abyssinia, Eritrea, and Kenya. grimage, the beloved Guardian instructed

Afterwards he visited pioneers in Aden, me to go to Persia and to visit the friends

Bahrain, Dubai, Kuwait, Masqat, and Ra's at everywhere, even in places
 where there
 Tannurah. After carrying out Shoghi Effendi's was only one Baha'i. He
 said that if we
 instructions, he returned to Persia and con- do not visit the friends
 who are isolated in
 tinued his travels there. a place as pioneers or for
 some other rea-
 He sent reports from Nairobi, Aden, and son, their tree of being will
 wither.
 Tihiran to Haifa, informing the Guardian Thus, I left one day to
 visit the village
 about his journey and enclosing photographs Dilman in Gilan. I
 travelled through forof Kampala and other places. When he was ests
 and over mountains, and only mules
 just about to leave for the province of Gilan, which were especially
 trained were able
 the National Spiritual Assembly of the to cover this distance of
 about SO kilome-
 Baha'is of Iran asked him to come to their tres. The strain of the
 journey can hardly
 meeting, and they gave him a telegram be described! I wanted to
 visit Mr. Rida
 from the Guardian along with a letter from \$amimi, a f01mer clergyman
 from Taliqan
 Dr. L. I:Iakim dated 20 May 1953 . The cable, whom the enemies of the
 Cause had
 which expressed the infinite mercy of the wanted to kill. He had gone
 to Dilman
 Guardian, moved Mr. Khac,ii ' to tears: and was the only Baha'i
 there . While I
 PROUD YOUR SERV ICES ENCOURAGE FRIEN DS was with him, I realized how
 well our be-
 CENTRES ARISE PARTICIPATE CRUSADE. SHOG HI. loved Guardian knows which
 souls suffer
 Other telegrams and letters also reflect from loneliness in which
 locations.
 Shoghi Effendi's loving acknowledgement After a journey of two
 days, I arrived in
 and encouragement for Mr. Khac,ii' and Dilman. I was so exhausted
 that I was
 assured him of his prayers. For example, the unable to utter a single
 word. My legs
 Guardian wrote, ' ... YOUR SERV ICES ARE THE were so grazed that I could
 not walk. I was
 CAUSE OF GLORY AND HONOUR... ', and in a carried up the stairs
 leading into the room

letter written on behalf of the Guardian: and collapsed on the floor.

Mr. \$amimi

"your services and travels set an example for thought initially that I was a revenue

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officer who had come to collect taxes. He

asked: 'Excuse me, but who are you and

why have you come?' I asked: 'Are you

Ric.la \$amfmf?' He answered in the affirmative. I continued, 'My name is Jalal

Khacii' I met the beloved Guardian. He

asked me to visit the friends everywhere,

especially those who live in a locality all

by themselves. I have been travelling for

two days in order to come and see you.'

Before concluding this sentence, I realized that he did not know what to do.

He began to cry and exclaimed: 'My

Beloved, the Guardian , remembered and

thought of me and sent you here, because

otherwise nobody would have come to

this corner of the country in order to find

out how I was. ' His tears streamed into

his beard (reminding one of the fact that

he had been a clergyman.) Then he said:

'Well, as you are a messenger of my

Jalal Khazeh

Beloved, please, stay exactly where you

are and do what I tell you.' I replied, 'As On 22 November 1953 , Mr.

Khacii' reyou like it.' Mr. \$amimi then explained: ceived a letter from

Dr. f:Iakim in answer to

' I would like to circumambulate you nine his travel report about the region ofKhurasan

times, chanting prayers and Tablets.' -Mashhad, Quchan, Darjaz,

Bujnurd, Shirvan,

To make a long story short, I felt that Turbat-i-Jam, and about Sistan,

deep in the

this man exerted a strength and power heart of Baluchistan. This

letter had been

which made me sit down . He began to sitting in Mashhad for two

months, because

walk around me in circles, intoning Holy nobody knew his address. In

that letter,

Tablets and prayers, shedding tears. For Mr. f:Iakim wrote on behalf of the Guardian:

lunch he brought soup (abgusht), but he

Shoghi Effendi asked me to write to you

did not eat anything. He said that he could

and to tell you that he read your letter

not possibly eat at the same time as I,

despite the heavy workload and that he because he desired to eat from the plate is very happy about your visits to the from which I had eaten ... friends in the different places. Now the Mr. Khacii' also reported on his journeys beloved Guardian would like you to go to Rasht, Lahijan, Shahsavari, Siahkol, on an extended journey to the Mazandaran region. He does not expect you to settle there, but he asks you to stay in each place for a considerable period of time, in order to have I read his detailed report carefully and that I with the friends and to extensive meetings was deeply touched by it. I profoundly support them with respect appreciate his continuous service, and his to their relationships to the different communities and localities as much as you can. The friends in Mazandaran ties have had a long-lasting impression on are in great need of such assistance, the friends.'

especially in the

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region of Nur and Takur. Shoghi Effendi of this servant through His mercy will be the cause of everlasting is very glad about your services and appreciates them greatly. He is always thinking for this servant and his descendants in both worlds. Now, the future of and praying for you ... hands of this servant. I will lie in the spot in the paradise of At the end of December 1953, when attracting the bounty of either find a Protector, or I will be Mr. Khacii' had returned from a two month spot in the paradise of nearness to Him by attracting the bounty of teaching trip in Sistan and Baluchistan to the incomparable morning by three Baha'i friends who wanted from Him. Thus, I ask you for your supto congratulate him. Greatly astonished, he port and help,

so that the feeble back of
asked them the reason. They asked if he had
enabled to carry this
not received his telegram. When he replied
to a good end
in the negative, one of the friends embraced
him and said, "Then I am the first to bring
telegram, Mr. Kha9i'
you the happy news that you have been
appointed a Hand of the Cause of God. The
GREAT SUCCESS.
telegram arrived twenty days ago and was
sent on to Zahidan, Birjand, and Zabul. Appaiá-
to Mazandaran,
ently they were not able to reach you there." and at Ri9van 1954 went to
Tih.ran to take
"Amazement and astonishment", writes part in the National Convention
and the
Mr. Kha9i ' , "took hold of this servant's meeting of the Hands of the
Cause in Asia.
whole being. How strange, what ability does Shoghi Effendi sent a
telegram instructing
this insignificant, shameful, modest atom the Hands of the Cause
Tarazu'llah Samandari
possess to be honoured by such a high rank and Jalal Kha9i ' to continue
their teaching
and such grace and to be chosen for this." trips, although Mr. Kha9i'
had been elected
With tears in his eyes he asked the friends to once more to the National
Assembly of
leave him alone and for some time he sat in Persia. Dr. I:J.akim wrote on
behalf of the
prayer and meditation. Early in the morning, Guardian: 'Although you were
elected a
the friends gathered again to meet him. He member of the National
Spiritual Assembly,
decided to go to Mashhad in order to person- you should continue your
travels through
ally receive the following telegram dated Mazandaran for some time, in
order to visit
7 December 1953 : á and encourage the friends .
That is more
ANNOUNCE YOUR ELEVAT ION RANK HAND important for you than staying
in the capital. '
CAUSE CONFIDENT DIVINE BLESSINGS FUTURE
So Mr. Kha9i ' went again to Mazandaran.
SERV ICES. SHOGI-11.

Between 22 June and 10 July 1954, he
 Remembering this time, Mr. Kha9i ' wrote: and the Hand of the Cause
 'Ali-Akbar
 ' God knows the state I entered when I read Furutan visited Nur and Takur
 and the
 this cable. On the one hand, I saw my weak- House of Baha'u'llah there.
 About this visit
 ness, and on the other hand, I saw the Mr. Khadi' wrote : 'During
 this sojourn of
 arduousness of my future task, and the fire nineteen days I met relatives
 of Baba'u'llah
 of hopelessness began to consmne me. ' every day and spoke to them
 about the great-
 Mr. Kha9i' then sent a telegram to the ness of the Cause and about
 the honour
 Guardian which read, when translated from bestowed upon them by
 belonging to this
 the Persian: illustrious family.' After
 that, Mr. Kha9i ' visited friends of Sangsar for
 The crown of honour which the Beloved twelve days
 of all Worlds has bestowed upon the head and travelled through Babu! for
 six months

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in order to carry out the Guardian's request After being appointed a
 Hand of the
 to strengthen and encourage the friends. He Cause of God, Mr. Kha<;li'
 undertook numercontinued sending reports to the Guardian ous journeys
 abroad. In April 1957, he was
 about his travels to Bushihr, Kazerun, the Guardian 's
 representative at the National
 Shiraz, and .Abadih. On 20 August 1954, he Convention for North East
 Asia in Tokyo,
 received the first cable from Shoghi Effendi Japan, and he then visited
 the friends in that
 directly addressed to him: counháy as well as in Korea,
 Taiwan, Hong
 DELIGHTED REPORT PRAYING CONTINU ED Kong, and Macau. Shoghi Effendi
 asked
 SUCCESS. SHOGI-II. him to let him know his
 impressions about
 After spending one month in Tihran, the success of the friends in
 those countries
 Mr. Kha<;li ' and his wife returned to northern and then go back to Shiraz.
 From there, he
 Iran and Babu! where they stayed for six was to travel to Neyriz and

its environs to months . During the day, there were gatherings to monitor the activities of the covenant breakers for youth; in the evenings, he met with friends, and then spend the remainder of the year the Spiritual Assembly. He also visited other communities in Shahi, Sari, Amul, and associated villages. In November 1957, the Baha'i communities in Shiraz were devastated by the unexpected thunderstorm by the unexpected guidance, Mr. Khatami then travelled to the news of the passing of the beloved Guardian of Fars and remained in Shiraz Iranian. Paralysing sadness overcame the hearts in order to protect the friends from the intrigues spun by covenant breakers. The Hands of the Cause were notified and asked to gather in London for During that time, Jalal Khatami regularly travelled to the Holy Land and then proceeded to the Holy Land. Unfortunately, Mr. Khatami went to Bushahr from where he mailed his reports to Haifa. It was he who gave directions to the Local Assembly there concerning the transfer of the remains of the wife of the Bab. In a letter dated 15 March 1956, Dr. Ibrahimi had written to Mr. Khatami on behalf of the Guardian, expressing the wish that this transfer be conducted with wisdom, quietude, steadfastness, and meticulousness. On 18 June 1956, Mr. Khatami gave the Guardian an account of teaching and pioneer activities in Shiraz. The Spiritual Assembly had formed a committee to collect contributions to assist friends willing to pioneer. In July 1956, Dr. Ibrahimi wrote on behalf of the Guardian: However, during those years he also went

monitor the activities of the covenant breakers for youth; in the evenings, he met with friends, and then spend the remainder of the year the Spiritual Assembly. He also visited other communities in Shahi, Sari, Amul, and associated villages. In November 1957, the Baha'i communities in Shiraz were devastated by the unexpected thunderstorm by the unexpected guidance, Mr. Khatami then travelled to the news of the passing of the beloved Guardian of Fars and remained in Shiraz Iranian. Paralysing sadness overcame the hearts in order to protect the friends from the intrigues spun by covenant breakers. The Hands of the Cause were notified and asked to gather in London for During that time, Jalal Khatami regularly travelled to the Holy Land and then proceeded to the Holy Land. Unfortunately, Mr. Khatami went to Bushahr from where he mailed his reports to Haifa. It was he who gave directions to the Local Assembly there concerning the transfer of the remains of the wife of the Bab. In a letter dated 15 March 1956, Dr. Ibrahimi had written to Mr. Khatami on behalf of the Guardian, expressing the wish that this transfer be conducted with wisdom, quietude, steadfastness, and meticulousness. On 18 June 1956, Mr. Khatami gave the Guardian an account of teaching and pioneer activities in Shiraz. The Spiritual Assembly had formed a committee to collect contributions to assist friends willing to pioneer. In July 1956, Dr. Ibrahimi wrote on behalf of the Guardian: However, during those years he also went

The services rendered by the beloved abroad. He travelled for two months to see friends in Shiraz and Fars are deeply the friends in most of the localities in Iran appreciated. The Guardian instructed to explain the declaration and decisions of Jinab-i-Varqa to provide 10,000 tuman the Hands of the Cause following the passage for the assistance of these deeply valued ing of the Guardian. In 1958, he participated services in Fars in his name. He wants in the International Conference in Frankfurt, you to continue your valuable work and Germany, and then returned to the Holy assures you of his happiness about your Land. In the winter of 1960, he spent five activities and of his prayers for your months on the Indian subcontinent. He was a success.' master of the Persian and Arabic languages,

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spoke English well, and knew some Spanish. When the Universal House of Justice He was a competent and skillful speaker and appointed the members of the first Continence exercised a strong impression on his listeners the Board of Counsellors, Mr. Khazali with his broad knowledge of the Faith. attended the opening session of the Board of Whenever he was in Haifa, Mr. Kluicki Counsellors for South America. Following took care of the Eastern pilgrims. In addition the directions of the Universal House of to the official programme, which was conducted by the Universal House of Justice, he and his wife returned to Persia conducted in turns by the different Hands of the Cause in 1969. Cause of God, he was indefatigable in taking From Iran, he travelled through Europe the pilgrims to every spot in Haifa of historic importance for six months and visited Switzerland, importance in order to tell them interesting Luxembourg, Germany, Belgium, England, details and to ask them to take pictures France, Spain, Italy, and Austria. Next, he which are of historic value today. made a journey to the eastern states of the During Ramadan 1963, he was present United States of America. During a short time during the first election of the Universal House of Justice sojourn in Chicago, Illinois, he visited the

of Justice. Right after that, he attended House of Worship in Wilmette. On his way the first Baha'i World Congress in London. back to Iran, he went to Europe and spent a

On behalf of the Hands of the Cause of week with the friends in France, Monaco, God, he visited the national conventions in and Switzerland before proceeding to the

Switzerland and Luxembourg. Before going Holy Land. In Haifa, he presented a repmi

back to the Holy Land in September, he tráav- about his travels to the Universal House of

elled thruáough Austria, Belgium, England, Justice, and received new instructions. Then

France, Germany, t11e Netherlands and Turkey. he returned to Persia where he settled in

The newly established institution of the Tihiran.

Universal House of Justice decided that five At Ric;ivan 1970, he represented the

of the nine Hands of the Cause residing Universal House of Justice at the National

in the Holy Land should stay in Haifa, while Conventions in Dahomey, Togo, and Niger,

the others should move to different parts as well as in Ghana, and in August 1970 he

of the world. Jalal Khac;li' chose South participated in the Oceanic Conference in

America, where the Hand of the Cause of Mauritius. Afterwards he returned to Tihiran

God Dr. Hermann Grossmann had served and concentrated on his tasks in the fields of

before. In September 1963-after a short teaching and protection of the Cause. That

journey to Persia during which he visited was a period in Iran full of tests, but it also

several Baha'i conunities- he and his brought great teaching successes in the provwife boarded a ship which took them from inces due, in large part, to his enthusiasm

t11e Holy Land to Rio de Janeiro. One week and encouragement.

later they travelled onwards to Campi.nos, a In the sununer of 1973, Mr. Khac;li'

small town about 100 kilometres north of visited the friends in India, Japan, Alaska,

Sao Paulo, where they settled. Canada, the United States and Switzerland

For the following six years, Mr. Khac;li ' during a journey around the world. In 1974,

travelled all over ten South American coun- he made an extended tour of South

America

tráies , bearing the stress caused by going and the Caribbean. In Brazil, he attended the through a multitude of climatic zones and National Convention. In the Caribbean area, altitudes typical of this continent. Once in a he spent two months visiting the friends while, he also visited Europe and North and and Spiritual Assemblies in Trinidad and Central America and fostered the creation of Tobago, Barbados, Guadeloupe, Martinique, a Spanish newsletter which was published in Antigua, the Virgin Islands, Puerto Rico, the Latin America and distributed everywhere. Dominican Republic, Haiti, and Jamaica.

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Next he went to Texas, U.S.A., for a con- the Cause of God and his spiritual greatness ference. Six days later, he took a flight will always be an example. His historic via France to the Holy Land. Again, he merits can only become completely evident informed the Universal House of Justice to future generations. about his travels and then proceeded to Iran. DR. M ASS OUD BERDJIS

While he was living in Iran again, a valu- (Mas' ud Birjis)

able manual for Spiritual Assemblies was compiled under Mr. Kha<;li' 's guidance. It took one and a half years to complete and many relevant topics are classified in it, verified by extracts from the Holy Writings, letters from the Universal House of Justice and cir- Michael Terrance culars from the National Assembly of Iran. in Duluth,

WILLIAM SEARS

1911- 1992

William Bernard Patrick

Sears was born 28 March 1911

The manual was published around 1975. eventful child-

Minnesota, U.S .A. He had an

In 1976, he and his wife, Jamaliyyih, hood, full of fun, as his personality combined

decided to move from Tihran to Babulsar, in a creative imagination and a penchant for

the province of Mazandaran. From there, he action. He was extremely

talented, had a

háavelled to virtually all of the cities, towns wonderful sense of humor,

and a warm, genand villages in the provinces of Mazandaran erous and

loving nature. He also believed
 and Gilan to visit the Baha'is residing in that whatever you did, you
 should try to do it
 those areas. better than it had ever been
 done before, and
 In 1978, he was able to attend the Interna- with more originality.
 tional Convention in Haifa, although he was He attended the
 University of Wisconsin
 very weak. in Madison during the Great
 Depression.
 His beloved wife passed away in Babul- However, finances became a
 serious probstar. Soon after, the Revolutionary Guards of lem so he left
 school and went to try his
 the Islamic Republic attacked his house . talents in the new medium of
 radio. He
 Mr. Kha<;li' was interrogated, and all of his began at a small station in
 Wisconsin called
 writings, documents and books were taken WOMT.
 away to aid their investigation. After this It was at this point in
 his life that he met
 incident, Mr. Kha<;li' was moved to Tihran Marguerite Reimer, a second
 generation
 and kept in safe places. The authorities Baha' i. Despite some
 obvious obstacles,
 began to look for him in order to arrest him. including his Irish Catholic
 upbringing, and
 In 1984, at the age of 87, upon the advice his being a widower with two
 small sons,
 of the National Spiritual Assembly and with they were married in 1940.
 Not long after
 the help of relatives, he moved from Iran to the marriage he became a
 Baha'i, and for the
 Canada. During the last ten years of his life, next fifty years Bill and
 Marguerite served
 he was mostly confined to the house because the Faith together with
 total dedication.
 of very poor health and eyesight. He was so For example, he used his
 experience in
 frail that he had to content himself with radio broadcasting to help
 write and produce
 assisting the friends through giving advice. the Baha ' i radio series
 "Meet Mr. Justice",
 He passed away on 21 February 1990 in which prompted Variety
 magazine to
 Canada. comment that "here at last
 is a Religion with
 In both the Arabic and Persian languages, a sense of humor." This series

was later

"kha<li" means "humble", and that was one translated into Spanish and used in Latin

of his outstanding qualities. People in his America.

presence always felt his humility, devotion, During the 1940s and 1950s, he became

and love. Thus, his personal commitment to a well-known public personality while

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working for WPEN and for CBS affiliate the pilgrimage of the emotions: the sea

WCAU in Philadelphia, first in radio and that surges inside the pilgrim from the

then in television. His sports program, "The moment he catches his first glimpse of that

Bill Sears Show", won an Emmy Award glistening, golden dome.

This is the way

as the best sports series of 1951. He was flooding tide that soon will fill every empty

also the announcer for the University of inlet along the coastline of his spirit ...

Pennsylvania, Villanova, and Philadelphia One thing was apparent to me at once.

Eagles football games. My life was changing. My concept of the

In addition to his success in sports broadcasting, Faith, of teaching, of service, none of

casting, he made two appearances on the these would ever be the same again ...

"Ed Sullivan Show" with episodes of the The Guardian calls you to higher service.

very successful "In the Park", a television He lifts you up to heights of limitless

series in which he acted, and which he joy, then sets you gently down. Having

helped write and produce in Philadelphia for revealed the treasure, he requests the fledgling Columbia Broadcasting System ment,

which is service to the Faith of

(CBS). God ... Not big projects

planned, but small

William Sears had reached a point in his projects completed

professional life at which he had achieved

The Bahá'í work in South Africa was

everything that most men desire: financial

unique and difficult, but supremely rewarding success, awards, fame, both locally and

ing. The Sears served on the Local Spiritual
natio nally, and new contract offers and
Assembly of Johannesburg, which was reopportunities which, combined with the
sponsible for the planning, coordination and
state of the television industry at that time,
implementation of teaching plans for the
wo uld have assured him of becoming one of
greater part of southern Africa and surroundits superstars . It was then that
he made the
ing islands.

decision to set this all aside in order to serve

The teaching success was due largely to
the Faith in Africa .

the direct efforts of the newly emailed and

In 1953, William and Marguerite Sears
inspired native African believers, but the
and their son Michael left the United States
source of much of their inspiration was the
to live in South Africa. Mr. Sears suffered
love showered upon them by the pioneers,
a heart attack soon after his arrival, but
and in pariicular by William Sears. They
recovered. To support his family he returned
could fee l the warmth of his love, and the
to the radio business. His program, "That
appreciation he fe lt for their serv ices to the
Man Sears", was very successfu l on Springbok
Faith.

Radio, the national network in South Africa.

The Hand of the Cause of God in Africa,

His "Tot siens, goodnight, it's been a plea-

M1isa Banani, asked W illiam Sears to serve

sure" was fam iliar to thousands all over the

as a member of his Auxiliary Board. Then in
southern part of the continent.

October 1957, in a message to the Baha ' i

In April 1954, William Sears made his

world, Shoghi Effendi announced the desigfirst pilgrimage to the Holy Land.

Actually,

nation of another contingent of the Hands of

he wrote at that time,

the Cause of God. A mong the eight whose

Each pilgrim makes two pilgrimages in one. elevation to this exalted rank

was announced

The first is the p ilgrimage of the mind: in that message was William

Sears.

notes taken of special information, new

While he was still

attempting to underdevelopments of the Faith, instructions stand and
come to terms with the
from the Guardian to be applied to one's implications of being appointed
a Hand of
community or one's self. The second is the Cause, he received the
stemming and

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unbelievable news of the sudden passing of
his beloved Guardian, Shoghi Effendi.

Those two events in October and November of 1957 caused an abrupt change in
William Sears. His warm and loving nature,
his sense of humor, and the sparkle in his
eyes were intact, but there was a new intensity, a singleness of purpose, and
no matter

what else it might appear that he was doing,
he was really concentrating on what he
could do, himself and through his friends, to
advance the Faith, and fulfill the responsibilities entrusted to him by Shoghi
Effendi.

In November 1957, he was one of the
26 Hands of the Cause who attended the first
meeting of the Hands following the passing
of Shoghi Effendi. Only Corinne True, too
ill to travel, was not present. He was one of
the 26 signers of the original proclamation
of the Hands to the Baha'i world from that
meeting.

William Sears

In 1958 he attended the Intercontinental
Conference in Kampala, Uganda, and the which we are living has been
called an age

National Convention in France. He visited of Nuclear Giants but ethical
midgets. We

centers in Basutoland, Egypt, France, Greece, have been described as
material monsters

Italy, Kenya, Mauritius, Mozambique, and moral dwarfs."

Northern Rhodesia, South Africa, Sudan, While thrilling and
emotional moments

Swaziland, Tanzania, Uganda, and Zanzibar. followed one after another on
this historic

During the period 1959- 1961 he visited all occasion, a highlight for him
was seeing one

National Spiritual Assemblies in North, of the very first South
African Bahá'í is, a

Central, and South America. He visited cen- man whose enrollment and
early education

ters in fifteen countries in Central and South and training in the Faith he
had been so

America, as well as Alaska, the Dominican Republic, Haiti, and Jamaica. He attended the Spiritual Assembly National Convention of Costa Rica in 1960, West Africa and the National Conventions of El Salvador and Guatemala in April and May of 1961, serving as chairman of the Continental Board of Counsellors in Africa, for Amatu' l-Baha Ru~iyy ih

From June through November 1958 and Khiturn. Once the Universal House of Justice had been elected and the element of infallibility restored to the World Order of Baha'u ' llah,

In 1963, he participated in the International Convention that brought into being one of his first major projects was the 1965-1966 California Victory campaign, one of the first successful mass teaching projects in the United States, meeting held in conjunction with the which served as an example for projects in other parts of the world .

Congress, and his talk began, "This age in THE BAHAI WORLD

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In 1967 he travelled throughout Europe, the love and admiration of friends across the country.

and represented the Universal House of Justice at the National Convention of the He was one of the reasons for the spectacular successes of The Desert Rose Baha'i School, held annually in Tucson, Arizona, and for the famous

ence on Mauritius Island. He and Marguerite Hadden property on Batterwood, also visited Germany and travelled through- Toronto, in Canada.

near

out Persia. In 1972, he represented the House

of Justice at the National Convention of the Republic of Ireland. One of the major contributions made by the Hand of the Cause of God William Sears

While residing in the United States, he was the eleven books he authored.

- produced, with Dr. Amin Banani, a series Release the Sun. A book written to of four cassettes called Stories from the present the soul-stirring story of the ministry Children's Dawn-Breakers. He made an of the Bab in a way that would capture and Ayyam-i-Ha record for all of his grand- hold the interest of the English-speaking children everywhere... young and old. African believers. He purposely wrote it in a Working with Robert Quigley and the simple language so it could be easily trans- Hawaiian friends, he helped write, produce, lated into the African tongues. and performed in probably the first series of Thief In The Night, was written to fill quality Baha'i television shows. a need, to answer the question asked

It was his campaign, following the repeatedly by people of primarily Christian Guardian 's example, initiated with a gener- backgrounds in southern Africa. The book ous contribution, and followed up by a has been translated into numerous languages, and is widely used throughout steady sháeam of inspirational letters and tapes in 1984, that assured the funds which God Loves Laughter. This book is a favoumade it possible for the Baha'i radio station, rite of many people. It tells the story of the WLGI, at the Louis Gregory Institute, to go early life of William Sears, including how he on the air as scheduled on 23 May 1984. became Baha'i, in a light and humorous way, His slogans, "ARISE" (Arise Reach and yet presents the Message of Baha'u'llah Individual Souls Everywhere) and "Get A in clear and uncompromising terms. Round Tuit" are frequently used at confer- Cry From The Heart. This book was ences and summer schools all over the written under extremely difficult conditions,

world, and his "Month of Firesides" campaign held in the United States in November 1984 produced more firesides in Kansas in a single month than ever before. The counháy-wide program of Souvenir Picnics to commemorate the seventy-fifth anniversary of the original Souvenir Picnic book. The held at the Wilhelm property in Teaneck, institutions of the Faith, New Jersey, on 26 June 1987, produced all personally spectacular proclamation events across the Marguerite had counh-y. Mr. Sears attended three of these picnics, in different parts of the country, on he wrote. "I the same day. An effort to raise funds for the Arc using children, the Sears' original copy of The Dawn-marveled at their Breakers signed by Shoghi Effendi aroused warmth of their love and kindness." The book was translated playing in accomand widely used in many places to bring pressure to bear on the government of Iran to the admonition to end its persecution of the Baha'is. There are five more published books: Prisoner and the Kings, Prince of Peace, The Wine of Astonishment, The Flame (writ-inspired deeds ten with Bob Quigley), All Flags Flying, Tokoloshe (both book and tapes), and Run to

in record time, in protest atrocities systematically the Baha'is in Iran by fundamentalists with the support of the government, and by that What agony and heartache he suffered while working on this victims, individuals, and Baha'i Holy Places, were familiar to him. He and travelled widely in Iran. "The Iran are my personal friends," have met many of them face to face, stayed in their homes, played with their attended their meetings, heroic history, and felt the what part you should be plishing them. We are all familiar with let deeds, not words be our case of the Hand of the Cause of God William Sears, his words, written and spoken, also became an adorning, as they in others. On his desk, where he sat

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to work, he
 had a long rack of books,
 containing the
 major works of Baha' u' llah,
 books, which would normally go to the
 the Bab,
 author, he arranged to have contributed
 'Abdu'l-Baha, and Shoghi
 Effendi. They
 directly to various funds of the Faith. were literally worn out
 through use. The only
 One of the last things he did, during the thing holding them together was
 spiritual
 final year of his life, was to record the book magnetism and paper clips. He
 was a scholar
 God Loves Laughter on tape for use by of the Faith before the coming
 of the concor-
 WLGI. What a bounty that he was able to do dances . He developed his own
 systems of
 this himself. And how difficult it was. He had indexing and cross
 referencing, and used
 to work from large print sheets of just a sen- them for years. When the
 concordances
 tence or two at a time, and with his glasses came, he had them as well.
 and his magnifying glass. But he did it! One of the more remarkable
 things about
 The Hand of the Cause William Sears this man is that he accomplished
 what he
 was as well known for his abilities as a pub- accomplished while dealing
 with the same
 lic speaker as he was for his books. His everyday problems that beset
 us all-physiname on a program was sufficient to assure cal, financial,
 and every other kind-and
 standing-room-only crowds, anxious to hear which so often seem able to
 prevent us
 him speak, and to meet him in person. In his from doing what we really
 believe to be
 travels, it seemed he must have embraced, important, and would like to
 do.
 and shaken hands, with half of the Baha'i The way he overcame the
 indignities and
 world, and he always had time for the handicaps of the aging process
 could serve
 children. as an example to us all. When
 he could not
 He never disappointed the friends. He did see, he got stronger glasses.
 When there
 not stand up to speak expecting to be were no stronger glasses, he
 used glasses and

inspired. He would spend weeks preparing a magnifying glass . When that
 didn't work,
 for a meeting, putting together notebooks, he used glasses and a
 magnifying glass and
 preparing charts, selecting photographs, large print. He had laser
 surgery on his eyes
 readying special effects. While his themes in an effort to save what was
 left of his
 were varied, they usually dealt, in some vision, but it wasn't
 successful. He would,
 way, with the greatness of the Universal afterwards, when having
 trouble reading
 House of Justice, the station of the individ- some of his notes, refer
 apologetically to his
 ual believer and what he could contribute, ' laser' eyes. Those
 privileged to attend the
 summed up in his title "The Majesty and meetings at which he spoke
 during his last
 Greatness of You." He was always hoping year will well remember the
 large sheet of
 to find that special soul who could set a styrofoam which he used for
 his notes.

continent ablaze. When he had trouble
 walking, he used a
 When you left one of his meetings you cane, then a wheel-chair; when he
 could not
 knew what the important goals of the Faith stand up to speak, he spoke
 sitting down.

were at this particular time in history, and But he never stopped!

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On the weekend of 19 and 20 October Even his passing, which was
 given wide
 1991 he began a five-city tour on behalf of publicity, both locally and
 nationally, became
 the National Spiritual Assembly to the five a proclamation and teaching
 event.
 most promising teaching areas, to encourage The message from the
 Universal House
 the friends toward the accomplishment of of Justice, dispatched 26
 March 1992, read:
 the goal of 9,000 new believers by Ric:lván as OUR HEARTS DEEPLY SADDENED,
 BAJ-!A' i
 a gift of loving gratitude to Baha'u'llah to WORLD GREATLY DEPRIVED, BY
 PASSING
 usher in the Holy Year commemorating the HAND CAUSE GOD WILLIAM
 SEARS, VIBRANT,

100th anniversary of His Ascension.	CONSECRATED, STOUT-HEARTED
STANDARD-	
His first stop was Boca Raton, Florida,	BEARER FAITH-1 BAHÁ'U'
LLAI-1. HIS MORE THAN	
followed by Worcester, Massachusetts,	HALF CENTURY UNBROKEN
SERVICE MARKED	
on 26-27 October, Tolleson, Arizona, on	BY UNFLINCHING DEVOTION TO
BELOVED	
2- 3 November, San Francisco, California,	GUARDIAN, INFECTIOUS
ENTHUSIASM FOR	
on 9- 10 November, and Portland, Oregon,	TEACHING, GALVANIZING
SENSE DRAMA,	
on 16-17 November. He was back in	DISARMING HUMOUR, SPECIAL
LOVE FOR	
Arizona in time to participate in The Desert	CHILDREN, UNFLAGGING
DETERMINATION IN	
Rose Baha'i School.	FACE DIFFICULTIES.
HE WILL EVER BE	
Probably a little surprised at finding that	REMEMBERED FOR DEDICATING FULL
RANGE	
he had been able to complete the five cities	HIS CREATIVE AND ENERGETIC
CAPACITIES AS	
tour, and knowing that there was still work	WRITER, EDITOR,
LECTURER, RADIO AND	
to be done, and little time left, he decided to	TELEVISION PROGRAMME
DIRECTOR, TO HIS	
visit New York City the weekend of 1- 2 Feb-	VARIED SERVICES AS
TRAVELLING TEACHER	
mary 1992; Cleveland, Ohio, 8-9 February;	TO NUMEROUS COUNTRIES,
PARTICULARLY IN	
and Washington, D.C., 15- 16 February.	THE AMERICAS, AND AS
PIONEER TO AFRICA	
After a weekend off, he was in Chicago, Illi-	WHERE HE WAS MEMBER OF AUX
LIARY	
nois, 29 February- 1 March. The weekend of	BOARD AND OF
NATIONAL SPIRITUAL	
7- 8 March he was in Atlanta, Georgia, and	ASSEMBLY SOUTH AND WEST
AFRICA WHEN	
14-15 March in Minneapolis, Minnesota.	IN 1957 HE WAS ELEVATED
RANK HAND	
Just a look at the itinerary is enough to	CAUSE. HE LATER SERVED AS
MEMBER BODY	
tire one out. And it tells nothing of the hours	HANDS HOLY LAND. HIS LOSS
ACUTELY FELT	
of waiting in airports in the middle of the	IN NORTH AMERICA WHERE HE
EXPENDED	
night, or of missed connections, or the terri-	LAST MEASURE HIS

EBBING STRENGTH

ble weather conditions, or the problems of
ACTIVITIES. DYNAMJ C

getting around by wheel-chair.

ENDURE THROUGH

He spent the weekend of 21 - 22 March at
GENERA-

home in Tucson, doing what he called "rest-
IN RICH

ing", preparing for the seventh of his nine
HIS HISTORIC

meetings, scheduled for Denver, the next
FERVENTLY PRAYING

weekend. March 28 would have been his
ILLUSTRIOUS

eighty-first birthday.

He was unable to be with the friends in
WORLD COM-

Denver. On the morning of 25 March 1992,
REQUEST BEFITTING

this aging warrior of Baha'u'llah left this
HONOUR ALL

earthly kingdom, his 'fierce spirit' freed to
work its wonders on a higher plane.

WILLIAM SEARS JR.

IN MEMORIAM

PROMOTION TEACHING

EFFECTS HIS WORK WILL

HIS MANY BOOKS AND RECORDINGS.

TIONS TO COME WILL REJOICE

LEGACY LEFT THEM THROUGH

ACCOMPLISHMENTS.

HOLY SHRINES PROGRESS HIS

SOUL ABHA KING DOM.

ADV ISE FRIENDS THROUGHOUT

MEMORATE HIS PASSING.

MEMORIAL SERVICES TO HIS

HOUSES OF WORSHIP.

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JOHN ALDHAM ROBARTS

kept the

Knight of Baha 'u 'llah

1901-1991

to night, Baha'is and inquirers and

John Aid.ham Robarts was born on 2 Nov-
' Abdu'l-Baha

ember 1901 in Waterloo, Ontario, Canada,

It was during

to Aid.ham Wilson Robarts and Rachel Mary
visits of

Montgomery Campbell Robarts.

suggested her

An extraordinary thread of dedication to
the

the service of God seems to have been
believers,

woven into the very fabric of John Robarts'
He had

life . Looking back to his great-grandmother,

capacities, remained there. She

home immaculate, and always ready for

the constant stream of guests from morning

souls in difficulty to whom

was always a loving Father.

one of the New York City

'Abdu'l-Baha that He

maniage to Harlan Ober. Gaining

consent of these two devoted

who in His consummate wisdom

drawn together, He, on the

following day,
 we find a woman giving birth to a son during July 17, 1912, married them
 in the morna hurricane in Barbados, in the only safe ing according to
 the Baha'i marriage.
 place available to her in that raging tempest, This infinite bounty of
 being chosen for
 an old bake-oven, half underground. At the each other and joined in
 maniage by the
 height of the sto1m, she made a vow that if Center of the Covenant
 Himself was a
 she and her baby were spared, she would unique favor bestowed upon
 these two
 dedicate its life to the service of God. souls alone, out of all
 America.
 As if in fulfilment of that promise, that After they had been joined in
 a divine
 son grew up to become the Reverend Thomas and eternal relationship by
 'Abdu'l-Baha
 Tempest Roberts, a Canon in the Anglican He requested Howard Colby
 Ives, a
 Church, in Thorold, Ontario. Thomas Tempest Unitarian minister, deeply
 attracted to
 had three sons and two daughters. The third 'Abdu'l-Baha but not, as
 yet, a confirmed
 son, Aidham Wilson Roberts, John's father, Baha'i, to perform the legal
 ceremony
 remained an Anglican. The two daughters, It was this Grace Roba1is
 Ober, his
 Ella and Grace Roberts, became Baha'is in beloved aunt, who first told
 John about the
 1906, when John was five years old. Baha'i Faith; it was she who
 first inflamed
 Like his mother before him, Thomas his heart with her contagious love
 for this
 Tempest dedicated the life of his last-born, Cause. Little did she know
 that John would
 Grace Roberts, to the service of God. Little dedicate his life joyfully to
 its service, that
 did he know that Grace would fulfil his vow he and his wife would take its
 Message to
 by becoming the servant of the Servant, remote Africa and be named
 Knights of
 'Abdu'l-Baha, nor that she would be Baha'u'llah, nor that Shoghi
 Effendi would
 uniquely honoured by Him. Part of her story honour him by appointing him a
 Hand of the
 is in Th e Baha 'i World, Vol.VIII, p.658: Cause of God.

.. During the months of 'Abdu'l-Baha's stay in America in 1912 Mrs. Ober John's father was manager of the Canadian Imperial Bank of Commerce in Port A1ihur (now Thunder Bay), on the north shore of Lake Superior in indeed the "servant" in His home in what- Ontario, and it ever city (on the East Coast) He was was here that John and his two older sisters completed their elementary schooling. He attended Ridley College in St. Catharines, Ontario, leaving at age 17 to secure an apartment for Him and have it as secretary to a Canadian National Railways superintendent. With a keeper and hostess while He and His dedication that became concentration and Secretaries and those Persians who had his work, he quickly acquired characteristic of all the privilege of serving Him in various proficiency in

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secretarial skills that proved invaluable to side the Robarts' home, especially when him in the years to come. Mr. Robarts was among them playing ball or In 1926 John became a partner in the firm skipping rope or teaching them feats of Graham Robarts and Company (domestic bicycle riding. Even six-year-old Suzie from down the street felt the pull heating business) in Winnipeg, Manitoba, of that home when she rang the doorbell and and in 1927 he and his partner, James D. implored, ' Can Mr. Robarts come out now Graham, established The Overhead Door Company of Canada, with John as president The warmth of Audrey and John's informal hospitality was and general manager, 1927- 1934, in Toronto. itself an eloquent John Aldham Robarts married Audrey teacher. Every Wednesday evening for years they held a lively fireside in FitzGerald (born 20 December 1904 in their home.

Montreal), daughter of Edward FitzGerald speaker and Kate Bulmer, on 3 March 1928 in frequently tailor- Winnipeg, Manitoba. They had four children: with Aldham Edward, 1929; John FitzGerald, 1930; love, at Patrick Tempest, 1934; Nina Grace, 1940. identifiable, In 1934, when John sold the Overhead knew who Door Company, the economy was depressed attention. Far and jobs were at a premium, but he found effect was to employment for each of his approximately drawing every 20 workers before accepting the invitation loving complicity urged upon him to join the Manufacturers' into waves Life Insurance Company. He completed the enlightenment. Alexander Hamilton Business Courses, and value of time, qualified as a Chartered Life Underwriter fruitful teaching (C.L.U.). In 1938 he joined the London Life week by Insurance Company as district manager of near his office their Toronto King Street Agency which, friends to hear under his direction, became their most pro- businessmen's lunch. ductive agency in Canada. by the John, and later Audrey, had always been the Baha 'is attracted to Aunt Grace and Uncle Harlan. Canada to the first In the 1930s they became attracted to Committee and Baha'u'llah. Taught mainly by Grace and officer, until Harlan, and by Mabel and Howard Colby	When there was not an invited John gave the talk himself, ing his words and aiming them, uncanny perception and utmost one unidentified, sometimes individual present. One never might be the next focus of his from humiliating anyone, the electrify the people there by individual into a kind of that at any moment could erupt of laughter or nods of Acutely conscious of the John created additional opportunities during his work hiring a private dining room once a week and inviting about the Faith over a In 1940, John was appointed National Spirihial Assembly of of the United States and Ontario Regional Teaching served as secretary, its only he became chairman in 1944 and

1945. He Ives, later also by George Spendlove, they also chaired the Ontario Summer School together accepted the Faith in Toronto in Committee for some years, and was instru- mental in organizing the first 1937 and declared their belief in Baha'u'llah Ontario Baha'i Summer School at Rice in 1938. It was the second year of Shoghi Effendi's Seven Year Plan for the United When the National Teaching Committee States and Canada, and both John and of Canada was formed in 1946 John was elected as its chairman. In Audrey plunged into the teaching work. accordance with The Robarts' home in Forest Hill Village, Shoghi Effendi's plan, this Committee was instrumental in laying the a Toronto suburb, attracted a stream of establishment of Canada's own foundation for the diverse people, from distinguished visiting independent Baha'i teachers to an army of friends of their National Spiritual Assembly, the ninth in the world. The first National four children. Often on summer evenings the of the Baha'is of Canada was Spiritual Assembly elected in

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1948 and John was elected its chairman. He urgently requiring a chairman for a meeting, he threaded his way through served in this capacity six times, from its inception in 1948 until 1953. ing for a willing soul. Several experienced Baha'is declined, pleading John played a key role in developing the unworthiness. A brand new young Baha'i first Baha'i communities of Hamilton and hesitantly agreed, but warned that she had no Ottawa, Ontario, travelling to Hamilton idea how to proceed. 'Don't worry,' he every week for a year, and to Ottawa for reassured, 'I'll tell you.' At the appointed a number of whole weekends, teaching moment he whispered, 'Ask them to sit intensively in each city. The first Local Spir- down, then read a prayer.' She followed itual Assemblies of Hamilton and Ottawa instructions. 'Now,

were formed in 1940 and 1948 respectively. introduce me,' he breathed behind his hand.

John and Audrey both served on the Local Graciously she introduced him. John began his address by introducing his radiant chair and in 1950 they raised up an Assembly in man, to a burst of delighted applause. After their own Forest Hill Village. his talk he whispered his last discreet cue,

Among John's most endearing qualities 'Now thank me!' Another long Baha'i career of service was launched! were his quick sense of humor and John was not easily infectious laugh. He was a brilliant story deflected from his teller. He often recounted real-life stories purpose. Apparent reverses he counted not interspersed with pertinent quotations from as failures but as divine promptings to Baha'i scriptures. These stories conveyed a higher victories . One evening when not one powerful spiritual message, and could move soul came to his advertised meeting, he simhis listeners from tears or helpless laughter ply delivered his talk anyway. A passerby to renewed dedication to the Cause of God, strolling past the open door of the rented conference room was and promptly to action, the goal for which man vigorously addressing an nonplussed to see a empty room! they were intended. His calls for pioneers, his appeals on behalf of the Funds, his That person later became a Baha'i, pioneered overseas and raised exhortations to heartfelt prayer, to 'planning a dedicated Baha'i family. our work and working our plan', raised John, in his professional innumerable individuals, families and com- work, inspired his insurance agents to go munities to new spiritual levels of daily out and pursue the goals he set for them. living, service and happiness. Perhaps for this reason He continually invited, urged and guided he could identify with Shoghi Effendi's the Baha'is to connect with that Source of all vastly greater spiritual undertakings devislight that guided him, that was ever-present ing plans and sending pioneers out all over to him, that he so clearly saw lovingly the world to accomplish them. In any case,

surrounding us all, ready to rush to our assistance if we would but take the first step. He obedience and speed. never doubted the capacity of the believers to win every goal. John seemed to walk the Brussels, Belgium, mystical path with practical feet and a penetrating eye. It was as though his vision extended beyond this material world and into the spiritual realm, enabling him to see straight to the heart of matters, to answer the unspoken question, to respond quickly and appropriately to the unuttered need. John awakened strengths in people. Once, permission

he arose with heart and soul Effendi's wishes with In 1949 he attended the Teaching Conference, in then visited seven of North goal countries in Europe- the Belgium, Luxembourg, Norway, Denmark- as well as England. Shoghi Effendi had the seemingly impossible goal Greenland, a closed country could enter without complicated

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from the Danish government. Mr. Roberts met with officials for Greenland and won EMPLOYERS HAPPY. goodwill and the promise of cooperation. He met with the Copenhagen Local Spiritual Assembly, addressed a meeting of Danish LOVING APPRECIATION. SHOGI-11. Baha'is, and returned to Canada with new leads and two pioneer offers. Mr. Palle Bischoff, a Danish Baha'i, was able to the New Delhi finally open Greenland to the Faith in 1951. to Shoghi In 1950, John offered to visit England, offering to pioneer. On 22 October they Ireland and Scotland where a sense of despair had descended upon the Baha'is BECHUANALAND HIGHLY MERITORIOUS. LOVE, who, in the last weeks of their Six Year Plan,

22 September 1953:
ATTENDING CONFERENCE.
LOVE, JOHN ROBERTS.
26 September 1953:
As soon as John and Audrey the Ten Year Crusade during Conference they sent a cable Effendi dated 19 October 1953

SHOGHI.

were lagging behind their goals . Shoghi
Effendi approved of Mr. Robarts' trip, and Within two months-having
discovered
the National Teaching Committee arranged in the encyclopedia that
Bechuanaland was
a concentrated tour and rallied the British situated in southern Africa,
a landlocked
Baha'is. John arrived on 26 March and country the size of France,
without tarred
visited 10 cities in 13 days, carrying the roads, mostly Kalahari
Desert-they had,
Message on his lips, love in his heart, and with absolute faith in Shoghi
Effendi, parted
declaration cards in his pocket. Some seek- with two beloved sons
(Aldham, who
ers, already deepened, came into the Faith shortly thereafter pioneered
to Nigeria, and
with little more than John's warn1 invitation. later to Ghana, and Gerald
who pioneered on
On 17 April the British National Spiritual the homefront first to Kingston
and later to
Assembly cabled Shoghi Effendi: TOTAL Windsor, Ontario), and left
behind John 's
VICTORY ASSURED ... ! and the Guardian replied successful career and their
comfortable
on 19 April: OVERJOYED DEEPL y GRAT EFUL Toronto home to sail, with
Patrick (aged 19)
IMMENSELY PROUD SIGNAL VI CTORY ACHI EVED and Nina (aged 13), on the
very first ship to
BAHA ' I COMMUN ITY BRITISI-I ISLES ... SHOGHI. South Africa, a small
Norwegian cargo liner
In 1953, the Hand of the Cause of God carrying just one other passenger
on a 21-day
Siegfried Schopflocher was to represent voyage, some of those days in
very rough
Canada at the New Delhi Conference, one waters.
of the four intercontinental conferences at Within three or four days
of arrival in
which Shoghi Effendi ' s global Ten Year Mafeking, the capital of
Bechuanaland, they
Crnsade was launched. Unfortunately purchased a house. This total
transplant,
Mr. Schopflocher died and it seemed no one from inspiration to
realization, was executed
else in Canada was able to go in his stead. within 16 weeks. For opening
Bechuanaland

John's communications with Shoghi Effendi to the Faith, Jolm, Audrey and PatTick

at the time reveal this spirited exchange: earned the title ' Knight ofBahi'u'llah' .

'To John A. Robai.is ... Whose Faith Comes

16 September 1953: First. .. ' Perhaps these words, engraved on

IF IMP ERATIVE HA VE CANA DIAN REPRESENTA-

the gold watch presented to him with affec-

TIVE NEW DELHI I WILL ATTEND AT PROBABLE

tion and awe by the agents of his life

SAC RIFI CE CORDIAL EMPLOYER RELATIONS.

insurance branch upon his sudden departme

DEEPEST DEVOTION, JOHN ROBARTS.

for Africa, epitomize John Robarts' life. Like

19 September 1953: a beacon of light shining within him and

PRES ENCE CANADI AN RE PRESENTATI VE guiding his steps, Jolm ' s love for and stead-

IMPERATIVE. LOVE, SHOGI-11. fast faith in Baha'u'llah, in the promised

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assistance of God, in the power of daily dinners at which Shoghi Effendi placed John

prayer were, to many, almost palpable. That directly across the table from him, and

love and that faith centred in the divine king- Audrey between them at the head of the table,

dom were the source of his warmth of heart John was twice privileged to be alone briefly

in this earthly one, his passionate drive, his with the Guardian when Amatu'l-Baha

clear vision and above all his spirit of certi- Ruhiyyih Khanum asked him to accompany

tude so well remembered by those who Shoghi Effendi back to their home nearby.

knew him. He cherished always his

memories of those

His success as a businessman, and the moments and those nine days and nights,

respect of his business associates, were so including two nights spent at the Mansion of

widely known that representatives of two Baha'u' llah, praying in the Shrines and in

South African life insurance companies met the bedroom of the Blessed Beauty.

the Robarts family upon their arrival in John was elected to the

Regional National
Cape Town in 1954 with job offers for Spiritual Assembly of the
Baha'is of South and West Africa in 1956. By
Mr. Roberts, before he even stepped off the
February 1957,
boat! He accepted a position as district there were enough deepened
African Baha'is
manager with the Prudential Assurance to form the first Local
Spiritual Assembly of
Company in South Africa, 1954-1957, and the Baha'is of Mafeking,
Bechuanaland, so
in Southern Rhodesia, 1957 until 1959, when the Roberts moved to
Bulawayo, Southern
he gave up his business in order to devote Rhodesia (now Zimbabwe) to
serve their
his full time to the African Baha'i work. Bechuanaland goal from the
north.
The Hand of the Cause of God for Africa, In Bulawayo, John and Audrey,
together
Mr. Musa Banani, appointed John Roberts with Noura Faridian, a
valiant young nurse
as one of nine members of the first Auxiliary and the only other pioneer,
supported
Board for the continent of Africa in 1954. by Patrick and Nina when they
were home
As if guided by some inner compass, John from their studies, raised up
the first Local
was able to find 'true north,' to identify the Spiritual Assembly of
Bulawayo, in 1958,
basic principle involved in situations and and opened other localities.
As John 's intent to act upon it without compromise. His national
travels increased, Audrey, often
integrity tolerated no deviation from spiri- fearlessly driving hundreds
of miles on
tual principles. He was able to create a sense corrugated unpaved roads
alone or with the
of unity among the friends through his love beloved African friends ,
sometimes with
for them, to renew their confidence by Patrick or Nina, carried on
the teaching
recognizing and utilizing their strengths, work in both Southern
Rhodesia and in
and, through astute use of his executive Bechuanaland.
acumen, to carve a path through unnecessary On 2 October 1957, Shoghi
Effendi
detail straight to the point. appointed John Roberts a Hand
of the Cause

In 1955, Jolm, Audrey, Patrick and Nina Shoghi had the privilege of going on pilgrimage to Baha'i world of Haifa and Bahji. It was a highlight in John's Hands of the life. In the film Retrospective, Jolm is asked responsibility for leadership about his impression of the Guardian when ship now fell until such time as infallibility finally they met. His reply is movingly captured that the goals tured as the camera zooms in on John's face of the Ten Year World Crusade were of suffused with joy at the memory. He pauses paramount importance: they had to be for a moment, and replies: 'He made an achieved by 1963 as planned. Sufficient impression upon me that seized my heart. I local and national Baha'i communities had loved him so much' After two of the seven to be established in order to elect that first

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and the responsibilities of the Custodians those Hands residing in the Holy Land, at the nerve-centre of the Baha'i world, coordinating this stupendous global enterprise, fixing the eyes of the Baha'i world community on its one overarching goal, the election of the first Universal House of Justice, are perhaps but dimly understood today. In its first message to the Bahais of the world 30 April 1963, the Universal House of Justice paid tribute to the Hands of the Cause of God: We do not wish to dwell on the appalling dangers which faced the infant Cause when it was suddenly deprived of our beloved Shoghi Effendi, but rather to acknowledge with all the love and gratitude of our hearts the reality of the sacrifice, the labour, the self-discipline, the superb stewardship of the Hands of John Robarts the Cause of God. We can think of no more fitting words to express our tribute to these dearly loved and valiant souls Universal House of Justice, called for by than to recall the words of Bahaiullah Shoghi Effendi, which, as promised by

Himself: 'Light and glory, greeting and Bahci'u'llah, would be infa llible. praise be upon the Hands of His Cause, Those dear and precious Hands those through whom the light of long-suffering intrepid 'Chief Stewards of the Embryonic hath shone forth , and the declaration of World Commonwealth ofBahci 'u' llah', assemauthority is proven of God, the Powe1ful, bled in Haifa and Bahji (except Corinne the Mighty, the Independent; and through True, 96 years old) immediately fo llowing whom the sea of bestowal hath moved, Shoghi Effendi 's funeral. At that time there and the breeze of the favour of God, the were 27 Hands living, widely scattered on Lord of mankind, hath wafted. ' ... The five continents, 22 men and S women, rangentire history of religion shows no ing in age from 31 to 96, never before comparable record of such strict self-dishaving come together as a body. It was the cipline, such absolute loyalty, and such first of six annual Conclaves of the Hands complete self-abnegation by the leaders and began their historic five-and-a-half-yea; of a religion finding themselves suddenly custodianship of the Cause of Baha'u'llah deprived of their divinely inspired guide. piloting it through that most perilous period The debt of gratitude which mankind for in its history, until the glorious moment generations, nay, ages to come, owes to when they could deliver it intact to the first this handful of grief-stricken, steadfast, Universal House of Justice. heroic souls is beyond estimation. 1 The role, unique in history, of the Hands of the Cause, engaged day and night in the six Conclaves protection and propagation of the Cause of God held at God, in constant worldwide travels assisting and inspiring the believers to atta in every Custodians 1957- 1963 (1-fai fa: goal lest opportunity be irretrievably lost, 1992), p. 2.

John Robarts attended all

of the Hands of the Cause of

Th e Minist1 y of the

Baha' i World Ce ntre

Bahji from 1957 to 1963, visiting Baha' i	Conventions of the Regional
Spiritual	
communities via the west coast of Africa	Assemblies of the Baha'is of
West Africa,	
on his way to Haifa, and returning home to	with its seat in Momovia,
Liberia, and West	
Bulawayo through communities of the east.	Central Africa, with its seat
in Victoria,	
On 7 October 1957, Shoghi Effendi-in	Cameroon. In 1966, the Robarts
moved back	
the last month of his life-had asked that	to Canada to strengthen that
community. In	
John Robarts go to Canada after attending	1968, he attended the second
International	
the January 1958 Intercontinental Confer-	Convention in Haifa, convened
the inauguence in Kampala, Uganda. Though stunned,	ral meeting of the
Continental Board of	
like the rest of the Baha'i world at the loss	Counsellors for Northeast
Asia, and visited	
of the beloved Guardian, Mr. Robarts, ever	Japan, Korea, Taiwan, Hong
Kong, the	
prompt to fulfil Shoghi Effendi 's wishes,	Philippines, and Hawaii.
travelled in several countries for five	In 1971, he travelled from
Canada to	
months . He attended the Intercontinental	the Oceanic Conference in
Jamaica, and	
Conferences held in Wilmette and Frankfurt	represented the Universal
House of Justice	
in 1958, and traversed Canada, his home-	at the Oceanic Conference in
Iceland. A	
land, from February to April 1958, and	teaching trip to Australasia
undertaken	
again, January to July 1960 at the request	during 1971-72 took him to
Australia, New	
of the Hands in the Holy Land, spurring	Zealand, Tahiti, Fiji, Tonga,
Papua New	
the Canadians on to splendid advances	Guinea, Solomon Islands, New
Caledonia,	
in their Ten Year Crusade goals. From 1961	New Hebrides, Western Samoa
and Hawaii.	
to 1966, he also served as Trustee of the	In 1973, he attended the third
International	
Continental Fund for Africa.	Convention in Haifa, and in
1976 he took	
The ultimate victory of the Ten Year Plan	part in the International
Teaching Conferwas the election of the first Universal House	ences held in
Anchorage, Paris, and Nairobi.	

of Justice in Haifa, Israel, on 21 April 1963. In 1978 he attended the fourth International Convention in Haifa. This took place in the House of 'Abdu'l-Baha, with John Robarts and the other Hands of the Cause of God present. Mr. Robarts was unbounded when, in 1981, they returned to Mmabatho for the inaugural convention of the National Spiritual Assembly of the Baha'is of Bophuthatswana, immediately after the election. On his way back to Baha'is of Bophuthatswana, John representing Southern Rhodesia, he went to Morocco to inaugurate the Universal House of Justice. He also represented the Supreme Body at the International Teaching Conference held in Kenitra Prison, three condemned to death, five to life imprisonment. 1982 in Lagos, Nigeria, and attended the International Conferences in Dublin and Montreal. In 1983 he attended the fifth Intersense of humor. A newly appointed Auxiliary Board Member found herself seated at a banquet between another Hand of the Cause and attended the dedication of the land for Baha'i House at the Yukon Baha'i Teaching Institute. In 1983, Mr. Robarts also travelled to visit Native American friends, on her left, and John Robarts on her right. the dedication of the land for Baha'i House at the Yukon Baha'i Teaching Institute. Then, in 1984, he attended the dedication of the Yukon Baha'i House. On that occasion she whispered to him, 'Oh, Mr. Robarts, I am so nervous sitting between two Hands of the Cause! I am afraid I will spill my dinner!' she whispered to him. 'Spill to the left!' he was adopted as an elder into the Johns clan of the Tlingit people of the Yukon and honoured with the powerful name 'Gooch Ooxu ' meaning ' Wolf Teeth'.

In 1984, at the age of 82 years, 55-minute film Retrospective,
 produced by
 Mr. Robarts graciously accepted one last Elizabeth Martin in 1978 for
 the National
 administrative post. He served as a valuable Spiritual Assembly of
 Canada. Led by
 and much loved member of the Local Spirit- Douglas Martin's perceptive
 questions and
 tual Assembly of the Baha'is of Rawdon, comments, Mr. Robarts looks
 back over his
 Quebec, the village in which he lived, in 40 years in the Faith,
 brings to life some
 order to save that incorporated Assembly early Baha'i history and
 sheds light on the
 until a newly declared Baha' i was able to unprecedented role of the
 Hands of the
 replace him the following year. Cause of God.
 That same year, he represented the Baha' i Reminiscences of both Audrey
 and John
 Faith in a series of ecumenical activities orga- Robarts about Shoghi Effendi
 during their
 nized by the Anglican Church of Rawdon nine-day family pilgrimage
 in 1955 appear
 and delighted priest and congregation by in the chapters contributed
 by each of them
 giving the sermon one Sunday morning on in The Vision of Shoghi
 Effendi, published
 the subject of life after death. The vitality of by the Association for
 Baha'i Studies in
 his message, its hopeful new vision of the 1993.
 world to come, is fondly remembered years The vigour of John
 Robarts' half century
 later, as well as his humour: 'I don't mind if of sustained services to the
 Baha'i Faith
 you look at your watches during my sermon. stands as awesome testimony
 to the power,
 It's when you take off your watch and shake when we do but tap it, of
 the promised
 it (removing his own watch and shaking it assistance of God. Few
 people realized that
 near his ear) I know my time's up!' asthma and chronic
 bronchitis, later emphy-
 John Robarts made his last international sema, were, for much of John's
 life, his
 teaching trip, to eleven cities in Ireland, in constant companions which he
 was able to
 1986. subdue to an extraordinary

degree, thanks

Mr. Robarts rarely thought in terms of not only to his and to Audrey's reliance on writing anything for publication. He was prayer, but to Audrey's resourcefulness and totally involved in actively seeking the heart lifetime of utter devotion to his care. of each situation, intuitively and wisely Increasingly Audrey accompanied him on dealing with it at once. These qualities are his travels, thereby extending by years his reflected in his reports to and correspondence strenuous and precious teaching activities. with the institutions of the Faith, and in his Few others ever saw him rise deterletters to the many individuals who wrote to minedly from a sleepless night in extreme him and benefitted from his inspiring and climatic conditions, struggling for breath, to encouraging guidance. He did, however, write maintain his unwavering focus on the love the Introduction to Messages to Canada, the of Baha 'u' !!ah, never doubting that His assistance would flow collected communications of Shoghi Effendi through him at just to the Baha'is of Canada, 1923 to 1957. His the right moment, to stride forward to the podium and address his only other published work was his 1960 conference audience letter to the Baha' fs of Canada, published as with ease and joy. The humour and dignity with which John wore the a 13-page booklet of inspiring and amusing physical frailty reports from Canadians about their (some- that finally overtook his body touched times first) experiences with fervent prayer all those around him in an unforgettable in response to John's urgings , amazed that it example of radiant submission to the will of really worked for them, at least as well as God, to his very last breath. And then his luminous soul took its flight. he (and the Writings) had promised! Hundreds of tributes flooded John Robarts' rem1111scences about in from around the world after John Shoghi Effendi are movingly recorded in the 's peaceful passing

IN MEMORIAM

on 18 June 1991 in Rawdon, Quebec.

ALL HOUSES WORSHIP.

CONVEY DEAR AUDREY,

Among the most precious were the words of
THE IR FAMILIES

BELOVED CHILDREN AND

Amatu'l-Baha Rul'iyyih Khanum :
PATHY.

MOST LOVING SYM

UNIVERSAL HOUSE OF JUSTICE .

... HIS UNIDIRECTIONAL, CONSECRATED, UN-
NINA GRACE ROBARTS TENSION

REMITTING SERVICES FAITH HE HAD EM-
BRACED WITH SO MUCH CONVICTION AND
ENTHUSIASM , ... HIS WARMTH OF HEART,
FRIENDLINESS, THE CONSTANT ENCOURAGE-
FEATHERSTONE

H. COLLIS

MENT HE INVARIABLY SHOWERED ON ALL
1913-1990

THE BELIEVERS ... HIS WISDOM AND CONSE-
CRATION, WHICH WERE AN INVALUABLE

Collis Featherstone and his wife, Madge,

SUPPORT AND INSPIRATION IN THE DELIBERATE-
accepted the Baha'i Faith in December 1944.

TIONS OF HIS FELLOW HANDS DURING THE

This came about in an unusual way.

CRITICAL PERIOD AFTER THE ASCENSION OF

Somewhat earlier, two intrepid and stal-

THE BELOVED GUARDIAN ..

wart Bahi'is, Bertha Dobbins and Katherine

Harcus, had set out from Adelaide, the capi-

And also from the International Teaching tal city of South
Australia, to teach the Faith

Centre: in the Port Adelaide

area, about 14 kilome-

... HIS RADIANT SPIRIT, THE WARMTH OF HIS

tres away. Walking back in the direction

LOVE, HIS STEADFAST ADHERENCE TO BAHAI

from whence they had come and, footsore

PRINCIPLES ...

and very weary, they leaned against a post at

a railway and road intersection at Albert

The Universal House of Justice and Park in the Woodville area,

and called on the

nounced John's passing to the Baha'i World Greatest Name for a home

to be opened up

with the following : to the Faith.

WITH SADDENED HEARTS ANNOUNCE PASS-

Sometime later, a Mrs. Almond, who lived

ING MUCH-LOVED STAUNCH PROMOTER

near to the Featherstones, invited Madge to
FAITH, KNIGHT BAHÁ'U'LLAH, HAND CAUSE
a gathering at her home to meet her past
GO DOWN ROBERTS. HIS DISTINGUISHED
school teacher who had something very
ADMINISTRATIVE TEACHING PIONEERING AC-
important to share with her and any of her
TIVITIES IN HIS NATIVE CANADA, IN AFRICA
friends.

AND EUROPE, DURING MINISTRY BELOVED
The teacher was Bertha Dobbins, and the
GUARDIAN AND SUBSEQUENTLY ON WORLD
important message she had to share with
SCALE THROUGH HIS INTERNATIONAL TRAV-
everybody was the Baha'i Faith. She began
ELSWERE SOURCE ABUNDANT INSPIRATION
her introduction to the Faith by reading the
COUNTLESS FRIENDS MANY LANDS. HIS
Tablet of Almad. Madge attended several
RELIGION AND EMPHASIS ON PRAYER IN ALL
afternoon meetings with her small children,
EFFORTS PROMOTION CAUSE AND HIS SUS-
sharing all the proceedings, pamphlets and
TAINED SERVICES PATH LOVE FOR BLESSED
newsletters with Collis, who was instantly
BEAUTY WERE CHARACTERIZED BY SPIRIT
attracted. Bertha saying that the Faith "was
CERTITUDE, SELF-EFFACEMENT AND VIGOR
for everyone on earth" prompted Collis,
WHICH SET A STANDARD OF STEWARDSHIP
through Madge, to ask for a "decent book"
THAT HAS ENRICHED ANNALS FAITH. HE HAS
to read.

ASSUREDLY EARNED BOUNTIFUL REWARD
Madge brought home for him the large
ABHAKINGDOM. PRAYING HOLY SHRINES
American illustrated copy of The Dawn-
PROGRESS HIS RADIANT SOUL. ADVISE HOLD
Breakers. He was so hungry to learn more
BEFITTING MEMORIAL GATHERINGS IN HIS
that he began reading it the same night, and
HONOUR THROUGHOUT WORLD INCLUDING
when he got to page 92 and started reading
810 THE BAHÁ'Í WORLD

the Bab's address to the Letters of the Living were three main things which
set this proceeding, he realized that this Message was from process in motion.

God. He had found what he was looking for. At fifteen, Collis was confirmed in the Church of England. The fact that Both Madge and Collis continued to study and even responded affirmatively to Bertha's call for a home to be opened up for Confirmation; that evening meetings. On one occasion a very interesting talk on the Baha'i Administrative Order was given, and afterwards Collis stood and said: "This is all very interesting, but aren't there some books on the Writings of Baha 'u'llah?" The very next day, he reconciled himself to the Church's teachings on the resurrection of the body. Following the death and burial of his dog announced in December 1944 that they wished to become Baha'is. When the two teachers had stopped at the railway crossing decomposing remains had to be replaced, the and called on the Greatest Name, Collis and Madge's home had been the nearest one facing them! misgivings about the logic of such a belief.

Another striking incident occurred when Harold Collis Featherstone was born in he was travelling home by train and was so deeply involved in his reading he didn't notice the train had stopped at his station. As it was pulling out, he ran to jump off onto the sand which he knew lay beyond the plateau the years. The most significant period form between another set of rail lines. He was ready to jump when of his early life was spent in Smithfield,

something told him
 some twenty-eight kilometres north of Adelaide to get off the other side. It
 was a split second
 laide, when his father was promoted to decision and as he landed he
 heard an
 Station Master. express háain roar thruáough,
 travelling in the
 During his high school years, from 1925 opposite direction and on the
 side he had
 to 1928, he travelled daily to the Adelaide decided not to jump from only
 a few seconds
 High School on West Terrace. His report before. Had he made the
 slightest misjudged described him as "diligent, well-behaved ment in
 jumping from that side, it was quite
 and polite, thoroughly reliable and straight- apparent what his fate would
 have been!
 forward" and said "He is neat and careful in Ever afterwards, he wondered
 what it was
 his script work." Indeed his handwriting that made him change his mind.
 There had
 throughout his whole life remained neat and been no time for rational
 thinking; it all happened controlled and always attracted comment. pened too
 quickly.
 He became a very avid reader with all the These three incidents
 fueled his search
 háain háavelling. He was a keen cyclist, into spiritual matters.
 played cricket and always kept a keen inter- During the 1930s, Collis
 moved to live
 est in the Test Cricket Matches. He played and work in Adelaide. Almost
 every Sunday
 tennis and actively participated in the local he would attend up to three
 church services
 tennis club until he injured his shoulder -all different denominations .
 The Reverend
 when he was fifty-seven years old. G.E. Hale of the Unitarian
 Church, however,
 During his days in Smithfield, Collis was a man Collis never forgot.
 What
 started thinking about deeper matters. There impressed him most was the
 fact that he took

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parallel quotes from the scriptures of other nights. Much to Collis '
 regret he never met
 great religions, which Collis found so inter- John Hemy Hyde Dunn, who had
 passed
 esting and appealing that he went off to the away in 1941.

public library to read more.	At the time Collis became
a Baha'i, the	
Although initially Collis worked in an	beloved Guardian was guiding the
whole	
office and studied accounting at night	Baha ' i world
singlehandedly, the National	
school, he had the opportunity in 1934 to	Spiritual Assembly of
Australia and New	
learn dye making, ultimately leading him	Zealand had been in
existence for only about	
into a precision engineering business part-	ten years, and there were
only three Local	
nership in 1938, which he eventually bought	Assemblies. The Baha'i
community might	
out, and carried on for more than thirty-five	have been small, but it was
so vibrant that	
years. He was widely recognised in the	Madge and Collis had the
impression that	
industry for his excellent workmanship and	there were many more Baha'
is throughout	
the fairness with which he conducted	Australia than there
actually were!	
business.	The friends were
encouraged in those	
He met Madge Green, and after a long	days to keep in touch with the
Guardian, and	
courtship they were married in March 1938.	as early as 1945 Collis
wrote a long letter to	
They had five children: four daughters and a	him, the first of many, with
a string of quesson.	tions he had
been unable to get answers for	
During the war years, money was short,	elsewhere. In his own hand the
Guardian	
the children small and their needs time con-	wrote: "May the Spirit of
Baha'u'llah bless	
suming, and the business was hard work, all	and reinforce your efforts,
and may He aid	
of which slowed down the spiritual search	you to obtain a clearer
understanding of the	
until Bertha and Joe Dobbins and the Baha'i	essentials of His Faith, and
to advance its	
Faith came into the Featherstones life.	best interests, and
contribute to the consoli-	
Although there were few young Baha' is	dation of its God-given
institutions".	
at that tin1e, the Featherstones were keen and	Many of the early Baha'is
were strong	

enthusiastic, participating fully in the affairs and forceful personalities, independent and of the greater Adelaide community of thirty strong willed, often with very divergent to forty Baha'is. Their firesides continued, views which clashed from time to time. usually commencing with a speaker giving a However, in spite of the personality probshort address on some aspect of the Faith. lems that existed, the believers were fierce With the enthusiasm that was generated by defenders of the Cause and were loyal and their zeal, the Baha'i community grew. steadfast. Collis would often say that the Whenever Collis reflected on those early Faith in those early days needed strongdays as a Baha'i, he recalled the joy and willed and independent people. Nevertheexcitement that prevailed. News travelled less, there was a tendency for the believers much more slowly in those days , and when- to "take sides", and from the very beginning ever a letter or news was received from the Collis and Madge made it clear that they Guardian, the friends were very jubilant. were not going to be a part of that, choosing Collis was very eager to meet Clara Dunn, instead to follow the guidelines given to affectionately known as Mother, who Collis from Mother Dunn and then the together with her late husband John Henry Guardian through his secretary: Hyde Dunn, had brought the Baha'i Faith to TH E GUA RDIAN HOPES YOU , YOUR WIFE, AND TH E OTH ER YOUNG PEOPLE Australia in 1920. That meeting was realized WHO ARE SO after Bertha Dobbins had arranged for ACTIVE IN THE CAUSE IN YOUR NE IGHBOUR- HOOD WILL RENDER IT MANY Mother to come to Adelaide in 1945, when SERV ICES, PRO- MOTE UN ITY AN D LOVE IN she also stayed in their home for a couple of THE COMMUN ITY, 812 THE BAH A'i WORLD

STRENGT HEN THE ADMINISTRATIVE FOUNDA- The Woodville Local Spiritual Assembly, TIONS OF THE FAITH, AND ATTRACT MANY the first outside the city of Adelaide, was NEW SOU LS TO IT. established in 1948 with Collis and Madge

(from a letter dated 26 October 1945) as founding members. The community invited all the National Assembly members Bertha and Joe Dobbins were visionaries and Mother Dunn to attend a public meeting too, and they encouraged Collis and Madge in May announcing the Assembly's format to set their sights high- to establish an institution. Eight of the nine National Assembly members, as well as dear Mother, were able to attend the Baha'i summer schools ... The function was also attended by Featherstones rose to all those challenges. about 100 other people and attracted public-

In 1946, Collis and Harold Fitzner started ity in the press. Woodville was the sixth Local Spiritual Assembly in Ausháalia and south of Adelaide, a bus journey of several New Zealand at the time . hours' duration (very few Baha'is had cars Collis attended the National Convention as an observer in 1946 and 1948. In 1949, he went as a delegate and was elected to the National Assembly. Each year activities continued there for more than six years until the culmination of the Six Year Plan in 1953. In the latter years Collis pursued and served, often as chairman, until 1962. In addition to serving the Faith as a member of various institutions Baha'is, including Mother Dunn, and overseas visitors such as Shirin Fozdar, on in Baha'i activities, the choices Collis made in his private life teaching trips to Kingston. Merle Mueller, striving to live up to Baha'i principles. As a result of wanting to observe the Nineteen Day Fast, Collis gave up smoking cigarettes. So that he could better and thanks that you were both instrumental in giving the precious gift of the knowledge of Baha'u'llah, he undertook a course in public speaking. of Baha'u'llah to our family."

Collis and Madge attended their first summer school at Yeninbool in January 1947, pre-marriage days, and Collis went again on his own in January 1949. On several subsequent occasions Collis and Madge travelled by car and caravan to attend and participate with the whole family. It was a long and tiring journey of about 1,500 kilometres each way, but it was the only way they could all afford to attend. During this period both Collis and Madge assisted the settlement of her own clothes as well as those of the European immigrants to Australia and helped them to reunite with their loved ones. After World War II they were also able to assist Baha'is in the Philippines by sending parcels of books and clothing. The Six Year Plan for the New Zealand Baha'is began in 1947, providing the impetus for sustained teaching activities which led to the expansion of the

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Faith. As well as continuing with the trips to demonstrated by the Guardian, who inspired Kingston and other towns on the way, Collis the Baha'is the world over and guided the and Madge concentrated their efforts on establishment of Baha'i institutions around consolidating the Woodville community and the world. We were unbelievably happy and on raising the Port Adelaide Group to uplifted." Whilst they were with the Assembly status, relocating in April 1953 to

Guardian, he
raise the numbers and thus to fulfil the origi- received news of the anival of
Bertha Dobnal goal of Bertha and Joe Dobbins. bins in the New
Hebrides, and a few days
A look at their diaries of that time gives later, of Gladys Parke and Gretta
Lamprill in
some indication of the constant Baha'i activ- Tahiti, both Ten Year Crusade
goals for
ity: deepenings, firesides of their own, Australia. The Guardian was elated
with the
supporting the firesides in other areas, pub- news.
lic meetings , committee meetings ... All of Because of their family and
business
the goals of the Plan nation-wide were not commitments, Collis and Madge were
only achieved, but exceeded, and the believ- unable to pioneer overseas,
offering instead
ers were understandably excited. to provide financial support to
a pioneer for
Without a doubt, the Holy Year from many years.
October 1952 to October 1953 was a mile- Collis had a very deep
affection and
stone in the lives of both Collis and Madge. respect for Mother Dunn, and
when she was
Indeed, it was a year of immense signifi- appointed a Hand of the Cause of God
early
cance for the entire Baha'i world. As one in 1952, he shared with all believers
the great
Plan concluded, the Ten Year Crusade com- excitement at having a Hand on the
contimenced in April 1953. The Australian nent of Australia. He set out to
understand
Baha'is responded magnificently, and six of more about the role and work of the
Hands,
the National Assembly members went out as and talked openly about their exalted
station.
pioneers. There were four intercontinental When Collis and Madge were in Haifa
in
conferences held, and the Australian Baha'i October 1953 , the Guardian
elaborated on
community was invited to the one in New the Institution of the Hands of the
Cause and
Delhi, India, held in October 1953 , to con- its work for the protection and
teaching of
sult about ways to open the Asiatic and the Faith. Little did Collis know then
that he
South Pacific areas to the Faith. was to find out more in a very
personal way
By selling their house and homefront pio- in the not too-distant future .

neering to Port Adelaide, Collis and Madge It is evident from reading the pilgrim were able to reorganise their finances so that notes prepared by Collis and Madge that the they could go to the conference in New subjects elucidated by the Guardian formed Delhi, on the Indian continent. In addition, the bedrock of Collis' action and talks for they had cabled the Guardian for permission the rest of his life. Topics included: The role to go on pilgrimage. of the Hands and their Auxiliary Boards; It was all an unforgettable experience. God's Plan and the Divine Plan; the relation- The conference gave them their first real ship between individual Baha'is and experience of unity in diversity, with so government; the need for Assemblies to be many Baha'is of different racial, religious frank, wise, and uncompromising in their and cultural backgrounds attending. And to relationship with the authorities, and to demfollow this with pilgrimage! They were onstrate to governments that we are patriotic overwhelmed. As Madge has written: "If we but have nothing to do with politics; the role needed any further conffirmation of the and responsibilities of the pioneers; and power of Baha'u'llah's Words to transform Australia and Japan-the two magnetic and bring about peace on earth, we saw it poles of the Pacific.

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In 1954, at the National Convention when utmost importance to the Incorporation of Collis was chairman, Mother Dmm announced the Local Assemblies ... ". In consequence, the appointment of her first two Auxiliary Collis was unrelenting in pushing for the Board members, Collis Featherstone and incorporation of Assemblies. Thelma Perks. Collis reacted by saying he Meanwhile, Mother Dunn was becoming would have been quite relieved if the floor very frail, being well over 80 years old, and had opened up and swallowed him. Collis and Thelma Perks would write all the In addition to this appointment, and serv- reports to the Guardian as though Mother ing on the National Assembly, he became were writing them, then seek her approval

secretary of the Asian Teaching Committee and signature. Gradually,
 they began to feel
 which had been set up to assist the settle- a bit guilty that the
 reports were really theirs
 ment of the pioneers, mostly in the Pacific and not Mother's, so they
 decided to "conarea. It was not long before the committee fess" to the
 Guardian. His reply through his
 realized the pioneers were not only very secretary put their minds at
 rest: "He
 lonely at times, but were starved for news, approves of and appreciates
 what you are
 so Koala News, a regular newsletter, was doing and the way you are
 doing it, in view
 born. For the pioneers it became their life- of Mother Dunn's condition.
 You should
 line of support and news. Collis spared continue to carry fo1ward
 this work as you
 nothing to keep the pioneers up to date, have been doing." (August
 30, 1957)
 often working late into the night. At the same time, Amatu '
 l-Baha Rul:iiyyih
 Collis knew from his own experience Khanum, in a brief reply to a
 letter from
 early in his Baha' i life how uplifting it was Madge, added a postscript
 which read: "Our
 to have news, and for the rest of his life he Guardian has new plans
 brewing- thrilling
 made a point of joyfully and enthusiastically ones!" Collis was very
 excited, as he always
 sharing news. was, with news from the
 Guardian, and he
 A temporary vacuum was created when spoke openly of the thrilling
 plans to come.
 so many active Baha'is went pioneering at When the National
 Assembly secretary
 the beginning of the Ten Year Crusade, and telephoned him at work on
 Monday mornit took time for the community to recover ing, 7 October
 1957, to tell him of the cable
 and rebuild. With the Guardian's vision for received from Shoghi
 Effendi, he referred to
 the future so clear in his mind, Collis was the thrilling news, canying
 on until Collis
 constantly pushing for further development. asked him what it was all
 about. It read as
 At the end of 1954, he visited New Zealand follows:
 and Fiji, the first of his overseas visits as an ANNOUNCE YOUR ELEV ATION
 RANK HAND

Auxiliary Board member. This was followed
HONOUR WILL EN-
by a more extensive trip a year later which
HEIGHTS SERVICE
included Papua New Guinea and the
Solomon Islands; and in August 1956, a visit
to Indonesia. Collis was shocked. He

immediately left
During this early part of the Crusade, his office and went out to sit
in his car to
there were many legal matters that Collis, as recover. After about half an
hour his compoa National Assembly member, was involved sure had
returned sufficiently for him to
with concerning Assembly by-laws, incor- phone Madge and then tell
his business partporation, and Baha'i maniage. Collis was ner he'd
had some disturbing news and was
the first Baha ' i to be a marriage celebrant in taking the rest of the day
off.

the State of South Australia. The Guardian's Following the two great
traumatic events
secretary wrote to him on 7 April 1955, of his life- his appointment
as a Hand, and
advising that the Guardian "attached the a month later the passing of
the beloved

IN MEMORIAM 815

Guardian-Collis' life entered a new phase.
As one of the "Chief Stewards", who had the
responsibility for the Baha'i world on his
shoulders, the scene had suddenly changed
dramatically.

It became necessary for him to change the
management of his business to enable him to
travel extensively. How he continued to run
his engineering business, carry on an evergrowing correspondence with his
Auxiliary

Board members, individuals, and institutions, look after his family, and travel
thluáoughout the Australasian region and
beyond, not only to visit Baha'i communities, but also to present the Faith to
dignitaries and government officials wherever he went, is difficult to imagine.
During this period of five and a half years
from October 1957 to April 1963, which
made up the latter half of the Guardian's
world encircling Ten Year Crusade and cul- Collis
Featherstone

minated in the first Baha' i World Congress
in London, Collis made 29 visits to 14 coun- From the very early days

Collis kept histories in Australasia and Asia; visited nine historical records of Baha'is and events. He collected and subsequently countries in Europe and five in Central America; and travelled six times to the Holy Land, the first five of which were to the Star of the West, the magazines, such as Australian Baha 'i Conclaves of the Hands to consult on the Quarterly (now the Australian Bahiz 'i Bulletin), the American Bahiz 'i Plan and direct the Baha'i world until the News, and Herald formation of the Universal House of Justice of the South . He also collected photographs, in 1963. and became a keen photographer. When he Whenever there was an unexpected need, travelled to India and the Holy Land he Collis would rise to the occasion without made two 16mm silent colour movies, the hesitation. For example, after fellow Hand first of which he titled "East Meets West" Enoch Olinga had visited New Zealand, the and the second, as suggested by the Guardian, "Baha'i Holy Places in National Spiritual Assembly there specifically requested the Hands of the Cause in the both extensively for teaching upon his Holy Land to send someone else of the same return. This was all in pre-television times in rank to visit the Maoris. Collis used his Australia, so the impact was significant. In November 1954, Collis annual Christmas vacation period in 1958- made an audio- 59 to go . Again in 1961, when ill health pre- tape recording of Mother Dunn relating her experience of meeting vated Hand of the Cause John Robarts from 'Abdu'l-Baha in San travelling, Collis went in his stead to Central Francisco in 1912. One 16mm colour film he made at the Conclave of America. Unfortunately, he too became very Bahji in November 1958 is the the Hands at record of this period of the ill, but apart from a few days of forced rest, the 25 Hands who were only such he carried on with his gruelling itinerary. He was so run down at the end of the journey

present, Corinne True
that it took him six months to recover. and Clara Dunn being too
frail to attend.

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THE BA HA'I WORLD

Collis would tell the friends everywhere The five years from
1963-1968 saw Collis'
he went: "You are making history now" . He travels expand considerably,
with him makwas very conscious of this, and kept detailed ing a total of 66
visits to 42 counháies on all
records, including correspondence, pro- continents of the globe.
During this period,
grammes, itineraries, and reports of all his his correspondence, already
huge, expanded
travels which he put together in volumes and even further with the
enlargement of his
bound himself. Auxiliary Board from four to
nine in late
Many of the friends have expressed their 1964. The area of Ausháalasia
is massive on
joy in being with him, of feeling the love its own, but the House of
Justice frequently
and radiance he gave out constantly, and requested him to travel to
Asia, as well. The
being instilled with a new confidence and amazing thing was that he
really knew all
vision. He was the essence of detachment, as the friends in this vast
area, their strengths,
if floating above the material world, and problems and needs; he was
completely in
always in tune with the spiritual side of life. touch and had his finger on
the pulse of this
The first full blood aborigine to embrace the vast region of the world.
Faith said he decided to become a Baha'i All of his travelling and
the time he spent
after meeting Collis. on paperwork were at the cost
of time witl1
In October 1961 , on his way to the fifth his family, and many times over
the years
Conclave of the Hands in the Holy Land, Collis would lament over his
inability to
Collis had the very great bounty, as he spend as much time as he
wished with his
expressed it, of passing by the Most Great children: Kaye, Margaret,
Joan, Mariette,
House of Baha'u ' llah in Baghdad, and and Geoffrey. This of course
did not diminvisiting the most Hallowed Spot where ish his deep

love for each one of them.

Baha' u ' llah declared His Mission in the home, married

Garden of Ridvan. The Guardian had and in many instances gone overseas in purannounced that the convocation of the suit of Baha'i service, he would endeavor to

Baha'i World Congress would be held in the arrange the routes of his long journeys so he

vicinity of this Garden, at Ridvan 1963, to could visit them.

celebrate "The Most Great Jubilee, com- In June 1968, following prolonged commemorating the centenary of the Ascension sultation with the Hands of the Cause, the

of Baha'u ' llah to the Throne of His Sover- Universal House of Justice established the

eighty". This was not to be, due to the Continental Boards of Counsellors to carry

situation in Iraq, and the Congress was out the functions of the Hands into the

transferred to London. future. The Counsellors took over the super-

London for Collis, as for all the Hands, vision of the Auxiliary Boards, leaving the

was an event of great joy and relief. They Hands free to travel to "diffuse the Divine

had strictly followed their beloved Guard- Fragrances" and inspire the friends . This was

ian' s guidelines to bring his Ten Year Plan a major change, and brought a certain sadto a victorious conclusion, to arrange for the ness for Collis as he no longer had the direct

election of the Universal House of Justice by and close contact with the Board members,

56 National Spiritual Assemblies, and to but this was overridden by the joy of seeing

organise, with the British Baha'i commu- the development of the Faith into the future.

nity, the Congress to be held at the Royal As the years passed, and the children

Albert Hall in London. Collis especially grew up, his dear wife and devoted partner in

recalled the meetings of the House of Justice all their services to the Cause hâavelled with

with the Hands at Rutland Gate and the final Collis more and more frequently. During the

handover to the members of the Universal eight years from 1968 to 1976, culminating

House of Justice. with the International

Teaching Conferences

in Anchorage, Alaska, in July, and Paris, Graham Hassall summed up Collis' qualities when he wrote on France, in August of 1976, Collis made 126 Spiritual Assembly of the Baha'is of Australia and Continental Conferences held in 1971, lia: "Who can adequately portray the qualities of such a man? He Collis attended three-in Singapore, Suva exemplified spirit in action. He was and Sapporo-the trips taking a total of six practical, pure and holy, active and months and covering 28 countries. authority, he inspired radiant. He possessed love. He had the power of As the number of Hands diminished, it One of his exhortations confidence, he showed to delve constantly into was the wish of the Universal House of Justice as well as the writings and attraction." Guardian and the messages tice that Collis be totally free to travel, so in Justice. He most certainly to the friends was himself; the Writings were 1976, he sold his engineering firm in Adelaide to delve constantly into the Holy Writings, as well as the writings and laide. In 1977, he and Madge moved from letters of the Guardian and the messages Adelaide to Rockhampton, Central Queensland. During the last 14 years of his life he Justice. He most certainly practised this himself; the Writings were made a total of 243 visits to 95 countries on all continents. shared the gems he found his mine and he with all the In 1982, Collis and Madge attended the friends. His "book" of quotations that was with him always is well International Conference in Dublin, Ireland met him, along with his known to those who well worn and high the memory of the Greatest Holy Leaf, and lighted in June, one of five conferences dedicated to both Baha'u'llah and copies of the Will and Testaments of which he invariably quoted. then continued to travel for nearly five months, covering 19 countries. In September 1990, Collis 'Abdu'l-Baha, from The pace of his activities was slowed out on a visit to Asia, and Madge set down by two heart attacks in 1986. But a with a high point

less severe heart attack in June 1988 did not scheduled in Lahore, Pakistan, for the Interstop him travelling from September onwards national Youth Conference. This was not to to Laos and China! Nothing would stop Col- be, for he left this world on Saturday, 29 Seplis visiting the friends , even if they were in tember following a heart attack while on top remote villages or islands where access was of the world in Kathmandu, Nepal. Collis had possible only by foot, maybe bicycle, or been involved in a number of firsts over the dugout canoe. The extent of his travels in years, and his passing achieved yet another: some areas of the Pacific is unparalleled. the first ever publicity for the Faith in Nepal As one of the Counsellors to travel in the in both the Nepalese and English newspapers. island areas of Australasia, Howard Harwood, Truly, he "died with his boots on", doing wrote: "One thing I soon discovered was what he loved best- serving the Cause. that wherever I went, no matter how remote, Four of their five children and two of their Collis had been there ahead of me. He was sons-in-law were able to go to Kathmandu to well known and respected everywhere." be with Madge. Collis was laid to rest in the Collis had a sense of fun and liked to Baha' i cemetery overlooking the beautiful relax his audience by telling jokes. He had valley of Kathmandu, with the snow-capped quite a collection which he used to illustrate peaks of the Himalayas in view. his points on spiritual matters in his talks. On 30 September 1990, the Universal House of Justice sent the following message He was also quite adept at teasing. However, to all National Assemblies: he was also very sensitive: sensitive to good music, and sensitive above all to the spirit of the Faith and the power of the Words of DEEPLY GRIEVED ANNOUNCE PASSING VALIANT 1-IAND CAUSE GOD COLLI S Baha 'u 'llah which often visibly moved FEATH ERSTONE him- and consequently, others. WHILE VISITING KATIIMAN DU, NEPAL, COURSE

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THE BAHAI WORLD

EXTENSIVE JOURNEY ASIA. HIS NOTABLE

AS MEMBER AND LATER SECRETARY

NATIONAL
 ACCOMPLISHMENTS AS STAUNCH, FEARLESS SPIRITUAL ASSEMBLY
 CRADLE ADMINIS-
 DEFENDER COVENANT, I-IIS UNCEAS ING COM- TRATIVE ORDER, AS
 SECRETARY-GENERAL
 MITMENT PROPAGATION CAUSE ALL PARTS INTERNATIONAL BAHHA ' I
 COUNCIL FOLLOWED
 WORLD, ESPECIALLY PACIFIC REGION, HIS BY HIS OUTSTANDING LABOURS AS
 MEMBER
 UNREMITTING PERSEVERANCE FOSTERING UNIVERSAL HOUSE OF JUSTICE
 SINCE ITS
 ESTABLISHMENT LOCAL, NATIONAL INSTITU- INCEPTION. PRAYING SHRINES
 PROGRESS HIS
 TIONS ADMINISTRATIVE ORDER, HIS EXEM- RADIANT SOUL, CONFIDENT RICH
 WELL-
 PLARY DEVOTION TO WRITINGS FAITH, HIS DESERVED REWARD ABHA KINGDOM
 HIS
 OUTSTANDING PERSONAL QUALITIES UN- UNIQUE CONTRIBUTION PROGRESS
 CONSOLI-
 SWERVING LOYALTY, ENTHUSIASM, ZEAL AND DATION FAITH NORTH AMERICA AND
 AT
 DEDICATION, DISTINGUISH HIS MANIFOLD WORLD CENTRE. EXTEND LOVING
 SYMPATHY
 SERVICES THROUGHOUT MANY DECADES. HIS BELOVED WIDOW WHO SHARED
 SUPPORTED
 OFFERING PRAYERS HOLY SHRINES BOUNTIFUL HIS SERVICES THROUGHOUT PERIOD
 I-IIS
 REWARD HIS RADIANT SOUL ABHA KINGDOM. DISTINGUISHED PROFESSIONAL
 CAREER, HIS
 ADVISE FRIENDS EVERYWHERE HOLD BEFIT- BRILLIANT LABOURS CAUSE GOD,
 AND TO HIS
 TING MEMORIAL GATHERINGS, PARTICULARLY BEREAVEMENT DAUGHTERS AND
 FAMILY. ADVISE
 IN MASHRIQU'L-ADHKARS, RECOGNITION HIS FRIENDS EVERYWHERE HOLD
 BEFITTING
 MAGNIFICENT ACHIEVEMENTS. MEMORIAL GATHERINGS, INCLUDING
 COM-
 MEMORATIVE SERVICES IN HIS HONOUR ALL
 The National Spiritual Assembly of the MASHRIQU'L-ADHKARS.
 Baha'is of Australia organised a memorial Universal
 House of Justice
 service at the House of Worship, Sydney, at 27
 January 1987
 noon on Sunday, 4 November 1990, which
 was attended by all the immediate members Charles Wolcott was his
 parents' first child,
 of Collis' family, except three of his grand- born in Flint, Michigan, U.S

.A., on 29 September 1906. His father, Frederick Charles Wolcott, an accountant whose business interests were overshadowed by his love for music, formed a small-town orchestra in the occasion and completed with the gentle which his son participated, on the piano and lamentations in the form of rain from the accordion, from an early age. By the time Charles reached high school he had his own GRAHAM AND KAYE WATERMAN , four-piece orchestra (piano, banjo, saxophone, drums) for playing at school dances. When he attended the University of Michigan, his larger band, "Charley Wolcott and his Wolverines", played for faculty (ballroom) CHARLES WOLCOTT dances and his smaller bands for fraternity 1906- 1987 and sorority (tea) dances . In the 1920s he went to the larger city of Detroit to play DEEPLY GRIEVED PASSING DISTINGUISHED piano in hotels and ballrooms with the Jean SERVANT CAUSE GOD, DEDICATED WORKER Goldkette Organization and also performed HI S VINEYARD CHARLES WOLCOTT. SELF- on radio shows. LESSNESS, HUMILITY, COURAGE, NOBILITY, Charles married Harriett Marshall, from FAIR-MINDEDNESS, PERSEVERANCE CHARACTERIZED HIS UNINTERRUPTED SERVICES and soon after they moved to Toronto, Canada, COURSE HALF A CENTURY, IN HIS CAPACITY then New York where, in spite of the IN MEMORIAM 819 Depression, he was always able to find work as a pianist, composer, arranger, or conductor with the Paul Whiteman Band, Benny Goodman, the Dorsey brothers, Columbia Records, and network radio programs such as Burns and Allen (George and Gracie), Kate Smith, and Bob Hope. While the Wolcotts were living in New York City, their two daughters, Sheila and

Marsha, were born. The apartment building in which the family lived was managed by a Baha'i couple, and about 1935 they were introduced to the Faith. Their interest in the Teachings was nurtured in New York, but they did not become Baha'is until later in California.

Fascinated by the colour and sound developments in motion pictures, Charles moved the family to Hollywood, California, in 1937 and soon began working at the Walt Disney Studios writing music for cartoon shorts, then feature films, such as Pinocchio and Bambi. By 1944 he had become General Southwest

Charles Wolcott

as chairman of the American

Musical Director at Disney Studios. In 1950 (1950-1952); and served he transferred to the Metro-Goldwyn-Mayer National (MGM) Studios as Associate General Musical Director and in 1958 became General National Spiritual

Teaching Committee

as chairman of the American

Teaching Committee

he was elected to the

Musical Director. In 1955, after he placed on which he Bill Haley's song "Rock Around The Clock" 1960.

Assembly of the United States

served as vice-chairman until

in the MGM movie Blackboard Jungle, that the Baha'i the "rock and roll" music craze spread Guardian, Shoghi

It was during this period

world lost its beloved

worldwide. Cause of

Effendi. When the Hand of the

Charles and Harriett enrolled in the Baha'i Faith in Los Angeles in August 1938 and spent

God Horace Holley, who had served

National Assembly since 1923

and were members of the Los Angeles community for the next 22 years. During this the nine

34 years as its secretary,

period he composed music as a setting for Land, Charles

Hands to serve in the Holy

some of the prayers of Baha'u'llah including National

was elected secretary of the

"From the Sweet Scented Streams", "O 1960 he

Assembly in 1960. In January

Thou By Whose Name", and "Blessed is the
of the Music
Spot."
he and

Charles was appointed to be a member of
Illinois, so he
the Inter-America Baha ' i Teaching Commit-
the National
tee (1942- 1944); served as chairman of the
National Audio-Visual Education Committee
Effendi had

(1946-1948); was elected to the Los Angeles
Council to
Local Spiritual Assembly (1948- 1960) and
"expansion and
served as chairman or vice-chairman; served
international institutions

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Tl-IE BAHAI' I WORL D

of the Faith" [Shoghi Effendi, letter to the
to subsequent
American Baha'i community dated 19 July
1983. He

1956, cited in The Baha'i World, volume
of his last

XIII, 395]. Following the passing of the
Guardian in 1957, the Hands of the Cause of
at the Baha'i

God-who administered the Faith from the
herself to

passing of Shoghi Effendi until the election
at the Centre as

of the Universal House of Justice in 1963-
lifelong companion

called for the election of nine members for
Their love of

the International Baha'i Council by postal
attendance at

ballot from all National and Regional Spir-
Philharmonic

itual Assemblies in the Baha'i world at
the Baha'i

Ri9van 1961. The elected Council was to
they frequently

work under the direction and supervision of
evenings.

the Hands of the Cause residing in the Holy
The demanding work as a member

resigned his position as head

Department at MGM Studios and

Harriett moved to Wilmette,

could take up his duties in

Baha'i Center.

In January 1951 , Shoghi

formed a Baha'i International

assist him in the work of

consolidation of the

which he would be re-elected

terms in 1968, 1973, 1978 and

died suddenly, toward the end

term, on 26 January 1987.

Throughout their 26 years

World Centre, Harriett devoted

assisting in various offices

well as being Charles'

during 58 years of marriage.

music was sustained by regular

the performances of the Israel

Orchestra. And, as a gift to

friends at the World Centre,

opened their home for musical

The demanding work as a member

of the
Land for a two-year term of office, and Universal House of Justice
left little time or
would cease to exist upon the election of the energy for creating musical
compositions,
first Universal House of Justice. At Ri9van but music listening was a
constant source of
1961 , Charles Wolcott was one of the nine strength and spiritual
enrichment. Amongst
elected to the International Baha'i Council his papers was found the
compilation
and was elected by that body to be its secre- "Extracts from the Baha'i
Writings on
tary-general. Music" in which he had
underlined certain
Charles and Harriett moved from the passages such as: "We have made
music a
United States to the Baha'i World Centre in ladder by which souls may
ascend to the
1961 to take up his two-year post on the realm on high"
[Kitab-i-Aqdas]; "A wonder-
International Baha'i Council, not knowing ful song giveth wings to the
spirit and filleth
that his service to the Faith would keep him the heart with exaltation"
[Baha 'i World
in that Holy Spot for another 26 years until Faith, 334]; and "Music is one
of the imporhis death. tant arts
although music is a material
On 21 April 1963, the first day ofRi9van affair, yet its tráemendous
effect is spiritual,
in the year 120 B.E, the Centenary anniver- and its greatest attachment is
to the realm of
sary of the Declaration by Baha' u'llah of the spirit.... In this Cause
the art of music is
His sacred Mission, the election of the Uni- of paramount importance" [Abdu
'l-Baha,
versal House of Justice was held in the "Table Talk," ' Akka, July
1909, quoted in
House of the Master in Haifa. The delegates Herald of the South, 13
January 1933, 2- 3].
invited to this first International Convention For the occasion of his
80th birthday in
were the 504 members of the 56 National September 1986, he and
Harriett tráavelled to
and Regional Spiritual Assemblies who Santa Monica, California, to
join most of
were charged with the sacred privilege and their family in a celebration.

This was the duty of voting for the nine people of the last time they were all to be together. If there Baha' i world community who would com- was any regret in his happy and productive prise the membership of this first Universal life it was only this , as he wrote to his grand- House of Justice. The results of the election daughter who was pioneering in Yugoslav ia: were announced at the close of the morning It's sad not to be present during these session of the Convention on 22 April. precious days when one 's grandchildren Charles Wolcott, who had received the high- and great grandchildren are spreading est number of votes, found himself now a their wings. But there are compensations, member of the Universal House of Justice to however, when we realize the wonderful

fN MEMORIAM

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services being rendered by the vanous family members Nana and I send you loads of love, sorry it can't be lemon pie too. Maybe next year, Nana will make LOSS TO

HOWARD BORRAH KAVELIN
1906--1988

HEARTS LADEN WITH SORROW OVER

one for you when you come [to Haifa]. FORMER

BAHA'i WORLD OUR DEARLY-LOVED

Hasta la vista! [signed] Baba. OUTSTAND-

COLLEAGUE H. BORRAH KA YELIN

The letter is dated August 1986 and the LLAH. INDOM I-

ING SERVANT CAUSE BAHU'U'

wish could not be fulfilled. Five months CONSC IENTIOUSNESS,

TABLE FAITH, RIGOROUS

later he passed away and was buried in UNFA ILING RE LI-

IRREPRESSIBLE OPTIMfSM,

the Baha'i Cemetery at the foot of Mount TRUSTWORTH INESS

ABILITY, UNBLEM ISHED

Carmel after a long and distinguished life WHICH SHONE

AMONG BRJLLIANT QUALITIES

dedicated for almost half a century to the CENTURY MONU -

THROUGH HIS NEARLY HALF

Blessed Beauty, Baha' u 'llah. HE CONSTANTLY

MENTAL SERVICES TO CAUSE

Memorial services were held throughout LAST DAYS

I'ROMOTED AND DEFEN DED TO

the world including one arranged by his wife HIS EXTENS IVE

HIS DISTINGU ISHED LIFE.

and daughters in the Los Angeles Baha'i ADMINISTRATIVE AF- Center on 12 April 1987. One of Charles' HIS NINE YEARS music colleagues from his days at MGM NEW YORK Studios, Johnny Green, closed his "Appreci- NATIONAL SPIR- ation" remarks saying: "Throughout the years UNITED STATES, TWO since the end of our MGM togetherness, BAHAI COUNCIL Charles and I have remained close through MEMBER- regular correspondence and intermittent in- JUSTICE. HIS person visits. His letters shared with me the ILLI MARKED difficulties and hopes that the Bahais were TO ASSIST experiencing [in Iran] and his efforts to deal FAIRS AGENCIES with these soul-searing situations. And, COMMUNITY, HIS throughout it all, the beauty of his faith, the PROMOTION FINAN - purity of his spirit, his divinely inspired LUSTROUS RECORD patience, calm and kindness imbued life IMPORTANT with a strong feeling of hope. All of you ION MAZRA'EH here know, even far better than I, what a HA. dynamic force for good Charles Wolcott SUPPLICATIONS ILLI was, not only in the wide circles where he SOUL MAY BE was personally known, but throughout this KINGDOM AND sorely troubled world. It was my privilege to SURROUND HIS spend a couple of hours with Charles in per- DEAR CHILDREN son here shortly before his final return to ISTANCE. Haifa [in September 1986]. How eagerly he

INVOLVEMENT BAHAI
FAIRS BEGAN IN 1941 WITH
ON LOCAL SPIRITUAL ASSEMBLY
AND INCLUDED 13 YEARS ON
SPIRITUAL ASSEMBLY UN
YEARS ON INTERNATIONAL
FOLLOWED BY QUARTER CENTURY
SHIP ON UNIVERSAL HOUSE OF
MANIFOLD SERVICES ESPEC
BY HIS DILIGENT ENDEAVORS
DEVELOPMENT EXTERNAL AF
BAHAI INTERNATIONAL
DEFTNESS FOR DIGNIFIED
CIAL INTERESTS FAITH, ILLS
IN CONNECTION ACQUISITION
PROPERTIES INCLUDING MANS
AND HOUSE 'ABDULLAH PAS
OFFERING ARDENT
THRESHOLD THAT HIS NOBLE
RICHLY REWARDED ABHA
THAT BLESSED BEAUTY MAY
BELOVED WIFE FLORENCE
WITH DIVINE MERCY AND ASSIST
ADVISE HOLD MEMORIAL

GATHERINGS IN

was looking forward to his working retirement! And now he has been called home

In my heart of hearts I know that Charles House of Justice

Wolcott 's noble and courageous spirit has been given as an inspirational beacon to all Russia to a

of us to make this world the far better place on 16 March

that it just has to be because he passed this children. They way."

States when he

SHEILA WOLCOTT BANANI was three years old and remained in Denver, 822

Colorado. His father was a greatly beloved found that

Rabbi in Denver, a pillar of the Jewish community and well known as a healer. He lost Faith, not one

his life caring for others during an influenza epidemic. His mother was founder of the satisfying answer. By 1940, he decided

Beth Israel Hospital and Old Folks' Home in which stood for all Denver.

the principles in which he deeply believed.

As a young lad, Borrah had obtained a job

children: Linda, as an usher at an opera house. His love for

years the education drew him to New York City, and his children in the Teachings of the

debut as an operatic tenor occurred on the as part of

stage of Carnegie Hall. Through music, he spent at

met Martha Hamilton, a pianist studying at Eliot, Maine.

the Juilliard School of Music in New York. instrument-

They were married in 1936. successful

HIS HONOUR ALL HOUSES

THROUGHOUT BAHAI COMMUNITY.

Universal

H. Borrah Kavelin was born in

distinguished Jewish family

1906, the sixth of seven

immigrated to the United

apartment in New York, Bonah

over the period of several

his wife were studying the

question he raised failed to ful,

that he must serve a Faith

the principles in which he

The Kavelins had three

Thomas, and John. Over the tion of the

Faith received much emphasis

family life. Every summer was

Green Acre Baha'i School in

Bonah and Martha Kavelin were

tal in establishing a very

Those were difficult financial times for children's Sunday school on Long Island.

everyone during the Great Depression, and They also had regular firesides in their home, and youth firesides

a singer's life could not support a family with standing room only.

So Bonah turned from his musical career to become a secretary to the director of a real estate firm. His diligence and ability were Local Spiritual Assembly of New York City, for seven years serving as chairman of that body. In 1950, he was elected to the National Spiritual Assembly of the United States. His services on the commercial realty companies in New York. States. His services on the National Assembly continued for 13 years,

In 1943, he joined the distinguished film of Durand Taylor and Company where he served for a number of years as treasurer and from 1958 to 1963 as chairman.

20 years. His company, which bought, sold In 1955, during a surge of persecutions of the friends in Persia, he was and managed skyscrapers, was known in very actively involved and instrumental in financial circles as "the Tiffany's of the real gaining recognition of the plight of the believers. Through his efforts and those of others working on this issue, the force of the transactions of the year. world-wide

He had a pristine reputation for trustworthiness and honesty, considered by some to be rather unusual qualities in the realty government. Because he conducted himself with perfect decorum and dignity as well as deep assurance of the support home said to Mrs. Kavelin, "Your husband of the Blessed Beauty, he was often called has only one flaw. He is too honest." She sent the upon to reply, "Would you do business with any-

National Assembly in meetings with one else?" He laughed and admitted that he top level officials. would not. Bonah served as a trustee for a number of Bonah Kavelin's first exposure to the Baha'i properties, including Green Acre Teachings of the Faith was through the fire- Baha'i School, and he represented the sides of Vaffa and Saffa Kinney, a couple National Spiritual Assembly on several misdearly loved by 'Abdu'l-Baha. While attend- sions. In 1957, he chaired the first national ing gatherings in their large brownstone convention for the formation of the National

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Spiritual Assembly of the Benelux Countries (Belgium, the Netherlands and Luxembourg), and the National Spiritual Assembly asked him to represent it at an international conference to be held the following year in Kampala, Uganda. Shoghi Effendi, to whom Bonah Kavelin was deeply and personally devoted, invited him to come on pilgrimage directly after the Kampala Conference. He had never had the bounty of meeting Shoghi Effendi personally, and he was deeply touched by the opportunity to pay homage to him. However, this meeting was never to occur. The greatest blow of Bonah's life came when he learned of the beloved Guardian's untimely death in London, shmily before they were to meet. He grieved openly, as did so many others. After this, he dedicated himself more and more to the service of the Cause for Borrah Kave/in which Shoghi Effendi had given his life. Following Shoghi Effendi's passing, the Baha' i world was in turmoil. The interna- forward with great excitement and eager tional Baha'i community looked to the anticipation to the election of the first Hands of the Cause of God for guidance. In Universal House of Justice, described by 1961 the Hands decided that an International 'Abdu ' l-Baha as that body which is "to be Baha ' i Council should be fo1med for two universally elected and established" and years. Borrah Kavelin was among those would be "under the care and

protection of
elected, and he served the Council as the Abha Beauty, under the
shelter and
member-at-large rather than in residence in unending guidance of His
Holiness, the
Haifa and was given permission to continue Exalted One." (Baha 'i World
Faith, p. 442)
serving on the National Spiritual Assembly. The election took place in
the House of
Much of the work with which he was the Master, ' Abdu ' l-Baha, in
Haifa, Israel,
involved was of a very serious nature. In and the first members of the
Universal House
1961 during the Moroccan crisis, a time of of Justice were introduced
during the World
severe persecutions of the believers in that Congress, held in the Royal
Albert Hall in
country, he was one of those asked to serve London. As their names were
read, the nine
the international community in organizing a men of the House of Justice
took their places
campaign to protest against the imprison- on the stage. Borrah Kavelin
told his family
ments and impending executions of Baha ' is. later that he had had tears
streaming down
Cables poured in from every corner of the his face and felt a profound
humility such as
world, from Paris, France to Tegucigalpa, he had never experienced
before.
Honduras. The Moroccan government was Before he moved to the
World Centre in
forced to hear the voices of people all over Haifa, a luncheon was given
in a distant globe, from places it had never even guished private
club in New York so that
heard of! It had a powerful effect and the many of his business
associates could pay
persecutions abated. their respects and say
goodbye. They were
In 1963, the whole Baha' i world looked one and all moved by the choice
he was

making and profoundly respectful of the path well and felt ready to begin
a life of reticence he had chosen. Unfortunately, his marriage ment in
the United States.
did not survive the transition, and Martha did The National Spiritual
Assembly asked

not accompany him to the Holy Land. Mr. Kavelin to serve as a keynote speaker at

He served the Universal House of Justice six regional "Vision to Victory" conferences

for a full quarter of a century, from 1963 to throughout the United States, and he was

1988. He was beloved at the World Centre delighted. This became the driving force of

for his diligence and the powerful energy his day-to-day life. When the cancer

and professionalism he brought to his tasks , recurred, and his health began to fail rapidly,

particularly in the acquisition of properties he was even more driven to fulfill his comfort for the Faith. Two of the crowning achievements - commitment to these conferences.

ments which highlighted his service to the He was able to address the first conference

Universal House of Justice were the presence in Boston, Massachusetts: his frail

chances of the Mansion of Mazra' at and the voice did not diminish the ardor with which

House of 'Abdu'llah Pasha in 'Akki he spoke to the friends of the imperative

Mr. Kavelin represented the Universal necessity to raise the Arc on Mount Carmel.

House of Justice on four significant missions However, by the time his plane arrived at

to Iran to consult with the friends there about the second conference site, in Chattanooga,

the financial needs of the Faith. His first trip Tennessee, he was so ill that he had to be

was in 1965, the second in 1970 to consult rushed to the hospital in acute distress. His

about 'Abdu'l-Qasim 'Abbas, the third in 1975 to convey undeviating concern about making a presense about the raising of the Seat of the institution as he had promised was creatively

Universal House of Justice on Mount Carmel, solved by a doctor who asked if the Baha'is

and the fourth in 1978. could videotape his talk there, in the hospital

In 1970 he met and married a beautiful, room. Mr. Kavelin agreed and arrangements

devoted, and distinguished believer from were swiftly made to tape his talk.

Tehran, Manijeh Flore Taheri [Manizhih Shortly after the talk, Mr. Kavelin lapsed

Flore Taheri] . She was his helpmate for the into a coma. However, he

recovered to the
 next 20 years and often served as his háansla- extent that two minor
 "miracles" were to
 tor on those missions to Iran. occur. One was to give a
 Thanksgiving dilmer
 After the revolution in Iran in 1979, he to thank the doctor and all the
 many Baha' i
 again represented the Universal House of friends in Chattanooga who
 had been so
 Justice at a time when the Baha' i world was kind to him. The other was
 to return home to
 grieving for its losses in the bilihplace of the Albuquerque. He lived
 another three weeks
 Cause. During a ten-week mission, he trav- in his home in Albuquerque,
 then on 18 Deceled throughout Europe, Canada, and the ember 1988, he
 passed away.
 United States meeting with thousands of "You wander all your
 life in search of
 Baha ' is who thronged to hear him. His mis- meaning and then you find at
 the end, at
 sion was to explain the state of the Persian the core, there is only the
 Covenant." These
 friends , and the impact on the Baha'i world were among the last words of
 Bmrah Kavelil1,
 community of the persecutions. a man who lived to his last
 breath the
 In 1987, after nearly 25 years of service, commihnent he had made to
 Baha'u'llah.
 at 81 years of age, Borrah Kavelin asked to One of his favorite passages
 read at his
 be excused from serving any longer as a funeral , attended by
 hundreds of friends,
 member of the Universal House of Justice. was "As ye have faith, so
 shall your powers
 Within two weeks from the time his retire- and blessings be." He was
 laid to rest in
 ment was aimounced he was hospitalized for the Failáview Memorial Park
 ill Albuquerque,
 cancer surgery, after which he recovered New Mexico. His epitaph
 reads simply:
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 "Howard Borrah Kavelin, 1906- 1988, the tutorship of his
 cousin, Siyyid I:Iasan
 Charter Member of the Universal House of Hashimi-Zadih.
 Justice." In 1916, he went with
 his cousins to

LIN DA KA YE LIN Porov Ramadan and started to work in one of the
 Baha'i friend's shops. He returned to Tihran
 in 1922 and was engaged as a teacher in
 primary classes at the Tarbiyat School. In
 QUDRATU'LLAH VAI:IfD-I-'fiHRANi Tihran one of his cousins,
 'Abdu ' llah VaJ:iid,
 1900- 1986 helped him and his mother a great deal
 during
 the Depression. People in Persia had just
 Qudratu ' llah Vahid-i-Tihrani was born on started using family names
 and Qudratu' llah,
 6 May 1900 in Tihran, Persia. His father, following the example of
 his cousins, chose
 'Ali- ' Askar, was one of the early believers VaJ:iid-i-Tihrani as his
 family name.
 of Kashan who, in spite of being illiterate, Qudratu ' llah learned
 how to use a typefound the truth by persistent investigation writer,
 which was new in Tihran, and in
 and embraced the Faith after he heard The 1927 was employed by the
 Ministry of
 Hidden Words of Baha'u'llah chanted at a Finance in a secretarial
 position. He became
 Baha'i fireside. He exclaimed: "These are well-known for his diligent
 service, reliability
 the Words of God! He Who revealed them is and trustworthiness, and he
 was sent to India
 assuredly the Messenger of God!" on a special assignment in
 1944. In 1946, he
 Soon afterward, 'Ali-' Askar changed his was appointed the accountant
 and director of
 residence to Tihran, and wandered in the the Office of the Iranian
 Agency in India. He
 villages around the city as a peddler of cloth. returned to Iran in
 September 1948 and was
 He had memorized The Hidden Words and given the post of assistant
 director of the
 used to chant them aloud while on his trav- archives in the Ministry of
 Finance.
 els. Through the stirring effect of these He was an active and
 faithful member of
 Words revealed by the Pen of Baha'u'llah, the Baha'i community
 wherever his work
 this illiterate person was instrumental in sent him. While in Tihran,
 before his jourbringing into the Baha'i Faith over 400 of ney to
 India, he worked part-time in the
 his fellow countrymen. office of the National
 Assembly as secretary

' Ali- ' Askar journeyed on foot to ' Akka in in charge of the correspondence files. He 1876. He spent four months there, frequently also served on the Persian Holy Places Comin the presence of the Blessed Beauty, and at mittee. Once in 1943, in response to a call by times while the Holy Words were being the National Spiritual Assembly for homerevealed. On one such occasion a prayer was front pioneers, he and his family moved to revealed for him, and later he was honoured MaJ:iallat, a village to the south of Tihran; with fom Tablets. but within a few months he was recalled to Qudrah1'llah, which means Power of God, the capital by the Ministry of Finance, in was born when his father, in his 70s, had lost which he worked, and was sent to India. 14 children from a previous wife and had During the four years he spent in India, he married Pari Khanum, a Baha'i widow in a served the Faith in Bombay and was elected village near Tihran called Varamin. His a member of the Local Spiritual Assembly. father soon passed away, and Qudratu ' llah, When the petroleum industry in Iran was six years old, was brought up by his mother nationalized in 1950, Mr. Allahyar ~alil:i, one with the help of relatives , under severe of the directors of the Ministry of Finance, financial hardship. He went through primary arrived in A.badan as part of the government education in the Tarbiyat School in Tihran representative body, with Mr. Tihrani accomand attended Baha' i study classes under panying him as a private secretary. In 826 THE BAHAI WORLD

the southern part of Iran for six months immediately after pilgrimage. This proved to be the best means of alleviating his grief and despondency.

When Mr. 'fihrani reported on his assignment to the Guardian, He advised him to pioneer out of Iran, and recommended Japan, a pioneer goal in the Ten Year Crusade.

Thereupon Mr. 'f ihrani retired from government service and left Iran, arriving in Tokyo

4 October 1957. On the advice of the National Spiritual Assembly of North East Asia, he pioneered to the northern island of

Hokaido, and settled in Sapporo as the first pioneer. When he arrived there was only one Baha'i in Sapporo, but 17 months later the first Spiritual Assembly of the Baha'is of Sapporo was formed with Mr. 'fihrani being among those elected.

With the help of two new Baha' is in

Qudratu 'llah fihrani Sapporo, he held meetings to teach the Faith

in the neighbouring cities. This diligent

September 1954, he was officially appointed service continued 16 years during which he

the office manager for the board of directors made occasional journeys outside Japan to

in charge of the transfer from the British renew his visa. He succeeded in bringing into

Petroleum Company to the Anglo-Iranian Oil the Faith a number of natives from the Ainu

Company. In May 1955, when Mr. Bazargan, tribe, and encouraged them to build Baha' i

a devout Muslim, became general refineries centres in three towns. The

National Spirmanager, Mr. Tihrani, who was known to itual Assembly of Japan wrote:

him to be a trustworthy employee and a

If there is one quality that we all

devoted Baha'i, was appointed director of

remember about Mr. Tihrani it was his

the general office in the Abadan refinery. He

great love. He was elderly when he came

was provided with first class residence in

to Japan and he never learned to speak

Abadan, and lived there with his family.

Japanese. His health was often quite poor,

Mr. Tihrani's family consisted of his

and his income was limited. But there

wife, Na~riyyih \$a~il;i, a son named Farhad,

was no limit on his great love, which

and a daughter named Parivash. The chilencompassed everyone he came into

condren were sent to England to pursue higher

tact with. All felt it, and will always

studies. Na~riyyih Khanum accompanied

remember him.

her husband in all his places of work. In

The cold weather of Hokaido Island,

Abadan, however, in 1954 her health steadily

with frost and snow half of the year,

deteriorated and she passed away in 1956.

finally caused Mr. Tihrani to suffer from
Mr. and Mrs . 'fihrani had applied to go on
severe backaches, and the doctors recompilgrin1age to the Holy Land together,
but
mended he should leave the place.

tragically permission granted reached them
shortly after Mrs . Tihrani had passed away,
Hand of

and he had to go alone. The beloved Guard-
Muhajir to

ian suggested a number of teaching trips to
the Baha'i

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Centre and held Baha'i meetings and study
visiting his son

classes to encourage and deepen the friends.
Zimbabwe to live

After four months he was asked by the Hand
Harvey. Old age

of the Cause to go on a teaching trip to the
not prevent him

Philippines. In 1971, he was invited by a
in Zimbabwe

pioneer family to the island of Guam, and
countries of Zambia

while in that community he was elected a
of Counsellor

member of a Local Spiritual Assembly.

Finally, at the invitation of Counsellor
dedicated

Suhayl 'Ala'i, he went to Samoa on 17 March
passed away in May

1974. Here, with guidance and assistance
a fractured hip.

from Mr. 'Ala'i he performed lengthy and
to Zimbabwe by

valuable teaching trips to most of the islands
Justice on 22 May:

in the Pacific. He was privileged to meet
with the King of Western Samoa, His High-
FAITHFUL CONSE-

ness Malietoa Tanumafili II, and enjoyed
QUDRATU 'LLAH

a warm and enduring friendship with the
RECORD DISTIN-

Prime Minister of the Cook Islands, Sir
MANY LANDS

In 1970 he was sent by the

the Cause of God Ra~atu'llah

Hong Kong, where he stayed in

of pioneer service, and after

in England he went to

with his daughter Parivash

and weakness, however, did

from going on teaching trips

and to the neighbouring

and Malawi under the guidance

Shidan FatJ:t-i-A '?'.am.

Mr. Tihrani 's whole life was

to serving his Lord. He

1986, after an operation for

The following telex was sent

the Universal House of

DEEPLY GRIEVED PASSING

CRATED PROMOTER FAJTH

VAHID-TEHRANI. HIS LONG

GUISHED SERVICES FAITH IN

Thomas Davis, and with Lady Davis, who LOVINGLY REMEMBERED.
 CONVEY RELA-
 was a Baha'i. TIVES DEEP SYMPATHY
 ASSURANCE FERVENT
 In total, Mr. Tihrani travelled to more PRAYERS HOLY SHRINES HIS
 NOBLE SOUL.
 than 50 countries and islands after his retire-
 FU ' AD ASHRAF
 ment, including Australia, New Zealand, the
 Hawaiian islands, across the United States,
 and several countries in Europe and Africa. WINNANIK AND MUBARAK
 His greatest joy was visiting isolated commu- c.1959-1984/1948-1986
 nities and bringing to them the reassurance
 of the love of Baha'u'llah. Mubarak was born in 1948 in
 Canga'an
 Correspondence with friends was another village, Genteng sub-district,
 Banyuwangi
 noteworthy feature of Mr. Tihrani's activi- district, East Java province,
 Indonesia. He was
 ties. For more than 25 years this devoted the fifth of seven children
 of Mul.iammad
 servant of Baha'u'llah kept up a continuous \$aliJ:t, a farmer and a
 staunch Muslim, who
 stream of correspondence with Baha' i raised his family in an
 atmosphere of piety.
 friends around the globe, encouraging them In 1966, the family moved to
 Lampung,
 through his letters containing prayers, quota- South Sumatra. Mubarak
 completed six years
 tions from the Holy Writings, stories of the of elementary and three years
 of secondary
 lives of early believers, and pictures of school.
 places and people prominent in Baha'i In 1975, as a result of a
 three-months visit
 events. by a close friend of
 Mul:iammad \$alil:i, the
 The Hand of the Cause of God Abu'l- family came to know about the
 Baha'i Faith
 Qasim Fay<;!i asked Mr. Tihrani to visit Iran and embraced it the following
 year. Mubarak,
 on his behalf to encourage the believers who was also a farmer, had
 achieved an
 there to be steadfast, a task which he will- unsavory reputation, but he
 now abandoned
 ingly performed for nine months during his old ways and became an
 eager and
 1977 and 1978. In 1983, bodily ailment and enthusiastic believer,

fearless in spreading
 financial difficulty- his pension had been the Faith among his friends
 and neighbours ,
 cut off by the new management of the oil and in proclaiming it to
 government officials
 company-forced him to abandon the field throughout the district.

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Winnanik

Mubarak

In 1970, he married Winanik, known to They explained the principles of
 the Baha'i
 her friends as 'Nani', who had been born Cause and acknowledged the
 divine origin
 into a Muslim family in Ngawi in about of all the great religions of
 the past, includ-
 1959. She also accepted the Faith, and the ing Islam. They were given a
 sympathetic
 couple farmed on a small scale. Three chil- hearing and released. However,
 the 'ulama
 dren were born to them. They taught their continued to make false
 accusations against
 children Baha'i principles, frequently held the Baha'is and stined up
 feelings against
 Nineteen Day Feasts in their home, and them among the people by
 broadcasting false
 attracted others to the Faith. Much of the reports over the radio.
 progress of the Cause in Lampung province On 17 January 1984, Mubarak
 and three
 was the result of their efforts. other Baha'is had their Baha'i
 books seized
 When, in 1981, Mubarak, his wife and by the police. Refusing an
 invitation to
 his younger brother, Wahab, as well as recant their belief, they were
 imprisoned and
 ' Abdu'l-Hadi Wibowo and Kurdi, two other sentenced to terms ranging from
 two to five
 local believers, acknowledged themselves as years.
 Baha'is on their identity cards, the Islamic In the difficult circumstance
 of being
 clergy and others in the village community forcibly separated from her
 husband, Nani
 began to oppose the Baha ' i Faith and to snuggled to keep her family
 intact. She made
 spread abroad false accusations that the a living for herself and the
 three children by
 Baha 'is were enemies of Islam. As a result, buying chickens in the villages
 around her

on 23 November 1982, Mubarak, 'Abdu'l-Panjang City
Hadi, and Kurdi were required to present market, 80 kilometres away-an
undertaking
themselves to the Military Commander in that required her to use dirty,
overcrowded
Tanjungkarang where they conducted them- public náansport. She would
leave her home
selves with equanimity before a trial panel each day at six o'clock in the
morning,
and jury during an intensive interrogation. depart for Panjang City about
ten, and return

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home at ten o'clock in the evening, day after progress of his soul; it praised
his steadfastday, without cessation, and without com- ness and spoke of him as
the very essence of
plaint. During this time she also visited faith and sincerity.
her husband and the other Baha'i prisoners Adapted from reports
provided by
regularly, negotiated with a lawyer in Tan-
DR. M. SAMANDARI

jungkarang regarding their case, attended and
from a memoir by
court sessions, initiated solicitations at the

K.H. PAYMAN

office of the court, and made every attempt
possible to obtain redress of injustice in the
face of implacable official indifference. It is DIPCHAND L. KHIANRA
through Nani that the detailed knowledge of 1913- 1986
the court proceedings in these cases were
made known to other Baha'is. Dipchand L. Khianra was born
on 13 October

At last the great stress of dealing with the 1913 at Thathanagar, some miles
off Karachi,
authorities, together with the physical strain in Sind Province-then part of
India. His
of working to keep her family together, took mother hailed from a very staunch
Hindu
their inevitable toll. In her eighth month of family. His father was from Arya
Samaj and
pregnancy, Nani suddenly fell ill. She died he had his business in Bahrain.
Dipchand
shortly thereafter on 13 July 1984. She was had one sister.
unstinting in her attempt, on behalf of the From his childhood,
Dipchand showed an
four imprisoned Baha'is, to wrest justice aversion to rituals and ceremonies.

In accordance with a prejudiced and insensitive judiciary. Dipchand, a Hindu, danced with a Hindu custom, at the age of 12. She faced this daunting challenge with the sacred thread ceremony—something remarkable resolution and never failed, on like Baptism in Christianity—was performed during her regular visits, to bring cheer to the hearts of the prisoners. In those days these ceremonies of the prisoners who will always be grateful would last for 10 to 12 days. However, the ceremony, Dipchand, for her valiant efforts. When informed of his wife's death, removed the thread from his neck and cast it into the river, saying: "This thread is not mine. I entrust myself to the will of God and entrusted his going to protect me from evil, but it will leave my three children to the care of Baha'u'llah. always keep me away from Muslim and Since his children were also the children of Christian friends". the Baha'i community, he told his friends, Dipchand had his primary school education. He had not as yet with a Baha'i education. His steadfastness in acquired even the matriculation standard the Cause of Baha'u'llah remained unshaken when his father passed away. After his death, despite the added suffering caused by the father's death, Dipchand had to look after the death of his young wife and his concern his mother and his sister, with the help of about the welfare of his children. one uncle. His love was exemplary: to his After a two-year confinement, Mubarak mother he was a promising son; to his sister, was released from prison on 17 January a loving brother. 1986. He and his younger brother, who was For his secondary school education, released on the same date, went to work for Dipchand went to Karachi and stayed with another brother in whose home Mubarak his maternal uncle. After passing his Secdied on 25 May 1986 . ondary School Examination, he accepted a The Universal House of Justice requested job as teacher in one of the schools. His that his family be assured that it had offered mother and his sister came to live with him. prayers at the Sacred Threshold for the For higher education, Dipchand attended

D.J. Sindh College in Karachi. It is here Baha'i House in Karachi.
 Later, his wife
 that he developed his love for Persian and took six of their children to
 Nasik, in Maha-
 Islamic culture. rashtra, India, to stay with
 her mother and
 At the age of 22, he married a simple, sister. The Professor stayed in
 Pakistan with
 noble woman named Devki; though not edu- one son, his mother and
 sister, but he always
 cated, she proved to be a good wife and visted Nasik when he went to
 India to attend
 mother. a meeting of the National
 Assembly.
 In 1937, he received his master's degree Professor Khiama finally left
 Pakistan for
 in linguistics, with Persian as his principal India in 1952, making Bombay
 his home. He
 subject and English as his secondary subject. joined Jai Hind College as the
 head of the
 In 1957, he obtained a Vidhwana Degree in Persian Department, and also
 taught Islamic
 Hindi. Finally, he could read and write as Culture to post-graduate
 students at Bombay
 many as 14 languages, and could speak a total University.
 of 19, including Sanskrit. He had command With his arrival in India,
 Dipchand's
 over Persian, Arabic, English, Hindi, Urdu, responsibilities for bringing
 up his children
 Sindhi, Gujarai, and other Indian languages and looking after their
 education increased
 -Persian and Arabic being his favourites. manifold. Nonetheless, he took
 great interest
 Dipchand mastered Persian poems and in Baha'i teaching and
 consolidation work
 could recite hundreds of couplets by I:Iafi~, and did it with love and zeal.
 He had made
 Sa'di, Rumi, Firdawsi, Ghalib, and many study his regular habit; he
 studied the Holy
 other famous Baha'i and non-Baha'i poets. Writings thoroughly and
 counselled friends
 He could quote a couplet or a poem most to do likewise if they wanted
 to serve the
 appropriate to the occasion. Because of his Faith.
 rich repertoire, he came in contact with a Professor Khiama 's
 --service to the Faith
 number of Persians who loved to listen to included membership on

National and Local

him for hours. What surprised them most was that a man from a Hindu background Gujarat, had mastered this language so well. They were even more amazed that he could quote summer and winverses from the Holy Qur'an from memory well as translator to prominent with ease and felicity. Persian Baha'is visiting India. He taught at Among the Persians Dipchand associated with was Isfandiyar Bakhtiyari, whom the and the lives of beloved Guardian had addressed as the 'Abdu'l-Baha. He "Strong Pillar of the Faith in Pakistan". appeared in Mr. Bakhtiyari' s simplicity, and his love for magazines in various Baha'u'llah and the Baha'i Faith inspired book entitled Dipchand's quest to investigate the Faith, account of some and he eventually embraced it in 1942. He thus became the first Baha 'i of a Hindu Universal House of background in the Sind community. He Khiamo by always introduced Mr. Bakhtiyari as his spiritual father. Dipchand became a member of the Local Spiritual Assembly of the Baha'is of Karachi and represented Karachi Counsellor he at the 1942 National Convention. on his second With the partition of India in 1947, passed away in Dipchand's family was given shelter in the IN MEMORIAM His travels to Bangladesh, Nepal, Sikkim, Sri Lanka and various cities of India are

Spiritual Assemblies, and on

School Committee. He taught in

and in the tribal area of

official translator in most
ter schools as

Persian Baha'is visiting

summer and winter schools, his

subjects being Baha'i history

Baha'u'llah, the Bab, and

often wrote articles which

Baha'i newsletters and

languages. He also wrote a

Immortals which gives an

early believers in India.

In April 1973, the

Justice honoured Professor

appointing him a Counsellor

Central Asia and, later, with

one Asian zone, as Counsellor

ing his ten-year tenure as a

travelled far and wide. While

visit to Afghanistan, his wife

Bombay.

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memorable and historic. He occupied himself wholly in spreading the Faith and deepening the believers. His delight in meeting the friends was much the same as a

father feels on meeting his children. Friends felt happy to meet him; they were inspired by his sincerity and the catholicity of his spirit.

To whichever place his travels took him, Professor Khiama tried to meet all of the friends. He recited prayers and tablets for everyone and explained their meanings; he remembered so many prayers and tablets that people were amazed. His presence enlivened meetings and whenever there was an opportunity, he regaled friends with verses in Persian or Urdu. People felt joyous in his company.

He corresponded with Baha'is in many lands, and he had a treasure-house of Baha'i books from which he recounted very im-

Dipchand Khianra

The passing of Professor

portant and inspiring things to Baha'is, community of a

Khiamia deprived the Baha'i

exhorting them to serve the Faith. Being a true friend, a noted Baha 'i historian, an abidtrue and self-respecting man, he did not have ing Counsellor, and an illustrious championmuch of an attachment to the world. He led builder of the Faith.

a simple, honest life and encouraged his House of Justice

On 2 June, the Universal

children to do likewise. the National

sent the following message to

In 1978, the Universal House of Justice invited the Counsellors to the Holy Land, and Professor Khiama participated in the DEVOTED STEAD-

Spiritual Assembly of India:

HEARTS SADDENED PASSING

International Convention in Haifa. He was DIPCHAND

FAST PROMOTER CAUSE GOD

ever thankful to God for fulfilling his long-SERVICES FAITH

KHIANRA . HIS DISTINGUISHED

felt yearning. From Haifa, he went to Iran, LEARNED TEACHER

DURING PAST DECADES AS

visiting Shiraz, I~fahan, and 'fihran. Later, INSTITUTIONS

CHOSEN MEMBER BAHAI

he was able to visit the Holy Land a second MEMORIAL

UNFORGETTABLE. ADVISE HOLD

time.

GATHERING VARIOUS STATES

INDIA BEARING

His health began to deteriorate in 1984. TESTIMONY HIS UNTIRING EFFORTS
PROMO-

He kept up his studies, as well as some cor- TION CAUSE. ASSURE
RELATIVES FRIENDS

respondence, but at last, on 1 June 1986, this LOVING PRAY ERS PROGRESS
SOUL ABHA

gallant soldier of Baha 'u' llah abandoned his KINGDOM.

physical garment and ascended to the spiri- NATIONAL
SPIRITUAL ASSEMBLY

OF THE BAHAI'S OF J NOIA

tual world. He was 72 years of age. He was
survived by four sons and three daughters,
of whom two sons and two daughters were
Baha'is. The Baha'i Gulistan in Bombay is
his resting place.

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'Aziz KHABIRPOUR Never again did I see him as joyful and

('Azizu'llah Khabirpur) happy except when he received the glad

1915-1986 tidings of his appointment as resident engineer

for the construction of the Seat of the

GRIEVED PASSING DISTINGUISHED SERVANT

Universal House of Justice.

BLESSED BEAUTY AZIZ KJ-IABIRPOUR. HIS

'Aziz never considered

himself worthy of

OUTSTANDING CONTRIBUTIONS PIONEER ING

the many blessings and favours

showered

TEACHING FIELDS CROWNED BY HIS HISTORIC

upon him. One of his highest

aspirations was

PARTICIPATION ERECTION SEAT UNIVERSAL

to take part in the construction

of a House of

HOUSE OF JU STICE ON MOUNT CARMEL EN-

Worship. During the years he was

canying

SURE HIS MEMORY ANNALS CAUS E. ASSURE

out his task at the World Centre

he men-

DEAR WIFE, CHILDREN, RELATIVES, f'RI EN DS

tioned over and over again his

gratitude for

ARDENT PRAYERS SACRED TI-IRES HOLD PRO-

the tremendous bounty of being

assigned to

GRESS HI S RADI ANT SOUL, NOW GATI-IERED

supervise the construction of

the Seat of the

ABHA KINGDOM. ADVISE HOLD MEMORIAL

Supreme Institution.

GATI-IERING.

'Aziz was born 21 July 1915

in Tihiran.

Universal House of Justice His mother came from a Baha'i family,

10 June 1986 whereas his father had embraced the Faith of

his own volition. He was very proud of his

Pure-heartedness, loving kindness, sincerity, father and always remembered

his good
 trustworthiness, modesty, patience, nobility qualities and attributes and
 his astounding
 of character, and generosity ranked among courage, regarding them as
 guidelines for
 his distinctive qualities. His heart was like a his own life. He used to
 describe how his
 jewel, shining out with all its lustre, illumi- father, a strong man tall in
 stature, dispersed
 nating and radiating warmth. Brimming with a crowd of adversaries of the
 Faith who were
 love for all human beings, he could not bear threatening to attack a
 pharmacy owned by a
 the mercilessness and injustice of this mortal Baha'i, simply by planting
 himself in front
 world, for his heart was sensitive and tender. of the door and saying, 'If
 you want to enter
 In the end it ceased beating, replete with and do any harm to the owners
 you must do
 devotion and contentment. so over my dead body'.
 Enamoured of service at the Threshold of 'Aziz was the only son, and
 his parents
 the Blessed Beauty, from the very outset of cherished him dearly. He was
 still in secondhis youth, 'Aziz Khabirpur served on various ary school
 when his father depa1ied from this
 committees in Persia such as the National eaiihly life and left on his
 son's shoulders the
 Youth Committee, the National Fund Com- full responsibility of
 providing for his mother
 mittee, and the Mashriqu'l-Adhkar Committee, and three sisters. With
 perseverance, one of
 without seeking recognition or distinction. his most salient
 characteristics, he continued
 But of those services, the most memorable to work as well as to study,
 and succeeded
 remains the night he announced, with eyes in graduating from Tihran's
 first technical
 moist with tears, that he had been instructed university, known as Daru
 'l-Funun .
 to go to Takur on behalf of the National Being inclined towards
 sports, 'Aziz was
 Spiritual Assembly to implement measures to an active and successful
 member of various
 prevent flooding at the House ofBahci' u' llah. football and basketball teams
 during his stu-
 At that time no road had been built to Takur, dent days and, until the end
 of his life, he not

and he and his companions had to travel the mountainous part of the journey by horse and mule. He returned overjoyed. He had for music, esbrought us a pear from the Holy House. classical Persian music. He listened to

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it with concentrated devotion. "Music," he said, "talks to my heart and strikes the chords of my innermost being."

architect of that mag-

In October 1950, after he was relieved of Amanat, has

the responsibility for his mother and sisters, he married a Baha'i, Nazenine Monadjem

What a great bounty it is when one is (Nazanin Munajjim), and in 1960, following doing what he feels a special love for consultations with the National Pioneering from the depth of his heart and what gives Committee, the couple pioneered with their meaning to one 's entire life, past and three sons to Luxembourg where their fourth present, his education, professional experience, an opportunity to employ all his

What an incomparable father he was!

potential abilities and talents, and virtues ,

Although due to his professional situation he his love and devotion and what brings

often had to be away on business for long him a chance to uplift his human

periods, during the time 'Aziz could spend attributes. When one deeply feels he will

with his children he lavished love and affection assisted in what he will do and is certain on them with his whole heart and soul

tain that the right path will be shown to

and maintained a true friendship and companionship with them, so compensating for

This was the feeling of Mr. Khabirpur

his frequent absences. His ardent hope for all through his services as the architect's

his children was that they would receive an representative for the execution of the

excellent and thorough training, laying the

project of the Seat of the Universal House
foundations for their future services in the
of Justice

path of the Blessed Perfection. He never per-

He had built roads and bridges (some of
mitted them to work during their holidays,
them in very difficult, mountainous areas
for he wanted them to use their free time
of Iran), government buildings, airports,
solely in the service of the Faith.

and housing during his entire contracting

For 14 years he served in Luxembourg as
career in Iran, a career which ceased

a member of the National Spiritual Assemwhen he pioneered to Luxembourg. It
bly, the Local Spiritual Assembly, and on

seemed that for his great love for serving
different committees. At one time he was

the Faith and pioneering, he had to sacrigranted the privilege of attending the

Interface his great love for building and ignore

national Convention in Haifa and of

his abilities in the professional field.

participating in the election of the Universal

However, his potential abilities had been

House of Justice.

stored and were gathering momentum for

To the same degree that he was imbued

his future role in a project that he

with the spirit of pioneering and servitude,

regarded as the main purpose of his pro-

'Aziz communicated a love for life. He

fessional life

belonged to those who cultivated ties of

friendship and the art of hospitality, always Every piece of marble in

the building, the

holding the door of his house wide open to doors and windows, the

parapets, the plasteryeveryone, whether young or old, rich or work, the

roof tiles, and every other item in

poor. Hence he was successful at his pio- the building is a reminder of

Mr. K.habirpur's

neering post, endearing himself to all constant efforts, his

devotion, and love.

people. He was admired and deeply loved by Those years spent at the

World Centre

his friends. can be reckoned among the best

of his life.

In 1974, 'Aziz was called to the Baha'i He was forever thankful, his

heart overflow-

World Centre and served there for 11 years, ing with gratitude to the Sacred Threshold

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THE BAHAI WORLD

Y,\N KEE LEONG

1899-1986

On 19 December 1953, a Malayan Chinese artist named Yan Kee Leong signed a card of acceptance of Baha'u'llah. Possibly the only person aware of the historical significance of that moment was Shirin Fozdar, the pioneer who had handed him the card which made him the first believer in Malaya Peninsula. That simple act heralded the birth of a new era not only in his life, but in the life of his country.

Yan Kee Leong was born in Selangor, Kuala Lumpur, Malaya, on 19 November 1899, the fourth child of a poor migrant couple who had come from a village in China to

seek a living from the tin mines of Malaya.

Extreme poverty caused him to be given up for temporary adoption, and his foster parent

'Aziz Khabirpour gave him the name Kee Leong. His family name was Yan, and according to Chinese for having been entrusted with so unique a tradition, the family name precedes a perservice. sonal name

resulting in the name Yan Kee

Early during his sojourn in Haifa he Leong, which was shortened to "Yankee" by

dreamt that, accompanied by 'Abdu 'l-B aha, which he was later known to everyone.

he attained the presence of Baha'u' llah. The His father died when he was very young

Blessed Beauty was standing on the balcony and his mother struggled amidst great hardof a house situated on a hill, beckoning him ship to bring up the family. Yankee was sent

to approach while addressing him with the from one school to another in the care of

words, 'Come in! Come in!' The next morn- relatives and friends, until he was finally

ing, as he recounted his dream, he was not emolled in a Catholic institution of good

able to restrain his tears from running down standing.

his cheeks. His friends interpreted this dream His sensitive nature responded to the

as an indication that he would eventually scripture study, and he

was moved to accept
 succeed in accomplishing his high task. the Catholic faith. For
 his baptism he chose
 And so it was. During his period of ser- to be named after Saint Paul,
 and his greatest
 vice in the Holy Land, 'Aziz suffered a heart wish as he grew older was
 to be a priest.
 attack which forced him to rest for several Later he concentrated on
 his favourite
 months. Following a short period of recovery, hobby, art, eventually
 becoming a talented
 he continued serving and became a witness cartoonist for the local
 newspapers, where
 to the sailing of God's Ark on Mount Carmel. he proved himself a
 crusader and a reformer.
 Shortly after his return to Luxembourg, he He involved himself in several
 humanitarian
 attained his heart's desire and ardent long- movements and was consumed
 with the
 ing, to be forever attached to his pioneering pursuit of truth and the
 meaning of life.
 post. Slowly he began to see
 that the Catholic
 NA Z EN INE KHABIRPOUR church was not the perfect answer to his
 (Nazanin Khabirpt'.1r) quest, and he pondered on the divisions and
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 subdivisions in Christianity. He studied
 Hindu and Buddhist teachings, investigated
 the Rosicrucian Movement, and joined a
 philanthropic body called the Pure Life
 Society. He also became an active Theosophist in his never-ending search. None
 of
 these organizations, however, provided him
 with a satisfactory answer to his search for
 spiritual unity.
 One evening, in a moment of inspiration,
 he outlined a scheme to draw men of all
 creeds, nations and colours into a lasting
 bond of Universal Brotherhood. In spite of
 enthusiastic support from some qua11ers, the
 Universal Brotherhood Movement failed to
 get official recognition as a registered society. Yankee was bitterly
 disappointed. He
 was unaware that God had bigger plans for
 him.
 By this time Yankee had married Chi Lye
 Eng, a Malaysian Chinese woman from Mal- Yan Kee Leong

acca, and raised a family of one son and four daughters, who grew up as dedicated Catholics. They viewed their father's non-Christian activities with vehement disapproval. Yankee's Baha'i life began in the town of Shantiniketan in India in 1949 during a World Pacifist Conference to which he was invited as the Malaysian Chinese delegate. She and her husband, Chance would have Yankee seated next to a petite Persian lady who introduced herself as Shirin Fozdar, representing the Baha'i Religion. Yankee pricked up his ears. Baha'i? It was new to him. When the lady addressed the delegates, he was beside himself with excitement, because the principles of her Faith were similar to the ones he had tried to fonnulate in his Universal Brotherhood Movement. He immediately suggested that she visit Malaya and lecture on her Faith, but she was then unable to do so. In 1952 Yankee was once again a delegate from Malaya to an international gathering, the World Federalist Government Conference in Japan. His colleague was Tunku Abdul Rahman, later to become s homethe first Prime Minister of Malaysia. At the next year by conference, fate placed Yankee next to

another distinguished Baha'i Alexander, afterward named a Cause of God, with whom he correspondence. It was only in late 1953 was finally able to accept tion to visit Dr. K.M. Fozdar, had left India in 1950 in answer to a call for pioneers for South East Asia, and they had settled in the first BaM' is of that arranged for a series of talks in Malacca, Seremban, and By the end of that tour, in he had signed himself into Baha'i of Malaya. This was only the beginning impressive list of "firsts" in Yankee's life. He dedicated himself promotion of the Faith, and within a few months, at Ri<;ivan 1954, there were suffigathering, the World Federalist Government Assembly in Malaya to be elected. It was the Assembly in Seremban, Yankee ' town. This was followed the election of the

of Malacca, and the capital city of Kuala Lumpur, where Yankee and other Baha'is had immediately begun teaching activities. In 1957, the Regional Spiritual Assembly of South East Asia was appointed, with also privileged to jurisdiction over Malaysia and six other Baha'is of Burma countries in the region. It was based in Indonesia, and Yankee was privileged to serve on that body. He was the first Baha'i from Malaya to teach in the neighbouring countries of Brunei and Sarawak, travelling at the invitation of John and Minoo Fozdar, sons of Dr. and Mrs. K.M. Fozdar. He began mass-teaching among the indigenous people of the area. He bounty of wit was also the first to take the Faith to the raising of this new administrative Aslis, the aboriginals of Malaya. His fondest memory was of a time when the first Ash village accepted Baha'u'llah in 1959. This achievement is all the more remarkable when one realises that Yankee was then 60, and the Malaysian jungle is thick with undergrowth, criss-crossed with rivers, and filled with leeches. Youths, a

In 1966, at the request of the Cause of God Yankee went to the Philippines boundless joy of bringing into the Faith the first Chinese there. He was guide the first Chinese into the Faith. In 1968, he member of the first Counsellors for the South East Asian Zone. When help was needed in prior to the establishment of Spiritual Assembly in 1972, Leong Tat Chee spent some laying the groundwork for the Yankee then had the great nessing the institution to which his elected chairman and his grandson Ong served as a member. Two years later it was to elect its first National and once again Yankee was the preparations. At a time when men are

starting to waste
 good 40 years younger than Yankee, who away, Yankee, though frail of
 body, was
 accompanied him on subsequent trips, report able to summon his high
 spirits, and travel to
 lagging behind the indefatigable Yankee. He near or distant lands,
 wherever there was a
 ate with the Aslis of their tapioca and often call for Chinese teaching .
 Even as his health
 rancid preserved meat; he slept on hardwood was slowing him down, he went
 to far-away
 floors in their longhouses at the mercy of Mauritius, and in the last
 years of his life, he
 mosquitoes; he travelled the deep fast rivers, travelled to teach for a month
 in the crowded
 keeping immobile lest the small boat should and difficult city of
 Calcutta, where most of
 capsize, for Yankee had never learned to the Chinese in India reside.
 swim. He walked briskly up and down hills During his 33 years as a
 Baha' i, Yankee
 in remote tribal areas in Thailand and Burma received numerous
 comununications, but the
 and Laos, endearing himself to the simple one he cherished most was a
 letter from the
 villagers everywhere with his humble loving beloved Guardian assuring him
 of prayers
 manner. for a long life of dedication
 and service.
 In 1964, the first National Spiritual Yankee 's life was indeed a
 fulfillment of
 Assembly of Malaysia came into being, and the Guardian's prayer. His
 every thought
 Yankee was elected its secretary. The next was one of encouragement and
 praise for the
 year he was appointed Auxiliary Board believers through letters or in
 person. His
 member for the Baha' is of Malaysia, and overflowing love was also
 expressed
 together with fellow Board member Leong through long hours of intense
 private prayer
 Tat Chee, he visited Hong Kong, Macao, and supplication, on behalf of
 friends and
 and Taiwan, becoming the first Malaysian their personal problems.
 Baha' is to travel and teach the Chinese Only a few weeks before his
 passing, and
 there. with his lungs partly
 collapsed, Yankee

made a supreme effort to be present at the
HOLD BEFITTING
annual Baha'i Convention of Malaysia in
MALAYSIA AND
1986. Here he bid farewell to the spiritual
DISTINGUISHED RELA-
children he had lovingly nurtured over the
PRAYERS PROGRESS
years. Significantly, the Convention was for
the first time held at the newly constructed
SHANTHA SUNDRAM

Balakong Baha' i Institute located close to
the village in which Yankee was born at the
tum of the century. This building has since
FERNANDEZ

been named the Yan Kee Leong Institute.
Yankee died in Ipoh on 17 June 1986 at
the age of 86. Just before he breathed his
was born in

last, he suddenly lifted his frail emaciated
March 1920. At the

arms in a gesture of praise, and called out
Carmen Tost Xifre,

"Allah'u' Abha", then took his flight to the
family moved to the

Abha Kingdom. Baha'u' llah had blessed
him richly, for he lived to see his country
Mr. William Danjon

become a bastion of the Faith, and his chil-
Copenhagen, Dendren and grandchildren active in service,
fulfilment of one of the goals of the

with two daughters Auxiliary Board mem-
Assembly of the United

bers and one daughter a Counsellor.
Year World Crusade.

His funeral was attended by about 600
series of visits

believers from all parts of the country. The
to Andorra took

people in Ipoh watched in amazement as the
the Mingorance

long procession of Chinese, Indian, and
faith in Baha'u ' llah,

Caucasian friends walked behind the hearse
believers of Andorra.

UNFORGETTABLE. ADVISE

MEMORIAL GATHERINGS IN

SINGAPORE. ASSURE

TIVES, FRIENDS LOVING

SOUL AB HA KINGDOM

JOSE MINGORANCE

1920- 1986

Jose Mingorance Fernandez

Granada, Spain, on 12

age of 20, he married

and in 1950, he and his

Principality of Andorra.

On 7 October 1953,

arrived in Andorra from

mark, in

National Spiritual

States during the Ten

In March 1954, the first

by Miss Virginia Orbison

place. On 26 July 1954,

couple declared their

becoming the first

in solemn dignity, without the banner-cani-
for this event.

ers and professional weepers who usually
1957, Mr. Mingorance
follow a Chinese funeral.

Santiago, Chile,

None but the Baha'is were aware of the
1969, a period

unique station of the man for whom they
his family carried

were mourning. Their sonowing hearts were
Baha'is.

uplifted by the following beautiful cable from
returned to Andona, where

the Universal House of Justice on 19 June
activities. The

1986:

Assembly of Andorra

EXPRESS HEARTFELT SYMPATHY WITH BE-
1974, after the

LOVED FRIENDS MALAYSIA PASSING YAN KEE
their three children

LEONG WHO W ILL EVER BE REMEMBERED AS
FIRST ENLIGHTENED SOUL TO ACCEPT FAITH
a member of

W ITHIN COUNTRY. AS DEDICATED SERVANT
of Andorra

BLESSED BEAUTY HE PROMOTED LIFE GIVING
MESSAGE BAH A ' U' LLAH, ESTABLISHED I-II S
life, he filled a posi-

S HELTERING INSTITUTIONS , INSP IRED I-II S tion of great
responsibility in a bank in the

LOVING FOLLOWERS AND SET EXAMPLE FOR
the complete trust

THE FRIENDS BELONG ING TO THE GREAT
CHINESE RACE BY RAISING FOUNDATION DI-
jovial character,

V INE CIVILIZATION ON EARTH. HIS UNTIRING
spiritual person,

MANIFOLD SERVICES IN SOUTH EAST ASIA
the Baha'i

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THE BAH A' i WORLD

such as Theosophy and the Rosicrucian
school. In 1942, at a theosophical meeting, a
German Baha 'i with Canadian citizenship
had the opportunity to speak about the Faith.

Miss Orbison was present

In the spring of

and his family moved to

where they remained until

during which both he and

out many activities as

In 1969, they

they resumed their Baha'i

was formed on 18 August

declaration of faith by

and their daughter-in-law .

Mr. Mingorance remained

the Local Spiritual Assembly

until his last days.

In his professional

tion of great

Principality, where he had

of his superiors.

A kind, happy, and

Mr. Mingorance was a very

concerned about deepening in

At the end of the talk, Mr. Sanchez invited the man to his home. From that point, they had weekly meetings to talk about different aspects of the Faith. During one of these, Mr. Sanchez received as a gift the book Balui 'u 'liti and the New Era, the only Baha'i book published in Spanish at that time. Aura began to read the book systematically and to ask questions at the talks every week.

In 1942, Aura became the first Colombian to accept the Faith. When she made her decision, in order to celebrate it, she prepared and offered a sabaj6n, a Colombian

drink with some liquor. Her teacher, smiling, accepted the cup, and then said: "Mrs. Aurita, Jose Mingorance Fernandez this was our last drink. There is a law for the

Baha'is which forbids alcoholic drinks." She teachings, and very capable and precise in replied that normally she did not drink this

replying to the questions and doubts of the type of drink but with it she had wanted to

seekers. He was a firm pillar of the Faith in demonstrate that she was celebrating a spe-

Andorra. cial event. She said

she naturally accepted

On 11 July 1986, he passed away in and would follow this law.

Mr. Sanchez

Tarragona where he had gone for a short came into the Faith some months after her.

holiday. He leaves his wife and three chil- Previously, Aura had joined her husband

dren, all Baha'is, and the Faith firmly rooted in activities with various associations but

in Andorra. she had never made a

personal commitment

CARMEN T OST, W ILLI AM DANJON, to any of them. When she officially became

AND B A DI 'O LLAI-! DA EM I

a Baha' i, many people were surprised and

(Translated from the Spanish

by Anni e Hunt)

made fw1 of the Faith in front of her. But

being the only Colombian Baha'i did not

worry her; she shared the Teachings with

AURA MARIA BERNAL DE SANCHEZ

everyone around her.

Thus, the nun1ber of

1899- 1986 Baha'is soon increased, and Aurita was
elected to the first Local Spiritual Assembly
Aura Maria Bernal was born in Bogota, of Bogota, which was
also the first in the
Colombia, on 18 June 1899. For 12 years she country. Several of her
friends also became
was in the school of a Catholic Convent and fundamental pillars in
the development of
received very strict religious education. She the Faith.
studied nursing, along with her sister Juanita From the first
moment of her life as a
Bernal, and worked as a nurse and midwife. Baha'i, her orientation
and guidance were
When she was 31 , she married Luis the Sacred Teachings, her
behaviour exem-
Sanchez Cuervo, a free-thinker who was plified simplicity,
humility, and determined
affiliated with several schools of thought, collaboration, both
within and outside the

IN MEMORIAM

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emphasising that the only real and enduring
things are noble and pure acts in service to
the Kingdom and to humanity.
On 15 August 1986 she took flight to the
infinite, in true peace and tranquillity, at the
home of her son in Bogota.
N ATIO NAL SPIRITUAL A SSEMB LY
OF THE B AHA'is OF COLOMBIA

FAZAL MOHAMAD KHAN

1908-1986

Fazal Mohamad Khan, known to his friends
in Australia as Frank, was born in the village
of Khassi Kalan near Ludhiana in the Punjab
region of India on 6 April 1908, and attended
;--..... the village school to higher level,
studying

..... # ., 'á

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. .á..

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1 t •• ,.

English. His father, Karim Box, had gone to
Australia in 1898 for a period, then went
Aura Maria Bernal de Sanchez
forth to India for a few years at a

back and

time until he brought his son, Fazal, out in community. Parallel to teaching the Faith, in search of a better life. Frank later she devoted her best efforts to the education returned to India and married Hukoomat of her two children, giving them the responsibility of demonstrating "a model of Baha' i Ramzan, to Australia aboard R.M .S. Strathlife."

1926

Bibi,

During the 1950s, she travelled with her first Indians to settle on the eastern coast of daughter to different places in the country, Australia.

such as to the departments of Santander and Frank was a self-taught and self-reliant La Guajira, to expand her beloved Cause. By man who rose from humble economic circumstances through paying careful attention purpose of establishing a Local Assembly to saving, and through his genuine concern there, to help achieve the desired goal to for others. He was initially a clothing salesselect the first National Spiritual Assembly of man, travelling by horse and cart from house Colombia at Ric;lván 1961. Her efforts were to house, to the isolated farming areas of what positively rewarded.

is now Wingecarribee Shire. In 1952- She always had deep conviction in the 53, the Khans moved from Mittagong to Dapto, truth of Baha'u'llah and His Teachings, and in the Wollongong area, partly was surrounded with the feeling of service. because Frank had come to know every family The last 15 years of her life were devoted to resident in the rural area and had the care of the Baha' i Center, and whoever "exhausted" his market, having sold to each of entered into that house received affection them the major new electrical appliances and attention from her, in one way or as they became available-such as radios, another. Everyone who met her called her washing machines , and refrigerators. In "Mamita."

Dapto,

the Khans bought a dairy farm which
 Until the last moment of her life, she coun-
 operated for several years until it was
 sold her family to be firm and constant,
 subdivided as the township expanded.

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THE BAHÁ'Í WORLD

Frank was known throughout the Australian
 his meagre

Muslim community for religious devotion
 absconded; some

and learning. He travelled regularly to
 and deluded

Sydney to teach religious classes, and had
 Cause by the

memorised over two-thirds of the Qur'án.
 contact with

He was introduced to the Baha'í Faith when
 Stanley and Mariette Bolton learned that a
 with their chil-

Muslim family lived in a nearby town, and
 first Muslims

invited him to address the Baha'í School at
 Australia. They

Yerrinbool after they read in a letter from
 Yerrinbool Sumthe beloved Guardian that the
 December 1948, and became

Baha'is should deepen their understanding
 Baha'í commuof Islam.

school committee cabled

Before accepting the invitation, Frank
 consulted the members of his family and
 SUMMER

they agreed that he should speak to the
 FAMILY

Baha'is. He participated in a series of talks
 PRAYERS

called "Nine great religions of the world" at
 the Yerrinbool Winter School in September
 1947. He and his wife were attracted to the
 replied:

Faith by the respect that the Baha'í showed
 ATTENDANTS NEWLY

toward Mu:iammad and their reverence for
 VENT PRAYERS

the Qur'an. However, they felt initially that
 LANDMARK

they

terfuge to siphon off the bulk of

life savings, and then

months later, this misguided

person was expelled from the

Guardian after he had made

Covenant-breakers.

Frank and Bibi, together

dren, Joy and Peter, were the

to become Baha'is in

declared their faith at the

Australian mer School in

members of the Yerrinbool

nity. The summer

to Shoghi Effendi:

LOVING GREETINGS THIRTEENTH

SCHOOL COMMENCED WITH MOSLEM

ACCEPTING FAITH SUPPLICATING

FRUITFUL ACHIEVEMENTS.

To this cable Shoghi Effendi

DELIGHTED ASSURE

ENROLLED FAMJLY LOVING FER

MAY SCHOOL SESSIONS PROVE

the Bab and Baha' u'llah were reformers
 PROGRESS FAITH LE N D TREMENDOUS IMP E-
 whose purpose was simply to return Islam to TUS UNFOLDMENT PLAN DE EPEST
 LOVE.
 its pristine form, rather than independent
 Manifestations. Upon becoming a Baha'i,
 Frank was rid-
 The Australian Baha'is procured from iculed and scorned by his Muslim
 friends
 India a Baha' i book entitled Qiyamat (Resur- and relatives in Australia,
 whom he neverrection) by the distinguished Baha'i author, theless continued
 to visit and to teach the
 Maulvi Mafusu ' l-Huq, which was written in Faith. Eventually one
 half-brother became a
 Urdu, and which related the claims of the Baha'i. On two later occasions
 Frank visited
 Bab and Baha ' u' llah to Qur'anic prophecies. the villages in Pakistan where
 his Muslim
 This book was of great assistance to the relatives had settled after a
 forced emigra-
 Khans in their investigation. tion from India as refugees in
 the upheaval
 Frank's concerns were dissolved by the following the paiiition of the
 sub-continent,
 explanations of these doctrines from the and he endeavoured to share
 with them his
 Baha'i perspective given him by a Persian new understanding of religious
 truth. On the
 Baha'i, who was travelling through Australia. first visit no one was
 prepared to listen,
 He was confirmed in his faith by a dream, but during the second visit a
 cousin in the
 in which he felt himself being led in the city of Sialkot accepted the
 Teachings of
 Muslim obligatory prayer by Mul~ammad ; in Baha'u'llah.
 the midst of the prayer Mul:iammad stopped In the following years,
 Frank Khan
 and said over his shoulder, "Now we will became one of Australia ' s
 most devoted and
 say the prayer this way" and began to recite active teachers and
 administrators of the
 the Baha'i Long Obligatory Prayer. He Baha'i Faith. His subsequent
 long associaremaind firm in his faith when, a few tion with the
 Yerrinbool Baha'i School, as
 weeks later, the Persian Baha' i used a sub- both a speaker and member of
 the school

committee, is unparalleled. He was chairman of the committee from about 1950 into the mid 1960s. The existence of considerable tensions within the Baha'i community as to how the school should be developed made this a testing time for Frank and for other members of the committee. Despite innumerable difficulties, however, Frank was proud of the fact that while he was treasurer on the committee, the Yerrinbool School made a profit on its operations.

Over a period of four decades, he was a source of knowledge concerning Islam and the Qur'an for the Australian Baha'is, who utilised his learning at both local and national levels. Although his mother tongue was Urdu and his second language English, Frank learned to read and speak Persian and Arabic after becoming a Baha'i in order to read Baha' u'llah's words in the original. He learned the meaning of words by comparing a text in several languages simultaneously.

Fazal Mohamad Khan

In the teaching field Frank was most fearless, and continued to call his Muslim brothers Australian and to the Revelation of Baha'u'llah. He ordered sisters in a way many books in the Urdu language to teach discharge fellow Indians in Australia. our obligations to our slumbering brethren

The Seed is not being

soil of the mentalities of

New Zealand brothers and

that we should if we were to

In 1950, soon after becoming a Baha'i, is coming,

ren on this holy soil. The day

Frank was elected as one of two delegates the Cause

my brothers and sisters, when

from the Yerrinbool Local Assembly to Supreme God, Who

shall be accepted. The

National Convention. He was elected to the this perfect

sent down this Mother Book,

National Assembly and became treasurer. of having it

Law, is most certainly potent

Dulcie Dive, the former treasurer, was stage that we

accepted and followed . This

appointed his assistant. Frank was elected to but a Passing

are passing through now is

the National Spiritual Assembly for three difficulty is Ease and

Phase. 'Surely with

consecutive years 1950-53, and again for difficulty ... ' surely with Ease is
two years 1964-66. Frank was subsequently Will each and every
brother and sister
elected delegate to National Convention give this matter their most
serious considmany times. eration and act
now, to gladden the hearts
As national treasurer, in 1950 he wrote to of your brethren, the NSA, to
put new and
the Australian Baha 'is on the "lowness of vigorous life into the Cause
which assuredly
the funds": will prevail, which you have
fortunately
Bold decisions and large scale plan- chosen to back, which each nation is
now
nings that are required to carry forth the sununoned to obey, which is the
Salvablasts of the Twice Blown Trumpet of tion of Mankind, which is
the command
This Mighty and World Wide Resurrec- and Cause of the Potent, the
Powerful
tion cannot be taken because the Funds in Mighty God, the Lord of the
Worlds.
the Treasury will not permit it... Humbly in His service,
F.M. Khan

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This eloquent written appeal to the In the final three years of the
Ten Year
Australian Baha'is conveys something of the Crusade, 1960-63, Frank
travelled to most
melodic quality of Frank's speaking style. of the Australian states to
give firesides and
He possessed a deep and resonant voice, the public meetings. In 1961, Frank
and Bibi left
sound of which conveyed a conviction to Australia to visit the resting
place of Shoghi
match the words he uttered. He spoke words Effendi in London, to make
their pilgrimage
of praise for the prophets, and conveyed a to Haifa, and to visit Balla' i
communities in
love of God and of spiritual qualities at all Europe and Asia.
times. He offered his services as a public When the glorious years of
the World
speaker in the far-flung cities and towns of Crusade came to a close, the
task of consoli-
Australia and the Pacific Islands. dating the existing Baha'i
communities in

On many occasions he spoke at public Australia intensified, and the task of proevents held by the southern New South claiming the Message of Balla 'u 'llah

Wales communities of Mittagong, Bowral, remained. Throughout the Nine Year Plan,

Yerrinbool and Wollongong. For Yerrin- Frank continued to travel in both Australia

bool's 1953 Naw-Ruz celebrations, for and the islands of the Pacific. During his trip

instance, Frank read an eloquent exposition to Fiji in 1965, two of his talks were broadof the Baha'i Faith which was published in cast on the radio, he spoke with Muslims at

the local press. He was a champion at lawn their centre in Samabula, spoke with Sikhs

bowls, and through friends made in pursuit in their village at Tamavua and later in their

of this sport, gave innumerable talks to Apex Temple, and was invited to address the Arya

and Rotary Clubs. On many occasions he Samaj sect of the Hindus . made teaching trips to the cities and towns Throughout the 1960s, Frank continued

of South Australia, Victoria, Tasmania, and to educate the Australian Baha'i community

New South Wales . through his talks at Yeninbool School. His

In July 1952, Frank made the first of his ability to convey both the teachings and

visits to Fiji, where his efforts in teaching spirit of Islam greatly aided the friends to

both Hindu and Muslim Indian-Fijian com- increase their awareness of the great station

munities were quite successful. He gave two of the Bab and Baha' u'llah. talks to the Literary Club of Suva, two radio In 1972, Frank, together with Bibi and

broadcasts, one in Urdu and another in grandson David, made his second pilgrim-

English, addressed Suva's Rotary Club, and age and then travelled through iran, Canada,

spoke to a gathering of some 40 Hindus. and the United States, addressing Baha'i

In 1958, the National Spiritual Assembly meetings and visiting the House of Worship

acquainted Frank with the difficulties asso- in Wilmette. ciated with its attempts to retain Knight of In addition to his ongoing travels with

Baha'u'llah Bertha Dobbins in Pmi Vila, in Bibi, Frank was active in his own commuthe New Hebrides. To resolve these difficul- nity, serving as

chairman of the Local
 ties, Frank volunteered to provide the funds Spiritual Assembly for many
 years and for a school building where Mrs. Dobbins conducting children's
 classes in Wollongong.
 could live and teach, and also to have the Through his many years of
 success in building prefabricated in Australia and to ness, he was
 also able to become benefactor
 personally construct it in Port Vila. He to the House of Worship in
 Australia, the
 accomplished all this through great effort, Yerrinbool School, and the
 publishing trusts .
 being aided in the construction by Australian He also extended assistance to
 individuals in
 pioneer Mr. Bill Washington, and by need.
 Mr. Peter Kaltoli, a Baha' i of the New Frank passed to the Abila
 Kingdom on
 Hebrides. Wednesday, 10 September 1986,
 and was
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 laid to rest at Shellharbour Cemetery near Baha'i Faith, and invited them
 to Hau Hui to
 Wollongong, New South Wales. The follow- 'start a mission'.
 ing message was sent by the Universal Hamuel' s conversion
 precipitated the
 House of Justice to the National Spiritual first mass entry of Solomon
 Islanders into
 Assembly of Australia on 11 September: the Faith. Gertrude Blum
 visited Hamuel's
 clan, and a large number of them decided to
 DEEPLY GRIEVED LEARN PASSING DEVOTED become Baha'is. A Local Assembly
 was
 SERVANT FAITH FRANK KHAN. HIS OUT- soon established at Hau Hui with
 Hamuel as
 STANDING SERVICES CONTRIBUTIONS FAITH a member. The rapid emergence of
 Baha'i
 AUSTRALIA AND PACIFIC UNFORGETTABLE. communities on Malaita provoked
 opposition
 KINDLY CONVEY MEMBERS HIS FAMILY OUR from a number of missions, and
 the new
 HEARTFELT CONDOLENCES AND ASSURANCE Baha 'is faced a variety of forms
 of harass-
 LOVING PRAYERS HIS IMMORTAL SOUL ALL ment and ridicule. They
 persevered, however,
 WORLDS GOD. and established more Local
 Assemblies, and
 GRAHAM H ASSALL a primary school at Tawaimare, on land
 donated by the clan to the Faith.

In 1959, the Regional National Spiritual
 HAMUEL HOAHANIA Assembly of the Baha'is of the South
 Pacific
 ???-1986 was established. Island Teaching Committees
 were appointed to co-ordinate the activ-
 Hamuel Hoahania was born in the AreAre ities of the Baha'i community
 in each island
 district of Malaita in the Solomon Islands. group and liaise with the
 Regional Spiritual
 He was a traditional chief and owner of all Assembly, and in 1961 Hamuel
 was asked to
 land near Hau Hui on Malaita. When the serve on the Solomon Islands
 Teaching
 Solomon Islands were under the British, he Committee.
 had a reputation as being one of the most Hamuel was elected as a
 delegate to the
 cooperative cocoa producers in the Protec- convention of the South Pacific
 Regional
 torate. Assembly in 1962 and several
 subsequent
 As a young man he worked for the South years. During this time he also
 assisted in
 Sea Evangelical Mission, the major Christian implementing a large-scale
 teaching project
 mission in his area, but he became very dis- on Malaita which included
 Baha'is visiting
 illusioned with the church. Despite the most of the villages in the
 AreAre and Koio
 Christian teaching of brotherly love, Euro- regions. By Ric;Ivau 1963 there
 was an
 pean missionaries did not socialise with Assembly at Hau Hui, nine other
 localities
 Islanders. When Hamual heard of a European on the island, and some 800
 Malaitan
 family living in Honiara who allowed Island- Baha'is. By 1986 there were 59
 Local
 ers into their home, and even ate with them, Assemblies on Malaita.
 he did not at first believe the story, and In 1964, the Solomon
 Islands became part
 decided to investigate for himself. of the South West Pacific Ocean
 Regional
 Hamuel's work as a government medical National Spiritual Assembly, and
 Hamuel
 dresser allowed him to travel to different served on that Assembly for a
 number of
 parts of the Solomon Islands, and when years. He also attended the
 Intercontinental

next in the capital, in about July 1956, he Conference held in Sydney, Australia, in
 approached the home of the Knights of October 1967-one of six
 gatherings held
 Baha'u'llah Alvin and Gertrude Blum, and to celebrate the centenary of
 Baha'u'llah's
 their daughter, Keithie. Alvin invited Hamuel proclamation to the kings and
 rulers of
 in and offered him some refreshments. the world. During the
 Conference Hamuel
 Hamuel asked the Blums for books about the 'enacted the story of his
 people and his

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THE BAHÁ'Í WORLD

GRIEVED NEWS UNTIMELY PASSING DEAR
 HANDMAIDEN BAHÁ'U'LLAH MASÍ-UD KOIRALA.
 HER EXEMPLARY PIONEERING SPIRIT, STEAD-
 FASTNESS DEVOTION AND LOVING NATURE
 ALL INSTRUMENTAL WINNING MANY HEARTS
 ACHIEVING VICTORIES NEPAL UNFORGETTA-
 BLE. EXTEND HEARTFELT SYMPATHY HER
 NOBLE FAMILY FRIENDS NEPAL. ADVISE HOLD
 MEMORIAL GATHERINGS. WE ARDENTLY PRAY
 SACRED THRESHOLD PROGRESS HER SOUL
 ABHA KINGDOM.

Mahshid fqani was born in Tilu:an on
 17 April 1949. Her urge to travel and teach
 the Faith was noticed from an early age.
 While she was still in school in Iran she used
 to persistently ask her parents to send her
 pioneering. The beloved Hand of the Cause
 of God 'Ali-Akbar Funitan often recalled
 how she used to cry and ask him to tell her
 Hamuel Hoahania parents to allow her to pioneer.
 Soon after she completed high school she
 acceptance of the Faith with a sparkling left Iran to study in the
 Philippines. She
 vivacity and humor'. was the first Persian Baha'i
 student in the
 The National Spiritual Assembly of the Philippines and when the others
 joined her
 Baha'is of the Solomon Islands was estab- she used to be called "the
 number one".
 lished in 1971 , Hamuel was elected to that She studied mass communication
 from 1967
 institution in 1978. He attended the 1978 until the summer of 1971, when
 violence in

International Convention in Haifa, Israel- the campuses led to the closure of the unit the first Solomon Islander to do so. On his verty . She went home, planning to go back way home from the Convention, he travelled to the Philippines to complete her study, but to Iran and visited the House of the Bab. while in Iran she heard about a course in Later that year he was appointed an Auxil- mass communication in New Delhi, India. iary Board member. She was particularly enthusiastic about When Hamuel passed away on 15 Octo- going to India because of the possibility of ber 1986, he left behind his wife and their 16 visiting villages and teaching the Faith. She children, many of whom were actively serv- often spoke of her many visits to Filipino ing the Faith. villages where she taught under the guidance GRAHAM H ASSA LL of the beloved Hand of the Cause of God Ral:imatu'llah Muhajir. During later visits to Nepal, Dr. Muhajir hin1self told Nepalese MASHEED IQANI KOIRALA friends how Mahshid had travelled to remote (Mashid fqani Koirala) Filipino villages and taught the Faith. 1949- 1986 In September 1971 , she joined the postgraduate diploma course in journalism in The following telegram was sent by the New Delhi where she met Bharat Koirala . beloved Universal House of Justice on They became engaged at a ceremony at the 27 October 1986: Baha'i House in Delhi in the presence of the IN MEMORIAM 845 beloved Hand of the Cause Abu'l-Qasim Fayc;li. In April 1972 they were married, again at the Baha'i House, in the presence of the beloved Hand of the Cause Mr. Furutan. Three days later they flew to Nepal in the company of Mr. Furutan, who was travelling to Nepal to the first National Convention. For the next 14 years Mahshid was destined to play an important role in the growth of the Faith in Nepal. She loved to travel to the villages where Baha'is resided. With her

ever-present smile and unflinching faith in the power of Baha'u'llah, she was welcome everywhere. When in Kathmandu she often suffered from bronchial asthma, but when she visited Baha'is in villages, all traces of her physical suffering disappeared. She missed mass teaching as it was experienced in the Philippines or India, but she adjusted to new realities in Nepal and never stopped teaching, whether in small groups or large Koirala

Masheed Iqani

gatherings.

From the beginning, Mahshid served as outside the Auxiliary Board member for Nepal and breath. She was preferred to do so whenever she was elected it was already too

Shabnam found her on the balcony

panting desperately for

rushed to the hospital, but

to the Assemblies. She said it gave her late.

the opportunity to "plan independently and relatives and promiquickly". It was only at the 1986 National Nepalese came to pay their respects as

Hundreds of friends ,
nent

Convention that she opted to serve on the Centre. Many

her body lay at the Baha'i

Assembly, and she was subsequently elected the burial at the

non-Baha'i friends attended

secretary. Baha'i cemetery.

The end came on 24 October 1986, after a
BHARAT KO IRA LA

hectic day at the school where, in addition to her job as principal, she substituted for two absent teachers. She came home with some relatives she had met on the way, served tea for them, drove them home herself and then asked her mother and two children to get ready to go to the Baha'i Centre for the Friday fireside. At the National Centre the day's speaker had not come and so they asked her to speak. She said, "Today, I will talk about Baha'u'llah and my son Samir will translate into Nepali for me".

She finished her talk, described by friends and seekers as most eloquent and inspiring, and while Samir was still translating, she left the room. A few minutes later her daughter

RUDOLFO DUNA

Shortly after the formation of the

first

1913-1986

Local Spiritual Assembly in Mozambique in

1955, the call came from Shoghi Effendi for

In London's Albert Hall in 1963, at the

pioneers to go to Angola, the

sister colony of

World Congress following the election of the

Mozambique under the rule of

Portugal.

first Universal House of Justice, Amatu'l-

Rudolfo and his wife,

Angelica, knew

Baha Rul;yyih Khanum was overcome by

little about the Faith of

Baha'u'llah at that

deep emotion and faltered during her inspir-
filled with love for

time, but their hearts were

ing presentation about the beloved Guardian.

the beloved Guardian. Then,

Mrs. Duna had

Then, the golden voice of Rudolfo Duna
to Rudolfo.

a wonderful dream, according

soared out across the auditorium singing
before by men's

"She saw a light never seen

"Allah'u'Abha". He was quickly joined by
awakening and

eyes and it came to her as an

some 6,000 voices in praise of their Lord,

a warning. Then she said,

"This gives me

giving Rul;yyih Khanum time to regain her
obey the command

courage and I feel I must

composure, and welding all hearts in a deep
so we began to

of God to go to Angola!' ...

spirit of love and unity. This instant response
done."

pray that God's Will would be

to emergencies as well as teaching opportu-
the honor of

This decision won them

nities characterized Rudolfo Duna's services
pioneers in southern

being the first African

to the Faith which he loved so dearly.

Africa to arise in obedience

to the call of the

Rudolfo was born on 23 July 1913 in

Guardian.

Lourern;o Marques, Mozambique [now
they never

Once they had decided,

Maputo] into a staunch Christian family
determination to take their

wavered in their

belonging to the Swiss Mission Church. Just
land, in spite

beloved new Faith to another

before he heard about the Baha'i Faith from
fears of family

of all the discouragement and

pioneers Mr. John and Mrs. Charlotte de
their young

and friends. They went with

Pinto in 1955, he was preparing to become an evangelist for the Swiss Mission Church. class", Rodolfo daughter, Dora. "We had to travel third class", Rodolfo related. [It was] "a long journey on hard seats and hard to sleep on of the Teachings of Baha'u ' llah, and became too, but we were an ardent and indefatigable believer. happy because we were following the com- mand of our beloved Shoghi Rudolfo was the third person in Mozam- Effendi who was praying for us . I had bique to accept the Baha'i Faith during the never seen him before, but one thing for sure, he was prayand he became a member of the first Local ing for us." Spiritual Assembly of Loure111;:0 Marques. In Luanda, they met Mr. Joao, who The day after the formation of the Local became the first believer and together they began to teach until the Assembly, Mr. and Mrs. de Pinto were first Local Spiritual forced to leave the country, and a few days Assembly of Luanda was formed that April. The arrival of new pioneers later the first three believers in Mozambique from Portugal made it possible for the Dunas to return home after one year's stay in were arrested and put into prison, their homes searched and their Baha' i books confiscated. home after one year's stay in Angola and pick up the thread of their Rudolfo spent about a week in jail and was freed after being told that he should not fol- home country. low the religion brought by the de Pintos. When they returned to Lourenyo Marques, they found the Local Assembly was no longer functioning and "As we have already tasted the sweet savour the believers were fearful and of the love of the Bab and Baha'u' llah, it is disheartened. They called the Baha'is together and did hard to reject the tmth of the love of God." what they could

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to strengthen and inspire them to hold Feasts and to teach, but it was very difficult as the authorities were watchful and suspicious. In 1962, Mr. Duna was elected to the

Regional Spiritual Assembly of South and West Africa, and it became his privilege and honour to travel to Haifa where he participated in the election of the first Universal

House of Justice in 1963 at the close of the Ten Year Crusade.

After the Baha'i World Congress, Mr. and Mrs. Duna were asked to stop in Northern Rhodesia [now Zambia] to teach in an area which showed promise for mass conversion.

They spent one month in the Mwinilunga area in the northwestern part of the country, and the promise became a reality as many souls embraced the Faith. They really had the magic touch of bringing many people into the fold of Baha'u'llah.

Upon his return home, Rudolfo was appointed to the Auxiliary Board for Propagation, a post which he held until his passing. Duna made another trip to Angola at

The 1970s were days of political unrest the request of the Counsellors, to assist the

in Mozambique. Many outstanding Mozambican friends. They also visited Portugal, always

banned leaders were put in jail, including spreading the love and knowledge of

Rudolfo, who was imprisoned because of Baha'u'llah wherever they went.

his Baha'i activities. For three and a half In 1985, the Dunas were on hand to assist

years he suffered greatly, from solitary in the formation of the first National Spiritual

confinement, which lasted almost two years, Assembly of the Baha'is of Mozambique.

to frequent beating and torture. Finally, This was something Rudolfo had dreamed

because of his good conduct, he was permitted, of, had worked for, and had looked forward

to take up basket weaving, ivory carving, to for a long, long time.

When the members

and even to carry on his trade of plumbing of the National Assembly were announced

outside the prison walls. and were asked to come

forward, he looked

While in prison, Rudolfo was active in at them and, especially because he saw his

teaching the Faith and several of his fellow own daughter as a member,

learned to Counsellors became Baha'is. They were encouraged

Fat):1i-A '~ am , held his hand and said:
aged by him to translate Baha' i prayers "Shidan, this is the happiest
moment of my
into Shirnakonde, and What is the Baha 'i life. My work is now ended. I
am now ready
Faith ? into Shimakua, and he himself trans- to meet my Maker."
lated Baha 'u 'llah , Word Made Flesh by Among the many attributes
which made
H.M. Balyuzi, into Shironga. Rudolfo an outstanding Baha'i
was his talent
After his release from prison, Rudolfo to compose music and write
beautiful songs
continued his work as Board member, help- which were sung in Baha'i
meetings in many
ing the believers and encouraging them counháies of the world.
Among his many
to teach and be active. The affairs of accomplishments was his work
translating
Mozambique were looking up. In 1976, the Baha ' i teachings into
Shironga, one of the

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major languages of Mozambique. Baha 'i enthusiasm for living
and her absolutely
Administration, Baha'i History, Tahirih, unshakeable, positive
faith that never knew
Mulla Ifusayn, Quddus, The Hidden Words the meaning of defeat.
of Baha 'u 'llah, What Is the Baha 'i Faith ?, For seven and a half
years, Bertha taught
and prayers are among his translation work. in country schools in
New Zealand. In
Those who knew him well will long August 1923, she resigned
from the New
remember his steadfastness in the Faith, his Zealand Education
Department with plans to
devotion and love for Baba 'u' llah, his perse- go as a Church of
England missionary to
verance in teaching the Cause and his loyalty India to teach the
Christian Faith to the
and abiding love for the Baha'i friends. peoples of that
continent. Bertha wrote:

The following message was sent on 3 Nov-
I was brought up in the Anglican Church
ember 1986 by the Universal House of Justice
which I loved very much and will always
when info1med of his passing:
be grateful for early training there. It

DEEPLY GRIEVED PASSING DEVOTED PROMOT-

was my privilege to serve wherever help

ER FAITH RUDOLFO DUNA. HIS LONG RECORD

was needed. Indeed, having been trained

DEDICATED LABOURS IN BOTH TEA CI-IfNG

in New Zealand as a school teacher, I

AND ADMINISTRATIVE FTELDS SERVI CE UN-

offered to go as a missionary to India and

FORGETTABLE. ASSURE RELATIVES LOVING

took a con-espondence course with that

PRAYERS PROGRESS HIS NOBLE SOUL. ADVI SE

object in view. My papers were signed

ALL LOCAL ASSEMBLIES MOZAMBIQUE HOLD

and sent to London. I was to go there and

MEMORIAL GATHERINGS IN HI S NAM E.

learn a language prior to going to India;

but, always an insatiable reader, I came

SHi DAN F ATl:fl-A' :(:AM across a poem, 'The Light of Asia '-the

(S hid an Fat'he-azam)

story of the Buddha! It was so beautiful!

The thought dawned on me, 'If His followers lived up to His Teachings and if

all the Christians lived the Teachings of

BERTHA DOBBINS

Christ, there would be no need of mis-

Knight of Baha 'u'llah

sionaries!' Finally, I decided to travel and

1895- 1986

work my way row1d the world and write a

book. So I left New Zealand in 1923.

On 7 November 1986, on a perfect spring

day, Knight of Baha ' u'llah Bertha Dobbins

Australia, where she

was laid to rest at Centennial Park Cemetery

' s Education Departin Adelaide, South Australia. It seemed that

ment. While she was teaching at Nailsworth

myriad daisies joined forces with the first

District Inspector,

flush of spring roses to bid that gallant soul a

described Bertha, in a

cheerful farewell, as she would have wanted

1927, as a "quiet,

it, as the funeral cortege moved from the

has an influence

chapel to the cemetery. Those gathered at

good and spiritual in

the chapel included three generations of

children and is full

Bertha went first to

joined South Australia

Secondary School, the

Adelaide Miethke,

report dated 1 August

gentle little woman who

which is distinctly

nature. She understands

Bertha's family and dear friends.	of devices for their
interest. She has a free,	
Born in George Street, Po1i Chalmers	easy discipline, yet the
children respond to	
(Dunedin) in New Zealand, two months pre-	her quickly. Miss
Machan [her maiden	
mature, on 11 April 1895, the sixth of eleven	name] is possessed of
infinite patience. I	
children, Bertha never lost the will to sur-	have never heard her
scol, nor her voice	
vive against all odds. A teacher all her life,	raised... I consider
that both students and	
she inspired countless children with her	fellow-teachers receive
an unconscious	

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uplift by association with this quiet, modest, cheerful little woman."

Within a few years of her aITival in Australia, Bertha had become involved in caring

for the needy in the West End of Adelaide; had established free English classes for some early Italian immigrants; and had been appointed Divisional Commissioner of Girl Guides for Nailsworth at a ceremony on 27 April 1927 conducted at Government House, Adelaide, by Lady Bridges, State Chief Commissioner of Guides and wife of the then-Governor of the State.

While set on a course of comparative study of as many practicing Faiths as possible, Bertha met Joe Dobbins, who was on

a similar quest. On 3 March 1929, Joe wrote to Bertha, inviting her to go with him and Hilda Gilbert and Robert Brown to meet ...

"Mr. and Mrs. Dum1 ... at Blackwood" because,

he said, "I believe they have the real mes-	Bertha Dobbins

sage; there is no question which they do not answer to one's satisfaction". Hilda Gilbert	On the evening of January
17, 1933, an	

actually was the first to give Joe the Mes-	interesting ceremony took
place in the	

sage and he, in tum, gave it to Bertha.	Baha'i room, Epworth

Building, Piiie Street,	Adelaide, when our dear Baha'i

An unusual courtship, spent every Satur-	brother, Bertha Mochan and
sister and	

day evening at the flat of John Henry and	
Joseph Dob-	

Clara Hyde-Dunn (later to become known as Clara Hyde-Dunn) was affectionately to the Baha'is as "Mother" and "Father" (Dum1), culminated in Joe and Bertha's eventual declaration of faith, prior to becoming husband and wife. Since there was no Baha'i administration at this early orthodox service, stage of the Faith in Australia, exact records were not kept of enrolments, but letters passing between Bertha and Joe indicated that they had declared shortly after hearing of the Faith. Bertha was editor of Herald of the South in 1929, indicating that she was a Baha'i in that year. Of this time, Bertha wrote, "The Baha'i Faith was brought to my notice in 1929 and, after careful study of its scriptures, I found the answers to the many things which had puzzled me in both the Old and New Testaments of the Bible." Her marriage to Joe was recorded by the late Mayzi Almond in Herald of the South dated 13 April 1933, thus:

bins, were made one. The ceremony was conducted by the Rev. W.H. (President of the Council of Churches), who had heard the Baha'i Message and was sympathetically and toward it.. .. After the the Rev. Mr. Hawke read the Baha'i Marriage Tablet.. .. many loving gifts was a vase sent by the Baha'is of in appreciation of the bride editor of Herald of the

When Bertram was leaving for a trip abroad, he wrote to me in asked me to take over the

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which I was pleased to do I edited the Caledonien, en route for their destination, Tahiti, magazine for 22 years: first from 1929- followed, and

1932, at which time Miss Dugdale with the Rossi, Port
 help of Miss L. Clark took over for two Vila, where I stayed until the
 28th March 1954 ... On the 29th March
 years; then it came back to me from 1934-1954, I moved
 1953. Then I went to the New Hebrides into the hut owned by Chung
 Yueng
 and Mr. Eric Bowes kindly took over. brothers, Chinese... and
 although living
 facilities were practically nil, I was glad
 During the following years , Bertha
 to have a home. Later, this hut acquired
 worked tirelessly as a devoted, generous and
 an atmosphere of its own. A never-endselfless wife, and mother of two children;
 ing line of visitors, mostly native, came
 served on the National Spiritual Assembly
 to hear 'the Story, ' so I called the place
 of the Baha' is of Australia and New Zealand
 Nur Cottage, and it was here, on the 9th
 from 1948--49, as well as for many, many
 August, 1954, that the Baha'i school began.
 years on her own Local Assembly; travelled
 to teach the Faith in country towns as well as In 1958, the National
 Spiritual Assembly
 interstate, particularly in Western Australia of Australia was able to
 anange for the
 and Tasmania and also internationally in construction in Port Vila of a
 substantial
 New Zealand and Tonga. Her greatest joy structure which had been
 prefabricated in
 was to share enthusiastically and fearlessly Australia, and which enabled
 Bertha to conher excitement about her discovery of the tinue her devoted
 activities at Nur School.
 Message of Baha 'u' llah. Fallowing 16 years of
 separation and per-
 Bertha had resigned from the Education sonal sacrifice for a Cause they
 both placed
 Department in South Australia on 11 Novem- before their own love, the two
 sweetharts,
 ber 1932, just prior to her maniage. However, Joe and Bertha, were parted
 finally when Joe
 when her son was 13 and her daughter 11, passed away suddenly in
 Adelaide on 14 July
 she resumed teaching, taking up an appoint- 1969.
 ment at the "Wilderness" girls' school, Sad but undaunted, Bertha
 returned to her

Medindie, South Australia, in 1947. school where she remained for another eight years. In December 1971, Nur School

After nearly eight years at the beautiful college, it was time for a new adventure for the Universal House of Justice, due to the cost of its upkeep. However, Bertha remained living at the school, which had become half her response to a call to the Baha' i world from dence, half the local I;Ia~iratu'l-Quds. She left the New Hebrides islands only when the task that she had set herself-the formation of the first National Spiritual Assembly of the Baha' is of the New Hebrides-had been accomplished in October 1977. She was 82 years old.

by train from Adelaide, she sailed from Sydney on 21 September 1953 on the S.S. In a letter from the Universal House of Justice, dated 4 August 1971, the following tribute was paid to Bertha and her school:

I anived in P01i Vila on the 17th October, There is no doubt that the Nur School has been of great service both in 1953, and said the Greatest Name as my feet touched New Hebridean soil. Miss educational facilities and in contributing to the advancement of the Cause. The

Gladys Parke and Miss Gretta Lamprill, 851

IN MEMORIAM

story of your work with the islanders will celebrating the Fiafia, or traditional feast, with Samoan dances and songs. forever be enshrined in the annals of the William Faith. Praise be to God that you have was inspired by these two strangers dancing with local people and he was been enabled to do so much.

told that they
were preaching a new Faith.
Shortly before her return home to Ade-
William was shocked, and could not
laide, Bertha was granted the great bounty
believe that any religion other than Chrisand privilege, in April 1973, of
being able to
tianity would ever exist. He took his wife,
accompany the Hand of the Cause of God
Manesesa, home and returned after some
Collis Featherstone and his wife, Madge, on
time to talk further with Bob and April.
a visit to Iran and the Holy Land.
Their meeting went on through the night.
Petite in stature, very feminine, an artist
When the sun rose, its golden rays beautified
of no mean talent (she studied under the
the surroundings and made everyone happy
famous Australian artist, William Ashton)
except William, who was very much upset
and a lover of beauty, particularly in nature,
and disturbed. His new friends tried to com-
Bertha was, at the same time, an indefatigable
fort him. He answered:
worker, with a courage and determination
born of her positive faith and confidence in I am happy to know about
Baha'u'llah
her own ability. She was afraid of no one, and His divine
principles, but I am sorry
and, while respecting authority, those bearing it is impossible for me
to become a
that authority were under no misapprehen- Baha'i because everyone
will oppose me,
sion that the diminutive Bertha was in any even my wife and all my
family and relaway in awe of them! Quite to the contrary, tives, and
if I die tomorrow, no one will
her direct, fearless approach to everyone, even attend my funeral.
But I am puzzled
from Mayor to Resident Commissioner to and wonder that ifI don't
acceptBaha'u'llah,
College Principal to Head of State, earned I have to reject even all
other Prophets. If
for her their respect and deep admiration. they are right, then He
is also right; and if
A period of ill-health and increasing frailty He is false, then all others
are also false,
on her return home from the New Hebrides because all of them are

in the same condiculminated in a heart attack on 31 October tion and situation.

1986 and her eventual passing the following

Then they read to him part of the Writ-

Friday, 6 November, at the age of 91.

ings of Baha'u 'llah from Gleanings, and

Dignified and confident to the end, Bertha

suddenly these words penetrated his heart

Dobbins was truly a great lady and a fearless

and attracted his soul towards Baha'u'llah

servant of Baha'u 'llah.

and he said that now he was ready to face all

HEL EN R EISS ENWEBER

the difficulties and troubles. He became a

dedicated servant of the Cause.

The next day his wife and other relatives

TUMANUV AO WILLIAM WHITE

opposed him, but he stood like

a rock until

1918- 1986

his wife accepted the Faith and she

began

assisting him in all his efforts. William said

William White was born into a respected

a few days after his

acceptance of the Cause

family in Savai'i, Western Samoa, in á1918.

of God, a Canadian pioneer

named Philip

He heard the Message of Baha 'u'llah for the Savai'i and invited

Beattie came to him in

first time in 1973, when Mr. Bob Biti and

him on a teaching trip.

William said he

Mrs. April Lake visited Savai ' i to teach the about the Faith, so

didn ' t know anything

Faith of God in that fertile region during the

how could he teach others?

Philip said that

happy occasion when the whole village was invited. William

is the only reason he was

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THE BAHAI WORLD

way, he had never boxed in his life and

could not do it. Then they came to me and

sa id, 'Hey, old man, what about you?' I

said, ' I am an old man. I do not want to

box with you all. ' But they insisted, and

forced me to box with them. Then a youth

came mockingly towards me and started

with all his strength to knock me down

and I pretended that I was unable to stand

his blows. All of them laughed and

Philip, who did not know that I knew boxing, was very much worried. Then they sent a second youth, this time he started very fast and acted very proudly. Then I knocked him down unconscious. They sent in their leader and he was defeated and I threw him out of the ring. Then all of them said, 'Ok, old man, you know boxing,' and they sent for their senior boxer. He came, and as soon as he Tumanuvao William White looked at me, he recognized me and embraced me. Then he introduced me to was deepened during this teaching trip and these boxers and said all of them should he could never do without teaching again. apologise to me as I was a great cham- His travelling caused many prepared souls to pion. Then he invited us to his home and draw to Baha'u'llah's Threshold. He was to the village. We were talking to them always grateful to Philip, and often talked the whole night about this great Message. about him. On the same night, eight people declared William was often ill and in great pain, in this village and embraced the Faith. but even when he had a fever he never Another exciting experience while teaching refused to go on a teaching trip. He always ing occurred when he was travelling all alone, willingly left his house with a broad smile. riding on a motorcycle. The following are One of the incidents he loved to narrate was his own statements: from those days when he and Philip were walking around Savai'i with a bag of books It was evening, and I was riding on my on their backs. Here are his own words: motorcycle which was serving me as a queen of the roads. As soon as I reached It was evening time when Philip and I felt near Falealupo, my queen stopped. The tired. We took rest under a tree in one of more I tried to start her, the worse she the school compounds. After some time, became. I kicked her and kicked her we witnessed nearly twenty youths badly, but she did not care and did not approaching this compound along with start. I prayed and begged her

to at least
 their leader. They came and started prac- reach me to some village before
 dark, but
 ticing boxing. Philip and I were sitting she refused. Anyhow, darkness
 enveloped
 and watching their practice. The youths the area and I was helpless and
 I was so
 gradually started warming up and came to thirsty that I left my queen at
 the side of
 Philip and said, 'How about boxing with the bush and walked and walked
 in search
 us a few rounds?' Philip told them no of water. At last, I reached
 afale (house)

IN MEMORIAM 853
 and I asked them to give me some water. as a member of the Auxiliary
 Board for Pro-
 They welcomed me to their home and pagation. He also wrote a book
 called Search
 they insisted that I should spend a night for Truth to explain the Baha'i
 teachings.

with them. I told them I have to go to take Mr. William White passed
 away on 7 Novcare of my motorcycle, but they said do ember 1986, a
 shining example of how to
 not worry, we are all here to assist you. teach the Cause of God. The
 following telex

The head of the family, Mr. Fiona, asked from the Universal House of
 Justice, sent on
 his son to accompany me to the spot and 10 November, will surely bless
 his soul and
 help me to bring the motorcycle down to also adorn these pages:
 their house. SADDENED NEWS PASS ING

DEVOTED SERVANT

As soon as we reached there again, BAHA'U'LLAH TUMANUVAO WILLIAM
 WHITE
 they served me with a beautiful dinner PRAYING SHRINES PROGRESS HIS
 SOUL KINDLY
 and told me that they were waiting for me CONVEY CONDOLENCES HIS FAM
 ILY

since evening. I was shocked and speechless and puzzled. Then I asked them how

A second telex, from the International
 they knew me, and how were they expect- Teaching Centre sent on 11
 November,

ing me. Mr. Fiona said, 'This evening, honoured his blessed activities
 and his soul:

my wife saw a beautiful white owl fly DEEPLY GRIEVED PASSING HIGHLY
 DISTIN-
 over our fale (house) a few times and then GUISHED TUMAN UV AO

WILLIAM WHITE

fly away . Then I told my wife according
FOR HIS

to Samoan tradition, this means that we
IRIT DEDICATION

shall receive a respected guest and he
CONSOLIDA-

shall bring us some good news. I told her
EXEMPLARY

to prepare a nice dinner.' Then I told
DESPITE MANY

them how sincere and true they were. The
PRAYING SACRED

whole night I was speaking to them about
PLEASE

the Faith and it was nearly dawn when
S FAMJL Y

Mr. and Mrs. Fiona and their son accepted
the Faith. Later on, Mr. Fiona was elected
Savai'i, in

as a member of the National Spiritual
most digni-

Assembly of the Baha 'is of Samoa.
attended

with tears rolling from their eyes. He was,
Unfortunately, after a few years of ser-
and fam and

vice, this great man, Mr. Fiona, had a stroke
of God. He

and was completely paralyzed and motion-
Manesesa, and

less. He could not even talk. While he was
grandchildren.

laying on his mattress, the elders and pastors

A.K. FORUDI

of many sects of Christianity would visit
him and add to his pain by telling him that
he was not saved because he was a Baha'i,
and that he should return to the Church and
they would pray for him. But this man was
so steadfast that he refused to listen to them,
such was the result and the outcome of
Papua New

William's outstanding teaching work.
Faith, was

In addition to his teaching work,
Parrot clan

HE WILL BE LONG REMEMBERED

CEASELESS ACTIVITY SP

DEVOTED SERVICES TEACHING

TION UPOLU SAVAI HIS COURAGE

MAINTAINING ACTIV ITY

YEARS ILL HEALTH

THRESHOLD PROGRESS HIS SOUL

CONVEY CONDOLENCE MEMBERS HI

William was laid to rest in

Papa Village near Puleia, with a

fied funeral. Hundreds of people

up to his last breath, steadfast

holding fast to the Teachings

was survived by his widow,

sons and daughters and

APELIS MAZAKMA T

c.1920-1986

Apelis Mazakn1at, the first

Guinean to embrace the Baha'i

born into the Moxomaaf or Red

William served the Faith as a member of the in the Nalik-speaking area of New Ireland
National Spiritual Assembly of Samoa and some time in the 1920s. This clan has a
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reputation in New Ireland both for being His negative feelings about the church were
important custodians of traditional lore and no doubt strengthened by the refusal of the
for being open to new ideas; the first New local Catholic missionary to sanctify his
Ireland convert to Christianity, for example, marriage as a Methodist to a Catholic woman
was a maternal relative of Apelis. Apelis (whom he eventually did marry) . He organlived up to this reputation, being a defender ised a meeting of community leaders from
of New Ireland ways during a period of all parts of the Nalik area to convince them
unprecedented change, while himself intro- of the need to expel the missionaries from
ducing a number of innovations from the their region. He was able to persuade many
outside world which helped make his people that this should be done, but as church offiamong the most advanced groups in the cials heard about this, they convinced the
country. colonial authorities to arrest ce1tain clan
Apelis was orphaned at an early age. He leaders who were following Apelis. It is
was adopted by his grandparents in undoubtedly no coincidence that these were
Munawai Village, but spent much time with later among the first to embrace the Cause.
his father's relatives in Madina Village. He The threat of further and more prolonged
became aware of religious differences while imprisson1ent induced the other leaders to
still quite young. Although Munawai and oppose Apelis' moves , and in embarrass-
Madina were both Methodist villages, his ment he left the Nalik area with a friend by
mother had been from Lugagon, a Catholic bicycle heading toward the southern part of
village between them. He began school at the island.
Lugagon, but rebelled against the Catholic Apelis is remembered as having been a

missionary's strong stance against traditional ways, and returned to his grandparents Faith. He and a friend travelled through New Ireland with no money, relying on their ingenuity to survive. When they reached school in New Ireland, which had just been the southern tip of New Ireland they went by canoe to Duke of York and established at Utu. Although the academic standard was still poor, it was better than the Britain, which is very difficult. There they mission-run schools of the time, and he was worked at an agricultural research station, where Apelis learned how to grow cocoa and a number of cash crops. In 1951, he returned to New Ireland to put this knowledge to work. At that time expatriate planters on New Ireland would not allow New Irelanders to grow cocoa. Using seedlings which his friend he was conscripted as a patrol officer by the sent him from the agricultural research station on New Britain, Apelis formed a cooperative in the Nalik area to introduce cocoa production to natives. the government administration, and it was This was the beginning of the now flourish not until 1947 that he was able to return to ing small holder cocoa plantation industry which is a major source of New Ireland. In 1949, he started the first New Irelanders. Apelis also tried to start a native owned cocoa Madina. But the war had made Apelis question much that he saw was wrong in colonial situation of expatriate planters and jealous clan society. One of the institutions which he felt leaders, who saw him as a threat to their power, prevented this for was particularly oppressive was the mission.

many years.

IN MEMORJAM

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By this time the government was having problems dealing with a movement on Manus started by the famous cargo cult leader Paliau. Because of Apelis' lack of patience with religion and his understanding of how wealth was actually earned in a modern society, the government recruited him again for the teaching service, this time at the government school in Paliau's home village.

On Manus, he soon met Knight of Baha'u'llah Violet Hoelmke, who had arrived in 1954 from Australia to open the Admiralty Islands to the Faith. "Sister Vi" was a nursing sister at the hospital and had become good friends with Elliot and Dorothy Elijah, who lived near the hospital. Although they never became Baha'is, they did arrange a discussion about the Faith at their home for Apelis. In an interview for a national newspaper near the end of his life, Apelis said that he had been struck with the progressive nature of the Baha'i principles to teach

Apelis Mazakmat

Rodney Hancock went to Madina

and the fact that they were so harmonious declared. Miss

Homerang the Faith. He soon

with traditional New Ireland beliefs and Board

Thelma Perks, then an Auxiliary

practices.

member in Australia, went to

visit Papua

In the colonial society of that time the New Guinea. Apelis and Homerang organfree mixing of the races, which is so taken ised a large meeting at the beach in Madina

for granted in today's independent Papua at which Thelma spoke and Rodney inter-

New Guinea, was prohibited by custom and preted into Pidgin. A small group of people

law. Sister Vi became notorious for inviting declared, and virtually the whole village

natives to her home and for socialising with began to discuss the merits of the Faith.

native nurses at the beach, and so at the end In the stratified society of the time, the

of 1955 she was transferred from Manus to fact that pioneers would stay

in native
 another island. She kept in contact with homes and eat their food was a
 shock for
 Apelis, however, and also introduced him both native villagers and
 settlers that was,
 to Rodney Hancock, a pioneer from New as one man who later became a
 Baha'i said,
 Zealand who had anived in New Guinea "as great a shock for us as
 when Tahirih
 soon after she had. When she was in Australia removed her veil in Iran". In
 fact, Apelis
 on leave in 1956, she received a telegram was even jailed for providing
 hospitality
 from Rodney informing him that Apelis had to Miss Perks : he had broken a
 colonial
 declared, becoming the first Papua New law prohibiting the
 accommodation of single
 Guinean believer. white women in native villages.
 Apelis wrote to his childhood friend from Apelis used this dramatic
 removal of the
 Madina, Michael Homerang, then a teacher colour bar to teach the Faith
 with greater
 in the Sepik, telling him about the Faith. intensity in Madina, so that by
 1957 the first
 Homerang had to return to Madina because Local Spiritual Assembly could
 be formed .
 of illness, and at Christmas 19 56 Apelis and Many people declared until at
 one time three

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quarters of Madina Village was Baha'i. This escapades as proof of the
 power of the Faith
 alarmed church authorities and white teach- to change behaviour. He is
 especially
 ers at the local school, who told the new remembered for the fact that
 he was never
 believers that they would go to hell if they cross. If he were verbally or
 even physically
 remained Baha'is and followed a "false attacked, he would inevitably
 reply with
 prophet" and a "foreign religion". This such kindness that his
 opponent would be
 caused many to return to the church, and publicly shamed. This quality
 was reflected
 feelings against the Baha'is became quite in his family ; in a society
 where physical
 strong. abuse of women is common, he

was note-

By 1957, Apelis had helped establish, and showed his had been made chairman, of the first local government council in the area, and he used for his way this position to ensure that opposition to the other modern Cause did not get out of hand. Apelis and careful not to Homerang gave Baha'i books to the colonial in Nalik with advisor to the council and to the head of the Although he was local education office, who were favourably perhaps the most impressed and protected the Baha'is. Mat-composer of ters came to a head when an angry songs he com- Methodist churchman physically attacked a public gatherings. A new Baha'i who would not recant. The is the need Baha'i took the man to the government work. He was a authorities, who jailed the attacker. When people heard he was churchmen realised that the colonial govern- would gather to ment would protect Baha'is, opposition traditional stories or became muted. The Faith began to spread to for development. other villages, but it never took hold in of his time Munawai, Apelis ' home village. long before Although Apelis introduced many new development" became ideas into Nalik society, once these ideas 'i community took root and were accepted by others, he left Apelis left the local the day-to-day running of new projects to started a timber others. This pattern was reinforced in Apelis ' company for local landowners

worthy for the respect which he wife.

Apelis is also remembered

with words . Unlike many

Nalik leaders, he was very

corrupt his public speeches

English or Pidgin phrases .

not a clan orator, he was

accomplished Nalik poet and

his time, and many of the

posed are still sung at

common theme in these songs

for unity and cooperative

skilled storyteller; if

coming to a village, they

hear his renderings of

discussions of future plans

These plans took up much

in the 1970s and early 1980s,

"social and economic

a common phrase in the Baha

at large. In the 1970s,

government council and

company for local landowners

from the relationship to the Faith by the fact that Nalik area. As chairman of its board, he because no other person in his home village formed a partnership with a Japanese combecame Baha'i, his oppmtunities for active pany, making his area one of the first in involvement in Baha 'i administration were the country to reap the economic benefits of limited. Nevertheless, he was well known for Japanese investment. He also introduced being a firm Baha'i, and he never hesitated to the first tractor to his village for use by an teach the Faith when the opportunity arose. agricultural cooperative, and a World Health He always spoke about the Faith with great Organization primary health project, the first joy and enthusiasm and was happy to be in the province. When he died on 25 Novinterviewed by the national media about his ember 1986, he had been trying to generate role in the early history of the Faith. support for a hydroelectric scheme that would Much of his teaching was by way of supply electricity and running water to the example. Even today the non-Baha ' is in his northern Nalik-speaking villages . home village attribute his fine character to Apelis' wife had died shortly before he the influence of the Faith, citing his earlier did. They had not had any children, and he

IN MEMORIAM

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was survived only by a nephew whom he 1912, Milos Svatopluk Wurm organized a and his wife had raised. Although this Baha'i book exhibition in Prague, gave pubnephew did not become a Baha'i, both he lic talks and wrote a book entitled Mirove and Munawai villagers in general are aware hnuti na vychod<:- (Peace Movement in the of and proud of the role Apelis played in the East) which was published before the first Baha'i community. World War. Apelis' life spanned a time of tremendous In 1926, the year after Juliana encounchange in Papua New Guinean society. Born tered the Faith, she became very ill and was at the beginning of the Australian colonial thus prevented from taking part in the activiperiod, with its many restrictions, he Jived ties of the community for a long time. It was

through a devastating world war and the a difficult period of her life, during which rapid changes which culminated in national she realized the importance of spirituality. independence in 1975 and the challenges of In the following years, Juliana came into contact with many friends adjustment in the postcolonial period. Apelis' from abroad, such as: Dr. Jan Ude (Austria); independent spirit, his desire to initiate as: Dr. Jan Ude (Austria); Valentin Bulgakow (U.S.S.R., secretary to Leo change rather than react to it, his thirst for (U.S.S.R., secretary to Leo Tolstoy), Dr. Hermann Grossmann, Dr. A. new knowledge, and his steadfast and often Miichlschlegel, and Erik Blumenthal lonely loyalty to the Faith will remain an (Germany); 'Aziz Samandari (Persia); and example for many generations to come. Ludmila van Sombeek CRAIG VOLKER (U.S.A.). Above all, however, there was a very warm relationship between Juliana and the Austrian Baha'i community. She visited }ULLA.NA TROJANKOV A-BENDOV A the friends in Vienna in 1968 and took part 1898-1986 in the Austrian Baha'i summer school that year. She loved very much to hear the Juliana Bendova, nee Trojankova, was born friends chant prayers in the original language, even though she herself did not understand either Persian or Arabic. She first came in contact with the Baha'i understand either Persian or Arabic. Faith in 1925 in the Carolinum, Prague, A foreign language conespondent by when she was called upon to translate a talk profession, Juliana translated many of the Writings herself and was a motivating force on the Faith which was being given by Martha Root. There had been some difficul- in ensuring the publication of several Baha'i books. Her translations into Czech included Words of Wisdom (Slova moudrosti); What understood. Juliana wrote "It was my first is the Baha 'i Faith? (Co jest nabo~enstvi public appearance and I felt very insecure. I Baha'i?); The Divine Art of Living (Bo~ke asked myself whether I would be able to umyni ~iti); The Book of

Certitude (Kniha translate correctly, but then as Martha Root, jistoty); and various articles, including "The in her fine and balanced way and with her Return of Christ" (Kristus a Jeho opytiny mild friendly and loving smile began to p~áchod). She also translated many of the Baha'i Writings into speak with me, I realized that I understood Baha'i Writings into Esperanto, some of which appeared in issues of her Esperanto very well... Martha Root the Baha'i News published between 1940 and 1950. Juliana spoke about the Baha'i Faith with much love, devotion, and clarity, winning our hearts worked daily on translating the Writings and becoming my teacher." right up into her last years. The Baha' i Faith was not unknown in She was deeply interested in the history Prague at that time . As early as 1852, a newspaper of the Slavs and sought to clarify a common paper article about the Bab had appeared. In misperception of them as having been

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THE BAHÁ'Í WORLD

the world and, through the United Nations, to her own Government, gave her immense comfort and happiness. In her memoirs, Juliana wrote "I write these sentences with heartfelt gratitude, a sense of solidarity, and a lasting remembrance of our very precious Martha Root, whose love for us beginners as we came to know the Baha'i Faith was unfailing. " Among her last words before she died were "Iqan", "Abdu 'l-Baha", and "Baha'u'llah". Juliana Trojankova-Bendova died on 29 November 1986 in Prague. Informed of the passing of her beloved soul into the Abha Kingdom, the Universal House of Justice cabled the following: GRIEVED PASSING STALWART DEVOTED MAID-SERVANT BAHÁ'U 'LLAH JULIANA BENDOVA. FUTURE GENERATIONS CZECH BAHÁ'IS WILL REJOICE HER MEMORY BE INSPIRED BY HER Juliana Trojankova-Bendova HEROIC TENACITY UPHOLDING LIGHT CAUSE GOD. URGE HOLD BEFITTING MEMORIAL warlike while, she would point out, ethnol- SERVICE VIENNA. PRAYING

HOLY SHRINES

ogy showed them to have been farming
HA KINGDOM.

peoples. She liked also to speak of those
by JULIANA BEN DOV A,
great personalities of Czech history who
"Howl became acquainted
had worked for peace, such as King George
with the Baha ' i Teachings")

Podiebrad (Jii:i z Podebrad) who, in the
fifteenth century, suggested to the leaders of
his time the convening of a peace conference,
or Jan Amos Komensky (J.A . Comenius)
who wrote Via Lucis (published in 1668 in
Amsterdam) in which he showed four ways
to eliminate the danger of war and ignorance:

June 1910 in
the publication of universal books from
States of America,

which recognition of God would come forth;
Her father was

access to schools for all; the establishment
the University of

of an assembly of philosophers; and the
librarian. As a

creation of a universal language to facilitate
and travelcommunication-all of which are in the spirit
excellent student. In

of Baha'i teachings .
about the

Juliana did not lead an easy life; she
Baha'i

endured very severe tests but was never
Unitarian Church in

heard to complain of them, nor did she like
Isabelle learned

friends to remind her of them. Since her
mother.

youth, peace was her heart's desire. Know-
old, she had

ing that the Peace Message of the Universal
pilgrimage with her

House of Justice was sent to the leaders of
the winter of

IN MEMORIAM

1925- 1926, Isabelle and her mother stayed
on a crnise

PROGRESS HER RADIANT SOUL AB

Based on an article

(translated title:

ISABELLE STEBBINS DODGE

1910-1987

Isabelle Stebbins was born 21

Urbana, Illinois, United

to Joel and May P. Stebbins.

a professor of astronomy at

Illinois, and her mother was a

child Isabelle enjoyed reading

ling, and she was an

1919 Isabelle's mother heard

Baha'i Faith from Albert Vail, a

and a minister in the

Urbana. Shmily thereafter,

about the Faith from her

When Isabelle was 15 years

the bounty of making a

mother. En route to Haifa in

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the well-known Nellie French

in Paris, where she met many distinguished organized
 Baha'is. On 9 March 1926 Isabelle and her distributed literature to
 mother arrived in Haifa where they spent a When possible
 month. There she and her mother commonly meetings in Lima.
 had the noonday meal with Shoghi Effendi. Isabelle and Ted lived in
 Morococha
 They came to know Bahiyyih Khanum, for three years , then
 returned to the United States in 1938 living in
 Munirih Khanum, and other members of the Pasadena, California,
 Holy Family. Isabelle was quiet and atten- for two years, and Las Crncas,
 tive, and her thoughtful demeanor was for one year. They lived in
 Cananea, Sonora,
 remarked upon by several who were in Haifa Mexico, from 1942 to 1945, and
 once again
 at the time . Before Isabelle departed from Isabelle found herself the
 only Baha'is in
 Haifa, Munirih Khanum gave her the book the area. It was because of
 her presence in
 Memorials of the Faithful in which she Cananea that Shoghi Effendi
 placed a lone
 wrote the following in Persian: star on his map of northern
 Mexico to indicate a Baha'is center. Soon Ted 's mining
 Oh God! Nourish this fresh plant newly
 work took them to the deserts of Arizona.
 grown in the garden of Thy love with
 The Message of Baba 'u' llah had first
 the water of eternal life and protect it
 been taken to Tucson by Louie Mathews,
 from the autumnal winds. Thou art the
 who had held a Baha'is public meeting
 Powerful and Thou art the Wise .
 during her stay in Tucson in the early 1940s.
 - Munirih
 In August 1945, when Isabelle, Ted, and
 Isabelle attended Smith College in North- their family moved to Tucson,
 there were
 ampton, Massachusetts, and then taught already two Baha'is residing
 there, Frances
 school in New York and St. Louis in 1931 Lewis and Elizabeth Ashden. On
 21 April
 and 1932. She received a master 's degree in 1948, the first Local

Spiritual Assembly of
history in 1933 from the University of Tucson was founded.
Wisconsin. Ted and Isabelle lived in
Tucson from
On 15 June 1935, Isabelle was married 1945 to 1971 , and during that
time Isabelle
to Theodore Dodge in Madison, Wisconsin, served on the Local Spiritual
Assembly for
by Albert Vail - the same man who had 25 consecutive years. In 1957
her husband,
introduced Isabelle's mother to the Faith. Ted, became a Baha'i. In 1971
, Ted began
They were both 24 years old and had known to work at Christmas, Arizona,
and Isabelle
each other since high school. Ted had just resigned from the Tucson
Assembly . At the
completed his requirements for a Ph.D. in next Feast, the Tucson Baha' i
community
geology from Harvard University and was presented Isabelle with 25 red
roses in a
about to embark on his first assignment in short ceremony to express its
appreciation
Pern. for her long and continued
years of dedi-
On 1 August 1935 Isabelle and Ted set- cated service.
tled in their first home at 14,300 feet in the Ted and Isabelle continued
to travel
Andes mountains of Pern. Ted was a geolo- widely. Isabelle attended the
World Congress
gist for a mining company in Morococha, in London in 1963 , and they
both attended
Junin. Isabelle found herself to be the only the La Paz Conference in
Bolivia in 1970.
Baha' i in Pern. Yet she was determined to They attended Baha' i summer
school in
be a Baha' i teacher in that remote land. She Lima, Pern, and travelled to
Europe. In 1977
received Baha' i books and teaching materi- Isabelle had the bounty of
making a second
als via the Amazon River from Leonora pilgrimage to Haifa, this time
with her hus-
Holsapple who lived in Brazil, and she met band. This second time she was
in the

DEEPLY GRIEVED UNTIMELY PASSING DEAR
WIFE WHILE TRAVELING IN INDIA. HER
KINDLY SPIRIT, GREAT ZEAL IN TEACHING
INCLUDING MANY JOURNEYS BEHALF BE-
LOVED FAITH, HER HISTORICAL RESEARCH
ON PERSONS AND TOPICS OF CAUSE MAKE
HER LOSS IRREPARABLE. EXTENDED HEARTFELT
CONDOLENCES ALL MEMBERS FAMILY. AS-
SURE FERVENT PRAYERS HOLY SHRINES
PROGRESS HER ILLUMINED SOUL WORLDS
GOD.

Universal House of Justice

28 January 1987

Go! Yaganigi (Yaganegi) was born 12 March
1930 in Poona, India, the third of seven children of Isfandiyyar and Keshwar
Yaganigf.

Isabelle Stebbins Dodge Her parents, after years of hardship and
investigation, became Baha'is after Gal was
precincts of the Seat of the Universal House born. When she was about
three years old
of Justice, and she could reflect on the and again at eight years of
age Go! met the
Baha'i history that she had witnessed. Hand of the Cause of God
Martha Root, who
Ted and Isabelle retired to Tucson in recognized her potential and
encouraged her
1975, and Isabelle continued to serve the to teach the Faith and serve
humanity. Miss
community on different committees. Her Root presented Gal with a
photograph on the
warmth and wisdom were highly appreci- back of which was written the
inscription:
ated by the community; few in southern
Allah 'u 'Abha. If one speck of a jewel
Arizona have been held in such high regard.
be hid in a stone and that stone be beyond
A story is told about a tourist visiting an
the Seven Seas, until I have sought and
Indian Reservation in Arizona. The tourist
found that jewel, my hand from its search
was intrigued with the great respect paid
will not stay. - Baha' u 'llah. To beloved
to an elder Indian by the community and
Gal Yaganegi, With tenderest Baha'i love
asked, "How does one get such respect and
and fervent prayer that you will become

consideration?" The old man replied " You
a great Baha ' i teacher. In His Covenant,
earn it." So it was with Isabe lle. She had
Martha L. Root at the Baha'i School,
earned the love and admi ration of the
Poona, India, February 7, 1938.
community.

Isabelle appeared to be in good health Go l treasured this gift all her
life .
during her retirement years but in 1986 it In the early 1940s, Mr. and
Mrs. Isfandiyar
became known that she was suffe rin g from Yaganigi and their children
became the first
cancer. Soon she became intensely ill , and pioneers to Panchgani, whi ch
today is the
she died 1 January 1987 in Tucson. Her fo ur site of the New Era School and
the Baha'i
children- Janet, Tom, Eleanor and Richard- Acade my. Ga l attended the
Catholic Concontinue her legacy of serv ice to the Faith. vent School in
Panchgani as a day schol ar
STEP HEN POW ERS and later as a boarder. T he nuns impressed
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her very much and taught her firmness, pioneer with her family. In
1965 the family
deterlnlation, perseverance, and self-sacrifice, moved to Brandon, and in
1970 the first
qualities which became an integral part of Local Spiritual Assembly of
the Baha' is was
her dynamic personality. fo1med there.
Go!' s firmness in the Covenant was un- Go! was very outgoing and
friendly, and
shakeable. She deeply believed in the unity had a keen interest in
everyone and everyof mankind, her role model being Miss Martha thing.
Her home was always filled with
Root. When Go! was 14 years old, she friends from all walks of
life. Of all her
accompanied Dr. Khodadad and Mrs. Shirin passions, Gol's first love
was travelling to
Fozdar on her first teaching trip, a journey teach, and in the early
1970's, when the
by train to the southern part of India. As a youngest of her three
children was still in
youth she served on a number of national school, Go! started
travelling to different
and local committees and later on the Local parts of the world for
three to five months

Assembly of Pune. After receiving her bachelor's degree from Pune University, she came to all the provinces of Canada and to over 100 countries to Karachi, Pakistan, where Jamshid was home with dignitaries studying medicine. as well as with village people, never regarding In 1955, Go! arose to a call for pioneers to doing herself as better than anyone. Instead, help form a new Local Spiritual Assembly in she felt that she was learning something from each individual that Navab Shah, Pakistan. Reassuring her husband, Jamshid, who was studying medicine When the call came from the House of Justice for women to take in Karachi, that she would return as soon as on a more active role in the activities of there were other Baha'is in Navab Shah to role in the activities of the Faith, Go! immetake her place, Gol left Karachi in March diately arose and concentrated on reaching out to the women in the 1955 with her one-year-old daughter, Laila. villages that she After almost two years Gol was able to fulfil children and youth, visited. She also loved fill her promise and the family was reunited. and they returned this love. Age was never a banier with Go! who was In 1957 their second daughter, Seema, heart. was born, and Gol, with her two daughters, Gol loved jokes, and joined Jamshid in the United States where a humour which was very had a keen sense of best jokes were about few months earlier he had begun his post- himself and her diffiserved on the first Local Spiritual Assembly culty contagious. Her remembering people's names. It is difficult to think of Go! graduate studies in surgery. Gol and Jamshid some incident that brings a herself and her diffiserved on the first Local Spiritual Assembly culty remembering people's names. It is difficult to think of Go! of the Baha' is of Syracuse, New York. without recalling some incident that brings a After meeting some Canadian Baha 'is in smile or a laugh. At home Go! was a loyal, Niagara Falls on the occasion of the Anni- devoted, and loving companion to her devoted, and loving companion to her husband, Jamshid, and they complemented each and her family were asked by the Canadian and they complemented each

other in char-

Teaching Committee if they would consider love and unity. As a pioneering to the province of Manitoba, supportive and which they did in July of 1963. At the time actions being tempered the newest member of the family, a son, unconditional love.

Val:iid, was only a few months old. As a in her children and member of the Winnipeg Local Spiritual of mankind, for by Assembly, which had the goal of opening up be serving God.

to the Faith Brandon, the province's second worked hard for largest city, Go! once again volunteered to organizations. She

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her respect for the great dignity and maj esty of the native people at these colourful, spiritual gatherings.

Go! had an interest in everything. She was

a researcher, an artist, and a concerned citizen

in the areas of environment, health, gardening, birds and animals. Her formal education

did not end when she maITied and had children. Her university degree fro m India was

not recognized in Canada, so she gradually picked up courses while her children were in school and proudly graduated from Brandon

University in 1975, along with her eldest

child, with a bachelor of arts degree in religion. Having developed close ties with the

professors in the religion department, Go!

was able to encourage them to offer the

Baha' i Faith as a credit course (Zoroastrianism, Islam and Baha 'i) at the University.

With the inception in 1974 of the Associ-

Go! Aidun ation for Baha'i Studies, in which Go! and

Jamshid immediately became life members,

was active with the United Nations Children's her scholarly focus shifted somewhat from

Fund (UNICEF), helping to form the first university courses, which she still took, to

UNICEF committee for Brandon; she served the writing of historical

acter, creating a bond of

mother Gol was firm, but

encouraging, all her

with an abundance of

She instilled her beliefs

raised them to be servants

serving others they would

While at home, she also

various peace groups and

papers on the Faith.

as local president of the United Nations
the annual

Organization; and she was a member of
including papers on

Project Ploughshares, International Women
Singh,

Together, and the West-Man Multicultural
Jack. Asked to

Centre, to name a few. She often wore a dove
World Congress

broach as it was a symbol of peace.
Australia in

Her teaching activities in Canada focused
paper and

on Native Americans, among whom she
his calligraphy.

developed many close friendships. She would
always lively and

often visit these friends on their reserves,
laughter, belying

showing slides of her travels, encouraging
she would

them to honour their native arts and culture,
studied the

and always eager to learn more about their
passion, often leavbeliefs. Noting an interest on one reserve for
of books all over which were

the art of ceramics, Gol enlisted the help of
and notes marking

two Baha'i ceramic teachers, and with gov-
ernment grants , saw that classes were started
and soul of a true

on the reserve for the native women. At
vivid colours on a

Brandon University Go! was involved with
highlighting Mishkinthe native programmes, taking native studies

Qalam-styled calligraphy on ceramic vases,
courses and often inviting the native stu-
crocuses with the

dents she had befriended to her home. She
her talent was

attended many Pow Wows, often expressing
Writings.

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The importance of agriculture grew in

She presented four studies at

Association meetings,

Manekji Limji Hataria, Pritam

Mishkin-Qalam, and Marion

represent the Baha' is at the

of Religions held in Sydney,

August 1985, Go! presented a

slides on Mishkin-Qalam and

These presentations were

fi lled with love, stories and

the hours of grueling research

put into each paper. Go! also

Baha' i Writings with a

ing mounds

fi lled with slips of papers

references on numerous topics.

Go! possessed the heart

artist. Whether splashing

canvas, painstakingly

taking native studies

or photographing prairie

dawn dew glistening on them,

natural and inspired by the

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articles appeared about her

passing in various
Gol's conscience as she lived in the midst of newsletters. The West-Man
Multicultural
Canada's vast farmlands, and she would Centre in Brandon established
the Go! Aidun
return from her travels each spring in time to Scholarship Fund, "to be given
to outstandplant and toil in "the good earth" of her vast ing achievements in
the area of native art,
garden. Meeting Sir Richard St. Barbe Baker promotion of multiculturalism
and increasing
instilled an even greater enthusiasm for awareness of peace", a most
fitting rememnature in Gol, and she initiated a city-wide brance to one who
was described in Brandon
tree planting campaign in Brandon amongst as a "cultural champion".
Later, in May 1987,
all the schools during a youth year celebra- at the Premier's Volunteer
Service Awards
tion . for the province of Manitoba,
Canada,
In all her endeavours Go! was guided by Jams hid accepted a special
posthumous
constant prayer and meditation, and a total award to Go! for "the
outstanding volunteer
reliance on God. Asked if she was con- in the area of Cultural-Native
development".
cerned for her safety she would always reply Go! was laid to rest in
the Baha'i cemethat she was not afraid of death and that she tery in Pune,
India, the city of her birth. The
knew that God would somehow guide and night before her passing Go!
dreamt that her
protect her. Her gift of intuition was excep- son, Val_i.id, and her
grandson Jamal were
tional and she often had dreams which very distressed because their
favourite bird
seemed to guide her. had flown away. Disturbed as
to the signifi-
It seems that Gol's last teaching trip cance of this dream she phoned
Jamshid in
was to India, where she had begun her first. Canada to inquire about
eve1yone's health.
This journey was an especially joyous one Reassured that all were well,
she boarded
for Go! as she attended the dedication of the her train.
Mother Temple of the Indian Subcontinent, Our favourite bird has
been set free and
in New Delhi, her homeland, along with taken flight to the glorious
realms of the

Jamshid, her three children, son-in-law, and two of her grandchildren. Following the Abila Kingdom.
L AIL
A AIDUN EIRIKSSON

dedication Gol had a family reunion in Pune with her mother and six brothers and sisters, who had come together now for the first time after 32 years. JUANITA MARJE STORCH
1895-1987

After her husband and family returned to Canada, Go! stayed on to teach. In the last Juanita Marie Storch was born in the San Francisco/Oakland Bay area of California on 23 May 1895 to a German mother, Johanna M. Storch (nee Thee), and an Austrian father who was born in Mexico, Hugo W. Storch.

exhausting. Then, tragically, while traveling from Pune to New Delhi, where she was Baha'i Message, She was especially blessed at an early age to hear about and embrace the to serve as a guide at the newly dedicated Temple, Go! fell from the train and met her and to be accorded the bounty of meeting 'Abdu'l-Baha during his memorable visit to the West Coast of North America.

23 January 1987. Fragile in appearance and gentle in manner, she lived, during her

In the months that followed, teaching plans dedicated to Gol's memory sprang up Fruitvale, California. The Faith had been established in San Francisco, around the world, many donations were made to various organizations, and numerous by such pioneers as Helen Goodall and her

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daughter, Ella G. Cooper. Travel between 27th Street and Fruitvale Ave. came and stopped awhile. For five cents San Francisco and Oakland by the friends it to Jackson Street. At Mrs. we rode on my mother and father heard was frequent. Her parents began going to Baha'i gatherings in 1911 at the home of

Thornton

Mrs. Goodall, where Lua Getsinger and Chase speak at their first
Baba' i meeting.

Thornton Chase would speak from time to time. Some time later, dear Thornton
Chase

time. came to the Fruitvale Assemb

ly as did

In 1912, the Baha' is began to anticipate Lua Getsinger and other early
teachers

the coming of 'Abdu'l-Baha to California. and travelers so we were very
blessed.

Juanita wrote of this in her diary, and in Naturally the Friends
wished they

letters to friends who often came to see her, could go to the train to meet
'Abdu'lin particular to ask for her remembrances of Baha, but Mrs.

Goodall and Mrs. Cooper

that historic occasion. In one such recollection advised against it so we had
to wait until

tion she wrote: we heard that 'Abdu'l-Baha
had arrived

the evening before and would be at Mrs.

When 'Abdu'l-Baha came to the Bay

Goodall's in the afternoon to meet us all.

region in October 1912, the first time J

The rooms were filled and I had to sit

saw Him was Thursday afternoon, Oct 3,

on the floor with a few other young folks.

1912, at Mrs. Helen Goodall's home on

From there I could see out of the drawing

Jackson St., Oakland.

room across the hall, to the stairway

The Friends had been looking forward

where 'Abdu'l-Baha came down. First we

to this visit for several months. The ones

heard His voice, then He came down with

who had been to the Convention in Chicago Persians and Mrs. Getsinger, light

cago told us about Him. Visiting Friends

from the colored glass window on His

also gave reports. Mrs. Goodall arranged

head and shoulders.

a showing of the moving pictures taken in

When He appeared in the doorway we

Connecticut, in her large attic room.

all arose and He said 'Allah' u'Abha' sev-

Then we heard that 'Abdu'l-Baha was

eral times. We answered and He walked

very tired and would not journey to California His seat and with a motion of His

hand

fornia. At that time with my parents I was
He bade us be seated . Somehow it all
a member of the "Fruitvale Assembly of
seemed so natural and as if we had always
'Abdu' l-Baha". We wrote Him a letter
seen Him.

and He replied with a Tab let to the
My father had enro lled me at the Cali-
Fruitvale Assembly and ever since the
fornia School of Arts and Crafts in
phrase 'Firmness in the Covenant' has
Berkeley and I was hoping to study ... to
remained in my memory.

help him in the future as he was a talented
Being seventeen at the time and livin g
designer who had studi ed architecture,
in a two-storey redwood house at the top
but it was not to be. My studies did make
of Lynde Street hill, we were two blocks
me observe people, and I could not help
from the Matteson's home, where most
but notice al l the details of 'Abdu ' lof our Baha ' i meetings and Feasts
were

Baha 's build and the beautiful way He
held excepting when we went to Mrs.
used His hands. He never pointed at us .
Goodall's house. Not many people had
He used His hands more like a cup, offerautomobi les in those days. It was so
easy

ing us His bounty. At the end of His talk
to walk the two blocks to Matteson ' s on
He arose and qui ckl y walked through the
Sunset Street. To go to Mrs. Goodall ' s we
pressing group of friends, taking some
walked down Lynde Street hill to where
hands as He went. He took my hand as He
the end of the line of a street car at East
was passing and looked into my eyes. It

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was only a second but it seemed ten minutes . He still had my hand as He
passed,

and soon He was through the crowd, His
voice vibrating through the room as He
spoke .. . He kissed the babies and went out.
Many of the friends were exhilarated
and all were talking to each other, so to

escape the confusion I went into the hall
where it was quiet and peeked into the
dining room as a few voices were coming
from there. What a picture I saw ! There
was 'Abdu'l-Baha sitting in a big easy
chair by the window. Little children were
sitting on His lap and at His feet. He
spoke to the children in English.

Mrs. Cooper told me once that her
mother begged her father not to have the
vines trimmed that hung over the outside
of the window. So now it made a beautiful diffused light as a backdrop for this
scene.

Juanita Marie Storch

There was only one time I was able to
attend a public meeting and that was at daughter, I am very fond of
thee . Rest
the First Congregational Church in Oak- assured in Me.'
land. Other times were at Mrs. Goodall's In later years in time of
trials those
on the long day of Oct 12th and twice at words came unbidden to me
'-Rest assured
'Abdu ' l-Baha's house in San Francisco. in Me.'
To get there we had to walk down Lynde Once my father went alone
to see
Street hill and get the street car going 'Abdu'l-Baha. He embraced my
father and
down Fruitvale Ave. to the train station at said in the future to pattern
his life on the
Fruitvale Station then ride the train to the stars.
ferry to cross the bay and then at the As most of my memories are
so per-
Ferry Building take another street car to sonal and not of historical
data, I shall tell
'Abdu'l-Baha's house. This was sup- of two other episodes that left
an imprint
posed to be too much for a seventeen year on the seventeen year old. One
was being
old school girl at night. The first time I up in 'Abdu'l-Baha 's room at
Mrs. Goodwas at 'Abdu'I-Baha 's house was with all's. Everyone wanted
that opportunity my parents. My father wanted to ask Him to have an
interview with 'Abdu ' l-Baha
questions about the promised temple and and I had no such wish. In fact
I did not
the future of temples, etc. People always know what I would ask. Mirza
Mahmood
wanted to ask 'Abdu ' l-Baha questions. The who was always around and
talking to

halls were always full of people waiting us all, insisted I go. He arranged it and beckoned me to come up the stairs. As we walked down the hall to Mrs. Getsinger was standing at 'Abdu 'l- 'Abdu 'l-Baha's room upstairs, He came Baha's doorway. Dr. Fareed was inside to the door and took my hand and said and had taken Katheryn Holsti's hand and these words: ' In Persia it is not the cus- taken her with me. She had an eye affliction to kiss the young ladies. You are My tion. Her father was bedridden and my

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father visited him and helped him Valley. The Bosch home and acreage, nesbecome a Baha'i. I pushed Katheryn tled between two mountain ranges, was ahead of me as 'Abdu 'l-Baha came to His eventually deeded to the National Spiritual doorway and said in a low voice, "This Assembly to become known around the is my sister". So 'Abdu 'l-Baha gave a Baha'i world as the Geyserville Baha 'i discourse on being sisters. Then all of a School. Among the notable traditional gathsudden I could not see Him. There was erings she particularly loved to attend at the just a brilliant warm light. I was not afraid. School was the annual Unity Feast. She also It was something I could not write about helped arrange and attended many summer or tell for some time afterwards. Later, outings of the Baha'is of San Francisco, downstairs, Katheryn said she was disap- Oakland, and other communities at Griffith's pointed. She expected a miracle for her Grove, a wooded area not far from Geysereyes. I was the one who experienced the ville, owned by a Baha'i. miracle! Educated at the California School of Arts When 'Abdu'l-Baha gave an afternoon and Crafts, she was known locally as a fine painter. The Sonoma County farewell talk at His home in San Fran- Museum in cisco I spoke of the spiritual fragrance Santa Rosa held an exhibit of her paintings like musk and the last atmosphere of His posthumously in 1990. Her

passing was
talk was so beautiful and touching, He memorialized by Gaye LeBaron,
a columnist
walked by all of us and taking hands usu- for the major Santa Rosa
newspaper, extolled the way He did, but not as He came ling her 70
years' work with the Camp Fire
to me; He did not look at me and walked Girls organization from her
21st birthday
right by me. As He turned to look at all until the frailty of age
intervened.
of us, as He stood at the bottom of the She was married on 28 April
1920 in
outside stairs, He looked just like that New York City to Ahmad Sohrab,
whom
photograph of Him taken in Paris- very she met as a result of 'Abdu '
l-Baha's visit
serious and penetrating. Usually He to Oakland. She lost her
United States citizenship looked like the smiling photo of Him(self) zenship
thereby because in those times U.S.
in Chicago. statutes decreed that an
American must give
For some time I felt, maybe I had done up U.S . citizenship to marry a
foreigner.
something to displease Him and then the She gave birth to a daughter,
Laila, who
inner happiness came-He did not say eventually settled in the
Seattle, Washington,
goodbye to me! community. However, her
marriage lasted
less than two years, and many years ' efforts
In 1915 , the family moved to Rincon to regain U.S. citizenship were
finally
Valley, near Santa Rosa, 60 miles north of rewarded in the 1940s, when
she reclaimed
Oakland. There, too, their home was outside her maiden name.
the bustle of city noise and traffic, where A dear friend reminiscing
about Juanita 's
Juanita daily fed wild deer and birds from later years said of her:
"She always disliked
her hands . She lived in this valley from 1915 our celebrating her birthday
because it was a
until it became necessary for her to move Baha' i Holy Day and she
didn't want to disinto a convalescent home, in Santa Rosa, tract from
the usual festivities that day ... She
just before her passing. was a source of inspiration,
knowledge, and
Juanita was elected to the Santa Rosa comfort to the Friends, a

shining example to
Spiritual Assembly year after year, serving (everyone)."
on committees and attending the many meet- She died 26 January 1987
and was buried
ings at the Geyserville home of John and in Santa Rosa Memorial Park
near her
Louise Bosch 30 miles nmih of Rincon father.
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Juanita wrote many poems during her Louise Caswell, long-time pioneer
to Central
life. This is but one of them: America, died at her post in
the Yucatan,
Mexico, at the age of 91. She was buried at
O Day of Love!
sunset, her favourite time of day, in the
O Day of Love! I sit and dream of thee! A Baha'i section of the public cemetery
in
day apart from other days, yet in thee do I Merida after a funeral service
attended by
find them all; For thou art all eternity! friends from the town and
nearby villages
O Day Divine! Thou art the universe! where she had taught the Faith.
Into the heights of thy stany dome, and deep Louise was born on 18 March
1896 into an
beneath the depths of thy tossing foam do I affluent family in Portland,
Oregon, U.S.A.
feel my soul immerse! Her parents were progressive
and involved
O Dazzling Day! Like unto the sun thou in the community. Her father once said,
art! But lest thy brilliance blind mine eyes, I "What the world needs is a
world religion",
find a misty smoke of incense rise; The and no doubt such sentiments influenced
her
peace-veil from thy heart! when she met the Baha'is of
Portland.
O Beauteous Day! Thou art an angel Louise enrolled in the Faith in
1927, and
form! Pure, happy and pe1fect, abideth thou, was blessed with having
outstanding Baha'i
in the garden of delight; To forever and ever teachers including Helen
Pilkington, Mr. and
and ever roam! Mrs. George Latimer, Ella
Cooper, John and
O Day of Love! Thou art a prayer! I hear Louise Bosch, Keith Ransom-Kehler,
Leroy
thee issue from the sacred chambers of Ioas, and Martha Root, after whom she

pat-

Baha, as music sweetly chanted; Ah, my life turned her own teaching methods.

is there!

In 1936, when the Guardian

cabled the

WALDO T. BOYD

National Convention with a call for pioneers

to go to Latin America, Louise volunteered

LOUISE CASWELL

to go to Mexico. As circumstances would

1896- 1987

have it, she did not leave the United States

that year, but went instead to Knoxville,

SADDENED NEWS PASSTNG RADIANT WARM-

Tennessee, as a homefront pioneer.

HEARTED SELF-EFFACTNG SERVANT CAUSE

In 1939, after helping to form

the first

LOUISE CASWELL FOLLOW ING LONG ILLNESS.

Local Spiritual Assembly of

Knoxville,

RECALL WITH GRATEFUL HEARTS HER DEDI-

Louise felt that her time had come

to pioneer

CATED PIONEERING SERV ICES SPANNTNG

overseas, and in October she arrived

in

FIFTY YEARS. AMONG FIRST TO ARJSE TN 1939

Panama. Together with Cora Oliver,

who

FOLLOWING ANNOUNCEMENT GUARDIAN

arrived a few days later, she helped

establish

FIRST SEVEN YEAR PLAN fNTRIBUTE FAITH

the Faith in that country to which

the Guardian

PANAMA. SHE CONTINUED HER DEVOTED

had given so much attention in The

Advent

ENDEAVOURS THROUGHOUT STAGES UN-

of Divine Justice.

FOLDMENT CAUSE LATTN AMERJCA DURING

Louise remained in Panama for 10

years,

SUCCESSIVE TEACI-IfNG PLANS fNCLUDED

helping to form the first Local

Spiritual

TEACHING INDIGENOUS PEOPLES GUATEMALA

Assembly in that country in 1945.

She also

TEN YEAR CRUSADE AND CONCLUDED LIFE-

was the teacher of the first Indian

believer

LONG SERVICE TEACHTNG BELOVED CAUSE

in Panama. She did not limit her

activities

YUCATAN PENTNSULA MEXICO. OFFERING

to that country, however, but

travelled to

PRAYERS SACRED THRESHOLD PROGRESS HER

many of the neighbouring countries

and

SOUL ABHA KINGDOM.

islands, and in 19 51 she was

elected to the

Universal House of Justice first National Spiritual Assembly of Central

19 March 1987 America, Mexico and the Antilles.

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THE BAHAI WORLD

with Teresa MacGregor, a Baha'i whom she had met in El Salvador in 1974. A little more than a year before her death, Teresa remembers being in the kitchen making a dessert

for the commemoration of the Birth of the Bab when she suddenly heard a loud thud from Louise's room. When she ran to see what had happened, she found Louise on the floor, smiling brightly. She widened her big expressive blue eyes and with contagious joyfulness, exclaimed: "'Abdu'l-Baha came to see me and He told me He's going to take me with Him, and so I wanted to come running to tell you about it."

Teresa cared for "Dona Luisita" until that dedicated servant passed away on 2 February 1987, at the age of 91.

Adapted from an article in The American Baha ' i, April 1987, and from a memoir by
TERESA MACGREGOR

Louise Caswell

In response to the great teaching needs ELEANOR HOLLIBAUGH
1897-1987

throughout Central America, she left her post in Panama and, after spending nearly On 15 February 1987, two days before her a year each in Nicaragua, Costa Rica, and 90th birthday, Eleanor Hollibaugh, longtime Honduras, settled in 1953 in Guatemala pioneer, passed away in Montreux, Switzerland where she spent the next 22 years. The land. She was laid to rest in Glion, near her National Spiritual Assembly of Guatemala beloved fellow pioneer Dagmar Dole who was fanned in 1961 , and she served as its had laid down her burden so many years secretary for many years.

before in that village above Lake Geneva. In 1975, Louise left Guatemala for Mexico On hearing the news of her passing, the to join her long-time friends Artemus and Universal House of Justice sent the follow- Dora Lamb, Valeria Lamb Nichols, and ing message on 18 February:

Edna Ford. In Merida, Yucatan, she continued to teach the Faith, not only with words, PASSING GRACIOUS NOBLE ELEANOR HOLLI-
but with her presence, with her life. People BAUGH WHOSE PATIENT WISE
STEADFAST

remarked on her exquisite personality and
 PIONEER LATIN
 the great love she communicated. Friends
 ALMOST
 enjoyed her good humor and the artless
 BAHAI WORLD
 grace with which she sometimes unexpected-
 UNFLINCHING DEVO-
 edly expressed herself. Many stories of her
 EMULATION
 services to the Faith were recorded in Divine
 AND NOTABLY
 Springtime, a book by Daniel Wegener about
 GENERATIONS MUST
 the development of the Faith in Central
 SHE AND CO-
 America which was published in 1977.
 BOUNTIFUL
 During the last 13 years of her life, many
 of which she spent bedridden, Louise lived
 IN MEMORIAM
 She was born Eleanor Smith on 17 Febru-
 Her tender heart
 ary 1897 in Hastings, Nebraska, U.S.A., the
 and spiritual
 elder of two children from her mother's first
 months of intensive
 marriage. Very rapidly she became the moral
 return to California
 support of her unhappy mother and, later on
 reasons.
 in the second marriage, her mother's help
 the southern
 with her five new brothers and sisters.
 Reno, Nevada,
 As a young woman, she left her family
 Florence
 to go West, eventually arriving in California.
 friends who knew
 She lived in Hollywood for some time,
 working as a fashion model, chorus dancer
 Eleanor was a godsend to these struggling
 and actress, and marrying film writer, Felix
 Baha'is, especially to the Mayberry fam-
 Adler, whom she later divorced.
 ily with their weekly firesides. She was
 Eleanor accepted the Baha'i Faith in 1939.

EXEMPLARY SERVICE AS
 AMERICA AND EUROPE SPANNED
 HALF A CENTURY DEPRIVES
 OF MODEL OF TIRELESS
 TION. HER EXAMPLE WORTHY
 PIONEERS EVERYWHERE
 EUROPE WHERE RISING
 ZEALOUSLY SAFEGUARD SEEDS
 WORKERS PLANTED AND ENSURE

HARVEST.

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future of the native Indians.

identified with their plight

potential. After seven

work, however, she had to

for health and personal

She later pioneered to

United States, and also to

where she was associated with

Mayberry. In the words of

her then,

valuable not only as a speaker but in
The opportunity to attend her first fireside
addition she put us on fire. As a discuswas so important to her that when she
was
sion leader she was a dynamic catalyst, so
called to jury duty the same day, she appealed
convinced of the truth of this Revelation
to the judge to postpone the session-and
that she magnetized others to recognize it.
the request was granted.

An impulsive and passionate individual,
Entering the Baha'i Faith with fervour
she did not follow paths devised by others,
and high dedication, Eleanor almost immebut tended to clear her own.
diately decided to go pioneering. To obtain
sufficient cash for the venture she sold her She moved from Reno to
Glendale, Calijewellery and headed for Bolivia, the only fornia, where
she met and married her
country left in South America without a pio- second husband, Merle
Hollibaugh.

neer at that time. "I felt raised by the Power At the end of World War
II the European
of the Greatest Name, and while everything Teaching Committee asked
Eleanor, who
seemed strange, I did not feel alone .. . in the still was on fire for
pioneering, to join Dagmar
sense of loneliness". Dole in Copenhagen, Denmark.

She stayed
Upon her arrival in La Paz, Bolivia, there from May 1947 to October
1948, and
Eleanor developed altitude sickness. A then again from March 1950
to October 1950.

woman who saw her great need took her She played a very
important part in the
to the home of a Mrs. Cuellar who, inciden- history of the early days of
the Baha' i Faith
tally, became very rapidly interested in the in Denmark. She and Dagmar
began fire-
Faith. "Too glowing an account cannot be sides and study classes, and
during her stay
given of Senora Yvonne de Cuellar", 14 people became Baha' is in
Copenhagen. It
Eleanor later wrote. is recorded that "some of
the success can be
attributed to Eleanor, who was very charm-
Her immediate response and thoughtful
ing, full of humour and laughter, always

and unqualified acceptance [of Baha'u'llah]
ready to proclaim the Faith, very valuable
opened the gates in regard to freedom of
when making contact with new people". And
teaching and contacts. She was a channel
early Danish believers have written the fol for the free flow of the Teachings.

I know

lowing about Eleanor: "Although we have
of no other soul whose contacts were so
not seen her for a long time, she is still part
varied or who was so free from preju of our daily life and will continue to be
so as

dice. Through her, the other two women
long as we live. We owe her and Dagmar
who declared were contacted.

Dole so much for having introduced us to the
Eleanor developed a deep interest in the Baha'i Faith more than forty
years ago ."

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THE BAHAI WORLD

May the Spirit of Baha'u'llah guide, sustain and bless your meritorious and
historic

labours, aid you to surmount every obstacle, however formidable , in your path,
and enable you to establish in the near
future a flourishing and exemplary centre
and assembly in that city.

Eleanor went back to Copenhagen to help
with the organization of the third European
Teaching Conference which was held in July
1950. Apart from further short periods
assisting in the teaching work in Luxembourg, Eleanor stayed in the Netherlands
for

nine years. When she left to go to France
in 1958, the Dutch community counted two
Local Assemblies and a number of groups
well on their way to becoming Local Assemblies. Among them was the community of
Rotterdam, which enjoyed particularly close
contact with Eleanor. A friend in the Nether-
Eleanor Hollibaugh

lands wrote:

In 1949, the European Teaching Conunit- Eleanor was goodlooking,
gracious, inteltee asked Eleanor if she would serve in ligent, with a
good sense of humour; she
the Netherlands, where one year before the was also determined and had
an indepenfirst Spiritual Assembly had been formed dent mind; was very
wise in her way with
in Amsterdam. She accepted, moving to friends and contacts, and was

an excellent
Amsterdam where she spent a few years. hostess who got on well with
everybody.
From there she moved to The Hague and Her only goal was to serve
the Faith for
took up residence in the I:la~iratu'l-Quds. which she had a great love.
She suc-
The Local Spiritual Assembly of The ceeded in transmitting this love
to many
Hague was established in 1952 and Eleanor people who had the great
fortune of meetwas elected as its secretary. She was a great ing her.
stimulus towards co-operation between the In France, Eleanor served
for a short time
Benelux countries (Belgium, Luxembourg, in Nancy and then went to Dijon
where she
and the Netherlands) which culminated in remained from August 1958 until
March
the election of the first National Assembly 1960. She was the only Baha'i
and pioneer
of the Benelux Countries in 1957. in that town, far away from
others, but
It must be remembered that those historic apparently in those days there were
many
days were materially extremely difficult, French people who were eager to
make conespecially for pioneers. Eleanor is reported tact with her. Eleanor,
at that time, had no
to have said on one occasion, "Are we not knowledge at all of the French
language, but
lucky to live with such inconvenience?". was able to attract 75 persons
in that town
During all of these hard times Eleanor for a public conference she
organized singlewas sustained by the love of Baha 'u 'llah, handedly for
Mrs. Meherangiz Munsiff.
and the encouragement of Shoghi Effendi, In 1960, the European
Teaching Conunitwho wrote to her on several occasions words tee of the
United States requested her to go
such as these (30 May 1947): to Switzerland, where she lived
until her
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passing. She was instrumental in forming the SAEED NAHVI
first Local Assembly in Vevey. There she (Sa'id
NaJ:ivi)
joined another valiant American pioneer, Knight
of Baha'u'llah
Mrs. Marion Little. There again, due to the 1910- 1987
tremendous impetus of the pioneers, including
Eleanor, the Assembly was formed in 1961. Sa'id NaJ:ivi was born on 28

April 1910 in Mashhad, Persia. His father was
 Eleanor remained steadfast at this pio- Nal;vi, a descendent of the
 'Ali-Akbar family . His mother was
 neering post, never giving up until 1984
 scholarly Fay9
 when she moved to a Home for the Aged.
 Munirih Kha9ra'i.
 This was a very great test for her, because His parents were both devout
 Muslims.
 she had the feeling that her independence, Sa' id obtained his
 primary education in Mashhad and his secondary
 which had been a mainstay of her life, both
 education at the Tarbiyat Baha'i School
 as a woman and as a Baha'i, had come to
 in Tihran, which was owned and managed by the
 a close. From then on, though, her heart
 National
 opened in very tender affection to the believ- Spiritual Assembly of
 Persia. He graduated in about 1925, then went to
 ers, and they loved to visit her until the end, Toulouse,
 and weep sorely when she departed. France, for advanced studies
 in physics and mathematics. While in France he
 It may be interpreted as characteristic of very closely with Baha'i
 associated students, including
 Eleanor to have died two days before her his dear friend 'Abdu 'llah
 90th birthday, which would have been cele- known fellow
 Mi~ba~1, a wellbrated both by the municipality of Montreux
 Persian believer.
 and the Baha'is . She had always preferred In 1935, he went on
 pilgrimage to the Holy Land and attained the
 to avoid the limelight. She was a pioneer beloved Guardian. This was
 presence of the significant event
 in the true sense: she broke the ground, animated the seekers
 the most signiffound the first contact, in his life, and he related many
 and gave them the vision through her devo- loving and inspiring stories
 of that visit to people around the world.
 tion and loyalty to the Cause. Eleanor was
 Other pilgrims
 deeply loyal to the Central Figures of the present during those
 meetings affirmed the
 Faith, and would stand no criticism, not even deep emotion Sa'id felt in
 the Guardian's
 from a new Baha'i. presence.
 Eleanor Hollibaugh had not attended col- On 18 December 1943, he

married Shawkat
 lege or university. Her level of formal 'Ala'i, (Shokat Alai) sister
 of Shu'a'u'llah
 education was minimal. From the time she 'Ala'i, who was later named
 a Hand of the
 accepted the Faith she was self-taught, open Cause of God. Sa'id and
 Shawkat had two
 not only to Baha'i literature but also other children, Asad (Randy) and
 Susan.
 literature, and always interested in new Sa'id studied law, and
 became a lawyer
 fields of science or development. She made of 'The First Class'
 entitled to appear in all
 it a point to be abreast of political events and comis and tribunals
 throughout the country whatever was new in the world of religion
 tribunals of First Instance, Courts of Appeal,
 and science. She was appreciated as a very and the Supreme Court of
 Privy Council. He
 animated listener. also provided translation
 services to the
 As a great friend of hers put it: "On one Persian Government (and to Baha
 'i institusubject she was steady as the proverbial tions) because of
 his knowledge of Persian,
 rock, that was love for and devotion to her Arabic, French, English and
 German.
 Faith. The fiery flickering part of her nature He was a member of the
 National Teachwas saved for teaching and in that she was a ing Committee
 of Iran. When the Guardian's
 flame thrower." call for pioneers came at
 the beginning of
 AGNES GHAZNAYI-FISCHER the Ten Year Crusade, he and his family left
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served as its secretary, and from 1974 to
 1979 he served as a member of the Administrative Committee of the Abas Abad
 region.
 He often taught classes at Baha'i schools.
 In 1979, the Nal)vis moved to the United
 States of America, settling in southern California. From 1979 to 1986 he served
 on
 the Local Spiritual Assembly of Dana Point,
 and from 1986 to 1987 he was a member of
 the Local Assembly of Huntington Beach.
 From the United States, Sa 'id travelled
 widely to serve the Faith. Among his teaching
 destinations were French Guiana in 1980,
 and American and Western Samoa, the

Cook Islands , Fiji, the Loyalty Islands, New Caledonia, New Zealand, Tahiti, Tonga, and Vanuatu in 1982.

The events surrounding Sa'id's passing are living testimony to his steadfastness, devotion, and purity of motive in serving the Saeed Nahvi Cause until the end. His daughter, Susan

Fothergill, recounts the following:

Persia for India on the Twelfth Day of

On Friday, 27 February 1987, the

Ridvan 1953. In Bombay, Sa'id was advised second night of Ayyam-i-Ha, B.E. 143 ,

by .the National Spiritual Assembly of India my father was scheduled to speak at the

to settle in a virgin territory, so he took his Baha' i fireside held at Dr. Roshan 's home family to Pondicherry, a French colony in Newport Beach, California. That

southern India, because of his fluency in evening he took his shower, said his

French. He arrived at his goal on 22 July prayers, ate dinner and drove to the

1953 and received the following telegram Roshan's home around 8 p.m.

from the Guardian on 28 July 1953: 'Assure

Following his arrival, he was greeted

Nahvi of my loving prayers- Shoghi'. For warmly by the friends. The Roshans were

this move, both Sa'id and Shawkat were very happy that he had come because named Knights of Baha'u'llah.

they said every time he attended the fire-

The Nahvis stayed in Pondicherry for

side there would be a declaration. This seven years, making many friends for the was to be his to his very final visit.

Faith including Mr. Kheval Singh, the Gov-

After the opening prayer was recited

error, and Mr. Goudon, the French Consul. the people gathered realized that my

In 1960, upon the request of the National

father was no longer in the room. He had

Spiritual Assembly of Iran, they moved to

exit to an adjacent room saying he felt

Sri Lanka to provide assistance with the

very hot. Soon after he laid down on the

establishment of that country's first National

floor and told Dr. Roshan, ' I am leavmg
Spiritual Assembly. The Nabvis were the
now'. He never regained consciousness
first pioneers to Kandy, Sri Lanka. The
and passed away at Hoag Hospital in
National Assembly was elected in 1963.
Newport Beach at approximately 9 p.m.
In 1964, Sa'id and his wife retl.m1ed to
On Monday, 2 March 1987 the funeral
Tihran, Iran. In 1969, he was elected to
service was held in Huntington Beach.
tile Local Spirittial Assembly of Tiluáan and

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The readings and selections for the ser- helped found and in which he was
a sharevice were those which my father had holder.
himself selected for my cousin Kavus Man~fu's grandfather,
Fakhru'l-'Urafa,

'Ala' i's funeral service three years had been the first in the family
to accept the
earlier. Baha'i Faith. As soon as he had

caught a

Suddenly, after the completion of the glimpse of the light of the new
Revelation,

service, a young slender American lady he had been deeply impressed and
had symcame up to the podium and requested a pathized with the Faith.

While Baha'u'llah

few moments from the 300 or so gath- was exiled in Ba,gQdad, Fakhru'
1- 'Urafa had

ered. She said her name was Jean Reed moved to that city to obtain the
presence of

and she had a few words. She said on Him Whom he thought to be the
Originator

the night of my father's passing she had of the Cause. A few months later
he conarrived at the Roshan's home shortly after veyed openly in a letter
to his family that

my father had passed away. She said when his journey had been a blessing
to him and

she entered the room 'I felt Mr. Nal)vi 's through God 's mercy he had been
privileged

spirit and I declared immediately, because to attain the presence of Him
Who was the

I knew the Teachings ofBaha'u 'llab were object of his heart 's desire.

Soon his son,

the Truth.' Man~ur's father, was led to

embrace the

The gathering was astonished at her Faith. Not long after the whole
family folunsolicited, simple, frank and sincere tes- lowed him.

timonial and wept loudly. My non-Baha'i Man~ur was born in Tihiran in
1906. His
friends were very moved and were anx- primary and secondary education
was at the
ious to know what Jean Reed meant when Tarbiyat School and the Alliance
Franc;aise,
she said, 'I declared'. and then at the Teachers'
Training College.

SHOKAT NAHY I From the time he was twelve years old, he
(Shawkat Na~vi) simultaneously studied for half of each day at
the Fine Arts College headed by Kamalu 'l-
Mulk, the most accomplished and illustrious
MANSOUR AHDIEH painter and sculptor of Persia. The
College
(Man~fu 'Ahdiyyih)

had been founded through the goodwill and
1906- 1987 cooperation of Man~ur's father, Mirza I:lasan
Khan, and his uncle, 'Abdu ' l-Baqi.

DEEPLY GRIEVED PASSING STEADFAST SER-
'Abdu ' l-Baqi was a devoted believer who
VANT CAUSE MANSOUR AHDIEH. HIS SERV ICES
had made several pilgrimages to the Holy
IN IRAN AND MOROCCO, WHICH CULMINATED
Land and had attained the presence of
IN DEVOTED LABOURS AS CUSTOD IAN SHRINE
Baha'u'llah. He was the photographer at the
OF BAB, IN COLLABORATION WITH HIS DEAR
Court of the Qajar Dynasty and took some
WIFE, UNFORGETTABLE. ASSURE HI S WIDOW,
of the pictures of early believers in prison, in
AND RELATIVES LOVING PRAYERS PROGRESS
chains, or being tortured-including Badi',
HIS NOBLE SOUL ABHA KINGDOM.
the "Pride of Martyrs".

Universal House of Justice Man~ur had just finished the first stage of
8 March 1987 his studies in Persia when a new door was
opened to him. The previous year the Min-
Man~ur 'Ahdiyyih was the son of Mirza istry of Education had
launched a five-year
I:lasan Khan and Bilqis Kbanum of Kashan . plan during which they sent a
contingent
The name "' Ahdiyyih" ("trustworthy") had of one hundred students to
complete their
been given by 'Abdu ' l-Baha to the coopera- education in Europe each year
in exchange
tive business which Man~tir's father had for a certain number of years
of service to be

for the National Baha'i Centre, and the organizing committees for summer schools.

It was also during this period that, through his marriage to Aqdas Mi~bal:i, the families of ' Ahdiyyih and Mi~bal:i became more closely and intimately tied together.

When the forty-five-month plan of the National Spiritual Assembly of Persia was launched, the two families left their homes in Tilmin and pioneered to the goal village of Qulhak, near Tihiran, where they, with the help of other pioneers, established the first Local Spiritual Assembly.

In 1953, when the Guardian law¹ched the Ten Year Crusade, Man~ur and Aqdas, accompanied by their two children, aged eight and thirteen, decided to pioneer to one of the goal co,untTies. Man~ur asked permission to retire from the government-owned

company where he worked, but his request Mansour Ahdieh was denied although he was legally entitled to do so. Two years later, after successfully rendered to Persia upon their return. These achieving an assignment in France, he students were selected from among the best repeated his request to retire but the request candidates who took part in a scheduled was denied again. Finally, Man~ur resigned competition. without a pension. He wanted to pioneer,

Man~ur participated in the competition and he proceeded to do so, placing his great and was among the winners. He was sent to hope in assistance from on high.

France to pursue his studies in engineering. The family went to Morocco, staying in

After six years of study he received a diploma Casablanca for two months, then moving

in electrical engineering from the University to Rabat for four years.

Finally, they were

of Toulouse and a year later, after entering transferred to Meknes where they remained

l'Ecole Supeneure d'Electricite in Paris, he until they left the country.

Upon reaching

obtained another diploma from that school. Morocco, Man~ur presented his

curriculum

After returning to Persia and performing vitae to the Ministry of Education, requesting a suitable position. With his one-year military service, he was employed as a general assistant to the Central high-ranking he was soon engaged as a Electric Company in Tihran and served in physics and chemistry teacher in secondary schools . He served in this that capacity for twenty-three years. During position for sixthat time he was sent on several important teen years, until 1968. Then, the contracts of assignments, including going to France to almost all Baha'i pioneers working for the purchase a powerful and efficient central government were either cancelled or were power plant. not renewed as a result of persecution.

Simultaneous with his work for the gov- During the time the family was living in ernment, Man~lir was busy with Baha'i Rabat, Man~ur attended courses in Arabic literature at the University activities in Tihran. He served the Faith in of Rabat. His endeavours proved to be various capacities such as membership on the fruitful. He National Youth Committee, the committees received a diploma of proficiency in Arabic

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literature, but more importantly he acquired MOHAMED LAMIN SUMAH

a much better abi lity to speak to the people 1961 - 1987

in their native language, to conduct Baha'i classes, and to be active in the teach ing field. They that have forsaken their country in the path of God

In view of the problems in Morocco, and subsequently ascended into

Man~ur made a trip to Iran to settle his His presence, such souls shall be blessed

affairs. Upon his return, wh il e contemplat- by the Concourse on

ing what course he should pursue, a letter High and their names recorded by the

reached him from the Universal House of Pen of Glory among such as have laid

Justice inviting him and his wife to go to down their lives

as martyrs in the path	
Haifa for consultation.	of God, the Help
in Peril, the Self-	
Upon their arrival in the Ho ly Land they	Subsistent.
were asked if they would serve as custodians	
-Baha 'u' llah 1	
of the twin Shrines of the Bab and 'Ab du' 1-	
Baha. With joy and enthusiasm, they	0 MOTHER! Grieve
not over the loss of	
accepted immediately. Thus in June 1971,	thy son; rather
pride thyself therein.	
Man~t'.ir and Aqdas 'Ahdiyyih started their	Indeed this is
an occasion for gladness	
service at the Baha ' i World Centre-a ser-	and rejoicing,
not for despondency and	
vice which extended for almost fourteen	sorrow.
years. It was only due to the condition of	
- Baha'u'llah2	
Mr. 'Ahdiyyih 's health that they were compelled to leave the Ho ly Land and	
terminate Mohamed Lamin Sumah (Fa llah Sumah),	
their services which were so dear to their	nicknamed Jamil, was
born on 28 April 1961 ,	
hearts.	to Pa Kabba Sumah
and Madam N'mah	
One of the privileges Mr. ' Ahdiyyih	Kamara ofThadie Vi
llage, Sierra Leone. He	
enjoyed during his long years of service in	was from the Susu
Tribe. As a child he	
Haifa was answering the questions of tour-	attended Holy Cross
Primary School in	
ists who wou ld come to visit the Shrines.	Lungi, and later
Tomlinson High School in	
Being deepened in the Faith and speaking	Songo. He was a very
special yo uth. He had	
French, English, Persian, and Arabic, he was	a friendly
personality and was very honest,	
able to speak to many of them in their own	reliable and
responsible . He was simple yet	
language and give them the Message.	dignified and
respectable.	
Man~t'.1r 'Ahdiyyih was a person of many	Sumah was given the
Message of	
talents- a musician, a painter, and a calli g-	Baha'u'llah in
December 1984 by his aunt,	
rapher in Persian and Arabic. In art he used a	Hawa Kamara, who had
first invited the	
variety of techniques including oil painting,	Baha'is to Thadie

Village. In a little over two
 water colours, pastels, and pencil drawings . years he laid down
 his life serving the Faith
 The themes of his work were diverse: as Sierra Leone's
 first international pioneer.
 scenes of family life, portraits of great men, As soon as he had
 ~ accepted the Faith he
 and landscapes. had started studying
 the Writings of the
 He was a true and faithful friend , sociable, Faith to deepen himself.
 In December 1984,
 calm, patient, firm and steadfast in his he attended the
 annual Baha'i school in Bo,
 belief, a kind father and a loving husband. and in March 1985,
 he attended a teacher
 He will be greatly missed. training institute
 in Masongbo where he
 A QDAS MI ~ B A I: I ' AHDi YY IH
 Messages ji-0111 the Universal House of Justice
 1968-1973, (Wilmette: Baha' i Publishing Trust,
 1976) p. 102.
 The Baha' i World, vol. XVIII , p. 9.
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Muhammed Tamin Sumah wanted to volunteer. He knew Susu, a widely used local
 language, and was determined to learn
 French to teach more effectively.
 Sumah first met Friday Ekpe, a member
 of the Continental Board of Counsellors for
 Africa, in May 1985. Mr. Ekpe travelled to
 Thadie several times to encourage Sumah to
 go pioneering.
 In June 1985, the Chairman of the
 National Spiritual Assembly of the Baha'is
 of Sierra Leone, Alusine Kabia, and other
 friends with the Baha'is of Thadie said farewell to Sumah. They were proud that
 their
 son was going to serve the Cause. After
 receiving his letter of credentials in July
 1985, he travelled by boat to his pioneering
 post. It was a difficult trip. He had to spend
 48 hours on a small island where he was
 given no food and had no place to sleep.
 Mohamed Lamin Sumah When he arrived at his pioneering post he
 contacted the Baha'is. He was active in
 intensely studied the Writings including the Baha'i functions and taught the
 Faith. He

Tablet of Almad, and the Tablet of the Holy earned his living by dying
 lappas (cloth).
 Mariner. He always sent money he had
 saved, no mat-
 He immediately began holding regular ter how small the amount, to his
 parents in
 Baha'i children's classes in Thadie, and Thadie because he knew they
 were old and
 soon all those entering Thadie were greeted needed his help.
 by children saying "Allah'u' Abha". He was Sumah soon had to go back to
 Sien-a
 the assistant to the Local Spiritual Assembly Leone to obtain a valid
 passport, which was
 of Thadie for Baha'i activities. Often he not an easy task, and he was
 anxious to
 would use his own money to provide trans- return to his pioneering post
 as soon as posportation for teaching trips. Even when he sible. After the
 National Spiritual Assembly
 was in great need he would not ask for helped him obtain a passport,
 he was unable
 money. He opened localities and fom1ed to leave right away because the
 Local Spir-
 Local Spiritual Assemblies around Thadie itual Assembly of Thadie needed
 his help
 and continued to consolidate them. with a social and economic
 development
 In 1984, a number of African countries project. He was very excited to
 return to
 had received a piopeering call from the Guinea because the Faith had
 just been offi-
 Universal House of Justice. The National cially recognized in that
 country.
 Spiritual Assembly of the Baha' is of Sien-a Before his departure, Sumah
 and his aunt
 Leone had asked the Universal House of stayed with Sadeh Hakiman and
 Abdul
 Justice if its community could be given the Karim Sillah. Every night after
 everyone
 goal of sending one pioneer to Guinea, to went to bed they would stay up
 and study
 which the House had kindly consented with the Holy Writings. He loved
 reading the
 the condition that the pioneer must know Baha'i Scriptures, and studying
 them made
 either French or one of the native languages. him happy. Sumah said that the
 reason he
 As soon as the goal was announced became a Baha'i was because

when he read
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the Holy Writings of the Baha'i Faith he
Cause them to enter
understood them, but when he read the Holy
cleanse them
Writings of other religions he didn't.
and grant them
Sumah had a final meeting with the
the loftiest

darkness into light.

the garden of happiness,

with the most pure water,

to behold Thy splendours on

National Assembly of Sierra Leone in August
1986, during which they gave him encour-
- 'Abdu ' l-Baha

mount. 1

agement for his teaching and consolidating
MOHAMED SUMAH

SADDENED NEWS PASSING

plans in Guinea. He left Sierra Leone that
LOVING PRAYERS

PIONEER GUINEA. ASSURE

same month , and friends had a letter from
SOUL DIVINE

HOLY SHRINES PROGRESS HIS

him dated October 1986. He wrote another
letter to the National Spiritual Assembly.

WORLDS.

Universal House of Justice

Aminata Turay and Shidan Kouchekezadeh

SADEH HAKIMA AND ABDUL KARIM SILLAH

[Shidan Kuchikzadik] also visited him in
Kindia where they taught the Faith.

On Saturday at 8:45 a.m. on 7 March 1987,
he arrived in Conakry at Shidan and Susan
FITZPATRICK

HENRY BERTRON

Kouchekezadehs' with a severe stomach ache
and could barely walk. He was examined by
a physician who said to take him directly
their country in

1943- 1987

They that have forsaken

to the hospital. He had acute abdominal
subsequently

the path of God and

pain which was probably appendicitis. They
presence, such souls

ascended unto His

operated on him at midday. At about 7:00
Concourse on

shall be blessed by the

p.m., without ever regaining consciousness,
recorded by the

High and their names

his pure soul went to the Abba Kingdom.
as have laid

Pen of Glory among such

One of the last things he said was to ask if
martyrs in the path

down their lives as

one of the friends, to whom he had taught

of God, the Help in

Peril, the Selfthe Faith, was attending the meetings.

Subsistent.

On Sunday seven Baha' is met with

-Baha ' u'llah 2

members of Sumah's family. As one of his

We are often at a loss to adequately recount

cousins stated emphatically that Mohamed

the greatness of a loved one who has winged

was a Baha'i, it was agreed that he would

his way to the immortal realm. Henry Bertron

receive a Baha'i burial. He was the first

Fitzpatrick was only 44 years old when his

pioneer from Sierra Leone to fulfil a goal

third heart attack struck as he slept. He had

and also the first Baha'i to have a Baha'i

told his beloved wife, Yvonne, countless

burial in Guinea.

times that he would never live to see the age

Sumah was only 26 years old. We pray

of 50. His only desire was that the prayer he

that God will bless him and that he he lps all

had copied and slipped into the end of his

of us from the Concourse on High to be firm

prayer book would come true: to die at his

in the Covenant and that the Faith will grow

pioneer post, steadfast in the Cause of the

in Sierra Leone and Guinea.

Blessed Beauty.

0 my God! 0 Thou forgiver of sins, be-

Henry was born on 30 January 1943, the

stower of gifts, dispel/er of afflictions!

eldest of four children, to John and Earlene

Verily, I beseech Thee to forgive the sins

Thomas Fitzpatrick. His father distinguished

of such as have abandoned the physical

garment and have ascended to the spiritual world.

Baha 'i Prayers (Wilmette: Baha ' i Publishing Trust,
1982), pp. 45-6.

0 my Lord! Purify them from trespasses,

Quoted in Messages from the

Universal House of

dispel their sorrows, and change their

Justice, p. 102

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After finishing high school, Henry enlisted in the U.S. Air Force and worked as

a

pharmacist technician. While in the military,

he was invited to a New Year ' s Eve party in

1967. Henry enjoyed parties and was looking forward to a good time when he entered the home of his date's friend. But as the moments passed he became acutely aware that everyone there was having a good time without any signs of alcoholic beverages or drugs. On that night he was introduced to the Baha'i Faith. He had never shared with anyone his formulated moral code, but after hearing the principles of the Cause of God, he embraced the Divine Standard of Baha'u'llah.

Henry was stationed for a period of time in Seoul, South Korea, where he had the privilege of meeting, working, and travelling to teach with the Baha'is of that community, Henry Bertran Fitzpatrick and where he was elected to the Local Spiritual Assembly. Upon his discharge from himself serving in the United States Marine the Air Force, Henry returned to the United States and sought to pioneer in a community with the U.S. Postal Service, receiving many education. In Cheyenne, Wyoming, he notable awards. The Fitzpatricks raised their two boys and two girls on the south side of and was able to complete his bachelor's degree in the field of Chicago, a predominantly black neighborhood. Their family tree blended the roots of In 1969 Henry met and married a Baha'i from Indiana named Yvonne Brown. The newlyweds left the prospering Cheyenne community, arising to pioneer to the neighborhood of their family life and the children's boring community of Laramie to help save its Assembly. schooling. Young Henry's love for God and church blossomed well into his adolescence. Henry's desire to pioneer never ceased; he yearned next to fulfill an international goal. It wasn't long before the young couple reached the shores of Jamaica was more than 1,000 miles away from home,

with their two
but was the best school for him to pursue his small children. They served
the community
religious yearnings. He had thus far devel- for four difficult years,
sh1.1ggling to remain
oped a great reverence for the clergy, and and support themselves at an
isolated post.
were it not for a racial slur which one of the Although Henry was finally
offered a better
seminary clerics made against his ancesháy, teaching position, he agreed
with his wife to
he might have continued his studies to enter return to the United States to
better provide
the priesthood. Instead, he devised his own for his family ' s welfare,
deciding to take the
moral code of ethics, kept them as a standard opportunity to further his
studies as well.
in his own heart, and closed the door on any Trne to forn1, Henry and
Yvonne moved
further religious pursuit. their family to another goal
area, this time
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settling in the heart of South Carolina where slightly more than one year,
"Professor Fitzthe mass teaching efforts were in need of patrick"
captured the imagination and esteem
consolidation. And, as prayed for, the family of his Venda s;olleagues and
students,
did prosper, multiplying from aá daughter attracting them with his
magnetic personaland son to four children with a set of twin ity. He
always made time to listen to people,
girls! especially the B ha'is, and
shared his opin-
Henry completed his master's degree and ion with genuin thoughtfulness.
With his
obtained an educational specialist degree, students he was ways there to
help, and yet
finishing the course work for his doctorate. never afraid to m ke them
strive Jo earn their
South Carolina was special for him, particu- passing mark of istinction.
larly as it gave him the chance to be near The news of á tragic
passing n 11 March
and work at the Louis Gregory Institute 1987 travelled q áckly
throughout the region.
whenever he could. The Institute honored His memorial service was
indeed a testihis wife and him with a plaque for meritori- mony of the
truly Baha'i character which he

ous service which he henceforth displayed and colleagues proudly in his study. travelled distances over 1,000 miles and Again Henry and Yvonne longed to return from half a dozen countries to pay their final to the international field. Consulting the respects. International Goals Committee they were The Venda national radio station aired a directed to southern Africa. Henry accepted program about Professor Fitzpatrick, with the University's Dean of a post at the University of Transkei where he Education highlighting was appointed senior lecturer in 1978, pro- Henry's deep religious convictions and progressing to Associate Professor and acting fessional outlook. The President of Venda Dean of the Faculty of Education. In 1980, sent his personal emissary to attend the Remy had the distinction of serving on the memorial service, and the Rector of the first National Spiritual Assembly of the University asked to be included in the pro- Republic of Transkei and held the position gram so that he too could express his regards of Chairman in subsequent years. for one whom he had come to respect and Unfortunately, Henry's condition of hyper- admire. tension, the stress of work, and service to the Following Henry's passing the Universal Faith took its toll. He had two mild heart House of Justice cabled: attacks in Transkei. He even ignored his sec- DEEPLY SADDENED SUDDEN LOSS DEDICATED ond attack so he could drive to the university SERVANT BAHU'U'LLAH HENRY FITZPATRICK. KINDLY CONVEY OUR LOVING SYMPATHY HIS WIFE AND CHILDREN. after his duties were completed did he tell ASSURE THEM OUR ARDENT PRAYERS HOLY his wife of t1;7attack, and then sought proper SHRINES PROGRESS medical assistance. HIS SOUL DIVINE WORLDS AND CONSOLATION After consulting with the Continental THEIR HEARTS. Board of Counsellors and his National Assembly, the couple decided for Remy 's The National Spiritual Assembly of the health to pioneer to a neighboring state Baha'is of the United States

of America and

where the pressures might be easier. In the Committee cabled the

small republic of Venda, geographically following:

just beneath Zimbabwe, he accepted a com- WE JOIN YOU IN SPIRIT AS
YOU OFFER

parable post and filled another pioneering PRAYERS PROGRESS SOUL
BELOVED HENRY

need. FITZPATRICK. HIS NINE

YEARS TRANSKEI,

Henry was dedicated to his profession VENDA, WITH WONDERFUL WIFE
BONNIE,

and gave it all he could as a Baha'i. In DEAREST CHILDREN KAREN,
KEVIN, KATH-

880 T HE BAHA ' I WORLD

ERI NA, AND KENDAA AS SURE HIM LIMITLESS impression on young

Juan ' s soul. It was nor-

LAURELS POSTERITY. DEE PEST SYMPATHIES, mal to see him, until

he died, remembering

GRATITUDE, LOVE. with grief and a

melancholy air his experiences in that conflict.

Henry had achieved his heart' s desire,

Freed, by a miracle, from the claws of

and fulfilled yet another goal, one estabthe war (in his battalion no more than

five

lished by the Master for every Baha' i:

soldiers survived), he returned home to find

... ye must conduct yourselves in such a that his father was

imprisoned and his mother

manner that ye may stand out distin- and brothers hardly

surviving the hunger.

guished and brilliant as the sun among Even though his father

soon came out of

other souls. Should any one of you enter prison, the poverty of

the family lasted for a

a city, he should become the centre of long time. To worsen

the situation, Juan was

attraction ... so that the p eople of that called up to fulfil his

military service and

city may c1y out and say : 'This man is was sent to the Spanish

Sahara, a destiny

unquestionably a Baha 'i, for his man- which would unite him

in later years with

ners, his behaviour, his conduct, his another radically

different one.

morals, his nature, and disposition reflect After three years of

service he returned
 the attributes of the Baha 'is. ' 1 to Murcia where he
 married Josefa Cuenca
 Y VONN E FI TZ PATRI CK AN D
 Baeza on 31 March 1943. Their marriage,
 solid until the end, slowly became enriched
 JEFF ALB ERT
 with the birth of their four children: Antonio,
 Jose, Carmen and Rosario.
 Adverse circumstances led Juan Sanchez
 and his family to Sabadell, a city very close
 JUAN SANCHEZ MARTINEZ
 1916-1987 to Barcelona. It was there at the
 end of 1960
 that they heard for the first time of the
 Juan Sanchez was born in Puente Tocinos, Baha'i Faith. To
 begin with, Juan was hesi-
 Murcia, Spain, on 15 March 1916 in the tant, and attended
 the first meeting with
 bosom of a humble Catholic family . His doubt, encouraged
 by his wife and one of his
 father, Antonio Sanchez, was an affable daughters. However,
 soon his heart was
 baker. His mother, Rosario Martinez, dedi- burning with love
 cated her life to looking after her 10 children. changed his whole
 life. He became a rest-
 Due to their poverty, Juan never went to less lover of the
 Court of his Lord, and a
 school. He started to work making fishing brave soldier of a
 spiritual army .
 rods when he was still only a small boy. The declaration
 of Faith by Juan Sanchez
 With the start of the Spanish Civil War in took place on 5
 February 1961. Along with
 July of 1936, Juan, who was then 20, was him, his
 inseparable wife Josefa and his
 enlisted into the ranks of the Republicans, daughter Carmen
 acknowledged the Cause.
 who dominated the eastern side of the The spiritual
 career which started at that
 country. For nearly three years his eyes moment lasted 25
 years, until his death .
 continually witnessed scenes of cruelty and When Juan Sanchez
 accepted Baha'u'llah, he
 barbarism, in a blood-stained scene where declared that for
 him there would be nothing

brothers fought between themselves in a more important in
his life. His later services
ferocious whirlwind of senseless hate. The were a constant
testimony of this statement.

misery of the war left an everlasting painful Among all his
activities, one stands out

from the rest: his determination to fulfil one
1 of the most

difficult goals that the Universal

Selections from the Writings of 'Abdu'l-Bahí
(Haifa: Baha'í World Centre, 1978), p 71. House of Justice had

offered the Spanish

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Baha'i community during the Nine Year
Plan-pioneering to the Spanish Sahara. With
no prospects of work, previous experience
of pioneering, or possession of exceptional
aptitudes, Juan, as a lover who would not
admit cold calculations in such sacred questions, challenged friends and
strangers and,

in a show of courage, decided to accomplish
this objective. It is interesting to see that the
day he decided to become a pioneer, his son
Antonio, moved by his father's example,
recognized the truth of the Faith.

Juan's services in the Spanish Sahara
lasted for nine months, from May 1966 until
January 1967. He taught the Faith in the
cities of Villa Cisneros and Rio de Oro, and
managed, despite the extreme difficulty of
the area, to attract one soul to the Cause.

When he returned from the Sahara he could
frequently be heard to say: "Only a pioneer
knows what others have suffered on the path

Juan Sanchez

Martinez
of Baha'u'llah".

Juan was always an example of tenacity Juan Sanchez to remain closed
in his home

and steadfastness in the teaching field. A for over one year. During
this time his main

detail which shows this is the nickname he grief was not being able to
fulfil his sacred

was given by the people that knew him; they duty of teaching. Every day
Juan said to his

called him "the book man" because he always dear wife, "Fina, today I
haven't gone out took a Baha'i book with him to help with his side, I

haven't spoken to anybody about the teaching. It was this eagerness to teach the Cause which pushed him, even though he had never been to school, to study in depth the last time I saw Baha'i literature. He was a lover of the books looked at me with an Some Answered Questions and Bahci 'u'llah and serenity. His and the New Era. It is no exaggeration to say his devotion and that he knew them nearly by heart. luminous expression His pioneering spirit and his capacity to serve the Cause became evident in the sheer number of his journeys: between August 1967 and January 1968 he was in Valencia; written after his in October of that year he went to Casteja Revelation. (Navarra); in 1969 he pioneered to Villacarlos, on the island of Menorca (Balearic Islands), where he taught the Faith for two years; he returned to Sabadell; and in 1973 he spent seven months teaching on the island of Ibiza. plane: Only illness could cut short his constant pioneering activity. In 1985, cancer forced proclaiming unity.

Faith." I will never forget the which covered his face the him. Lying in bed, he indescribable tenderness eyes revealed the depth of loyalty. Days later, his slowly extinguished. He died on 1987. Of Juan remains a small poems entitled God is Love, acknowledgement of the new They are songs of love to of God, shining jewels of ment, reflections of a heart. One of them, maybe poem, "Canticles to Baha'u'llah" recalls his pass through this ephemeral I walk on pathways and a wandering peregrine

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Through villages and towns, talking with late-comers, since they their people with honesty and humility, of the very intense Message that Baha'u'llah offers us. To unite all of the nations with addresses of all the were the potential Baha'is. He enjoyed puns and playing languages. He planned to write

his autobioga common Faith, a new society where raphy and call it Up
 From Paradise. He said
 rich and poor, can become united, singing that when people ask you to
 "cooperate"
 together canticles to Baha'u'llah. with them they really mean, "You
 coo while
 NAVID MOH ABBAT I operate". Anxious to acquire Persian, he
 (Navid Mu~abbati) learned to read and write the language from
 Marzieh Gail during his lunch breaks at the
 U.S. Customs. In iran, when told that a
 ROBERT GULICK, JR. certain project was impossible (ma~M),
 he
 1912- 1987 replied, Ma~izl mahalih (impossible is
 impossible). Hiring a carriage to tour Rome,
 Robert Gulick, Jr. , was born in Paradise, but not knowing Italian, he
 put his musical
 California, U.S .A., on 6 October 1912, a terminology to use (he was a
 fine amateur
 second-generation Baha'i through his father, pianist) and instructed the
 driver: Allegro ma
 Robert Lee Gulick, who had received a non troppo.
 Tablet from 'Abdu'l-Baha in 1900. Robert He did a considerable
 amount of writing,
 Jr. became a believer at the age of 14, and including an introduction to
 the 1952 U.S.
 from then on his life, wherever it took him, edition of The Seven Valleys.
 His thesis,
 was single-mindedly focused on the Baha'i "MuJ:tammad the Educator", is
 of lasting
 Cause. value, and other works from
 his pen which
 After graduating with a bachelor's degree have attracted favorable attention
 include
 in social science from California State "American Higher Education:
 Uncertain
 University, Chico, in 1933, he attended the Trumpet", and "World Trade and
 World
 University of California, Berkeley, where he Plenty". He wrote frequent
 well-received
 received his master's and doctorate degrees letters to distinguished
 people and also to the
 in education. He worked five years for the press, usually with an aim to
 reconciling
 U.S. Customs Service in San Francisco, and East and West.
 later, having served as an economist at the His work for the Faith was
 continual and
 Carnegie Endowment for International Peace innovative. At a time when the

Faith was in New York City, he returned to U.C. little known, he introduced it on the radio Berkeley as a faculty member. in northern California by featuring the inter-Robert had the gift of making his work nationally famed artist, Max Pollak, who a part of his entertainment. He surveyed the was friendly to the Baha'is and had done world with a kind of amusement, enjoying a notable etching of 'Abdu'l-Baha. He the play of events and people and their devised a pamphlet adapted to the Am1ed foibles with real pleasure. Even so dull a Forces, called "Headlines Tomorrow" which procedure as shopping at the supermarket circulated for many years . He induced ' Aliwas a game to him, and he explored the Kuli Khan and his daughter Marzieh to write aisles as if seeing them for the first time, "Mirza Abu'l Fa;ll in America", a memoir experimenting with new products. He put published in The Bahli 'i World and which his knowledge of people to work in ways otherwise might have been lost. In New that were all his own. For example, noting York City, he planned important Baha' ithat many believers came late to meetings, sponsored events relating to matters of he suggested that we should attend concerts current interest, such as a commemoration and the opera and get the names and of Woodrow Wilson, and a Wright Brothers

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anniversary. He would invite prominent non-Baha'is to share the platform and thus attract audiences and media coverage. His wide range of interests included horticulture, and here again he put his finds to work for the Faith, presenting shrubs and trees to the Baha'i School at Geyserville. He later introduced the cultivation of safflowers into Libya.

An outstanding characteristic of Robert's was his special love for Persia, which he visited a number of times. He seemed to the Persians like one of their own. His first visit, in 1947, was even announced by a precognitive dream. Hushang Mavaddat told how he was standing on the steps of the Tihran

I:Ia'.?ira when Persian friends arrived with a tall stranger, and before introductions could be made, Mavaddat said, "This is Robert Lee Gulick. A few nights ago I dreamed that he came to the entrance of the I:Ia'.?ira with Jr.

Robert Gulick,

a stranger who introduced him and told me his name." Over two thousand came to hear the same moment

On May 22, at exactly

him at a later meeting in the I:Ia'.?ira, every declared Himself

when in 1844 the Bab had

inch of sitting or standing room packed, and Robert was in the Holy

to His first disciple,

Mr. Na'irni, son of the great Baha'i poet,

House, praying at the

threshold of the Declatranslated. Robert won the audience over

ration

chamber. On his various visits to Iran

with words of cheer and encouragement, landmarks that would

he saw other precious

interspersed with Persian phrases, and climbed to the

soon disappear. In 1948 he

chanted prayers in the original language (Citadel) where the

top of the crumbling Ark

flavored by a touch of Western music.

Bab had been confined in

Tabriz and risked

Persia's national Baha'i News and Reviews the roof edge

his life walking around on

(June 1947) reported the event.

to reach the Bab's cell, by

then completely

As an economist studying Iran's needs this was one

open to the sky, and he said

and the possibility of American investments, of his life. A

of the greatest experiences

Robert received the red carpet treatment appeared of this day in

picture, unidentified,

wherever he went. Following his pilgrimage to the House of the Bab, he travelled on with

The Bahci 'i World.

pilgrimage, Robert had

Longing to make

his party to Abadih and along the way found permission,

tried to telephone Haifa for

military escorts and guards of honor. Arriv-situation no piling in Abadih, he found crowds

but because of the world
gathered grimages

were possible then. Amatu ' l-Baha

about his new Hudson car (provided by the call, and he

RuJ:iiyyih Khanum took the

authorities) and voices were heard asking, wanting to marry a

seems to have told her of

"Which one is the Pope?" It turned out that

Persian. In any case, he

received a letter
a telegram from Shiraz announcing his visit from her recommending that
he might wish
had mistakenly reported the name Hushmand to meet Bahia [Bahiyiyih]
Faraju'llah. They
FatJ:1-i-A ".?am, a member of the group, as met at a dinner party in
Ba@dad, where
Pap-i-A ".?am, the great Pope. Bahiyiyih was training
teachers in the Girls'

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College (Dar al Muallemat) , but nothing a cordon bleu cook and
an excellent teacher
happened between them for two years . In for their little boy,
I:Iusayn (Robert III).
fact, Bahiyiyih went home and told her The Gulicks ' many
travels together inmother that the American was conceited.
cluded a journey to Kurdistan, where they
Back in California, Robert brought his visited the
Takyiy-i-Mawlima Khalid, the
problem to Harold Gail; he planned on using seminary where
Baha'u'llah had stayed.
an intermediary to tell Bahiyiyih he would Bahiyiyih acquired a
property there for a fulike to man-y her. Harold replied, "You are
ture I:Ia?'.iratu'l-Quds in her father's memory.
a Westerner. If this goes through somebody In 1953 the Gu lick
family, taking
else, it might be garbled. You write Bahiyiyih Bahiyiyih' s mother,
Shawqat Faraju'llah,
direct." and Ella Bailey and
Laura Allen with them,
With her mother, Madame Faraju ' llah, left to pioneer to
Tripoli, Libya. There they
Bahiyiyih went to America in 1950, and formed a Local Assembly
of which Robert
Robert met them at the airport in New York. was chairman. He was
also elected to the
Here a tragedy almost took place: their visas National Spiritual
Assembly of Northeast
were inadequate, and they were about to Africa. He engaged in
educational and
be sent home. The officials were adamant. business activities and
visited countries
Nothing availed until Robert went through including Algeria,
Egypt, 'Iraq, Jordan,
his wallet and found a yellowed bit of Kuwait, Lebanon,
Morocco, Saudi Arabia,

newsprint headed "Confers with President"
 Tunisia. These pioneering
 which described him "as one of the leaders
 years. Unfortunately, travel
 of the Baha'i movement" and "advisor to
 him¹ from meeting the
 Winthrop W. Aldrich, president of the Inter-
 "That's what it cost me
 national Chamber of Commerce", and told
 friend.
 of his confening at the White House with
 United States in 1964,
 President Truman and his interest in freeing
 Admissions at the
 world trade. Immediately, all doors opened.
 School of International
 Apologies were made, and the ladies were
 (Thunderbird) for 18 years,
 ushered into the United States. Robert and
 from 221 to 1,084. He
 Bahiyyih were manied the next day at the
 first course on the
 National I:la?' .iratu ' l-Quds in Wilmette, Illinois, Middle East, and was
 named Outstanding
 and many notables of the time, including
 became a member of
 Horace Holley, Juliet Thompson, the 'Ali-
 Peace in the Middle
 Kuli Khans with their daughter l:famidih,
 Who 's Who in Asian
 attended their reception at the Orrington
 of Science, and other
 Hotel. reference works.
 Meanwhile, even when ill
 TI1e marriage was blessed: he and his bride he remained active in
 Baha'i administrative
 grew very close. He was tremendously proud affairs in Glendale and
 Phoenix, Arizona,
 of her achievements. She earned a master usually attending the
 annual Baha'i Convenof arts degree and became a sought-after
 tion in Wilmette, as a delegate.
 speaker and a noted professor of Arabic at the After a long
 illness, Robert Gulick died on 3 May 1987. An
 American Graduate School of International
 overflowing crowd heard the eulogy, delivered
 Management (Thunderbird) in Arizona. She
 by the President of the

translated The Secret of Divine Civilization	College, Dr. William
Voris, as its flag flew	
from the original Persian into Arabic, and	at half mast. A
scholarship for foreign	
translated from English into Arabic The	students was
established in his name.	
Promise of All Ages by George Townshend.	Among the many
tributes he received were	
Robert also came to love his mother-in-law,	two cherished cables
from the Holy Land:	
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DEPLORE LOSS YOUR COMMUNITY DEVOTED
 SERVANT BAHÁ' U'LLAH ROBERT L. GULICK.
 SUPPLICATING HOLY THRESHOLD ABUN-
 DANT DIVINE REWARD FOR ONE WHO PLACED
 CAUSE GOD FIRST IN HIS TIRELESS EFFORTS
 PROMOTE ITS INTEREST AT HOME AND
 THROUGH HIS TEACHING WORK IN DIFFERENT
 COUNTRIES INCLUDING CRADLE FAITH AND
 NORTH AFRICA. HIS ASSOCIATION PIONEERING
 ACHIEVEMENT HEROIC ELLA BAILEY UNFOR-
 GETTABLE. KINDLY CONVEY OUR SYMPATHY
 HIS DEAR WIFE BAHIA, HIS SON ROBERT AND
 OTHER MEMBERS FAMILY FOR WHOSE CON-
 SOLATION PRAYERS BEING OFFERED.
 Universal House of Justice
 5 May 1987

SHARE GRIEF YOUR LOSS BELOVED COMPAN-
 ION BOB DEVOTED PIONEER CONSTANTLY
 ACTIVE SERVICE EVERY FIELD FAITH ASSURE
 LOVING REMEMBRANCE SHRINES. Knud Jensen
 RUHIYYIH
 4 May 1987 KNUD JENSEN
 1917-1987

On what would turn out to be his last	
birthday in this world (6 October 1986), at	When Knud Jensen ascended to
the Abba	
St. Joseph's Hospital in Phoenix, Arizona,	Kingdom on 30 April 1987,
the Bahá'í com-	
Robert wrote a kind of farewell to his	munity mourned the passing
of the first	
fellow-Bahá'is. Here, among his comments	native believer in the
Virgin Islands. Born	
on teaching the Faith, he told of an encounter	10 December 1917 in Denmark
of a Danish	
in the 1940s with Fred Schopflocher, a	father and a St. Croix,

Virgin Islands,
highly successful Canadian businessman, mother, Knud was brought to
the Islands
later designated a Hand of the Cause of God. while still an infant, and
he was raised and
When the two met at a railroad station in educated in the Virgin
Islands. He declared
San Francisco, Robert was wondering what his belief in Baha'u'llah in
1957.
motivated Fred in his remarkable services Knud was one of the nine
believers who
to the Faith. Mr. Schopflocher answered formed the first Local
Spiritual Assembly
Robert's unspoken thought, saying, "The in the Virgin Islands, in
St. Thomas, and
most important thing is to recognize the remained active in the
Administrative Order
Beauty of Baha'u'llah ... to recognize Him ... of the Faith throughout his
life. He later
is to love Him, to serve His Cause, and to moved from St. Thomas to St.
Croix and went
live as He prescribed". to work for the Cruzan Rum
Bottle Company.

M ARZ IEH GAIL Finding the making of alcohol incompatible
with his beliefs, he resigned and accepted a
position with the Martin Marietta Alumina
Company. Concerned always with brotherhood, he wrote articles from the Baha'i
viewpoint for the company publication.

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When Knud died, he left behind his wife, he showed a logical
mind and a gift of
Louise, and children, Knud Christian, Eric, eloquence which in
the future served him
Audie, Olive, Sandra and Jean. His daughter, well in the
courtroom in the defense of the
Olive, described her father as "very hue to oppressed.
Following his innate talents, he
the Baha' i Faith, and always willing to studied the law,
and at the age of 24 began
perfo1m any task for his fellow Baha 'is. He a law practice
which flourished with time.
loved the Faith and his Baha' i brothers and As the years
passed, the National Spiristis very much. "

tual Assembly of Persia asked him to defend
Adapted from an artic le in the July/August 1987 issue the oppressed Baha'is
of ShahrUd, where,

of the Island Baha'i, published by the National Spiritual Assembly on 8 August 1944,
three friends had been
Assembly of the Baha'is of the Virgin Islands . martyred and 17 Baha ' i
homes had been
plundered and set on fire. 'Aziz defended
them with great eloquence and undaunted
AzIZOLLAH NAVIDI courage, braving the vicious
opposition of
(' Azizu'llah Navidi) the clergy. His unceasing
endeavours won
Knight of Baha 'u ' llah him the praise of the beloved
Guardian.
1913- 1987 From then on, he tirelessly
defended the
rights of the innocent, be they Muslim or
GRIEVE D PASSING DEVOTED DED ICATED
Baha'i, rich or poor. The doors to his office
SERVANT CAUSE KN IGHT BAHU'U'LLAH AZIZ
were always open to the innocent, the poor,
NAV IDI. HIS FEARLESS DEFENCE OPPRESSED
and the downáodden, whom he defended
BAHA' IS CRADLE FA ITH HIGHLY PRAISED
with zeal and passion, free of charge.
BY BELOVED GUARDIAN. HI S CONTINUOUS
Never did he agree to defend a guilty
SERV ICES PIONEERING FIELD CROWNED BY
client. Only once in his life was he deceived
OUTSTANDING SUCCESSES GAIN RECOGNI -
by a client, whom he turned back to the
TION FAITH BY MANY AFRICAN COUNTRIES
judge upon finding out that the client had
OBTAINED THROUGH HIS UTTER RELIANCE
been guilty.
BAHA'U 'LLAH AND HI S INDEFATIGABLE RE-
Soon, the government chose him as legal
SOU RCEFULNESS SACRIF ICIAL EFFORTS. ALL
advisor to the Minishy of the Interior and
SHED LUSTRE UPON HIS LOVING MEMORY.
the Ministry of Defense. As he made more
REQUESTING NATIONAL SPIRITUAL ASSEMBLY
valuable contacts, the National Spiritual
UGANDA HOLD MEMORIAL SERV ICE MOTHER
Assembly of Persia assigned him the task of
TEMPLE AFRICA RECOGN ITIO UN IQUE
alleviating the injustices perpetrated against
SERV ICES TH AT CONTINENT. ASSURE ARDENT
the oppressed Baha ' is by the Persian gov-

PRAYERS PROGRESS SOUL ABHA KINGDOM.

ernment. It was his task to approach high

ADVISE HOLD MEMORIAL GATHERING

officials and make a plea for the innocent

LONDON.

Baha'is.

Universal House of Justice 'Aziz and his wife, Shamsi, were among

2 July 1987 the first groups of Persian pilgrims to visit

the beloved Guardian and the Holy Places

'Azizu'llah Navidi was born on 9 September in Haifa when

pilgrimages were resumed

1913 into a Baha'i family in Ramadan, in 1952 following

their ten-year hiatus due

Persia. His maternal grandfather was Mirza to war.

Mihdi Arjumand, an illustrious teacher at Great was the

pilgrims' awe as they

the time of the beloved Master. His parents beheld for the

first time the countenance of

were Mihdi and Badi'ih Arjumand Navidi. their Beloved and

laid their eyes upon the

Even as a youth 'Aziz displayed qualities Holy Shrines. It was

during this pilgrimage

of resourcefulness and perseverance, and that the beloved

Guardian received 'Aziz

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Navidi in his office. For an hour, they disappeared, and Dr. Giachery

suggested that 'Aziz

assessed the situation of the Baha'is in Persia and his wife go there. The

beloved Guardian

and the Guardian told him that he had been approved of the suggestion,

but since 'Aziz

chosen to safeguard the security of that had still not finished the

defence of the

country, that he was the shield of the Cause, Baha'is of Yazd, Shamsi and

their two

and that in the future he would defend the daughters, Vida and Gilda,

left before him, in

Baha'is internationally. The Guardian also March 1953. Nine months later,

'Aziz joined

announced to those first pilgrims his intention, and he and his wife

became Knights

tion of elaborating a ten year plan, and that of Baha'u'llah.

the Baha'is should spread to the four corners When 'Aziz went to Monaco,

he

of the world. He particularly asked those embarked upon studies that led

to a degree

present to pioneer in Africa, but asked in International Law from the

University of
Dr. Navidi to remain in Persia and continue Paris. Through Dr. Giachery,
who was then
there to defend the rights of the oppressed on pilgrimage, the beloved
Guardian let
Baha'is . 'Aziz know that he was very
pleased with
Upon his return from this historic pilgrim- these studies which would enable
him to
age, ' Aziz Navidi continued to serve the further serve the Cause
internationally.
National Spiritual Assembly of Persia with During this time, 'Aziz was
appointed by
renewed devotion, in the capacity of legal the Hands of the Cause in
Europe to their
advisor, and to defend the innocent Baha'is Auxiliary Board for
Protection, and in this
of Yazd who had unjustly been condemned capacity he helped many
National Spiritual
to imprisonment and death. Assemblies with their legal
difficulties.
In 1953 , the Ten Year Cmsade was In 1955, after severe
persecutions which
unveiled to the Baha'is, who initially found climaxed in the destmction of
the l:fa~iratu'l-
it hard to fully comprehend the scope of Quds of Tihran, the beloved
Guardian
the vision of the beloved Guardian, and who appointed Dr. Navidi as a
member of the
stood in awe at the ingenuity of its author. commission that appealed to
the United
'Aziz and Shamsi attended the Stockholm Nations in New York and Geneva.
The Per-
Conference in 1953 and, seeing the immedi- sian government had planned to
exterminate
ate need for pioneers and wanting with all the Baha' i community in its
country, but
their heart to obey their beloved Guardian because of this intervention
the governn1ent
and make him happy, asked if they could be momentarily halted its cmel
plan.
of service in his Ten Year Plan. His reply In 19 57, with the tragic
passing of Shoghi
was that at the completion of the case of Effendi, 'Aziz Navidi
transferred his loyalty
the Baha'is of Yazd, they could go either to to the Hands of the Cause-"the
stewards of

Africa or to the Pacific as pioneers. Shortly thereafter, they sold their house and began at this diffipreparations for pioneering, helped, with ardent devotion, About this time, the Hand of the Cause of God Dr. Ugo Giachery came to the cradle of the Faith to encourage the Persian Baha' is to spread to the four comers of the earth, with the trials of and thus participate in laying the corner- Dr. Navidi's stones of the edifice of the World Order of African continent Baha 'u' llah, and to fulfil the goals of the many years he Ten Year Plan. travelled to Algeria and Morocco, remaining Nellie Stevison French, who had worked in close association with the Baha ' is in these for the Faith in Monaco, had just passed countries, helping to solve numerous legal

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received from Africa on his passing attest to the degree of his involvement in the development of the Cause in that continent. It is easy to say that he received recognition of the Faith in Africa, but every case has its special history. Each case represented many months of anguish, of solitude, of disappointments in a difficult and often inhospitable environment, and sleepless nights, beseeching Baha'u'llah for assistance and strength. In the path of his Beloved, he gave liberally of himself, of his material possessions, and of his spiritual talents. Even his human frailties were transfo1ed into a source of strength for service. He displayed extraordinary resourcefulness, courage, love and distinction in his encounters with high officials, be they presidents, judges, or administrative officers. He never took "no" Azizollah Navidi for an answer, persevering until victory was

obtained.
 problems, and obtaining legal residencies His days in the service of
 the Cause in
 for Baha'i pioneers. He was intimately Africa tell the tale of an absolute
 devotion
 linked to the cause of the Moroccan prison- to the Universal House of Justice
 and of
 ers, and did everything in his power to his desire to alleviate its burden as
 much
 alleviate their distress. The Universal House as he could. The Cause was his
 own, and
 of Justice recognized in him a loyal and he always felt complete responsibility
 for
 faithful servant who was capable of putting it. His family remember him saying,
 frethe Cause of Baha'u'llah above everything quently, "but the Universal House
 of Justice
 else in his life, and who was able, through has no one else to do the job, and
 I shall
 the strength of his faith, to draw enormous not fail them". He constantly•
 sought the
 power and assistance from the bestowals of Supreme Body's advice and as he
 relied on
 the Blessed Beauty. its prayers and guidance, the
 result was
 In 1968, with the encouragement of victory upon victory.
 Amatu'l-Baha Ri'.il:iiyyih K.hanum, 'Aziz and The volumes of memoirs he has
 left
 Shamsi resolved to take part in the Nine behind are part of the history of the
 Cause
 Year Plan of the Universal House of Justice in many countries. They recount his
 anguish,
 and left for the Mauritius Islands. In this his hopes and his complete reliance
 on
 way, Dr. Navidi took part in the formation prayer and on the never-failing
 assistance of
 of several National Assemblies in the Indian Baha'u'llah. They tell of his
 dauntless spirit,
 Ocean and contributed to their legal recog- of his immense love and courage,
 and of
 nition. his relentless efforts in the
 path of the Cause
 During this time, the Universal House of of God. They will, no doubt, be a
 source of
 Justice gave him additional responsibilities inspiration for future
 generations.
 on the African continent, and appo inted him At the funeral service in
 London, members

the representative of the Baha'i International of the National Spiritual Assembly of the Community in Africa. The numerous cables United Kingdom bore 'Aziz Navidi's coffin

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to its resting place in the Greater London together with
Ri<:lvaniyyih's father, two
Cemetery. The Baha'is of Iran, despite their sisters, her brother and
grandmother, they
own current difficulties, made a very poi- embarked upon a lifelong
journey of
gnant contribution by sending a cable and a devoted service to the
Cause of Baha'u'llah,
floral tribute to the man who had served as they took their first
steps toward their
them so well. new home in Shanghai,
China. They gave
SHAMS i NA vioi many years of distinguished service in that
vast country.
Sulayman would humbly and sweetly
SULEIMAN SULEIMANI recount the occasion of his
priceless privi-
(Sulayman Sulaymani) lege of accompanying Martha Root on
her
c.1901-1987 1930 trip to Nanking, which was the
capital
of China at that time. Together with a few
Sulayman Sulaymani-Milani was born to other Baha'i friends, they
attended numerous
'Ali-Mul:iammad and his wife Zahra in meetings at universities,
the Royal Asiatic
Milan, Adharbayjan, Persia, around 1901. Society, and other places
where many of the
Although his parents were not Baha'is, society's most influential
members assemthey were close friends of the Faith, and bled to hear
the Message of Baha'u'llah.
Sulayman recalled that they sometimes Professor M. S. Tsao, an
Honorary Consul
admonished him and their other children, for China in the United
States, often visited
"Don't make noise; the Babis are saying Mr. and Mrs. Sulaymani's
home in the afterprayers in the other house". noons,
together with his wife, who was
When Sulayman was 10 years old, his Swedish. One afternoon, when
Martha Root
parents, sister Kawkab, and brothers, was their guest of honor,

Professor Tsao

Mul:iammad Taqi and 'Ali-Akbar, left Milan embraced the Faith. Later, in 1937, there was another visit by Martha by mule to join his older brother, MuJ:iam-Root, which he was another visit by Martha mad, in 'Ishqabad. Along the way, in the remembered with equal affection. The Sulaymanis remained town of Tiflis, 'Ali-MuJ:iammad succumbed in China for 26 years, from 1924 to to injuries he sustained in a train accident, 1950, returning to Persia for a short period leaving his wife and three children to continue the journey to 'Ishqabad alone. When socially and politically disturbed conditions in China. Mr. Sulaymani's they eventually joined Mul:iammad, the children were enrolled in the Baha'i School I:ʿUsayn Ouskouli, decided to remain behind in Shanghai, and he passed where Sulayman studied for six or seven years, and in his own words, "one by one, ing to him in continued service to his beloved Cause until, at the age of we became Baha'is". 82, he ascended to After finishing his studies at the the Abha Kingdom in 1956. Mashriqu'l-Adhkar School for Boys, he During their pilgrimage to the Holy Land in 1952, the Sulaymanis joined his two brothers, both of whom were encouraged by the Guardian to attend cloth merchants, in their shop. A few years later, at the age of 23, he married Ri<:lvaniyyih Conference which was to be held in New Delhi the following year. Ouskouli, who had attended the Mashriqu'l-Adhkar School for Girls. Ri<:lvaniyyih was over 70 people arose to pioneer, prompting the Sulaymanis to conclude the oldest of four daughters and a son, who that, "We had better go back to China, were born in 'Ishqabad to Mulla I:ʿUsayn to Taiwan, because we know something about 'Ali and his wife, Zahra. Chinese". When Su layman and Ri<:lvaniyyih had been asked, "What will you do there?", Sulayman recalled his answer: "Never manied approximately a year when, in 1923, mind. I can

Assembly of the Baha'is of Taiwan was formed, Sulaym:in was elected as one of its members. He served on that august body until 1978. He also served as a deputy of the institution of I:Iuququ'll:ih in Taiwan for about two decades.

A Baha'i Centre was built in Tainan through the collective efforts of a number of friends: Baha'is in the community who helped secure a piece of property; Mr. and Mrs. Sulaymani who used the modest funds available to them; and a believer who was an architect who provided the designs. During the many years which followed, seekers

from all walks of life passed through its doors and came to know the special embrace of "Mr. Su's" warm and kindly spirit. It was from this Centre that, in 1981, Ric;Ivaniyyih winged her flight to the Abha Kingdom.

Notwithstanding the fondness he might

Suleiman Suleimani have developed for this dwelling-place of memories and the receptacle of the few

drive a taxi." He and his wife returned to material possessions remaining to him,

Persia to get their personal affairs in order, Mr. Su's deepest heart was rooted elsewhere.

and within a year they set sail aboard a In response to the suggestion that this

ship bound from Khurramshar to Hong Centre was a wonderful gift to the Tainan

Kong, where they boarded another vessel community, he shook his head "No." Standand arrived. in the port city of Keelung on ing at its entrance, Mr. Su seemed to dismiss

22 October 1954. On this momentous date, the vision of the Centre before him with a

the Sulaym:inis became the first pioneers in wave of his hand, saying, "I hope one day

the history of Taiwan. soon, they can tear it all down." The sur-

During their early years in Taiwan; the prised guests asked him why, and he

Sulaym:inis worked side-by-side with great gestured upwards with his arms as he said,

champions of the Faith who visited that land. "So they can build a bigger one ... a better one

Among these were the Hands of the Cause of God Amatu'll-Baha Rul:iiyyih Khanum, away at Agnes Alexander, Dhikru'llah Khadim, July 1987, Jalal Khac;li', Dr. Ral:unatu ' llah Muhajir, even as the Local Spiritual Assembly of Collis Featherstone, Abu'l-Qasim Fayc;li, Tainan, on which he and his beloved wife and 'farazu'llah Samandari. In the evening had served from its inception, was convened in its counsel chamber in a room near his bedside. rries of these visits with such overwhelming love and affection that the hearts with whom On 7 July, the Universal House of Justice sent the following message to he shared these events could not help being Spiritual Assembly of the the National profoundly touched with the spirit of those Baha'is of Taiwan: meetings.

When, in 1967, at the bidding of the Uni- SADDENED LEARN PASSING DEVOTED SER- VANT BAHU'U'LLAH SULEIMAN

versal House of Justice, a National Spiritual SULEIMAN!.

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HIS DEVOTED LABOURS AS PIONEER WITH HIS
LATE WIFE TO CHINA IN 1923 AN D IN 1954
AS FIRST PIONEERS TO TAIWAN LOVINGLY
REMEMBERED. ASSURE ARDENT PRAYERS
HOLY SHRINES PROGRESS HIS IMM ORTAL SOUL
ALL WORLDS GO D.
J AMES M ANNERS

KANDI AH SIV APIRAGASAM
1918-1987

Kandiah Sivapiragasam was born in 1918 in Ceylon. He married Thambiah Sarojinidevi, and together they had five children: Kanunakaran, Sivajini, Prabakaran, Bahakaran, and Shohikaran. Sivapiragasam embraced the Faith of Baha'u'llah on 23 January 1953, one of the early believers emolled by the first pioneer, Dr. Mohammed Ebrahimji Lukmani. He was Kandiah Sivapiragasam a member of the Local Spiritual Assembly

of Colombo from its inception, and was	July of that year he had to
resign from the	
elected to the National Spiritual Assembly at	National Assembly because of
poor health.	
the first Convention, held in 1962. There-	Sivapiragasam served on
various National	
after, except for a few times when he was	Committees, and was the
Baha' i speaker at	
stationed as an Assistant Food Controller	the World Religion Day
observance held in	
in Trincomalee and Vavuniya, he served as	January 1982 at the
Bandaranaike Memorial	
a member of the National Assembly until	International Conference
Hall in Colombo.	
1969.	He also addressed the World
Religion Day	
During 1969, an Administttáative Commit-	gatherings in Jaffna in 1986
and 1987.	
tee for Ceylon was appointed by the Hand	He was fairly well-known
as a Baha'i in	
of the Cause of God H. Collis Featherstone	his home town, Chunnakam.
This locality	
and Counsellor Sankaran-Nair Vasudevan,	had a Local Spiritual
Assembly and year in	
acting on behalf of the Universal House of	and year out he served as
chairman of that	
Justice. This Committee, under Sivapira-	institution.
gasam 's chairmanship, was responsible for	When he was serving as an
Assistant	
the affairs of the Faith on the island until the	Food Controller in Vavuniya,
one could see	
Convention in 1972. It is worthy to note that	him every evening on a
bicycle visiting	
until incorporation of the National Assembly	the Baha'is in the remote
villages. One such	
in 1972, he was one of the ttáustees of the	evening when it was too
late and unsafe	
properties of the Faith.	to ride back to town, owing
to elephants	
From Ri<;lvan 1975 until Ri<;lvan 1982, he	crossing the path, he sent his
companion (a	
served as chai1man of the National Assem-	Baha ' i) to get permission
from the owners to	
bly, and for a short period as vice-chairman	spend the night in a school.
Sivapiragasam's	
during the following year. In 1983, he had	insh"Uction was not to
disclose his identity as	

the privilege of attending the International
uneasy and would
Baha'i Convention in Haifa in April, but in
Before going to sleep
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the companion had offered Sivapiragasam Washington, newspaper for
an Esperanto
his bedsheet. Refusing his kind offer, he said class and she brought it to
his attention.
that he had brought his, but on waking up The teacher of the class
was Lorrol
in the morning, his companion saw him Jackson, a very active and
well-loved Baha'i,
sleeping on the bare floor. When asked why who in later years
pioneered to Hawaii.
he chose to sleep on the floor when a sheet Through Lorrol, Frederick
became a Baha'i
was offered, he had said "Is it justice for me and proficient enough in
Esperanto to take
to sleep on your sheet that you brought for over her class when she
left to pioneer to
yourself?" Spokane, Washington, in
1936.

In his career as a government officer he Frederick was born on 21
December
was well-known for his integrity and upright- 1913 in Pineridge, Alabama.
While teaching
ness. Following submission of his papers for the Esperanto class which
had led him to
retirement, the government offered him the the Faith, he met Elizabeth
Stanley, 1 who
post of Government Agent (the administra- became a Baha'i through him
in August of
tive authority responsible for implementing 1937. He had been a Baha'i
only 11 weeks
the decisions of the District Minister). He when they first met. In
spite of a 25 year age
refused in order to serve the Faith. difference, they fell in
love and married in
Without a doubt he was an outstanding June of 1939 and began a long
and happy
promoter of the Cause of God as acknowl- life in tandem, serving the
Faith, beginning
edged by the Universal House of Justice in the Seattle area where
Beth served on the
in its message on hearing of his death on Local Spiritual Assembly in

1938.

2 August 1987. The text reads:

In answer to calls for

pioneers, Frederick

SADDENED PASSING OUTSTANDING PRO-

and Beth decided in 1940 to go to Chile.

MOTER CAUSE K. S!V APTRAGASAM. HIS LONG

However, because of World War II, the

SUCCESSFUL SINCERE SERVICES FA ITH SINCE

Chilean Consul would not grant visas to

ITS INCEPTION SRI LANKA UNFORGETTABLE.

them. Instead, they went to San Diego,

ADV ISE HOLD BEFITTING MEMORIAL GATH-

California, where they had been advised that

ERINGS. ASSURE FRIENDS RELATIVES LOVING

the Baha'i community needed administra-

PRAYERS HOLY SHRINES PROGRESS SOUL

tive assistance. They stayed there until after

ETERNAL KINGDOM.

the war, when they returned to Washington

State.

THE NATIONA L SPIRITUAL ASSEMBLY

In 1948, Frederick began to study at

OF THE BAH A' is OF SRI LANKA

Oregon State University in Corvallis, Oregon,

and graduated in 1953 with a bachelor of

FREDERICK LAWS

science degree in education. Beth also

took

Knight of Baha'u'llah

some classes there, learning to paint,

which

1913- 1987

allowed her to create some lovely pictures

of places to which they later pioneered.

Many years of exemplary Baha 'i service

With a degree to work

with, they

began for Frederick Laws in 1935, when he

responded to the Guardian's

call for pioneers

decided to enter an essay contest called

to Africa and their

long-awaited adventure

"World Peace and Understanding".

began. On 10 March 1953

they set sail, with

T1y as he might, he could not come to a

their car and trailer, on the

Farrel Lines'

conclusion in his essay how this could be

African Sun, arriving at

Mombasa, Kenya,

accomplished considering the problem of so

about six weeks later.

many languages. His essay was never

mailed. At about this time, Frederick's

1

See In Memoriam fo r Elizabeth Laws , The Baha á;

mother noticed an advertisement in a Seattle, World. vol. XV II , p.
459.

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They arrived in Nairobi in May 1953 and Baha'is they met were exceptional people

felt immediately at home. The climate was and they believed the love of God had made

ideal: cool nights and pleasant days. They them that way. Soon there were seventeen

found the Kenyans very receptive to the believers in three locations and four more

Faith. They also made friends with Indians centers had been introduced to the Faith.

living in Nairobi, enabling them to introduce By April 1955, there were close to seventy

the Faith to that segment of the population as believers in Basutoland, including two exwell. ministers,

with seven Assemblies formed.

In August 1953, Frederick secured a During their stay in Basutoland, Frederick

teaching position at the Kabete Trade and and Beth were adopted into the Crocodile

Technical School eight miles west of (Ruling) Clan of the Basuto, making them

Nairobi, and they began to live on the cam- honorary Basuto.

pus. He was able to do sheet metal work Frederick was never given a permit to

there, which was what he liked to do most, work in Basutoland, in spite of repeated

next to his Baha'i work, so he was very attempts, so in May 1956 they reluctantly

happy. left for Johannesburg. They

wrote to the

Five months after arriving in Kenya, Guardian to ask where in Africa he thought

Frederick and Beth were given another they might be of service and he suggested

assignment and were off on a new adventure, West Africa. The Hands of the Cause of God

leaving for Basutoland on 26 September Musa Banani and Paul Haney were both

1953 . During this 3,100 mile trek their present at the Johannesburg Convention, and

trailer broke down four times, but with after consultation it was decided Frederick

temporary repairs they managed to get to and Beth should proceed to Gambia, where

Teyateyaneng, where they stayed in a hotel 300 believers and six Assemblies were in need of administrative assistance. Unfortunately their stay in Bathurst, Gambia, was cut short as they were not allowed to stay either as Knights of Baha'u'llah by the Guardian, so the Faith. They applied for a six month pass to help train the Assemblies being the first Baha' is in Basutoland. but had to leave while waiting for a reply. The By December, they were in Masem, where pass was never issued. they settled in a cottage waiting to see if By July 1956 they were in they would be asked to remain there or go on Monrovia, Liberia, and were planning to settle there to N01ihem Rhodesia or Southwest Africa. They grew a garden while there. with Frederick possibly going into partner- ship with George and Bessie By August 1954, they had received per- mission from the chief of the Basu to village These Baha' is had become naturalized citiof Chadwick's Halt to move into the village zens of Liberia and were permitted to hold to teach the Faith. Eventually they moved 400 acres of property on which they planned to build a trade school, and back to the Government Reserve in Masem, some of which was already growing fmits and and by December 1954, they had obtained a permit allowing them to stay in Basutoland This partnership was short lived so our travellers went on to ZarZar until 31 January 1956 so they rented a house where Frederick and Frederick set up a small workshop. procured a position with Brown and Blauvelt, a consulting engineering firm with head offices in New York. The had visitors from Johannesburg to help with the company was to do the engineering, survey and the teaching work in Basutoland. The Afri- supervisory inspection work on the ca ns were now beginning to fee l that all the

building of a bridge

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THE BAHÁ'Í WORLD

visible 20 miles to the north and the people were friendly to the Baha'is.

Frederick was appointed to the National Properties Committee, for which he tried to facilitate a lease on some property on which to build a centre. He also attended the Nairobi International Baha'í Conference in October 1976. This was a big success, with nearly 1,000 Africans participating and more than 50 countries represented.

In spite of repeated attempts to obtain a permanent residence pass valid for three years, Frederick and Beth were only able to get extensions of three months at a time.

This uncertainty, plus an injured ankle, became so hard on Beth, who longed to be more settled in her advancing years, that her health suffered and they decided to return to the United States in December 1976, after having the crates, which had just reached Frederick Laws them, turned around unopened.

They returned to Washington State, and its access road. Frederick set up the field in April 1977 pioneered to Wapato, on

office in ZarZar as well as the river camp. the Yakima Indian Reservation, where they

They remained at this camp until they served until Beth departed this world for the

decided to return to the United States in late Abba Kingdom on 24 June 1978, just three

1956. months short of reaching her

90th birthday.

The couple was active in the Seattle She was the first Baha'í to be buried on the

area until 1964, when they pioneered to Yakima Reservation.

the Omaha Indian Reservation in Macy, Left on his own, Frederick began to move

Nebraska. They were not able to live in the about from community to community whercenter designated for them due to flooding, ever he was needed. In the fall of 1979,

so the teaching work became a weekend Frederick and his sister, Alberta Maccartney,

affair while Frederick attended Wayne State went on pilgrimage.

Teachers' College to do graduate work for a In January 1982, he had his

first operation
 teaching degree . Unable to find a teaching for a brain tumour from which he
 recovered
 position after he finished school, they were sufficiently to continue his
 travelling, going
 forced to leave the area and return to Seattle, as far as San Diego. However,
 the brain
 where Frederick found a position as drafting tumour overtook him once more and
 he
 engineer at General Electric. never really recovered from a
 second opera-
 In 1976, Frederick retired from General tion. He finally joined his beloved
 Beth on
 Electric and in April of that year they set off 16 November 1987. He was buried
 in
 again for Africa, stopping in Haifa on the Sequim, Washington.
 way to visit the Baha'i Holy Places and

J E A N L A W S

the friends there. They proceeded to Moshi,
 Tanzania, and upon arrival there in May
 they sent for some of their household items.

They felt at home with Mt. Kilimanjaro
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ALESSANDRO BAUSANI
 1921-1988

O my God! O my God! Verily, thy servant,
 humble before the majesty of Thy divine
 supremacy, lowly at the door of Thy
 oneness, hath believed in Thee and in Thy
 verses, hath testified to Thy word, hath
 been enkindled with the fire of Thy love,
 hath been immersed in the depths of
 the ocean of Thy knowledge, hath been
 attracted by Thy breezes, hath relied
 upon Thee, hath turned his face to Thee,
 hath offered his supplications to Thee,
 and hath been assured of Thy pardon and
 forgiveness. He hath abandoned this
 mortal life and hath flown to the kingdom
 of immortality, yearning for the favour of
 meeting Thee.

O Lord, glorify his station, shelter him
 under the pavilion of Thy supreme mercy,
 cause him to enter Thy glorious paradise,
 and perpetuate his existence in Thine
 best known

Alessandro Bausani

Among Professor Bausani's

exalted rose garden, that he may plunge into the sea of light in the world of translation of the mysteries. (Religious Persia) and Islam, his works were Persiana Religiosa

language, and his Verily, Thou art the Generous, the Powerful, the Forgiver and the Bestower. Qur'an into the Italian excellent translation of The Mystical Poems of Rumi. Yet these titles and accomplishments

- 'Abdu'l-Baha cannot singularly represent his multi-faceted personality, his versatility and his spiritual knowledge.

Alessandro Bausani was a highly esteemed scholar whose unceasing search for knowledge was expressed through his numerous articles, essays, and books. At home, he capacity for literary

studies. His field of was the honoured Professor Emeritus and specialization was linguistics, and he studied many languages and the

director of both the School of Oriental Studies and the Institute of Islamic Studies between languages. But he also did research in

at the University of Rome La Sapienza. He other branches of human knowledge such as

was also a member of the Lincei National astronomy and mathematics.

Academy. Abroad, he received many awards His international reputation as a scholar

such as the Sitara-Imtiyaz, bestowed upon of various disciplines was based on his

him by the government of Pakistan in 1967 extraordinary ability to express scientific

for his work in promoting the spread of the and religious concepts with a kind of meticulous

Urdu language and culture. ulous precision. His startling paradoxes

would leave his readers not only amazed at Selections from the Writings of 'Abdu'l-Baha his originality, but also extremely interested

(Haifa: Baha'i World Centre; 1978), pp. 196-7. in his perceptions.

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Alessandro was very cordial, taking interest in essays and articles were

gathered together	
mediate interest in others. He loved to repeat	and published in one volume
in 1991 by the	
that everything required a deliberate effort.	National Publishing Trust
of Italy under the	
His endless quest for knowledge led him	title Saggi sulfa Fede Baha
'i (Essays on the	
to believe that all men, including those who	Bahci 'i Faith).
could be considered among the most impor-	The honour and glory of
this sorelytant, are as but nothing when compared to	missed friend
belong not only to this world	
the infinite. He affirmed that people 's poten-	but to the world of the
spirit as well. Only	
tial to acquire value is developed only to the	the message sent to the
National Spiritual	
extent that they follow the Manifestation of	Assembly of Italy on 15
March 1988 from	
God .	the Universal House of
Justice, three days	
He had already made a serious study of	after his passing, can
summarize his rank:	
spiritual reality when, on 8 April 1950, he	
became a follower of Baha ' u ' llah. He had	DEEPLY SADDENED
PASSfNG PROFESSOR	
first learned of the existence of the Faith as	ALESSAN DRO BAUSANI. HI S
DEA TH DEPRI VES	
an academic. In 1948, he had been the assis-	BAI-IA' i WORLD COMMUN
ITY ONE OF ITS FEW	
tant to Professor Rossi, teacher of courses in	OUTSTA NDING
INTERNATIONAL SCHOLARS	
the Persian language. Mr. Philip Marangella,	AND ITALIAN FR IEN DS ONE
OF THEIR MOST	
who was in Rome during that period to teach	DI STINGU ISHED BELI
EVERS. HIS LONG YEARS	
the Faith, signed up for the class as a way	STEA DFAST SERVI CES AS
MEMBER NATIONAL	
of meeting people. Later, Dr. Ugo Giachery,	SPIRITUAL ASSEMB LY EN RI
CHED BY ACA -	
future Hand of the Cause of God, and then	DEM IC RECOGN ITION
WHICH HE USED	
Miss Elsa Scola, future wife of Professor	UNSTfNTING LY FOR SERV
ICE CAUSE LEN DfN G	
Bausani, joined these courses. Dr. Giachery	IT AUTHORITY AND PREST
IGE WO RLD OF	
invited Alessandro to the celebration of	LEARN ING ASSURE HIM HI
GH HONOR ANNALS	
the Birth of Baha' u ' llah, and it was this that	FA ITI-1 EN DURING

LOVING MEMORY ITALIAN

changed the direction of Alessandro's search
RTFELT SYMPATHY

for truth.

RELATIONS FRIENDS

ASSURANCE !RAYERS

From the moment of his declaration of
HIS SOUL

SACRED TIRES HOLD PROGRESS

faith, Alessandro's knowledge and actions
converged in service to the Cause. His

ABHA KINGDOM.

Adapted from an article by

GIOVANNI L'APPALETTERA

ardent desire was to share the Message with
all he met. He was an untiring speaker at
schools, seminars, courses, and conferences,

to which he dedicated virtually all of his
time . He was director of the Italian quarterly

BEATRICE OWENS ASHTON

1890- 1988

magazine Opinioni Baha'i from its foundation. He helped sustain every
institution or

When Beatrice Owens Ashton passed away
committee, national or local , on which he

in Cleveland, Ohio, United

States of America,

was called to serve, with his presence and
iversal House of

on 8 May 1988, the Un

effort. He was a member of the National
Spiritual Assembly of Italy and Switzerland

Justice cabled:

during all the years of its existence, then was
ING DEVOTED ,

SHARE DEEP SORROW PASS

a member of the National Spiritual Assem-
'LLAI-I BEATRICE

HANDMAIDEN BAHIA'U

bly of Italy from 1964 to 1984.

OWENS ASHTON. fN HER

TIRELESS, fNCALCU-

The cruel and lengthy illness which strnck
ING SEVEN

TABLE SERVICES FAITH SPANN

him during his last years of life kept him
YEARS HEROIC AGE,

DECAD ES FROM CLOSING

from publishing books on the Faith, but his
INSPIRATION FROM HER

SHE DREW CONSTANT

IN MEMORIAM

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CONTACTS WITH BELOVED MASTER AND
Wilmette, and

to Illinois, living in Evanston,

SHOGHI EFFENDI. HER EXTENSIVE TRAVELS
Abbott Lab-

Winnetka while she worked for

IN EUROPE, HER PIONEERING TO ALBERTA,
member

oratories in Waukegan. She was a

CANADA, DURING TEN YEAR WORLD CRUSADE
Assemblies of the

of the Local Spiritual

AND LATER SERVICES AT BAHAI WORLD CEN-
resided.

Baha'i communities in which she

TREFOR RESEARCH DEPARTMENT COMBINED	After World War II, Beatrice
felt she could	
WITH ALL HER NUMEROUS ADMINISTRATIVE	finally devote the time to Baba
'i activities	
ACTIVITIES HAVE PRODUCED LEGACY EXEM-	that she had so longed to do,
and in 1945	
PLARY SINGLEMINDED DEDICATION TO CAUSE	she was appointed by the
National Spiritual	
TO WHICH SHE GA VE LAST MEASURE HER	Assembly of the United States to
be the inter-	
EARTHLY STRENGTH. EXTEND LOVING SYM-	national relief representative
for Gern1any	
PATHY HER DEAR FAMILY. ASSURE ARDENT	and the Philippines.
PRAYERS I-IOL Y SHRINES PROGRESS HER	Each summer from 1947 to
1953 , Beatrice	
PRECIOUS SOUL ABHA KINGDOM.	undertook two- to three-month
teaching tTips	
for the United States European Teaching	
Born in Cleveland, on 17 May 1890, to	Committee, visiting Baha'i
communities in	
John R. Owens and Louise Benton Owens,	Austria, Belgium, Denmark,
France, Germany,	
Beatrice attended and graduated from	Italy, the Netherlands,
Norway, Portugal,	
Hathaway Brown School in 1907 and from	Spain, Sweden, and
Switzerland. During	
Vassar College, New York, in 1911. In July	these travels she gave many
talks, held	
1918, she went to a new job in Urbana,	firesides, and presented
courses she had	
Illinois. There, in the summer heat, she was	developed on Baha'i
Administration and on	
sitting on a porch opposite a forest preserve	the World Crusade. As she
wrote in one of	
when she saw a group of people picnicking.	her reports to the ETC,
"Teaching the Faith	
She was told they were Baha'is and that	through the Administrative
Order seems to	
"they believe that Christ has returned". She	appeal to their need for a
practical plan that	
soon met them, read Paris Talks, and went	works".
to classes taught by Dr. Jacob and Mrs. Anna	Going back to many of the
same places	
Kunz. "It was a beautiful group of Baha'is	year after year, she could
provide the Guardian	
to grow in", she later said. As Baha ' is did	with a running account of the
growth of the	

in those days, she immediately wrote to Faith in these countries and the problems they were facing. As if these 'Abdu' l-Baha, and she received treasured efforts were not enough, Beatrice was also replies. chairman and secretary for the publication of When Beatrice moved to the Boston area Volume XII and worked as an editorial secretary for the of Th e Baha 'i World, and she corresponded Journal of Industrial Hygiene, she served extensively with the Guardian about this on the Local Spiritual Assembly and on the international record. He expressed his appreprogramme committee for Green Acre ciation by writing: Baha'i School, where she met Frank Ashton. May the Almighty abundantly reward They were married at Green Acre in August you for your truly remarkable and merito- rious efforts and service 1919. She said later in her life, "Green Acre in distant fields, remove every obstacle and has always meant a great deal to me". She enable you to win still greater went back whenever she could. victories for the Faith. There followed a long period in which In April 1952, she went on pilgrimage to Haifa and was enabled to meet Beatrice was busy earning a living and the beloved Guardian for the first time. raising her son, John. She moved to Ohio, After 1953, Beatrice where she worked in university hospitals in focused her efforts on administrative tasks in Cleveland doing editorial research, and then the United States:

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THE BAHĀ'Ī WORLD

In April 1970, Beatrice again went to Haifa, where she was offered the opportunity to use her editorial skills in the Research Department at the Baha' i World Centre. She jumped at the chance. For two years she catalogued and indexed the Guardian's letters and other correspondence, made frequent trips to the Baha'i Shrines, and soaked up knowledge of the Faith from the many knowledgeable and dedicated Bah<i>'is at the World Centre. When, at the age of 82, she

was being overtaken by poor health and had to return to the United States, the Universal House of Justice wrote:

You have performed highly meritorious service at the World Centre and have endeared yourself to all members of the staff here. We are deeply grateful to you. Although Beatrice then officially "retired", her great love for the Faith drove her on to

Beatrice Owens Ashton accept work from the House of Justice that

she could carry out in her apartment in

Volume XIII of The Bahri 'i World, the wor- Cleveland. She compiled a subject index

ship programmes at the House of Worship, of Citadel of Faith and of Messages to

and the editorial committee of Bahri 'i News, America, thereby enabling the House of Jusat among other tasks. In addition to these tice to find immediately what the Guardian

efforts, for which she was well qualified as had said on many subjects. She also indexed

an editorial assistant, she taught numerous those parts of the Writings of the Bab and

courses at Green Acre, Louhelen, and Baha'u'llah which had been translated by

Geyserville Baha'i Schools in the United Shoghi Effendi. She crowned this phase of

States, and at Beaulac, Banff, and Toronto in her services by indexing The Dawn-Breakers.

Canada.

By the fall of 1976 she was

practically

Teaching courses in Canada brought her blind, and could no longer perform the serinto closer contact with the Canadian Baha'is vices at which she had so ardently labored

and when the Ten Year Crusade called for for so long. But for another decade she conpioneers (she had then retired from Abbott tinued to correspond with the many devoted

Laboratories), she vo lunteered to pioneer Baha'is she had met around the world. Their

in Canada, and was sent to Lethbridge, news of the growth of the Faith sustained her

Alberta. During the years 1958 to 1966, in her last years.

while stationed in Lethbridge, she continued Throughout Beatrice's

teaching and adminteaching throughout Canada, especially her istrative services to the Faith, people were

course on the Ten Year Crusade, and repre- always impressed with her whole-hearted

sented Canada at the dedication of the House and loving devotion to the Administrative of Worship in Germany. Order, the Guardianship, and then to the By 1966, Lethbridge had a Local Spiritual Universal House of Justice. She was tireless Assembly and Beatrice went back to Euro- in her devotion, and indefatigable in her pean teaching, making four trips to Norway desire to do the very best she could to help and other European countries by 1970. her beloved Guardian and then the House of

IN MEMORIAM

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Justice. For these reasons, the high points which slaves from the South were able to of her life were the times spent in Haifa. As escape to freedom in the North. Cynthia the Guardian wrote her in the midst of her often speculated that the bold stand taken endeavors, "... your share in deepening the by this forebear with respect to God-given faith and understanding of the believers rights of all mankind may have contributed regarding the essentials of the Revelation of to the bounty of her eventually finding and Baha'u'llah and its distinguishing features accepting the Faith of Baha'u'llah.

has been truly outstanding". At the age of 14, Cynthia entered Indiana

While at the Baha'i World Centre, Beatrice University. After one year she took a position as teacher in a one-room country school, a member of the Universal House of Justice, later returning to the University to complete and continued an extensive correspondence her studies in philosophy and journalism. with him thereafter. Mr. Na'vani probably Upon graduation, she accepted a job as reporter and feature writer for the Miami Baha'i service. He wrote to her, "The services you are rendering are precious beyond ring to the field of hotel and resort publicity. description", and later, "The determination This took her to New York City and Washington, D.C., and it was then that she came ing the work given to you by the Universal in contact with the Baha'i

Faith. Her earliest
House of Justice are truly most remarkable". teacher was Clara Weir of
California, who
And then, "I sense the vibrations of your arranged for her to meet
Mariam Haney and
indomitable spirit, your unwavering con- her son, Paul Haney, and Cora
Oliver, all of
stancy and your inflexible resolve to pursue whom were livi ng in
Washington, D.C. On
nobly and courageously the path of selfless 22 June 1939, her letter of
acceptance into
stewardship to God's Holy Cause". the Baha'i Faith was received
from the Local
But Beatrice certainly treasured most the Spiritual Assembly of Washington,
D.C.
words of the Guardian: These early days of her
life as a believer
were spent in the company of many other
May the Almighty bless abundantly and
legendary Baha'is, including Genevieve Coy,
continuously your manifold, incessant,
Juliet Thompson, Stanwood Cobb, Borrah
and highly meritorious activities to
Kavelin, and Philip Sprague. While attendenable you to enrich the record of
your
ing weekly deepenings in New York City,
splendid accomplishments in both the
Cynthia heard Shoghi Effendi's appeal to
teaching and administrative sphere of
the friends to "leave the big cities" and help
Baha'i service.
JOHN ASHTON
establish Local Assemblies in those states
which did not yet have them. In November
1942, she moved to Wilmington, Delaware,
and was soon elected to the first Local
CYNTHIA AND EDGAR OLSON Assembly of that city.
1903-1988/ 1908- 1989 Within weeks of her arrival,
Cynthia met
her fuh1re husband, Edgar "Olie" Olson.
Cynthia Ruth Barnard Olson was born of Edgar A. Olson was born in
Wilmington,
English stock on 7 November 1903 in Delaware, on 6 August 1908 to
Swedish
Hennepin, Illinois, U.S .A., the second eldest immigrants, Charles and Hilda
Olson. His
of five children. Her great-grandfather, father died while Olie was

still an infant,
Williamson Durlly, was an abolitionist, and and so by the age of 12, he
was contributing
his home in Hennepin was one of the to the family income, first by
selling newsstations on the "underground railway" by papers on a street
corner and later by

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Cynthia and Edgar Olson

working at a soda fountain in a local phar- Food on her first visit to
the store was still
macy. in his personal papers. He
had never cashed
After graduation from Wilmington High it, and Cynthia has written
in her memoirs
School, Olie received a scholarship from a that Olie discovered her
name, address, and
member of the Dupont family to attend a telephone number from that
check.
one-year business course at Babson Institute In April 1944, Olie
became the first
in Wellesley, Massachusetts. On his final native of Delaware to
become a Baha'i and
report card, the finance professor, Mr. A.H. their marriage, on 25
August that year, was
Fittz, wrote: "An iconoclast, worthy of the first Baha' i marriage
recognized by the
respect, who will do more for himself and state of Delaware. Shoghi
Effendi hung their
for others and so will be able to accomplish marriage certificate on
the wall of his room
more in life if he can learn to become more at Bahji.
charitable toward the weaknesses of the con- Olie and Cynthia spent
all their free time
forlists." Yet it was Olie's desire to always in Baha' i work. In the
same month he
strive beyond status quo that led him to embraced the Faith, Edgar
helped form the
embrace the Faith of Baha' u' llah and to first Local Spiritual
Assembly in the state
serve that Faith so illustriously his entire life. of Delaware, and at a
later date, he was one
From Babson, Olie worked for several of the incorporators of that
Assembly.
different companies in the East and Midwest During this time
Cynthia served on the
United States before returning to Wilmington United States National

Baha' i Information

at the time of his mother's death. He was Service. Iii 1953, when this committee was charged with arrangingá operating a retail food store there when he in Chicago for the visit press conferences met Cynthia and she introduced him fo the of the Hand of Baha ' i Fa ith. It speaks eloquently of their the Cause of God Amatu' l-Baha Rul:iiyyih Khanum and the dedication relationship that, after Olie 's death, the orig- Worship there, the Olsons inal check that Cynthia wrote to Olson 's heard of Shoghi

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Effendi's plans for the Ten Year Crusade National Spiritual Assembly, (2) its incorpoand his call for pioneers to settle the remain- ration and legal recognition, and (3) an indigenous translation. ing virgin ten-itories of the globe. They Consequently, the immediately made their commitment to arise Mariana Islands was designated an "outto this call. standing center" on the Guardian's Ten Year Crusade map. After much prayer, consultation, letter writing, and several false starts searching While employed by the local radio stafor an opening to settle in one of these tion, Cynthia was offered a position on the headquarters staff of the 131 countries-which had to be reached by United States Trust Tenitory of the Pacific 2 May 1954, the final day of the first year of Islands, which she accepted. This fortunate turn the Crusade, in order to meet the beloved of events placed her in a position of direct Guardian's hope-they finally chose the many Micronesians, and with contact with the able and enthusiastic cooperation of Mariana Islands as their goal. In fact, they received the necessary security clearance fellow Knight of Baha'u'llah, Virginia Breaks from the United States Department of the of the Caroline Islands, friendships were Navy just two weeks before the first year formed and many Micronesians learned of the Faith and its teachings. When Cynthia was business had to be sold, Olie stayed in Dela- appointed Supervisor of Student Affairs ware to wind up their affairs, so Cynthia

for the Trust
 arrived alone on Guam on the morning of Territory government, charged
 with ananging
 2 May 1954, the very last day of the first for sponsors for the
 Micronesian students
 year of the Ten Year Crusade. Olie joined who went to Guam for school,
 and for otherher there on 6 April 1955. wise looking out
 for their welfare while they
 So it was that Cynthia was named Knight were away from home, many for the
 first
 of Baha'u'llah to the Mariana Islands. She time, this had an impact of
 far-reaching
 often expressed her belief that, although Olie proportions.
 was not able to arrive at his post before the Her kindnesses and concern
 for these
 close of that year, it was due to his sacrifice students, which on
 innumerable occasions
 that she was able to do so, and he shared included providing
 hospitality in the Olsons '
 with her in her heart that distinction. own home, are remembered
 today tluáough-
 Many "firsts" were to follow over the next out the far-flung islands of the
 northwest
 few years. The first mention of the Faith on Pacific. Many of those
 students are now
 the air in the Marianas was made by Cynthia the leaders and legislators
 of the newly
 in 1954 on her "Woman ' s World" radio pro- formed governments of the
 area, as well as
 gram; the first Micronesian believer was teachers and businessmen, and
 their respect
 enrolled in April 1956 in time to form the and knowledge of the Faith,
 which they
 Spiritual Assembly of the Baba 'is of Guam, associate with Cynthia, is
 often publicly and
 the first Spiritual Assembly in Micronesia, sympathetically acknowledged.
 which was then incorporated in 1957; the Olie worked for KUAM
 television as a
 first Chamorro language translation was made reporter, commentator, and
 station manager,
 at that time; and the first Baha' i wedding as well as managing a radio
 and television
 in Micronesia was held in the Olson home, station for the same company
 on the island
 receiving publicity in Guam's newspaper. of Saipan. And he is still
 fondly remembered
 The Ten Year Crusade goal set by the on Guam for the restaurant he

built in the

Guardian for the Mariana Islands had been village of Inarajan, the building which now

for one pioneer to reside in the area. The serves as the Inarajan Baha'i Center. His

goal was exceeded three-fold within the first Swedish pancakes were so renowned that

three years with (1) the establishment of the Olie often remarked that he hoped he would

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TI-IE BAHAI WORLD

be remembered for those services he had wife attended, along with other dignitaries .

rendered the Cause, rather than for the pan- In 1984, another public commemoration was

cakes that he had made! held, noting the 30th anniversary of Cynthia's

Those services were considerable. He arrival in the Marianas.

travelled to teach extensively in the Pacific A few days before the 11th National

region, including a six-month trip in 1969 Baha' i Convention, marking the first decade

to many of the islands of the South Pacific. of a national community in the Marianas,

Everywhere he went, he was involved in Cynthia Olson passed away.

Appropriately, her funeral was held as part proclamation and publicity activities for the of that Conven-

Faith, especially in the realm of presenta- tion, and was attended by Baha'is from

tions to prominent public figures. He was a throughout the Marianas as well as by many

member of the Local Spiritual Assembly neighbors and government officials. It also

of Guam, which fanned the same year he received extensive media coverage in Guam.

arrived. In 1971, when smaller Assembly Her qualities of perseverance and persisareas were instituted, he became a member

tence, and of devotion to detail, contributed more to the progress of the of the Local Spiritual Assembly of the Cause in the

Baha'is of Inarajan, serving on that body Mariana Islands than possibly any other acts

until the time of his death. Olie was instru- by any other believers. Even when homemental in the acquisition of the property bound and later

bed-ridden, as she was for

for both the Temple site and the National the last few years of her

life, always her first

I:fa~iratu 'l-Quds on Guam, and for the erection of the present National Center on that regret that she

island. He also ananged for the purchase actively involved in

of a Temple site and endowment land in those last years

Taiwan, Republic of China, on behalf of the Universal House of Justice.

ofBaha'u'llah

Cynthia was elected to the National

to rest on a Spiritual Assembly of the Baha'is of the central portion of Guam,

North West Pacific Ocean when it was to "bury my bones

formed in 1972, embracing the Marshall, of her passing,

Caroline and Mariana Islands, and she con- on 19 May by

tinued to serve as a member until the Justice:

National Spiritual Assembly of the Mariana Islands was formed in 1978. She was then

DEARLY LOV ED

elected to the Marianas Assembly and CYNTHIA OLSON

served for the first two years of its existence. FAITH SPANNED

During this time she was also active as a CENTURY, THIRTY-FOUR

member of various national committees and SPENT AT HER

Local Assemblies and made several teaching WHERE SHE SERVE D

trips throughout the Pacific, as well as attend- ASSEMBLY NORTHW EST

ing many international conferences and the LOVING FERVENT

International Convention of 1973. ES PROGRESS HER

In 1978, the Baha'i community of the KIN DLY

Mariana Islands gathered for a banquet to TO HER DEAR

question when greeting

is new with the Faith?" Her

was no longer able to be

service to the Cause during

was acute.

On 21May1988, the Knight

to the Mariana Islands was laid

beautiful hill in the

fulfilling her earnest wish

at my post." Upon learning

the following cable was sent

the Universal House of

GRIEV ED LEARN PASSfNG

KNIGHT BAHA'U'LLAH

WHOSE DEVOTED SERVICES

NEARLY HALF

YEA RS OF WHICH WERE

PIONEER POST fN G UA M

ON FIRST NATIONAL

PAC IFIC OCEAN. ASSU RE

PRAY ERS HOLY SHRIN

IMMORTAL SOUL ALL WORLDS GOD.

CONVEY CONDOLENCES

honour their Knight of Baha'u'llah, to mark
FRI ENDS.

the 75th year of Cynthia's life, her 40 years
as a Baha 'i, and 25 years as a resident at her
wife 's death and

pioneer post. The Governor of Guam and his
Olson remained

IN MEMORIAM

903

active to his last days , completing a trip to
cross the Atlantic, and

Palau and Yap just before departing on his
would tell Thelma

last vacation. He had even planned to speak
arrived in New

to the children of the Inarajan Baha'i School
the Kinneys at their

upon his return from vacation.

This notable

This was not to be, however. Olie passed
their copy of

away in his sleep while visiting Baha'i friends
she read in the

in Nova Scotia, Canada, on the morning of
morning after returning

5 September 1989. He was laid to rest in
night clubs. On one

Maple Wood Cemetery on 8 September, the
down her face as

first Baha' i to be interred in a recently pur-
the Faith.

chased Baha'i burial plot.

Thelma met May

Many exemplary qualities come to mind
as well as

when describing Olie. He was steadfast, au-
whom she promised

dacious, and extremely dedicated. Olie often
Clara and Hyde Dunn

asked a great deal of those around him, but
Sydney. The Dunns,

not nearly as much as he asked of himself.
Baha'i teachings to

It was always more impmiant to him to have
then living in Randdone his best for the Cause than to have

They later moved to Kiribilli on the
accolades for his work. As one believer on
harbour, close to Thelma's

HU SBAND EDGAR AND HER

In spite of his beloved

his own ill-health, Edgar

The boat was about to

her friend, who said she

about Baha 'i when they

York, took her to visit

home on Riverside Drive.

Baha' i couple loaned Thelma

The Dawn-Breakers, which

early hours of each

from various New York

occasion tears streamed

she realised the truth of

While in America,

Maxwell and Sylvia Matheson,

many other Baha'is, to

that she would visit

when she returned to

who had brought the

Australia in 1920, were

wick.

north side of the

Guam noted, Olie's life showed what one residence in Mosman.
Thelma thought them
ordinary person whose life was completely such wonderful people,
she happily became
consecrated to the love of Baha'u'llah can Clara Dunn's driver and
helped the Dum1s
and did accomplish. in whatever way she
could, but it was not
Compiled from memorial articles by until early 1947 that she declared herself
a

SHERYL MELLOR AND THE NATIONAL SPIRITUAL Baha'i.

ASSEMBLY OF THE MARIANA ISLANDS

Between 1947 and 1953, the Australian
Baha'is pursued a six year teaching plan in
which Thelma's support for Clara Dunn, and

THELMA PERKS companionship with her during
innumerable
1901- 1988 teaching trips, was invaluable. Together
they

visited Baha'i communities in such far-flung

With the passing of Miss Thelma Perks on places as Wollongong,
Adelaide and Brisbane.

21May1988, the Australian Baha' i commu- At Ric:Jvan 1948 they
flew, together

nity lost one of its remaining links to the first with Mariette Bolton, to
participate in the

pioneers to this vast continent, Clara and formation of the
Woodville Local Spiritual

Hyde Dunn. Assembly in the suburbs

of Adelaide, South

Thelma was born on 21 July 1901. Her Australia. At this time

Thelma served on the

affluent background allowed her to travel Library Committee of the
National Spiritual

extensively in Europe and North America Assembly, on the Regional

Teaching Comas a young woman, just as it later enabled mittee for

New South Wales, and on the

her to devote all her time and energy to the Local Spiritual Assembly
of Sydney. She

propagation and administration of the Baha' i helped organise National
Conventions at the

Faith throughout the Australasian region. l:la~iratu ' l-Quds at 2

Lang Road, Paddington,

She was on a ship sailing from South- and participated in summer
and winter

hampton to New York when she saw a schools at the Yerrinbool

Baha'i School.

photo of 'Abdu'l-Baha in a friend's cabin
at "Bidura",
and remarked, "That's an interesting face!"
Bowral close to the
904

Meetings were conducted

Thelma 's residence at

THE BAI-IA'i WORLD

Yerrinbool School, and at her home in
and Queensland.

the two revisited Victoria

Mosman. In 1950, she donated several acres
Zealand, and

In 1955, Thelma visited New

of land to the Yerrinbool School on the con-
first visits to

late in 1956 she made her

dition that the fact not be publicized and that
Vila, New

Noumea, New Caledonia ; Port

the land not be named after her.
Apia, Western

Hebrides; Papeete, Tahiti;

Great efforts were being made at this time
returning to

Samoa; and Suva, Fiji, before

to establish Baha' i communities in the larger
country towns, away from the big city centres
raising the

Sydney via Auckland.

No one was more capable of

where large communities already existed.
pioneers, of cheering

spirits of the isolated

Thus, in January 1952 Thelma was in
them in the

their hearts, and comforting

Ballarat for World Religion Day, and in
hardships and depri-

midst of their physical

March she and Dulcie Dive visited Wollon-
incongruous scene

vation. And yet, no more

gong and secured the Miners' Hall for that
woman, regal in

can be imagined than this

community's holding of Feasts and special
manner, and elegant

appearance, gracious in

anniversaries for the remainder of the year.
travelling and living in

under all conditions,

In 1953 , at the close of Australia 's Six Year
discomfort and

circumstances of extreme

Plan, Thelma moved temporarily to Grafton
this paradox

improvisation. No one enjoyed

in northern New South Wales, to fulfil her
commitment to establishing a locality there.

more than Thelma herself.

She later recalled her

first visit to Knight

During the World Crusade, Thelma served
who had

of Baha'u' llah Bertha Dobbins

simultaneously on the National Spiritual
New Hebrides

settled in Port Vila in the

Assembly of Australia and New Zealand,	(later known as Vanuatu). For
ten days in	
and as an Auxiliary Board member to the	1956 she slept on three boxes
in a spider and	
Hand of the Cause of God Clara Dunn. She	cockroach infested room
beneath swarming	
was first elected to the National Assembly	mosquitoes, in a mosquito net
full of holes.	
in January 1954, when a by-election was	"Once I got into that bed",
she recalled, "I	
held to replace five members who had	just lay still. I wouldn't
stick my big toe out	
chosen to pioneer in the Pacific. At this time	for anything ... because the
rats were mighty	
the relationship between the two arms of the	things. Bertha had slung a
wire across the	
Administrative Order was evolving, and	room with a bit of a main
and the rats used	
Clara Dunn announced the appointment of	to walk up and down that wire
while you	
Thelma Perks and Collis Featherstone as her	were just sitting there" .
Such situations were	
Auxiliary Board members during National	encountered in many other
locations during	
Convention in 1954. After explaining to the	the next two decades.
assembled delegates and observers that the	In 1957, Thelma attended
the first New	
Zealand wished her to appoint two assistants	Zealand National Convention
before moving	
to Fiji, she placed her hand on the shoulder	on to Fiji, Samoa, the Cook
Islands and	
of Collis Featherstone who was sitting beside	Tahiti. While in Fiji
visiting Irene Williams	
her as chairman, and said, "I appoint Collis,	and the Fijian Baha'is, she
stayed overnight	
and Thelma Perks, standing at the back of	in a traditional village. In
the evening she	
the room!"	joined in traditional
dancing and singing	
From that time forward, Thelma travelled	until midnight. She regarded the
landscape	
constantly both in Australia and around	of Papeete as the most
glorious of any natural	
the Pacific, visiting Baha'i communities to	settings she ever
experienced.	
encourage them in their work. In 1954, she	It was in 1957 also that
Thelma first	

accompanied Clara Dwm in visiting Baha' i
Blum in the
communities in Queensland, Victoria , South
Boehnke and
Australia, and Tasmania; the following year,
Guinea. A

IN MEMORIAM

905

trip organised by Rodney Hancock to take
the 1950s and
Thelma to meet the Baha'is on New Ireland
share responsibility
provided yet another tale which she later
Committee, the
enjoyed retelling. In order to make the trip
the National
down New Ireland's only and remote road,
care of Clara Dunn.
Rodney hired a utility on which Thelma rode
responsibility for the events
in comfort seated on a lounge chair placed
the Baha'i House
on the back. When a jeep appeared travel-
September 1961.
ling in the other direction and the two
Thelma first visited
vehicles had to slow to pass each other on
asked when
the single track, an Australian man observed
when Thelma
Thelma with her white raincoat, red umbrella,
House of Justice
all dressed up for any type of weather, and
she thought that
called out, "What are you doing here?", to
She turned to
which Thelma replied, "Well, I'm staying
Assembly
with friends of mine". He said his wife was
going to
up ahead and that she was welcome to stay
replied, "All right".

with them, or call on them if she needed
on pilgrimhelp, to which she replied that she was with
April 1961.
her Baha' i friends and that they were all
once again

vis ited Alvin and Gertrude
Solomon Islands, and Violet
Rodney Hancock in Papua New

For many years during
1960s, she continued to
for the National Teaching
National Reference Library,
I:Ia'.?iratu'l-Quds, and the

She also shared
related to the opening of
of Worship in Sydney in
It was in 1961 that
Haifa. Clara Dunn had often
she was planning to go, and
learned that the Universal
was to be elected in 1963,
she should go before then.

Greta Lake during a National
meeting and asked "How about
Haifa?" to which Greta

Thus Greta and Aub Lake went
age with Thelma in

When both women were

brothers and sisters. Many such tales did elected to the National
 Assembly in 1962,
 Thelma have for the telling. Greta turned to Thelma and
 said, "We'll be
 In 1957, at the instruction of the Guardian, going to Haifa for the
 International Convention the Auxiliary Board was expanded. Collis tion".
 En route, Thelma visited Vietnam, rode
 Featherstone was appointed a Hand of the elephants in Cambodia, and
 crnised through
 Cause, and the two Hands in Australia, Clara Greece. In Haifa, she
 enjoyed sharing a room
 Dunn and Collis Featherstone, appointed with Bahiyyih Ford from
 South Africa.
 Thelma an Auxiliary Board member for During the Nine Year
 Plan, Thelma
 Propagation. Thus while still a member of continued to serve as an
 Auxiliary Board
 the National Assembly of Australia, Thelma member. In 1964, she
 attended the establishwas occupied throughout Asia and the Pacific ment
 of the National Spiritual Assembly of
 as deputy for two Hands of the Cause. In the Southwest Pacific in
 Honiara, Solomon
 September 1958, she represented the Auxil- Islands, and visited the
 Baha'is in the Papua
 iary Board members in Australia at the New Guinea cities of Por1
 Moresby, Lae,
 Intercontinental Conference in Singapore. Madang, Manus, and Rabaul.
 She continued
 Within Australia, Thelma continued to to travel within Australia,
 although in 1965
 travel to various states explaining the plans she resigned as chairman of
 the Temple
 of the National Spiritual Assembly. During Services Committee when the
 Universal
 1959- 60, she visited more than 20 Baha'i House of Justice decided
 that Auxiliary
 communities in cities and towns in Western Board members could no
 longer also be
 Australia, South Australia, Queensland, New members of such committees.
 South Wales, Victoria, and the Australian In 1968, Thelma was
 appointed to the
 Capital Territory. In 1961 , she visited the Continental Board of
 Counsellors for Aus-
 Northern Territory, South Australia, Tasma- tralasia, together with
 Howard Harwood
 nia, and Victoria. While in New Zealand and Suhayl 'Ala'i. The
 Australasian region

with Nell McMiles in 1962, Thelma visited included Australia and New Zealand, plus nearly all of the Baha'i communities in that all islands in the Indian and Pacific Oceans country. lying south of the equator

and between

906

THE BAHAI ' I WORLD

of the Faith ... There are many Baha'is moving about, footloose and irresponsible. We must be disciplined people. How are we going to bring in the World Order of Baha'u 'llah if the Baha'i Faith comes last in our lives? ... Let us have more enthusiasm! We must draw upon each other. When we think each day of our bounties, it gives us new life. This Cause can renew every atom of the body ... Call on us (the Counsellors) to help you to serve.

Thelma was loved and respected by the Austráalian Baha'i community because she led by example. Although weighed heavily with responsibilities as Counsellor, Thelma continued to travel throughout Australia and the Pacific. In 1971, she was accompanied by Nell McMiles to the Oceanic Conference in Sapporo, Japan. Soon after their appoint- Thelma Perks

ment, the Counsellors ananged in conjunction with the National Assembly a conference in longitudes of 80 degrees east and 120 degrees Melbourne to mark the 150th anniversary of

west including Portuguese Timor and the the Birth of the Bab. It was Thelma's privi-

Gilbert and Ellice Islands, but not including lege to introduce to the conference the Hands

Indonesia. Thelma was designated Trnstee of of the Cause of God Abu'l-Qasim Fayc:Ji and

the Continental Fund. Collis Featherstone.

When addressing Baha'i gatherings, Thelma The Counsellors organised oilier major

reminded the friends of the responsibilities conferences, including one immediately foland the devoted work of the Hand of the Cause lowing the annual convention in Melbourne

of God in Australia, Collis Featherstone. She in 197 4 to mark the commencement of the

was able to draw the attention of the friends Five Year Plan, attended by the

Hand of the
to their high calling, and enthuse them about Cause of God Dr. Ral~rnatu'llah
Muhajir and
the tasks at hand. The words with which she some 500 participants. In
October 1974, the
closed the Australian community's National Counsellors organised a
conference in Sydney
Convention in 1970 convey something of the to coincide with the 155th
Anniversary of
uplifting effect she had on the community. the Birth of the Bab, which was
attended by
She began by reminding her listeners that 200 Baha'is. Thelma closed the
conference
the Dums were the "spiritual conquerors of by saying:
a Continent" and that Shoghi Effendi had
given nobody else this station. She went on The Five Year Plan has
something to say:
it touches our hearts.
Self-sacrifice is at the core of every-
The Guardian used to praise the Austra- thing-sacrifice of our time,
energy and
lian Baha'is-we must justify his faith resources. This is the
challenge of each
and confidence in us ... If we do not arise one of us. We have the
inspiration of the
to serve, 'Abdu'l-Baha says we fall to the pioneers that have gone out.
Each one can
rear in the Army of Life-perhaps go out do something, according to our
capacity.

IN MEMORIAM 907

Early in 1974, the Counsellors met in JOANNE L. M ENKING
Noumea, then visited the New Hebrides. Knight of Baha'
u' llah

Thelma and Vi Hoehnke went on to visit the 1927- 1988
Solomons, where about 60 islanders became
Baha'is during a conference. The two women JoAnne L. Kinsey was born
to Wylton and
then moved on to Papua New Guinea. Leila Kinsey on 29 April
1927 in Harlan,
In January 1977, all the Counsellors of Indiana, U.S.A. She and her
two brothers
the Australasian Board attended the Sixth grew up during the Great
Depression, and
International Teaching Conference, held in her hard-working
Protestant parents showed
Auckland, New Zealand. love with strictness as
did many parents of

Thelma's retirement from the Continental Board of Counsellors was announced by the House of Justice in a letter dated 3 November 1980. Thelma spent her years of retirement in her Mosman home, and continued to visit the secretary at International House of Worship and participate in Baha'i activities in the Sydney area. Thelma retained her dignified bearing and JoAnne was her cheerful nature in her final years, though beauty and, despite hampered in her movements and activities. The two started a by a paralysing stroke. She will be remembered as a pure soul and a gracious lady. Following her passing, the Universal House of Justice sent a message to the National Spiritual Assembly of the Baha'is of Australia Menking on a on 25 May 1988 which read: WE ARE DEEPLY GRIEVED TO LEARN OF THE PASSING OF THELMA PERKS WHOSE OUTSTANDING SERVICES FOR THE PROMOTION OF THE FAITH IN AUSTRALASIA WILL LONG BE REMEMBERED. HER LOVING CARE OF HANDED ON THEIR GUISHED WORK AS A MEMBER OF THE FIRST CONTINGENT OF AUXILIARY BOARD MEMBERS	that time and place. That dependence, and JoAnne and on their own at a young When she was eighteen began a new job as a tional Harvester in Fort There, she met a young whose first impression of overwhelming physical that beauty, her humility. friendship that lasted for years. They became others lives, sharing many such as sewing and JoAnne met Howard E. blind date during a Navy service, before he Pacific front during the They met again after the War chance meeting in a They were married on 28 May JoAnne and Howard were honeymoon by JoAnne's her new husband, Bud

(Robe1i) Hopkins.

FO LLOWED LATER BY HER APPOINTM ENT
they were
AS A MEMB ER OF THE FIRST BOARD OF COUN-
north of the
SELLORS IN AU STRALASIA, TOGETHER WITH
unusually beautiful
HER MANY YEARS OF SERVICE AS A MEMBER
camera out of
OF TH E NATIONAL SPIRITUAL AS SEMBLY OF
blurred and crooked
AUSTRALIA, STAN D AS SOME OF THE HIGH-
family, serves as
LIGHTS OF HER DEVOTED LABORS. PRAY ERS
seed of
ARE BEi 'G OFFERED IN THE HOLY SHRINES
planted in their
FOR TH E PROGRESS OF HER SOUL IN THE
the Baha' i House
ABHA KING DOM . ADVISE HOLD A BEFITTING
MEMORIA L SERVICE IN HER HONOUR IN TH E
two new couples
MAS I-IRIQ U'L-ADHKAR, A SIMILA R SE RVI CE IS
continued working for
BEING REQUESTED IN SAMOA.
Howard sold
GRA HAM I-I ASSAL L and repaired Royal typewriters . On one of
908 THE BAHA ' I WORLD

They went to Chicago, and as
driving along Lake Michigan,
city, they passed an
structure. JoAnne stuck her
the window and took a
photograph that, for her
a remnant of the moment the
Baha'u'llah's Revelation was
lives, as that building was
of Worship.
Back in Fmi Wayne, the

settled down. JoAnne

International Harvester and

assuring her he would pray for their marriage. Miraculously, their difficulties
were
resolved by a course of events initiated on
that date penned by the Guardian.
Together JoAnne and Howard attended
the dedication of the Mother Temple of the
West, which JoAnne had photographed during their honeymoon. This took place
during
the Jubilee Convention in 1953, and they
joined in the mood of the American Baha'i
community that was both compelling and
historic. Baba 'is literally went to the front of
the auditorium in answer to the Guardian's
call for pioneers during the Ten Year Crnsade.
JoAnne and Howard stayed quiet, after
their experience in Brazil, but at one point
Dorothy Baker approached them and asked,
"When are you two going to stand up?"

Exactly what happened next is a matter of debate, but that winter the Menkings were JoAnne Menking sailing towards a Portuguese penal colony 300 miles off the coast of West Africa. his sales calls Howard met an elderly Baha'i The Menkings arrived in Cape Verde in January 1954. Life was difficult for them, and JoAnne did not like the place. To her the four young people in the Hopkins' home it was dry, miserable and tedious, but she found comfort in her sewing and the friend- With infinite patience she met with them ships they made. Howard, on the other hand, loved Cape Verde as for him it was challenging, exciting, and a virgin territory for thriving Baha'i community in Fort Wayne, the Faith. A pattern developed of JoAnne was Pauline Roth. serving as gracious hostess to guests Howard JoAnne and Howard emigrated in the Faith met and brought home. in 1949, during a special fireside with a Although they made friends, they could not find anyone interested in Baha ' i pioneer to South America. That same night they decided to pioneer to Brazil, Howard was having a difficult time earning a living and he wrote to the Guardian, asking his permission to leave and join the Baha'i While in New York the couple met Juliet teachers on the mainland of Africa where Howard had experience with Thompson in her apartment there. Mtisa Banani Despite the adventure and romance, in enrolling large numbers of believers in the Gambia. The Guardian JoAnne and Howard found it impossible to make a living in Brazil and returned to difficult as it was, to remain at their post, Indiana. They discussed beginning a Year of recalling the prophecy of Daniel that in the last days the angels of the

Lord would spread
on this law from Shoghi Effendi, received a letter to the four corners of the
earth. Theirs was,
letter written on behalf of the Guardian in 1952 as all the Knights of
Baha'u'llah, the fulfillment which he added a postscript in his own handwriting of
this prophecy.

JN MEMORIAM

909

JoAnne had been told that she was moderately affluent suburb named
University Park and
was incapable of bearing children. But in 1959 it was there that the
Menkings settled in
Cape Verde they met a young Angolan doctor in 1959. In 1964, JoAnne gave
birth to her
in exile, trained in Lisbon, who, upon hearing third child, Cornell Howard
Menking, coming of JoAnne's problem, offered to examine her. He received upon the
Menkings' return from the
her. To everyone's amazement, she consented to the first Baha'i World Congress
in London,
to exploratory surgery right there in Praia, England.
Whatever the mysterious operation, it was JoAnne's passion and
devotion in life
resulted in the birth of Cristina Pauline and became her children.
Inspired by 'Abdu'l-
Menking, a namesake of Pauline Roth who was Baha, she served the Cause
through example
had taught the Menkings the Faith. Cristina's and hospitality. For the
next thirty years
birth date was 25 December 1955, and the JoAnne graciously served as
hostess for the
Cape Verdeans embraced her as "our little Baha'i community in
University Park. Her
caboverdeana". They also embraced the home was open to those of
every race, religion-
Baha'i Faith: "How could these people, with religion and class, striving to
have what Shoghi
such a beautiful child-born on our soil on Shoghi Effendi called "a háue
fortress upon which
Christmas Day- be heathens as the church the Cause can rely while
planning its
says?" campaigns".
The little caboverdeana provided exactly what JoAnne was a háustworthy,
humble, truth what the Faith needed to take root in Cape Verde ful and loyal
woman whose love for justice
Verde. Some months later Frutuoso ("fruit- dominated her daily life.
She was an imful") became the first local Baha'i, and by no means peccable
dresser, always punctual, and an

Riç;Ivan 1956 the first Local Spiritual Assembly immaculate housekeeper. A practical woman
 was formed in Praia. when it came to truth, she wondered why
 Feeling that the Faith was established everyone couldn't see as she did. "Anyone
 in Cape Verde, JoAnne decided that their with half a brain should be a Baha'i", she
 job was done. When Cristina was strong would say. It was simple for her.
 enough to travel, JoAnne set off for the The Menkings' life
 developed a routine, United States while Howard stayed behind to which is how JoAnne liked
 it. She loved complete his work and arrange for a passage stability and the education
 of her children back. While still in Praia, he received correspondence of the utmost
 importance to her. One of her grandmothers had been a spondence from the Guardian giving his best
 librarian and wishes to their "children" in a hand-written her brother was a respected
 judge in Indiana, postscript. This seemed like a mistake as yet she, herself, had been
 unable to complete they only had Cristina at the time. high school due to a double
 case of scarlet Upon returning to America, Howard and rheumatic fever when she
 was seventeen learned that the beloved Guardian had passed years old. She was actively
 involved in the away and that their second child had been children's education,
 putting all three through conceived. The Guardian's wishes had been Southern Methodist
 University by working conveyed even before JoAnne's pregnancy as a secretary to the
 Provost, taking advantage had been confirmed by doctors. Named after tage
 of tuition benefits for dependents of an early Cape Verdean Baha'i, Claremundo
 ("light of the world"), Clare Howard Menking university employees.
 The Menkings raised their three children to have open minds and hearts
 was born in Clarksville, Tennessee on 27 January 1958. and free to choose their
 own destinies. All Following a brief stay in Clarksville, the teacher arose to serve the
 Faith, and this is how Menkings joined the Hopkins in Dallas, JoAnne would like to be

remembered- by

Texas. Pioneers were badly needed in an the fruit she yielded.

910 THE BAH A' i WORLD

0 ye loving mothers, know ye that in 'Aziz had the

bounty of going on pilgrim-

God 's sight, the best of all ways to wor- age for the first

time in 1936, when he was

ship Him is to educate the children and honoured by being in

the beloved Guardtrain them in all the pe1fections of ian

' s presence for eleven days . He had

humankind; and no nobler deed than this the privilege of

meeting the Guardian for a

can be imagined. second time in 1953,

after attending the

- 'Abdu'l-Baha 1 inauguration of the Templ e in Wilmette,

Illinois, U.S.A.

JoAnne Menking died in Dallas, Texas,

On the first day of Ri<;lvan 1955,

on 26 May 1988-two days before her fortieth

' Azizu ' tlah Shayani left Tihiran to begin the

wedding anniversary. She is buried beside

successful teaching and pioneering efforts

her son , Clare.

which were to last close to 30 years. He

C ORNELL M EN K fNG

went first to Cairo, Egypt, on his way to

attend the National Convention, then to

Antananarivo, the capital of Madagascar.

'Azizu'LLAH SHAYANI When after three months he

found he could

1900-1988 not renew his visa, he left

Madagascar for

Mauritius. After a three month stay, he set

'Azizu ' llah Shayani was born on I 0 January out for Reunion.

On each of these three

1900, in Ramadan, Persia. He was from a islands he was

successfu l in teaching many

Jewish background, and on ly his father, Aqa souls and form

ing Assemb lies.

Ra~itn, and one of his uncles had become 'Aziz

pioneered next to Asmara, Ethiopia.

Baha'is. 'Azizu'llah personally took on the Later, he set out

fo r Nairobi, Kenya, and

task of independent search after truth and continued his

teaching efforts there. While

attended the classes and firesides ofI:Iaji Mihdi in Nairobi, he

carried out certain assignments as requested by the Hands of the Cause of God. After a thorough investigation of the Faith, residing in East Africa. As a result, in addition to his teaching efforts, he travelled to parts of East Africa. He acknowledged 'Azizu'llah in reply to a letter trip to Tihiran to consult with the pioneering committee, 'Aziz set out for Italy to await the advice of the Hand of the Cause of God Dr. Giachery about moving to Portugal. Dr. Giachery, however, rather than suggesting Portugal, Upon completion of his studies, including recommended pioneer learning the French language, in I:Iarnadan, ing to Sicily with the hope of forming the Assembly in Palermo. After 'Aziz had stayed in Palermo for two years and had helped establish an Assembly there, Dr. Giachery proposed he pioneer to Torino in Italy. 'Aziz stayed there for six years, where he was quite successful in teaching the Cause. In 1968, Jan accompanied and aided him through the conference, then had 'Aziz attended the Palermo Conference, then had 30 years of pioneering. the bounty of having a third pilgrimage to the Holy Land. While there, a member of the Universal House of Justice suggested that (Haifa : Baha 'i World Centre, 1982) , p. 139. he take on the task of

establishing the National Spiritual Assembly of the Malagasy Republic and overseeing the construction and repairs on the National I:Ia~iratu'l - Quds in Antananarivo. He accepted the challenge and was in Madagascar until 1974. In addition to constructing and repairing the I:Ia~iratu' 1-Quds, purchasing the land for the Mashriqu'l-Adhkar, making the preliminary anangements for making the Baha'i Faith official in Madagascar, and attending the International Convention, 'Aziz was elected to the National Spiritual Assembly of the Madagasy Republic in 1973. During these six years, he travelled to teach in Ethiopia during the rainy season in Madagascar.

He also made two more trips to Reunion and Mauritius in this period.

When 'Aziz left Madagascar, he visited the friends in Uganda, Nigeria, Senegal and Mali, then took residence in Casablanca, Morocco. He participated in teaching trips Shciyani

'Azizu 'llah

in West Africa in 1975, but after attending the Paris Conference in 1976, he was hospitalized and underwent surgery in the city of AZIZOLLAH SHAY AN!.

DEEPLY SADDENED PASSING

Montpelier. His health began to deteriorate after this illness, and he was not able to travel any more.

FAST PROMOTOR FAJTH

HIS PIONEERING SERV

DECADES IN AFR ICAN

REMEMBERED. ASSURE MEMBERS

FAM ILY

In addition to having the bounty of being in the presence of the beloved Guardian twice, ' Aziz had the privilege of pilgrimage on three other occasions. He was also able

FERVENT PRAYERS 1-IOLY SHRJNES

HIS SOUL ABHA KINGDOM .

MR.

LOTFOLLAH SCHAYANI AND

DR.

to attend the dedication ceremonies of the NOSRATOLLAH SCHAYAN I

(Mr. Lutfu'llah Shayani and Dr. Nu~ ratu' ll ah Shayani)

Temples in Chicago, Sydney, and Frankfurt, Persian by Goli Yazdani

Translated from the

and to attend the World Congress in London

in 1963. His other trips included such destinations as Japan, India and

Pakistan.

He was a devoted and active Baha'i who, in his 30-year-long pioneering endeavours, was engaged day and night in teaching and promoting the Cause. Among his other services was the donation of a chandelier to the

Sluáine of the Bab.

He passed away on 11 June 1988 in his home in Casablanca. His funeral was conducted in utmost dignity at the Baha'i cemetery in Casablanca. The following telegram was sent by the Universal House of

Justice on 13 June:

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THE BAHA'I WORLD

ADIB RADHI BAGHDAD! ' Akka and spent almost all that he had to

(Adib Rac;li Bag!!_dadf) assist the friends to visit BaM'u' llah.

It was

Knight of BaM'u ' llah this heritage of service rather than material

1905- 1988 wealth that he left for his children.

The earliest memory that Adib had was

We are saddened to learn of the passing of being held by his mother while 'Abdu ' l-

áof Knight of Baha'u ' llah Adib Baghdadi Baha took coins from His pocket to play

whose services in the pioneering field will with the child. The last time he saw 'Abdu'lbe lovingly remembered. We will offer Baha was as a university student shortly

our prayers in the Shrine of Baha'u ' llah before the Master's ascension.

But Adib

for the progress of his soul in the world never claimed special privileges by his

beyond descent; he rather made his family feel en-

Universal House of Justice nobled to have had spiritual forefathers of 4 July 1988 such stature, and by the example of his devotion he showed them how to be faithful

Shortly after his birth in ' Iraq during the to this inheritance.

early years of this century, Adib Bag!!_dadi's Adib's father died when Adib was just

parents, as was the custom among some a boy, so Adib took an early graduation to

of the eastern Baha'is of that day, asked teach school to support his family and assist

'Abdu ' l-Baha to name their son. The name with the education of his

brothers and sister.

'Abdu' l-Baha chose was "Adib Raghib": the
the secretary of
pleasing one. No man was ever more faithful
Assembly of 'Iraq and
to his name and to a trust placed on him
in that capacity
than Adib Baghi. Adib was to the Master and
opportunity
to His gift. A man of extraordinary patience
He was

who avoided giving offense to any person
vision of the
and whose life was marked by devotion and
Effendi's influence, Adib pleased all who knew him.
having recreated him.

He could trace his family lineage through
pioneered
three generations of faithful servants to the
in Mosul and

Cause. His great grandfather, Muhammad
resolved to attend
al-Shibli, was the first Arab to become a
that was to

Babi. It is his son, Muhammad Mustafa
Crusade. When he
Baghi, who is characterized by 'Abdu' l-
his job of 32 years.

BaM in Memorials of the Faithful as having
conference began ,
recognized Baha' u'llah's station before He
Guardian called
publicly declared, and as the only Baha'i in
territories. When that

Baghi, during those early years who stood
arrive from

his ground in the face of opposition. When
assembled Baha'is

Baha' u'llah sent instructions to the Baha'i
of the world

community of 'Iraq to put aside its weapons,
of the most

Muhammad Mustafa called the believers
directly for

together, collected the arsenal of the com-
munity in his cloak, and threw it into the
Hadramut for

While still young he became

the National Spiritual

for many years corresponded

with the Guardian, having the

to meet Shoghi Effendi twice.

transformed by the dynamic

Guardian, crediting Shoghi
efficiency with

While a teacher in 'Iraq, he

in the north of that country

Sulaymaniyyah. In 1953, he

the conference in New Delhi

inaugurate the Ten Year

was refused leave, he quit

While in India, before the

he had a dream in which the

for pioneers to virgin

historic summons did in fact

Shoghi Effendi urging the

to open the remotest regions

to the Cause, Adib chose one

inhospitable goals and left

Hadramut (now South Yemen).

He could not find work in

Tigris River. Defenseless, the Baha'is of a year, in a country so desolate that when Bagdad often turned to him for the protection of his indomitable personality. He became an onion in a glass a way station to the Baha'is travelling to of water just to see a green growing thing.

IN MEMORIAM

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As there were no schools there, they had the Writings and did so with the greatest their three oldest children board at the New Era School in India. Adib was not able to see 'Abdu 'l-Baha several times, he always carried them for almost four years. He remained at with him the inner conviction and calm his post for six years, not leaving until he was of those who knew the Master. In his chosen sure that the Cause of God would remain corner of the edifice of Baha'u'llah's Administration established in that land. It was for this service that Adib and Validih Badi were made and without ostentation. Knights of Baha'u'llah and had their names In many ways he reaffirmed the sacrifices inscribed on the Roll of Honour deposited in of his grandfather, and in a spirit appropriate the Shrine of Baha'u'llah at Bahji. to this generation of the Formative Age.

When pioneers were needed in northern Just as Muhammad Mustafa had plunged his 'Iraq, the family went there. Five years later weapons-the means and symbols of his they went to Kuwait, and another six years strength and independence-into the Tigris, Adib in both word and deed later to Lebanon. Each time when they were put off all called they left to go to another remote and pretention: he wore no armor to impress. Gracious and generous, no often hostile environment. But the protection matter how little and divine help that Adib and his family experienced often reminded them of the promises of this world as was his grandfather.

of Baha'u'llah to those who would arise to For those who knew him, he was indeed a test the power of His Cause. "pleasing one". He kept

calm in the eye of

It was during those years that his two the storm, and was an anchor of certitude

younger brothers, Dr. 'Abbas and Dr. Jamil, in the communities in which he served.

who had served the government and people Having served selflessly and for most of

of Iraq loyally and selflessly for many years, his adult life on Baha' i administrative bodwere imprisoned for their religious beliefs. ies, including National Spiritual Assemblies,

Dr. 'Abbas died in prison; Dr. Jamil spent and having undertaken the most arduous

six years there. Adib and his family were pioneering challenges, he continued to the

forced to leave Lebanon when the 'Iraqi end of his life to protect and teach the Cause

government refused to renew the passports of God. For the last three years of his life,

of Baha' is li ving abroad. They went as refu- when he was past 80, at a time when even

gees to Canada, leaving behind any hope of heroic men become captive to their mortalpension for their many years of service in ity, he

served as an assistant to the Auxiliary those countries, bringing with them only a Board, travelling in North America and

small savings. speaking throughout

Ontario and New York.

It requires time and care to appreciate the His love for Shoghi Effendi was consumcontributions and influence of steady and ing; he could not speak of the Guardian

self-effacing men and women such as Adib without experiencing great emotion. Some

Bag!!dadi who quietly fu rther the goals of 35 years before his death Adib had seen

civilization. He was fluent in five languages, Shoghi Effendi in a dream. The Guardian

especially so in the three languages of the was climbing ahead of him effortlessly up a

Faith. He taught himself Persian by sh1dying steep grade. Adib felt himself falling behind,

the Kitab-i-iqan in both Arabic and Persian; overwhelmed by the enormous slope ahead.

Shoghi Effendi described his communica- Shoghi Effendi turned back, and with the

tions and translations in English and Arabic gentlest words encouraged him. The dream

as both accurate and literary. ended when he lost sight

of the Guardian

Adib was always ready to share his dream of his profound knowledge and understanding of once again just two

who had pressed on ahead . This Beloved returned to him

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THE BAHAI WORLD

ROSE HAWTHORNE

1882- 1988

Rose Hawthorne, born Rose Elizabeth Brooks, was one of nine surviving children born to Margaret and David Brooks, farmers from Booleroo Centre, South Australia.

Born on 1 August 1882, Rose astonished her elders while still a young girl by walking down the street in a skirt which displayed her ankles . This small episode, recounted as she neared the age of 100, was indicative of her desire to break with past traditions, particularly those which inhibited the advancement of women.

The Brooks family was one of strong Christian belief, and Rose 's father regularly recited Bible passages to his children. He frequently read aloud and pondered over the passage, "The Glory of God will cover Adib Radhi Baghdadi the eaiih, even as the waters cover the sea".

Most of the Brooks children retained their weeks before he died. In this last dream he interest in religion as they matured, although Rose, who married Will Hawthorne when she was 26 and moved to his property adjoining the township of the top . On looking up he saw Shoghi Effendi standing only a short distance away Eyre Peninsula, had given up all hope in the established religious and secular leaders. The loss of a brother, Norman, in the first World War, contributed gently lifted him up . ily's disillusionment with the condition of the world. As always, he had anticipated the sum- mons of his Lord. On the third day of Mercy

in the Year 145 B.E. , within three days of brother David his 84th birthday, and the day after attending of "New Thought", an international Baha'i picnic where he saw meeting on the many friends for whom he was a spiritual addressed by Clara father, Adib BagQdadi died suddenly of a tell her sister hea1i attack. Faithful and courageous to the spoken of a end, his last words were, "I am a Baha'i". Trueman, who NATIONAL SPIR ITUAL A SSEMBLY OF THE BAH1\ is OF CANADA ings at that time, told Hilda that an American woman, Keith Ransom-Kehler, was about to visit Adelaide to speak further about the Baha'i religion. Thus, although they already knew of the Baha'i Faith from Clara Dunn, it was principally through Keith Ransom-Kehler's lecture tour of 1931 that Rose and Will Hawthorne, Rose's sister Hilda, Mrs. IN MEMORIAM	In about 1930, Rose 's began attending meetings and Rose herself went to a New Thought platfom1 Dunn. She returned home to Hilda of this woman who had man thrown into prison. Lucy was also attending the New Thought meet-
Lucy Trueman, and eventually the remain-loyal and der of the Brooks family, became Baha'is. she fulfilled this Hilda Brooks, who lived in Adelaide, soon importance of became a member of the Adelaide Assem- by the National bly, and when the first National Spiritual appointed her as Assembly of the Baha'is of Australia and National Secretary. New Zealand was formed in 1934, she was Rose worked elected as its first secretary. Rose and Will significant and Hawthorne had travelled with Hilda to activities. attend the historic first National Convention Rose accompanied in Sydney, and were among the few Adelaide	915 Assembly, Rose acted as her competent assistant. At first function informally but the her role was later recognised Assembly, which officially clerical assistant to the Throughout the same period with her sister to carry out effective teaching In 1941, for instance, Charlotte Moffitt and Hilda

Brooks to Brisbane to undertake the first teaching work. Although not wealthy, the Hawthornes there since the Dunns had lived in Brisbane were sufficiently comfortable financially to more than a decade previously. The three women stayed one month in Brisbane, and in 1939 they had the privilege of accompanying Hilda and Rose organised Martha Root from Adelaide on her Melbourne on both the forward and return journeys, in April and June. lecturing visits to Melbourne and Hobart. Two years later, in September 1943, Rose and Miss Root had arrived in Adelaide from Broken Hill, where they again met up with Mrs. Moffitt, and with Miss Gladys Moody, for another teaching year's end, she was barely able to complete her schedule of public appearances. Only the In 1944, Rose assisted in Adelaide comkindness and care shown her by such munity's planning for celebrations marking the Centenary of the Baha'is as Stanley Bolton, Hilda Brooks, and Rose and Will Hawthorne permitted her She continued to hold firesides and to travel following her husband's to continue. Shoghi Effendi later thanked the Hawthornes for the kindness which sustained her during this period. It was Martha 1947. with her sister, and In addition to working Root's heroic example that sustained Rose with other Baha 'i friends, Rose maintained her individual teaching in her subsequent years of ceaseless efforts. For a period of eight years in the 1950s efforts. For a period Rose travelled regularly to Clare, a small whole-heartedly believed. country town far Eventually, Rose and Will retired to the from Adelaide, to hold public meetings. Departing Adelaide on Thursday night laden

never had any children. Over a period of with books, pamphlets, crockery and cakes, many years they donated Baha'i books to the she conducted public meetings and returned library at Adelaide University, and to inter- home on Sunday evenings. Often such meettested seekers in Adelaide and elsewhere. ings occurred in the Mayor 's parlour, which Throughout the 1940s, Rose contributed to Rose rented for the occasions. The meetings the functioning of the Adelaide community. were often chaired by a prominent non- She was not a public speaker as was her Baha ' i businessman of the town whom Rose sister. She preferred to offer practical assis- had befriended. Although audiences never tance, such as being responsible for the fell below four or five, and sometimes rose organisation of the Feasts, social activities, to seventeen or eighteen, the tangible results and the Baha' i library. were few. Australian country towns were Through the many years that Hilda notoriously conservative, and the influence Brooks served as secretary to the National of the churches remained strong.

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is exactly what the Master and the beloved Guardian told us would happen when the Cause emerged from obscurity. These attacks will not halt the spread of the Faith; on the contrary, they will hasten the day when the people of the world will in large numbers accept the Message of Baha'u ' llah. Together with Ewain and Hilda Thomas, Rose travelled to teach in other South Australian country towns, including Quorn, Port Lincoln, and Yaninee. When the original Adelaide community evolved into smaller communities based on municipal boundaries, Rose became a founding member of the Unley community. Rose continued to serve the Faith right up to the end of her life. When she began to go blind, she would ask people to read to her, always from the Baha' i Writings, intro-

Rose Hawthorne introducing them to the Teachings that way. Rose remained alert and a source of wisdom to the
When the editor of Clare's paper, the Adelaide Bah'i is. She died 7 July 1988, at Northern Argus, printed a lecture which had the age of 105. been delivered by Hilda (who was now married to Ewart Thomas), he was confronted in his office by the clerics of the town's seven Christian denominations. Their intolerance so outraged him that he informed Rose he would print "anything Mrs. Thomas cared to give him". No fewer than 15 articles subsequently appeared in the paper, provoking Rene, as she was known and loved, was born continued persecution from an incensed body in Paris, France, on 25 February 1903 during of clergymen. In March 1956, Rose received a time when her father, Herbert Hopper, a cable from Shoghi Effendi which read and her mother, Marie Squires Hopper, were "Assure Fervent Prayers Shoghi". studying there. Her parents had met at a Before retiring from the Northern Argus, Baha 'i gathering in the Paris home of May the paper's editor printed in instalments the Bolles, after which Herbert made a pilgrimtire work by George Townshend entitled age to 'Akka to visit the Master, returning Christ and Baha 'u 'llah-a feat due entirely to Europe in the company of Thomas Breakto Rose's persistent efforts in the town, and well. While in Paris he finished his studies to her ability to convey to others the absolute of architecture at the Ecole des Beaux Arts . conviction of her faith. This success, and the While Rene was still very young, the opposition it provoked, caused the Hands of Hoppers returned to the United States where the Cause residing in the Holy Land to state her father began to practice his profession in a letter to Rose in October 1958: until his untimely death from tuberculosis The wide-spread opposition which you when Rene was approximately five years old. have encountered from mihodox elements Marie supported herself and her daughter

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IN MEMORIAM 917 pamtmg portraits and teaching art while

living in Champaign, Illinois, and later on the East Coast. Rene grew up hearing her mother and friends speak of 'Abdu 'l-Baha constantly, to the point that she identified Him as a father figure. Once when her mother asked her to learn a prayer, Rene said that is was too long. She said that if 'Abdu 'l-Baha wanted her to learn a prayer He would reveal one for her because He would know what she wanted to say. When the next pilgrim, Lua Getsinger, returned from the Holy Land, she brought Rene's prayer, a prayer which she used constantly and repeated during the last hours of her life.

Rene was nine years old when 'Abdu'l-Baha made His historic journey to the West. Whenever possible, the Baha'is flocked to the cities where He was visiting, hoping to catch a glimpse of Him or to attend a meeting. The majority of the early Baha'is in the United States knew each other and offered hospitality to each other. For example, an English friend who worked for the Library of Congress invited Marie and Rene to Washington, D.C., to share her apartment. Marie took her cook, Eurithra, to one of the meetings and when they returned she told Rene's shoulder was level with the platform where the Master was speaking with such eloquence that he held everyone spellbound. As he walked and turned she felt pressure on her shoulder, and she realized that if she kept firm she would have the strength to meet that holy test, a lesson she Marie knew, besides the cook, was Louis remembered all

two other occasions stand out

ory. One time, when He was

a public platform, the

on the steps leading up to

spoke, He walked back and

tremendous force and power.

der was level with the

Master was speaking with such

that he held everyone

walked and turned she felt

shoulder, and she realized

firm she would have the

that holy test, a lesson she

Gregory, who was invited. When the blessed afternoon came, all Eurlu's family were present and Marie was able to serve them all with her own hands. They were all speechless with joy and Rene sat with the other children as close as possible to 'Abdu'l-Baha, almost afraid to breathe and bother Him. He patted the children and put candies in their mouths while He was talking to the adults and then told the children to go out and play. Rene had the privilege of being in 'Abdu'l-Baha's blessed presence several times, but hugged her and

her life.
In May 1912, Rene and her mother were granted an interview with 'Abdu'l-Baha. As it was the custom in the United States at that time for the children to make baskets filled with flowers for their friends, Rene made one for her "Very Special Friend," and filled it with pansies and violets. His room was at the end of a short hall, and when they were announced and Rene saw Him standing in the door, she ran down the hall into His outstretched arms with her nine-year-old heart bursting with love. He

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patted her saying in English, "Herbert's daughter, Herbert's daughter". His room was like a garden filled with flowers, and only the spirit and love of that blessed occasion, not the words, remain. But as was so often the case, another photographic studio lesson was learned that day. After their visit, After learning the next guests were another mother and her daughter. The little girl had beautiful golden curls and blue eyes in contrast to Rene's straight black hair and grey-green eyes. Rene

Summer School Committee, on Teaching Committee, and as a state and national conventions. In 1953, Pete made a the dedication of the Temple in Wilmette. In 1969, they sold their and pioneered to El Salvador. enough of the language to dent, they became homefront pioneers, moving to San Juan Tepezontes. Even though they could not speak the

language well, they
 was a beautiful person physically as well as served any way they could and
 have left the
 spiritually, but when she was nine she defi- beautiful legacy of two slide
 programmes,
 nitely felt inferior. Rene and her mother had one about the Life of the Bab
 and the other
 asked permission to stay in the waiting room about Baha'u'llah, both
 partially illustrated
 for the hope of another glimpse of the with Rene's pastel drawings.
 Master when He went for His walk. But In April 1980, Pete was
 the first pioneer
 before that blessing, Rene first saw the little laid to rest in El Salvador.
 He was joined by
 girl with the golden curls walking down the Rene on 3 August 1988.
 short hall, carrying with such joy the flower
 JEA NN E FARRAN D

basket that Rene had made with all her love.
 This is when Rene began to meditate on her
 actions and began to learn the true spirit of DORA (DEE) WORTH LAMB
 giving. She said she learned from this one 1903- 1988
 experience lessons for the rest of her life.
 'Abdu'l-Baha gave Rene the name of Dora Worth Lamb, generally known
 as Dee,
 Nuriyyih, "follower of the Light." She was was born 17 March 1903 on a
 farm near
 too shy to use a Persian name when she was Moran, Kansas, U.S.A. A few
 years later,
 growing up, something that she regretted the family moved to
 Oskaloosa, Iowa, where
 later in her life. she grew up . As she told it,
 she was deeply
 When Rene became a young adult she concerned at an early age about
 what she
 moved from Urbana, Illinois, to New York was going to do with her
 life. She was deter-
 City, where she was a member of some of the mined not to stay in
 Oskaloosa and become
 early Local Assemblies. In 1926 she married a "drndge", and finally
 opted for music and
 Clarence Loher Welsh, known as Pete, who voice with which she was
 enamored. With
 was a commercial photographer. At that time the aid of a partial
 scholarship and working
 Pete had not accepted the Faith, although as a private secretary, she
 was able to study

they met because he had come to a meeting at Appleton,	at the Conservatory of Music
in Urbana to investigate the new religion.	Wisconsin, and graduate with
honors. She	
Rene followed the career of commercial	continued her voice lessons in
California,	
art, making use of her talent and helping her	becoming a soloist in several
churches in	
husband in his career as he progressed from	Los Angeles.
still black and white photography to colour,	As a youth, Dee had been
very active in	
and then to motion pictures. In 1936, they	the Methodist Church. One day
she confided	
moved to Greenwich, Connecticut, where in	in her pastor that she wanted
to know more	
1946 Pete accepted the Faith. They helped to	about God, and she put to him
some very	
establish the first Local Assembly and Rene	sincere questions . He
refused to answer,	
served for many years on the Green Acre	telling Dee just to accept
what she had been	
IN MEMORIAM	919
taught and not ask questions . This started	and the Antilles, and one
year on the	
Dee's search which was to lead her many	National Spiritual Assembly
of the same area.	
years later to the Baha'i Faith. She decided	In 1956, she transfened to
the Dominican	
that she was going to throw out all creeds	Republic to help with the
formation of the	
and limitations until she found something	first National Spiritual
Assembly of the	
that would satisfy her spiritual inquietude.	Greater Antilles, serving
on that body as	
The search included Theosophy, which she	secretary. In 1958, she
returned to Central	
studied intensively for four years with the	America, to El Salvador,
for her maniage	
grandson of Madam Blavatsky, its founder.	to Artemus Lamb who was
then pioneering	
According to Dee, Theosophy was a useful	in that country. The
following 30 years were	
stepping stone which aided her to enlarge	spent with her husband in
different countries	
her vision of life and the universe, but it still	in Cenháal America,
serving the varying	
left her soul unsatisfied.	needs of the Faith,

including the filling of
While she was still studying Theosophy, many administrative posts.
a friend, a former Theosophist, told Dee Dee's entire Baha'i
life was centered
about the Baha'i Faith, giving her the book around serving the Faith
with all her heart.
God Passes By. Dee said she had no real In addition to devotion and
steadfastness,
interest but felt that it would be prejudiced one of her outstanding
qualities was an outto make any judgment without an investiga- going
love for people which she constantly
tion, so she read the book, according to her expressed and which
automatically attracted
"combing Persian names out of my hair in to her persons of all ages
and walks of life.
the process." Later, she asked her friend why Since her own long search
had been a deeply
she had selected that particular book to start, spiritual one, she was
particularly apt in
and the friend answered that it was to show counselling individuals on
personal problems
Dee that the Baha'i Faith was something and sharing with them
spiritual solutions.
entirely different from anything she had Another outstanding quality
was her cheerknown so far. It worked, and Dee bought a fulness and
radiant spirit. She constantly
number of Baha'i books and started her wore a smile and possessed
a very infectious
search in earnest. After an exhaustive inves- laugh, and was always ready
to hear the
tigation, she knew that this was what her humorous side of things.
soul had been looking for and she formally In later years,
arthritis and other infinnientered the Faith in the summer of 1953 in
ties increasingly cut down on her physical
Beverly Hills. activities, so she spent
more and more time
In November of the same year, her future praying for others and for the
institutions
husband visited Beverly Hills immediately and work of the Faith. Even
though confined
following his pilgrimage to the Baha'i World to a wheelchair and racked
with illness, she
Centre. It happened that Dee was on vaca- usually managed to attend
Nineteen Day
tion so she offered to drive him around to Feasts and other imporiant
Baha'i activities.
the different communities to share his expe- During her final months of

existence on
 riences and the latest news of the Guardian. this earthly plane, when
 she could no longer
 She became so fired up that she made her really function physically,
 she constantly
 offer to go pioneering anywhere in the expressed her gratitude to
 Baha'u'llah for
 world. Some six months later she anived in His goodness to her. It is
 this loving and
 Costa Rica, on the first lap of her pioneer radiant spirit that people
 almost always
 life which ended only with her passing to the remember when they mention
 Dee 's name.
 Abha Kingdom. On 14 August 1988, her
 soul passed to
 In Costa Rica, she served on the National the Abha Kingdom, leaving "her
 bones" in
 Teaching Committee for Central America La Ceiba, Honduras, in
 accordance with
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SHIRLEY LINDSTROM
 (Adaz Ayamdagoot)
 1937-1988

Shirley Lindstrom was born to Peter and
 Agnes Johns of Carcross, Yukon, Canada,
 on 19 July 1937. She was a member of the
 Daxlawedi clan under the Gooch (Wolf)
 nation moiety of the Tlingit people. Her
 tribal name, Adaz Ayamdagoot, meant "it
 got up with a purpose and walked away
 from there". She lived up to this name by
 embracing the Baha'i Faith in 1963 and
 walking with the purpose of taking the Faith
 throughout the world.
 Shirley was raised in the Carcross area.
 During 1957 she married Claire Lindstrom
 and together they raised a family of six children: Darla-Jean, Beverly, Ralph,
 Calvin,
 Colin, and Tim. She was a wonderful, loving
 Dora (Dee) Worth Lamb mother, not only to her children but
 to the
 many people with whom she came in conthe wishes of the beloved Guardian for all
 tact. She always had time to hear a person's
 pioneers, as expressed through the Hand of joys or sorrows and to assist
 in the healing
 the Cause of God Amatu ' l-Baha Rul~iyyih process of that individual.

Khanum during the All-American Teaching Conference held in Wilmette, Illinois , in 1953. Shirley and Cal moved to Stewart Cross- ing in the Yukon, and during this time they became Baha'is. Several Baha'i travelling teachers had given the message to Shirley, but it was not until her father, aunt, and other elders accepted the Faith that she declared her belief in Baha'u'llah. Once they embraced this truth, Shirley and Cal DEEPLY SADDENED PASSING OUTSTANDING community to moved to Mayo to open this MUCH-LOVED VETERAN PIONEER TEACHER the Faith, and assisted in the fomlation of the Local Spiritual Assembly of CAUSE GOD DEE LAMB. HER LONGTERM AND the Baha'is of Mayo. Shirley served on this EXEMPLARY SERVICES, STERLING QUALITIES sacred insti- tuton for many years. AND UN FLAGGING RADIANT DEVOTION WILL LONG BE REMEMBERED. ASSURE ARDENT Shortly after becoming a Baha' i, Shirley made her first pilgrimage to PRAYERS HOLY SHRINES FOR JOY AND UPLIFTMENT HER CHERISHED SOUL ABHA to visit the sacred shrines and lands of the Faith. It was the incredible KINGDOM. KINDLY EXTEND OUR HEARTFELT love and strength she received that drew her back to the World she received that drew her back to the World GRIEVING FRIENDS. Centre a second and third time. On her second pilgrimage she also visited the House of ARTEMUS LAMB and pilgrimage she also visited the House of the Bab in Shiraz, Iran. She was one of the first indigenous North Americans to visit the birthplace of the Baha'i Faith.

IN MEMORIAM 921

Shirley's thirst to serve the Cause of Baha'u'llah took her to many places around the world, such as to Mexico and Europe, and she travelled extensively throughout Canada and the United States. Because of her love for her Indian brothers and sisters

and her desire for their spiritual education, she served as the director of the Fort Qu 'Appelle Institute for two years. She was a major participant in the proclamation in the Yukon in the early 1970s, which resulted in the enrolment of more than 100 Baba'is. She made every effort to educate the people who accepted Baba'u'llah. These efforts finally led to the construction of the Yukon Baha'i Institute at Lake LaBarge-a dream come true.

Shirley served Baba'u'llah in many ways. She was entrusted by the people of the Yukon to act as their representative at the sacred elections of the National Spiritual Assem-
Lindstrom

bly. She carried out this duty with dignity, love, respect, and honour. In the latter part elder bestowed

of the 1970s, she became an assistant to Yukon College.

the Auxiliary Board member for the Yukon, giving knowledge

Howard Brown of Alaska. She served in this people.

capacity until 1985, when she herself was asked to take on the duties and responsibili-

MARK WEDGE

ties of an Auxiliary Board member.

Shirley's life was devoted to the service of this mighty Cause, a service which she carried out joyfully. She was constantly moving from one area to another until, shortly after returning from a teaching trip, she was hos-
March 1910

pitalized and was no longer able to travel. located in the prov-

By becoming a well-known and devoted Chuquisaca,

international Baha'i teacher, Shirley lived up was Quechua,

to her Indian name. She moved with a pur-Spanish while he was a

pose and a sháong conviction the world over, War (1932-1935).

spreading the healing Message ofBaba'u' llah.

Shirley

After her death, a tribal

Shirley's name upon the

Thus her name lives on,

and enlightenment to the

MELITON SAAVEDRA GALLARDO
1910-1988

Melit6n Saavedra was born 15

in the village ofTapalilla,

ince of Oropeza, department of

Bolivia. His native language

but he learned a little

soldier during the Chaco

Melit6n was a prisoner of

war for two years

She will always be regarded as a valiant, in Paraguay. He and other indigenous people

noble servant of His Cause and will continue suffered intensely during this period, when

to be honoured and loved by those many they were forced to endure hard labor with

nations to whom she was a guest. Even in only bread and water to eat. Melit6n said

her tin1es of suffering and illness, she contin- that if it hadn' t been for his faith and God's

ued to be a selfless and radiant spirit, passing help he would surely have died during that

away peacefully in her sleep on 17 August time. He always wondered why one must

1988. suffer and even die for a

piece of land that

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This group fervently recalled their fom1er culture and also the promises and principles

of their previous religion, such as (ama sua)

do not steal, (ama llulla) do not lie, (ama

qhella) be diligent in your work. These principles continued to inspire them.

They still

believed in the prophecies of Wiracocha, the Inca prophet, who spoke of His people's

return to their former greatness, and the

return of the dignity of their race . Another

prophecy they remembered said that a messenger would come from across the sea to

instrnct and protect them.

Melit6n wanted to meet people of other

nations so he joined a group of Protestants

led by foreign missionaries. A short time later

he was criticized for his ideas and ostracized. One night he had a dream in which

many of his people wore their hair with

yellow, black and white braids and he heard

Melit6n Saavedra Gallardo a voice that said, "Don't feel sad, because

I will send you a religion of unity." Thus,

doesn't belong to him. After Melit6n was when Melit6n heard the Message of liberated he returned to Bolivia, settling in Baha 'u'llah about unity of all

the races as

Sucre.

one family, and of His plan for

world peace

It was because of these experiences that and justice for all the nations, he understood
 Toribio Miranda, a wise man and spiritual that his dream had been fulfilled.
 After three
 leader of a large group of indigenous people days of inquiry and discussion, he entered
 known as "Alcaldes Mayores Particulares," the Faith in July of 1960.
 chose Melit6n to help him guide the people Soon after entering the
 Faith, Melit6n
 of indigenous villages toward freedom and arose to spread the Teachings
 of Baha'u'llah
 justice. They climbed to the top of the across the mountains and valleys of
 Chumountain, killed a rooster or a lamb as a sac- quisaca, usually alone and on
 foot. For many
 rifice begging God (Janajpacha Tatanchej), years he and his wife Ricarda, later
 an Aux-
 Father Sky, or Father Sun and Mother Earth iliary Board member, opened their
 house in
 (la Pachamama), that they be protected and Sucre and it became a major teaching
 center
 blessed in their path. This deeply spiritual for the next 28 years.
 movement bridged five of the nine depart- In 1962, the Central Union
 for Indigenous
 ments in Bolivia and gathered thousands of Peoples accused Melit6n of confusing
 and
 indigenous peoples who said they walked misleading the people in various
 provinces
 with the spirit. The Quechua word they used with the Baha'i teachings. Because
 of this
 for spirit could also mean "to fly." Their he was held in jail for three days,
 once again
 enemies used this double meaning to accuse on a diet of bread and water. During
 those
 them of flying as evil demons. The native days he was kicked and beaten. He
 suffered
 authorities along with the department leaders and lamented because of this
 unjust punishin the capital didn' t understand them; they ment, but he never
 lost faith . After several
 persecuted them, and to this day the names months ofrecuperation he began again
 walkof the ma1tyred are remembered. ing through the mountains
 teaching the Faith
 IN MEMORIAM 923
 and inviting the friends to his home, where When the Universal House of
 Justice
 they would deepen in the Faith each night. heard of his passing, it sent
 the following
 In 1964, when Melit6n heard that the message to Bolivia on 7 October:

Hand of the Cause of God Amatu 'l-Baha	
Rul;yyih Khanum would visit Chuquisaca,	DEEPLY SADDENED LEARN
PASSING OUT-	
he refrained from cultivating his parcel of	STANDING QUECHUAN
PROMOTER FAITH	
land in order that a huge conference of	MELITON SAAVEDRA OF
CHUQUISACA. HIS	
indigenous people could be held there.	STEADFASTNESS UNDER
PERSECUTION HIS	
On one of his teaching trips to the moun-	COURAGEOUS DEFENSE CAUSE OVER
EXTEN-	
tains, Melit6n rode in the back of a truck	SIVE PERIOD OF SERVICE WILL
BE LONG	
loaded with cement. The truck turned over,	REMEMBERED. HIS ENCOURAGING
INFLUENCE	
causing the bags of cement to fall on top	AMONG HIS FELLOW BELIEVERS
WILL BE	
of him and break his hip. From then on he	SORELY MISSED. KINDLY EXTEND
OUR DEEP	
had trouble walking and suffered great pain,	HEARTFELT CONDOLENCES
GRIEVING FRIENDS	
but he continued travelling to teach in spite	AND MEMBERS HIS
DISTINGUISHED MUCH-	
of his physical handicap. Melit6n always	LOVED FAMILY. ASSURE ALL
OFFERING FER-	
had an illumined spirit, a love of God, and a	VENT PRAYERS FOR THE
BOUNTIFUL REWARD	
desire to lead people toward their spiritual	COMFORT AND PROGRESS HIS
SOUL KINGDOM	
path. Along with the friends in Chuquisaca,	ON HIGH.
he always wanted a center of education for	
indigenous people which he referred to as	Amatu 'l-Baha Ru~yyih
Khanum and	
"The House which Illumines the World."	Counsellor Mas 'lid Khamsi sent
the follow-	
With this goal in mind, he and his family	ing cable:
donated a piece of land and a bull to the	
National Spiritual Assembly.	... KINDLY EXPRESS TO HIS
FAMILY OUR DEEP-	
Toward the end of his life, Melit6n suf-	EST SYMPATHY PASS ING SUCH
COURAGEOUS	
fered from cancer, but he remained steadfast	FAITHFUL BAHAI TEACHER
WHOM WE	
with an attitude of detachment and prayer	KNEW, TRA YELLED WITH AND
LOVED FOR	
because he knew he was nearing the AbM	MANY YEARS. ASSUREDLY THIS
EXEMPLARY	

Kingdom. During the last few days of his life he asked that his Baha'i credentials be sent to Sucre from La Paz, in case Baha'u'llah asked for them. The last day he called his family and told them to continue teaching in his name, that, against custom, no alcoholic beverages should be served at his funeral, that he be buried according to

SERVANT BAHA'U 'LLAH
REWARDS HIS SERVICES ABHA
MAY FAMILY AND FRIENDS FOLLOW
EXAMPLE OF SACRIFICIAL
LOVING CONDOLENCES ENTIRE
COMMUNITY LOSS THIS
LOWER BAI-IA'U'LLAI-1.
ATHOS COSTAS

Baha'i Jaw, and that his Baha 'i credentials be buried with him. With steadfastness and serenity, in spite of great pain, Melit6n passed to the next world on 6 October 1988. Playing a funeral march, veterans of the Chaco War accompanied the funeral procession through the streets of Sucre to the cemetery, where they bid him a soldier's the Baha'i hisgoodbye. After the Baha'i funeral , our dear was gone. Mrs. H0eg, born friend, Meliton, was given to the care of Baha 'u 'llah. learned about the Faith at a public talk given

JOHANNE H0EG
1891-1988
Johanne H0eg passed away
midnight on 13 November 1988,
her passing, the first link of
tory of Denmark
Johanne Sorensen on 5 January
THE BAHAI WORLD

by Orcella Rexford in Honolulu, Hawaii, in 1925 and had accepted it immediately. After her first pilgrimage to Haifa, she had brought the Faith to Denmark and for 22 years was Holsteinsthe only believer in the countly. H0eg helped John and Lotus Although she was alone she served the Faith in many ways. As early as December 1925 Johanne wrote to the Guardian asking

Denmark, insisted on
they were able to have a
meetings at stops the boat
coast en route from Godthab to
borg. Later, Mrs.
Nielsen move to Greenland as
Mrs. H0eg was a remarkably
son who had neither time nor

inclination to	
for advice and guidance. Through him and	Speak of herself, but when the
Cause was	
others to whom he referred her, she arranged	involved she forgot all about
her shyness	
for a number of Baha'is to visit Denmark	and with determination and
courage took on	
and give public addresses. When Martha	great tasks, persevering until
the charge was	
Root visited Scandinavia in 1927, she was	brought to perfect conclusion.
Johanne's guest and the Message was delivered	Her deep social insight and
warmly underlined to King Christian X. During the same	standing made her a
native citizen of the	
trip the two women visited Iceland.	world. When she was faced
with what we	
Johanne focused her energies, however, on	call a "cultural cleft", she
bridged it in her	
ensuring that Danish readers had access to	own way, going to the country
where she	
Baha'i literature. In 1926, she translated and	had encountered the problem
and finding out	
sponsored the publication of two pamphlets.	about the background.
In 1932, Baha 'u 'llah and the New Era was	Her love for the Greatest
Holy Leaf, and	
translated into Danish and published through	for the beloved Guardian who
maintained a	
her efforts. She had the Kitab-i-Iqan translated	long and precious
correspondence with her,	
translated directly from Persian and Arabic by the	gave her strength and support.
renowned orientalist, Arthur Christensen. In	After her passing the
Universal House of	
1947, Johanne arranged for another Oriental	Justice cabled:
scholar, Professor Raj Barr, to translate the	
three daily obligatory prayers to be distributed	GRIEVED NEWS PASSING JOHANNE
in booklet form. Finally in 1948, The	DEVOTED MAIDSERVANT BAHÁ'U'
LLAH. HER	
Hidden Words was translated from Arabic	EXEMPLARY STEADFASTNESS
SERVICE CAUSE	
and Persian by Professor Barr.	GOD OVER PERIOD SIXTY-THREE
YEARS, FOR	
In 1945 Johanne married a physician,	FIRST TWENTY-TWO OF WHICH SHE
STOOD	
Dr. J.C. Jørgen, and moved with him to a	ALONE UPHOLDING LIGHT FAITH
HER HOME-	
small Danish island and subsequently to	LAND, CONSTITUTES UNIQUE
CONTRIBUTION	

Jutland. She was an excellent housewife and ANNALS THAT COUNTRY, FULLY
 ENTITLED
 maintained a warmly hospitable and beauti- HER BE REGARDED AS MOTHER
 DANISH
 ful home. COMMUNITY. HER UNSWERVING
 DEYOT!ON
 Mrs. H0eg sent Baha'i literature and a BELOVED GUARDIAN, HER CHERISHED
 LINK
 picture of 'Abdu'l-Baha to all radio stations WITH GREATEST HOLY LEAF, HER
 THREE
 and outstations in Greenland, and for more PILGRIMAGES TO THE WORLD
 CENTRE, HER
 than 15 years corresponded with the Green- INDOMITABLE DEDICATION TASK
 TRANSLA-
 landic translator, Mr. Hendrik Olsen, who TION BAHAI LITERATURE
 DANISH LANGUAGE,
 became the first native believer in Greenland. HER COLLABORATION
 WITH RENOWNED
 Nearly 75 years old at the time, Mrs. H0eg ORIENTALISTS ARTHUR
 CHRISTENSEN AND
 went to Holsteinsborg, now called Sisimiut, KAJ BARR, HER ASSOCIATION
 MARTHA ROOT
 to meet him personally and accept his de- AND JOHANNA SCHUBARTH, HER
 PROMOTION
 clarations of faith according to his wish. TEACHING WORK IN DENMARK AND
 HER PART
 Dr. Hushang Rafati, then a young pioneer to IN ESTABLISHMENT FAITH IN
 GREENLAND,

IN MEMORIAM 925
 SIGNIFICANT CONTRIBUTIONS AS STALWART
 PILLAR AMERICAN BAHAI COMMUNITY DURING
 CRITICAL DECADES ITS EARLY ADMINISTRA-
 TIVE DEVELOPMENT AND AS SINGLE-MINDED,
 ENERGETIC, RESOURCEFUL PROMOTER EURO-
 PEAN BAHAI COMMUNITY WHOSE ROLE AFTER
 SECOND WORLD WAR IS FOREVER LINKED
 WITH HER EXTENSIVE ACTIVITIES FOR SEVEN-
 TEEN YEARS BEHALF EUROPEAN TEACHING
 COMMITTEE. HER TWENTY-TWO YEARS
 ON NATIONAL SPIRITUAL ASSEMBLY UNITED
 STATES AS ITS RECORDING SECRETARY
 INDICATE HOW INTIMATE WAS HER INVOLVE-
 MENT IN SHAPING BAHAI COMMUNITY THAT
 COUNTRY. HER MEMORABLE MEMBERSHIP
 CONTINENTAL BOARD COUNSELLORS NORTH
 AMERICA AND TRUSTEESHIP CONTINENTAL
 FUND CROWNED CENTURY-LONG, EXEMPLARY

LIFE WHOLLY WORTHY HER ILLUSTRIOUS
BAHA'I HERITAGE.

Johann e Heeg

PRAYING FERVENTLY HOLY SHRINES HER

LUMINOUS SOUL MAY BE ACCORDED JOYFUL

ALL LOVINGLY RECALLED. PRAYING SACRED

REUNION HER DISTINGUISHED

MOTHER AB HA

THRESHOLD PROGRESS HER RADIANT SOU L

KINGDOM AND MAY EVER PROGRESS

TI-ffi.OUGH-

ABHA KJNGDOM. ADVISE HOLD BEFITTING ME-

OUT DIV INE WORLDS.

MO RJ AL SERV ICES ALL BAH A' I COMMUN IT! ES

EXTEN D HEARTFELT SYMPATHY

HER RELA-

DENMARK AN D GREENLAND. KINDLY CONVEY

TIVES. ADVISE HOLD MEMORIAL

GATHERINGS

SYM PATHY MEMBERS HER FAMILY BEHALF

IN HER HONOUR AT MOTHER TEM

PLE WEST

BAHA'I WORLD.

AND IN LOCAL COMMUN ITIES

THROUGHOUT

INGER HJ ELME UN ITED STATES. ALSO ADVISING OTHER

COMMUN ITIES NORTH AMERICA AND EUROPE

HOLD SIMILAR GATHERINGS.

EDNAM. TRUE

Universal House of

Justice

1888- 1988

Edna Miriam True was born 29 July 1888, in

MAGNITUDE LOSS DEARLY-LOVED, STEADFAST,

Grand Rapids, Michigan, U.S.A.,

where her

DEVOTED, HIGHLY RESPECTED MAIDSERVANT

parents had moved and where

they remained

BAHA'U 'LLAH EDNA M. TRUE PRO FOUNDLY

until early 1891 when they

returned to Chi-

FELT. RECALL WITH DEEP APPREC IATION

cago. This city, and its

suburbs of Evanston

RADIANT, DIGNIFIED COUNTENANCE OF ONE

and Wilmette, were their home

for the

WHOSE EVENTFUL LIFE SPANNED MORE THAN

remainder of Edna's life,

although the world

THREE DECA DES HEROIC AGE AN D SIXTY-

became her arena of activity.

SEVEN YEARS FORMATIVE AGE. HER LONG

Edna's mother, Corinne

Knight True,

PERIOD OUTSTANDING DEDICATED SERVICES

became interested in the Baha'i

Faith about

CAUSE, ESPECIALLY ILLUMINED BY HER AT-

1899. From that time, Edna was

brought

TAINMENT PRESENCE BELOVED MASTER AND

up under the influence of the

Teachings of

PERSONAL ACQUAINTANCE SI-IOGHI EFFENDI,

Baha'u'llah. Although she was

not quite

COMPRISED WIDE RANGE HISTORICALLY four years old when the Blessed
Beauty

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ascended, the child must have been richly	Service to others
was an outstanding	
blessed to be alive while He walked this	quality of Edna True
throughout her life.	
earth. She became a dedicated servant of	She became engaged in
social work among	
His Cause. 'Abdu'l-Baha also blessed this	children and youth in
Chicago. During the	
daughter of Corinne True, the handmaiden	first World War she
joined the Smith	
whom He called "O thou who art turning	College Relief Unit, a
volunteer service in	
unto God." 1	France that resettled
people driven from	
Edna graduated from Smith College in	their homes and villages.
'Abdu'l-Baha gave	
1909 where she was outstanding in many	her His approval and
praised her for this	
ways, especially in sports, having become	action. The Unit also
helped to establish	
captain of her basketball team. After gradu-	canteens for the
American troops, cared	
ating she accompanied her younger sister,	for the wounded and
provided transport to	
Katherine, to Rome where they both entered	hospitals. The Unit
was awarded a silver	
school and where Edna took some post-	medal from the French
government, the	
graduate courses before returning to the	"Reconnaissance
Francaise."	
United States.	When concluding her
work in France,	
When 'Abdu'l-Baha was in America in	Edna received an
invitation from 'Abdu'l-	
1912 He was a guest in the True home on	Baha to visit the Holy
Land, an invitation	
one of His trips to Chicago. Edna was in	later extended to
include her mother. This	
contact with Him many times in both	pilgrimage, Edna's
second encounter with	
Chicago and New York, and she attended	'Abdu'l-Baha, was
made in early 1919. She	
the meetings at which He spoke. This was a	went directly from

France. It was also her time when there were indications of unfaithfulness among some of the believers, and she served the Faith after one of these meetings 'Abdu'l-Baha in 1957. Her last pilgrimage requested her to follow Him, and He introduced her to a woman, placing their hands together and remarking that He wished them to become close friends. Edna did not understand the reason, but she attempted to comply with the Master's wishes. Finally, however, the friendship dwindled away and Edna opened a travel agency in Evanston, Illinois, the first such agency on the north shore of Chicago. In addition to becoming a prestigious travel bureau, her "North Shore Travel Service" was of special service to the Faith in securing the Master's request. Later, possibly at a time when the means of travel were very difficult to obtain, when she was in Haifa in 1919 and the opportunity arose, she asked Him, and His reply was that He was "trying to save her" the first Seven Year Plan (1937-1944) Edna made the services of her travel agency available to the Covenant-breakers. Edna never waived her ability to the believers and to the institutions of the Faith, thereby adding greatly to their convenience as well as strongly when in later years she became the Faith. to the economy of Edna was elected fully conscious of what she referred to as the "peace program" given in the Teachings of the National Spiritual Assembly of the United Baha'u'llah and further strengthened by the interpretations of 'Abdu'l-Baha. in 1946, following service in the Latin American field, and was immediately appointed to Corrine Tru e (Oxford: George Ronald, Publishers, the European Teaching Committee, serving as its chairman through the 1987), p 46. years of attaining

the goals set by the beloved Guardian
 confident that your
 for what became known as the "European
 historic achieve-
 Campaign" in the "war-torn, spiritually
 the Latin
 famished European continent", the "most
 but a prelude
 afflicted, impoverished, and agitated conti-
 achievements in the
 nent of the globe" as described by the
 greatly enhance
 Guardian in his Messages to America.
 associated with
 These duties took her to Europe at least
 the early days
 once a year, as well as to Haifa many times
 Western Hemisphere. I
 to visit the beloved Guardian. She turned to
 your success and
 him for his guidance whenever any new or
 hope you cherish
 special activity arose: opening of an office in
 beloved Faith.
 Europe for the European Teaching Commit-
 brother, Shoghi
 tee; settling of pioneers; publication of an
 information organ for the pioneers and later
 for the communities; establishment of con-
 I trust and
 ferences, schools; formation of Assemblies.
 splendidly initiated
 In fact, she turned to him for guidance in all
 will be rapidly
 aspects of reaching the goals of this second
 fairest fruit in
 Seven Year Plan. She reported immediately
 ahead. The flow of
 and fully to the Guardian following each
 itinerant teachers,
 event or project. He never failed to respond,
 activity, the
 first to extend his guiding hand and give
 dissemination of suitencouragement and then to express his
 Baha'i literature, the deepening of
 congratulations and appreciation whenever

Assemblies. I feel

 splendid and indeed

 ments in connection with

 American work will prove

 to still mightier

 European field, and will

 the record of services

 your dear family ever since

 of the Faith in the

 will continue to pray for

 the fulfilment of every

 in the service of our

 Your nue and grateful

 January 27, 1948
 Dear and valiant co-worker:

 pray that the work so

 will steadily expand and

 consolidated, and bear the

 the years immediately

 pioneers, the visits of

 the extension of teaching

 translation, and the
 able
 the faith and of the

understanding of the appropriate, oftentimes in the form of new believers, must uninterrupted concablegrams. tiirne and culminate in the formation of This exchange of correspondence between solidly established Assemblies and of perhaps a few nuclei of the Guardian and Edna or the European perhaps a few nuclei of future groups and Assemblies in each of the Teaching Committee commenced at the very Assemblies in each of the ten designated counnáies. The greatest beginning of the work and no doubt lent tre- care and the utmost effort must be mendously to Edna 's capacities and strength exercised and in accomplishing this arduous task. Usually, exerted to ensure the success of the forthhis many letters were written on his behalf coming Conference which will constitute and he would then add a postscript in his a landmark in the history of this newly launched and historic own handwriting. For example: campaign in Europe. I will pray from the depths of my heart for its success and for September 2, 194 6 the realiza- Dear and valued co-worker: I fee l that tion of every hope cherished by those who organized it, as we ll as your contemplated trip to Europe will be those who direct the activities and most valuable, and will enable you, on co-ordinate the effmis of all those who your return to the States, to conduct the affairs and activ ities of the cornn1ittee execution of this vital aspect of the secwith greater understanding and effi- ond Seven Year Plan. ciency. All efforts must be concentrated Your nue and grateful brother, Shoghi As a member of the National on the formation of strong and permanent groups in carefully chosen localities, Assembly of the United States, Spiritual which will rapidly evolve into stable Edna partici-

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Continental Conferences called by the Universal House of Justice during its Nine Year Plan for the Expansion and Consolidation of

the Baha'i Faith. One talk was on "The Relationship of the Continental Boards of Counsellors to National Spiritual Assemblies." Edna felt this to be a very important subject because the Boards of Counsellors was a new institution (since 1968) and there was confusion about its relationship to other institutions in the Faith.

Edna had been working on this address, in addition to other duties, for days and days and had planned to leave home early, spend a few days in Luxembourg with a pioneer, Honor Kempton, and then proceed with her to Iceland. Edna was not at all happy with the talk she had prepared and felt it needed further work; therefore, on the morning planned for her departure she decided not to go to Luxembourg but to stay at home for the few remaining days and use that quiet time to work on the talk. It was a wise decision, for her talk was a great success and was later printed in The Baha'i World, volume XV.

Body appointed her as one of the trustees and was later printed in The Baha'i World, Her other talk given in members of the Continental Board of Counsellors for North America, naming her Reykjavik was equally successful. It was Her other talk given in Reykjavik was equally successful. It was

Trustee of the Continental Fund. She continued her service as Counsellor and Trustee Master, 'Abdu'l-Baha, and was later published in the U.S. Baha'i News.

in that Board until 1980 when she was past 92 years of age. Edna's talents were many and varied. She had an extraordinary organizational ability

One of the Counsellors once stated that evidenced in the very early years of her service on the editorial committee of Star of the West; in her organization and planning of the meeting would change, although she of her services in South America and for the 1944 Convention and Centenary celebration

In all her services to the Faith she loved tions ; in the work in Europe; in the finishing so well, Edna strove for perfection in both work on the Temple in Wilmette; in the spirihial and material aspects. She felt all work of establishing the Baha'i Home, the her talks, reports, articles, correspondence, first dependency of the Temple; and, lastly, conferences, selecting and settling of pio- in her work as Counsellor and Trustee of the neers, etc., should be as perfect as possible, Continental Fund. and she was willing to sacrifice her own Although she bore herself in a regal personal wishes to achieve it. This was dem- manner, she also possessed a deep humility, onstrated in September 1971 when she had even timidity. She often stated that any recbeen invited to give two talks in Reykjavik, ognition given her was due to her mother's Iceland, at one of the eight Oceanic and accomplishments. She used to woITy some-

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what about whether her station was so far ing seems evident just from knowing that by below that of her mother's that she might not the time she became a Baha'i at the age of have the blessing of associating with her in 27, she had already been a member of the the next world. She never claimed any credit Church of England as well as a Theosophist, for herself or her own abilities. Yet, the had journeyed throughout Europe as a secrerecords evidence that she earned all the tary for an acting group, and had travelled esteem and honor given her. the length of Canada as a cast member of The quality of humility became increas- the Montreal Community Players. Of these ingly apparent during the last years of her early experiences she later wrote that "witlife. She grew even more loving and tender nessing the World War of 1914 in Europe and grateful to all, and loved, especially dur- and living in Russia during the first part of ing the last two years, to laugh with anyone the Revolution brought conviction of the with whom she came in contact as though utter ineffectiveness of orthodox religion or she wished, not so much to be happy herself, such movements as Theosophy

to cure world
but to make them happy. chaos".
When Edna's very fruitful life came to Elsa learned of the Baha'i
Faith in Montan end on 9 December 1988, the Hand of real. Among her
first teachers were May and
the Cause of God Amatu'l-Baha Rul;iiyih Sutherland Maxwell, in whose
home she
Khanum sent the following message: spent a great deal of time.
She also worked
with the first youth groups in MontJ.:eal, and
DEEPLY SHARE SENSE LOSS WITH NORTH later served on that city' s
Local Assembly.
AMERJCA BAHAI COMMUNITY PASSING EDNA In 1928, Elsa moved to New
York City
TRUE LAST VALIANT MEMBER OLDER GENER- where she worked as an interior
decorator. It
AT ION TRUE FAM ILY, WHOSE DEVOTION AND is not clear whether it was
here or elsewhere
SERV ICES TO 'ABDU'L-BAHA CENTER COVE- that she also gained experience
as a literary
NANT AND LATER HI S SUCCESSOR SHOGH I researcher and a writer, but
she later pub-
EFFENDI THE GUARDIAN MARK THEM AS lished at least one book.
ONE OF THE MOST DISTINGUISHED BAHAI It was at the Baha'i Center
in New York
FAMILIES OF THE WEST DURING FORMATIVE City that Elsa met Dudley Moore
Blakely, a
AGE FAITH. ARDENTLY HOPE YOUNGER nephew of Lua Getsinger.
Dudley, whom
GENERATION BELIEVERS WILL PAY BEFIT- Elsa described as a man of
limitless gentility
TING TRIBUTE MEMORY THIS OUTSTANDING, and generosity, was an
accomplished artist
EXEMPLARY SERVANT AND ARISE AS NEVER and a Fellow of the prestigious
Royal
BEFORE TO SPREAD THE CAUSE OF GOD Society of Arts of Great
Britain. The couple
AMONG THE MASSES OF EVERY COLOUR was married in June of 1934.
Although they
RACE AND BACKGROUND IN THE UN ITED never had any children, they
later raised
STATES AS A WORTHY REMEMBRANCE THIS Elsa's niece and nephew to
adulthood .
WONDERFUL SOUL. Elsa served the Faith in
many capacities
D. THELM A JA CKSON during this period and the years which
followed. She was elected a member of

Local Spiritual Assemblies in New York
 ELSA LILLIAN (JUDY) BLAKELY City, Detroit and Eliot, Maine,
 in addition to
 Knight of Baha'u'llah Montreal. She served on the Michigan
 and
 1895- 1988 Central States Regional Teaching
 Committee,
 the Maine and New Hampshire Regional
 Elsa Lillian "Judy" Blakely was born in Teaching Committee, and the
 Green Acre
 London, England, on 11 July 1895. That she School Committee. She was
 also a delegate
 was adventurous, inquisitive and enterpris- to several national
 conventions.

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achieve the goals ere the conclusion of
 the opening year of the decade-long,
 greatest collective enterprise since the
 memorable episodes associated with the
 Dawn-Breakers of the Heroic Age.

Elsa and Dudley were among the Baha' is
 who answered the soul-stirring call, and
 were consequently designated as Knights of
 Baha'u'llah.

Why the Blakelys chose Tonga is not
 entirely clear, although Elsa once recounted
 being quite captivated by a picture of
 Tonga's Queen Salote which she had seen
 during the coronation of Elizabeth II of
 England in 1952. Whatever their reasons,
 they set out in the spirit that Tonga would
 become their new homeland and arrived
 in the capital city of Nuku'alofa on 12 July
 1954.

Elsa Lillian (Judy) Blakely While Dudley pursued his painting
 and
 sculpture as well as applied his engineerng
 At the encouragement of Loulie Matthews, skills to several diverse
 projects which benethe Blakelys undertook a teaching háip in fitted
 Tonga, Elsa was active in teaching and
 1936 to Venezuela and Guyana (then British promoting women's rights.
 She became
 Guiana). A letter on behalf of Shoghi Effendi, acquainted with Queen Salote
 and had the
 dated 6 March 1936, expressed his enthusi- honour of frequently
 visiting the palace,

asm for their journey into "virgin soils" and often for tea. An institute
 for women was
 declared that they were undertaking "the formed by the Queen and she
 directed Elsa
 work of a h1.1e pioneer". They made numer- to employ her writing skills
 to produce a
 ous trips to South America during the next monthly newsletter for the
 fledgling organitwo decades to help with the formative stages zation. Elsa
 also wrote a pamphlet, The Faith
 of the teaching work there. of Balui 'u 'llah, Abraham's
 Descendent,
 It was in 1954, however, that Elsa and which was translated into Tongan
 by the
 Dudley began a teaching project which would islands ' first native
 believer.
 immo11alize them il1 Baha'i histo1y. The pre- Not only did Elsa and
 Dudley hold numervous year Shoghi Effendi had inaugurated ous
 teaching and proclamation meetings in
 the Ten Year Crnsade, calling for the estab- their home, they frequently
 journeyed to
 lislunent of the Faith in 29 virgin tetTitories. remote villages and built
 friendships with
 One of these was Tonga, a group of islands countless Tongans. Their
 reports to the Holy
 with a land mass of 270 square miles located Land elicited assurances
 from Shoghi Effendi
 some 2,800 miles south-west of Hawaii. of his high regards for
 their efforts and the
 On 28 May 1953, Shoghi Effendi cabled importance of the Polynesian
 peoples emthe United States, encouraging Baha'is to bracing the Faith.
 travel to the distant lands he had designated. By the latter part of
 the decade the Faith
 began to grow rapidly in Tonga. The first
 Would to God that Baha'i warriors ... will Local Spiritual Assembly was
 formed in
 promptly arise and enroll themselves to Nuku'alofa in 1958 and a second
 at M'ua
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 two years later. In 1959, the Regional Spiri- that had believed in Him at
 the time He was
 tual Assembly of the South Pacific was a prisoner within the walls
 of 'Akka. \$alal:i' s
 formed, encompassing 10 territories includ- ancestors had gone to 'Akka
 from Egypt in
 ing Tonga. When Elsa and Dudley departed 183 2, with the Egyptian
 army that fought the
 from Tonga in 1963 they left behind a Turks and occupied 'Akka

under the comstrong Baha'i community. mand of Ibrahim Pasha.

After living for a while in Hawaii, the family to believe The first member of the Blakelys returned to the American continent in Baha'u'llah was Al:imad Jarra:i, an officer in the Turkish army. and established residence in Bennington, Al:imad's brother Khalid-who was the personal V e1mont. They pioneered again in September physician of Baha'u' llah and of whom 1977 to the Bahamas (Elsa was 82 years it is reported that Baha'u 'llah said, ' old), but unforeseen circumstances forced With his coming, there is healing '-was their departure in less than six months. They \$alal:i's grandfather on his father 's side. A moved to Savannah, Georgia, and then third brother, Amin, who was head of the Arab homefront pioneered to nearby St. Simons community of the city of ' Akka, was Island, Georgia, becoming an integral part of \$alal:i's forebear on his mother's side. It is that community for many years. Elsa passed repmied that Baha'u'llah said, 'The family of away in St. Simons on 31December1988. Jarra.i are the stars of 'Akka,' referring to the three During the early days of the Ten Year brothers. Crusade, Shoghi Effendi exhorted the \$alal:i was born in 'Akka on 6 March 1918, the eldest child of Baha'is of the world: Mu'ayyad Jarr::il.i and F::itimih Jarra~1. On that day his grand-uncle, .. .never to tum back in the entire course Al:imad Jarra:i, suggested that the family ask of the fateful decade ahead until each and 'Abdu'l-Baha to name the child, as was every one will have contributed his share the custom in those days . \$alal.i's fatlier said, in laying on a world-wide scale an 'I will go to see 'Abdu 'l-Baha. But today a unassailable administrative foundation for peace treaty was signed [probably, the Peace Baha'u' llah' s Christ-promised Kingdom Treaty of Brest-Litovsk signed between on earth .. . Russia and the Central Powers on 3 March

Knight of Baha'u'llah Elsa Blakely con- 1918] and I want to name him
 \$alal:i' (a
 tributed her share and far more not only name derived from the
 Arabic word for
 during the wondrous years of the Crusade peace). When the two men
 went to see
 but throughout the nearly seven decades she 'Abdu'l-Baha, He said: "A
 peace treaty has
 steadfastly served her Lord. just been signed and
 therefore let the boy be
 BRUCE WHI T MORE called 'Ali \$alal.ii 'd-Din." His father did not
 utter a word, but was obviously very moved.
 \$alal.i became a believer at an early age,
 SALA.H JARRAH following the devotion of his mother,
 who
 C;ialal:ii'tl-Din Jarr~l:i) had declared her faith in Baha'u'llah
 in 1913.
 1918- 1989 When he was 12 or 13, his father asked him,
 "Are you a Baha ' i, like your mother?" \$alal:i
 \$alal:ii'd-Din Jarral:i, whom all the Baha'is replied, "I am a Baha' i,
 like your father."
 who visited the resting place of Shoghi [Khalid Jarr::il.i]
 Effendi from 1983-1988 remember with \$alah was educated at
 the regional school
 great affection and respect, was a descen- in 'Akka and later at the
 Government College
 dant of one of the very few Arab families in in Jerusalem. He was
 excellent at mathemat-
 'Akka that had recognized the Station of ics, and was called
 'Mathematics Champion' .
 Baha 'u' llah, and possibly the only family In 1935, when he was 17
 years old, his
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father died so \$alaJ:i was obliged to abandon in the various and sundry
 tasks undertaken
 his studies and go to work to support the for the beautification of
 the Holy Places. For
 family. He got a job as a postman, and gave example, it was \$alaJ:i 's
 joy to nail pictures
 his entire small salary to his mother. Even at on the walls of the Mansion,
 with his
 this young age, his high sense of duty and beloved Guardian standing
 behind him to
 his generous nature were evident. judge the correct position
 for each frame .
 When \$alal.i's sister, I:Iayat, was 14, she How he loved the Guardian!

He himself

finished school in 'Akka. In those days, the has testified to the sense
of joy and happily hope local girls had for continuing ness he
experienced in his presence. His
their education was to be admitted to the greatest pleasure was to
complete each task
Women's Training College in Jerusalem. given him by Shoghi Effendi
as quickly and
Normally, each year the best students from as well as possible so as to
be able to ask for
the first class, one Christian and one Muslim, more work. Whatever the
Guardian asked
were selected. But the year I:layat finished, him, he would answer, 'Yes,
my Guardian',
no one was taken. She was very upset before even thinking whether
it would be
because she longed to go back to school. possible or not.
When the summer ended and she saw the Once, Shoghi Effendi
mentioned that he
boys and girls carrying their books on their needed 70 cypress trees two
metres in height
way to school she burst into tears. She delivered to Haifa in a few
days. As usual,
would have been happy to repeat the same \$alal.i answered, 'Yes, my
Guardian'. Then
studies she had already completed, but that he began to think. They had
a small nursery
was not allowed. at that time in Bahji, but
in it there were only
When \$alal.i saw I:layat's sadness he told 70 cypress trees. What
could he do? He
his mother, 'I will do whatever I can so as went to a nearby kibbutz and
discovered a
not to leave her broken-hearted.' He con- great number of cypress
trees, many of
tacted a nun from Haifa, Sister Elia Saati, which met the height which
the Guardian
the Headmistress of Schmidt's Girls College, had specified. He sought
permission to buy
the best private girls' school in Jerusalem. some. The one responsible
invited him to
She told \$alal.i that there was one vacant take all he wanted, and free
of charge. He
place and he could bring his sister. The cost, arranged for workers to dig
up the trees and
no doubt, was an added burden to \$alal.i, the next day in the
afternoon was able to

who still was supporting his mother and a Shoghi Effendi's younger sister and brother, but whenever he done', were worth was praised for his gallantry and self-sacrifices, his only words were, 'Astag!!firu'llah', which literally means 'I seek refuge in God' razing the three old, but which in common usage is an expression of self-effacement. which detracted from the beauty of the Man-\$alaJ:i served the beloved Guardian directly for 15 years, from 1942 to 1957. During the disturbances in 1948, he carried Shoghi Effendi's mail from Haifa to Beirut by way of small fishing boats, in the face of numerous dangers and risks. In that same year Shoghi Effendi he and his mother were appointed caretakers at Bahji, where they sought to protect the Shrine and the Mansion, and to serve the pilgrims. Besides this, he served the Guardian to give his

transport them to Haifa.
words to \$alal.i, 'very well more to \$alal.i than all the world.
Besides his role in dilapidated houses of the
sion of Baha' u'llah and the \$alal.i played an important beloved Guardian's for the two living at Bahji to move. His this difficult task brought immense relief. Although he gave thought several occasions, he put him so that he would be able

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undivided attention to his duties as Custodian of the Holy Places. After the passing of Shoghi Effendi, \$alal:i assisted the Hands of the Cause in the Holy Land in fulfilling some of the plans for the Holy Places which the Guardian had left. Then in 1958 he pioneered to Djibouti in Africa. He remained there for ten years, until he was involved in an accident. He was hit by a French military vehicle and subsequently taken to France for treatment. Following the acquisition of the House of 'Abdu' llah Pasha in 1975, the Universal House of Justice took steps for its restoration. The advice and assistance of

Amatu'l-

Baha Rul:iiyyih Khanum were sought, and she felt that once the House was restored \$alal:i would be the best person to help her buy some of the furniture . Before there

was time to ask him to come, a cable was received from \$ala~ saying he was out of the hospital and asking where the House of Justice would like him to go. Thus, in 1976 outstanding faithhe went to the Holy Land to serve the Uni- Cause Salah Jarrah in tragic versal House of Justice.

\$ala~ Jarra~

Deeply grieved passing

ful servant

car accident. His exemplary

custodian-

In 1982, upon the advice of the Universal ship resting place beloved Guardian was

House of Justice, he transferred his residence culmination of lifelong record loving selffrom the Holy Land to London near the New sacrificing exertions at World Centre,

Southgate Cemetery, the resting place of the chiefly as caretaker Shrine Baha'u'llah,

Guardian. There he served as custodian, an followed by devoted pioneering services in

appointment made by the House of Justice. Africa. Convey members his family deep

Here again, he showed his trustworthiness sympathy. Praying Holy Shrines eternal

and loyal character. In small ways, such as progress his noble soul Abba Kingdom.

in arranging the flowers which the friends Universal House of Justice

brought to the resting place of the Guardian, Based on biographical infonnation

and in his concern for dignity and respect, he PROVIDED BY H AYAT JARRA!~

tried to do what would be pleasing to the Guardian and in the best interests of the Faith.

During the winter of 1988-89, \$alal:i was DR. HARILAL M . MUNJE 1911-1989

in the Holy Land. On 12 January he was shuck by a car and died instantly, leaving in the hearts of a multitude of believers in Dr. Harilal M. Munje will long be remembered

both the Holy Land and the United Kingdom as one of the Indian Baha'i community's

a sense of deep loss. most outstanding teachers, consolidators,

The following message was sent by the and scholars of the Faith. He was

born in

Universal House of Justice on 13 January Bombay on 27 November 1911 to
parents

1989: who were both noted Baha'i

teachers. His

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and Kanpur. Often other doctors referred
difficult cases to them for treatment, and
many doctors were Harilal's patients.

Dr. Munje helped establish a homeopathic
medical college in Kanpur. He also established Bio-Science Research, and
patented
several medicines.

Dr. Munje always mixed his profession
with his Faith and modified his practice,
with the invaluable help of his devoted wife,
so that he could be away from his home base
much of the time. He valued his independent
service to the Cause and wanted to stand on
his own feet financially so that he was not
dependent on the Fund. He would carry a
box of medicines with him on his travels so
he could work whenever there was time or
opportunity.

Dr. Munje understood the philosophical
pulse of the Hindu. He was tremendously

Dr. Harilal Munje interested in Hindu prophecies and was the
first scholar to relate the advent of the Bab
father, Meher Ali, was originally a Hindu and Baha'u'llah to Hindu
prophecies. He

who then became a Christian, a Muslim, and discussed Baha ' u' llah and
Hindu beliefs at

finally a Baha ' i, while his mother, Mariam, great lengths with Hindu
pundits.

was a Muslim who became a Baha ' i. He could also bring both
Hindus and

From an early age, at his father's sugges- Muslims together, demonstrating
to them

tion, the boy began learning languages and that the two religions are
one. In his deep studying the scriptures of the world 's great ing classes

Dr. Munje could convince the

religions, in time becoming fluent in 14 lan- followers of both Faiths of
the reality and

languages including English, Arabic, Persian, coming of Baha ' u' llah.

Gujarati, Hindi, Marathi, Pali, Sanskrit, and Dr. Munje's deep knowledge
of the

Urdu. As an example of his linguistic ability- Baha'i Faith, Buddhism, Christianity, Hinduism, Jainism, and Zoroastrianism, and other religions, he translated The Hidden Words of Baha'u'llah from Arabic, Persian and English religious teachings, and his constant zeal into Sanskrit. This book was praised by a professor of Sanskrit at Fergusson College as "reading just like the Vedas". In about 1937, he married Nalini Irani, the youngest daughter of Boman and Morvarid Irani, Baha'is of Parsi background. Nalini was a very helpful, kind, and thoughtful person who was a pillar in the Baha'i communities in which she lived. The couple had three children. Both Harilal and Nalini became homeopathic doctors, practicing first in Bombay and then at their pioneering posts in Benares.

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With individuals or small groups, he would listen to people for hours. Then when he spoke to them, they were enthralled by his knowledge. He would literally spend weeks, months, or even years teaching an individual at any time of the day or night, often discussing the Faith with a man all night. Dr. Munje was a spellbinding, powerful,

Baha'i Faith, Buddhism, Christianity, Hinduism, Jainism, and Zoroastrianism, and other religions, he translated The Hidden Words of Baha'u'llah from Arabic, Persian and English religious teachings, and his constant zeal into Sanskrit. This book was praised by a professor of Sanskrit at Fergusson College as "reading just like the Vedas". In about 1937, he married Nalini Irani, the youngest daughter of Boman and Morvarid Irani, Baha'is of Parsi background. Nalini was a very helpful, kind, and thoughtful person who was a pillar in the Baha'i communities in which she lived. The couple had three children. Both Harilal and Nalini became homeopathic doctors, practicing first in Bombay and then at their pioneering posts in Benares.

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He was one of the first believers in Bombay who started mass teaching. For there was not one month during which he did not leave his home to teach the Cause. His humility was evident in his willingness, despite his broad knowledge, to learn from others. He even sought knowledge of the Faith from Baha'is youth.

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of that time as chairman. In consultation he would stress the fundamentals of the Faith from the Writings. He would never get angry or annoyed at others. At times he carried out tasks at the request of the Assembly.

In 1987, his beloved wife died. In 1988 he went on his first and only pilgrimage to the Holy Land. During his

last days,
 and well-organized public speaker, capable bedridden in a hospital in
 Kanpur, Dr. Munje
 of expounding on a wide variety of subjects, gave no sign that he wanted or
 expected to
 convincing the masses listening to him. Often die. But he passed away in the
 aims of one
 one or more speakers following Dr. Munje of his grandsons on 19 June
 1989. A very
 on a program would take his lead and great man had gone to the Abba
 Kingdom.
 reinforce what he had stated. He spoke to
 DR. H.T.D. ROST
 general audiences as well as specialized
 groups with equal confidence. He also travelled to teach in such countries as
 Kenya, ZLMARIAN STOAKLEY WALKER
 Malaysia, Mauritius, Tanzania, and Uganda. 1944-1989
 Dr. Munje's devotion to the Faith was
 unquestioned. He would arise before dawn DEEPLY SADDENED PASSING
 SELFLESS RADIANT
 for prayers each day and would pray for long PROMOTER CAUSE GOD ZLMA RJAN
 WALKER.
 periods of time. He would not attack or con- HER DEVOT ED LONGTIME
 PIONEER SERVICES
 demn any institution or individual; instead BRAZLL UNFORGETTABLE.
 HEARTFELT CO -
 he remained silent. DOLENCES OFFERED YOUR
 COMMUNITY THIS
 He wrote several important Baha'i book- LAMENTABLE LOSS. KINDLY EXTEND
 LOVING
 lets, including "The Whole World is But SYMPATHY HER FAMILY. ASSURE
 FERVENT
 One Family", "1844: Pinpoint Target of All PRAYERS HOLY THRESHOLD
 PROGRESS HER
 Faiths", and "The Reincarnation Mystery SOUL KINGDOM ON I-IIGH.
 Revealed", as well as a chapter relating the Universal
 House of Justice
 Baha'i Faith to Hinduism that was added to
 10 July 1989
 the Indian publication of Bahti 'u 'llah and
 the New Era in Hindi and English. At times Peace education has always been
 implicit in
 he included his own in1portant translation of the Baha ' i Cause, but the
 peace education
 portions of sacred scriptures, particularly movement in Brazil and
 elsewhere owes
 from Hinduism, in these publications. much to the efforts of Dr.

Zlmarian Walker.

Dr. Munje did not go on pilgrimage to the Holy Land during Shoghi Effendi's lifetime, but he carried on an extensive correspondence with the Guardian. In approximately 37 letters Shoghi Effendi encouraged him to pioneer, to write books, to research Hinduism and how it related to the Baha'i Faith, introducing and developing the idea of peace education, together

In the 1980s, when the concept was still new in Europe and practically unknown in

Brazil, she grasped its potential for direct

and indirect teaching.

The Escola das Nações, the international

school of Brasilia where she taught, provided

an ideal setting for

introducing and developing the

idea of peace education, together

For over 20 years-from 1960 to 1986 with that of cooperative learning.

With stu-

(except for the years 1965- 66, 1966-67, and dents of many different

nationalities, races,

1977- 78)- Dr. Munje was a member of the and religions, it served as a

kind of laborato-

National Spiritual Assembly of India, much ry. However, to have an impact on the

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blacks to the heart of the Deep South, won

the profound admiration of the friends gathered at the National Convention that year.

In 1967, Zlmarian was married to Robert

K. Walker in a beautiful ceremony in the garden of the House of Worship, uniting the extended families of both races. They were to be blessed with two daughters: Shanta Navvab, born 1970; and Leili Leonora, born 1976.

In 1973, Zlmarian and Robert received their Doctor of Education degrees at the University of Massachusetts, where they participated in the development of the Anisa Model of education, under the direction of the late Dr. Daniel Jordan. Zlmarian became an assistant professor at Texas Southern University in Houston, and vice-director of the Multicultural Teacher Corps Program, where she was able to develop principles of

Zlmarian Walker multicultural education. These she carried to

her pioneering post in Brazil, where she nation, it would be necessary to introduce moved with her family in 1974.

the idea into the public schools . There proved As a Latin American Teaching Fellow

to be tremendous receptivity in schools at the Pontifical Catholic University of Rio

throughout the land, as well as in other Grande do Sul, and subsequently as a visitcountries of Africa and Latin America, ing professor at the Federal University of

where Zlmarian made numerous presenta- Rio Grande do No1ie, she was able to comtions under the auspices of National and bine graduate teaching and research with

Local Spiritual Assemblies. Even wider Baha'i and family activities. She also lived

audiences were reached through peace con- in Vitoria for two years before joining the

ferences and exhibitions. It wou ld often Escola das Nac;:oes in 1981. She served as a

happen that after a number of rather "dry" member of the National Spiritual Assembly

academic presentations, the warmth and en- from 1985 until her passing. thusiasm ofZlmarian's talks would captivate Dr. Walker 's booklet, "World Peace

conference participants. Her genuineness of through World Education", was published in

character, as well as her public speaking Portuguese in 1986 by the Brazilian Baha'i

ski lls , enabled her to break through racial Studies Association. An interview with her

baniers and appeal directly to the heart. on the topic was published in the volume,

Zlmarian was born on 15 April 1944 in Perspectives on Peace Education (Ake Bjerr-

Washington D.C. She had fond recollections stedt, ed.), published in 1990 by the Malmo

of the dedication of the House of Worship in School of Education in Sweden. At the time

Wilmette in 1953, to which she was taken by of her death, which occuned 9 July 1989,

her fami ly, who were Baha' is. she was working on a handbook in Portu-

When she was 12, Zlmarian pioneered guese on peace education. This manual was

with her family from Batavia, Illinois, to completed by Josephine Kuntz, Jeannine

Mississippi. This courageous initiative, involv- Sacco and Fabienne Lopez, of

the Escola
 ing an unheard-of migration of ánorthern das Nac;;oes. The continuing
 effmis in the
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 field of peace education by the National BEATRICE
 NEWMAN
 Spiritual Assembly and Baha' i communities 1898-
 1989
 all over Brazil are another part of her legacy.
 The first year of the pilot teaching proj ect Grieve passing of
 the maidservan t of God
 in Guyana, launched in 1989 under the Miss Beatrice
 Newman . Her devoted serausp ices of the Baha' i World Centre, was
 vices to the Cause of God stretching over
 dedicated to the memory of Zlmarian Walker three decades
 are fondly remembered.
 and a Guyanese Baha' i, Kenneth Brisport. Her zeal and
 enthusiasm in teaching the
 An old friend who came to visit the proj ect Faith in Wa les,
 her exemp lary pioneering
 brought two pictures of Zlmarian wearing a activities
 undertaken at an advanced age
 sari at Green Acre Baha'i School, in 1968. in England and
 Ireland, her deep love for
 The photographs, one of whi ch shows her Baha' u ' llah
 which dominated her life, all
 with her head bowed and another with it have
 considerably contributed to the
 lifted , inspired her daughter, Shanta, a par- advancement of
 the Fa ith in the British
 ticipant in the project, to write the following: Isles. Praying
 at the Ho ly Shrines for the
 progress of her radiant soul in the Abha
 Kingdom.
 Sitting
 Un iversal House of Justice
 The field so vast,
 7 September 1989
 The green so fresh ,
 A queen, Beatrice Newman was
 born in 1898, one of
 Examining every flower in her garden, seven children, in
 Pontypridd, Wales, a land
 The sari wrapped aro und her body, of music, literature
 and poetry. The Welsh
 Like the sky invo lves the birds. are a deeply religious
 people, and in the

And now you lift your head. middle of the
 nineteenth century religious
 I see you smile. fervour in Wales was
 heightened by a strong
 Are you singing? conviction that the
 return of Christ was
 Or does the music come from your imminent. To focus
 attention on this, Big
 stance? Tent Missions were set up.
 As the move-
 Is the sun really so bright, ment grew, more
 permanent accommodation
 Or is your face of ebony lighting the day? was needed, and
 throughout Wales stone
 The flowers are so bright, so fresh, so full chapels were erected,
 often several in each
 of life, town or village. Each had a
 date inscribed
 Like your laughter. into the stonework and
 many were dedicated
 I feel I could almost touch them. "To the Glory of God".
 The dates ran from
 Oh, was it really just yesterday, the late 1840s to the
 early 1890s. A revival
 Mother? in 1904 produced even
 more chapels.

It was into such a background that Beatrice
 O Lord, glorify his station, shelter him
 was born. Both her father and mother were
 under the pavilion of Thy supreme mercy,
 Deacons of the Welsh Baptist Chapel in
 cause him to enter Thy glorious paradise,
 Cilfynydd, a mining village on the outskirts
 and perpetuate his existence in Thin e
 of Pontypridd. In time, Beatrice too became
 exalted rose garden, that he may plunge
 a Deacon of the Chapel. Having trained as
 into the sea of light in the world of
 a teacher she began a career in education ,
 mysteries. 1

R OBERT WALKER

eventually becoming headmistress of the
 Hawthorn School near Cilfynydd .

1 In such a coal
 mining community joy was
 Selections from the Writings of 'Abdu '-Baha
 (Haifa: Baha'i World Centre, 1982), p 197. often mixed with

were not uncommon. The pit at Cilfynydd the chairman of the Cardiff Assembly, and a conversation with him was a deep one and it was not spared its revealed that there would be a weekend school in Porthcawl in a week's time. Beatrice a deep sense of compassion and love for decided to go, receiving a warm welcome those around her and an awareness of the Cardiff community who found from a delighted omnipresence of God. Along with this she already had an excellent that she knowledge of the teachings of the Faith. also developed a delightful wit and sense of humour. Beatrice first heard of the Faith in 1948. The intervening years since her first contact with the Faith had seen remarkable changes. Her mother, now in Wales, had been formed, and Claire Gung her 90s, was able to accept Baha' u ' (later to be a Knight of Baha' u ' llah for South- able to accept Baha' u ' llah as a Messenger of God. The congregation of her ern Rhodesia and designated the Mother of split into two opposing Chapel had its own minister insisting Africa by Shoghi Effendi) was undertaking only one with the right to factions, each with there. Beatrice had decided extension teaching in Pontypridd. To gain resignation so that she that he was the but had been dreading the financial support, Claire was working as a came, there was such a preach the Gospel fusion between the two seamstress and was recommended as such her voice was barely heard. to announce her able to make her declaration to Beatrice. The Welsh are often eager to know as much as possible about the people moment. When it they meet, and Beatrice was no exception. commotion and con- With each visit, the amount of dressmaking congregations that diminished so that more questions could be She was at last answered about the Faith and the return of

as a Baha'i and Christ. she was accepted into the Faith in January 1959, becoming the first Welsh-speaking Baha'i in Wales. Beatrice was enchanted with the beauty of the Message and the way in which long-cherished prophecies had been fulfilled. Such was Beatrice's enthusiasm that by August of that year the local newspaper reported that there were now four declared believers there, including Baptist Chapel, it was a lifetime commitment. one of Beatrice's sisters. Mary Newman, Also her mother, in the closing years of her life, would never be able to understand if it was possible to form the first Local Spiritual Assembly of Pontypridd. At that time, the Assembly was unique in the British Isles as it had been formed entirely of local believers. Claire Gung left for Africa, and for a time without any pioneer move to establish it. The Assembly included all three Newman sisters: she and Beatrice lost touch with each other. Beatrice, Mary, and Flo. Nonetheless, the spark she had ignited in Beatrice's heart was still there when next Beatrice's love for Baha' u' llah inspired her to be ever active in His Cause. Apart from the many pioneering moves and teaching series of meetings and teaching in Pontypridd, she actively promoted the translation into the Welsh language of prayers and introductory literature. These were used extensively at exhibitions set up by the Welsh Baha' i friend gave it to Beatrice saying that "it was no use to him". An address and phone number on the back was that of Dr. Ernest Miller, Eisteddfods, many of which attended.

In January 1961, she attended the dedication of the Mother Temple of the African

Continent, in Kampala, Uganda, as one of the four representatives of the National Spiritual Assembly of the British Isles. These

were, befittingly, one each from England, Scotland, Wales and Ireland. Beatrice took with her the precious gift from the National Assembly of the original cable from the beloved Guardian inaugurating the Africa Campaign for which the British Isles had 'chief responsibility'.

In 1962, Beatrice and her sister Flo were the first Welsh Baha'is to go on pilgrimage from Wales. In 1963, Beatrice attended the World Congress in London. The year 1964 saw her pioneer to Inverness, Scotland, and also attend the dedication of the Mother Temple of Europe at Langenhain, Germany, near Frankfurt. In 1965, she pioneered to Southport and later that same year to Llandudno in North Wales.

Beatrice Newman

The Pontypridd Assembly had grown by attended the this time so that both Beatrice and Mary were Reykjavik, Iceland.

In September 1971, Beatrice

Oceanic Conference in

able to pioneer to Winchester, the ancient made their second capital of England, with two other pioneers 1973 Beatrice and from Wales to save the Assembly there. Malta. Seeing

In 1972, all three sisters

pilgrimage, and in March

Mary made a teaching trip to

They were to have their home there for Assembly, they more than ten years, Beatrice serving as the pioneers and so

the urgent need to form the

decided to remain there as

Assembly chairman for several years. During this time she made many teaching trips, able to be released,

were members of the first

of Malta. When they were

including those to Uganda, Kenya, Tanzania, and Zanzibar.

they went back home to

In 1975, Beatrice and

Mary moved their

In 1969, all three sisters pioneered for six home to Poole in Dorset, pioneering once

months in Cork, in the Republic of Ireland. again to save the Assembly.
 They were joined
 There, Beatrice arranged for and gave an by Flo a year later. Despite
 her age, Beatrice
 illustrated talk, the first Baha'i public meet- continued to be very active
 and the home in
 ing held in Cork. Nearly seventy people Poole became a centre of
 attraction both for
 attended who were nearly all of Catholic the local community and
 those interested in
 background. Before leaving, Beatrice per- investigating the Faith.
 suaded the carillonneur of Shandon Church Eventually, unable to
 take an active part
 to play Allah'u'Abha on the church bells in affairs, she kept in
 touch with her Baha' i
 while she prayed for the spread of the Faith friends in the United
 Kingdom and overseas
 in that country. The bells can be heard all by correspondence. Always
 her warm friend over the city, and the carillonneur said that liness and
 radiant personality remained with
 after they had left he would be glad to play her until she passed away
 just before her
 the tune each day until the Birthday of 92nd birthday. There is no
 doubt that the
 Baha'u'llah. Baha'i community is poorer
 for her loss.

DAVID LEWIS

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THE BAHAI WORLD

RODDY DHARMA LUTCHMA YA member of that Church
 from childhood. He
 1932-1989 was always interested in
 religious and spiritual matters.
 At the gate of the garden some stand In 1956, he and a
 group of friends listened
 and look within, but do not care to enter. to a talk on the Baha'i
 Faith and universal
 Others step inside, behold its beauty, but brotherhood given by an
 American doctor
 do not penetrate far. Still others encircle who was staying in
 Mauritius, after having
 this garden, inhaling the fragrance of pioneered in Reunion
 Island. The whole
 the flowers , but having enjoyed its full group was conquered by
 the principles of the
 beauty, pass out again by the same gate. Baha'i Faith, and Roddy
 the more so because

But there are always some who enter, and of his Christian background and his already profound knowledge of becoming intoxicated with the splendour the Bible. He acof what they behold, remain for life to cepted the Faith in November of that year.

tend the garden. He had always been an earnest seeker after tmth, so once he was convinced of the This quote, atháibuted to 'Abdu ' l-Baha in a importance of the Baha'i Faith-that it was pilgrim's note, 1 beautifully describes the in tmth the religion of the New Age-he dil- "gardener's life" of Roddy Lutchmaya. The ightly studied it and put his trust in God, until he had an flowers he tended with so much care and love exceptionally deep underwere not only the men, women, and children standing of its outer and inner significance.

in his island-home of Mauritius, but those Because of this spiritual endowment, and because of his living in the other islands of the Indian Ocean complete tJ.ustworthiness, his as well. His every action was an expression innate capacity, and his great sincerity and faithfulness in his of love and kindliness , and he was never Baha'i services, he became a much-respected and happier than when serving Baha'u'llah and honomed servant of the Cause. He

manifested at all times devo- Roddy was born on 7 June 1932 in Mesnil, tion, vigour, and intensity in his services. His firmness in the

St. Paul, Mauritius. He was the sixth child in Cause was exemplary and many of the a family of nine children. His formal educa- young Baha' is who were tion ended at the age of 17, and at 18 he closely associated with him learned what it

joined the Government Service as a clerk. A meant to be a loyal and sincere follower of Baha'u' llah.

few years later he was recmited as a senior officer cadet in the Prisons Service and From 1957 until his appointinent as a member of the

underwent a one-year training in England in Continental Board of Counprison management. sellors in 1985, he served on Local Spiritual

After being appointed Superintendent, and Assemblies, first in his home town ofQuatre

then Deputy Commissioner of Prisons, Roddy
the town of Beau-Bassin/
became the first Mauritian to be appointed
also a member of the
Commissioner of Prisons, a post which he
Assembly of the Indian
held from 1967 until he passed away. He was
inception in 1964 until 1972,
also the first Commissioner in the annals of
National Spiritual
the Prisons Service in Mauritius to occupy
Mauritius from its inception in
this high office for such a long time.
Roddy came from a family that belonged
member of the Contito the Church of England, and was an active
mental Board of Counsellors for Africa,
he contributed enormously to bringing the
First printed in The Garden of the Heart, compiled Baha'is of the Indian
Ocean islands closer
by Frances Esty and published in New York in 1930. together.

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life, and devoted service to the Cause of
Baha'u'llah. He said,
Roddy possessed a rare and exceptional
gift as a shepherd. His motive was always
pure and his spirit lofty. People were
happy and comfortable in his company.
His great quest for unity and brotherhood
amongst men brought him early in life to
embrace the Baha'i Faith. And very soon
he became one of its most ardent promoters and fearless defenders.
The funeral was attended by hundreds of
people from all strata of the Mauritian society, including government
ministers, heads
of departments, high government officials,
a host of Baha'i friends from far and near,
and many of the men and women he had
/ ,,,,,, / befriended.

The Universal House of Justice paid trib-

Roddy Dharma Lutchmaya ute to Roddy's memory when it cabled on
25 September 1989:

Roddy was truly a remarkable man, judged DEEPLY GRIEVED SUDDEN UNTIMELY
DEATH

by any standard. He possessed that rarest of DEVOTED PROMOTER FAITH RODDY
LUTCI-1-

combinations: a spiritual and pious nature, a MA YA. HIS INCESSANT
INTENSIVE EFFORTS

joyous, kindly and radiant heart, and a TEACHING FIELD MAURITIUS
 FROM EARLY
 sound, discreet and well-balanced mind. In YEARS ESTABLISHMENT FAITH
 THAT ISLAND,
 everything he did there was a special mark HIS LONG RECORD
 ADMINISTRATIVE SER-
 of quality, of excellence. VICES ON NATIONAL SPIRITUAL
 ASSEMBLY,
 In 1966 he had married Premabye Appa, CULMINATING JN HIS MEMBERSHIP
 ON BOARD
 and together they had had four children. He OF COUNSELLORS JN AFRICA,
 WILL ALWAYS
 enjoyed his life fully and had a genuine and BE LOVINGLY REMEMBERED. HIS
 HUMILITY,
 enthusiastic interest in many things. For STEADFASTNESS, PERSEVERANCE
 UN FORGET-
 example, he was a founding member of the TABLE. HIS REWARD ABHA
 KINGDOM UNDOUBT-
 Amateur Dramatic Club of Mauritius. He was EDLY BOUNTIFUL. MAY RISING
 GENERATION
 like a fountain, constantly giving of himself, BAHAI'S ISLANDS INDIAN
 OCEAN FOLLOW
 forever doing something for someone. He HIS NOBLE FOOTSTEPS.
 always had a large and friendly smile and a PRA YJNG HOLY SHRINES
 PROGRESS HIS RADI-
 kind word for all he met. ANT SOUL. CALLING FOR
 SPECIAL MEMORIAL
 His honesty, integrity and love for human- GATHERINGS MOTHER TEMPLE
 KAMPALA
 ity won for him the trust and respect of his AND IN BAHAI COMMUNITIES
 THROUGHOUT
 fellow men (Baha'is and non-Baha'is alike), AFRICAN CONT INENT. CONVEY
 RELATIVES
 high government officials, and the people HEARTFELT SYMPATHY.
 who worked under him.
 At his Baha'i funeral service, a friend who NATIONAL
 SPIRITUAL ASSEMBLY
 had known him very closely for more than OF THE
 BAHAI'S OF MAURITI US
 thirty years movingly eulogized Roddy, extolling his outstanding character,
 exemplary

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THE BAHAI ' f WORLD

New York, she lived with her husband of
 thirty years, Paul Edwards Evans, and her
 mother-in-law. On Esther's prompting, John
 explained the idea of progressive revelation,

and as he spoke of the Prophet Muḥammad, she accepted Him immediately. Esther recalled later, in an interview, that as John

spoke of the Bab and Baha'u'llah, she was "suddenly filled with tremendous joy and was enveloped in great, golden light. I felt as though there was no me and I was conscious of nothing about myself. I heard myself saying, 'John, this is the truest thing that was ever

said. ' And I believed. This was my answer."

The following year, Esther attended the Temple dedication in Wilmette, Illinois, on 2 May 1953. She had had no intention of pioneering then, but a call for pioneers was made at the conference following the dedica-

-• Esther Evans

tion. She remembered Amatu 'l-Baha Rul.riyyih

Khanum saying, among other things, "Now you old girls that have independent means

ESTHER EVANS and can do this, go to the far places of the

Knight of Baha'u'llah world, stay there, live there, put your roots

1899- 1989 down, die there. Perchance, someone might come along and say, 'Who is Baha'u'llah?

On 29 March 1899, Esther Marie Evans was What is a Baha'i? You'll be able to tell

born in New York City. Her family was them.... "

Roman Catholic and her father had even Esther, accompanied by her friend Mrs.

studied for the priesthood. Esther herself had Lillian Middlemast, arrived in St. Lucia on

always been a seeker, and her first major 13 October 1953. Thus the "Helen of the

break with traditional thinking occurred at West," as St. Lucia is known, was blessed

about age 35, after a discussion with her with the Message of Baha 'u'llah. She refather who had studied the world 's religions . called later that although she had not heard

Esther had asked him, in a teasing way, what of St. Lucia before making the decision to

he thought was the true religion, and he had pioneer, upon her arrival there she felt as

answered: "Well, it would take a lifetime though she had landed in paradise.

to study the religions of the world, but I've As Knights of Baha' u'llah for the

made a superficial study and I believe that Windward Islands, Esther and Lillian were instrumental in bringing the it's the Muslim Faith." Esther had been healing Word of the Blessed Beauty to all St. deeply impressed as this was certainly not a Lucians. Upon Lillian 's return to the popular or well-known concept in the United States due to ill health after 10 months of States at that time. It left the way open for pioneering, Esther remained at her post. her to later accept the idea of progressive revelation. Esther's warm, gracious personality en- deared her to young and old Esther was introduced to the Faith when she was about 53 years old, by John and in touch with persons of influence and prom- inence in St. Lucia and Valerie Woolson, on whose farm near Victor, established the good

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name of the Faith among her wide circle of around the Faith and the family, from childhood friends. In later years she regularly hosted hood to the end of his life. Baha'i meetings at her home for friends and In December 1956, soon after the death of his father, Ii?san seekers. During her lifetime, Esther witnessed travelled to New York City for his internship the growth and fruition of the seed planted at New York City and surgical residency by her arrival in St. Lucia. The National Hospital at Elmhurst. He married Veronica and they returned to Iran in 1962. Acutely aware inaugurated in 1983, 30 years after her arrival in 1962. Acutely aware of the beloved Guardian's admonition there. At the time of her death in 1989, to move out of Tihiran, to the Persian friends believers numbered over 1,800. IJ:isan accepted the Upon receiving news of her passing on position of chief surgeon/administrator of the 150-bed Red Lion & 17 October 1989 at the age of 90 after a Sun Emergency Surgical Hospital in short illness, the Universal House of Justice Abadan, southern Iran. There he became a very cabled the following message: active member of

the local Baha' i community and well-known
 GREATLY SADDENED PASSING VA LIANT KNIGHT for his services to the
 poorer people of
 SA HA ' U' LLAH ESTHER EV ANS. HER MANY Abadan; it was unheard of
 that a surgeon at
 YEARS STEADFAST DEVOTED SERV ICES EV I- this non-profit making
 hospital should work
 DENCED BY ADMIRABLE GROWTH COMMUN ITY as many hours, as
 skillfully as though he
 ST. LUC IA. KINDLY CONVEY HEARTFELT CON- were in private practice.
 DOLENCES HER SON AND FRJENDS. ASSURE Hi s reputation grew,
 and in the manner
 AR DENT PRAYERS HOLY SHRINES PROGRESS prejudices can be set
 aside when the skill of
 HER NOBLE SOUL AB HA KINGDOM. the Baha' i is
 exceptional, the people became
 fond of him. Not far north, along the Euph-
 NATIONAL SPIRITUAL ASSEMBLY rates, stood Khurramshahr, at that time
 OF THE BAHA ' i s OF ST. L UC IA
 Iran 's main port. There--;n elderly Arab had
 built a simple 20-bed hospital, and he was
 looking for a doctor he could trust to be
 EHSANOLLAH MALAKOOTI his partner. He heard of
 IJ:isan MalakUti in
 (IJ:isanu ' llah Malakliti) Abadan and sent a very frank
 invitation, the
 1932- 1989 gist of which was, ' I have searched
 long and
 hard and cannot find an honest doctor of my
 IJ:isanu' llah Malakuti was born in Kirman- own faith. I know
 Baha'is are honest and
 shah, Persia, in 1932. His family soon after I've heard you are a
 good man so come see
 moved to Tihiran where he was educated, to my hospital'.
 the completion of medical school at Tihiran Not everyone in
 Khurramshahr was as
 University. He was in that bl essed generation liberal as the good
 I:Iaj i, and for the first few
 of Baha'is who could happily recall Friday months after his
 arrival friends regularly
 classes with Mr. Fun'.1tan and Mr. Fay<;li, reported talks given at
 the local mosques
 while he himself progressed to teach the aga inst "the Baha' i
 surgeon who will kill all
 earl y grades whilst attending the senior the true believers".
 But 'Abdu ' l-Baha tells
 Baha'i classes. He would recount precious us how we must each

live and serve so that
 memories of Tihiran Youth Committee mem- anyone coming to a town
 will know we must
 bers standing on stools perilously perched be Baha' i, and so it
 was . Dr. MalakUti 's home
 upon chairs , balanced on card tab les to hang was always full of
 friends, committees, the
 their creation, the handmade chandelier that Local Assembly,
 distinguished Baha'i guests,
 swung so elegantly from the dome of the future maiiys, M
 uslims, Christians, Jews;
 I:Ia'.?iratu ' l-Quds in Tihiran. Life revolved even deposed Arab
 royalty graced hi s house.

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Dr. MalakUti's knowledge of the Faith as
 well as his use of it in his daily life were
 outstanding even in that community rich in
 knowledgeable and sincere believers. He
 served on the Local Assembly and as delegate
 to the National Convention until leaving Iran
 in 1970.

By 1970, the MalakUtis had two sons,
 ages three and six, and they had decided
 to move to the United States until the boys
 were well along in their education. But then
 they heard Counsellor ' Aziz Yazdi speak
 about the urgent need for pioneers to Africa.
 The decision to go to Africa was made the
 very evening Mr. Y azdi spoke in Khunamshahr.

After settling down to a private medical
 practice in Nakurn, Kenya, Dr. MalakUti
 served with devotion members of the African,
 Asian, and European communities for nine-
 Ehsanollah Malakooti teen years. Before being appointed to
 the

Auxiliary Board for Protection in 1976,
 On occasion, when pressure would come Dr. MalakUti had been a
 founder-member of
 from Tihiran, and the local government offic- Nakurn's first Local
 Spiritual Assembly,
 ers were forced to take action against the member of the Nakurn
 District Teaching
 Baha'is, Dr. Malakl1ti would go to the police Committee, the National
 Teaching Commitstation to plead for the release of Baha' i tee, and
 the National Legal and Properties
 properties or visit the local education officer Committee. Despite his

very full practice (it
 to ask that the Baha'i children not be humili- was very rare for him to
 have an unbroken
 ated in class or beaten. When the local night's sleep in his
 entire adult life), he was
 police chief apologized for confiscating all very active in Rotary
 International. One of
 the Baha'i books from their storeroom on his happiest experiences
 was serving as the
 the piece of land the community owned for first non-British Chairman
 of a Rotary Club
 its future I:Ia~iratu ' I-Quds , Dr. Malakliti, as in Kenya. His hobby
 throughout his life, but
 chairman of the Local Spiritual Assembly, most particularly in
 Nakuru, was his garden.
 asked the chief to read The Hidden Words He rarely spent fewer
 than two weekday
 and see for himself what he was doing. evenings and at least half
 the weekend in the
 The doctor's good humour, candour, love villages, teaching, deepening
 and consoliof people and devotion to His Faith stood dating. On the
 afternoons when he travelled
 him in good stead with everyone. After quite to the villages, the
 doctor would close the
 a short time in -Khunamshahr - the same office early, fill up the
 car with local
 mullas who had denounced him came to him Baha'is, many of whom he
 had taught and
 for treatment. When the ousted King of Abu deepened, and drive out of
 town, dropping
 Dhabi was exiled to Khunamshahr, it was off a Baha' i at a village
 where there was a
 the local magistrate who brought the King's contact to be met, or
 perhaps a community
 family to Dr. Malakuti as the physician who to be deepened. When the
 car was empty, he
 wouldn 't disgrace Iran by cheating the King would teach at the last
 village, and later
 and his family. begin the drive back,
 picking up the friends
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 he had earlier dropped off. His seemingly disadvantageous, were made
 unquestioningly
 tireless energy was an inspiration to many after guidance from an
 institution.
 Baha'is, as was his capacity for patience and The Universal House of
 Justice sent the

loving understanding. It is not easy to return following message to his
wife on 24 October 1989:
to the same village again and again for many DEEPLY GRIEVED PASSING
years, encouraging, always patient, full of STEADFAST EHSAN MALAKOOTI.
love, planting the seeds for the future. HIS GEN-
DEARLY LOVED the African friends; much love and respect EROUS NATURE, HIS COMM
Dr. MalakUti had a unique rapport with ITMENT TO HIS
RESPONSIBILITIES IN
PIONEERING FIELD,
He tried to be generous in all ways and HIS STRENUOUS SELFLESS
SERVICES, HJGHL Y
to inspire others to vision, and so the Nakuru VALUED, LOVINGLY
REMEMBERED. EXTEND
Centre, with a meeting room for 200, a YOU , DEAR SONS, MEMBERS
FAMILY HEART-
dormitory for 100, a covered dining area, FELT SYMPATHY. PRAYING
HOLY SHRINES
and an office for the Local Assembly of PROGRESS HIS RADIANT SOUL
ABI-IA KING-
Nakuru, was built which serves the more- DOM.
than 35 Local Assemblies around Nakuru as Il)sanu'llah MalakUti
well as hosting most national conferences
lies buried in a beautiful garden facing the
and National Conventions. Well-known for tains of
Olympic Mounhis frugality, Dr. MalakUti couldn 't bear to
Washington, to the end a selfless, loving husband, father, and
see Baha'is rent facilities they should own! servants.
servant of His
Dr. MalakUti became ill and travelled to
the United States for treatment but died
VERONICA M ALAKOOT I
on 22 October 1989 at University Hospital,
(Veronica Malakuti)
Seattle, Washington. Three months later,
when his wife returned to Nakuru, more than
600 persons attended his memorial, and the KAZEM KAZEMZADEH
speakers were of all colours and creeds. (Ka?-im
Ka?-imzadih)
Baha' i, Christian, Hindu, and Muslim 1898- 1989
prayers were read. Representatives of the
Kenya National Medical Association and Ka?-im Ka?-imzadih was born
in 1898 in 'Ishqabad, Transcapia (now
the Moslem Medical Association spoke of

Turkmenistan),
his unselfish services. But above all, the when it was a recently
acquired possession
Baha'is, who had an additional memorial of Russia. His grandfather,
I:Iaji Mul)ammad
meeting at the I:Ia?-iratu'l-Quds, appreciated Ka?-im, like many Persian
Baha'is, had found
his services to the Baha'is of Kenya. refuge there from
persecutions at home.
At one of the memorial meetings in As a youth in I~fahan,
I:Iaji Mui;iammad
Kenya, Isobel Sabri, a member of the Inter- Ka?-im had attained the
presence of the Bab,
national Teaching Centre, said that the and later of Baha ' u'llah
in Baghdad and
characteristic she most associated with him in 'Akka. His son, Aqa
Mul)ammad Ri~a,
was "absolute integrity". The other attribute known as Arbab, was among
the founders
which characterized his every action was his of the 'Ishqabad Baha'i
community and the
absolute and loving obedience to the institu- builders of its House of
Worship.
tions of the Faith based on his love for Ka?-im's mother was
Liqa'iyih Khanum,
Baha'u'llah. Whether it was deciding to set- granddaughter of Mir Jalil,
who was martle out of Tihran, or to move to Africa, or tyred in the
siege of Zanzan, and his wife,
to settle outside a capital city in Africa, these 'Anbamisa, known to Baha'i
history as
moves that at the time appeared to be Umm-i-Asluáaf. Liqa '
iyih Khanum's father

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TI-I E BAHÁ ' I WORLD

was f:Iaji Iman, a survivor of the siege of others sent to
concentration camps where
Zanzan and of the martyrdoms of 1896 in many perished. Ka?'.im
became a link
Tiluáan. between Baha'i prisoners
and the outside
At the age of five, Ka?'.im entered the world. The Ka?'.imzadih home
was used to
school run by several outstanding Baha'is, make packages of food and
warm clothing for
among them Shaykh MuJ:iammad 'Ali Qa ' ini, shipment to camps in
Siberia and Northern
posthumously designated by the Guardian an Kazakhstan.

Apostle of Baha'u'llah. It was from him and served on a number of other Baha'i scholars that Ka?'im acquired committees, on the Local his mastery of Persian, his love of poetry, 'fihran, of which he and his knowledge of classical Arabic. years, and on the At 13, Ka?'im was enrolled in a Russian frequently classical gymnasium, a school designed to its secretary. With provide a European education for the sons of Auxiliary Boards of Russian officials in this Asian province. Ka?'imzadih Inshl.1ction was in Russian, a language Ka?'irn institution. He learned to perfection. He had acquired Azeri Baha'i literature Turkish as a child, and later in life French classes for Baha ' i and English as well. It was at the gymna- alumni of those sium that Ka?'im was exposed to western gratitude and science and culture and decided to pursue higher education in Moscow where he stud- early 1950s, Persia ied law and international relations. While clergy had made at Moscow University, he married Tatiana was influencing Romanovna Yevseyeva, a fellow student and provoking attacks on one of the early Russian Baha ' is. killings by mobs, On completing his studies, Ka?'im was pseudo-judicial proceedemployed by the Persian Embassy in Mos- designed to desháooy Baha' i institutions. cow and continued to serve there until 1940, háial of the members when he moved to Tihran, left the Ministry of Yazd who were of Foreign Affairs, and dedicated virtually murders in a nearby all his time to the service of the Cause, only	In Persia, Ka'.'im Baha' i national Spiritual Assembly of was chairman for several National Spiritual Assembly, discharging the duties of the establishment of the the Hands of the Cause, Mr. was made a member of that worked on translations of into Russian, and taught youth of college age . The classes remember them with delight. In the late 1940s and was in tum10il. The Shi'ite a political comeback and the government and the Baha'is. There were but there were also ings One such case was the of the Spiritual Assembly accused of provoking town.

occasionally practicing law. The members of the Y azd
 Assembly were
 He had begun to serve the Cause in his tried in 'fihran in an
 atmosphere of haháed
 early youth as a teacher in the Baha'i school and intimidation.
 Non-Baha'i lawyers, with
 in 'Ishqabad, as editor of the Russian ver- one notable exception,
 refused to defend the
 sion of the Baha'i newspaper, Khurshid-i- accused even if their
 irmocence was patently
 Kluivar, and as a participant in various youth clear. Mr. Ka?'.irnzadih
 led the defense team.
 activities. In Moscow he was elected to that In a courtroom packed with
 mullas and street
 city's first Spiritual Assembly, serving until toughs shouting
 imprecations at the defenits dissolution in 1929.
 dants and their counsel, Mr. Kazirnzadih
 In 1928, Ka?'.im made his first pilgrin1age rose to his full stature as a
 defender of the
 to Haifa. Meeting Shoghi Effendi then, and Cause. He addressed the
 court over the
 again in 1941 , were the high points of his life. screams of the mullas and
 their henchmen,
 By the mid- l 930s, all Baha ' i activity in many of whom brandished knives.
 The
 the Soviet Union ceased, as thousands of judges, instructed by the
 government, caved
 Baha ' is were arrested and imprisoned in the in and found the defendants
 guilty, but no
 Great Terror. Some were deported to Iran, one doubted the injustice
 of the verdict.

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In recognition of Mr. Ka?'.imzadih 's role
 in this and other cases, Shoghi Effendi
 called him the "Shield of the Cause of God."
 In 1956, Mr. Ka?'.imzadih moved to the
 United States. He was in poor health and
 underwent surgery. When his health improved, he was able to resume normal
 activity. He taught Persian at Harvard and
 at the University of California, Los Angeles,
 contributed to World Order magazine,
 taught at the Green Acre and Bosch Baha'i
 Schools, travelled to Canada to teach
 Russian-speaking Dukhobors, served on
 Local Spiritual Assemblies in New Haven,
 Connecticut, Cambridge, Massachusetts, and

Santa Monica, California, and was the first Trustee of I:Iuququ'llah in the Western Hemisphere, serving in that capacity for many years. When open teaching was allowed in the former Soviet Union, a pamphlet that he wrote in Russian proved very useful.

One cannot conclude this brief sketch without mentioning Mr. Ka?'imzadih's personality and character. A true aristocrat of the spirit, courtly and dignified, he was entirely free of arrogance or pride. His integrity, gentleness, and humility endeared him to all who knew him. Indeed, he was a man without enemies. Deeply devoted to the principles of the Faith, he was never fanatical, and never forced his opinions on others. Ka?'im Ka?'imzadih died of heart failure on 14 November 1989, at his home in Pacific Palisades, California, and was buried at the Inglewood Cemetery a few feet from the grave of Thornton Chase. The Universal House of Justice cabled the National Spiritual Assembly of the United States on 16 November: I:Iabib I:Iabibi was born in Ramadan, Persia, DEEPLY GRIEVED PASSING GREATLY TRUSTED in 1912. His father, Mashiya, was of the STEADFAST PROMOTER FAITH KAZEM Jewish Faith but became a Baha'i at the age KAZEMZADEH-1. HIS DISTINGUISHED SERVICES of 94. His mother, Shamsi, was a RUSSIAN, HIS EXEMPLARY PARTICIPATION IN Habib was very active as a young man of ADMINISTRATIVE ACTIVITIES FRIENDS IRAN, 17 or 18 years in Tihiran,

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ASSEMBLY THROUGHOUT HIS

TRANSITION

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LOYALTY INTERESTS BELOVED CAUSE AT ALL

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ABOLITION KINGDOM

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enemies. Deeply devoted to the principles of WORLDS BEYOND.

the Faith, he was never fanatical, and never CONVEY DEAR MEMBERS HIS

forced his opinions on others. LOVING SYMPATHY.

Ka?'im Ka?'imzadih died of heart failure DR.

FIRUZ KAZEMZADEH

HABIB HABIBI

(I:Iabib I:Iabibi)

1912- 1989

serving on the

INCLUDING DISCHARGE HIS RESPONSIBILITIES AS SECRETARY NATIONAL SPIRITUAL

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National Youth Committee and the Service Committee.

many pioneers went out from Manchester.

Mr. Habib was one of these; he rented a small flat in Chester, where he spent some time each week, together with his son Jimmy.

Business commitments did not permit full time residence there, but their sojourn was sufficient to establish Assembly status.

Mr. Habib always wanted the Manchester Local Spiritual Assembly to have its own Baha'i Centre, and he was one of the initial instigators to bring that dream to fruition.

A large Victorian house was purchased in Wilmslow Road, Fallowfield, the ground floor was converted, and the National Assembly granted permission for this to be designated as the Manchester Baha'i Centre. He was proud that the Centre has been used most fully over a great many years.

His services to the Faith continued throughout the British Isles until, in September 1971, Mr. Habib went on his first extended

teaching trip for four months in Africa. In the early 1940s, the House of Commons, a year after his return, he again

left England, Baha'u'llah in Tihiran was purchased for the first time for about six months in Africa and

Faith. Mr. Habib was the principal contributor, Portugal. and his contribution was made under great distinction in

financial success. Belgium and Malta, then for the last 10 years

Mr. Habib went to Manchester, England, of his life pioneered to India. In Himachal

which was a very active community. He was Pradesh, he attracted many dignitaries to

soon elected to serve on the Local Spiritual Assembly, and gave his valued support to medical eye camps in

India-Mysore and the many activities upon which the Manchester Mandya- in the State of Karnataka. These

launched the first

Assembly, and gave his valued support to medical eye camps in India-Mysore and the many activities upon which the Manchester Mandya- in the State of Karnataka. These

community ventured, not the least of these were the beginnings of service efforts which being the 1953 Baha'i Centenary Exhibition treated thousands of people, and which sucstaged at the Manchester Baha' i Centre. cessfully operated on hundreds of others.

In another area of service, l:fabib sup- He served on many Local Spiritual Assemported the move of the Baha' i Publishing blies and one State Baha' i Council in India.

Trust from the warehouse of Jacob and His last pioneering post was Goa, in which

Ibrahim Youseph (Jeff and Albert Joseph), he donated two Baha'i Centres. to larger premises. Because of ill health he

was forced to

The Assembly spent a great deal of time go back to Karnataka to a more temperate

discussing the letters received from the climate. Then, he passed away suddenly on

beloved Guardian, which included plans to 21 November1989 while in England for one

set up goal areas. One goal area was an adja- of his regular medical checks.

cent town, Stockport, and Habib volunteered Of his loving devotion to the Faith and

to pioneer there for a short time. its many needs there is ample confirmation;

The development of the Guardian' s Plans at no time did a call for help go without

called for more goals to be established and response. This service was fully reflected

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in the following cable received from the At 21, he was elected to the New York

Universal House of Justice: Spiritual Assembly, and, as the youngest

member, served with many of the early dis-

GRIEVE PASS ING STEADFAST STALWART tinguished Baha'is such as Horace Holley,

SERVANT CAUSE GOD HABIB HABIBI. HIS UN - Philip Sprague, Mirza 'Ali-Kuli Khan, and

TIRING EFFORTS RELATED ACQUISITION ONE others. At this time he decided to give up

OF THE HOLI EST SITES IN IRAN, HIS DEVOTED any aspirations á toward an acting career so

BAHA'I ACTIVITIES ENGLAND, HIS PIONEER- that he might devote more time to Baha'i

IN G TO MALTA AND INDIA, HIS GENEROUS activities. During those early years, he was

CONTRIBUTIONS TO THE CAUSE OF GOD, actively involved with the Green
Acre
ARE FONDLY REMEMBERED. PRAYING HOLY Summer School where he studied
with many
SHRINES PROGRESS HIS SOUL ABHA KINGDOM. early disciples of 'Abdu 'l-Baha
who would
KINDLY CONVEY OUR LOVING CONDOLENCES eventually be responsible for the
spread
ALL MEMBERS FAMILY. of the Faith throughout North and
South
PAULrNE SENIOR AND WILMA HABIBI America and abroad.
In 1941, he married Keith Gettinger to
whom he taught the Faith, and they became
the parents of Philip James, Kirnon Joseph
ROBERT JOSEPH QUIGLEY and May Maxwell Quigley. During World
1912-1989 War II, he enlisted in the non-combatant
branch of the United States Navy where he
Robert Quigley was 19 years old when he served for three-and-a-half
years . Shortly
first heard of the Baha'i Faith. He was acting after being discharged, Bob
and Keith started
in a show in Washington, D .C. , when he a television production
company, which
was offered a ride to his home in New York became highly successful over
the years.
City by Philip Sprague, a prominent Baha' i In May of 1956, Shoghi
Effendi gave perteacher who, as a young man, had met mission for
Bob and his wife to travel to the
'Abdu'l-Baha when He visited New York. Holy Land for pilgrimage.
While there, Bob
Bob Quigley frequently referred to this jour- was inspired to join his close
friends, William
ney as the turning point in his life. and Marguerite Sears, who were
pioneers to
En route to New York, Mr. Sprague ex- South Africa. Within three weeks
Bob too
plained the Station of the Bab, Baha'u'llah was in South Africa, to be
joined shortly
and 'Abdu'l-Baha and answered the young after by his wife and three
children. They
actor's questions. Although he had been remained in Johannesburg for
over three
raised a Roman Catholic since his birth on years, where Bob served as an
Auxiliary
13 March 1912, and he was not consciously Board member as well as a
member of the
seeking an alternative religion, Bob could National Spiritual Assembly of

South Africa.

hardly believe what he heard. As soon as When the Quigley family returned to the they arrived, he went directly to St. Agnes United States in 1960, Bob resumed his Church where he and his family had been career in television and his production commembers for years . He knelt at the altar and pany reached even higher peaks of success, opened the Baha ' i prayer book Mr. Sprague resulting in several "Emmys", the prestigious had given him, and his acceptance of award given for excellence in the television Baha'u ' llah and His Faith was instant. industry. He was elected to the National Shortly thereafter he was enrolled as a Assembly of the United States and served Baha'i youth and became very active in for five years . Throughout this period he teaching, his natural charm and radiant spirit continued his long collaboration with the attracting many seekers . Hand of the Cause of God William Sears

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DEEPLY SADDENED PASS ING DEARLY LOVED
ROBERT QUIGLEY. PROFOUN DLY GRATEFUL
HI S LONG YEARS CONSTANT DEVOTION
CAUSE BAHÁ' U'LLAH DISTINGUI SHED BY HIS
OUTSTANDING, SACRIFI CIAL SERVICES AS
PIONEER AFRICA TOGETH ER WITH HAND
OF TH E CAUSE WILLIAM SEA RS AND HIS
MEMBERSH IP NATIONAL SPIRITUAL ASS EM-
BLY UN ITED STATES. HUM OR WITH WHICH
HE ENCOURAGED SERVICE AN D LIGHTENED
BURDENS OTHERS WARMLY REM EMBERED.
ARD ENTLY PRAYING PROGRESS HI S RADI ANT
SOUL DIV INE WORLDS. KINDLY CONVEY OUR
LOVING SYMPATHY DEAR KEITH AN D FAM ILY.
PHILIP O ' B RI EN

ROBERT W. MCCLAUGHLIN

1900- 1989

Robert Joseph Quigley Robert William McLaughlin was born in Kalamazoo, Michigan, U.S.A., on 24 June producing audio-visual mate1ial, books, plays, 1900, but most of his childhood was spent in films, and other teaching aids and projects Brooklyn, New York. His

father was a well-known Congregational minister and author whose outstanding creativity as a television producer, he was dedicated to advancing the Christ's perfect character and perfect teaching awareness of the Faith through the media. It had been "the two supreme events of His enthusiasm and dedication remained history", and had shaped world events ever since. Growing up in this atmosphere, young Bob and his three sisters the Faith grew into a world-wide community, resulting in the dedication of Houses of Worship in Wilmette, Kampala, Sydney, against the agnosticism which was then becoming fashionable in the United States . After receiving his Frankfurt, and Panama, in addition to many bachelor's degree from Princeton University in world conferences, all of which he felt privileged to have been able to attend. Many plans for graduate studies in architecture interrupted by tuberculosis, have heard him speak of his unforgettable meeting with the beloved Guardian. He came by spending two years at a sanatorium in Saranac Lake, New York. always felt that his Baha'i life was filled with During this unlimited bounties. period of enforced rest, he read voraciously Bob Quigley passed away on 27 November and corresponded widely, developing a love 1989 and was buried at Inglewood Cemetery for literature and scholarship that was to distinguish him throughout in California, near the grave of Thornton his life. After regaining his health he Chase, the first American to embrace the returned to Princeton Revelation of Baha'u 'llah. and received his Master of Fine Arts degree When his physical life ended, the Universal House of Justice cabled the following In 1931 he married Katherine Lockwood message: Thurber, known as Kakine, who was to be IN MEMORIAM 951 his life-long partner in all things-especially tion of the interior of the

House of Worship
in service to the Baha'i Faith. in Wilmette. He published
several articles
During the 1930s and 1940s, Bob prac- about the architecture of this
Mashriqu'l-taqdis architecture with increasing success Adhkar (The Bahci 'i
World, volume XI), and
and prominence. His more traditional designs often used it as a theme in
public lectures
ranged from family residences to large about the Faith.
corporate and public buildings. At the same In 1948 the McLaughlins
left Bedford
time, he developed new pre-fabrication Village where they had been
isolated belief techniques for low-cost housing, and was ers and moved
to Greenwich, thereby
awarded more than 20 patents in that field. helping to strengthen the
Baha'i community.
He was also known for studies of construc- Then, in 1952, Bob was
tion techniques, climate control, and what University to become Director
of the School
would today be called the "ergonomics" of of Architecture. Knowing this
demanding
buildings. He was a complete architect, pos- position would reduce his
time available for
sessing a broad knowledge of architectural teaching the Faith, he sought
advice from
history but willing and able to use the the beloved Guardian, who
replied by cable:
newest techniques and materials. He was not ADVISE ACCEPT PR fNCETON
POST LOVTNG
beholden to the architectural fashions of his PRA YERS- SHOGHI.
day.
During 1944, Bob and Kakine became Bob served as a member of the
National
dissatisfied with what they saw as un-Chris- Spiritual Assembly of the
United States for
tian attitudes prevalent in their Christian almost four years, from late
1953 until midcommunity of Bedford Village, New York, a 1957, when he
resigned because of other
community which rejected a proposal by the commitments. From 1957 until
his retire-
United Nations to establish its world head- ment from Princeton in 1965,
he divided his
quarters in that part of New York State. The time between university
duties and travel-
McLaughlins began to search for a religion ling with Kakine to teach the
Baha'i Faith,

whose adherents would embrace the entire
 America, and the
 world, and were soon introduced to the
 trips to Mexico
 Baha'i Faith by Peter and Rene Welsh of
 became known nearby Greenwich, Connecticut.
 art and architecture. In
 Bob became a Baha'i in October 1944,
 University
 and Kakine followed suit a few weeks later.
 20,000 pre-
 In the summer of 1945, the McLaughlins
 had analyzed.
 attended Green Acre Baha'i School, begin-
 moved to York,
 ning a relationship with Green Acre that
 restored an
 would span four decades. During the 1950s
 Green Acre.
 they returned to Green Acre several times
 university life,
 with their two children, Meredith and
 farmhouse as a
 Robert.
 international
 In November 1945, Bob and Kakine were
 haven for
 appointed by the National Spiritual Assembly
 over the world. In
 to the Regional Teaching Committee for the
 helped to form
 State of New York. During the next seven
 years, they were both active in teaching
 Baha'i Council
 activities throughout the State.
 confronting a
 Starting in 1947, Bob McLaughlin served
 properties on
 on a Technical Advisory Board for construc-
 Haifa authorities
 mostly in Mexico, Central
 Caribbean. During his many
 and Central America, he
 edgeable in Mayan
 1965, he donated to Princeton
 a photographic index of some
 Columbian artifacts that he
 In 1965, the McLaughlins
 Maine, where Bob had lovingly
 old farmhouse not far from
 Freed from the demands of
 the McLaughlins used their
 base for local, national and
 Baha'i activities and as a quiet
 Baha'i visitors from all
 about 1970, the McLaughlins
 a Local Assembly in York.
 In 1962, the International
 had requested Bob's help in
 serious threat to the Baha'i
 Mount Carmel: plans by local

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decision to begin the selection of a design for
 the Seat of the Universal House of Justice,
 the House generously noted:
 .. .MOVED PAY TRIBUTE EXPRESS HEARTFELT
 GRATITUDE OUTSTANDING SERVICES ROBERT

MCLAUGHLIN IN PREPARATION FOR TJ-IIS
HISTORIC UNDERTAKING.

Bob also served as architectural consultant to the Universal House of Justice for

the building of the Panama Temple. In 1964,

Bob had advised the Universal House of Justice about solicitation of design proposals for the House of Worship in Panama, then from 1966 to 1972 he worked closely with the architect, Peter Tillotson, and with the National Assembly of Panama, to ensure that the instructions of the House of Justice were followed and that the Temple was ready for its joyous dedication in Riqvan of 1972.

Robert W McLaughlin In 1977, Bob served as consultant to the Universal House of Justice in evaluatto "improve" existing roads running through ing several designs submitted for the those properties and to add new ones. In Mashriqu'l-Adhkar in Apia, Samoa. None

1964, the Universal House of Justice had of the designs submitted that year was

amplified this request, calling for a master judged adequate, but the process of evaluaplan that would show the long-term develop- tion helped to clarify architectural options,

ment of the Sacred Properties, including and thereby contributed indirectly to selection

new terraces, buildings, monuments and of the superior design that was later submitgardens that would one day adorn Mount ted and built. Caimel.

After moving to Maine, both

McLaughlins

Bob first submitted such a plan to the taught courses and gave lectures at Green

House of Justice in 1965. In subsequent Acre. Bob served on the Green Acre Council

meetings with local authorities in Haifa, his and helped the school on questions of

gentle manner and impressive knowledge construction, renovation and landscaping. In

of city planning helped to convince them 1980 he received the Reimer A ward from

that the long-term interests of Haifa would the Green Acre Council in recognition of

be better served by a verdant and beautiful dedicated services to that school over many

Baha'i World Centre, open to all, than by a years.

series of little roads that would do little to Throughout his years as a

Baha'i, Bob

alleviate the city's growing traffic problems. was fascinated by the richness and power

From 1964 through the mid-1970s, Bob of the language used in the Baha'i Writings.

continued to serve as architectural consult- As he studied copies of the Sacred Texts he

ant to the Universal House of Justice for the am1otated them in his fine architect's hand,

development of Baha'i properties on Mount adding thousands of definitions, derivations

Carmel, visiting Haifa many times to offer and cross-references. In 1977 he informally

his suggestions as new challenges arose. In circulated to some Baha'i friends copies of

June 1972, in a cablegram announcing its Words about the Word, a compilation of

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uplifting passages drawn from the Sacred STATES AND ACTIVITIES CONNECTED WITH

Writings. GREEN ACRE SCHOOL AND AS TRA YEUNG

In subsequent years, he devoted himself TEACHER GRATEFULLY ACKNOWLEDGED. AR-

to analysis of a single passage that appears DENTLY PRAYING HOLY SHRINES PROGRESS

HIS NOBLE SOUL ABHA KINGDOM. OUR
three times in the Writings of Baha'u'llah,
LOVING SYMPATHY SURROUNDS DEAR
and of which Bob wrote: "This Tablet stands
KATHERINE AND FAMILY FOR WHOSE CONSO-
as a pinnacle from which salient points of
LATION AND WELL-BEING PRAYERS ARE ALSO
past Revelation may be viewed. About it
BEING OFFERED.

are spread the fertile plains, towering peaks
ROBERT T. MCLAUGHLIN

and flowing streams of the Revelation of
Baha'u'llah. Each word of these verses is a
sign-post leading to riches in His Word."

The resulting study was published as These PA TEPAERU ARIKI
(Lady Davis)

Perspicuous Verses (George Ronald, 1982).
1922-1990

During his later years, Bob became
intrigued by similarities between some of

It is recorded in a letter from Edith Daniel-President Woodrow Wilson's "14 Points and son dated 21 January 1960 that: "Pa Ariki, subsequent addresses", as enunciated in queen of the Ngatangia District of Rarotonga, Cook Islands, has become a Baha'i". of Nations-and the principles of the Faith. Edith became acquainted with Pa Ariki He began to investigate whether President Wilson or his close associates had any in 1953, shortly after Edith had arrived in Rarotonga. "She was one of the very few contact with Baha'is or access to Baha'i who asked about the Faith," Edith wrote She literature. After considerable research he found a possible connection through, the read Baha 'u 'llah and the New Era. Before President's first wife, Ellen Wilson, an artist long she was speaking of the Faith and who before her death in 1914 had close con- expounding its principles far and wide. tacts with at least one Baha'i artist. Before One day I asked her why it was that she believed but did not his passing Bob prepared a short monograph problems. One was being of affiliate. She had two on this subject, identifying additional leads the nobility. that future researchers might follow. It was her ancestors who had welcomed the first Christian Shortly after Bob McLaughlin 's passing missionaries (London on 30 November 1889, the Universal House Missionary Society) to the island and of Justice cabled: became pillars of the church. The second problem was that by tradition, if she were DEEPLY DEPLORE LOSS STEADFAST, OUT- to change her religion, at least the elders of her district would be duty STANDING SERVANT BAHU 'U 'LLAH ROB ERT bound to fol- W. MCLAUGHLIN. GENTLENESS, DILIGENCE low where she led and this was not the CHARACTERIZED HIS UNSTINTING SERVICES Baha'i way of independent choice. I CAUSE OF GOD OVER PERIOD MANY YEARS, remember the many star-spangled eve-

DISTINGUISHED BY EXPERTISE WHICH AS

nings and even rainy nights we drove

ARCHITECTURAL CONSULTANT I-I E LENT TO

about the island talking, finally ending up

MANY BAHAI PROJECTS, INCLUDING TEMPLES

WILMETTE, PANAMA CITY, APIA AND WHICH

in her front yard sitting in the little car,

INVOLVED HIM PROMINENTLY IN CREATION

talking until two or three in the morning

PRELIMINARY PLANS TOWARDS REALIZATION

the education

CONCEPT FOR DEVELOPMENT SACRED PROP-

permission to

ERTIES MOUNT CARMEL. HIS MEMBERSHIP

she was

NATIONAL SPIRITUAL ASSEMBLY UNITED

afternoon or

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evening each village holds a meeting at
and talked,

which a speaker is elected to pose ques-
desire for

tions prepared by the Oramatua (minister),
islands to

and one question of his own, then general
proud of her

discussion follows. Pa had been asked
many times but had always refused. She
welcomed

said she had never felt she knew anything
dedication of the

about God and was not qualified to speak
Apia. On that

but 'now,' she said, 'I know something
remaining with the

about Him and I want to tell it! ' When I
simple dwelling,

bade her a reluctant farewell in March
for dignitaries

1958 she said, 'I think I will be a Baha'i
typical of her

some day, but there are some things I feel
I must work out in my mind.'

Spiritual

Pa Tapaeru Ariki became a Baha'i on
Takitumu.

about the Faith, the world,

of people. Once she asked

use Baha'i material in a talk

going to give. On Sunday

During the hours that we sat

she often expressed her great

her people to advance and her

prosper. She was immensely

heritage.

In 1984, the people of Samoa

Pa Tapaeru Ariki for the

Baha'i House of Worship near

occasion she insisted on

Cook Islands contingent at a

rather than an accommodation

as befitted her rank. This was

humble attitude.

She was a member of the Local

Assemblies of Te Au o Tonga and

4 October 1959. In 1985, she was elected to the first National Spiritual Assembly of the Cook Islands.

Tepaeru had been born 14 August 1922. Pa Ariki rendered many important services to the Baha' i Faith, rangi, of Rua-o-te-Tonga, and her father was attended many conferences and represented the Taike Ariki M itiau, of Takitumu. Tepaeru Cook Islands in the Pacific. In 1985, she presented the Procthe title of Pa Ariki . From that time on she lamation of Baha'u' llah to the Prime Minister of the Cook Islands on behalf knew that she would become the Takitumu of the Universal House of Justice and the leader and was trained accordingly. She re- ceived her education in New Zealand. of the Cook Islands. In later years she became the distinguished The climax of her life came in 1986, when, accompanied by her President of the House of Ariki- the house Sir Thomas Davis, then Prime distinguished husband, paid a visit to the Holy Land of the traditional chiefs-and was affection- M inister, she and the Univer- "During the 30 years that I knew Pa sal House of Justice at its seat on Mount Ariki," Suhayl 'Ala'i recalls, "I witnessed the Ca1m el, followed by a brief pilgrimage to the Baha' i holy places. love and affection she showered upon every- one in her charming and joyful manner. She Ever mindful of her position in Cook Islands society, Pa Ariki was so proud of her extended fami ly. often called attention "On my vis its to the Cook Islands she to a passage from the Tablets of Baha 'u ' llah addressed to the kings and rulers of the world: the town and meet some of my people'. We Fear the sighs and tears would walk through A varue, stopping here and there, and she would introduce many of this Wronged One, and lay not excessive of her family and friends. burdens on Pa Ariki was a staunch and outspoken your peoples. Do not rob them to rear

defender of her ideals. Her membership in
 Thus We unfolded
 the Baha'i community and her familiarity
 profiteth you, if ye
 with its principles greatly influenced her
 are your
 way of thinking. She strongly supported
 the rights of women, the ideal of the one-
 actions.
 ness of humanity, the oneness of religion,
 suddenly
 and the rights of the individual. on 2 February 1990 at the age of
 67 while on

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His restlessness and advanced ideas led
 him to study Esperanto and to correspond in
 that language with 72 people around the
 world. One of his correspondents was a
 Baha'i Esperantist in the United States, who
 gave his address to Virginia Orbison when
 she decided to pioneer to Spain in December
 1946, thereby opening that country to the
 Faith. Mrs. Orbison was responding to the
 call of the Guardian who had asked the
 American Baha'i community to send nine
 pioneers to Europe during the second Seven
 Year Plan undertaken by the American
 believers.

From the moment Manuel heard of the
 Faith, he felt captivated by it and lived dedicated to its service. He accepted
 it formally
 on 5 July 1947, becoming the third believer
 to embrace the Faith in Spain. He was then
 24 years old.

Pa Tapaeru Ariki His family rejected him for his
 decision,

and he began a new life in connection with
 a visit to New Zealand. The Cook Island the Faith. He participated
 actively in all

News reported: "As day breaks tomorrow, the teaching plans that
 Shoghi Effendi trans-
 Rarotonga will be half way through eight mitted to the community
 in the Iberian

hours of solemn ceremonies to mark the Peninsula, and he

represented the Spanish
 return home of the late Pa Tapaeru Ariki, community on various
 occasions at many

Lady Davis." international Baha'i events. He was a member of the first National Spiritual Assembly ever seen in the Cook Islands and the only of the Iberian Peninsula (Spain and Portugal), one recognised by an official day of mourning. elected on 24 April 1957. LILI AN ' ALI'i Later in 1957, Manuel married Emilia Garro Bermejo, and the couple pioneered to the Dominican Republic, where Manuel MANUEL GARCIA VAZQUEZ became the secretary of the first Local Spiritual Assembly of Santiago de los Caballeros. They set up a school for native radio announcers in their home, Manuel Garcia Vazquez was born to Maria and their first daughter, Zoraida, was and Juan Garcia in Cabreiros, Orense Province, Spain, on 20 August 1923. He lived in After the National Convention of the following year, he and his that locality until he was 20 months old; then family left for he lived in Chipiona, Cadiz, where his father Ciudad Trujillo as pioneers. Manuel served as had moved as a teacher of primary school. secretary of the National In 1939, Manuel moved with his family Spiritual Assembly of the Dominican Republic to Madrid, where he began to work for the public and as a member of the first National Hispano-American Bank, becoming secretary Radio Teaching Committee. The programmes to the regional director of the central office about the Faith he created for radio were of that banking corporation. broadcast on many stations. In 1962 he was

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provinces of Spain, from the border with France to that of Portugal, to teach and open those provinces to the Faith. In 1980, the family moved again to Saragossa, where Manuel served as secretary of the Local Assembly until 1989. In that city, he created the Sisfor Institute, a centre which conducted personal development courses for groups of professionals.

The course of Manuel Garcia Vazquez's Baha'i life was truly exemplary. He was an untiring, sincere, dedicated, and enthusiastic soldier for the Faith from the time, at

23 years of age, when he read, in only one night, Dr. Esslemont's book Baha 'u 'llah and the New Era.

Responding to the news of his death on 9 February 1990, after an illness, the Universal House of Justice sent the following

message on 16 February to the National

Manuel Garcia Vazquez Spiritual Assembly of Spain:

appointed to the Auxiliary Board. SADDENED NEWS PA
SS ING STALWART

In 1965, he, his wife and their four chil- SERVANT BAHA' U'LLAH MANUEL
GARCIA

dren-Zoraida, Juan Manuel, Alberto, and VAZQUEZ, ONE OF THE FIRST TO
EMBRACE

Kasim-were forced to leave the country TH E CAUSE IN SPAIN. HI S
RECORD DEVOTED

due to the revolution, and to leave their SERV ICES SPANN ING OVER
FOUR DECADES

publicity business which had a staff of 32 UNFORGETTABLE. HI S
MEMBERSH IP HISTOR IC

people. They returned to Spain, settling first FIRST LOCAL SPIRITUAL
ASSEMB LY MADRID,

in Madrid, and later in Zaragoza where SECRETARY FIRST NAT
IONAL SP IRITUAL

Manuel served as Secretary of the Local ASSEMBLY IB ERIAN
PENINSULA, HI S PIONEER-

Spiritual Assembly. ING DOMINICAN REPUBLI C AN
D SEVERAL

Responding to the need for pioneers in HOM EFRONT GOAL TOWNS, HI S
UNTIRING

the Basque area of the country, he settled EFFORTS TEACH ING ,
DEEPENING FIELDS

with his fami ly in Algorta, Vizcaya, in 1969, ARE WARMLY REMEMBERED.
PRAYI NG HOLY

where they remained for nine years. At that SHRINES PROGRESS HI S
RADLANT SOUL ABHA

time, he was a member of the National Radio KINGDOM. CONVEY LOV ING
CONDOLENCE

Committee, to which he devoted much time MEMBERS HIS FAMI LY.
and energy. He created programmes for ZORA IDA

GARCIA GARRO AND

radio and attended all the Baha'i schools EM

held in Liria so that he could tape the sessions for broadcast afterwards for those who were unable to attend, or for the believers in general. He carried out this activity for 14 years.

While living in Algorta, he travelled each week to one of the capitals of the northern

IN MEMORIAM

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KHODADAD H. V AJDI

1928-1990

Born of Zoroastrian parents in Bombay, India, in 1928, Khodadad Vajdi lost his mother at the tender age of two and was brought up by his aunt, Mrs. Daulat Vajdi, who was very devoted and the only Baha'i of the family. When Daulat went on pilgrimage to the Holy Land in 1931, she took

Khodadad, who was then three years old, and the child had the privilege of sitting on the lap of the Greatest Holy Leaf, Bahiyyih Khanum. The Greatest Holy Leaf was reported to have said that he would grow up to be

a devoted and sincere servant of the Faith.

Upon completing his high school education at the age of 18, he offered his services

as one of the first pioneers from Bombay to Dehra Dun in Uttar Pradesh in 1948-49, under the Four-and-One-Half Year Teaching

Khodadad Vajdi

Plan of the National Spiritual Assembly of the Baha'is of India. He remained there for His love for mass teaching and his enthune year, then had to return to Bombay to siasm in spreading the Faith in the vast

join his aunt's business. virgin land of India made him restless to

In 1953, Khodadad pioneered to East open new tenitories. He went to the north-

Africa under the Ten Year Plan of the eastern areas of India in 1964 where he

beloved Guardian. He opened Zanzibar, and took with him the available manpower from

was also responsible for opening Mafia and Madhya Pradesh, in consultation with the

Pemba islands to the Faith. His pioneering National Spiritual Assembly, and settled them

services were greatly appreciated by the as pioneers in Nagaland, Tripura, Assam, Manipur, and the border of Guardian. He returned to Bombay in 1955 as Bhutan. He was he could not extend his visa. Thereafter, he elected to the National Assembly of India in 1962, and served on this served on the Local Spiritual Assembly of august institution Bombay until 1959 and finally pioneered to until 1985 when ill health made it necessary Ujjain after his marriage to Tahira Boman, for him to resign. daughter of Bahman and Shirin Boman. His international teaching trips extended Inspired by the Hand of the Cause of God to Sikkim, the Andaman Islands, Mauritius R. M. T. Allah Muhajir, Khodadad and Shirin and the Seychelles, Tanzania, Australia, and Boman initiated the mass teaching campaign Fiji. in Ujjain and Indore, Madhya Pradesh, in Khodadad was a man of the masses; they 1961. Later, Khodadad encouraged a few adored him from their hearts. He would Baha'i friends from Bombay to undertake confer with them, sit with them, and share in mass teaching activities in the Saurashtra their joys and sorrows. During mass teaching areas in Gujarat, Balia in Uttar ing the villagers would listen to his talks on Pradesh, and Rajasthan. He also contributed the Faith with rapt attention, as he had the to opening the tribal areas of Bastar and art of capturing the minds of audiences. His Jhabua to the Faith. talents were also exhibited in his book

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THE BAHAI WORLD

Human Happiness, wherein he traced the friend of Kathryn Frankland, one of the distinguished early American believers. With style. Kathryn's help, Mabel began to serve the His temperament and technique of reaching the elite classes was also noteworthy. Faith quite diligently. She held firesides and study classes in her home, and became He endeared himself to the audience with his active in women's organizations. On 18 October 1912, scholarly discourse punctuated by wit and

having heard that
 examples from daily life. People remember 'Abdu 'l-Baha was in Los Angeles, Mabel
 him for his illuminating talks which left took Edris and Colston to the hotel where
 indelible impressions on their minds . the Master was staying. They spent over an
 A selfless and devoted Baha' i, Khodadad hour with 'Abdu 'l-Baha in His room. Both
 passed to the Abha Kingdom on 16 February Edris and Colston sat on 'Abdu 'l-Baha's
 1990. As a tribute to his services to the knee and were given cookies. Some years
 Cause of God, the following message was later, in response to a letter from their
 sent by the Universal House of Justice: mother, 'Abdu 'l-Baha bestowed the name
 Rawshan ("brilliance") on Edris, and Rul_J.i
 GRJEVED PASSING KHODADAD VAJD I DEDI- on Colston, and revealed in
 their honor the
 CATED SERVANT FAITH !NOIA WHOSE UN- well-known prayer for children
 that begins:
 INTERRUPTED SERV ICES PARTICULARLY IN "O my Lord! O my Lord! I am a
 child of ten-
 TEACHJNG, PIONEERING FIELDS WILL EVER der years . Nourish me from
 the breast of
 BE REMEMBERED. HE IS NUMBERED AMONG Thy mercy ... "
 THOSE FEW STALWART PROMOTERS FAITH The family moved to Detroit,
 Michigan,
 ASSOCJATED WITH PROCESS MASS TEACHING in 1914, and during the next
 few years,
 IN IN DIA. HI S EXPLOITS IN EXPANS ION CON- summers were passed at Green
 Acre Baha 'i
 SO LIDATION PROJECTS AMONG RURAL AND School where Edris and Colston
 spent much
 TRJBAL AREAS BLESSED TI-IE IND IAN COMMU- time with many of the most
 distinguished
 NITY WITH OUTSTANDING VICTOR IES. ASSURE of the early North American
 believers: the
 LOVING PRAYERS HOLY SHRINES PROGRESS Maxwells, Haney's, Randalls,
 Obery, and Keith
 HIS RADIANT SOUL AB HA KINGDOM SOLACE Ransom-Kehler, among others.
 Theron and
 BEREAVED FAM ILY. Mabel eventually divorced, and
 in 1920,
 OR. TAH I RAH VAJDI Mabel married Howard Colby Ives.
 Edris graduated in 1927 from Vassar

College, then entered Cornell University
DR. EDRIS RA WSHAN RrCE-WRA Y Medical College. She soon
transferred to
1904-1990 Northwestern University Medical School,
there receiving her medical degree in 1932.
Edris was born in Newark, New Jersey, On 30 March 1929, she had
married Robert Carson, and later bore two
U.S .A., on 21 January 1904, to Theron daughters, Lynn
Canfield and Mabel Rice-Wray. She had and Barbara.
two brothers, Landon Carter, who died as a In the midst of this
intense period, she was a devoted Baha'i,
child, and Colston, two years younger than speaking on occasion
Edris. Mabel had become a Baha' i sometime at the House of Worship in
Wilmette. She was famous for her
before 1900, a few years before her mar- hospitality, sometimes
hospitality, sometimes riage. Although Theron never became an having guests for months.
One frequent guest was Dorothy Baker, who
active Baha'i, he held 'Abdu ' l-Baha in great esteem.
often stayed with Edris during the late
1930s when she
In 1909, the family moved to the Los Angeles area where Mabel became a good
meetings of the was in Wilmette for the
Angeles area where Mabel became a good National Spiritual Assembly.
During this
JN MEMORIAM 959
period Edris deputized her mother's and
Howard Colby Ives' teaching trips, and
later, when they were living with her, Edris
persuaded Mr. Ives to record his memories
of the Master, resulting in the much loved
book, Portals to Freedom.
After a residence in medicine, and 15 years
of practice as an internist in the Chicago
area, Dr. Rice-Wray moved to the Caribbean
in answer to the call of the Guardian for
pioneers to Latin America. She arrived in
Puerto Rico in 1948 with her two daughters
(she and her husband had divorced), and she
accepted a position with the Health Department of Puerto Rico. This change to
the field
of public health brought forth her organizational skills, her zeal and public
spirit as she
became Director of Field Training for the

Health Department.

She accepted a scholarship in Public Health at the University of Michigan, receiving her Rice-Wray

Master's degree in 1950 and qualifying for the American Board of Preventive Medicine. ward from the

Plunging into service to the disadvantaged, Federation a few years

she found the grave problems of poor and ignorant mothers to be an overwhelming concern, and she seized upon the resolution of

studies at the University of their material problems as her primary interest for the remainder of her professional life. activities in Mexico

In 1956, Dr. Gregory Pincus enlisted her professional services as a research collaborator for field mother, and

tests of Enovid, the first endocrine contraceptive agent which permitted rational in 1961 , and

family planning for needy women. Moving the following six

with her two daughters to Mexico City in active in many

1957, she accepted a position with the World Health Organization. speaking at conferences and events, including

the First Asian In Mexico City, Dr. Rice-Wray opened in India

a family planning clinic, organized the first national Family Planning Association for Edris Rawshan

Mexico, established a Maternal Health pioneering Association, and later a Foundation for Population Studies. She published a number of the following

scientific papers, and received international House of Justice, recognition and a number of awards including

Dr. Edris

and the Margaret Sanger A

Planned Parenthood

before her death.

On her retirement in

professor of population

studies at the University of

Dr. Rice-Wray's Baha'i

continued apace with her busy

years as physician, pioneer,

teacher. She was elected to

Spiritual Assembly of Mexico

continued to serve on it for

years. She was also very

women's organizations,

ences and events, including

Baha'i Women's Conference, held

in 1978.

On 19 February 1990, Dr.

Rice-Wray passed away at her

post in Puebla, Mexico. The

Assembly of Mexico received

message from the Universal

sent on 22 February 1990:

the Sesquicentennial Award for "Knowledge, Wisdom and the Courage to Serve"
 SADDENED NEWS PASSING DEDICATED VET-
 from the University of Michigan in 1967, ERAN PIONEER TIRELESS
 DISTINGUISHED
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PROMOTER CAUSE GOD DR. EDITH RICE-WRAY.
 HER LONG RECORD UNFORGETTABLE SERVICES
 BOTH TEACHING AND ADMINISTRATIVE FIELDS
 ESPECIALLY MEXICO HOLDS PROMISE BOUNTIFUL REWARD. OUTSTANDING SCIENTIFIC
 SERVICES MANKIND ALSO RECALLED. FERVENTLY SUPPLICATING SACRED THRESHOLD
 PROGRESS HER RADIANT SOUL WORLDS BEYOND. KINDLY CONVEY HEARTFELT SYMPATHY
 HER RELATIVES AND FRIENDS.

Adapted from Tributes by
 MRS. JEANNE SERRANO AND DR. DAVID RUHE

APARICIA ORTIZ GUTIERREZ
 1957-1990

Aparicia Ortiz Gutierrez was born in Honduras in the Garifuna village of San Pedro de
 Tocamacho, municipality of Iriona in the Aparicia Ortiz
 Gutierrez
 Department of Colon, on 14 February 1957.
 Her parents were Mr. Maximo Ortiz and permanent teaching team
 was established in
 Mrs. Paula Gutierrez. the village of Sambo
 Creek, and Aparicia
 Her childhood was spent in the place of decided to give two months of
 her time to
 her birth, and she attended primary school to work on this group. The
 team consisted
 grade five. Her mother was a Baha'i, and in of six Garifunas drawn
 from around the
 her youth Aparicia was devoted to teaching country. She was the heart
 of the team: an
 Baha'i children's classes in addition to demonstration of purity,
 devotion, self-sacrifice,
 demonstrating to her own people and to strangers and dedication for all the
 others. In all the
 the qualities and virtues pointed out in the towns she rapidly won the
 respect and admiration
 Sacred Writings. ration of the people for
 her radiant example
 Aparicia married Daniel Martinez and of service and sacrifice.

gave birth to four children: Patricia, Claudia National Spiritual Ondina, Julia Vanessa, and Melvin Omar, all decided to send a of whom became believers. When her sister ttáavelling teachers to the passed away, Aparicia also adopted her sis- Livingston, Guatemala, ter's twins: Juan Eloy and Juan Guillermo. Although Aparicia was Following ancient customs, she worked in with her children, planting and harvesting the root vegetable Guatemala to serve yucca, and preparing cassava . She did not of service. neglect her good habits and the fulfilment of fell ill from a pain her material and spiritual duties, particularly after arriving, she in the raising of her children and assisting her attack. She had a mother at home with support of the family. cemetery of Pue1io In January 1990, a new national teaching survived by her 1111tiatlve was launched by the National siblings: Jorge, Nolasca, Spiritual Assembly of Honduras. The first

IN MEMORIAM

Aparicia was the first Garifuna believer personal, social, and to give her life for Baha'u ' llah . As one of her companions on the team expressed, "she especially his mother was too good and pure for this world". religious family Upon hearing of her passing, the Universal him love and House of Justice sent the following message he was always on 16 March 1990 to the National Spiritual he obtained his Assembly of the Baha'is of Honduras: as a taxi driver, on any trip when he took passengers to ' Iraq

DEEPLY TOUCHED ACCOUNT LOVE DEVOTION

Then in February, the Assembly of Honduras team of Garifuna Garifuna people of for the first time. eager to return home to be she agreed to travel to her Lord in the new field Nearing Livingston, she in her heart. Three hours died suddenly of a heart Baha' i funeral at the Barrios in Guatemala. She is children and by her Edna, and Jeronimo. 961 distinguished him in his spiritual life. As a child his parents, who was from the renowned of Arjumand, had inculcated in respect for the Faith and filled with devotion. When first automobile and worked or Lebanon, he would take the

opportunity

APARICIA ORTIZ. MAY HER EXAMPLE BE to visit the Holy Places of
the Baha'i Faith
SOURCE STRENGTH FOR BAHAI COMMUNITY as a pilgrim and had the
privilege of many
HONDURAS ENSURING HER LABOURS IN CAUSE meetings with the beloved
Guardian .
MAY YIELD ABUNDANT HARVEST. KINDLY I:Jabib married Bahereh
(Bahirih) Khamisi
ASSURE FAMILY FRIENDS OF APARICIA OF of Rasht, the daughter of
Siyyid AlJmad
PRAYERS IN HOLY SHRINES FOR PROGRESS Khamisi Baqiraf, a prominent
Baha'i and a
HER SOUL IN ALL WORLDS OF GOD. companion of 'Abdu 'l-Baha in
Paris, Germany,
Austria and Budapest. Her grandfather was
NATIONAL SPIRITUAL ASSEMBLY Sadat Khamisi , a title given by the Blessed
OF HONDURAS
Beauty. I:Jabib and Bahirih had two sons,
Iradj (Iraj) and Hormoz (Hurmuz).
I:Jabib began his career in a bicycle repair
HABIB SABET shop, subsequently becoming the founder
(I:Jabib Thabit) of a woodworking factory and over 40 com-
1903-1990 panies, amongst which are Television of Iran,
the Pepsi Cola subsidiary in Iran, General
I:Jabib Thabit was a distinguished Iranian Tire, and Iran Volkswagen.
He was a mem-
Baha'i, an entrepreneur and an industrialist. ber of the Board of
Directors of Iranians'
He was born in a modest family in Tihran Bank, the Industrial Mining
and Developin 1903 and passed away in Los Angeles, ment Bank, and
the Bank of Iran. He was at
California, U.S.A., on 20 February 1990. the same time Board member
of many other
The more successful he was in material companies and prestigious banks
of Iran as
gain and fame, the more enthusiastic he was well as the Baha' i Children
' s Saving Comin his service to the Faith of Baha'u'llah, pany
ofNawnahalan.
especially to fulfil the wishes and plan s of When the Shah closed
the Baha'i schools
his beloved Guardian, Shoghi Effendi. There- in Persia in 1934 and
communication with
fore , to describe the life of I:Jabib Thabit, the Baha'i World Centre was
cut off, I:Jabib
one should write about the parallel progress and Bahirih, on instruction
of the National

of the material and spiritual. Spiritual Assembly of Persia, immediately
 A self-made man, I:Iabib only had the departed from Tihran and reached the Holy Land within 48 hours . They
 privilege of a few years of education , first presented the plea of the National
 at the Tarbiyat Baha'i School, and then at Spiritual Assembly and
 the Saint Louis French School in Tihran received the answer and
 guidance for them.
 which he attended while receiving payment On this occasion the beloved
 Guardian
 as a private tutor of affluent children. There- showered love and bounty on
 the couple and
 fore, it was neither his education, nor his told them that they were the
 first to reach
 family background which brought him to the the World Centre so quickly.
 He said that
 highest position of entrepreneurship, nor soon they would be able to
 have breakfast in

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THE BAHÁ'Í WORLD

the second Baha'i century, and coinciding with the termination of the first year of the World Spiritual Crusade ... The site of the Siyah-Chal-that pestilential subterranean Pit, the scene of the birth of Baha'u ' llah's prophetic Mission, and the holiest place in the capital city of His native land-has been recently purchased, together with the surrounding area, involving an expenditure of approximately four hundred thousand dollars contributed by a Persian follower of the Faith ...

For over 20 years, I:Iabib Thabit served as a member of the National Spiritual Assembly of Persia, often using his good relationship with the authorities or friends to protect the Baha'is from persecution. In 1955, the Baha'is of Persia were endangered when Shaykh MuJ:iammad Taqi Falsafi made Habib Sabet false accusations against the Baha'i Faith on the government radio and incited the people Tihran and lunch at the World Centre. This to massacre the Baha'is and confiscate their
 was realized within a few years when the air precious centres and properties, a plan in
 service was established between Persia and which the Shah, the

government, and the
the Holy Land. clergy became involved.
While expanding his commercial activi- Mr. Thabit, under the guidance
of the
ties, I:Iabib was proud that thousands of Guardian, and without regard
for the danger
Baha'is, who were not able to work as civil and risk to his life, met with
the authorities,
servants or at private jobs, could make their including the Shah, government
ministers,
living by working in his companies and fac- and influential friends.
Consequently, along
tories. This was a great service in those days with other measures taken at
the instruction
of bitter animosity toward the Baha'is. of the Guardian, such as
appeals to the Shah,
I:Iabib's wealth and wise behaviour to- Parliament, and the United
Nations by all
wards prominent people allowed him to Baha'i localities in the
world, the situation
befriend them, socially or officially, includ- changed and instead of
massacre, the army
ing the highest government officials. This received orders to protect the
Baha'is.
helped him to protect the Baha'i friends and On that occasion, Shoghi
Effendi sent to
to accomplish the most difficult goal Shoghi Mr. Thabit the following
cable:
Effendi assigned to Persia during the Ten DEEPLY APPRECIATE
OUTSTANDING SERVICES.
Year Plan. He managed by long, wise, and On the eve of the last day
of Mr. Thabit's
careful planning to purchase the Siyah-Chal, last pilgrimage, on 17
December 1956, the
the dungeon in Tihiran. The Guardian, in a beloved Guardian, in the
presence of other
message to the Baha'i world on 6 April 1954, pilgrims, stated: "He is the
standard bearer
stated: of the oppressed, defender and
helper of the
Faith ." Then turning to Mr. Thabit, the
On the eve of this Ric!ivan Festival mark- Guardian said, "Your title will
be Na~iri ' d-
ing the opening of the second decade of Din" (Defender of the Faith).
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Mr. Thabit resided in the United States ROSTAM SABET

for some years before the Islamic revolution	(Rustam Thabit)
and never returned to Iran after 1978. The	1902-1990
new government confiscated all his assets,	
companies, factories , properties and private	Rustam Thabit was born in
Poona, India, on	
residences, and so on, which he had acquired	15 July 1902. His father,
Khusraw Biman, a	
over 70 years of struggle and personal initia-	Zoroastrian farmer who
emigrated from Pertive . Consequently all the	Baha'is working
to escape religious persecution, had been	sia to
in these establishments were discharged,	led to embrace the Faith of
Baha'u'llah in	
without compensation for their many years	India through his contacts
with I:Iaji Mirza	
of labor and without pensions, and several	Siiyyid Afnan. His mother,
Sarvar, worked	
were subsequently executed.	unceasingly to help run the
family business	
When Mr. Thabit passed away, the Uni-	and to rear their seven children
to be dediversal House of Justice sent the following	cated believers,
thus enabling her husband to	
message to his widow on 22 February 1990:	be free to teach the Cause.
Poona had a flourishing Local Spiritual	
Share your grief passing veteran servant	Assembly by the time Rustam
finished his	
Cause Habib Sabet. His steadfastness	secondary education. He has
written:	
in devotion Beloved Guardian, his coura-	I was 18 when the first
general letter of	
geous efforts in defense community cradle	the Guardian to the Baha'i
world was	
Faith, his unique role in acquisition vital	received, followed by
others, and by his	
sacred site Teheran lovingly remembered.	superb translations of some
of the Writ-	
Offer heartfelt condolences to you and	ings of Baha'u ' llah and
'Abdu'l-Baha.	
through you to entire family. Praying Holy	How captivating they were,
how enthrall-	
Shrine progress his soul Abha Kingdom.	ling. Like a magnet they
gripped one and	
you could not put them down till you	
At his funeral at the Los Angeles Baha' i	reached the end. I well
remember starting	
Center, over 3,000 people, including the	on the Kitab-i-Iqan in the
afternoon of the	
Baha'i friends of California and nearby states	day it was received and

reading on until
and a great number of non-Baha'is, were the early hours of the
next morning.
present and witnessed the simplicity and Rustam enrolled in Bombay
University in
dignity of a Baha'i ceremony. Mr. Thabit 1918, but his formal
education ended after
was buried at the Inglewood Cemetery near one month when he got
typhoid, and then his
Thornton Chase's grave. brother Suhrab died,
requiring him to return
Newspapers, including the New York home to help with the business.
In 1926, he
Times of 24 February 1990, radio and televi- married Banoo (Bami), who
came from
sion broadcasters announced his death and Yazd, Persia, and their union
brought forth
praised his life. In New York, the Canadian two children, Mary and Ruhi
(Rul;i) .
Ambassador to Iran, a former Prime Minis- After working assiduously
ter, and prominent personalities spoke at a he was elected to serve on
the National
Baha'i commemoration service attended by Spiritual Assembly of India
and Burma in
over 1,000 persons. 1933, and was duly elected
secretary. On
HORMOZ SA BET 28 December 1935 , he arrived in Haifa for
(Hurmuz Thabit) his first pilgrimage and meeting with the
Guardian, whom he would come to correspond with often in the following years.
Rustam served as the secretary of the
National Assembly of India and Burma until
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National Assembly and resumed the arduous
task of secretary. It was around that time that
the Assembly transferred its headquarters
from Poona to New Delhi. Evidently when
the move was completed, the Guardian sent
a message to the Assembly to the effect that
the Baha 'is of India were at last emerging
from the confusion which had surrounded
their community since its birth in their native
land, followed by a gracious line of praise of
Mr. Thabit's contribution to this transformation.
After a time, Rustam approached Shoghi
Effendi for permission to move from India

and was advised that he could go to Europe.
The last letter he received from the Guardian
while in India, dated 4 November 1950,
included these words:

Dear and valued co-worker:

I wish to assure you in person of my

Rostam Sabet

deep and abiding sense of appreciation of
your long record of historic services to
1938, when the Thabits joined Rustam's
our beloved Faith, and of my loving and
brother and his wife and moved to Persia.

ardent prayers on your behalf, that you

Before making the trip, they cashed in their
may, wherever you may labour in the

insurance policies to use for acquiring Holy

days to come, be graciously assisted to

Places in Persia, saving only enough cash

enrich this splendid record, and render

for their own travel expenses and enough to

still greater services to the infant institut survive for a few weeks.

tions of our glorious Faith.

Rustam took employment with the Anglo-

Your hue and grateful brother, Shoghi.

Iranian Oil Company, and became known

for speaking up for the rights of labourers.

India in December

He was also known for his honesty and

residence in

integrity, which caused him to be promoted

helped form

several times until he was offered a top

scarcity of work

management position in Qazvin. But because

where,

pioneers were not needed in that city, he

insurance.

rejected the job and applied for a visa to pio-

followed by varineer to Quetta in Baluchistan, India, where

at least 15 different locations

he and his family anived in April 1944. In

of which were

all, during his lifetime, he and his family

the towns of

completed eight moves from one country to

Wokingham

another, twenty-one moves within countries,

The Thabit family left

1950, and initially took up

Brighton, England, where they

the Local Assembly. The

forced them to move to London

among other jobs, Rustam sold

Their time in London was

ous moves to

in the United Kingdom, some

pioneering posts, including

Hove, Reading, Corby, and

Rural Distiaíct. The family

spent 12 years in
 and occupied forty-two houses. Hamilton, Scotland, and were
 instrumental
 Rustam arrived in India in time to partici- in forming the Local Assembly of
 East
 pate in the Baha' i Centenary celebrations Kilbride .
 which were being held in Bombay. Quite In his later years, Mr.
 Thabit's services
 soon, he again found himself elected to the mainly involved his amazing
 capacities for
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 reviewing and editing, much use being made the Faith to thousands
 of country folk, and
 of his exceptional personal library, where he helped to open up
 many difficult areas
 his immense knowledge of the Baha' i Writ- throughout Ecuador.
 ings and his eagle eye for errors proved He had been taught
 the Faith by Counsellor
 invaluable. At one point he was invited by Raul Pavon, who later
 related how Rufino
 the Universal House of Justice to spend six suffered in some areas
 from the hands of the
 precious months at the Baha' i World Centre people he went to
 teach, and how in one
 proofreading material for The Baha 'i World. village they beat him
 until he was uncon-
 Rustam Thabit passed away on 21 March scious and left him for
 dead. Raul said when
 1990. The following message was sent by he tried to encourage
 Rufino to return to that
 the Universal House of Justice: village, Rufino feared
 being killed, but after
 a year he found strength and courage to
 GR IEVE D NEWS PASSING DEVOTED PROMOTER return. To hi s surpri se
 the people came run-
 CAUSE GOD ROSTAM SABET. HI S SfNCERE ning to greet him and
 wanted to know where
 SE RVI CES DURI NG HIS ENT IRE LII'E MAN IFOLD he had been and why he
 had not returned
 CA PA CITI ES UNFORGETTABLE. CONVEY SYM- to tell them more about
 the Faith. On this
 PATH Y LOVE RELATIVES FRIENDS. ASSURE trip the whole vill age
 accepted the Faith and
 ARDENT PRAYERS PROGRESS HIS NOB LE SOU L treated him royally.
 AB HA KI NG DOM . On another occasion
 Rufino and the
 renowned Baha'i teacher, Teresa Jara, were

Based on information provided by the LOCAL SPIRITUAL ASSEMBLY OF THE BAH A 'is OF BRIGHTON, imprisoned because the police suspected ENGLAND, and on the memoirs of Mr. Thabit. they were communists. The police brought him to Quito and put him in prison. They finally said he could go free if he paid a RUFINO GU ALA vsrf FARIN AN GO small fine, but Rufino said he was innocent 1905- 1990 of wrongdoing and would not pay anything. When the National Assembly heard that he UNIVERSAL HOUSE OF JUSTI CE was incarcerated, they sent a commission to DEAR RUFFNO GU ALA VIS! TREASURED MASS get him out of jail. The commission was suc- TEACHER INDIGENOUS PEOPLE OF ECUADOR cessful in obtaining his release, but Rufino PASSE D ABHA KINGDOM MARCH 23 . REQUEST had already charmed the guards and the pris- YOUR PRAYERS FOR TI-LE PROGRESS OF HIS oners by telling them about the Baha'i Faith SOUL. and reading prayers to them. The prisoners NATIONAL SPIRITUAL ASSEMBLY asked him if he could stay longer and teach OF THE BAH A ' is OF ECUADOR them some more prayers and he was allowed to stay two more days! The renowned indigenous Baha' i teacher, When he left prison he went directly to Rufino Gualavisi Farinango, passed away the home of the Auxiliary Board member in on 23 March 1990 in Otavalo, Ecuador. His Quito smiling and as happy as he could be. A number of friends wife, Alejandrina de Gualavisf, was with him to listen to his present gathered around him, and pioneers Ralph Dexter and Nooshin account of his experi- Burwell were at his bedside praying softly ences during the previous ten days. All were and continuously the Greatest Name as he awed, for they had only heard of the martyrs winged hi s flight toward his Beloved being happy in prison! Baha' u' ll ah. Almost everyone who met Rufino felt he Rufino was without a doubt one of was "special" because he was so courteous, Baha' u ' llah's most radiant, audacious, yet considerate, and kind,

and the pioneers and

humble, and persevering teachers. He taught visiting teachers felt
that it was a privilege to

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go on a teaching trip with him. He seemed and placed at the

Amatu'l-Baha RuJ:iiyyih

never to get tired and would laugh at the Khanum Institute in Otavalo
as a symbol

younger teachers who could not keep up of the indigenous teacher.

The night before

with his pace. It would take a book just to Dr. Muhajir passed away, the
members of

mention the highlights of his teaching activi- the Continental Board of
Counsellors, the

ties as a Baha'i!

Auxiliary Boards, and the

National Spiritual

It was announced in August 1970, at the Assembly of Ecuador were convened
by the

Continental Conference in La Paz, Bolivia, Hand of the Cause for a
meeting in Quito.

that Rufino, among others, had been made an Rufino arrived last and Dr.
Muhajir beck-

Auxiliary Board Member for Propagation. oned to him and said "Come
and sit beside

The next day, the President of Bolivia me, Samandari." Then he said
to everyone

graciously invited the Baha'fs who were still present, "I want you to have
a statue made of

in the city to the Presidential palace. A large Rufino ."

number of friends, led by the Hand of When Rufino was sent by
the National

the Cause of God Amatu'l-Baha RuJ:iiyyih Assembly to open up the
province of Loja

Khanum, were warmly received by the Pres- where the Saraguro Indians
live, he found

ident. Among the indigenous believers who them very receptive, and two
of the more

went forward to greet him personally was outstanding ones wrote a
letter to Raul

Rufino. It is doubtful if anyone could hear Pavon, whom they had met,
saying:

what Rufino said to the President because he We have heard the Message
brought by

spoke so softly, but everyone could see his our brother Rufino and it
has filled our

radiant face and the happy smile of the Pres- hearts with joy to hear

that the Glory of
ident who, after listening to Rufino 's words, the Father, our Redeemer
of the World,
lifted him up from the floor in a warm who is Baha'u'llah, has
arrived.
embrace and kissed him on both cheeks. He During the last few years
of his life,
later said he thanked the President for his Rufino suffered from
dizziness and was
kindness. unable to function to the
extent he had been
Rufino seemed to have had all of the accustomed to. This caused him
great anxiquilities which the beloved Guardian said a ety and
frustration. Finally, he passed to the
Baha'i teacher should have-and his love Abba Kingdom on 23 March
1990. His body
for Baha' u' llah and His prayers knew no was interred in the beautiful
Remembrance
bounds. The Hand of the Cause of God Park cemetery in Quito,
Ecuador, in a plot
Dr. Ral:imatu'llah Muhajir and Rufino adored adjoining the resting place
of the Hand of
each other. On one of his visits Dr. Muhajir the Cause of God Dr. Muhajir.
He was surbegan calling Rufino "Samandarf." He said vived by his wife
and three children.
Rufino reminded him so much of the beloved When the Hand of the Cause
of God
Hand of the Cause Tarazu'llah Samandarf, Amatu'l-Baha RuJ:iiyyih
Khanum learned of
both in spirit and stature, and he was sure his death, she wrote the
following historic rethat the Hand of the Cause would not mind if
miniscences of him to the National Assembly
he gave a Baha'i like Rufino his name. He of Ecuador on 9 April 1990:
said he fe lt sure that if Mr. Samandari had
the opportunity and the strength, he would My dear Baha'i Friends:
have been in the countryside helping Rufino The news of the passing
of dear Rufino
to teach! Gualavisi brought back
many memories,
From that time on, whenever he arrived in and I decided not to cable
your National
the country, Dr. Muhajir would always ask Spiritual Assembly but
rather to write you
about his "Samandari." On one of his visits, this letter in more
detail. I have known
he said that a statue of Rufino should be made him since I first went to
Ecuador in 1968

when I visited the Baha'is in the Otavalo area, and later had the opportunity to be with him at the Convention in Quito in 1970. I remember on that occasion, when at times the consultation had a tendency to be rather heated (there had been a certain amount of inharmony at that period in the community) and invariably Rufino, who was a delegate, rose to his feet and suggested we have a prayer. It put the lid on

all the emotions, everything quieted down and it did a great deal to help the situation.

I can also remember visiting his home in the mountains above Otavalo; I was going to go on a trip in the area and his wife strongly objected to his being absent so long from his fields and his flocks and leaving all the work to her. You remember what a gentle soul Rufino was, but I clearly recall how he seemed to agree very sweetly with all her remarks, but when I Farinango

Rufino Gualavisi

left, he was one of my party! He sneaked away and accompanied me wherever I remembered in deeds,

work. He should be

was going!

not words. After all,

Baha'u'llah Himself

Another of my very happy memories be your

says, "Let deeds, not words,

of him was when the Bah:i'is of Ecuador all every success

adorning." Wishing you

arrived by bus in Cuzco, Peru, to attend activities,

in your teaching

the indigenous conference which took Baha' i greetings,

With most loving

place there at the end of the Green Light (signed) RuJ:iyyih

Expedition. I can hear myself shouting

After Amatu'l-Baha Rul)iyyih Khanum

"Rufino! Rufino! Rufino!" when I saw had addressed the convention of 1970 in him get off the bus!

Quito, which she mentions in her letter,

He was a small person but a very pre-

Rufino, who was noticeably moved, asked if cious package. I can see him sitting with

he might speak for a moment. His request
 other Quechua-speaking Baha'is trying to
 was granted, and he arose so tranquil and
 work out the possibility of a common
 radiant and recited a beautiful poem which
 Quechua publication that could be under he had composed, after his prayer during
 the
 stood by the Quechua-speaking Bah'i's of
 consultation, for his beloved Hand of the
 Bolivia, Peru and Ecuador. Truly he was
 Cause of God.

a heavenly soul and I am sure is associating now happily with other heavenly
 souls Ru~iyyih Khanum has brought us light
 in the Abha Kingdom-but I miss him. and understanding
 The best memorial to Rufino 's memory We must welcome this
 mysterious unfathis to encourage the Baha' is in the Otavalo omable
 message of God and Bahri 'u '!!ah.
 area to retrace his footsteps and bring Divine Wisdom, Mother and
 Queen of the
 back into the Faith some of the many entire worldhundreds who
 embraced it owing to his Amatu '!'-Bahri Ru~iyyih Khrinum! 1
 and other Quechua Baha 'is' teaching
 Free trnn slation of the poem by Helen Homby.

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In honour of the dearly beloved Rufino, Denigrated as traditional
 misfit, Solomon's
 on 27 March 1990 the Universal House of attachment to the church grew
 stronger and
 Justice telexed this exalted condolence: stronger. At the age of 23 he
 was admitted
 into the seminary, though he pulled out
 DEEPLY SADDENED NEWS PASSING OUT- shortly after due to incongruities. "It
 looked
 STANDING SACRIFICIAL TEACHER CAUSE GOD like employment", he said.
 RUFINO GUALA VIS!. HIS NOBLE QUALITIES, By 1937 he had started
 plantation farm-
 HIS LOVING NATURE, HIS IMMENSE SERVICES ing with the Germans in Tombel.
 That same
 INDIGENOUS MASSES NATIVE LAND NEVER TO year he found his spouse, Esther
 Agbortoko,
 BE FORGOTTEN AND WORTHY SOURCE PRIDE in Mfairock Village. The couple had
 eight
 YOUR COMMUNITY. URGE HOLD BEFITTING children, five of whom had died
 before
 MEMORIAL MEETINGS HIS BLESSED MEMORY Solomon's own passing.
 THROUGHOUT COUNTRY. ASSURE FERVENT His years as a lukewarm

Christian were

PRAYERS HOLY THRESHOLD FOR PROGRESS brief. With an insatiable desire for the spir-

!ÁTI S RADIANT SOUL KINGDOM ON HIGH. KINDLY itual, and the Bible his cherished consort,

EXTEND HEARTFELT CONDOLENCES FAMILY he returned to the seminary in Nyassoso in AND FRIENDS.

1943. This time he completed the three year

HELEN HORNBY course and gained "employment" in Tombel and later in Douala as catechist. But the

"irreconcilables" persisted. Among these

SOLOMON T ANYI T AMEE were dreary rituals and a strange realisation

1912- 1990 within church ranks that "not every cleric's turban is a sign of continence". Once again

Solomon Tanyi Tambe was born in 1912 in he was thrown in the lurch of unacceptables.

Bakebe Village in the Manyu Division of the At this point, by 19 50, he was resolute to

Republic of Cameroon. He died in Messing "quit catechism" and "return home to subsis-

Bakebe on 2 April 1990 at about 3:30 p.m. It tence farming".

was a quiet and peaceful death for a loving If Solomon was not a ready soul for the

servant of the Faith whom the Hand of the Cause of Bah:i'u'llah, he was certainly a

Cause of God Enoch Olinga had called man of sane judgment. He had demonstrated

"one of the pillars of the Baha'i Faith in remarkable courage several times against

Cameroon". despondent traditions

and mortifying rituals .

From his teenage years Solomon had He was always quiet in meetings but affable

been attracted to deism, and in 1932 he was in reply to committee puzzles. His opinion

baptized by a Basel Mission Missionary. in most cases was respected as he was a

He returned home and immediately started cool-humoured man of wisdom.

gathering people to the church. This action His encounter with the Faith was quite

sent shock waves th.rough the family, and peculiar. One fine morning, in December

particularly tluáough his father, Tambe Eyong 1954, he woke up to find a vehicle standing

Enow, who was a combatant, a healer in in front of his door, off

the roadside . The traditional medicines, and a polygamist. occupants- a man and a lady whom he recognised later as Enoch Olinga and Valerie. He was the only child of his mother, Enoch Wilson-had just wakened. The man crossed wambane, who was the first of six wives to a neighbour, requested water from the old his father. Consequently his father could not woman, and then left with his companion on hand down much of his traditional skills: it their day 's journey towards Mamfe. was like a curse which he endured to his Solomon noticed a foreign accent and a grave. certain reverence in the stranger, but he

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ignored them and went to farm. All the same, the circumstances remained enigmatic in his mind. Who were these intruders? Why had they stationed themselves only in front of his door? Why had he failed to talk to them?

That evening, while visiting a friend, Sampson Agbortoko, at Bakebe Comers, he was presented with a leaflet left by the stranger. "Solo" suddenly found himself captivated, attracted to the spell of its wording: " .. a rose has the same fragrance no matter in which orchard ... Man must be a lover of light whether it comes from the east or west". The pillars of faith remain shining no matter from which heart, especially a heart led by the spirit of God. Solomon's immediate remark was, "Whoever is the author of this leaflet has the same authenticity as the Bible." His embrace of the Faith came with a stark sense of responsibility and Solomon Tanyi Tambe a loyalty even greater than to his catechism. In the wake of the early spiritual fire that National Spiritual Assembly of the Baha'is blazed through West Africa with Baha'u'llahi's of Cameroon Republic for 1967 to 1968. His Teachings, Solomon played his part. Some services figure conspicuously

in the decree

Cameroonians, including his family members, responded to the call of the Guardian to open virgin territories but back home it was appointed to be necessary to have the Faith's administration built and Solomon Tanyi was one of its indigenous architects.

for Pro-

By 1955, eleven people including himself had become Baha'is in Bakebe and were Kenyang, having regular meetings. By Rivin 1956, Douala, 18 believers had made a joint declaration, appellations, "Ta permitting them to elect their first Local "Solomon"

Spiritual Assembly with Solomon as secretary. Other of his early activities included participation in extensive teaching projects with Enyand Basi and Joana Ngo Mpek in the Mamfe-Kumba-Victoria areas, the opening up of Mamfe, including Kendem and parts of the northwest, and translations of the Holy Writings into the Kenyang language. Solomon served on the National Spiritual Assembly of the Baha'is of West Central Africa from its inception in 1964 until 1967, and then was elected to the newly formed his historic

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services to the Cause of Baha'u'llah in Cameroon.

Kindly assure his wife, his three sons and

recognizing and incorporating

Faith in Cameroon. From 1969

was the first Cameroonian

an Auxiliary Board member for

serving alongside Jaward

was an Auxiliary Board member

tection.

Besides his mother tongue,

Solomon could speak Ejagham,

English, and German. His

Mfaw Tanyi" ("teacher"), and

are indicative of a

ated

all winds and who was a

dearly missed.

The following message was

1990 on behalf of the

Justice:

... the Universal House of

very saddened to learn of

dear Mr. Solomon Tanyi

so fondly remembered for

his grandchildren of the ardent prayers of
the House of Justice in the Holy Shrines
for the progress of his pure soul in the
realms above.

SAMUEL T ANY! TAMBE

DORIS LOHSE

1899-1990

GRIEVED LEARN PASSING DEVOTED RADIANT
PIONEER DORIS LOHSE. HER LONG RECORD
SELF-SACRIFICING SERVICE CAUSE GOD PIO-
NEERING FIELD, THE SPIRIT OF INFECTIOUS
JOY WITH WHICH SHE CONVEYED MESSAGE
FAITH UNFORGEITABLE. ASSURE PRAYERS
SACRED THRESHOLD PROGRESS HER NOBLE
SOUL ABHA KINGDOM.

Doris Lohse

Universal House of Justice

21 May 1990 1948, 100 years after the historic conference

of Badashat. The conference took place in the

Doris Lohse was born on 7 October 1899 Hotel de la Paix in which

'Abdu'l-Baha had

in Brussels, Belgium, the daughter of a re- stayed during his trip

through Europe. Doris

spected family from Berlin. She and her was one of the American

pioneers who, in

siblings spent their youth in Belgium under response to the call of the

Seven Year Plan

the shadow of the disturbances created by of the Baha'is of America

(1946-1953), set the first World War. tled in 10

European countries.

She learned of the Baha'i Faith in the After her first pioneer posts

in Belgium

1920s and immediately embraced it. Shortly and Luxembourg she went to

Zurich,

after, she emigrated to the United States Switzerland, at the request

of the European

where she pursued her studies and for many Teaching Committee of the

National Spirit years worked for the National Geographic tual Assembly

of the United States. For the

Society in Washington, D.C. , as a translator. then four-strong Baha'i group

in Zurich,

In time, her entire family joined her in hearing that she was coming

was wonderful

America and, in turn, each one of them news!

accepted the Faith. A period of fruitful

teaching activity began

All of her love was dedicated to Baha'u'llah for Doris, pursued steadfastly

in spite of the	
and to serving His Cause. In her free time	fact that only a handful of
people showed	
she fully engaged herself in promoting race	interest. Doris's knowledge
of English and	
unity and in teaching countless children's	German and her firm grasp of
Baha'i history	
classes. Even in her later years she always	and teachings proved
invaluable. As a result	
felt a very strong connection with young	of new enrolments, the first
Local Spiritual	
people.	Assembly of Zurich was
established, with	
Doris Lohse attended the first European	great joy, in 1950. Doris later
moved to	
Baha' i Conference held in Geneva in May	Gemrnny and pioneered to
Bonn. She was	
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also elected to the National Spiritual Assem-	HIM, IN HER LATER YEARS
MOSTLY AS A	
bly of the Baha'is of Germany and Austria.	DEVOTED PIONEER IN
EUROPE. HER SELFLESS	
In 1962 Doris settled in Switzerland, first	SPIRIT, AMIABLE AND
UNASSUMING PERSON-	
in Biel and then in Lucerne. "With indefati-	ALITY, UNFLAGGING
DEVOTION TO SPREADING	
gable devotion", wrote Josef Aregger in the	THE FAITH SI-IE LOVED SO
WELL, FOR MANY	
Swiss Bahti 'i News after Doris 's passing,	YEARS, WITH THE DIRECT
APPROVAL AND EN-	
"she continued to serve the Cause, giving	COURAGEMENT OF HER
BELOVED GUARDIAN,	
talks, organizing gatherings, going out of her	NO DOUBT NOW ENTITLE HER
TO TH E RE-	
way to strike up conversations with people,	WARD OF THE FAITHFUL AN D
DISTINGUISHED	
dedicating much time to translation and to the	SERVANTS OF THE BLESSED
BEAUTY IN THE	
comparative study of religion. Her thoughts	ABI-IA KINGDOM. WOULD
DEEPLY APPRECIATE	
and her actions were tempered by her hospi-	YOUR ASSEMBLY PLACING
SOME FLOWERS	
tality and her sense for the universal."	ON HER GRAVE IN MY NAME.
After National Spiritual Assemblies had	
RUI-IIYYIH	
been established in all ten goal countries of	
the second Seven Year Plan and when Doris	

DR. M ASSOUD BERDJIS

had, so to speak, reached retirement age, the
(Mas ' i'.1d Bi1jis)

National Spiritual Assembly of the United
States suggested, offering financial support,
that she return to her second homeland,
having successfully fulfilled her assignment,
to enjoy some well-deserved peace and quiet.
midnight on

Her response, "That doesn't even come into
year passed and

question", still rings in my ears. She really
birthplace was the

did want to serve Baha'ullah to the very last
Rangikohu, a small
breath.

north of New

During the fall of 1987 the infirmities of
children,

old age began to manifest themselves, and in
that area for many

April of 1988 a move to the Eichhof Nursing
at the age of 12.

Home became necessary. Here she was lov-
influenza epidemic

ingly cared for and she would often say: "I
Ephraim took over

am so happy, so grateful, that I am permitted
responsibilities.

to be here in Switzerland, in Lucerne."
children of the time, his

Her passing on 18 May 1990 saddened
the children

all who had known her. Her humble, joyful
native tongue,

spirit and her example in the pathway of
only language

service will serve as a shining star in the fir-
arrived at school.

mament of European Baha'i history. Of all
life, Ephraim

the statements of appreciation Doris Lohse
English and

received, the most beautiful came in the form
As a young man

of a telegram from the Hand of the Cause of
Theological College

EPHRAIM TE PAA

1904-1990

Ephraim Te Paa was born at

1 January 1904, as the old

a new one dawned. His

remote settlement of

Maori village in the far

Zealand. Ephraim was one of many

his family having lived in

generations. He left school

His father died during an

and so, at the age of 14,

many of the family

Like other Maori

school years were difficult, as

were beaten for using their

even though this was the

they knew when they first

Nevertheless, throughout his

displayed a command of both

Maori that others admired.

he attended St. John 's

God Amatu 'l-Baha Ru~iyyih Khanum: in Auckland, a city several days journey from his home. However, due to the barriers DESIRE PAY TRIB UTE DORIS LOHSE MY OLD imposed by a limited education and the need PERSONA L FRLEN D WHO CAME FROM DISTIN- to take on the responsibilities imposed by GU ISHED EARLY JEWI SH BAHAI FAMILY IN his father ' s death, he did not complete his BERLIN . DORIS, WITH A HEART FULL OF LOVE training, but instead served for many years FOR BAHAI ' LL!N-I , CONSTANTLY SERVED as a lay reader in the Church of England.

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His marriage in 1928 to Hariata Hunia, a the Christian belief in a time when swords young Maori woman who had been one of would be beaten into ploughshares. It was his childhood companions, was the begin- known as the Staff of Seers, but was rening of a lifetime of commitment and service named at the time of presentation as the both to his ever-growing family and to the Staff of Hope. community in which he lived. After their At the ceremony, Ephraim was told that marriage, Ephraim and Harriet, as she came he was the recipient of the testimony of foreto be called, moved to Ahipara, a small bears and that he held this staff on behalf of coastal settlement near the sparkling Ninety the people. The message he was given with Mile Beach, where they ran a dairy farm the staff was: "Proceed to the Mountain and until the mid- 1970s. They were blessed with let your staff be the staff of Hope, but be ye 15 children, 48 grandchildren, and more than robed with the cloak of Love." 20 great-grandchildren. Several of these off- Realising the importance of his mission, but being unsure of his spring accepted the Faith. direction, Ephraim Ephraim and Harriet were an integral part began an intensive study of both Christianity of their community, working in many areas and the history, myths, and legends of his of development for the benefit of their people. own culture, seeking answers. He also t:J.áv- Much of this work was carried out through elled the perimeter of New

Zealand searching	
their close association with Te Ohaki Marae,	for the mountain referred
to in his message,	
the Marae being a place which serves as	but without success.
both the physical and spiritual centre of	In June 1955, Ephraim
heard of the Baha'i	
Maori community life. A unique feature of	Faith and inquired about
it. The National	
Te Ohaki Marae was the carved figurehead	Teaching Committee sent
two couples to	
on the highest and most prominent part of	give him the Message-Margo
and Joseph	
this sacred building which, in a bold departure	Been and Leonie and Beltam
Dewing- and	
ture from Maori tradition, symbolised the	they were received with
great warmth. Many	
equality of men and women.	hours were spent in
discussion that week-	
The far north had always been geographically	end, and when the visitors
left they had the	
cally isolated from the rest of the country by	impression that here was a
searching soul	
reason of its mountainous terrain. Ephraim	that just could not
believe that his search	
was part of a work gang which succeeded	was nearly over.
in building a road through the Mangamukas,	In the late 1950's,
Ephraim met Les	
a high mountain range which had previously	Sinmons, a healer from
Whangarei, some	
only allowed access by horse and cart and	100 miles distant, who was
visiting the area,	
thereby maintained the isolation of that	and staying at nearby
Pukepoto. Ephraim	
region from the outside world. Ephraim was	had been told by his
sister that this man	
able, throughout his life, to foster a balance	could cure his arthritis.
Ephraim arrived in	
which supported the preservation of his own	Pukepoto and went to the
Robson house,	
unique Maori culture whilst incorporating	where Les was staying. He
was ushered into	
such new ideas as would benefit the growth	the room where Les
practised his healing.	
of the community.	As soon as Les laid eyes
on Ephraim, he	
In his middle years, Ephraim was chosen	exclaimed "God has sent you
to me!"	

by the elders of his tribe to be presented with Ephraim was bewildered,
but felt drawn to this unusual man.
a taiaha, a wooden weapon or staff that was In the following
for ceremonial purposes only, and never for weeks, the two men
the traditional use in battle. The taiaha sym- began what became a
mystical walk, beginning a vision handed down by successive ning
with an ascent of the mountain that generations of his ancestors, which mirrored overlooked the community
marae and then to

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other often remote and uninhabited areas of significance, the sites of ancestral homes and burial grounds.

On the mountain of Whangatauatia, Les Simmons told Ephraim that he could see a purple haze surrounding the Marne, and a spring that had been long overgrown about to gush forth with life-giving waters of spiritual regeneration for the people. He said he could see the people preparing a feast, but that the cooking stones were not yet hot enough; the food not yet ready to be given to the people. Ephraim remembered these words until the close of his earthly life. They seemed to symbolise the readiness of the Maori people to assimilate the Message of Baha'u'llah.

During their time in the wilderness, Les Simmons had visions of ancestors dressed in full ceremonial costume. Ephraim was often discomfited by these experiences, but felt compelled to continue, being swept along by Ephraim Te Paa the escalating chain of events.

They returned to Ephraim's home where, prepared for Enoch Olinga. Inspired by the Book of Isaiah, Ephraim only a few days later, Les Simmons suddenly called out to the people gathered that he had announced that they must proceed many the trumpet to all four come to sound hundreds of miles south to Turangawaewae corners of the court Marne at Ngarnawahia, which was the seat of Maoridom, and that his message was: "Open, o ye gates of old, of the Maori King, and the collective spiri- Kings will enter" and the King of tual heart of his followers. Ephraim was

Presently, he was led into the King's chamber and then, loathe to do this, as approaching another he recalled, a mystical rain swept the tribal area without invitation was unheard of court and the place where, shortly afterwards, in Maori protocol. However, upon reflection he was to make his first acquaintance with Ephraim realised that he did indeed have Enoch Olinga. Ephraim was often to recall tribal connections with King Koroki, through his reception in honor of Enoch Olinga, two female ancestors, Reitu and Reipae, who spoke of his wish that "this table could extend to all corfor an audience with the court of Maoridom. ners of the earth and all peoples could share in this bounty". Ephraim was profoundly moved by this meeting, and hia and received an i11ID1ediate reply. The renewed his investigation of the Baha'i teachings. Little did Epluáaim know that his appointment was to continued to study the For five years he coincide with the official welcome of Hand Writings and to observe the Baha'is he met. He knew he could make no of the Cause of God Enoch Olinga, who was assessment of this new mistake in his religion as he would message, including a proclamation to the be held up to public scrutiny, his actions Maori Sovereign and his people. being viewed as an example by some, and Ephraim 's formal welcome took place the provocation of opposition and derision only about two hours before the welcome by others.

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His final acceptance of the Baha'i Faith 1985, he met with the Governor-General of New Zealand, Sir Paul came in 1962 when he was visited by Reeves, to present him Dr. RaJ:rmat'u'llah Muhajir, who stayed for with a copy of Th e Promise of World Peace. In May 1985, he was to several days at Ephraim's tiny farm cottage. realise the ful-

When Dr. Muhajir read the Tablet of Al). mad, filment of his mission as holder of the Staff

Ephraim was deeply affected from the very of Hope, when he proceeded to the mountain

first line, which refers to "the Nightingale of of the Lord, Mount Carmel in Haifa. Here,

Paradise". Once again, Ephraim heard ech- Ephraim was later to recount, the myths of

oed the voice of his ancestors, and shortly the ancestors became a reality. His pilgrimafter Dr. Muhajir had departed, on 10 March age was a journey of awe and wonderment

1962, sent him this "note of submission" via which words cannot capture. Strangely, the

Douglas Weeks, a Baha'i pioneer who had "staff" disappeared at some stage of his jourbecome a close friend of Ephraim. ney to

Israel, but he was unconcerned as

the Elders had intimated when giving it to

Dear friend,

him that it would reach its destination but

Greetings. Please convey and transmit

not return to them, as would have been usual

this information to the President or the

with most ceremonial treasures.

Hand of the Cause.

Ephraim's services to his people were

The voice of the 'Huia,' the nightingale

recognised in the New Year's Honours List

of the spirit, is heard in this court, calling

of 1987, when he was awarded the Queen's

the peoples to assemble in the Unity of

Service Medal. He was also recognised as

Love, Peace and Concord, is received,

one of Maoridom's foremost authorities on

accepted and recorded.

Maori folklore and oral history, language

Signed Your friend, Ephraim

and theology, and many considered him one

Ephraim was privileged to receive a of the last of the great

orators of his Te

number of the Hands of the Cause of God in Rarawa tribe.

his home, including Amatu 'l-Baha RuJ:iiyyih Harriet accepted the

Faith on 21April1990,

Khanum during her visit in 1979, and Collis and shortly thereafter, on

19 May 1990, and

Featherstone. Of course, he met many other following a brief illness,

Ephraim's soul took

distinguished Baha' is as well. One of these its flight. He had called

family members into
was Richard St. Barbe Baker, who visited his bedroom to say prayers
and asked his
Ephraim and Harriet on several occasions. granddaughter's husband, an
Anglican min-
In 1963, Ephraim was invited to attend ister, to say a prayer from his
Baha'i prayer
the Baha'i World Congress in London to book. During the prayer for
unity, Ephraim
represent the Maori people, but was unable departed from this life.
to go. In his place, he sent the following For three days,
Ephraim's body lay in
message in his Maori tongue: "All praise be state on his Marne, during
which time a conto God. Greetings and love to all people.' tinual flow
of mourners arrived to pay their
In 1984, at the request of his National respects and to mourn their
loss. Many reli-
Assembly, Ephraim travelled extensively gions were represented
during the three days
around New Zealand with respected Maori of continual services and
tributes , including
Elder, Mary Fox, and a group of younger Baha'i, Ratana (a respected
Maori religion),
Baha'is. The purpose of the trip was to visit and Christian. As Ephraim's
coffin was
other tribal groups, government officials, and borne into the carved
meeting house where
local authorities, sharing pertinent Baha'i those who loved him would
say their final
teachings related to youth, race relations, farewells on this earth, it
was preceded by
women' s issues, and encouraging the people a fantail bird, spiritual
portent of the Maori
to work towards the unity of mankind. In people and a Messenger of
Joy, which

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accompanied his body into the house and felt the presence of a
spiritual aristocrat. In
remained in that place for several hours . his later years, when he was
frail, this nobil-
On 22 May, the Universal House of Justice ity acquired such a transparent
quality that
sent the following message to the National one could discern through it
the essential
Spiritual Assembly of the Baha'is of New purity of a child which the
worldly wisdom
Zealand: of the man might have

belied.

Salim Nounou was the eldest son of a

... we are distressed to learn of the passing well-to-do Jewish family in Baghdad. His

of Mr Ephraim Te Paa, whose steadfast father was a successful merchant and his

services to the Faith for several decades mother was refined and well educated, and

have made a distinctive contribution to to these gifts of business acumen and culture,

the unity of the races in New Zealand. he himself added the quality of passionate

Prayers will be offered in the Holy Shrines commitment to a cause. He was

born somefor the progress of his soul. Kindly con- time in December 1907, during the period of

vey our condolences to the members of Hanukkah, but after he became a Baha' i on

his family. 8 March 20 years later, he

adopted that day

SUZANNE WORTERS for his birthdate. It was typical of him to

call this fudging of official records "cheating" by his own admission, for he was a man

SALIM NOUNOU completely honest and scrupulous in all his

1907- 1990 dealings . And yet it was also characteristic

that he should have done so, for his life as a

In Memorials of the Faithfit!, 'Abdu ' l-Baha Baha'i was his only life, and he attributed all

distinguishes those who have lived as lovers his material successes to his spiritual comof the Cause by the stature of their faith. mitment to the Faith.

Their spirits soar like cypress trees . Their He was just 18 years old when he first

souls expand in seas of exaltation. They heard of the Teachings from Daoud Toeg, a

scintillate like stars. They bloom in the heart Baha' i of Jewish background who was one

of the hundred-petalled rose. And having of the pillars of the community in Baghdad

thus conjured them from the Concourse, He and who had business dealings with his father.

then lays their lives to rest with the gentlest Mr. Toeg, Mr. Ishaq Banani, and Mr. Ezra

of benedictions. He seats them at the ban- Soffer, who were at least 30 years older than

quet-table of their Lord. He gives them to the impressionable Salim, first attracted his

drink of "the wine that has been tempered attention by the fact that
 they were altoat the camphor fountain". He blesses them gether
 different from the other clients and
 with the sweetest of sleeps after their tireless business partners who came
 to his father's
 services. But even when a cypress sleeps it offices. Through their
 enthusiastic discusstill stands sentinel. sions
 they befriended and then gradually
 Salim Nounou had a cypress tree in convinced the young man that
 "the Baha'i
 his soul. It was rooted in humility, soaring religion was the real thing"
 and that he had
 towards the infinite, and always with that to study its teachings
 seriously. Although
 delicate bending of the head that denoted he initially kept his
 convictions private in
 complete submission to the will of his Lord. order to protect his family
 from scandal in
 It was not only his physical build that recalled the Jewish community of
 Baghdad, he began
 the cypress-for he was tall and slim and to frequent Baha'i meetings,
 make friends
 always elegant- but he also seemed to bend among Baha' is of Muslim and
 Christian
 over the souls around him in a manner both backgrounds, and in 1928
 started to work on
 unassuming and protective. With him, one the art of becoming a Baha'i
 himself.

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mentioned, were Persian men such as Mr.
 Dhikru 'llah Khadim, Mr. Ni'matu 'llah Khan
 'Ala'i, Mr. Abu'l-Qasim Fayc;li, and others.
 Salim acquired Persian citizenship and
 lived in that country between 1932, when he
 started a business with an Armenian partner,
 and 1964, when he moved to France, which
 became his second home. Although he kept
 all his connections in the Jewish community,
 both through his marriage and his successful
 business, and was well respected, he also
 maintained a passionate love for the Arabs,
 their religious fervour and their language.
 During his last years he served as the liaison
 between the Universal House of Justice and
 the Arabian Baha'is who corresponded with
 Haifa through his telex in Nice. By the time

he retired, as a widower in England, he
 had truly mastered the art of transcendence
 without the loss of his culture. A Jew from
 Salim Nounou Bag.Qdad who spoke fluent Persian as well as
 Arabic and who was as much at ease in
 The art of becoming a Baha'i, according France as he was in England, Salim
 Nounou
 to Shoghi Effendi, requires transcending was first and foremost a Baha'i.
 Nothing
 one's cultural and religious background. In less could have contained his
 soaring aspirat the late 1920s and early 1930s the Baha' is tions or his love for
 Shoghi Effendi.
 in Bag.Qdad and Tihiran were Jewish Baha 'is, That love was first
 imprinted on his heart
 Christian Baha'is and Muslim Baha'is, ac- on a silent winter's day in Palestine
 when
 cording to Mr. Nounou. They brought all he entered the courtyard of the home of
 their prejudices with them into the Baha'i Shoghi Effendi in Haifa and stepped,
 as he
 community. To be a Baha'i first, and an 'Iraqi himself put it, into "another
 world". It was
 Jew or a Persian Muslim second, in such a 11 o'clock in the morning, in
 December 1937,
 context, was not easy. In the early years after and he was 30 years old. The
 sky was blue
 his acceptance of the Faith, until his first pil- and the trees rippled in the
 pale sunlight.
 grimage in 1937, Salim Nounou served his Time seemed to hold still in this
 place, and
 apprenticeship in that art. when he heard the step and
 saw the youthful
 He first transcended culture and language face of the beloved Guardian he found
 when he began to travel between the two himself curiously affected. The
 question of
 capitals of 'Iraq and Persia, and sensed the obedience dominated his
 pilgrimage: obedifreedom which this gave when he served ence to parental
 consent for Baha'i maras a translator for Western Baha'i visitors riage,
 obedience to the laws of Balm 'u 'llah,
 sent by Shoghi Effendi. One of these was the and most significantly, obedience
 to the
 great teacher Martha Root who came to Covenant.
 Bag.Qdad in the winter of 1929, and another When the 19 days of his
 pilgrimage were
 was Keith Ransom-Kehler, whom he met over- days of complete solitude, (for he
 in Tihiran in 1932. But the great influences was the only Eastern pilgrim to
 have the
 on his spiritual life, after the patriarchs of privilege at this time),

punctuated by a
the Baha'i community in Bagdad already tumultuous visit to Cairo during which
all

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the issues of obedience were tested-Salim, There was one particular
service which
a transformed man, returned to Baghdad, to Salim Nounou rendered the Faith,
however,
the home of his father. In his own words, "I among many others, which might be
characterized as like a piece of clay in the hands of the terized as having been
perfectly filled by
beloved Guardian, and he moulded and him. It was his service as Deputy
Trustee of
imprinted on me the intense love and desire I:Luququ' llah. He received his
training from
to behave as a Baha'i." Although he had a Mr. Valiyu'llah Varga himself, whom
he
second pilgrimage, the time he met Shoghi assisted from time to time, and with
whom
Effendi in 1940 was a completely different he developed a deep and abiding
friendship,
experience for he was not alone: he was but it was a service for which his
whole
in the company of many others from Persia. life seemed to have been a
preparation. Both
It was an opportunity for that initial seal of temperament and culture had
given him a
love to sink even deeper in his soul, but the marvellous sense of what he
called valuesimprint was unchanged. a sense of the true
worth of things that com-
From this point on, Salim Nounou's life bined several dimensions of the word.
And
throbbed with this love for Shoghi Effendi years of business experience had
sharpened
and this desire to be obedient to his instruc- his judgment to such a degree
that he seemed
tions. The trip he took throughout Persia in to see past the literal
transaction to its
1939, sharing his pilgrimage with the spiritual worth. He could feel the weight
friends, and the subsequent trip he took in of people. The intensity of his
devotion
1950, when, with the Guardian's approval, combined with a generosity of spirit
to probe visited the Baha'is all over Europe in the duce a servant of the
beloved Guardian and
company of his wife who was not a Baha'i, later of the Universal House of
Justice so
were characterized by this intensity and this true and so trusted, that

according to the

desire .

words of the cable sent at his

passing on

Years of service on the National Spiritual 20 June 1990:

Assemb lies of both Persia and France were

... THE SPIRIT OF TOTAL DEDICATION, DEEP

also stamped by this fervor and passionate

HUMILITY AND UNSHAKABLE LOYALTY

commitment. It is typical of Salim's ex-

WHI C H HE EV INCED, WILL ALWAYS BE RE-

quisite fair-mindedness that in his brief

MEMBER.ED.

memoirs written for his children, he asks

Baha'u' llah's forgiveness for the very inten-

B

AHi YYIH N AKHJ AVAN i

sity of his commitment, which he admits

was not always wise in relation to his Jewish

family. He deplores the fact that his imper-

MAHV ASH MASTER

fections may have been an impediment to

1941=1990

his dear wife's willingness to accept the

truth of Baha'u' llah's Revelation, but finally This is the story of a unique

and most remarkconcludes:

able lady upon

whose passing to the Abha

When one is a perfectionist, he may lose a Kingdom the Universal House of

Justice sent

lot of chances while the other person, the following message:

who lets things go and gives full vent to

his feelings, may do a lot more errors, but

SADDEN ED PASS ING MAHVASH

MASTER. HER

perhaps he may do something good at the

CEASELESS DEDICATIO N TO

TEACHING WORK

same time which will recompense all the

MA NY PARTS WORLD, HER

DISTINGUISHED

errors he has made. I wonder if I was that

SERVICES AUXILIARY BOARD AND

HER RADI-

much of a perfectionist, would I have

ANT SPIRIT ARE WORTHY EXAMPLE

OTHERS,

ever become a Baha'i?

CONVEY BEREAVED FAMJL Y

FRIENDS DEEPEST

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TH E BAH A' I WORLD

one of the monarchs of the Qajar Dynasty.

Her mother remained a Muslim until she

met the Guardian in 1955. Her father, on the

other hand, was the grandson of a devoted believer at the time of Bahá'u'lláh who was honoured by Baha'u'lláh with a few Tablets and the title of Saffar, meaning coppersmith. He was the son of Ni'mat 'ullah Saffar, a renowned calligrapher who copied by hand the Bab's and Baha'u'lláh's Writings and was an expert on the Writings and the Revelation of the Bab.

When she was a 14-year-old child on pilgrimage with her family in 1955, Shoghi Effendi pointed to a group of children, which included Mahvash, and said "These children will be successful in teaching the Cause of God". It seems as if this statement became the motivating force of her life. She knew she would be successful as long as she arose

Mahvash Master to teach, and because the Guardian had uttered these words she felt deeply and yet

SYMPATHY, PRAYING HOLY SPIRITS PROGRESS HER SOUL ABHAY KINGDOM . After pilgrimage, Mahvash's family, consisting of herself, four brothers and her

26 July 1990 parents, pioneered to Monte Carlo, Monaco.

Mahvash was so much in love with the Cause of the Blessed Beauty that nothing was transferred its

West Germany. pioneering post to Freiburg,

strong enough to prevent her from sharing father died in In August 1956, Mahvash's

His Message. In the St. Vincent's Hospital Basel, Switzerland, from a heart attack while

in Karlsruhe, Germany, where she spent the last two weeks of her life, she gave all Mahvash studied physiotherapy, while

of the staff, including specialists, doctors, ensuring that her studies did not deter her

nurses, orderlies and visitors, the Message of from her teaching activities. She and her

Baha'u'lláh. She did this until her last four brothers were deeply involved in Baha'i

breath. Indeed when she was failing and did activities, and their home was practically the

not have the strength to speak audibly, two Baha'i centres of Freiburg.

Catholic nuns came into her room to give married Iraj On 21 March 1961, Mahvash

her their blessings. Mahvash whispered in (Iraj) Master, and they

moved to Bonn. At

her husband 's ear, asking him to give the
along with her

nuns pamphlets and to tell them about her
returned to iran

dream the previous night when she saw
Associate

Baha'u'llah and Jesus conversing together.
of Shiraz. Baha'i

Mahvash was born in Tiluáan, Persia, on
classes, firesides

22 January 1941 , into a family with two
be a major part

vely different and distingujshed backgrounds . ofMahvash' s life.

Her mother was a very staunch Muslim with Professionally, Mahvash
became very sucroyal blood, a descendant ofFatl)- 'Ali Shah, cessful in
Shiraz, and she was the co-founder

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of the Physiotherapy Department of the Uni-
public teaching

versity Hospital in Shiraz. She was renowned
distribution, and held a

for her healing hands.

fireside meeting at least

once a week in her

The oppressive conditions for teaching
the Faith in Shiraz were a challenge for
activities stretched

home.

Soon her teaching

Mahvash, who was used to the freedom of
State. First, she

beyond the borders of the

teaching in Europe. Although Baha'is in
Tasmania at least twice

started to travel to

Iran in those days were very active within
relate a dream in

a year to teach. She used to

the community, there were great pressures
showing her a map

which 'Abdu'l-Baha was

on them from various Muslim groups and
He was pointing

of the Australian continent;

government circles preventing them from
that Tasmania

to Tasmania and telling her

teaching.

was important and that she

should study the

In spite of extremely favourable eco-
Baha'is in

Book of Certitude. A number of

nomie, social, and professional conditions
through her

Tasmania who became Baha'is

and success, Mahvash and family pioneered

efforts recall their

encounter with Mahvash
 to Melbourne, Australia, in late 1968. In those days Australia was in need of assistance, as the Melbourne Metropolitan area spirit. In 1973, had only two Local Spiritual Assemblies, participate in and indeed in the whole State of Victoria complete the final there were only three or four. She travelled Mahvash's teaching efforts continued in to the remote Australia and she never failed to make the Sea to form a most of any opportunity that presented itself. managed to achieve For example, in 1969, when her husband that island. was a visiting Senior Research Fellow with extraordinary love for the Melbourne University, one of the daily repeatedly reminded newspapers approached the University and impo1iance of asked for the names of academic women as mentioned from overseas to be interviewed for the the Faith. In paper. For some unknown reason they con- searching for the tacted Mahvash's husband and ended up day in 1974 interviewing her, and she did not miss the family consistopportunity of proudly mentioning the Faith. ing of the parents and six children. She This was the start of a number of interviews that she had met explained to her husband she obtained on radio stations, and opened them in the supermarket and had helped them to carry their shopping the way for Mahvash to use the media for home. This was the Langley family from teaching the Faith. Mornington Island, Mahvash had a great organising capacity who had come to Melbourne with other

and while she was deeply involved in teaching work she could ably manage her own their stay in Melbourne and family. In addition she sponsored the Langleys and a few other and greatly assisted her mother and her two and returned to younger brothers to happily and successfully settle in Australia. Even after the birth of her the Langleys , Mornthird son, she embarked on unprecedented Island, with a population of 800 mass teaching in Melbourne and country or eight Baha' is. areas of Victoria. Mahvash persistently the Langleys ,

Aboriginals for an art and dancing. During bourne the Aborigines became Baha'is Mornington Island. Prior to the return of ington Aborigines, had only seven Mahvash kept in touch with

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and three years later, in 1977, she, with great enthusiasm, and sincerity when she spoke of enthusiasm, chartered a small four-seater the Faith she lived for, and it was this quality plane and with three other Baha'is flew to that was almost infectious and drew people Mornington Island to teach the Aboriginals. to her. In her physiotherapy practice, no patient could leave without While there, during only eight days , several being taught the Aborigines accepted the Faith. Faith in a loving and interesting manner. In the same year, the Hand of the Cause She constantly reminded the friends of the urgency of teaching, and of God Amatu'l-Baha Rul;iiyyih Khanum would repeatedly quote from Th e Advent of Divine Justice (p. 39) where the Guardian from an illness, and she urged the National wrote: Assembly to have the Local Spiritual Assem- The field is indeed so immense, the period bly of Mornington Island formed. Mahvash so critical, the Cause so great, the workcould not stay quiet. Two months later her ers so few, the time so short, the privilege husband and three other Baha'is went to so priceless, that no follower of the Faith Mornington Island, with the result that a of Baha'u'llah, worthy to bear His name,

significant number of Aborigines became
can afford a moment's hesitation.

Baha'is.

Mahvash continued to travel to Mornington
she would

Island. In Normanton, the last stop before
her talks: "This

Mornington Island, she emolled several
importance according
more people in the Faith, and her travels to
prophets of the past
northeast Australia became a regular event.
one moment so

She never stopped teaching the Aborigines,
don't realise how

and without any doubt a great number of
this day and age.

Aboriginal Baha 'is throughout Australia
first priority in

came into the Faith through her efforts.
else."

In 1974, she was appointed Auxiliary
every single day

Board member for Propagation in the state
and the opportuniof Victoria, and served in that capacity until
not be missed. Mahvash followed

1988. Of course, the additional duties of a
religiously .

Board member did not diminish her teaching
remarkable achieveactivities, or her activities as a wife, mother
that in 1976, while on a visit to

of three boys, and physiotherapist. She still
managed to perfw1d the time to write repotis and articles
father-in-law, Ardishir Master, to

for the Baha' i magazines and gain publicity
(a fairly central

for the Faith through government and com-
donate it to the

mercial media.

the first Baha'i

She had no difficulty in approaching
wholly owned

people high or low, rich or poor. Even when
Australia.

the family was living in a rented home without
and persistence,

adequate facilities, she would not hesitate

In conformity with this quote

often state the following in

day and age is of such

to Baha'u'llah that the

would love to be back for

that they could serve. We

privileged we are to live in

Please put the Faith as the

your life before everything

She also used to say that

in one 's life was a bonus

ties should

this advice herself very

One of her very many

ments was

Iran and on pilgrimage, she

suade her

purchase a house in Malvern

suburb in Melbourne) and

Baha'i community. This was

CentTe outside Sydney to be

by the Baba ' i commW1ity of

With t1emendous energy

she worked to have this

house renovated and to invite people for firesides or dinners. The made suitable for teaching and other Baha'i Speaker of the Australian Parliament, journal- activities. She was the motivating force behind ists for the Australian Broadcasting Corporation the grand opening of Baha' i House in 1978, and commercial media, and "modest" peo- officiated over by the Mayor of the City of ple all had lunch or dinner at her home. Malvern in the presence of the Local Mem- Mahvash was a very attractive and vital ber of the Australian Parliament, reporters personality. She "bubbled" and radiated love, for the Australian Broadcasting Corporation,

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newspapers, local radio, and representatives doctor became very upset, but she consoled of the National Assembly, as well as a great him and told him that she believed in life number- of Baha'is and non-Baha'is. after death and she would be happier in the Furthermore, Mahvash was the major other world. initiator and consistent supporter of Baha'i Mahvash always, and especially during children' s classes, using the Baha'i House as her illness, implored the friends to teach the venue. She would encourage every parent while they enjoy their good health. to send their children to the Baha'i classes Kate Dwyer, a respected ex-Catholic every Sunday. Mother Superior who became a Baha'i wrote

On one memorable occasion, Mahvash to Mahvash's family: and her husband were attending an anniver- Only one of the many, many, people she sary celebration at the public school their helped, I could never forget her kindness, children attended. The guest of honour was especially in the early days of my Baha'i the Governor-General of Australia, Sir Ninian life in 1972. Mahvash did all in her power Stephen. Mahvash rather honified iraj by to stráengthen and deepen my faith in saying, "We will go and tell him about the Baha 'u'llah and His great Cause and I Faith". The security guards were not so

watched that dear soul do likewise for so impressed with people wanting to speak to many others.

their charge but that did not deter Mahvash.

With Iraj following behind she seized the Mahvash was like a candle burning her opportunity and introduced herself to Sir self to diffuse light and brighten others, and

Ninian and told him about Baha'u'llah's finally she burned herself out in Germany

call. Sir Ninian was interested and respectful and her soul flew to the Abha Kingdom on

and thanked Mahvash. He said she had 25 July 1990, at the age of 49 years.

reminded him that he had an invitation to Perhaps her short life can be as a message

visit the Sydney Temple soon and he would to us all to serve the Cause of Baha' u'llah

look forward to that visit. while we can.

Mahvash became afflicted with breast Mahvash, in her last statement, said,

cancer in January 1985. This calamity did ... don't ever feel sad for me, instead say a

not become a reason to stop her from teaching. On the contrary, she expanded her prayer for my soul.

BILL JOHNS ON

activities. She added New Caledonia to her travel list and visited that country several times. Friends who became Baha'is through her are now active in various parts of that country.

JANE VILLIERS-STUART
1919-1990

She organised groups of youth, including her own children, to travel to Hong Kong, into the Fowler

Jane Villiers-Stuart was born

Malaysia, Singapore, and Taiwan to teach. Ireland, on

family in Kells, County Meath,

She encouraged her sons to learn the Chinese language in order to be able to teach the

29 September 1919. The Fowlers

Protestant well established family in the

Chinese people. Her last trip overseas contended to be Anglo-Irish tradition, which

sisted of teaching activities in the United land-owning, English-educated, and staunchly

States; she appeared on television in Atlanta, loyal to Monarch, Empire and Church. Life

Georgia, and was planning to teach in East was privileged, conformist and

imbued with

Germany. Alas , this wish was not fulfilled. a sense of upper-class exclusiveness. Such

She fought her illness with great courage. was the ambience in which Jane was brought

When it recurred for a second time, her up.

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However, Jane was 20 years younger than Three years later, having explored the

her nearest brother, her father died when she teachings of the Faith with the aid of George

was eight, and her mother, having witnessed Townshend, Adib Taherzadeh, and Lady

the carnage of the first World War, sanctioned a somewhat unusual upbringing. She of Questions. She said that she knew she had

was tutored at home to the age of 14. She to make a decision, and had gone to the local

was encouraged to roam and explore and run church to pray for the right answer. As she

free in the unspoiled countryside of County prayed she felt as if she were being lifted

Meath. She became an experienced horse- up to heaven. This experience, coupled with

woman. Then her further education took her natural sympathy with Baha'i principles,

place in a boarding school in the south of confirmed to her the truth of Baha'u'llah and

England. It all allowed for the flowering of His Revelation. a personality sensitive, inquiring, rebellious

became an expression The rest of her life

in defence of her own and others' freedom , of her commitment to the truth of His Revelation of imagination, and wonderfully un- censored.

Along with Lady Hornell and Lizbeth

circumscribed by the inhibitions developed by Greaves, she became a most potent invigorator of formal upbringing. tor of the

Irish Baha'i community. She

In 1940, family reasons bound up with involved herself fully in the domestic life. The second World War caused her mother gritty of

building this still fragile community.

to leave the neutral Irish Republic and settle Any soul who showed the slightest interest in

in Northern Ireland. Jane, who had lived a the Faith would receive her total and loving

life of leisure until this time, was drawn into attention . Nothing would be

the war effort. She worked as an orderly in a hospital in London. When she moved to the north of Ireland, she ran a mobile canteen for the troops. It was here that she met Michael Vil liers-Stuart. He was then in the Royal Navy, but had previously moved from the south to the north of Ireland to help develop the family nicotine insecticide business. Jane and Michael were married in 1943 . Sally was born in 1945, Virginia in 1947, Garry in 1949, and Katherine in 1951. They aristocratic Persian set up home in a house called Loughside on the shores of Belfast Lough. It was their home for the next 38 years. Jane first read about the Baha'i Faith in 1948, in an article in a local paper which sympathetically reviewed The Promise of All Ages, by George Townshend. Two years later, on a journey to London on the occasion of parties, musical eveher great aunt's 80th birthday, she shared a cabin with Ursula Newman, who was then a pioneer in Belfast and a member of the National Spiritual Assembly of the British Isles. For both the meeting was significant, Loughside became	if it helped to confirm that Jane discovered that she for bringing people together. use this skill in making the many different social groups and nationalities that social world. Her home became 20th century equivalent of an salon. The sewing lady would have the Wing Commander, the poet cuss Vietnam with an lady, the business consultant African student, the wild and "new estate" boys share cake able aging lady inquirers. The house, blessed by the Baha' u'Jlah and energised by ous hospitality, hosted devotions, tea and lunch nings, moment of her life, and all in it were seen as occasions Revelation and its discussed and explored.

and it marked a new phase in Jane's spiritual journey. an unofficial hotel for travelling teachers going to Northern Ireland.

Its visitors' book

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read like an unofficial "Who's Who" of the Baha'i world. Amatu'll-Baha Rul:iiyyih Khanum, George Townshend, l:fasan Balyizi, Tarazu'llah Samandari, Hermann Grossmann, Ral:imatu'llah Muhaji..r, and others, were visitors at various times. The number of grace-filled moments during these times cannot be computed.

Jane's official Baha'i life was also ever full. For example, she set up and supported countless firesides, both in the Province and in the Irish Republic. She helped to organise the first Northern Irish summer school. She helped to form the first Local Spiritual Assembly in the area in which she lived (the fourth in Northern Ireland). For many years, almost until her death, she was elected as a Northern Ireland delegate to the National Baha'i Convention of the United Kingdom. She became the official Travel Teacher Coordinator for the Province. Rich were the Jane Villiers-Stuart

many itineraries she organised, and brilliantly successful she was in gaining media although she later admitted that she found all coverage for both these travelling teachers these demands difficult to cope with at times.

in particular and the Baha'i community in She became a much loved and respected general. local figure.

When "The Troubles" (that is, violent Jane served for many years on a commitment-religious conflict between the Catholic tee that attempted to proclaim the Faith to

and Protestant communities) flared up again important public figures. Her wide family

in Northern Ireland in the 1970s, Jane dedicated connections enabled her to do this in a successful more of her time to help the cause successful manner.

In the early 1970s, through

of peace. Her contribution was particularly her efforts and contacts, she enabled the

effective in the area of hosting events in the Tablets of Baha'u'llah written to the Kings

community and in her house to which both of Europe to be unofficially

presented to Catholics and Protestants would come. It Queen Elizabeth II. She also arranged for was not unknown for the "wild boys" as she the formal presentation of the same book to affectionately called them, from both sides Eamon de Valera, the President of Ireland. of the community divide, to serve tea to each In the early 1980s, she organised a very sucother during a fireside, and to wait to ambush cessful meeting in the House of Lords as a each other after it was over. way of drawing attention both to the Baha' i As a result of "The Troubles", one of her Faith and to the plight of the Baha'is in Iran. cars was hijacked and used as a car bomb, During the last years of her life she and another was turned on its side and used travelled to India to teach the Faith, and also as a road banicade! Despite all these com- to represent Northern Ireland at the 1978 plications, Jane remained cheerful and full Asian women's conference in New Delhi. of laughter. She seemed able to absorb the Later, she was invited to represent Northern Ireland at an international pressure and tensions of such an environ- women's peace ment and fit it into her hectic domestic life, conference in Dallas, Texas, U.S .A. During 984

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the last months of her life, while battling HEDA YA TO ULLAH AHMADI YEH against a creeping cancer, she involved her- (Hidayatu'llah Ahmadiyyih) self in the organisation of a cross-border 1933-1990 Irish women's peace conference. Her room in the Hospice where she stayed for some PROFOUNDLY DEPLORE TRAGIC CIRCUM- STANCES SUDDEN PASSING weeks became a focus for visitors near and DEARLY LOVED , WHOLLY DEVOTED, far, and each found in her a rich source of !NDEFATIGABLE SERVANT inspiration. For the last week of her life she BAHAI'U' LLAH HEDA YATO ULLAH AHMADIYEL-I. HIS CONST ANT PROMOTION was cared for by her family in the prayer- SACRED CAUSE

filled atmosphere of her home. IMMENSELY SUC-	THROUGH HIS INTENSIVE
When Jane passed away in August 1990, WORK	CESSFUL INVOLVEMENT TEACHING
her funeral became a wonderful proclama- WIDELY USED	INCLUDING HIS AUTHORSHIP
tion. The local people in the small town CORE HIS	TEACHING BOOKLET WAS AT
where she lived were amazed at the number CONTINENTAL COUN-	DYNAMIC SERVICES AS
and diversity of people who came to pay MEMBER AND	SELLOR IN AMERICAS, AS
their last respects. NATIONAL	CHAIRMAN FOR MANY YEARS OF
Jane's life was filled with love and laugh- ASPIO-	SPIRITUAL ASSEMBLY BELIZE AND
ter and happiness and a passionate sense YEARS IRAN.	NEER DURING HIS YOUTHFUL
of justice, all of which spilled over into and HIS EXTENSIVE	OUTSTANDING ACHIEVEMENTS
touched the lives of the many souls who CENTRAL, NORTH	TEACHING TRIPS THROUGH
were lucky enough to come into contact with FOREVER BE	AND SOUTH AMERICA WILL
her. There can be no more fitting epitaph to BRILLIANT CHAPTERS	ASSOCIATED WITH
her life than the message sent by the Univer- AREAS. DEEPLY	DEVELOPMENT FAITH THESE
sal House of Justice to the National Spiritual BELOVED FAMILY	SYMPATHIZE MEMBERS HIS
Assembly of the United Kingdom on 24 August SUPPORT HIS	WHOSE WHOLEHEARTED
1990, on the occasion of her passing, which EXEMPLARY. PRAYING HOLY	ACTIVITIES WAS
read: RECEIVE	THRESHOLD THAT HIS SOUL MAY
RICH REWARDS MAY BE IMBUED WITH ETERNAL HAPPINESS THROUGHOUT DIVINE	

Grieve passing stalwart promoter Faith
dearly loved Jane Villiers-Stuart. Her
exemplary life of service to the Cause and
BE HELD

TEMPLES PANAMA CITY AND WILM ETTE AND

fellow human beings, her loving nature
and passionate love for Baha'u'llah,
AMERICAS IN

her tireless unceasing efforts teaching
HIS HONOUR.

proclamation are fondly remembered. The
House of Justice

shining record services Cause she loved
August 1990

so dearly served so nobly are indelibly
recorded history Faith British Isles, and
born into a

will serve as befitting example for pro-
1933, in

motors Cause Baha'u'llah to emulate
the city of Yazd.

in those Islands. Praying Ho ly Sluáines
Baha'is on

progress her radiant soul. Kindly convey
Baha' is in their

loving sympathy her beloved family.
families.

Although his parents practised the Faith,
GARRY VILLIERS-STUART they would not talk about it to the children,
fearing that they would speak to their schoolmates and cause difficulties and
persecution.

As a result, Hidayatu'llili and his older
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brother, being under the influence of their
youth likewise

maid who was a devoted Muslim, were
path. [Translated

brought up as Muslims and practised Islamic
in Persian.]

laws.
After receiving these
instructions, he

The family moved to the small town of
After one

Barn in the province of Kirman. When
to arrange a

Hidayatu ' llah was 11 years old, a pioneer
to continue his

WORLDS.

ADVISING MEMOR IAL SERV ICES

IN COMMUNITIES THROUGHOUT

Universal

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Hidayatu'llah Al)mediyyih was

Persian Baha'i family on 11 July

the village of"fizi1jan, near

Both of his parents had become

their own, and were the only

families.

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anything else and other

should follow the same

from the original letter

After receiving these

became very anxious and restless.

year of unsuccessful efforts

pioneering post, he decided

family moved to Barn and encouraged the sh1dies and also to pursue his pioneering goal on the homefront.

Al:unadiyyihs to send their children to acceptance at Shiraz

Immediately after his acceptance at Shiraz

Baha'i children's classes. The first class that acceptance at Shiraz

University, he, along acceptance at Shiraz

Hidayatu'llah attended brought many ques- with a group of Baha'i

medical students, with a group of Baha'i

tions to his heart, and it was then that his pioneered to a nearby village

called Qa~ru' dmother explained the Faith to him. Dasht and

formed a new Local Spiritual

He studied the Faith for several years, and Assembly there.

was intellectually convinced but still had The following year their

number increased

doubts. Then one day, at the age of 16, he to 11 students and two Baha'i

families.

was studying The Dawn-Breakers when he Since they were not all

needed in that

came across the story of the seven martyrs locality, they encouraged and

invited other

of Tihiran. Among these martyrs was J:Iaji friends from Shiraz to

pioneer to new locali-

Siyyid- 'Ali, the uncle of the Bab, who ties. These efforts resulted

in the formation

was His custodian from His childhood. of five new Local Spirihial

Assemblies.

Hidayatu'llah was shaken by the story of his Hidayatu'llah moved to a

village called Pushtmartyrdom, and, his heart moved, he became i-Mulih.

Among the individuals on this new

convinced of the truth of the Cause of God. Assembly was Mr. Mihdi Anvari

who, years

To him, the conclusion became clear; even later, gave his life

heroically as a martyr.

if thousands of martyrs could have been After graduating from

medical school in

deceived by the Bab, His uncle who was like 1960, Dr. Al:unadiyyih passed

the Educational

a father to Him, could not have been. Commission for Foreign

Medical Graduates

Hidayatu'llah's conviction was so strong examination and left for the

United States in

that nothing could change it. He became 1961 to further his

education.

very active in the Faith and served on sev- He studied for five years

in the pediatric

eral national committees in Tihiran. He was field. After passing the

American Board

in the last year of high school when the Ten of Pediatrics examinations with excellence, he was awarded the Diploma of Year Crusade began. He became very the American Board of Pediatrics. While in anxious and eager to leave everything the United States, he served on the behind and go pioneering, but the national Local Spirihial Assemblies of St. Louis, Missouri, and he consulted advised him to continue his Nashville, Tennessee. studies. Upon finishing his studies in 1966, he Hidayah'l'llah wrote to Dr. Lutfu'llah decided to go pioneering. He wrote a letter J:Iakim requesting him to ask the beloved of inquiry to British Honduras [known as Guardian about his obligations and the obli- Belize after June 1973], and when the friends there responded his decision gation of the other young students like him. was made. The answer written by Dr. J:Iakim was brief He arrived in British Honduras in Decembut clear: ber 1966. He had to wait for two years Write to Mr. Al:imadiyyih that he should before he was given permission by the govnow concentrate all his thoughts on pio- ernment to work. Finally, he was hired as a Medical Officer in the Belize neering because it is more important than City Hospital.

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Island, Peru, Brazil and Guyana. Later he travelled to Paraguay and Bolivia. In 1971, after receiving the news of the passing of his father, he made a trip to Iran, and it was there that he manied Ri~van RaJ:iimi, who had been pioneering in India. Dr. Al)madiyyih travelled again in 1974. This trip lasted for six weeks, and took him to Antigua, Barbados, Barbuda, Dominica, Grenada, Jamaica, Montserrat, Nevis, Panama, St. Kitts, St. Lucia, St. Thomas, and St. Vincent. In October 1976, he was appointed to the Continental Board of Counsellors in Central America. Towards the end of the Five Year Plan,

in 1978, he closed his medical practice for
 eighteen months and travelled extensively in
 Central America and among the Caribbean
 islands trying to help the friends to win their
 Hedayatoullah Ahmadiyah teaching goals. At the end of September
 of
 the same year, having instructions from the
 Working with much dedication, he became Universal House of Justice and
 an invitation
 known as "Angel of Mercy" by the nurses from the National Spiritual
 Assembly of the
 with whom he served. United States, he visited that
 country, and
 At that time, the population of British with the active participation of
 the friends
 Honduras was only 140,000, with 80 believ- and constant help and guidance
 from the
 ers and two Local Spiritual Assemblies . National Assembly and the
 National Teaching
 Most teaching efforts had been concentrated Committee, more than 320 Local
 Assemin the areas of Belize City and Bunell Boom. blies were formed in eight
 weeks. Later, in
 Dr. Al~madiyyih travelled around the country December 1978 and then in
 February 1979,
 taking the Message of Baha'u' llah to the he visited Canada and helped
 the friends
 towns and villages. Soon two more Assem- there attain all their teaching
 goals.
 blies were formed, and the National Spiritual In November 1980, the
 Universal House
 Assembly was established in April 1967. of Justice appointed five
 Boards of Cow1sel-
 The first National Convention of Belize lors , one for each continent. Dr.
 AIJmadiyyih
 was held in the presence of the Hand of the was appointed to the Board of
 Counsellors
 Cause Dr. Ugo Giachery. Dr. AJ:imadiyyih for the Americas, and was
 reappointed in
 was elected to the first National Spiritual November 1985. He was also a
 Deputy of
 Assembly and was its chairman tmtil 1969, I:Iuququ' llah. for seven
 countries in Central
 when he was appointed to the Auxiliary America for several years .
 Board. As an Auxiliary Board member he He travelled very often to
 the countries
 was very active and made regular trips to assigned to him as Counsellor;
 especially to

the villages and towns in Belize and also El Salvador, Guatemala, and Honduras. He travelled abroad. also made occasional háips to other countries

In 1970, he made an extensive teaching in the Americas, such as Brazil, Canada, trip th.rough Central and South America, Costa Rica, Jamaica, Nicaragua, Panama, visiting Colombia, San Andres, Providencia and the United States. His private practice

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was affected by these repeated absences and tool, so a copy was sent to the Universal they caused financial difficulties for him and House of Justice in 1978, and the booklet his family, but this fact was accepted by all was then printed in different languages and involved. adapted for use in many countries around the

During the last two months of his life, world. he travelled to Brazil, Canada, and Mexico. Dr. Al:rmadiyyih also put together a booklet

While he was in Canada, a permanent teach- based on the Baha'i Writings for the deepening team was formed for the first time. In ing of Local Spiritual Assemblies which was

Mexico, he met with the Mayan Teaching tested in a few communities in Belize. He

Committee in Merida and a team for teach- was in the process of writing a deepening ing among the Mayan was formed. course suited for home-based study which

After leaving the meeting of the friends was left unfinished with his untimely death.

in Merida to go back to Belize on 26 August Another achievement was his role in

1990, he met his untimely death. At the establishing permanent teaching teams in

border of Mexico and Belize, crossing the several countries in the Americas. The idea

bridge that separates the two countries, he had first been suggested by the Hand of

fell through an opening which was left un- the Cause Dr. Ral:rmatu'llah Muhajir on one

guarded and unlit and drowned in the river of his visits to British Honduras in March

below. He attained his wish, which was to 1976, and it came into reality in October

die while serving Baha'u'llah. 1988 when Dr. Al.rmadiyyih offered the idea

Among his many achievements was the during a joint meeting of the National creation of a teaching booklet, the result of Assembly and the National Teaching Coman extensive teaching project in the Western mittee. By the end of the consultation the Highway in Belize. The format is based on first permanent teaching team of Belize was

a quotation from a letter written by the formed. It immediately sta1ied functioning,

Universal House of Justice and sent to all with tremendous and exciting results, so

National Spiritual Assemblies on 13 July 1964: he took the idea to other countries including

El Salvador, Guatemala, Honduras, and later

When teaching among the masses The to Canada and Mexico. These countries adoptprime motive should always be the reed the idea and, based on their resources and sponse of man to God's Message, and the needs, established permanent teaching teams recognition of His Messenger.... The which brought thousands of souls into the declarants need not know all the proofs, Faith ofBaha'u'llah.

history, laws, and principles of the Faith, but in the process of declaring themselves

REZV AN AHM A DIYEH

they must, in addition to catching the spark (Ric;Ivan Ahmadi yyih)

of faith, become basically informed about the Central Figures of the Faith, as well as the existence of laws they must follow and an administration they must obey.

WINNIFRED I. HARVEY

1911-1990

The first copies were written by hand using postcards as pictures. These were Winnifred Harvey was born on 24 Jw1e 1911

given to the graduates of a week-long teach- in Rapid City, in the Canadian province of

ing institute as gifts to be used by them. Manitoba, the eldest daughter in a family of

Soon, the National Teaching Committee of 12 children.

British Honduras had copies of the booklet As a child, Winnifred thought and read a

printed for use by teachers around the country. great deal, always searching for answers .

It proved an extremely successful teaching
very confining,
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She found small town life

and was often ill. Nevertheless, her intelligence and photographic memory were highly respected by her family. At the end of grade 11 in public school she won a scholarship, and her uncle sold some livestock to raise reading. The money for her to go to teachers' college. them.

months of weekly talks? But

searching for a philosophy

After some discussions with Rowland Estall,

she agreed to read the Baha'

Writings and

she agreed to read the Baha'

and her uncle sold some livestock to raise reading. The

became quite engrossed in her

the money for her to go to teachers' college. them.

two often met to discuss

She found college especially enlightening intense search

In 1940, during this time of

when she met there an instructor who introduced her to the arts and to oriental thought. to begin a posi-

and confusion, Winnifred left

to begin a posi-

moved to the capital, Ottawa,

She then taught in rural schools for a few years. Despite the Great Depression, and the Ottawa then, so

tion with the government as

fact that she was penniless, Winnifred decided to attend an afternoon

There were no Baha'is in

to resign her teaching position and enrol in and Florence

she visited Montreal to

university to pursue a bachelor of arts degree. University opened for her the life of the experienced a

tea at the home of Siegfried

mind. Although materially barely surviving enrolled in the Faith.

Evaline Schopflocher.

on scholarships, she felt intellectually and might be errors in its

In June 1940, she suddenly

spiritually nourished. Thoughts she had had spare moment

sense of conviction, and

for years, and kept to herself, she now found inconsistencies,

Still, she believed there

in the writings of the world's philosophers. pages of religious,

teachings so she spent every

She was elected president of the student body books, including many medals and scholarships. on the Faith. Despite all her

at the library trying to find

Eventually, however, she realized that she

reading close to 100,000

philosophical, and historical ing some attacks

ing some attacks

efforts, no flaws were

efforts, no flaws were

discovered.

had found only knowledge, and not the fountain of wisdom for which she longed.

Young Women's

It was during these years that she decided to ask about

to enter an essay contest on how to achieve world peace, sponsored by one A. J. Unad Sorab.

to keep to herself

She wrote for information on his organization, planning to discover its point of view

moved to a

so she could incorporate it into her essay, weekly firesides,

giving her a better chance of winning the same year.

contest and the badly needed cash prize. firesides as

Because of the correspondence and information she received, she quickly decided she the Cause were

did not like the organization but was attracted has been

by one small book: The Hidden Words of teacher of eastern

Ba ha ' u ' llah.

Not only was

After completing her bachelor of arts resident in

degree in English, she taught at Dominion first firesides, she

Business College in Winnipeg. There she meeting in Ottawa,

attended a Baha'i public meeting, but still the first Local

was not drawn to the Faith. Rowland Estall, Kingston, Ontario,

a Baha' i pioneer and fellow member of an public meeting in

educators' association, invited her to a series of firesides, but she declined, deciding the

Ontario sum-

Baha'i Faith was something she could invest on the Faith

One evening, a young woman

Winnifred's room at the

Christian Association (YWCA) to

the Faith. When the woman

realized that it was selfish

the greatest thing that had

to her. She left the YWCA and

room where she could hold

beginning in November of the

She continued holding regular

long as she lived in Canada.

Winnifred's services to

many. In the Ottawa area she

referred to as the mother

Ontario and western Quebec.

she the first permanent Baha'i

Ottawa, and hostess of the

arranged the first public

worked toward the forming of

Spiritual Assembly in

and addressed the first

Belleville, Ontario .

She taught at Quebec and

mer schools, and gave talks

tigate herself, so why subject herself to wherever she travelled. She is remembered

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not only for her eloquent, inspired and wellresearched talks, but also for her listening

ear, quiet advice and comforting manner.

Her home at 36 Waverly St. in Ottawa was the centre of Baha' i activity in the region for many years. Not only did it serve as a home for many Baha ' is, but it was also a popular stopping-off place for Baha'i visitors from across the country.

In 1956, she was the first Ottawa area Baha'i to go on pilgrimage and to meet the Guardian, bringing with her a gift of maps of Canada, especially of the Canadian north.

Win11ifred was twice a homefront pioneer.

She moved from Ottawa to nearby Eastview (now Vanier) in the early 1950s to help form the first Assembly there. Then she thought of pioneering to the maritime province of Newfoundland, but at the Guardian's request

she went instead to Hull, Quebec. Having moved to this French-Canadian city, across Harvey

Winnifred

the river from Ottawa, she, in her 50s, had to learn to speak French, an accomplishment power of prayer and

and reminding all of the

that took enormous effort. She succeeded, minorities.

the importance of teaching

however, and continued to conduct regular those she met in

She touched the lives of

Friday night firesides at her Hull apartment, at the World

many ways. A fellow servant

but now in two languages.

Centre noted that she would

be sorely missed

She served in many administrative capacities. She was an invaluable member of the

by the young security guards who

Walk," when they

assigned to the "Winnie

National Spiritual Assembly of Canada from her alone as they

had a chance to speak with

1950 to 1961, serving also on the National to her office in

accompanied her up the hill

Teaching Committee and the Canadian Baha'i House of Justice.

the Seat of the Universal

News Committee.

Despite being diagnosed

with terminal

In September 1979, Winnifred took early cancer, Winnifred continued to inspire her

retirement in order to serve the Faith at the co-workers in the Holy Land as well as fam-

Baha'i World Centre, first as a statistician, ily and friends around the world. She

and later in the bookstore. During her vaca- worked as long as her health permitted and

tions, she also took time for teaching trips in continued to give talks, especially to the

Nigeria and Ireland, as well as to Canada. youth. A few months before her death, she

She maintained a large correspondence with wrote to her largely non-Baha'i family about

Baha'is and non-Baha' is around the world, her situation, assuring them that as this world

and entertained Baha ' i pilgrims, especially was the womb of the next world, she was in

Canadians. no way perturbed by death.

She looked for-

Wherever she travelled around the world ward to death as a totally new experience,

she served the Cause steadfastly, not only with the same eagerly inquiring mind that

with her eloquent talks but also by the exam- had characterized her throughout her life.

ple of her life. She never tired of reminiscing Winnifred died on the slopes of her

about her conversations with the Guardian, beloved Mount Carmel on 27 September 1990,

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THE BAHAI WORLD

and was buried in the Baha'i cemetery at its Manitoba. She spent her early married life

foot. with her husband, Joseph, on a

Reserve just

The themes of spirituality, service, and outside of Broadview, Saskatchewan. In 1953,

devotion to truth ran through her life. Her one of her nine children died because there

final task, before she entered the hospital were not adequate hospital facilities for

for the last time, was to arrange for the sale Native Canadians, so the family moved to

of her beloved books to benefit the building Regina, Saskatchewan. But no one would

of the Arc on Mount Carmel. Just after her large family,
funeral, a friend at the World Centre wrote so they ended up pitching a
tent on the outto Winnifred's family, enclosing a copy of a skirts of town.
Japanese print of a crane soaring over high At that time there were
fewer than
mountains. It shows a plump Japanese lady 50 Native Americans in the area
Dorothy
in a kimono, riding on the back of the crane became involved in the Regina
Native Society
and reading a book, and had inspired one and then founded the first
Indian Friendship
of Winnifred's jokes about riding a bird in Center, spending most of her
evenings counheaven and reading. selling there.
On 28 September, the Universal House The family then moved to
Winnipeg,
of Justice sent the following cable to the Manitoba, where Dorothy went to
work for
National Spiritual Assembly of Canada: the Indian Center, first as
arts and crafts manager, then as family counsellor. She became
Deeply grieved passing steadfast servant an economic development officer and
Indian
Faith Winnifred Harvey. Her indefatiga- culture worker, then was elected
chailman
ble efforts in promoting teaching work of the National Arts and Crafts Advisory
Canada, her valued membership and Committee. She also served on the Ontario
services on National Spiritual Assembly Indian Arts and Crafts Advisory Board.
of her native country, her constancy, self- Dorothy was an artist, and some of
her work
abnegation in discharge her responsibilities can be found in the Royal Ontario
Museum
at World Centre will undoubtedly assure in Toronto.
her bountiful reward Abha Kingdom. Dorothy hosted a weekly Native
cultural
Convey members her family and friends program for Canada's national radio
network,
deepest loving sympathy, assurance published a book on Native legends, and
prayers Holy Shrines progress her soul in recorded Native lullabies.
all worlds of God. Dorothy became a Baha'i in
1960, taught
by Arthur and Lily Ann Irwin, and invited to
H EATHER HARV EY join the Faith by the Hand of the Cause of
God John Robarts. Confused by the conflict
between the Native and Christian cultures,
and searching for her place and the place of
DOROTHY FRANCIS her people in Canadian society, she found
1913- 1990 that the Faith not only let her keep her

identity, it encouraged it.

Dorothy Maquabeak Francis was one of She was a very active
Baha'i, serving on
Canada's great Native teachers, meshing her several Local Spiritual
Assemblies. She was
love of Baha'u'llah with her promotion of also elected a delegate to Canada's
National
Indian culture and identity. Convention several times. She
travelled to

A Saulteaux Indian, Dorothy was born in many parts of the country by small plane
1913 and raised on the Waywayseecappo with Baha'i pilot Fletcher Bennet, and in
Indian Reserve near the town of Russell, in the early 1970s travelled by plane
into many

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... saddened news passing Dorothy Francis.
Kindly convey condolences family friends .
Assure prayers Holy Shrines progress her
soul.

N ATIONAL SPIRITUAL ASSEMBLY
OF HIE BAHAs OF C ANADA

AKBAR HADDAD
1912_:1990

Akbar I:Iaddad was born on 12 May 1912 in
Tihiran, Persia. He was only a child of six
when his parents embraced the Baha'i Faith.
His early education was at the Tarbiyat Baha'i
School in Tihiran, and later he attended the
Persian/Gern1an technical college where he
specialised in steel fabrication. He used
this expertise in various public and private
Dorothy Francis projects, as well as in the service of
many

Baha'i institutions.
remote communities in Alaska during a one- In 1936, he married
Vajihih Muhajir and
month campaign for the Alaskan National from this union two sons,
Fu 'ad (Foad) and
Assembly. Dhikru'llah (Zekrullah),

and two daughters ,
Travelling to teach on the Canadian Tali'ih (Talieh) and
Najmiyyih (Najmieh),
prairies was not always easy; she recalled were born. From their
unions there came
pushing a friend's car through deep snow, nine grandchildren who
became the source

and shovelling the snow to reach Native in the closing years Reserves for teaching activities. Of her teaching trips Dorothy once said: "I had accomplishments wonderful opportunities at all these places to was his involvement speak of the Faith, and it just seemed that beginning in the late Baha'u'llah made all our plans." Baha'i Centre in Over the years, she promoted Indian cul- in the planning ture and identity in a variety of ways. For completion of the that work, she was honoured in 1978 by and unique dome being appointed a member of the Order of many difficulties Canada. In her later years, despite the effects construction by the of a severe stroke, she created and organized the Faith, Akbar a Native spirituality project that is still active was finally completed in the British Columbia corrections insti- (When the wave of persecution tutes . once again swept Dorothy died of a heart attack in New of the first tar- Westminster, British Columbia, on 16 Octo- this beautiful dome.) ber 1990. In response to the news, the second World War, and Universal House of Justice sent the follow- encouragement of the ing message: friends left their 992	of delight and happiness of Akbar's life. Among Akbar's notable in service to the Cause in the construction, 1930s, of the National Tehran. He was instrumental and design and final highly complex, beautiful, of that building. Despite and the stopping of authorities and enemies of persevered and the dome pleted. against the Baha'i Faith through Persia in 1955, one gets for destruction was At the end of the on the advice and beloved Guardian, many THE BAHAI WORLD

In 1959, during the Ten Year World Crusade, he was again moved to participate in the pioneering field and together with his family left his homeland to reside in Italy, in the city of Perugia. His family members were the first Bahais in that city and they were able to establish a Local Spiritual

Assembly during the following year.

In 1964, the Italian town of Como needed assistance. The Haddad family answered this need by moving to Como, where they were instrumental in forming the Local Spiritual Assembly.

A turning point in Akbar's life was in 1968, when he moved to Haifa, Israel, upon the invitation of the Universal House of Justice, to assist with the maintenance of the Holy Shrines and Gardens. Akbar remained in the Holy Land for 14 years, until his retirement, when he and his wife moved to

Akbar Haddad Australia where he spent the remaining days of his life.

homelands and settled in other countries to One of his notable accomplishments in

establish the Faith. Akbar's heart was so the Holy Land was to design and construct

overflowing with love for the Guardian and beautiful wrought iron gates for the Baha'i

obedience to him, that he immediately gardens in Haifa and 'Akka. He also had the

responded and succeeded in settling in 'Iraq. privilege of erecting the obelisk-the marble

His devotion to the Cause was limitless. It landmark that had existed in Haifa during

was immaterial to him where he resided. the life of Shoghi Effendi to mark the site

However, he was forced to return to his of the future Mashriqu'l-Adhkar on Mount

native land because of pressure on the part Carmel. of government authorities.

affairs of the Faith Akbar's interest in the

He continued his services to the Cause and its international development moved

in Persia until 1956, when a long-cherished him to participate in many conferences during

hope of his dear heart was achieved: he his lifetime. In 1953, he attended the International Teaching Conference in Kampala,

visited his Beloved. Those who knew him often Uganda. In 1958, he travelled to Kampala

recognised the influence and impact that his again for an international conference that

visit to Shoghi Effendi made on his life. was called by the Guardian just prior to

Akbar's unique memory registered every his passing. In 1963, he attended

the World

word spoken by the Guardian, and he often
crowning glory of
repeated the words he had heard with
Guardian. And

profound intensity and sweetness. These
historic Interremained with him all the days of his life.
Continental
Conference that was held in

He had also committed to heart extensive
passages from the Writings of Baha' u ' llah
humble

which he often recited. These were powerful
inspiration

instrnments for him in teaching the Cause.
tolerance,

IN MEMORIAM

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broad vision, and sense of devotion and per-
convey my

severance, brought him into the international
relatives.

arena of service on three continents of the

RUI~iYY!H

globe. When he passed away on 24 October
RuJ:iiyyih Khanum]

1990, he brought to a close a life of devoted
September 1990

and loving service to all, and in particular, to
the Cause he loved and served with such
world on 12 Novexemplary devotion.

at the beginning of the "Century

On 28 October 1990, the Universal House
propitious, for

of Justice sent the following message to the
manhood Emeric

National Spiritual Assembly of Australia:
role in building

the Baha'i Administrative Order.

... deeply grieved passing staunch stead-
obscure Hungarian

fast servant Cause Ali-Akbar Haddad.
Dombrovica, which

His devoted services Cradle and World
"snowed-in village".

Centre Faith unforgettable . Convey mem-
children born to

bers family heartfelt sympathy. Assure

Congress in London, the

of the World Crnsade of the

in 1982, he attended the

Continental

CanbetTa, Australia.

Akbar was a man who, from

beginnings, became a source of

to many. His open-mindedness,

of Baha'i service. Kindly

loving sympathy his

[Amatu'l-Baha

10

Emeric Sala came into this
ember 1906,

of Light". The timing was

by the time he reached

was able to play a leading

His birthplace was an

village called Havas

roughly translates into

He was the first of four

a Jewish lumber inspector,

Adolf, and his
 loving prayers progress his soul Abba wife, Charlotte. His parents
 later moved to
 Kingdom. Herrmannstadt in Siebenbuerger,
 today
 known as Sibiu in Romania, where Emeric
 May the memory of his life of service and spent his school years.
 dedication be another link in the unification After the first World
 War, when in his
 of the peoples of the world and the cause of teens, Emeric felt intensely
 alienated by the
 peace on this planet. prevailing militari sm and
 lack of personal
 SUHAYL 'ALA'i freedom, as well as the social and religious
 prejudices in the strife-torn Balkan countries. He was drawn to the United
 States, but
 EMERIC SALA there was no immigration quota for him. So
 1906- 1990 he made his way to the German seaport of
 Hamburg where he finally landed a job as a
 Grieved passing dear Emeric Sala per- ship's helper, sailing for the
 west coast of
 sonal friend for over sixty years who Africa. The ship returned to
 Hamburg and
 accepted Faith Maxwell's home Mont- then sailed for Montreal,
 Canada. When he
 real. Emeric was very active member our arrived in 1927, not quite 21
 years old, he
 Baha'i youth group period when Baha'i jumped ship and went into
 hiding. He dug
 youth were few in number throughout ditches and washed dishes in a
 small hotel,
 Canada. He was a devoted, consecrated, but soon got fired because he
 broke too
 constantly active believer until end of his much crockery.
 life: he served in the pioneer field in Ven- Apart from his native
 Hungarian, Emeric
 ezuela, Africa and Mexico; he was author spoke Romanian, some German,
 French,
 of a useful and thoughtful book for truth and Italian, but he didn't
 speak a word of
 seekers; he was an excellent speaker, and English . Learning the
 language became his
 a very capable member of various Baha'i obsess ion . Rather than just
 reading books,
 administrative bodies and committees and he wanted to hear people talk,
 so he attended
 was a brilliant protagonist of our Faith in every free lecture.

every field of service. May new generation
 proclaiming a new
 Canadian believers follow his footsteps
 Emeric's own
 and seek equal distinction in every field
 autobiography:

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THE BAHAI WORLD

nized youth class in the Western Hemisphere.
 From that youth group came a Hand of the
 Cause of God, a member of the Universal
 House of Justice, two members of the Continental Board of Counsellors, three
 members
 of National Spiritual Assemblies, and the
 authors of three Baha'i books. One member
 of the Montreal youth group was a charming
 young woman by the name of Rosemary
 Gillies. In 1934, she became Emeric's wife
 and they spent 46 years serving the Cause of
 Baha'u'llah and one another.
 The English language, once his handicap,
 now became his strength. He owned a small
 import business and had occasion to travel
 coast-to-coast. In some cities he was the first
 Baha'i to ever give a public talk about the
 Faith. In 1937, at the encouragement of May
 Maxwell, he extended a European business
 trip to include Haifa, where he had the privi-
 Emeric Sala
 Shoghi Effendi. Upon his return, Emeric
 A lovely lady sat in the speaker's chair.
 Schopflocher, a
 Then a beautiful 17-year-old girl got up
 up a large
 and with the greatest of ease, without any
 was named
 self-consciousness, introduced the speaker.
 to purchase
 The speaker got up and with a radiant
 property at Beaulac,
 smile started to speak. She must have
 Laurentians, where
 mesmerized me for I could not take my
 winter schools
 eyes from her. I was not conscious that
 she was speaking a language I did not
 had manied and

One public meeting

World Order intrigued him . In

words, taken from his

teamed up with Siegfried

German immigrant who had built

chemical business and who later

as a Hand of the Cause of God,

the first Canadian Baha'i

north of Montreal in the

the first Canadian summer and

were held.

By 1930, Emeric's sister

understand. I witnessed a kind of beauty the second and radiance in a person I had not experienced before. I was also impressed by the Canada. close and harmonious relationship between loved ones would the chairman and the speaker. It was only Nazi death camps. months later that I learned that the unforgettable speaker was Mrs . May Maxwell served as travel and the chairman was her daughter Mary throughout South America. Maxwell. They both had an indelible Baha'is to visit influence on me for the rest of my life. Buenos Aires, where May had passed away while on a In 1929, Emeric emailed in the Faith, and Monhéal, she soon he and two other young men, Rowland pray for her, Estall and George Spendlove, began the first every day until he Canadian Baha'i Youth Group in Montreal. They began to hold classes, and soon the emerged from the attendance was about 60. It was the first organization and many people

IN MEMORIAM

were searching for a new order in the affairs handicaps, of humanity, Emeric published This Earth and conventional Countly, in which he wrote about such his talents and concepts as "planetary economy", "a supra-national community" and "a world plan". national community" and "a world plan". reached the Emeric and Rosemary were elected to Universal House of Justice, it sent the first National Spiritual Assembly of Canada in 1948, and they continued to serve with distinction until 1953. That year they

HEARTS GRIEVED PASSING

moved to New York. Just before World War, he managed to bring and brothers Paul and Ernest to Without his foresight, his likely have perished in the In 1940, Emeric and for one year to Venezuela and selling teachers They were the first Canadian the grave of May Maxwell in teaching tour. Before leaving had asked Emeric always to which he steadfastly did left this world. In 1945, as the world global convulsion of the war

VETERAN TEACHER

responded to the Guardian's call for pio-
HIS WORLD-

neers at the beginning of the Ten Year
EFFORTS IN REAR-

Crusade. Emeric handed his business to his
CANADIAN

brother, Ernest. The couple sold their charm-
SCHOLARLY WORK,

ing home on the banks of the St. Lawrence
STEADFAST-

River in St. Lambert, Quebec, and prepared
REMEMBERED. PRAY-

to settle in the Comoro Islands off the east
HIS NOBLE SOUL.

coast of Africa.

DEEPEST LOVING

However, the French authorities refused
to grant them residence status in the Comoro
material submitted by

Islands, so the Guardian asked them to settle
AND J AMESON BOND

in Zululand instead. There they ran a trading
post among the Zulus at a place called

Eshowe until the South African government
refused to renew their license and they moved
Mazzoni)

on to P01t Elizabeth. They befriended many
Africans who came to their home thruough

the back door when it was dark, calling
maidservant of

Rosemary "Our Mother". She founded school
Mazzoni. Her

libraries and organized the shipment of books
steadfastness and dedicafrom North America.

to the Cause, her devoted services

After returning to Canada briefly in the
administration Faith

late 1960s, the couple pioneered again, this
time to Guadalajara, Mexico, and travelled

House of Justice

extensively in Central America. Rosemary
November 1990

died in Mexico on 24 January 1980. Emeric

continued serving at his post and remarried
Sangsar, Peron 27 September 1980. His second wife,

a Baha'i family of modest

PROMOTER FA ITH EMERIC SALA.

WIDE TRAVELS, HIS HISTORJC

ING ADMINISTRATIVE STRUCTURE

BAHA'i COMMUNITY, HIS

HIS ENTHUSIASM, ARDOUR AND

NESS WILL ALWAYS BE

LNG HOLY SHRINES PROGRESS

CONVEY FAMIL Y FRJENDS

SYM PATHY.

Compiled from

H AR RY LIEDTKE

NORANIEH PARSA MAZZONI

(Nuraniyyih Parsa

1943- 1990

... grieve passing stalwart

Baha'u'llah Nura Parsa

noble qualities

tion

teaching pioneering,

are fondly remembered

Universal

5

Nuraniyyih Parsa was born in

sia, in 1943, into

Donya, also became a Baha'i and together means. At that time her parents were getting ready to leave Tihran for they travelled through America, China, India, Gunbad-i-Kavus and Europe. Donya passed to the Abha at the request of the Pioneering Committee. Born at the beginning of a Kingdom a few weeks before Emeric's own pioneering phase, death on 5 September 1990. Nura devoted her whole life to the service of Emeric, with his six foot, four inch frame, the Faith. wearing size 14 shoes, always towered above Nfua spent her childhood and part of her adolescence in any crowd. He was equally a spiritual giant. Gunbad-i-Kavlis, studying at The poor Hungarian immigrant boy who school there. In 1956 her parents moved to nearby Shahpasand, but Nfua knew no English became best known for his stayed behind book, his lectures, and his stirring public with her young sisters, their father's mother

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THE BAHAI WORLD

Breakers band together with other young people. This was fundamental in developing the Italian community and in increasing the declarations of faith.

During all of these activities for the Faith, Nura kept up her university studies, eventually graduating in chemistry with honours.

Once graduated, Nura began a brilliant career as a teacher, and she was much appreciated by her pupils, colleagues, and superiors.

In 1972, she married Gianfranco Mazzoni, a young Italian Baha'i, and they began their married life serving the Faith as pioneers in Scandicci, a small town near the suburbs of Florence. Then they responded to the appeals of the National Spiritual Assembly to go as pioneers to the cities of Pisa and Mantova, where their daughters, Shabnam and Sharon, were born.

At the beginning of 1977, when the Man-Noranieh Parsa Mazzoni tova community had become more stable, Gianfranco and Nfua wished to serve as piotaking care of them so that they could con-neers in the international field. After loving tinue their education. A few years later, in consultations with the

National Assembly, response to the goals of the Ten Year Crusade, the Parsa family decided to move to Turkey as pioneers. But in December 1959, when the family stopped in Tihiran on the way to their post, they were influenced by the Hand of the Cause of God 'Ali-Akbar Furutan to change their goal, and they went instead to Italy, to the city of Perugia. In Italy, Nura's presence was vital to the family, not only as the eldest daughter but also as the only member of the family who had any knowledge of the English language. pioneers were: During the first few years in Perugia, the financial position of the family was not good waiting for you in Potenza! and there were many privations. Despite the hardships, Nura immediately became active in the Italian Baha'i community, and in 1966 she became a member of the National Youth Committee. From this moment onwards, she took on commitments at both national and international levels. She took part in the activities of the musical group called The Dawn-Breakers in Europe, teaching and administrative activities and felt encouraged to get the Italian Dawn-increased.

which advised the couple to at least until the end of the they eagerly accepted the idea in southern Italy. This time was to open up one of the last Basilicata, with its capital, at this time, the Hand of the Cause of God 'Ali-Akbar Furutan had a meeting with the members of all the National Committees at the Baha'i Centre in Rome pioneering as an urgent that occasion to the new And how true this was! There, other towns, Nura and immediately, and there was of loyal friends to enrich Baha'i community was born and, 1978, the first Local elected. In the meantime, tion in at the national level

God's plans are often shown in ways strength and determination; she was capable of alternating her roles as a which are so different from our human careful adminisexpectations. In 1987, Nura discovered that trator, conscientious teacher, loving mother, she was seriously ill. Yet this did not stop and wonderful wife. her from attending, two weeks after a serious It will be absolutely impossible to fill the operation, the most meaningful experience space she occupied in life, yet her presence of her life-the 1988 International Conven- will be felt at all times by those who loved tion to elect the Universal House of Justice. and admired her. The whole purpose of her A year later, in 1989, she was elected life was to create love and unity around her. chairperson of the National Assembly and Her conversation was always full of elevatdistinguished herself for her capacity to ing illuminating subjects. In the heart of bring out the best in each member of that whoever came into contact with her, if only divine institution and to create a sense of briefly, she left the desire to go deeper into the truths which enlivened unity which brought great benefit to the her every action. entire national community.

MARIO PIARULLI

Her disease rapidly advanced until Nura was no longer able to be completely selfsufficient, yet even in her worst moments, LUDWIG PAPAI her service and devotion were exemplary. 1937-1990 She continued as chairperson insofar as she was able to do so. Her love was a determin- "He was the founder of the Roma Society ing factor toward strengthening the unity of for the promotion of gypsies and he was a follower of the Baha'i the members of that same National Assembly Religion." and the entire national community. These were the opening words of an During the last months of her life on article in one of the major Austrian daily earth, she joyously offered her sufferings to newspapers describing the funeral of Ludwig God for the development of the Cause among Papai who, at 54 years of

age, had ascended
her friends, colleagues, and neighbours. to the Abba Kingdom.
There were almost daily prayer meetings held A member of the Roma folk
and a simple
on the initiative of Catholic friends, joyously man, he accepted the Faith of
Baha 'u'llah
attended by children, women, priests, col- in 1986 and recognized the
importance of
leagues and acquaintances in a desperate unifying the different
peoples while respectattempt to keep Nura in this world. But on ing
diversity. He was elected as the first
2 November 1990, her bright soul joined President of the Roma Society
in Ausháia
those of the dear martyrs, with whom she and later functioned as their
Honorary Presifelt so united in moments of intense suffer- dent. He was
the first Roma to be officially
ing. A huge crowd was present at her last received by the President of
Austria and
journey to the Potenza cemetery, which had caused the existence of this
gypsy minority
never at any time witnessed so many friends in Austria to be publicly
recognized and posjoined together in prayer from so many itively
acknowledged.
distant cities. Born 25 July 1937, Ludwig
spent his
Nura's willingness to help friends and early childhood in the
concentration camp of
strangers, her calmness at school, her strong Lackenbach under the Nazi
regime. After
sense of service, and her sweet nature char- a youth full of suffering and
hardships, and
acterised her brief existence on this earth. upon completing his
professional education,
Brief but full of intense activity- not even he married Renate from
Felixdorf in Lower
one ounce of energy was spared. Of slight AustTia in 1958. Their
man-iage brought forth
build, Nura possessed rare resources of three children.
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filled the cemetery. Dr. Kurt Sypal, the Director of the Presidential Office of
President
Kurt Waldheim, spoke heartfelt and moving
words at his graveside. Journalists repmted
on his ascension, causing a wave of proclamation of the Faith in Austria in
valious
newspapers.

Many who knew him realised it was his
Faith that gave him the strength and the
measure with which he served his people.
THE NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'IS OF AUSTRIA

FRANCES GORDON HELLER
Knight of Baha'u'llah
1909-1990

Born in Avoyelles Parish in Louisiana,
U.S.A., on 16 December 1909 and christened
Ludwig Papai, Frances Verna Gordon in the Catholic
church, Frances was the eldest of eight
children. As a school caretaker, he provided all children-six girls and two boys. Her
father,
his children with a good formal education Frank Gordon, was a self-taught civil
engineer and it was through him that he learned about the Bahá'í Faith, related to the
well-known Gallo family
the Bahá'í Faith in 1980. Even before he officially. He worked for the Texas and
Pacific
declared his faith officially, he strove bravely for its proclamation. He was loved in levees, railroads, and
bridges. Her
by all, especially for his warmhearted mother, Elma Brulte Gordon, was
French
and humble servitude. His untiring efforts in Acadia, related to the Acadians
and
in teaching the principles of Baha'u'llah and the Lady Evangeline, about whom
Henry
his own example helped his neighbours to Wadsworth Longfellow wrote his famous
accept the Faith. His home became a centre narrative poem by the same name.
Frances
for many Bahá'í activities. She grew up exploring the bayous
with her
When he fell ill and was physically weak- cousins and two brothers, planning to
enabled by a series of operations, he strove to explore the rest of the world when
she was
with even greater spiritual efforts for the old enough.
recognition of the Roma minority and taught Frances was raised a devout
Catholic. She
the Bahá'í Faith at every opportunity. She constantly studied the Bible as
a youth, and
He left this world on 2 November 1990 her keen intellect saw many discrepancies
accompanied by the prayers and loving between the teachings of Christ and the
respects of many. Many newspapers and radio practices of the priests and the
Church. At
broadcasts reported that "The Founder and 16 years old, she vowed to God and to

her first President of the Roma Society for the self that she would search for the truth until promotion of gypsies in Austria has died " she found it, and she set out on a life-long

His funeral on 9 November 1990 was an study and quest for knowledge. event of the region as hundreds of people of Frances investigated every religious all races and Baha'is from all over Austria organization she could find, from Jehovah's

IN MEMORIAM 999

Witnesses, Christian Scientists, and Seventh Day Adventists to Yogis, Rosicrucians, and Theosophists. She found truth in all of them. Still, she was not completely satisfied with any of them.

She graduated from high school and business college in Louisiana, and found a job as

a medical secretary for the U.S. Army. She was transferred to Chicago, where she met and married her beloved husband, Sydney Heller, in 1948.

In 1949, just before they moved to San Francisco to open a music store, Frances went to Wilmette to visit friends . They were not home, so she decided to find out what mystery lay in the Baha' i House of Worship.

Foundation Hall, in the basement of the Baha'i House of Worship, held a tiny bookstore. Frances spoke with the person in

charge, and then proceeded to buy two of every book. As the storekeeper tallied the Frances Gordon Heller

books, he remarked that many people had bought one of everything, but no one had She travelled to Rome and was being robbed

ever bought two of everything. Could she and prepared to meet the Pope to ask her

please explain? Frances said, "Certainly! If questions when, suddenly, she knew the

this is as good as it sounds, then someone answers. She rushed out of the preparation

else needs to know about this. " Frances room into St. Peter' s Cathedral and there,

filled one of her suitcases with Baha'i books under the dome, declared her belief in

and set out for San Francisco. Baha' u'llah.

Frances attended her first Baha' i meeting Frances returned to San

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Frances taught the Faith to and confirmed later became the first Chinese woman in Macau, Mary brought Tinai to the Shia, through teaching Mary's son English. her to the other She also taught the first Portuguese Baha'i including Donald in Macau, Manual Ferreira, by teaching Tinai and	was named Tinai, whose uncle the King of Fiji. Frances Baha'i Centre and introduced Baha'i teachers there, Hancock from New Zealand.

REFERENCES

Frances taught the Faith to and confirmed later became	was named Tinai, whose uncle
the first Chinese woman in Macau, Mary brought Tinai to the	the King of Fiji. Frances
Shia, through teaching Mary's son English. her to the other	Baha'i Centre and introduced
She also taught the first Portuguese Baha'i including Donald	Baha'i teachers there,
in Macau, Manual Ferreira, by teaching Tinai and	Hancock from New Zealand.

him English through study of the book, raised a family, Baha 'u 'llah and the New Era. Other pioneers soon came to Macau: Carl and Loretta Scherer, who also became Knights of Baha'u'llah, and then Mr. and Mrs. Ishmat'u'llah 'Azizi. After a year the Guardian wrote Frances a letter saying, "You may leave your post at any time. There are too many Baha'is in Macau." She left for the United States on 4 November 1954. Frances arrived in the United States on 4 December 1954 and stayed long enough to obtain a visa for a new pioneering goal in the government Puebla, Mexico, where she arrived in March of 1955 and directed her efforts towards meeting and teaching the Mexican Indians. Frances taught the Faith by making friends Mabel Snyder with the native people and then finding ways November, Frances to serve them. They in turn were attracted to the Faith by her selfless service. In the spring of 1956, Frances attended deteriora teaching conference for Central America and Mexico, in Mexico. A message from Shoghi Effendi was received; he wanted a pioneer to go to the Gilbert Islands to replace him English through study of the book, raised a family, Baha 'u 'llah and the New Era. member of the Continental Board of Pacific. In the spring of 1957, a with Frances aboard, bound the Gilbert and Ellice Kiribati and Tuvalu, the native peoples and lived hut close to their village, them what medical care she taught them English and the She was able to arrange with for a 99-year lease for two Baha'i centres in the Abaiang, one in Beiginibou. Frances was joined by in September 1957. In went to the island of Tarawa helped to establish the Assembly. Her health gradually rated because of the a local doctor ordered the Colony for complete rest care. She departed in the summer of 1958,

the original pioneers, Elena and Roy Femie. bound for Hawaii and the United States.

In October 1956, she returned to the United States to obtain a new visa for the Gilbert and stayed in Hawaii for a few months, teaching the Faith. She spent as much time as possible with the Hand of the Cause of God Agnes Alexander during this period.

Frances arrived in Suva, Fiji, in late 1956. She taught English and travelled by long motor boats (Frances called them "put-puts") to San Rafael , California, where she helped to form the first Local Spiritual Assembly in 1961.

and outrigger canoes to visit different islands, made friends with the native peoples adopted their Korean and taught them the Faith. When visitors American daughter, Jennifer Rhea Heller, arrived in the villages, they would have big parties in the long-houses, and cook, sing, and dance all night. Frances and other pioneers often spent the night in these long houses on their teaching trips. Congress, held in London at the Royal Albert Hall, from 28 April to 2 May, 1963. From London, Frances and Jennifer went on

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pilgrimage and dined with Amatu'l-Baha suffering and ready to help in whatever way she could. She had an encompassing feeling of family and was a true friend. Above all, she was steadfastly devoted to Baha'u'llah, to spreading His Message and to serving His

spent summers on teaching/consolidation trips: Faith to the end of her life.
to the Mexican villages of San Francisco and
JOY WIECZOREK

Chilula near Puebla; to Chichicastenango; to
the American southwest Indian reservations;
and to the Gilbert Islands.

MONIREH REZVANI

Frances and Sydney moved to Novato, (Munirih Rezvani)
California, in 1978, and in 1989 they moved 1906-1990
to Gretna, Louisiana, where Frances passed
away on 6 November 1990.

DEARLY LOVED

Frances had a strong intuition and spiri-
MONIREH

tual connection with people. Once she was
RECORD

walking past a used bookstore, and on a
SERVICES INDIG-

whim decided to enter. Inside she found an
LONELINESS MORTAL

original translation of the Qur'an by Robert
DEPRIVATION CON-

Sale. It was very rare, but Frances said 'this
INSPIRATION

is not for me'. She decided that Shoghi
ASSURE FER-

Effendi should have this copy, so she mailed
FOR PROGRESS

it to the Holy Land with no return address.
KINGDOM. KINDLY

Later, a friend returned from pilgrimage and
CONDOLENCES HER

mentioned that Shoghi Effendi had told the
pilgrims that he had always wanted a copy
House of Justice

of Robert Sale's original translation of the
November 1990

Qur'an and had just received one anonymously. It had pleased him tremendously,
as Munirih Rezvani was born into a Baha'i

her life of pioneering and service must have family in Najafabad (Iraq),
Persia, in

pleased him.

March of 1906. Her

great-grandmother was

Frances never wanted recognition for any a learned and courageous Babi and
then

of her services, but almost everyone who Baha'i named Fatimih Bagum,
who diswas ever close to her received some valuable cussed the Faith with

the 'ulama of that assistance from her at a critical juncture in time and held classes from behind a curtain their lives. She taught the Faith unceasingly, for students of theology. Once, when her and was a perpetual student, continuously husband Mulla Qasim was put in jail by taking classes in languages, art, dance, and Zillu's-Sultan, she walked to I~fahan and cultures. She was also a scholar of the Faith, addressed the governor. She asked him why and had an unerring knowledge of its his- her husband was being kept in jail. When tory, as well as its spiritual and social one of the 'ulama who was present answered, teachings. She read all of the published "Because he is a Babi", she quoted this verse works of the Central Figures every year for of the Qur' an, "We have obeyed our leaders more than 20 years. and elders, but they have misguided us." The Frances Heller is remembered by those mulla left the place in a state of fury, and who knew her as an independent woman her husband was released. Later, she was with great courage and a quick, deep sense of honoured with a Tablet revealed by 'Abdu 'ljustice, compassionate toward other people's Baha telling how great the Day is when a

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Tihiran for Arabia, causing one of the members of the pioneering committee to write later: "Such a courageous mother deserved a pioneer son. She didn 't shed a drop of tears and was very happy all the time." A year later she also decided to participate in the Ten Year Crusade and left Iran with another son and his wife. They first lived in Dubai, tolerating the terrible conditions there. Later, she went with her son and daughter-in-law and their new-born baby to settle in Qatar. She was able to participate in forming a goal Assembly in a village near Dubai.

In 1968, Munirih went to Colombia, and after a few years staying with family she moved to the Baha'i Institute in Riohacha

in an indigenous area of the Guajira. She
 was very happy there and dedicated her time
 to serving the visitors because she believed
 Monireh Rezvani that guests were a bounty of God. Her
 happiest times were when she could cook and
 woman can refer to the verse of the Qur'an, serve the youth who went to the
 institute for
 "We have obeyed our leaders and elders, but Baha'i courses. She also gave
 the neighbor's
 they have misguided us." children literacy classes.
 When Munirih was 16 years old, she was She served at the Institute
 with utmost
 married to her cousin, Na~ru'llah Ric:Jvani, love and enthusiasm until about
 1985 when,
 the son of ' Ali. Six years later her husband because of loneliness and
 danger in the area,
 died after a long period of illness, leaving she had to leave. At one point,
 thieves had
 her with three sons, the youngest only three broken in and tied her up while
 they stole
 months old. She never wanted to get married items; she finally managed to
 untie herself
 again and dedicated her life to the care and and get help from neighbors.
 However her
 education of her children. Sometimes she desire always was to be buried
 there. When
 was criticized for working too hard and she she later became ill she moved
 back again
 would answer, "My duty as a Baha'i is to to this area that she so loved,
 and after two
 give at least a primary school education to months, on 10 November 1990,
 she passed
 my children, and I have to fulfill it." away. Providentially, she was
 buried in the
 She said that many times she was inspired indigenous cemetery, which greatly
 imby the talks and guidance of the Hand of the pressed the native friends
 who attended her
 Cause of God Abu '1-Qasim Fayc:Ji which she funeral service in good number,
 and gave
 received while attending the weekly meet- them more confidence in the
 Baha'is.
 ings held for women, called "the assembly of
 HABIB R EZYA N I
 the elders". She used to look at her children
 (l~abib Ri<;lvani)
 while they slept thinking of the day when
 they would be grown up and serving the

Faith. In 1953, she was very pleased when
her son Habib decided to pioneer during
the Guardian's Ten Year Crusade. He left
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FLORENCE E. BAGLEY 1953, both as secretary and chairman,
and
Knight of Baha'u'llah was a frequent teacher there both
before and
1914-1990 after the Ten Year World Crusade.

Florence wrote in her memoirs about her
Florence Esther Johnson Bagley was born in response to the call for
pioneers.
Sioux Falls, South Dakota, U.S.A., on 3 Jan-
We had all attended the Jubilee Celestuary 1914. A few years before her passing
bration and the following Conference in
on 3 December 1990, she wrote about her
Chicago. As soon as we returned home,
first contact with the Faith:

I began to sort through my papers and
I learned about the Baha'i Faith in the books, deciding what to take
with us ...

spring of 1930, at age 16. I became a We offered to go to Africa
but never

believer immediately. My mother was a received acknowledgement
from the Comseeker, and we had attended religious ser- mittee ... The
Guardian sent a message

vices and related groups for several years, that the Americans could
fill the goals of

this time attending a spiritualist meeting other countries, so we
searched through

in a private home. Our hostess had met the booklet containing the
goals, and by

Mrs. Elizabeth Greenleaf at the YWCA, a process of elimination,
chose Sicily. I

and had invited her to speak to us about don't remember why. I
think it chose us!

her visit to the Holy Land. This was in Flint, We left from New York on
an Italian

Michigan ... she told us Who Baha 'u'llah ship, the Conte Biancamano,
on 17 October

was, and I believed her. From then on I 1953. (It was Gerry's 16th
birthday.) We

called myself a Baha'i. My mother ac- arrived at Palermo, Sicily,
on 27 October

cepted a little later, and frequently became 1953 .

the hostess for travel teachers. Stan couldn't find work

in Sicily and we began to run out of savings. We had Florence introduced her future husband, permission from the Beloved Guardian Stanley T. Bagley, to the Faith. They both to change posts, and to leave Gerry in signed official Baha'i membership cards in Sicily. As soon as a telegram came from April 1935, shortly after their marriage. Horace Holley suggesting that Stan might They both served on the first Local Spiritual find work in France at the American Air Assembly of Flint from its inception in 1935 Force Base in Chateau-roux, Stan took a until their departure for Sicily in 1953. ship to France that same evening, and got Florence served as Secretary of the Flint a job almost immediately. (The Beloved Assembly for many years. Guardian's cable had said, 'Permission The Bagleys welcomed seekers to weekly granted- praying. ') firesides and deepening classes and confirmed a steady stream of new believers.

The Bagleys remained in Chateauroux They hosted regional conferences for Baha'i from October 1954 to August 1963, except youth who came from several states in the for nine months in Charleroi, Belgium, in Midwest. Their home was dedicated to the 1959- 1960. Florence continued her life-long service of Baha' u' llah. habit of deeply studying the Teachings, but Florence recounted to her children that now learned French in order to prepare study she had worked with her mother, Genevieve courses and public talks in that language. Elizabeth Hempftling Johnson, to provide This enabled her to render valuable services meals at Louhelen Ranch (now Louhelen as a teacher at firesides and summer schools, Baha' i School) during the first two summers and as a teacher travelling in the Benelux of the school's existence. She served on the countries. She produced the French Baha' i Louhelen Program Committee from 1951 to Bulletin for a number of years.

with the same dedication in Alabama and Georgia, teaching and serving on Local Assemblies and committees.

In 1972, and again in 1974, Florence spent four months travelling to teach in the French Antilles. In 1976, she and her husband pioneered to Pointe-a-Pitre, Guadeloupe, remaining there for four years, and in 1980, settled in Fort-de-France, Martinique, for one year. She served on the National Spiritual Assembly of the Leeward and Virgin Islands (1976-77) and on the National Assembly of the French Antilles (1977- 1981), as chairman during the first two years, and as

recording secretary for two years. She had a great love for the people in her pioneering posts, and left the foreign field reluctantly.

In 1981, the Bagleys returned to the United States, settling near their daughter Carol in Ozark, Alabama. Florence's services in the

Florence Bagley Deep South continued unabated. Finally, she devoted her last energies to compiling a

Florence served on the National Spiritual record of the family's pioneering experi-

Assembly of France from its formation in ences for the archives at the request of the

1958 until August 1963, except for the Universal House of Justice.

She called this,

period in Belgium in 1960. Stan lost his job "A Family Odyssey". The first volume covers France, forcing their departure, but was covered the World Crusade and the second,

called back nine months later. This was only the years after, including family members'

one of many hardships which later proved to experiences in Argentina, Brazil, Ecuador,

be providential. Not only was a strong Local the French Antilles, and Paraguay.

Assembly formed in Charleroi, but Florence Looking back on 60 years of devoted

avoided the Covenant-breaking in France, a services, she believed that the years of the

grave test for the National Assembly of that World Crusade were the most poignant. She

couldn't try. responded to the beloved

Guardian's call

Returning to France at the request of the and never stopped until her strength failed.

Hands of the Cause of God in Haifa, Florence	First and foremost, she loved
Bahi'u'llah.	
joined the Hand of the Cause Abu'l-Qasim	She enlightened and set an
example for her	
Fayc;li in visiting the French believers to	family. Her beloved
granddaughter, Jocelyn	
reinforce their steadfastness. Her daughters,	Baral, together with her
husband Michael,	
Susan and Carol, pioneering in Orleans,	pioneered to Siberia, keeping
the family	
remained faithful throughout this tense period.	odyssey alive.
Florence was tireless in her services. Her	The Universal House of
Justice sent this	
home was always busy with seekers, travel-	message upon hearing of her
passing:	
ling teachers, and administrative meetings.	DEEPLY SADDENED LOSS
STALWART STEADFAST	
She travelled frequently throughout Europe	KNIGHT BAI-IA 'U' LLAH
FLORENCE BAGLEY	
for meetings, conferences, and schools.	WHOSE srX DECADES DEVOTED
SERVICE HI S	
In August 1963, Florence and Stanley	CAUSE 1-llGI-IL Y
DISTINGUISHED BY OPENING	
returned to the United States. They served	SICILY, WITH HER HUSBAND
STANLEY AND	
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THEIR THREE CHILDREN, DURING HISTORIC	a brilliant man, but writing an
exact man.'	
TEN YEAR WORLD CRUSADE. HER LEONINE	When I confront an audience,
words come	
DEFENCE COVENANT FRANCE AND HER PIO-	and then flow from me, but when
I take a	
NEERING ACTIVITIES VIRGIN AND LEEWARD	pen, the words do not come
easily or please	
ISLANDS AND FRENCH ANTILLES ON WHOSE	me either." She was a "platform
speaker"	
NAT!ONAL SPIRITUAL ASSEMBLIES SHE SERVED	par excellence.
ARE UNFORGETTABLE. FERVENTLY PRAYING	Helen was born in Mazatlan,
Mexico, on	
PROGRESS HER ILLUMINED SOUL ABHA KINGDOM.	19 July 1905 Her father, Guy
Pilkirlgton,	
KJNDLY CONVEY OUR LOVING SYMPATHY	was an American who traced his
ancestry to	
MEMBERS HER DEAR FAMJLY.	one who had fought at the Battle
of Hastings	
in 1066. Her mother, Maria, was a Mexican	
She was buried in Ozark, Alabama.	

who was a descendant of a Spanish Viceroy.

GERROLD STANLEY BAGLEY Helen was the third of six surviving children. She attended a convent school, but her

father took her out because he feared that she would become a nun. She loved to read

HELEN PILKINGTON BISHOP and "wept over Anna Karenina and Daniel

1905-1990 Deronda" when she was eleven. She remained an avid reader throughout her life.

After a public lecture which Helen Bishop The family moved to the United States,

delivered on the Cause of Baha'u 'llah at the and it was on the eve of the Master's ascen~

Young Men's Christian Association (YMCA) sion that Helen for the first time heard of

in Los Angeles on 23 February 1939, she the New Dispensation from Orcella Rexford

received a letter from the organization's at the Fairmont Hotel in San Francisco. But

executive secretary: the "true beginning of her Valley of Search"

As a novice listener-observer, I was was in 1925- her 20th year-when "in reprofoundly impressed with your presenta- sponse to the Great Announcement" she

tion. The rhetorical and spiritual content; made her declaration. She was taught by the

magnetic warmth; all blended admirably George Latinier family of Portland, Oregon,

to create a message of unlimited spiritual and soon had the privilege of meeting in

value. We somewhat regretted our inade- the same city other outstanding Baha'is such

quate background in the Baha'i Faith, as as May Maxwell, Louis Gregory, Horace

we speculated for a richer one upon which Holley and Roy Wilhelm. to register your words. Louis Gregory wrote to her

in Portland

from Seattle, Washington, on 7 June 1926:

That statement appropriately character-

My dear little sister. ..It has surely been

ized what made Helen so effective as a

my good fortune to see one so illuminated

teacher of the Faith. She possessed a marvel at so tender an age as is yours.

God has

ous intellect, was well versed in philosophy,

been infinitely kind to imbue you with His

psychology, literature and art, and had a profound knowledge, and you show your

gratitude

found interest in religion. Though she wrote by your wish to inspire and help others to articles for World Order and The Baha'i the pathway of all beautiful Light.

World and a most remarkable Introduction to The Book of Certitude when the beloved Charles Reed

In July 1927 Helen married

Shoghi Effendi translated it into English, she Bishop (born 24 October 1889), a member of

did not cherish the challenge of writing. She one of the most distinguished Hawaiian families wrote to the Guardian (20 August 1946): families, and it was Charles who proposed that

"Francis Bacon said 'Speaking will bring forth his bride attend Reed College in Portland.

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In September 1929 Helen enrolled. Al- reach its aim and that we have only to be

ready she had begun her correspondence with superlatively faithful and to be obedient

the beloved Guardian, and consulted with and active ...

him about her thesis on the Baha'i Faith. From 1934 to late 1937,

Helen was in

When she sent her thesis to him, she charge of the International Baha'i Bureau

received a letter written on behalf of Shoghi in Geneva. It had been established to coordi-

Effendi stating, "It is hoped that all Baha'i unite Baha'i activities and establish the Cause

students will follow the noble example you in Geneva, but after more than nine years of

have set before them ... " (Letter dated 6 August 1933) continued support, the Bureau had failed to

achieve its goal; no

Assembly, no group of

In December 1933, Shoghi Effendi suggested that the Bishops go from Portland to genuinely interested people was formed. By

sending Helen to Geneva, the Guardian

Geneva, Switzerland, and that Helen assist wanted to simplify the status of the Bureau;

Mrs. Emogene Hoagg in the International no longer was it to be an auxiliary center to

Baha'i Bureau in that city. "You are just the Haifa. In a letter written on behalf of the

right person who is needed now that the Guardian dated 13 June 1934,

Helen was

Bureau is acquiring an important international status in the Administration." (Letter written on behalf of the Guardian dated 23 December 1933) asked to "help in making the Bureau a powerful and effective machinery for co-ordinating the activities of the Faith in Europe". She was to travel and teach outside of Geneva, visit

Meanwhile, the Bishops were given permission for pilgrimage. In January 1934 they left for the East Coast of the United States, Germany and the Balkans, Central Europe, the Northern Countries. The Bureau was to be a center for distribution of information and on St. Valentine's Day (14 February) they sailed on the Conti di Savoia for Haifa. and literature about the Faith.

Among other passengers on board was Chaim Weizmann, the future President of Israel. Helen began her task immediately and in earnest by visiting Baha'is in the Balkans

The image of the Guardian and the National Socialist Party began ruling Germany, and Germany. In 1934 the memory of that pilgrimage never faded from but as yet the teaching of the Faith was not totally outlawed. She had

helped the Baha'is of Berlin to receive permission from the city's authorities to hold local meetings, and in the spring of 1935 she and Charles attended the many matters. The Guardian is an example of how intellect can serve the spirit in government's policies changed radically. a manner we in the West have never known ... I have never heard him recite anywhere she was to give a lecture, and in incident in which he is the major figure ... Frankfurt the police cancelled her speaking. This may sound very naive but the point is that Shoghi Effendi simply refutes all

article excluding "non-Aryans" from the
those theories with which our academies
gatherings and from all communications. By
are subjected that every ego is trying
late 193 S all Baha'i meetings were closed. A
merely to maximate itself... His speech is
letter written on behalf of the Guardian held
rapid and his English is stunning; when
comforting words for Helen:

he speaks the hours pass timelessly ...

Again and again he seems to convey to
develop in

In fact, the more obstacles

one that the Cause of Baha 'u' llah will
firmer your

number and in strength, the

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faith should become in the sacredness and
vital importance of the mission you have
been called upon to fulfil for the Cause in
Germany. (29 September 1935)

In the fall of 1936, Helen visited the
Scandinavian countries. In the summer of
the same year, she represented the Faith at
the World Congress of Faiths held in Great
Britain and sent a detailed report of its proceedings to Shoghi Effendi. He
responded:

"I know of no one better qualified to write
such an interesting report", and he asked
Helen to write an article on the same subject.

The report was published in The Bahri 'i
World, Vol. VII.

Helen spent much of the year 193 7 in
England, travelling and teaching with great
success. Mark Tobey was, at the time, a resident teacher in Torquay, and with
her help,

soon there was an Assembly there.

Helen Bishop

Charles, however, never felt comfortable
in Europe, and made repeated trips back
America, friends will rejoice in your
to the United States. By the summer of 1937,
return and surely will benefit immensely
he decided to return to America, and Helen
from the presence in their midst of such
followed him in the fall. She informed
a ...devoted and loyal teacher as you.
the Guardian of her intention, and a letter
(16 November 1937)

written on behalf of Shoghi Effendi said,

In 1939, the Bishops were at home for "deplore this quite sudden and unexpected only four months, travelling the rest of the turning point in the career of your internatime to teach the Faith. It took its toll, but tional services to the Faith". The Guardian they never complained. "A little travel", himself added his "deepest gratitude", and Helen wrote to Mark Tobey (14 July 1939), expressed his appreciation for the "sacrifices "makes one reluctant to settle anywhere; and you have so patiently and courageously borne I fancy a great deal of travel makes one during these years ... " (18 July 1937). Helen willing to settle anywhere". left England on 30 October 1937.

In 1941, the Bishops went to Mexico on Shoghi Effendi's secretary, on his behalf, behalf of the National Spiritual Assembly of wrote to Helen:

the United States and Canada.

... he cannot but deeply grieve over your spent most of

departure from Europe where you have California, where

accomplished, during those years, ser- surrounding Baha'i

vices that are truly unforgettable and clothing

wmihy of every admiration and praise ... England.

He is fully aware of the circumstances that the election

have forced you to return to America ... Spiritual

For it is not so much the place where one Convenworks that matters . The essential is the state delegates to the

quality of work one is able to attain .. . In inaugurated. The

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first State Convention of California was held their extensive

at the Ambassador Hotel in Los Angeles on States and Canada

9 April, and 22 delegates were elected. Helen

During World War II, they

their time in Pasadena,

Helen visited all the

communities and sent food and

packages to the friends in

In 1944, the new method for

of the members of the National

Assembly-the holding of State

tions and the sending of

National Convention-was

The Bishops continued

teaching trips in the United

where there was always great

demand for
 was one of the delegates, and she was one of
 speaker, teacher
 the two speakers who addressed the public
 deepening
 meeting in Wilmette during the centennial
 behalf of the
 anniversary of the Declaration of the Bab.
 stated that
 For the centenary volume of The Baha 'i
 Effendi's hope that
 World, she also-on a recommendation by
 to continue your
 the Guardian-wrote "The Beloved Returns".
 invariably been a
 From Wilmette, Helen wrote a long and
 to the
 detailed letter to Shoghi Effendi which
 included a fascinating report of her encoun-
 Helen's service
 ter with Sir Alexander Lindsay, Master of
 1966 one of
 Balliol College, who had been the Guardian's
 visits to Iowa,
 tutor while he was at Oxford. In December
 Texas, New
 1943 , Professor Lindsay gave a talk called
 California. She con-
 "Democracy and Common Man" in Califor-
 the most
 nia at the invitation of Athenaeum, an
 teaching efforts. She
 affiliation of the patrons and patronesses of
 the press,
 California Institute of Technology. After the
 talk and during his reception, Helen and
 July 1967.
 Sir A lexander engaged in a remarkable intel-
 and supportive
 lectual dialogue, for Helen a prelude to asking
 trust income,
 questions regarding the Guardian. After
 days to the service
 more than 20 years, he, indeed, remembered
 chidren, and
 Shoghi Effendi very well.
 to drive a car,

Helen's services as a public
 and conductor of seminars and
 classes. A letter written on
 Guardian dated 6 January 1949
 it was always Shoghi
 " ... you both will be able
 teaching trips which have
 real and much needed assistance
 centers you visit".
 Age did not slow down
 to the Cause. For example, in
 her teaching trips included
 Nebraska, Kansas, Oklahoma,
 Mexico, Arizona, and
 sidered that journey "one of
 rewarding" of all her
 was interviewed by members of
 radio and television.
 Charles passed away on 9
 He had been a caring, loving,
 husband. Living on his family
 he had devoted all of his
 of Baha'u'llah. They had no
 since Helen had never learned

Sir Alexander told Helen that his young by necessity she had to limit her teaching student's "idea of education was to discover trips. Yet, even in her 60s and 70s she consomebody whose opinions he valued and ducted classes in various Baha'i schools in then question him . When Shoghi Effendi got the West Coast and elsewhere. his answers, he wrote them all in a small When she had embraced the Faith, Louis black book". Professor Lindsay then related: Gregory had written to her (26 June 1927):

When I had posted my schedule, Shoghi Guide my dear child, the young and the Effendi came to me asking, 'What do you old, the wise and foolish, the guilty and have between seven and half past eight? ' just. Transform their lives by the Elixir of 'Why man , ' I cried, ' I dine!' 'Oh,' said Life. If you lived for thousands of years Shoghi Effendi, with obvious disappoint- in this world you could not select a work ment, 'but must you have all that time?' I that is fraught with more far reaching and eternally happy results. had not found so much eagerness for knowledge at Oxford! So I gave him Thus she lived her life. another quarter-hour and went with less Helen passed away on 23 December dinner. So it was I suffered for him. 1990. She left a rich legacy for the Cause of Then the professor commented to Helen: Baha'u'llah. "Q uite soon after that, we lost him. He left NOS RA TOLLA H RASSEKH (Nu~ratu ' ll ah Rasikh) us to become the head of a religion. What a pity!"

IN MEMORIAM 1009

ARTHUR ALLEN ZUCKER
1901-1991

Arthur Zucker was born into a Jewish family in New York City on 17 March 1901. He first heard of the Faith in Chicago, and studied it there for several years. In 1954, he returned to his native New York, where, together with his wife, Dorothy, and son, Bill, he attended Baha'i meetings and study classes regularly. During this time, he went

to weekly meetings at the Kinney house in New Jersey, at the Evergreen Log Cabin in Teaneck, as well as at the New York Baha'i Center. He declared his belief in Baba 'u' llah in 1956. In his twilight years, he often talked about how he became a Baha'i and often mentioned with regret that it took him many years to become one, even though in his heart he had wanted to embrace the Faith when he heard of it in Chicago.

Arthur Allen

Zucker

Arthur was a salesman by profession.

He had studied drama and was an eloquent speaker. Thus he frequently served as a

appropriate institutions, he

He actively

Mariana Islands to pioneer.

speaker in many Baha'i communities. In there to his last

served and taught the Faith

New York, he and Dorothy conducted a Baha'i study class on The Divine Art of March 1991.

days on this earth.

Arthur passed away on 19

Living for more than ten years. He also Universal House

When the news reached the

served as treasurer of the Local Spiritual following message

of Justice, they sent the

Assembly of New York for several years.

on 20 March:

Arthur was a steadfast and devoted Baha'i teacher. He and Dorothy pioneered for a LOVED ARTHUR

SADDENED PASSING DEARLY

time to the Turks and Caicos Islands in SHRJNES BELOVED

A. ZUCKER. PRA YrNG HOLY

the Caribbean, then returned to the United ALL SERVICES

MAY FULLY REWARD HIM FOR

States where they served as homefront FAITH BOTH ON

HE HAS RENDERED TO THE

pioneers in North Carolina for many years. ATES AND IN

HOME FRONT IN UNITED ST

Arthur travelled to teach in the mass teach- PACIF IC RE-

PIONEER FIELD CARIBBEAN AND

ing areas of South Carolina in the 1970s. He CONDOLENCES

GIONS. KINDLY CONVEY OUR

would go to retirement and nursing homes to visit and perform Broadway musicals to cheer up the residents.

TO FAMILY.

Assembly of the

The National Spiritual

In 1980, after his wife's passing, when

United States sent the following

cable:

he was 79 years of age and in a wheelchair,
he went to Fiji to pioneer with his only son
STAUNCH SUPPORT-

and daughter-in-law. In Fiji, he taught the
CAUSE OF GOD

Faith as unmeasured as always. Unfore-
OF STEAD-

seen circumstances forced him to leave Fiji
OF BAHÁ'U'LLAH,

after two years. After consultation with the
LOVING SPIRIT

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THE BAHÁ'Í WORLD

ARE HIS LEGACY TO PRESENT AND FUTURE
also feel

GENERATIONS. WE PRAY THAT HE WILL RE-
with a par-

CEIVE HIS FULL SHARE OF DIVINE BLESSINGS
knew how to

IN THE NEXT WORLD AND WE ASK THAT YOU
'Abdu'l-Baha with

CONVEY OUR HEARTFELT SYMPATHY TO HIS
met and all

FAMILY.

who were suffering.

SEWELL KARYN ZUCKER She would also express her love through
her care for animals. Friends who visited

her will always remember the lost cats she

MONA HAENNI DE BONS gathered. In fact, she also cared for
many a

1904-1991 human "lost cat".

Her faith was, in all viewpoints, excep-

Grieved learn passing dearly loved Mona tional. One could feel her
devotion when she

Haenni de Bons. Her stalwart, distinguished gave talks or when she defended
the Faith.

services to the Cause of Bahá'u'lláh in She identified herself with the
Bahá'í Faith

Switzerland over so many years enrich to such a point that her whole
being was

annals Faith that land, constitute worthy wounded when the Faith was
suffering. I

continuation historic achievements her shall never forget how she showed
her

noble parents. Praying Holy Shrines pro- solidarity with the suffering of
the Bahá'í

gress her radiant soul Abha Kingdom. friends in Iran.

WE MOURN THE LOSS OF

ER, FAITHFUL SERVANT OF

ARTHUR ZUCKER. THE EXAMPLE

FASTNESS [IN THE COVENANT

UNSHAKEABLE INTEGRITY AND

Baba held no bounds. One could

it when Mona would say prayers

ticularly moving fervour. She

transmit this love for

intense feeling to everyone she

Convey sympathies bereaved family. Mona had exceptional intelligence and Universal House of Justice could analyze situations that were difficult 5 May 1991 to understand. Her intuition was extreme and she could often read people's thoughts.

Mona Haenni de Bons-bom on 20 April She was gifted with sound judgment and a particularly acute sense of 1904 into a Baha'i family-had the honour justice: she often defended victims. She also of being the first Baha'i child in her com- as enthusiastic as a child munity. Her parents were among the first when the Faith was making progress. Fidelity Baha'is of Switzerland. Her mother, who her most moving qualities. was one of charming and very genuine her had become a Baba' i in Paris through her friend. was, for all those who knew Indeed, Mona Her love for the Canton of contact with May Bolles, was brought up in very keen, and she would her, a deeply singing and in wearing the Paris, having a French mother and a North costume of Lady American father. Her father, a native of Sion of Sion with pride. We were able Valais was claim the Faith in the Canton of Valais, had declared him- on many occasions, thanks to self a Baba' i after their marriage. she herself had sung many sing a Baba' i after their marriage. costume of Lady of Sion with pride. We were able to proents moved to Ramleh, Egypt, to live closer claim the Faith through radio and television on many occasions, thanks to her, because she herself had sung many times on the radio. 1917. It was during that time that Mona However, her great met 'Abdu'l-Baba and had the immense wish for fulfilment as a woman privilege of sitting on his lap. 'Abdu 'l-Baha always understood in a sensitivity and her friends have many copies of it. sometimes insensi- autographed a photograph for her, and the tive and male chauvinistic environment. I often had the impression of a Baba, one could see her whole face become and of an in1ffiense potential very great soul, which could not illumined and her whole being transfom1ed

as if, suddenly, another dimension were readily find the necessary means of expressing within her. Her love for 'Abdu'l-Sion. There was a nobleness in Mona's

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also a member of the Local Spiritual Assembly of Geneva.

She moved to Sion, as a pioneer, in 1972

where she remained practically until the end

of her life. She died on 2 May 1991.

BIJAN GHAZNA V J

(Bijan Ghaznavi)

Translated from the French by Marie-Therese Levoy

EDITH MCLAREN

1901-1991

GREATLY SADDENED LEARN PASSING DEARLY-

LOVED DEVOTED PIONEER PROMOTER CAUSE

GOD EDITH MCLAREN. RECALL WITH PRIDE

HER MANY YEARS OUTSTANDING COURAGEOUS

SERVICES FAITH ESPECIALLY CENTRAL

AMERICA. ASSURE FERVENT PRAYERS HOLY

SHRINES FOR PROGRESS HER LUMINOUS SOUL

Mona Haenni de Bans

WORLDS GOD. KINDLY CONVEY HEARTFELT

CONDOLENCES HER DISTINGUISHED SON

personality, together with a revolutionary

DEAR FAMILY AND FRIENDS THIS

HOUR

side which wanted to change what she saw as the "Establishment".

BEREAVEMENT.

Universal

House of Justice

Mona married Maurice Haenni, a chemist

2

June 1991

in Geneva, on 3 August 1925, and had one

daughter, Ariane. One of Mona's greatest

Edith McLaren was born on 28

July 1901 in

joys was Ariane's declaration of belief in

Buffalo, New York, U.S.A., the

first of four

Baha'u'llah. Together they made their first daughters in a family having strong ties with

pilgrimage, in 1974.

the Methodist Church. A few

years later her

Mona served on the National Spiritual

parents decided to move to the

nearby town

Assembly of Italy and Switzerland in 1958, of vegetable

of Hamburg, where they took up

then on the National Spiritual Assembly of

and fruit farming. Although

the four sisters

Switzerland in 1962-1963. While serving on

enjoyed farm life and helped

their parents

the latter she had the immense privilege of with the work as much as possible, all four attending the first International Convention eventually chose careers as teachers. in Haifa in 1963. She was among the first From childhood, Edith showed artistic talent in drawing, painting, Auxiliary Board members of Switzerland and music. She learned to play the piano well and of part of France, and served as an Auxiliary Board member for Protection until she scholarship which enabled her to continue studying piano at a well-known music school was in her early 70s. She was a member of the Archives in New York City. However, her love for Committee as early as 1955, then of the small children led her to study primary education in college, after which Translation Committee, and at last of the cation in college, after which she taught kindergarten for more than 25 years. She was greatly appreciated by her students and by their parents as well. and enthusiasm. For a few years, she was

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Although an active member of her family's church, Edith became disillusioned in her early 30s by problems of disunity within the congregation. An unhappy marriage was and subsequent correspondence with the Guardian affected her profoundly and generated a desire to reach higher levels of service to the Cause she loved so ardently. In 1958, she qualified for an early retirement from her teaching position and, to the surprise of her many with several religious groups, but none satis-

In 1954, Edith made a Baha'i World Centre where

friends among the
 fied her longing for the tiuth until she met a school teachers, she left
 Hamburg and the
 Baha' i who shared with her the Message of United States to settle in a
 pioneering post in
 Baha'u' llah. After a period of intensive study, Guatemala. Thus, at the age
 of 57, Edith
 she accepted Baha'u 'llah with all her heart. entered a new field of
 service which contin-
 From that moment she dedicated her life to ued for the rest of her
 life. While learning a
 the promotion of her newly-found Faith. new language and culture,
 she became enthu-
 Over the years, Edith's home in Hamburg, siastically involved in the
 teaching work and
 New York, became the scene of frequent development of local Baha'i
 communities in
 firesides , children's classes, study meetings, Guatemala, gradually
 extending the sphere
 and talks by numerous Baha'i speakers- of her activities to
 neighboring countries.
 including the Hands of the Cause of God In 1966, Edith was
 appointed to the Aux-
 Dorothy Baker, Louis Gregory, Horace Hol- iliary Board and, while
 continuing to focus
 ley, and John Roberts. Initially, many of her her energies primarily on
 Guatemala, she
 friends showed interest in the Faith, but their was also called upon to
 assist with the work
 lack of willingness to accept Baha 'u'llah as in several other Centiáal
 American countries.
 the Manifestation of God for this Day was Great was the mutual feeling
 of love and
 tiuly disappointing. appreciation between Edith
 and her numer-
 However, Edith' s faith and perseverance ous friends in Central America;
 in all those
 were finally rewarded. After years of patient countries she was
 affectionately referred to
 work, a small nucleus of dedicated believers, as "Dona Edith".
 including two of her sisters, began to grow Visiting cities and
 towns , even very reuntil an active Baha'i community emerged mote
 villages, unconcerned about her own
 with a strong Local Spiritual Assembly. Al- safety and ignoring the
 remonstrances of her
 though her aging father remained a church close friends , she
 travelled by bus, boat, on

member, he was greatly attracted to the muleback and on foot, often
 alone, in the cold of the mountains and
 spirit of the Faith and often attended Baha'i coastal regions, meeting
 the heat of the firesides organized by his daughters. of all backgrounds, encouraging
 with the believers their efforts to study and
 With an active Local Assembly estab- giving an understanding ear
 lished in Hamburg, the Faith soon spread to difficulties or suffering.
 serve the Faith, and pecially
 several surrounding villages. In later years, her visits and guidance.
 to those facing Edith had unshakable
 the seeds planted in Hamburg also bore fruit faith in the power
 The youth were from far-flung regions of the world, when
 attracted to her, and eager to receive her visits and guidance.
 Baha'is from that community took up pio- Edith had unshakable
 neering posts in other parts of the United States and in more than ten countries of
 faith in the power of prayer. Many Baha'is and
 other friends frequently asked her for
 Central and South America, the Caribbean prayers on their
 islands, and Europe. behalf- to assist them to
 solve a problem, to
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 find employment, to be cured of an illness,
 to train their children well, to achieve victories in teaching All felt
 that Edith's prayers
 had a great effect. She always carried a long
 list of friends for whom she prayed regularly, and from personal experience
 she
 could recount wonderful stories about the
 power of prayer.
 In 1973, at the request of the Continental
 Board of Counsellors, Edith moved to
 Nicaragua, where she was warmly welcomed and continued her services on the
 Auxiliary Board. She also continued to visit
 throughout Central America for many years.
 During the civil war in Nicaragua, she was
 obliged to leave the country for several
 weeks, although this was contrary to her
 desire, but she returned to Nicaragua as soon
 as it was possible, eager and happy to be
 back serving the friends she loved so dearly!
 In 1984, while travelling in Costa Rica, Edith McLaren
 Edith suffered a hip fracture as the result of a National Spiritual
 fall. She had two operations, but her health

Assembly of the United
 gradually deteriorated, which obliged her
 condolence, stated:
 to discontinue her services as an Auxiliary
 Board member. Unable to visit the friends as
 NAME HAS
 she had done for so many years, she now
 CONFER UPON HER
 dedicated more time to prayer and study of
 AND HER DEEDS WILL
 the Sacred Writings, and her prayer list grew
 EXAMPLE AND
 longer. At this time of need, when her inde-
 pendent spirit had to submit to the realities
 PETER MCLAREN

of physical weakness, several dear friends
 responded with loving care and hospitality.
 In 1986, after staying for some time with
 two sisters in Binghamton, New York, Edith
 of Baha'u'llah
 returned to the pioneering field in Latin
 1991
 America, settling in Maracaibo, Venezuela,
 with her son and his family. In spite of
 years old and
 advanced age and failing health, her enthusi-
 College in Budo, Uganda,
 asm and steadfastness in the Cause of God
 which repeated itself
 was undiminished. However, by the time
 she had entered her 90th year, her soul was
 A large figure stretches up and starts to
 longing to fly to the spiritual world, and on
 roll up the earth, as one would roll up a
 several occasions she expressed this desire.
 newspaper. People are running in panic.
 On 26 May 1991, after more than half a
 Three officials sit on a hill where people
 century of devoted service to the Faith of
 are to register in the Book of Life. Young
 Baha'u'llah, Edith passed on to the Abha
 Max approaches the table where they are
 Kingdom. Upon learning of her passing, the
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In his diary account of this meeting, Max
 wrote:

States, in its message of

THE WORK WITH WHICH HER
 BEEN ASSOCIATED WILL
 IMPERISHABLE GLORY
 REMAIN AN EVERLASTING
 INSPIRATION.

MAX KANYEREZI
 Knight
 1918-

When Max Kanyerezi was 16
 a student at Kings
 he had a striking dream
 twice in the same night:

There [he was] standing with his penetrating eyes together with a wonderful smile and overflowing warm kindness toward a stranger, a welcome and friendly way of treatment very rare to find 'Ali greeted me in that way which remained in my mind and will remain forever.

Max was enthralled with the love and the character of the Na~vanis, the Bananis, and the small group of other devoted pioneers. So great was his joy among them that the days between the weekly meetings "seemed like eternity", and he earnestly wished that he "had the powers to shorten the days". During one particular meeting which lasted from 9:00 one morning until 3:00 of the next morning, Max had all of his questions answered to his satisfaction. When writing to the British Baha'i Teaching Cominscribing the names . The eldest tells him, "Committee for Africa to become Africa's seventh 'Go and learn to register your friends, believer, Max only had one secret worrythereafter you will also be registered'. how his father would accept the fact that he had become a Baha'i. But Max left that Max had that dream in 1934, and he saw problem to Baha'u'llah. This reliance and in it a divine calling. At first he thought that acceptance of Baha'u 'llah's unfailing support perhaps he should become a Christian minister and love was to become like a flourishing tree like his father, who was one of the first tree within Max's heart.

seven ordained Christian clergy in Uganda. One day not long after he embraced the Faith, Max's father sent word to him to Farmers Institute at Namutamba for two years come. Upon arrival, his worry about his to become a trained farmer. He had difficulty but soon turned into joy as his father ties as a farmer and went to Kampala, where described to Max a vivid dream which he he found a job as a clerk in the Uganda Company. Though happy with his work, the dream the Lord Christ had announced to him vividness of his dream had not worn off and that He had "returned" in Uganda and that he remained puzzled as to its true meaning.

all the tribes should be informed. This gave
One morning in 1952, a junior staff mem-
Max the opportunity to explain the meaning
ber in the office told him about a new Faith
of this dream to his father who then immediwhich accepted the teachings of all
other

ately accepted Baha'u ' llah. Although he never
religions . Eventually he learned that one of
formally joined the Baha'i community, he
his distant relatives, C. Kajubi, knew this
was a Baha'i at heart.

Faith and, by chance, he came across Kajubi
In February 1953 , soon after Max and
who introduced him to a man who was
his wife Florence became Baha'is, the first
to become "his spiritual guide and father" ,
International Baha'i Teaching Conference
Mr. 'Ali Na~avani .

in Africa was held under a tent erected on

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the grounds of the Kampala Baha 'i Centre.

CHARLES ROBERTSON

MACDONALD

The spirit and enthusiasm prevailing at this

1916-1991

conference, which sounded the call to pioneer, was indescribable for Max. He
found

At the British National Convention in May

himself "overcoming the mountains within

1991 , Charles

Macdonald and his devoted

him" and taking up the divine call to bring

wife Yvonne were

invited to the platform by

the Faith to Brazzaville, the capital of

the newly elected

National Spiritual Assem-

French Equatorial Africa (later to become

bly and were each

presented with nine red

the capital of the Congo). This step was to

roses. Charles had

asked to be relieved of his

confer upon Max the title of Knight of

membership in the

outgoing National Assem-

Baha'u'llah, but equally important to him

bly because of severe

ill-health. Neither the

was to see the fulfilment of his cherished

Convention nor his wife

knew that he was

dream.

tem1irally ill

(Charles himself knew), and so

On 30 August 1953, Max joined 'Ali and

the nature of the friends'

farewell tribute

Violette Na~avani, Enoch Olinga, and

was far more poignant

than they realised.

Samson Mungono as they set off on their historic journey to West Africa. The results of their efforts went beyond anything they could have imagined. Max, without any knowledge of French or the local languages, touched the hearts of the people there through his unfailing prayers and reliance on Separation will be painful but inevitable Baha'u'llah. A Local Assembly was established in Brazzaville. Time passed, and in 1955 Max returned to Uganda. He began teaching the Faith throughout East Africa, often travelling for months and enduring many hardships. His service deepened him and prepared him to "The Genius of Ireland" become one of the first members of the new National Spiritual Assembly for Central and the Irish long ago and it marked them now. " Charles was sustained by one of the first Auxiliary Board members. an unshakeable and certain vision, a vision expressed by the Romantic poet Tennyson for whose writings Max Kanyerezi passed away on 16 June 1991. His love, his steadfastness and his humbleness bore rich testimony to his deep respect: "One God, one Law, one element/ And one far-off divine attachment to his Lord throughout many whole creation moves event/To which the years of service, and the sweetness of his presence still lingers in the hearts of all Charles was born in Pietermaritzburg, South Africa, on 31 those who were touched by his life. His love December 1916. His

for teaching never diminished. He remained father, Charles Robertson Macdonald, had hue to his dream; that divine call to "go and only recently come from Ireland to South learn to register your friends " . Africa to work as a journalist, but tragically NA TIONAL SPIRITUAL ASSEMBLY died of tuberculosis before his son 's birth. OF THE BAHÁ'Í OF UGANDA His mother, Maude (nee Beattie), returned with her infant son to Belfast, Northern Ireland, where she later married Samuel Beckett and bore five more children.

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Charles received one of the very few City was to say, "What on earth have you found of Belfast Scholarships to the prestigious now?" The Kirkwoods introduced him to the Royal Belfast Academical Institution. On dedicated English pioneer to Belfast-Lady leaving school he entered the Northern Ireland Civil Service. The threat of war made Kathleen Hornell. Charles and After several months, both Charles decide to join the Royal Air Force Yvonne accepted the Cause of God with a love and commitment that was to absorb called up to the Royal Air Force in September 1939. Charles qualified for his wings and dominate the rest of their lives. Within months of declaring, they sold their comfort in July 1940, the same month he married able and attractive suburban home to pioneer Yvonne, and went on to serve in Bomber to Belfast to secure its Local Assembly. It was the first of many Command with exemplary courage, leadership and skill. He achieved the rank of to make for Baha'u'llah. Charles accepted Squadron Leader and at the end of the war much bemused derision from friends and colleagues, but his faith was absolute and he had always been his own man, never cowed vice Order) and D.F.C. (Distinguished Flying or impressed by orthodoxy or convention. He was hailed in one contemporary mag- He threw himself into teaching

and servazine as one of the most outstanding bomber ing the Faith with characteristic courage and
aces of the war: "To every generation belong vigour, reading the Writings extensively and
men whose deeds merit the highest praise opening his home for regular teaching and
their comrades can bestow on them." Charles ' discussions. He soon brought his talents to
photograph appeared beside that of the a variety of Baha'i committees including the
legendary Leonard Chesire V.C. (Victoria Regional Teaching Committee and the Brit-
Cross), D.S.O. and Bar, D.F.C. Such heroism ish Bah<i 'i Journal committee.
was the stuff of others' awe and respect and In the early days of his newfound Faith,
one of his crew once confided to Yvonne he received a short letter from the Guardian
that "They would follow Mac to hell and concerning the teaching work in Northern
back." After his passing many letters and Ireland. It was a deeply treasured letter,
tributes magnified this quality to inspire and when Shoghi Effendi passed away in
devotion. Charles ne\'.er ceased to be someone November 1957, Charles was overcome
who made others feel secure, worthwhile with grief for one whom he had never met.
and significant. He acted as one of the stewards at the
After the War, Charles was seconded to Guardian's funeral.
the fledgling British Overseas Airways Cor- In July 1961 , Charles was elected to the
poration (later British Airways) as an airline National Spiritual Assembly of the British
captain to assist in opening up new world Isles in a by-election to replace Mr. Ian
airline routes . However, he decided to aban- Semple, who had been appointed to the Interdon this career for a more settled existence national Baha'i Council. His subsequent
with his family, and he once again entered service to the National Assembly was distinte the Northern Ireland Civil Service. His clear guished and remarkable. He was elected
intelligence and administrative abilities were the Assembly's treasurer for several years
rewarded with swift promotion. before becoming its secretary in April 1970.

It was Yvonne's parents, William and Dora Kirkwood, who introduced Charles to the Baha'i Faith in 1956. They had been constant seekers throughout their lives and Charles' reaction to their latest discovery into Piccadilly

He relinquished his senior Civil Service post and career, and he and Yvonne home in Ireland to go and live of the J:Ia?:iratu'l-Quds at

27 Rutland Gate-

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tube station! He served the British friends with great skill and love as an administrator, counsellor and teacher. He was an inspired communicator.

In 1974, Charles and Yvonne offered themselves as pioneers to the Universal House of Justice, which suggested they go to India. Charles was appointed as Manager of the Indian Baha'i Publishing Trust and Secretary of the National Teaching Committee for India. He and Yvonne travelled extensively to both teach and consolidate, enduring the inevitable privations and difficulties with great spirit. For the latter part of their stay in India, Charles was appointed an Auxiliary Board member, and he finally worked briefly with Fariburz \$ahba, the architect of the Indian Temple, on the temple site in New Delhi. Charles contributed an article to the special section of Baha'i News India in December 1985 entitled "The Jewel in the Lotus."

Charles Macdonald

Upon his return to England in 1981, after six to seven years in India, he was once again elected to the National Assembly of the United Kingdom. Again he served as its treasurer and then again as its secretary Charles was diplobetween 1985 and 1987. He and Yvonne also undertook a short pioneer move to Cyprus in 1990.

He was a man of absolute love: for Baha'u'llah, his wife, his friends. After his passing the Yvonne received testified to of kindness and of love; matic, provides the most appropriate quotation:

His life was gentle, and the elements so
For most of his life Charles had been

mixed in him that nature might stand up
 dogged by recurring illness and pain, a fact
 and say to all the world 'This was a man!'
 easily missed by those who seemed to
 always see a man who said he was "Fine!" It Soon after Charles' passing
 the Universal
 was cancer that finally forced him to ask to House of Justice sent the
 following message:
 be relieved of his Assembly duties in 1991,
 and he passed away on 12 September of that Deeply grieved passing
 dearly loved
 year. stalwart servant of
 Baha'u'llah Charles
 In its response to Charles' passing the Macdonald. His long record
 distinguished
 Universal House of Justice referred to his services teaching,
 administration fields
 life as "noble". It was an apt word. He was over three decades notably
 enriched
 both physically and spiritually noble, his annals faith British Isles,
 India. His lovcharacter springing from the most unpreten- ing nature,
 sterling qualities , radiant spirit
 tious of natures and selfless service to animated by his intense love
 for the
 others. He had great personal cha1m, crystal Blessed Beauty endeared him
 to his felintegrity, an outstanding sense of humour, low believers.
 Confident members United
 and compassionate warmth. He had a won- Kingdom community will be
 inspired by
 derful smile and a bear-hug of an embrace. his noble life.

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Praying Holy Shrines progress his radiant Back in Duluth, Lotus became
 known as
 soul Abha Kingdom. Convey loving sym- an eloquent speaker and a
 talented writer.
 pathy his dear wife and family. Assure She was so active as a Baha'i
 that a local
 prayers for their consolation. newspaper referred to her as
 "leader of
 the Baha'i Movement in Duluth" . She was
 IAIN MACDONALD frequently a delegate to the National Conventions, but
 pioneering was always first
 in her mind. She longed to heed the words
 of 'Abdu ' l-Baha and to serve the beloved
 LOTUS NIELSEN Guardian to her fullest.
 1925- 1991 Lotus soon moved to Fargo, North Dakota,

as a home-front pioneer, then in 1952 she
 The Cause of Baha'u'llah owes its world-
 Baha'i Office
 encompassing spread to the valiant and
 secretary. She was
 courageous pioneers who, in many cases,
 the yearning to
 sacrificed everything to take Baha'u'llah's
 In 1954 she
 healing Message to people in the most
 a pioneering
 remote areas of the planet. One such pioneer
 was Lotus Grace Nielsen.
 first she rented a
 Lotus was born on 25 March 1925, the
 non-Baha'i
 eldest of three children born to Grace and
 her. Then,
 Oscar Petersen, a young Baha'i couple in
 in Finland, Lotus
 Duluth, Minnesota, U.S.A. Grace, her brother
 Denmark, John
 Eldrid Bauers, and their mother Caroline
 1955 and
 Grace Bauers had all become Baha'is around
 I}a'.?iratu'l-
 1916, Grace being the first in the family to
 caretakers. Lotus served
 accept the new Message.
 Helsinki and was
 Lotus grew up on a dairy farm on the out-
 Baha'i Council
 skirts of Duluth. She loved the farm animals
 Regional Spiritual
 and as a little girl would try to dress and
 Scandinavia and
 bed the fa1m cats like dolls . Baha' is in the
 United States at that time were few in 1mm-
 Nielsens' first child,
 ber, so travelling Baha' is would often visit
 December of that
 the friends living in fairly remote areas. Thus
 Sweden. The
 among the visitors to Lotus's childhood
 opportunities in
 home were Martha Root, Louis Gregory,
 Finland, and

went to work at the National
 in Wilmette, Illinois, as a
 well-liked and efficient, but
 pioneer could not be stilled.
 packed her bags and left for
 post in Finland.
 Lotus loved Finland. At
 room in the house of an elderly
 couple who were very kind to
 during a Baha' i conference
 met a young Baha'i from
 Nielsen. They were married in
 moved into the newly-acquired
 Quds in Helsinki as
 on the Local Assembly of
 later appointed to the Nordic
 (the forerunner of the
 Assembly of the Baha 'is of
 Finland).
 In August 1956, the
 Grace, was born, and in
 year the family moved to
 social conditions and job
 Sweden were better than in

Roy C. Wilhelm, and Victoria Bedikian. Sweden needed pioneers as badly as its neighbour. In Sweden, John and Lotus served on the Regional National Assembly for Scandinavia and Finland at the age of 17, moving with her mother to Regina, Saskatchewan, Canada. When she Local Assembly of Stockholm. During their 21 years in Sweden, the family was set out alone for Venezuela. grew from three to five, with the addition of Lisbeth and Patricia. However, the cultural shock proved too great for the young farm girl from Minnesota with an American/Swedish/German background, As in Finland, Lotus and John lived in Sweden's National Baha' i Centre. This was a very small house on the outskirts of Stockholm with one room set aside for meetings .

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In effect, however, the whole house was in use during any Baha'i function and the Baba 'i Centre always seemed full of people. Many stayed overnight leaving the Nielsen family with little privacy, but each guest was welcomed. The children often found themselves sharing one bed because their parents had given their beds to some tired visitors for the night. In 1962, the Scandinavian countries elected their own National Spiritual Assemblies and Lotus and John were elected to the first National Spiritual Assembly of Sweden. Once activities in Sweden were well underway, Lotus' restless pioneering soul started to stir again. John liked the idea of moving to Greenland because it belonged to the Kingdom of Denmark, of which John was a native, and one of the two official languages spoken was Danish. Lotus liked the idea of an unfulfilled goal! Thus it came about Lotus Nielsen that in early April 1966, after having bidden farewell to everyone, the family set out on room, a very tiny bedroom, and a small

its greatest adventure. kitchen with an electric stove
 and cold
 The goal for Greenland for the Nine Year running water. There was no hot
 water, no
 Plan, which ended at Ric:Jvan 1966, was bathroom (only a chemical
 toilet in the hall to have one group in the capital, Nuuk way), and no
 central heating (a kerosene
 (Godthab), and a Baha'i in one other local- stove in the larger room
 provided the only
 ity. When the Nielsens left Sweden, Bill heat). The house was very
 poorly insulated
 Can, a Canadian Baha'i, was on the Ameri- and ice would collect on one
 wall in the tiny
 can Air Force Base in Thule as a civilian, room where the children slept.
 A water truck
 and the first Greenlandic Baha'i, Hendrik came once a week to fill the
 house's tank;
 Olsen, was living in Sisimiut approximately the tank was made of iron and
 so the water
 600 kilometres from Nuuk. Therefore, the always had a rust-red colour.
 The family
 Nielsens tried to get to Nuuk. often ran out of water before
 the truck came,
 Travelling in Greenland at any time can so water had to be fetched from
 the nearest
 be difficult as the weather is unpredictable, pumping house . The year spent
 in this house
 and in the mid- 1 960s Greenland Air only taxed Lotus' health, and she
 developed mihad three 20-seater Sikorsky S-61N helicop- graine headaches
 from which she suffered
 ters for passenger transport. Lotus and her for the rest of her life.
 fa mily were held up for three weeks in John worked as a truck and
 taxi driver
 Kangerlussuaq (S0ndre Strnmfjord) before until starting a small
 newspaper and working
 being able to travel on to Nuuk; they anived as its editor, writer, and
 printer with the help
 just in time to fill the goal of the Nine Year of the whole family. After
 several years, the
 Plan. They spent their first night in the home paper was sold. Meanwhile,
 Lotus noticed
 of John 's new boss and his family . that there was no furniture
 store in Nuuk so
 A 36-square-metre house was waiting for the Nielsens opened one in 1967.
 This was
 them the next day, consisting of one larger an instant success and grew to
 become the

largest furniture store in the country, with a have its own National Assembly. It took branch in another town. Persian carpets were courage and soul-searching to make the sold too, imported through a Persian Baha'i move. She was in her sixties, her children friend in Denmark. and grandchildren were all in Nuuk, she was The Lutheran church was very strong, living in a comfortable three-room apartand introducing a new religion turned out ment with all the amenities, and she had a to be quite difficult. Much time and effort well-paying job. Yet the establishment of the was spent on preparing the soil: praying and National Assembly for Greenland became making friends. Because of the expense and the most important thing for Lotus during difficulty of háavelling to Greenland, Lotus the last years of her life, so in 1988 she sold and John did not see another adult Baha'i or gave away many of her belongings, for over two years, until Else Fynbo of packed the rest in a container for sending, Copenhagen went to visit her sister who was and went 600 kilometres north to an uncermarried to the Viceroy of Greenland. Even- tain future . tually, after 1968, more Baha'is came to She first settled in Sisimiut where she visit from Denmark, the United States, and rented a room in the home of Wendy and Canada. The first believer of Nuuk declared Carsten Lind, a pioneer couple. In Sisimiut in 1970: Else Boesen, a Danish nurse. she assisted the friends in many ways, from During the 1970s, serious problems sur- arranging meetings to babysitting. By 1990 faced in the Nielsens' marriage, and the Lotus felt the Sisirniut community was doing couple divorced in 1975. Lotus, who had fine and that her services were more in been a home-maker during all her married demand in Aasiaat. She again packed all her years, had to find a way to support herself things and headed north. and her one child still living at home. She In Aasiaat she rented a couple of small took over the furniture store, but eventually rooms in the home of a Baha' i

couple, Marie
 gave it up and purchased a small gift shop in Nuuk and Ravi Butalia, until she
 managed to get
 Nuuk called the Arctic Gallery. Every year she had a nice apartment which
 belonged to the hos she closed the store for Naw-Ruz and had an operation. The
 only problem was that the hospital
 ad printed in the newspaper to publicize this needed the apartment during
 the summer
 event. The gift shop became a meeting point for months for temporary staff.
 Thus , when
 for the Baha'is and many on-the-spot fire-summer came, Lotus packed up
 most of her
 sides were held there. In order to make ends meet belongings but left Baha'is
 books standing,
 meet, Lotus also taught English at the local school and found on her return that
 the books had
 schools. The school had been opened and presumably
 read. In both
 The first Local Spiritual Assembly in Sisimiut and Aasiaat, Lotus
 supplemented
 Greenland was formed in 1979. This was a major victory for Lotus and the first goal on her meagre pension by teaching
 English,
 major victory for Lotus and the first goal on babysitting, cleaning house,
 and doing other
 a very long road. In the early 1980s, she took odd jobs.
 became the first Baha'i in Greenland to be employed Lotus' health began to
 deteriorate and
 appointed an assistant to the Auxiliary Board, in the summer of 1991 she
 went into the hos and a few years later became the first mem-operation in Nuuk
 for an operation. The doctors
 ber of the Auxiliary Board for Propagation. Lotus suspected cancer and
 performed another
 Around 1986, Lotus felt that the com-operation but after it Lotus
 slipped into a
 munity in Nuuk was firmly established and in coma. During her last days
 her family and
 her pioneering spirit again started to stir. Friends took turns sitting by
 her bedside and
 She knew that pioneers were needed to help caring for her. Their
 steadfastness and gentle
 strengthen the Assembly in Sisimiut and to acceptance of the inevitable
 impressed the
 form one in Aasiaat if Greenland were to hospital staff, and quite a
 bit of teaching

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took place. Some of Lotus' last words to one Board, and have earned her
 an undying

of her daughters, upon hearing of new teaching place in the annals of that greatly promising victories in Aasiaat, were: "Now we will be extending community. We extend our loving sympathy to the members of get our National Assembly!" her family Lotus passed away peacefully on 25 October 1991, and had the honour of being the first person to have a Baha'i funeral in Greenland. Prayers were said in Greenlandic, English, and Danish, and the message of the Universal House of Justice was read in all GRACE J. NIELSEN and to the entire Greenlandic community, and shall pray Threshold for the progress soul in all the worlds of God.

three languages. More than 100 people attended the funeral, and her passing was mentioned on the national radio. She was laid to rest in the cemetery in the old part of town, a very beautiful spot overlooking the hills and the fjord. Upon the passing of Magdalene Camey on

The following spring, Lotus' dream of an independent National Assembly for Greenland became a reality. This first convention was a major event for the Baha'i community and was blessed with the presence of the Hand of the Cause of God 'Ali-Muhammad Varqa. Dr. Varqa honoured Lotus and her family by visiting her resting place. A happy, energetic person with a distinct sense of humour, Lotus was always looking for ways to promote the Cause. Her hospitality was legendary, her home always immaculate and ready to receive any number of guests

MAGDALENE MARGARET CARNEY 1929- 1991

10 October 1991, in Haifa, Israel, the Universal House of Justice sent the following cable to all National Spiritual Assemblies:

DEEPLY GRIEVED SUDDEN

MAIDSERVANT SAHA 'U'LLAH

NATIONAL TEACHING CENTRE

M. CARNEY. HER WELL NIGH

UNBROKEN SERVICE CAUSE GOD

IMMENSE INFLUENCE TEACHING

ERN REGION UNITED STATES,

THIRTEEN YEARS MEMBERSHIP

SPIRITUAL ASSEMBLY THAT

COUNTRY UNTIL

willing to hear about Baha'u' llah. Honesty,
INTERNATIONAL

truthfulness, and loyalty were some of her
MITABLE FAITH, UN -

strongest characteristics. She had courage,
COVENANT, SELFLESS

determination, patience, and complete faith
WHOLEHEARTED

in Baha'u'llah.

COMMITMENT EDUCATION

CHILDREN AND

The Universal House of Justice sent the
THAT WILL

following message on 27 October 1991, upon
GOLDEN MEMO-

hearing of her passing:

LIFE. ARDENTLY

PRAYING HOLY THRESHOLD PROGRESS HER

We are deeply grieved by the news of the
DIVINE WORLDS.

passing of the dearly loved maidservant
ICES HER

of Baha' u 'llah and valiant promoter of
AND IN

His Faith, Lotus Nielsen. Her persevering,
THROUGHOUT WORLD.

highly valued services to the Cause of

God over so many years in North America
affectionately

and Scandinavia have been crowned
October

by her vital contribution to the raising up
parents

of the Baha'i community of Greenland as
Camey,

pioneer and member of the Auxiliary
were delivered

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Tennessee, with highest honors. In 1953, she

graduated magna cum laude from Tennessee

Agricultural & Industrial State University

in Nashville, with majors in English and

Spanish and minors in Speech and Drama.

She taught in elementary and high schools in

Nashville for 15 years, and served as chairman of the English Department of

Cameron

HER APPOINTMENT IN 1983 TO

TEACHING CENTRE. IN DO

SWERVING DEVOTION

SPIRIT, OPEN CANDOUR,

YOUTH ARE AMONG QUALITIES

EVER BE ASSOCIATED WITH

RIES HER HIGHLY ACTIVE

STERLING SOUL THROUGHOUT

ADVISE HOLD MEMORIAL SERV

HONOUR ALL HOUSES WORSH IP

BAHA'I COMMUNITIES

Magdalene Margaret Camey,

known as "Mag", was born on 19

1929 in Ringold, Tennessee. Her

were Herbert and Sallie Lisenby

and all eight of their children

High School. In 1967, she completed a master of arts degree at George Peabody College in Nashville, majoring in Education and English.

Mag became a member of the American Baha'i community during the summer of 1962 after meeting Dr. Sarah Martin Pereira, then Professor of Romance Languages at Tennessee State University in Nashville.

Dr. Pereira gave Mag a pamphlet, *Modern Religion for Modern Man*, that summarized the purpose of religion, outlined the essential features of a new religious system being

established in the world, and invited the at home by a family physician with the assistance of a reader to investigate its tenets. Mag said,

"By the time I finished reading, I believed in

the new system: the Baha' i Faith. Unimaginable service at an early age to help raise her joy flooded my heart! " That flood of

brothers and sisters and assist her parents joy was extensively spread throughout the

with every aspect of running their farm. She southern United States as Mag became an

wrote: indefatigable teacher of the

Cause that she

embraced wholeheartedly and unreservedly.

My parents placed a weighty responsibility on me early on. They expected me

Over the next three decades, she served the Baha'i Faith in many capacities on local, to set the proper example for my brothers

national, and international levels. She served and sisters in all matters pertaining to

on the Local Spiritual Assembly of Nashville for several years, and in 1968 she was

While she was still quite young Mag dis-

appointed to the National Teaching Committee of the National Spiritual Assembly of the

She wrote: "I privately vowed to educate United States. In 1969, she was appointed to

myself so that I would be able to increase our the Deep South Committee and was elected

resources and thereby give our family a little to serve as its secretary, and in 1970, when

relief from dire poverty." One time, she was the Southern Office of the National Teachdetermined to go to school despite a blizzard ing Committee was opened, she became its so her father lifted her up onto a fa1m horse, administrative assistant. wrapped her feet and legs in burlap bags to During this time, from 1969 to 1971 ,

protect her against frostbite, and off she rode she served as Chairman of the Rogers

into the snow storm. She made it. High School English

Depa1iment in Canton,

She excelled in her studies, graduating Mississippi, and in 1969 she coordinated a

from Burt High School in Clarksville, successful desegregation program in the

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Canton Public School system at the high She was a true friend. Above all, she encourschool level. Her excellence in education aged the friends to arise to teach the Faith.

was recognized with a Ford Fellowship in

D R. BETH BOWEN

Educational Leadership which enabled her to work towards a doctorate in education from 1972 to 1977, and she received her Doctor of Education degree from the llah

SHIRLEY A. WARDE

Knight ofBaM'u '

University of Massachusetts in 1977. Mag's professional interests included the role of ideals in human development, emotional Albany, New

1901- 1991

development, the education of children, and 1901, and was

Shirley Warde was born in

the education of competent and compassion- She was

brought up in New York City.

ate teachers.

raised in the Christian

Science Church, but

On 13 November 1970, Dr. Carney was questions

by the age of 12 she was asking

elected to the National Spiritual Assembly no acceptable

to which the church offered

of the United States, in a by-election. She embarked on a quest

answers, and she soon

served continuously on the National Spiri- tual Assembly for 13 consecutive years, and

for rational truth.

persuaded her mother

At the age of 14 she

from 1978 to 1983 she served as full-time her career, and

that acting would have to be

Assistant Secretary of the National Spiritual Assembly in Wilmette, Illinois. In 1983, she ended her formal schooling and studied with excellent tutors to pursue her goal. From was appointed to serve as one of the Cow1-small walk-on parts in big New York productions seller members of the International Teaching Centre at the Baha'i World Centre, and the theatrical ladder to attain leads, then comoved to Haifa, Israel. starring parts on Broadway. Meanwhile she Throughout her many years of service had started writing short stories for top magto the Faith, Magdalene Camey travelled azines and, with a fri end, wrote three plays, extensively in the United States, especially two produced on Broadway and one sold to the southern states. Once she was appointed Hollywood for a film. to the International Teaching Centre, she Shirley was married in 1921 and had one child, Charmian. was called upon to travel worldwide and marriage and during the Thluáoughout her brief her acting and writing visited the Bahamas, Canada, Finland, the neglected her search for establislunent of her acting and writing Gambia, Ghana, Iceland, Jamaica, Kenya, career, she never neglected her search for Nigeria, Norway, Papua New Guinea, and truth. In her own words: Samoa. ... we (Shirley, her Mag radiated such warmth and friendli- grandmother, her ness that everyone who met her immediately mother, her aunt, and her daughter) invesfelt at home and at ease with her. Her abun- tigated everything we could find or hear dant love brought out the best in people, about in the way of esoteric and religious teachings, but it was not especially young people. She adored chil- Wtil 1932 that dren and youth and showed great affection we encow1tered the Baha' i Faith in Teafo r them. Her marvelous sense of humor neck, New Jersey, where we were then living. The Great brightened many a gathering. Her deep Depression was on and it was thluáough feeding a knowledge of the Baha'i Writings and of hungry man education emiched every consultation. She that we were led to the Hand of the Cause Roy Wilhelm, the Log Cabin maintained a voluminous correspondence

Centre and
with BaM'is all over the world. For nearly adjoining pine grove where
'Abdu' l-B aha
three decades , she was a leader in race unity. had given His historic
Unity Feast. The
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In California, Shirley and her mother
were deeply involved in Baha ' i workholding classes, giving talks,
strengthening
weak Assemblies, and forming the Burbank
Local Spiritual Assembly.
Shortly after the attack on Pearl Harbor,
she accepted a post with the Office of War
Info1mation in San Francisco and became
active with the Baha'is in the San Francisco
area. With Marion Holley, she wrote and
produced radio programs each week for
three years, and participated in activities
with William and Marguerite Sears, the
Leroy Ioas family, Marzieh Gail, Arthur and
Joyce Dahl, and many others. They proclaimed the Faith through newspaper
advertising as well as the radio shows, and
their public meetings often had up to 1,000
people attending. When San Francisco
played host to the nascent United Nations in
Shirley Warde 1945, the Baha'is were well represented in
various associated activities.
man had secured work painting the Wil- During the celebrations in
Chicago in
helm home and told us of ' some Eastern 1944 of the Centenary of the
Declaration
Cult that believed in all religions,' to of the Bab, Shirley volunteered
to pioneer,
which Roy and his mother belonged. We and when the war ended she went
to South
finally found the Cabin, attended a meet- America. Her main destination
was Argening, borrowed books and soon knew we tina, but she also
spent time in Brazil,
had ' come home ', and four generations Paraguay, and Urngway. In spite
of some
became Baha ' i in one night- my mother, trouble from secret service
organizations
my nine-year-old daughter, my grand- because of her work with the
State Departmother and I, plus an aunt then living in ment during the war
(which led to an attempt
Teaneck. on her life), she was able to

make a living in
 Buenos Aires in advertising and publishing,
 It was a great bounty to become a Baha'i and she also served as chairman of
 the Local
 in Teaneck because Shirley was exposed to Spiritual Assembly.
 many great Baha'i teachers, some of whom She returned to the United
 States shortly
 were to be later named as Hands of the Cause after her mother died in 1949,
 but her goal
 of God, as well as other early believers, many was to pioneer, and, with the
 opening of the
 of whom had known 'Abdu'l-Baha. Ten Year Plan, she went to
 British Honduras
 In 1932, the Depression was in full swing in October 1953, in time to be
 named a
 and the theatre badly hurt, so Shirley Knight of Baha'u'llah by the
 Guardian . She
 accepted an offer from the Columbia Broad- served her beloved Cause in
 this country
 casting System and became its first woman until her death.
 writer-producer. She later shifted to adver- Simply to summarize
 Shirley's contributising, and in 1936 she was sent to Hollywood tion to the
 culture and the Faith in British
 to write and produce radio programmes for Honduras [known as Belize
 after June 1973]
 J. Walter Thompson. would require many pages. From
 her first
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 week in the country she was active in theatre very aware of the Baha'i
 victories taking
 by offering her services in producing a vari- place in Belize and
 throughout the world,
 ety program for the Federation of Women to victories which owed their
 origins to those
 raise funds to build a day nursery. This led who, like Shirley, dedicated
 their whole
 to many productions of plays and variety beings to planting the seeds
 and watering
 shows. She coached the drama group of the them with the sacrifice of
 their very life's
 Extramural Department of the University of blood.
 the West Indies. It was from her contacts She passed to the Abba
 Kingdom on
 with this group that many of the early Bel- 10 October 1991. Her
 dedication and ferocious
 izean believers emerged. energy will be an

inspiration to Baha' is for

Shirley trekked literally from one end of the country to the other to teach the Faith.

ERI C AN D VICKI E WILSON

Her "passport" to the villages was a small tape recorder on which she collected the folk

EBERHARD K. FRIEDLAND

songs and stories of Belize. Some of these ofBaha'u'llah

Knight

tapes are on fil e at Goshen College in Indiana,

1902- 1991

U.S.A., and also at the Folklore Museum of the University of Indiana. She combined mention of Me on

0 Son of Being! Make

these collections from the various ethnic heaven I may

My earth, that in My

groups-Creole, Garifuna, Maya, Spanish-shall Mine eyes and

remember thee, thus

into a folklore fantasy called "Boss King" in 1965. It was an immediate success and ran

thine be solaced.

-Baha 'u' llah 1

for 19 performances, a record that was not broken for many years.

Many Baha ' is and non-Baha

' is will remem-

She continued her active teaching work with a

ber Eberhard Friedland as a man

throughout the country into her 70s. After passionate

smile for everyone and whose

that she " limited" her work to writing and knowledge with others.

aim was to share hi s

producing weekly radio programs, serving on continuously encouraged

He was a man who

the Local Spiritual Assembly of Belize City "enlarge your

children and youth by saying

(1964-1983), the National Spiritual Assembly advice to heart him-

horizon" . He took this

(1968-1983), and various local and national left behind as an

self, as the many books he

committees. She wrote and personally add-and admirers

inheritance to his friends

ressed and mailed a Baba' i news letter for several years.

testify.

Eberhard was born in

Germany on 23 June

She was a well-known figure on her bicy- first World

1902. With the outbreak of the

cle in the crowded Belize City streets as she United States

War he immigrated to the

took care of her daily needs and pursued her

where he became a citizen

after some years.

other, , more important, work. On her 76th Baha' i Faith and

birthday she produced and directed a play chose to be guided

she had written many years earlier entitled "Paradise Postponed", and several years conference in the

later she produced and directed "Boss King" ired to help estabfor the last time.

beloved Faith in French Guiana, an

She was in her 80s when she attended a of Knight of

National Spiritual Assembly meeting during time of service

which she experienced the first of a series of Suriname in

strokes. For several years she lingered on the threshold between this world and the next, Baha'u ' l ah, Arabic No. 43.

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of the latest editions and developments in their respective fields of study.

Eberhard was blessed with a long life, and frequently remarked that he "was living on credit". Finally, at the age of 89, his soul winged its flight to the Abba Kingdom.

O my God, Thy Trust hath been returned unto Thee. It behooveth Thy grace and Thy bounty that have compassed Thy dominions on earth and in heaven, to vouchsafe unto Thy newly welcomed one Thy gifts and Thy bestowals, and the fruits of the tree of Thy grace! Powe1jit! art Thou to do as Thou wilt...

- Baha'u'llah

Eberhard, we will always think of you with warmth in our hearts.

LYGI A VASILDA

Eberhard Friedland

KAZUTOMO UMEGAE

1954, where he spent the remaining years of his life.

In the beginning he rented a room in the first

capital city, Paramaribo, and held firesides

There he learned about the

for the rest of his life he

by its principles.

During an animated

United States, he was insp
lish hi s

act which earned him the title

Baha ' u' llah. After some

in French Guiana, he went to

I The Hidden Words of

1924-1992

Kazutomo Umegae was among the

members of the Ainu race to

accept the
 regularly. Baba 'is of those early times still Faith. He had heard of it in
 1957 from two
 remember the warmth, cordiality and serenity travelling teachers who had
 gone to Japan 's
 of those evenings, which sometimes caused northern island of Hokkaido ,
 where most of
 participants to remark that they did not feel the Ainu live, after the
 Guardian had encouraged going home. The spiritual atmosphere aged Baba'
 is to take the Faith there.
 which prevailed during those meetings Various Baha' is visited
 the Ainu villages
 worked like a strong magnet. through the years, and in
 December 1961
 Assisted by Eberhard Friedland 's devoted six Japanese of Ainu ancestry
 declared their
 and tireless efforts, the first local Baha'i belief in Baha ' u'llah.
 Kazutomo and his
 institution was established in 1966. After- wife, Taeko, were among them,
 as were his
 wards the Faith grew rapidly, and within a mother and father, Mr. and
 Mrs. Takeichi
 few years became a community with a few Moritake. Mr. Moritake was a
 headman in
 thousand believers and sympathizers . As a the village. A number of
 their other relatives
 result the first Spiritual Assembly of Suri- eventually became Baha'is.
 Mr. Moritake
 name and French Guiana was established in later said that many tourists
 had come to the
 1977. village to see the Ainu but
 that the Baha' is
 Eberhard was not only active directly on had been different- they had
 brought some behalf of the Faith. Many non-Baha ' is will thing new.
 gratefully remember the hours during which A letter written on
 behalf of the Guardian
 he tried to teach them the English language. said,
 He assisted many medical doctors, booksell- He [the Guardian] was
 greatly pleased to
 ers, teachers , and students in keeping abreast learn of the contacts
 which have been
 IN MEMORIAM 1027
 He was a wood carver of some skill, and as
 a businessman he was instrumental in selling
 Ainu handicrafts. He also trained handicapped people in those arts.
 Kazutoma travelled to many Ainu villages teaching the Faith. In 1965, he was
 appointed by the Hands of the Cause as an

Auxiliary Board member in Asia. He served in that capacity for 21 years, longer than any other Auxiliary Board member in Japan. In the later years he travelled and taught all over Japan, including to the remote Japanese island of Ogasawara.

The Universal House of Justice sent the following message 13 February 1992 after being informed of Kazutomo's passing:

GRIEVED PASSING DISTINGUISHED BELIEVER
KAZUTOMO UMEGAE WHO WILL BE REMEM-
BERED IN THE ANNALS OF THE FAITH AS ONE
Kazutomo Umegae OF THE FIRST AMONG THE AINU PEOPLE TO
RECOGNIZE BAI-IA 'U' LLAH AND SERVE UNDER
made by the Friends with the original HIS BANNER OF UNITY FOR
VARIOUS CAPACITIES-
natives of Japan, namely the Ainu people. TIES. ASSURE HIS FAMILY AND
FRIENDS
He hopes that... they may teach the call LOVING PRAYERS HOLY SHRINES
FOR THE
of God to the remainder of their people. PROGRESS OF HIS SOUL FOR THE
REALMS OF
There is no doubt that great results will be ETERNITY.
achieved if this can be done.

BARBARA R. SIMS

(20 October 1957)

Kazutomo said he was initially attracted to the Faith because he saw a lack of prejudice among the Baha'is. He said that when he was growing up there was considerable	SHIRIN FOZDAR 1905-1992 Born in Bombay, India, on
1 March 1905 of prejudice against the Ainu people. In the who had con-	Persian Zoroastrian parents
Meiji Era of Japanese history (1868-1911) Shirin Behjat	verted to the Baha'i Faith,
the government enforced a policy to try to remarkable	Fozdar was by any measure a
absorb the Ainu into the Japanese main- woman. She was	person and a truly great
stream so that the race would die out. At that to the Holy	taken on her first pilgrimage
time the government forbade the Ainu to use old, and took	Land when she was 11 months
their language and made them take Japanese onto the cloak	her first steps while holding

names and attend Japanese schools. of 'Abdu 'l-Baha. She was taken on her second pilgrimage when she was six years old, and remembers meeting Shoghi Effendi, who impressed her immensely. During the 1960s and 1970s, the prejudice considerably lessened or disappeared and By the age of 17, Shirin and people became interested in the Ainu lifestyle and culture. Kazutomo, with his Behjat had emerged as a strong and outspoken defender of women's rights. The year 1922 saw her

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become one of the first Eastern women to of Hindus and Muslims. He also suggested that she establish speak in public in the East when she institutions in Ahmedabad addressed a meeting in the town hall of the for the upliftment of the "untouchable" city of Karachi, the centre of Muslim influence in what was then British India. social caste in that whole Shirin was considerable personal danger, Karachi's mayor presided at that historic talk. singularly successful in fulfilling the behest In 1925, at the age of 20, she married of Mahatma Gandhi, who later was reported Dr. Khodadad M. Fozdar, a medical doctor to have said that "the Baha'i Faith is the solace of Mankind". for the Indian Railways who was of Parsi- During the 1940s, by her Zoroastrian background. He became a Baha'i tireless work for and served the Faith with great distinction; one of the cardinal principles of the Faith he was named a Knight of Baha'u'llah women's rights-Mrs. Fozdar won the reform for the Andaman Islands. (See The Baha'i World vol. XIII, p. 892). He passed away of Muhammad Ali Jinnah, the Founder of Pakistan. in 1958 and is buried in Choa Chu Kang, By 1950, the Fozdars' children had all completed their college education and entered Jamshed, John, Minoo, Mona, and Zena. careers of their own. Then, Dr. Fozdar resigned from his job in order In 1931, Shirin was elected to the Executive

to answer the
 tive Committee of the All-Asian Women's
 Mrs. Fozdar
 Conference, and by 1934 she was represent-
 in early 1950 he
 ing the Asian Women's Conference at the
 while Mrs. Fozdar
 League of Nations, pleading with represen-
 rights.
 tatives of the great powers at the League to
 Singapore Council
 proclaim a Universal Declaration of Women's
 members.
 Rights. Shirin Fozdar was
 acknowledged as its
 Returning to India in 1935, she accompa-
 Secretarynied her husband to his many postings in
 mandate to contact leaders
 north and central India, while at the same
 as government
 time bringing up five children, as well as
 members of the
 proclaiming the principles of the Faith at
 without considerevery opportunity through personal talks and
 physical danger since
 public addresses. Her fame as the foremost
 was beset with
 champion of women's rights in India spread
 of proper
 to other lands adjoining the sub-continent,
 schools .
 and she travelled to Ceylon (now Sri Lanka)
 months in
 and Burma, feted by members of the nascent
 the Baha' i
 women's rights movements in those lands
 Baha'i to step
 which owed their formations to their aware-
 Indochina. In
 ness of her pioneer achievements in India.
 during a sh.mi visit
 While the second World War confined
 Penh, she
 Shirin's activities to India, in 1941 she was
 Norodom Sihanouk
 urged by Mahatma Gandhi (later to become
 by the first

call for pioneers, and he and
 settled in Singapore. There,
 began his medical practice
 continued to work for women's
 On 2 April 1952, the
 of Women was born with 2,000
 founder and appointed as its
 General, with the
 in all walks of life as well
 officials, politicians, and
 media. Her quest was not
 able personal
 Singapore in the early 1950s
 social unrest caused by lack
 housing, employment and
 In 1954, Shirin spent four
 Saigon, Vietnam, on behalf of
 Faith and became the first
 foot in what was then French
 March of that same year,
 to Cambodia's capital, Phnom
 was decorated by Prince
 with a gold medal accompanied

the Father of Indian independence) to go on certificate of Satri
 Vathana (Champion of Women 's Rights). She
 his behalf to the city of Ahmedabad, a hot-
 returned to Singapore from Viehrnm and continued
 bed of communal strife, and there to speak
 work on her chosen goal of women's
 publicly on the unifying principles of the
 emancipation. In 1958 she led a delegation
 Baha'i Faith to the dissenting communities
 from Singapore to
 IN MEMORIAM 1029

the Afro-Asian Women's Conference held
 in Colombo, Sri Lanka.
 In 1959, she was invited by the All China
 Federation of Women to visit China, where
 she was received by some of the top leaders
 of the Chinese state and allowed to travel
 extensively around the country. Upon her
 return from China, she was invited by the
 U.S. State Department to travel extensively
 in the United States lecturing on her favourite ideals.
 Back in Singapore, she strenuously canvassed for a Women's Charter and met with
 Mr. Lee Kuan Yew to explain the necessity
 of granting such a Charter and encouraged
 the adoption of "one man one woman" on
 the platform of the People's Action Party.
 Upon its victory in the general elections, the
 Party enacted the "Women's Charter" on
 6 April 1960, and monogamous marriage
 thus became law. Following on its heels the Shirin Fozdar
 Government of Singapore passed other acts
 such as the Inheritance Act in 1966, the continued her work with the
 Women's Council and the expanding
 Family Provision, and acts completing ordi-
 institutions of the Baha' i Faith there. Many
 nances giving more consideration to women.
 accolades came
 Others may have been content to rest on her way from the humble and the
 high, not only in Asia, but also from
 those laurels. Not so Shirin, who, with a
 the world at large.
 number of volunteers, initiated the formation Singapore 's own Sinathamby
 Rajaratnam,
 of the first girls' club in the Joo Chiat Wel- the Foreign Minister for
 nearly a quarter
 fare Centre in Singapore and also became century wrote:

the first woman to address an audience at
 I have known Mrs. Fozdar and the single-
 Changi Prison on the subject of reformation
 minded way in which she struggled to
 and becoming useful members of society.
 promote and safeguard the rights of
 In 1961 , at the age of 56, Shirin left for
 women and to enhance the status of
 Bangkok, Thailand, to proclaim the teachwomen in our country. She did this
 withings of the Baha'i Faith. There she received
 out regard to race or creed and I would
 an audience with His Majesty Bhumibol
 like to join with the others in recognition
 Adulyadej, Rama IX of Thailand. Besides
 of her services to promote justice for
 obtaining wide recognition for the Faith,
 women in Asia". And the famous author
 Mrs. Fozdar also founded the Santitham
 Han Suyin adds, "All her life has been a
 Vittayakom School at Yasothon in the Ubol
 dedication to justice, to humanity and I
 Province of northeast Thailand. This school
 can never forget it. She is an example to
 became the largest co-educational institution
 womankind. I am happy to have been her
 in the province, providing secretarial and
 humble friend.

home-economic education to help youth
 from straying into crime in the cities.
 remember that
 Shirin returned to her beloved Singapore
 was, "If Eve
 after a decade of activity in Thailand and
 knowledge first

Those of us who knew her

one of her favourite anecdotes

ate the fruit of the tree of

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THE BAHAI WORLD

and then induced Adam to also taste of it,
 massive heart

which time she also suffered a

did that not prove it was the woman who
 indomitable

attack in Bombay. However, her

attained to knowledge first and that the first
 to spend her last

spirit enabled her to return

act of obedience was by man to woman and
 not the other way around?"

days in her beloved Singapore.

When she died, she left

behind five chil-

Rare is the individual whose acts inspire
 and twenty

dren, seventeen grandchildren,

others to dedicate their own lives to improv- great-grandchildren. There is
no doubt in
ing the human condition, especially the lot their minds that, however
bright their stars
of women, the world over. To those who may shine- however eminent
they become
knew her, and from whose life they and in their professions or in
their service to the
others to follow shall continue to draw heroic Baha'i Faith-they will be but
pale reflection, Shirin Fozdar was one such tions of that
brilliant orb from which it is
person. their honour to have been
born.

Shirin spent the last year of her life in

Written by her children:

hospitals in India and Singapore, during

J AMS HED, JOHN , MI

NOO, M ONA, AND ZENA

PART SIX

DIRECTORY, BIBLIOGRAPHY,

GLOSSARY

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THE BAHA' I WORLD

I

I

Relics of Baha 'u 'llah, including His pen and pencase.

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

-Baha 'u 'llah

I

BAHA'f DIRECTORY 1986- 1992

143-148 OF THE BAHA'f ERA

1. THE UNIVERSAL HOUSE OF JUSTICE

Address: 16 Golomb Avenue, 33 392 Haifa, Israel (P.O. Box 155, 31 001 Haifa)

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Address: 7 Haparsim Street, 35 055 Haifa, Israel (P.O. Box 155, 31 001 Haifa)

Amatu'l-Baha Rlil'iyyih Khanum

Dr. Ugo Giachery

Dr. 'Ali-Mul'ammad Varqa

'A li -Akbar Furutan

William B. Sears

Dhikru'llah Khadem
Jalal Khazeh

John A. Robarts
H. Collis Featherstone

3. THE INTERNATIONAL TEACHING CENTRE

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4. CONTINENTAL BOARD OF COUNSELLORS 1

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5. BAHA'i INTERNATIONAL COMMUNITY 1

World Centre Offices:

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P.O. Box 155

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Fiji Office:

United Nations Office

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Suva

Fiji Islands

New York Offices:

Office of the Administrator-General

Hong Kong

United Nations Office

Office of Public Information

Office of the Environment

866 United Nations Plaza, Suite 120

New York, New York 10017

U.S.A.

Hong Kong Office:

Office of Public Information,

2/F-B Tung Hey Building

12-22 Queen's Road

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Hong Kong

Geneva Offices:

United Nations Office

Paris

Refugee Office

Route des Morillons 15

CH-1218 Grand-Saconnex (Geneva)

Switzerland

Paris Office:

Office of Public Info1mation,

45 rue Pergolese

F-75116 Paris

France

6. NATIONAL SPIRITUAL ASSEMBLIES

At Ric;lvn 1986, there were 148 Baha 'f National Spiritual Assemblies
throughout the world,

and at Ridvan 1992, there were 165-47 in Africa, 43 in the Americas, 29 in
Asia, 17 in

Australasia and 29 in Europe. Current addresses are available from the Baha'i
World Centre,

P.O. Box 155, 31 001 Haifa, Israel.

Addresses as at 21 April 1992

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7. BAHAI PUBLISHING TRUSTS 1

ARGENTINA

E.B.I.L.A.

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Otamendi 217 /15

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1405 Buenos Aires, Argentina

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00040 Ariccia

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Trust

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Tokyo, 160 Japan

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Bahai Publishing

7-2-13 Shinjuku

Shinjuku-ku,

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53200 Kuala

Lumpur, Malaysia

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Suva, Fiji Islands

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Baha'i-Verlag

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D-6238 Hofheim (Langenhain) , Germany

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IND IA

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P.O. Box 2029

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N-0273 Oslo 2, Norway

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Baha'i Publishing Trust

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Wilmette, Illinois 60091, U.S.A.

II

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Lawl)-i-Shaykh-Fani.	Suriy-i-Ismuna 'l-Mursil.
Lawl)-i-Sultan.	Suriy-i-Javad.
LawJ:i-i-Tawhid.	Suriy-i-Khitab.
LawJ:i-i-Tibb.	Suriy-i-Ma'ani.
Lawl)-i-Tuqa.	Suriy-i-Man'.
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Ric;!vanu'l-' Adi.	St'.1riy-i-Ziyari h.
Ric;lvanu' 1-Iqrcir.	Suriy-i-Zubur.
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Suriy-i-Amr.	Ziyarat-Namiy-i-Bayt.
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I::Iaji Mirza Aqasi.	\$al_iifatu' l-I::Iaramayn.
Kha~a'il-i-Sab'ih.	\$a]_lifiy-i-Ja 'fariyyih.
Kitab-i-Asma '.	\$a]_lifiy-i-Makhzunih.
Kitab-i-Panj-Sha 'n.	\$a]_lifiy- i-Ra~aviyyih.
Kitabu'r-Rul_i.	Suriy-i-Tawl_iid.
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-Nubuvvat-i-Kha~~ih.	
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'A~r.	
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A~im.	

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Alvah-i-Tablighiy-i-Imrfka.	LawJ:i-i -MuJ:iabbat.
Alvah-i-Va~aya.	Lawl)-i -Tanzih va Taqdis.
Khitabat dar Urupa va Jmrika.	LawJ:i-i-Tarbiyat.
LawJ:i-i-Aflakiyyih.	Madaniyyih.
LawJ:i-i- ' Ahd va Mifuaq (Imrika).	Maqaliy-i-SayyaJ:i.
LawJ:i-i- ' Ammih.	Mufavic;!at.
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SharJ:i-i-Fa~~-i-Nigin-i-Ism-i-A '~a m.	
Lawh-i-Du-Niday-i-Falal) va Najal;.	Sharl)-i-Shuhaday-i-Yazd va J~fahan .
LawJ:i-i-Dr. Fore!.	Siyasiyyih .
LawJ:i-i-Haft Sham'.	Tadhkiratu'l-Vafa.
LawJ:i-i-Hizar-Bayti.	Tafsir-i-Bismi' llahi
'r-RaJ:imani 'r-Rahim.	
LawJ:i-i-Khurasan.	Tafsir-i-Kunh1 Kanzan
Makhfiyyan.	
LawJ:i-i-Lahih.	Ziyarat-Namih .

(Note: The majority of the works listed above have been collected in the eight-volume series

Makatib-i- 'Abdu 'l-Baha, the first three volumes of which were initially published

under Baha'i auspices in Cairo, and the subsequent volumes in Iran by the National

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 National
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been an
imp01tant objective of the international plans conducted by the Baha' i world
community
over the years, so that Baha'i Scriptures and other works may be read by the
peoples of the
world in their own tongue.
Previous volumes of The Bah6. 'i World list more than 780 languages, major
dialects and
scripts into which the Sacred Writings and other literature of the Baha'i Faith
have been
translated; the number has now reached over 800. These achievements include
translations,
publications and recordings on tape.
Infomrntion about the languages in which the Baha 'i literature is currently
available may
be obtained from the Baha'i World Centre, P.O. Box 155, 31001 Haifa, Israel.
THE BAH6. 'I WORLD

7. A BIBLIOGRAPHY OF THESES RELATING TO THE BAH6. 'I FAITH

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relating to
the Baha'i Faith which have been required for obtaining university degrees,
whether Bachelor's, Master's or Doctoral. Entries are arranged alphabetical ly
by author's family name.
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1048 THE BAHAI WORLD

TH217. We in berg, Robert M., (1986) Meetings with TH220. Woodbury,
Sarah . (1990) Unity in diversity:

remarkable men: a special study. - B.A., a study of belief
 and practice in a Baha'i
 Brighton Polytechnic. Community. - B.A.
 ., Bryn Mawr College (Pa.).
 TH2 I 8. Williams, Pontheolla Taylor. (1977) A Critical TH22 I. Wright,
 Campbell Robert. (1987) Baha 'is and
 analysis of the poetry of Robert Hayden education in New
 Zealand. - M.A ., University
 through his middle years.-Ed.D ., Columbia of Auckland.
 University Teachers College. Tl-1222. Wyman, June R. (1988) Becoming a Baha 'i:
 TH2 I 9. Wise, Anny. (1985) Joseph and his multi-
 discourse and social networks in an American
 coloured story: the story of Joseph and his religious
 movement.- Ph.D., The Catholic
 brothers. - Faculty of Comparative Religions, University of
 America (Washington, D.C.).
 Antwerp.

8. A PARTIAL LISTING OF CURRENT GENERAL BAHAI PERIODICALS

A. PRODUCED UNDER THE AUSPICES OF BAHAI INSTITUTIONS

I. 'A ndalib. v. I, no. I (13 8, 198 1- 1982)-. Thorn hill 8. One Cow1tly:
 newsletter of the Bah aá; International
 Ont. : Nationa l Spiritual Assemb ly of the Baha' is of Community. v.
 I, no . I (Winter 1988)-. New York:
 Canada . Persian language genera l Baha'i jou rnal. Baha' i
 Internationa l Community, Office of Publ ic
 2. Baha'i Digest. (Apr. 1988)- . Kuala Lumpur: In
 formation .
 National Spiritual Assembly of the Baha ' is of 9. One Countly:
 revue de la Communauté interna-
 Malaysia. Digest of articles from Baha ' i period ica ls tional Baha
 'ie. no. I (Jan./Mar.1989)-. Ed. Francaise.
 around th e world . New York:
 Communauté Intern ationale Baha ' ie.
 3. Baha'i Studies Bulletin . v. I. (June 1982)- . Newcas- I 0. Opinioni
 Bahri 'i. no. I (1973) - no. 16 (luglio 1976);
 tle upon Tyne. Eng.: Stephen Lambden. Unoffic ial v. I, no. I (in
 verno 1977)-. Roma: Assemblea Spirjournal of Baha ' i studies.
 itua le Nazionale dei Baha' i d' llali a. Itali an language
 4. Brilliant Star. v. 15, no . I (Mar.- Apr. 1983)- . genera l
 Baha' i journal.
 Hixson, Tenn.: Nationa l Sp iritual Assembly of the I I. la Pensee Baha
 'i. no. I (Jan. 1962)-. Berne: Assem-
 Baha'is of the United States. Children's journal blee Sp irituell
 e Nati onales des Baha'is de la Su isse.

- which succeeds Child's Way. French language
general Baha'i journal.
5. *Glo1y* : Baha'i Youth Magazine. v. I, no. I (Dec. 12. *Tia- n xia*
yljia. [One Countly . Chinese, simplified
1966)-. Panchgani: National Baha'i Youth Comm it- script]. no. 6
(Nov. 1991)- . New York: Baha'i
tee of India. Internati onal
Community, Office of Public Informia-
6. *Herald of the South* [New series}. v. I (Oct. 1984)- . tion .
Canberra , A.C.T.: National Spiritual Assemb li es of 13. *Tia- n xia yl*
jia [One Co11ntly Chinese, traditiona l
the Baha'is of Austra li a and New Zea land. script]. no. I
(Sept. 1991)- . New York: Baha ' i
7. *The Journal of Baha 'i Studies* = *la Revue des*
International Community, Office of Pub lic Informaeludes Baha 'ies = *la Revis/a*
de estudios Baha 'is. ti on.
v. I , no. I (1988)- . Ottawa, Ont.: Assoc iation for 14. *World Order.* v.
I, no. I (Fa ll 1966)- . Wilmette, 111.:
Baha' i Studi es. A multi-lingua l journal of Baha ' i National
Spiritual Assembly of the Baha' is of the
scho larsh ip. United States.
General Baha'i journal.

B. PRODUCED UNDER NON-INSTITUTIONAL AUSPICES

- I. From the !-!earls of the Handmaidens. v. I , no. I 2. *Spiritual*
Mothering Journal. v. I, no. I (Jan.-Feb.
(March 1989)-. Lynnwood, Wash.: Women' s Con- 1981)-. Dover,
N.H.: Melinda Armstrong.
sul tati ve Group.

DIR ECTORY, BIBLI OGRAPHY, GLOSSARY

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9. A PARTIAL BIBLIOGRAPHY OF COMMERCIALY PRODUCED SLIDE SHOWS ON THE BAHAI FAITH 1971-1992

- I. 6-slide sets. (Wilmette, Ill.): Nationa l Sp iritua l 13. *Bahci 'i*
house of worship, Wilm el/e, 11/inois: Baha 'i
Assembly of the Baha ' is of the United States; house of
worship is open to all people. [Wilmette,
(Vi ctor, N.Y.): Internationa l Baha'i Audio-Visual Ill.]: Baha '
i Publi sh ing Trust, 1978?. I slide sho w
Center (di stributor), 1976. 54 sl ides: co l. in 2 pts. (12
slides): co l.
2. 24 deepening slides. [New Delhi]: Nati onal Baha' i 14. *Bahri 'i*
house of worship, Wilmel/e, Illin ois. (Wil-
Audio-Visual Committee of India, ca . 1980. 24 slides: mette, Ill.):
Baha ' i Publi shing Trust, ca. 1970. I s li de
co l. + I sound casse tte + 24 leaves: ill. ; 8 x 22 cm . show (18

slides): co l.

3. 1963 International Bahri 'i Convention and World i111 Iran. [Hofbeim-Langenhain]: Baha' i Congress. [Wilmette, Ill.]: Published for the Universal Committee Germany = Referat Bild House of Justice by the National Spiritual Assembly of the Baha 'is of the United States, 1964. I slide 1983. I slide show (94 slides): color, show (82 slides): co l. + script (22 p.: ill. ; 18 x 18 cassette + script (11 leaves; 30 cm.). cm.) .	15. Die Baha'i Audio-Visual & Ton des Nationalen Deutschland , b&w + I sound
4. 'Abdu 'l-Bahri, Lichtblicke der Vereinheit. N.S. W.): National Saha ' i Audio- [Hofbeim-Langenhain]: Baha ' i Audio-Visual Com- mittee Germany = Referat Bild & Ton des Nationalen cassette + script, (7 leaves ; 30 cm.). Geistigen Rates der Saha ' i in Deutschland , 197-. principles . [Victor, N.Y.?]: International 6 leaves; 30 cm. + I sound cassette (25 min.) + 78 io-Visual Center?, ca. 1970. I slide show slides: color, b & w. l.	16. Baha'i International Conference. Canberra, 1982. [Mona Vale, Visual I sound 17. Bahri 'i Baha ' i Aud
5. Arcand terraces project. [Haifa]: Baha'i World Cen- social and economic development. [Haifa]: tre Audio-Visual Department. [Belchertown, Mass.] : Centre; [Thornhill, Ont.]: Interna- Images International , 1991. I slide show (20 slides): Audio-Visual Center [distributor], co l. Ricjvan 1987. I slide show (80 slides): color, + script 6. Der Bab. [Hofbeim-Langenhain]: Baha ' i Audio- leaves). Visual Committee Germany = Referat Bild & Ton and economic development. [Haifa]: des Nationalen Geistigen Rates der Baha ' i in Deut- Centre; [Thornhill, Ont.]: International, 197-. 8 leaves ; 30 cm. + I so und cassette tional Baha ' i Audio-Visual Center (distributor) , (27 min .) + 85 slides: color, b & w. slide show (80 slides): color, + 7. Bahri 'i Faith I a slide lecture by Juliette Soderberg. cassette + script (13, [5] leaves). (New York): Sheikh Productions, 1975. I slide show Congress 1963. [Victor, N.Y.): Inter- (32 slides): co l. + script (19 p. ; 28 cm.) in 3-hole	18. Bahri 'i Baha ' i World tional Baha ' i Ricjvan 1987. I (13, [5] 19. Baha'i social Baha'i World I sound 20. Bahri 'i World national Baha

- 'i Audio-Visual Center, 1968?. I slide
binder. (Religions- East and West) . show (82 slides): col. + script (5 p. ; 28 cm.).
8. Bahri 'i holy places, 'Akká. [Victor, N.Y.]: International Baha' i Audio-Visual Center, 197-?. I slide show (6 slides): col. Publi shing Trust, 197 1. 1 slide show (8 slides): col.
9. Bahriá; holy places, Balli-Mazra 'ih. [Victor, N.Y.]: + I sound cassette + I script (4 p.; 28 cm.) .
- International Baha' i Audio-Visual Center, 197-?. 22. The Bahri 'is and the holy land (Haifa): Baha ' i I s lide show (6 slides): col. World Centre- a slide program prepared by the
- IO. Bahri 'i holy places, Haifa. [Victor, N.Y.]: International Baha' i Audio-Visual Department. Rev., 198 5. I s lide show (76 slides): col. ; + I script (8 p.).
- show (12 slides): col. 23. Bahri 'i holy place, Haifa. [Düsseldorf, Ger.]: Spa nk ,
- 11 Bahri 'i house of worship. India. [Haifa] : Office of 197- 9. I s lide show (6 slides): col.
- Public Information. A series of color slides of the 24. Bahri 'u 'lah. [Holland-Langenhain]: Baha ' i Audio-Visual Committee Germany= Referat Bild & Ton
- December 23 to 26, 1986. Photographer, Paul des Nation alen
- Geistigen Rates der Baha'i in Deutschland, 197- Slaughter, 1986. I slide show (30 slides): col. + sch land, 197- . 9 leaves; 30 cm. + I sound cassette
- script (1 leaf; 30 cm.). (31 min.) + 96
- slides: col., b & w.
12. The Bahri 'i house of worship, Sydney, Australia. 25. Birds of diverse feathers consult together. Written
- [Mona Vale, N.S.W.]: Baha ' i House of Worship, by Daniel C. Jordan; English narration by Carol and
- 1982?. 6 p. folder: ill. ; 21 cm. + 6 slides: col. Jim Allen;
- artwork by Douglas Honaker. (Wilmette)

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- National Spiritual Assembly of the Baha'is of the 38. Election de l'As-
semblee Spirituelle locale = The
United States; (Victor, N.Y.): International Baha'i Election of
the local Spiritual Assembly. [Abidjan, Cote d 'Ivoire]; Centre d 'Audio-Visuel Baha ' i de

show (94 slides): col. + 1 sound cassette + script l'Afrique,
1984?. 8 p.: ill. ; 21 cm. + 1 sound cassette+ 54
(5 p.; 28 cm.).
slides: col.

26. Bonds of unity. (Wilmette, 111.): National Spiritual 39. Die Erde
ist eine Heimat: Tonbildschau, D-4,
Assembly of the Baha'is of the United States, 1977. 98 Dias, 28
min. [Hofheim]: Baha'i Audio-Visual
1 slide show (140 slides): col. + script (18 leaves). Committee
Germany, 1977-?. 8 leaves; 30 cm. +

27. Call to action: revision 2. (Wilmette, Ill. ?): National 1 sound
cassette (28 min.)+ 98 slides: col.
Spiritual Assembly of the Baha'is of the United 40. Die Erzieher
der Menschheit. [Hofheim]: Baha'i
States?, ca. 1960?. 1 slide show (104 slides): col., Audio-Visual
Committee Germany, 1980. 1 slide
b&w. show in 2
parts (79, 97 slides)+ 2 sound cassettes

28. Call to action: revision 3. (Wilmette, Ill. ? :) National +
Textmanuskript (8 leaves; 30 cm.) .
Spiritual Assembly of the Baha'is of the United 41 la Foi Balui
'ie. [Paris]: Committee National Audio
States?, ca. 1960?. 1 slide show (87 slides): col., b&w. Visual des
Baha'is de France, 1985 . 1 slide show

29. Canada's six year plan. [Thornhill , Ont.]: National (78
slides) : col. + script (8 leaves).
Spiritual Assembly of the Baha'is of Canada, Dec. 42 . Das Geheimnis
des Gartens-von Winnifried Bar-
1986. 1 slide show (54 slides): col. + "slide guide" num Newman
(frei Übersetzt). [Hofheim-Langen-
(4 p. ; 28 cm.) . hain]:
Ausschuss für Bild & Ton, 1988. 1 slide show

30. Cannel ... the mountain of God: the relationship of (36
slides): col.

Mount Carmel to the Central Figures of the Baha'i 43. The Green light
expedition of Rihhiyyih Rabbani.
Faith. (Victor, N. Y.): International Baha' i Audio- [Wilmette,
Ill.]: Baha'i Publishing Trust; (Victor,
Visual Center, 1969. 1 slide show (59 slides): col. + N.Y.):
International Baha'i Audio Visual Center
script (18 p.: ill. ; 18 x 18 cm.). [distributor]
, 1976. 4 pts. slide show (160, 112, 160,

31. The Century of light: an introduction to the Baha'i 160
slides): col. 4 sound cassettes + scripts ((24),
Faith. [New Delhi]: National Spiritual Assembly of (20] , (24],
(24] p.: ill. ; 18 x 18 cm.).
the Baha'is of India, 1988. 1 slide show (159 slides): 44. The Green light

expedition of R1i(1iyyih Rabbani.
col. (Wilmette, Ill
); Baha'i Publishing Trust, 1976. 4 pis.
32 . Challenge to vict01y. (Victor, N.Y .]: Internationa l slide
show (160, 11 2 160, 160, sl ides) : col. + 4
Baha'i Audio-Visua l Center, 1969. I slide show sound
cassettes + sc ripts ([24] , [20] , (24), (24) p.:
(123 sl ides): co l. ill.; 18 x 18
cm.).
33 . Color slides of the Baha'i lnternational Convention, 45. Growth and
development of the Baha 'i World com-
April 1988. [Haifa]: Office of Publi c In formation; munity=
Crecimiento y desarrollo de la comunidad
[Thornhill , Ont.]: Internati ona l Baha ' i Audio-Visual mundial Balza 'i
= Croissance et developpment de la
Center (di stributor], 1988. I slide show (20 s lides): communaute
mondiale baha 'ie. [Haifa]: Baha'i
col. I p. script. World Centre
Department of Statistics. [Thornhill ,
34. Convencion Intemacional Boho 'i y Congreso Mun- Ont.]:
International Baha ' i Audio-Visual Center,
dial, 1963. [Wilmette, Ill.] : Publicado para la Casa 1986. 65 sl
ides: co l. & English script (18 leaves ; 28
Universa l de Justicia por la Asamb lea Espiritual cm .), Spanish
script (9 leaves; 28 cm.), French script
Nacion al de los Baha ' is de Ios Estados Unidas de (11 leaves;
28 cm .).
America, 1964. I slide show (82 slides): co l. + a
46. Da guerra paz-para ilustrar a mensagem da Casa
script (22 p.: ill. ; 18 x 18 cm.). Universal de
Justi9a aos povos do mundo "A
35. Th e Dawning place of the mention of God. [Wil - Prom essa
da paz"; crai9ao e roteiro, Luis Hennique
mette, Ill.]: Baha'i Publi sh in g Trust, 1972. I slide Beus!. [Mag i
Mirim , S.P., Brasil]: Centre Baha'i de
show (80 slides) : col. +script (20, (4) p.: ill.; 18 x Produ9ao Audio
Visual, 1986. I s lide show (11 6
18 c m.). slides): col.
+ I so und cassette + script (10 leaves,
36. Th e Dawning place of the mention of God = El 33 cm.).
Punta de aman ecer de la mencion de Dios. [Wil- 47. The Heritage of
the martyrs. (Thornhill , Ont.):
mette, Ill.]: Nati onal Spiritual Assembly of the National
Spiritual Assemb ly of the Baha'is of
Baha'is of the Un ited States; (Vi ctor, N.Y.): Inter- Canada, 1981.
1 slide show (140 slides): co l. , b & w
national Baha'i Audio-Visual Center [distributor], + I so und

cassette + script (5 p.).

1972 . I slide show (80 slides): col. + 1 sound cassette . 48 . Holy places.

[Haifa]: Baha'i World Centre Audiosette + English & Spanish scripts (4 p. ;

28 cm. Visual Department. [Belchertown, Mass.]: Images

[each]). International,

[1991]. I slide show (20 slides): col.

37. Each one teach one. (Wilmette, Ill.) : National 49. The

Hundredth year: the 1967 inter-continental

Teaching Committee, National Education Committee Baha'i

conferences commemorating the centenary

tee, 1975. I slide show (44 slides): col. + 1 sound of the

proclamation of Baha'u'llah. [Victor, N.Y.):

cassette. Baha'i

International Audio-Visual Center, 1971.

DIRECTORY , BIBLIOGRAPHY , GLOSSARY

1051

I slide show (114 slides) : col. + script (25 p.: 8 x 18 61. Radio Baha'i

Europe. [Paris]: Comité National

cm.). Audio

Visuel des Baha'is de France, ca. 1985.

50. Huququ 'l'ah compilation. A Codification of the law I

slide show (36 slides): col. + 1 sound cassette

of J:luququ'llah. History of the trustees of script (3

leaves).

Huququ 'llah. [Rocky River, Ohio]: Board of Trust- 62. The Red

velvet story. [Wilmette, Ill.]: National Spirees of Baha' i J:luququ'llah in

the United States, itual Assembly of the United States;

[Victor, N.Y.):

1988. 2 pt. slide show (95, 37 slides): col., b & w + Internati

onal Baha' i Audio-Visual Center [distribuguide (3 leaves).

tor] , 1973. 1 slide show (112 slides): col. 1

sound

51 Le Jour promis. [Paris]: Comité National Audio

cassette (19 min.) + script (5 p.; 28 cm.).

Visuel des Baha'is de France, 1984. I slide show 63 . Second

International Baha' i Convention, Haifa,

(72 slides): col. + script (8 leaves). April

1968. [Victor, N.Y.): International Baha'i

52. Kings and rulers to whom Baha'u'llah addressed

Audio-Visual Center, 1968?. I slide show (36 slides):

messages. [Victor, N.Y.): International Baha'i col. +sc

ript (5 p.).

Audio-Visual Center, 1968?. I slide show (8 slides): 64. Si nous n

'enseignons pas, qui le sera? [Paris]:

b & w +script (2 p.; 21 cm.). Comité

National Audio Visuel des Baha'is de

53. land of resplendent glory. Written and photo-

France, ca. 1985 . I slide show (35 slides): col. + graphed by Guy Murchie; cassette narrated by cassette+ script (4 leaves) .	I so und
Marzieh Gail. [Victor, N.Y.]: International Baha' i economic development. [Haifa]: Baha'i Audio-Visual Center, 1971. I slide show (258 slides): Centre Audio-Visual Department. [Belchertown, b & w + I sound cassette + script (10 p.; town, Mass.): Images International, 1991. I slide 28 cm.). sho w (20 slides): col.	65.Social and World
54. literacy. [Haifa] : Baha' i World Centre Audio- [Haifa]: Baha' i World Centre Audio- Visual Department. [Belchertown , Mass.]: Images Department. [Belchertown, Mass.]: Images International, 1991. 1 slide show (19 slides): col. nal, 1991 . I slide show (20 slides): col.	66. Temples. Visual Internatio
55. The Majesty of the World Order of Balza 'u 'I/ah. Trusted ones of God. [Wilmette, Ill.]: National [Nashua, N.H.]: Amecap Corporation, cl989. 1 slide Assembly of the Baha'is of the United show (54 slides): col. + I so und cassette + script [Victor, N.Y.]: International Baha'i Audio- ([2], ii , 13 [I] leaves; 28 cm.). Visual Center [distributor], 1972. I s lide show	67. The Spiritual States;
56. Mediterranean Baha 'i Conference, Palermo, Sicily, slides): col. + I sound cassette+ script (4 p.). August 1968 and Centenary Commemoration of diversity: a report on the eight oceanic and Arrival of Bahli'u'llah in 'Akka. Palestine, 31 continental conferences. [Wilmette, Ill.] : Baba ' i August 1968. [Victor, N.Y.]: International Baha ' i Trust, 1972. I slide show (130 slides): Audio-Visual Center, 1968?. I slide show (36 slides): sound cassette + script(32 p.: ill. ; 18 x 18 cm.). col. +slide labels (2 leaves) . 69. Das Vermiichntnis der Miirtyrer. [Hofheim-Langen-	(50 68 . Unity in Publishing col. + I
57. Out of God 's eternal ocean. Written and photo- Baha ' i Audio-Visual Committee Gemrny, graphed by David Walker; narrated by Joan Bu lkin. slide show (140 slides): col., b & w. + [Wilmette, Ill.]: Nationa l Spiritual Assembly of the leaves; 30 cm.) [The Heritage of the Baha'is of the Uni ted States; [Victor, N.Y.] : Inter- Gemlan].	hai n]: ca. 1980. I script (12 martyrs.
national Baha ' i Audi o-Visual Center [distributor], ilia le Bahi 'ie: diapositives et cassette I	70. la Vie Jam

1974. 1 slide show (149 slides): col. script (6 p.). photos,
Joseph Tsaka; vo ix Delphine Biteghe; texte
58. Le Pays de la gloire resplendissante. Ecri t et photo- Susan
All en. [Port Genti l]: Comi te Natio nal Audiograph ie par Guy Murchie.
[Victor, N.Y .]: Intern a- Visuel du Gabon, 1990?. I s lide show
(35 slides):
tional Baha'i Audio-Visual Center, 1971. (258 slides): col. I
sound cassette.
co l. , b & w + I so und cassette + sc ript (I I p.; 28 7 1. Women. [H
aifa]: Baha' i World Centre Audio-Visual
cm.). [Land of resp lendent g lory. French]. Department.
Belchertown , Mass.: Images Interna-
59.Peace. [H aifa]: Baha ' i Wo rld Centre Audio-Visua l tional,
199 1. I sl ide show (20 slides): col.
Departmen t. [Be lchertown, Mass.]: Images Interna- 72 . The World
Centre. [Victor, N.Y.]: International
tional, 199 1. I slide show (20 slides): co l. Baha' i
Audio-Visua l Ce nter, 1968. 1 slide show
60.La Promesa de la paz mundial. [Bogota]: National (75
slides): col. + script (18 p. ; 18 x 18 cm.).
Spiritual Assemb ly of the Baha' is of Colombia, 73. Youth and
children. [H aifa]: Baha' i World Centre
1987?. I slide show (54 slides) : co l. + 1 sound cas- Audio-Visua
l Department. [Belchertown , Mass.]:
sette+ script (I 0 leaves). Images
Intemationa l, 199 1. (20 s lides): col.
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International Baha'i Archives Building, on Mount Carmel in Haifa, Israel.

III

ORIENT AL TERMS

1. TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHA'i LITERATURE

'Aba	'Arabistan	Bushnlyih	Hawdaj
Abadih	Asma '		I:£a ydar -'Ali
'Abbas	Astarabad	Chihriq	Haykal
'Abdu' l-Baha	'Avashiq		I:Ia'.?iratu'
1-Quds			
'Abdu' l-I:£amid	Ayadi	Dala'il-i-Sab'ih	I:Iijaz
'Abdu' l-I:£usayn	Azal	Darug!!ih	Hijrat
'Abdu' l-lah	'Azamat	Daw lat-Abad	I:£immat-Abad
Ab ha	'Aziz	Dhabil_i	I:£ujjat
Abu'l-Fa~l		Duzdab	I:£usayn
'Adasiyyih	Bab		
Adhan	Babi	Fara'id	Ibrahim
Adhirbayjan	Babu' l-Bab	Faran	ii

Afnan	Bag!!dad	Farman	' Ilm
Ag!!~an	Baba	Farrash-Bashi	Imam
' Ahd	Baha'i	Fars	Imam-Jum' ih
AI:unad	Baha 'u ' llah	Farsakh	Imam-Zadih
AI:isa ' i	Bahiyyih	Fath-'Ali	iqan
Ahvaz	Bahji	Firdaws	iran
Akbar	Baluchistan	Firdawsi	' Iraq
'Akka	Bandar-' Abbas		' Iraqi
' Ala'	Baqir	Ganjih	'Iraq-i-' Ajam
'Ali	Baqiyyatu' llah	Gil an	Isfahan
'Ali-Mul_immad	Barfurush	Gui	' Ishqabad
Allah-u-Abha	Ba~rih	Gulistan	Ishraqat
Alval_i	Bat{1m	Gurgin	Ishtihard
Alval_i-i-Salatin	Bayan		Islam
Amatu ' l-Baha	Bayt	I:£abib	Isma-' iliyyih
Amin	Big	I:£adith	' Izzat
Amir	Birjand	I:£a~rat	
Amir-Ni'.?am	Bisharat	I:£aj 1	JaiaI
Anm1 ' llah	Bismi'llah	I:£aji Mirza Aqasi	Jamadiyu ' I-A
vval			
Amul	Bukhara	I:Iajj	Jamal
Anzali	Burujird	Ramadan	Jamal-i-Mubarak
Aqa	Bushihr	I:£ aram	Jamal-i-Qidam
Aqdas	Bushru ' i	I:£asan	Jasb

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Jubbih	Mashhad	Qam~ar	Simnan
Mashiyyat	Qasr-i-Shirin	Sis tan	
Ka'bih	Masluáiqu ' 1-Adhkar	Qasvin	
Siyah-Chal			
Kad-Khuda	Masjid	Qawl	Siyyid
Kalan tar	Maydan	Qayytim	\$ufi
Kalimat	Mazindaran	Qayyimu'l-Asma'	Su
layman			
Kamal	Mihdi	Qiblih	Sultan
Ka rand	Mil)rab	Quchan	
Sultan-Abad			
Karbila	Milan	Quddus	
Sultanu' sh-Shuhada '			
Kashan	Mi'raj	Qudrat	Sunni
Kashklil	Mirza	Qum	Sura tu
' 1-Haykal			
Kawmu' ~-\$a' ayidih	Mishkin-Qalam	Qur'an	Surih
Kawthar	Mu 'adhdhuin	Qurban	
Si'.iriy-i-Damrn			
Kazin1	Mufti	Qurrah1'l-'Ayn	
Suriy-i- Ghu~n			

Ka?imayn	Mul)amrnad		
Si'.iriy-i-Ra'is			
Khalkhal	Mul)amrnd-'Ali	Rafsanjan	
Si'.iriy-i-\$abr			
Khan	Mul)amrnarih	Rahim	
Khaniqayn	Mul;arram	Rahman	Tabarsi
Khayli Khi'.1b	Mujtahid	Ra hmat	Tabriz
Khurasan	Mulk	Ra ' is	Tahirih
Klmy	Mu Ila	Rama9an	
Tajalliyat			
Kirman	Munirih	Rasht	Takur
Kim1anshah	Mu~tafa	Rawl)ani	Taqi
Kitab-i-'Ahd	Mustag!!a!Q	Rid van	Tarazat
Kitab-i-Aqdas	Muzaffri'd-Din	Ruhu'llah	
Tarbiyat			
Kitab-i-Asma'			
Tashkand			
Kitab-i-Badi'	Nab ii	Sabzivar	Tawl;id
Kitab-i-iqan	Nabil-i-A '?'.am	Sadrah1'l-MuntaM	
Thurayya			
Ku lah	Najaf	\$a~ibu 'z-Zaman	Tihran
Kurdistan	Najaf-Abad	\$a~ifatu '1-I:laramayn	
Ti'.1man			
Naqi9in	Sa'id	Turkistan	
Uhijan	Na~ir	Salsa bi!	
Ur	Na~iri'd-Din	Samarqand	'Ulama
Lawh	Navvab	Sangsar	
Unimiyyih			
Luristan	Naw-Ruz	Sari	
'Utlunan			
Nayriz	Says an		
Madris ih	Nayshapur	Sha'ban	Val:iid
Mal)bilbu 'sh-	Nuqtih	Shah	Vali
Shuhada	Nur	Shahid	
Vali-'Ahd			
Mahdi- ' Ulya		Shahmirzad	Varqa
Mah-Ki'.1	Pahlavi	Shahrud	Vazir
(also Vizir)			
Mal:imud	Pa ran	Sharaf	
Malayir		Shari 'ah	Ya
BaM'u'l-Abha			
Man-Yuzhiruhu ' llah	Qa9i	Shaykh	Yal:iya
Maqam	Qadiyan	Shaykh-Tabarsi	Yazd
Marag_hih	Qahqahih	Shaykhu ' I-Islam	
Mar~ aba	Qa'im	Shi'ah (Shi'ih)	Zanjan
Marv	Qajar	Shiraz	Zarand
Masa'il	Qalyan	Shush tar	Zaynu'

2. GUIDE TO TRANSLITERATION AND PRONUNCIATION OF THE PERSIAN ALPHABET

THE system outlined below was approved the Roman alphabet.

Research by Baha'i

by the Guardian of the Baha' i Faith for use scholars has

concluded that the system is

by Baha'is throughout the world in tran- based on the one

adopted by the Tenth Interscribing the Persian and Arabic terms and

national Congress of Orientalists which was

names which occur frequently in Baha'i held in Geneva 1894,

and was also adopted

literature, thus ensuring uniformity in the by the Council of the

Royal Asiatic Society

practice of Baha'i communities which use in October 1896.

Character	TS	IPA	Character	TS	IPA

Character	TS	IPA

sj t	'	[ʔ]	r	[r]	~

f	[f]	

~		0

.

'---'	b	[b]

~

z	[z]	q	[q]

--

'--'	p	[p]	-

....)	-zh	[ʒ]

~

k	[k]

~ g

LY"-

t	[t]	s	[s]

[g]

~

~	th	[s]	J7

~	th	[s]	sh	[f]

J	I	[l]

c

-

-

J

	[d.3]

~•

~	[s]

r	m	[m]

~		
~		
ch		
-	[tn	~ [z] c) n
[n]		
L_	h [h]	t [t] _J
v	[v]	
-		
L_	kh [x] J;	[z]
h	[h]	
~		
-		
d	[d] ,c	~
'	[?]	
~		
0..	y [j]	
~ -dh		[z]
t_	gQ	[y]
TS	IPA	Approximate pronunciation in English
a	[IB]	As in 'bat'
a	[a:]	Between the sound in 'sharp ' (British) or 'shop' (American), and that in ' hall '
i	[E]	As in 'best '
i	[i:l]	As in 'meet'
u	[:J l]	As in 'shot' (British) or ' short' (American)
u	[u:]	As in 'moon '
aw	[ou]	As in 'know '
ay	[Ei]	As in ' hay'
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The first of the above tables shows the letters in the Persian alphabet, the equivalent in the transliteration system (TS) and the sound as shown by the International Phonetic Alphabet (IPA).

Vowels can be indicated in Persian and Arabic by signs written above or below the preceding consonant, followed, if they are long, by another consonantal letter. These vowel signs, however, are seldom written. Therefore, for simplicity's sake, the second table shows only their transliterated form and their equivalents in the International

Phonetic Alphabet.

3. NOTES ON THE PRONUNCIATION OF PERSIAN WORDS

The emphasis in Persian words is more or less evenly distributed, each syllable being equally stressed as in French. For example, like the 's' in 'pleado not say 'Tabriz' or 'Tabarsi'; stay as long sure'. 'Kh' is pronounced like 'ch' in Scottish on one syllable as on the next; 'Tabriz', ; do not pronounce 'Tabarsi '. (While there are many exceptions English-speakers often experience to this rule, it is the most generally correct ' and 'q'; a guttural method of hearing the question of stress.) here; otherwise use a French 'r' will serve hard 'g' as in 'good'. 'H' and 'l_i', sounds in Arabic are approximately as is the English aspirate ' h '. 'Afnan', for example, pronounce the first 'a' This sound should never be dropped, even when it comes at the end of a word, nor does it lengthen a preceding short vowel. In the case of double letters, pronounce short 'a' plus 'r' like the word ' are '; this is a both as in the case of the 'nn' in the English word ' unneeded', eg. mistake; 'ar', as in 'Tarbiyat' for example, "Abbas". The characters should be pronounced as in the name 'Harry'. háansliterated (') represent a pause; it is not unlike the initial sound made in pronouncing such served in the case of long and short ' i' and 'every'. The word 'Baha a word as 'i' has a short ' a' in the first syllable, then a long 'a' in the second ' best', and long ' i' like 'ee' in ' meet' ; ond,

followed by a brief pause and then a long 'i'.
 for example, 'Ibrahim' is pronounced 'Eb- The character
 raheem', 'Islam' is 'Esslahm'. Short 'u' be treated as a pause.
 transliterated (') may also As Persian writing
 being like 'o' in 'short' (American) or 'shot' usually indicates no
 (British), and long 'u' like 'oo' in 'moon', the following would be pronounced: 'Quddus' short vowel sounds and as
 its pronunciation differs in different
 - 'Qod-doo'; 'Barfurush' - 'Barforoosh'. localities throughout Iran
 Pronounce 'aw' to rhyme with 'low', or and the Near East as well as
 among individ- uals in any given
 'mown'; 'Naw-Ruz' is 'No-Rooz'. locality, a uniform system
 The following letters have different sounds of transliteration such as
 the above, which is in use by Baha'i
 in Arabic, but in Persian are all pronounced communities all over the
 like 'z' : 'dh, z, '?, < ;!'. world, is indispensable
 to the student.

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4. DEFINITIONS OF SOME OF THE ORIENTAL TERMS USED IN BAHAI LITERATURE

Ab Father Akbar Greater, greatest.
 (See Allah-u-Akbar;
 AM (See Abu) Kabir.)
 'Aba A loose, sleeveless cloak or mantle, open Al- The definite article in
 Arabic.
 in front. A 'Ia Most Exalted. (See
 J:Ia<;trat-i-A 'Ia;
 'Abd Servant, bondsman, worshipper (of God). Qalam-i-A' Ia.)
 'Abdu'l-Baha Servant of Baha: title of the 'Ala' Loftiness: nineteenth
 month of the Badi'
 eldest son of Baha'u'llah, and Centre of calendar. (See Ha.)
 His Covenant. AJ-Abha The Most Glorious. (See
 Baha'u' l- Abha.)
 Abba Most Glorious. (See Allah-u-Abha; Abha.)
 Baha'u'l-Abhli.) 'AH The first Imam and rightful
 successor of
 Abi (See Abu.) MuJ:iammad ; also the
 fourth Caliph ac-
 Abjad notation System whereby each letter of cording to the Sunnah.
 the Arabic alphabet is assigned a specific Allah God.
 numerical value. Allah-u-Abhli God is Most
 Glorious: The

Abu, Aba, Abi Father of	Greatest Name, adopted
during the period	
Adhan Muslim call to prayer.	of Baha'u' llah 's exile
in Adrianople as a	
Adib Refined, cultured, learned; writer,	greeting among the Baha'
fs.	
scholar, man of letters: title of one of the	Allah-u-Akbar God is Most
Great: Muslim	
early Hands of the Cause.	salutation, and opening
words of the call	
'Adi Justice. (See Baytu'l-' Adl-i-A 'pm.)	to prayer, superseded by
Allah-u-Abha as	
Afnlin Literally Twigs: the Bab 's kindred;	a greeting among the
Baha' is during the	
specifically, descendants of His three mater-	Adrianople period.
nal uncles and His wife 's two brothers.	Al-Madinah Literally The City
(of the	
A.g]!a Originally Lord, nobleman; officer, com-	Prophet) . (See Mecca.)
mander: placed after a woman's name	Amih Maid(servant),
handmaid(en).	
A.g]!a is a courtesy title comparable with	Amatu'l-Baha: Maidservant of
Baba.	
A.qa; may also form part of a compound	Amatu'llah : Handmaiden of
God.	
proper name.	Amin Faithfu l, trustworthy,
honest; trustee:	
Ag!!~an Literally Branches: denotes sons and	title bestowed by Baha'u'
llah on I:Iajf	
male descendants ofBaha ' u ' llah.	Shah-Mul~ammad-i-Manshadi
and I:Iajf	
A.H. Anno Hegirae (in the year of the Emi-	Abu'l-I:Iasan-i-Ardikanf,
first trustees of	
gration): denotes the Muslim Era, reck-	the J:luququ'llah.
oned from the year ofMuJ:iammad's flight	Amir Prince, ruler; commander,
governor.	
from Mecca to Medina in A.D. 622. (See	Anis Literally companion,
friend, associate:	
Hij r at.)	appell ation given by the
Bab to Mirza	
'Ahd Covenant, bond, treaty; the Covenant	MuJ:iarnmad-'
Alfy-i-Zunuzf, the youthful	
(of God).	disciple who shared His
martyrdom .	
A~san u'I-Qi~a~ Literally The Best ofStories:	A.qa Master; The Master:
title given by	
a name for the Surih of Joseph. Tafsir-i-	Baha ' u' llah to
'Abdu'l-Baha. Also used,	

Ar~sanu 'l-Qi~a~; the Bab's Commentary preceding a name, in an honorific sense:

on the Surih of Joseph, the Qayyumu 'l-Mister, Sir. (See Sarka r-Aqa.)

Asma 'Aqdas Most Holy. (See Kitab-i-Aqdas.)

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Ar<;I Earth, land, territory. (See ~ad; Shin; Baqiyyatu'llah Remnant of God: traditional

Sirr; Ta.) appellation of the Qa'im, derived from the

'Ashura Tenth day of the month of Qur' an; designation of the Bab as the

Mul;iarram, anniversary of the martyr- Promised One of Islam, and applied by

dom of the Imam I:Jusayn. Him to Baha'u'llah.

Asma' Names: ninth month of the Badi' ca l- Bayan Literally exposition, explanation,

endar. lucidity, eloquence, utterance: title given

Ayadi Literally hands; Hand(s) of the Cause. by the Bab to His Revelation, and to two

Ayyam Days. (See Ha.) of His Writings, one in Persian, the other

A'pm Greatest. (See Baytu'l-'Adl-i-A'?am; in Arabic.

Ism-i-A 'pm; ~adr-i-A '?am.) Bayt House.

'Apmat Grandeur: fourth month of the Baytu'l-' Adl-i-A '?am The Supreme House of

Badi' calendar. Justice: a title of the Universal House of

'A?im Literally mighty, great, glorious: Justice.

title given by the Bab to Mulla Shaykh B.E. Baha'i Era: denotes the Badi' calendar,

'Ali of Khurasan. reckoned from the year of the Bab's dec-

Bab Gate: title assumed by Mirza 'A li- laration of His Mission in 1844.

MulJammad after the declaration of His Big Literally lord, prince; governor, bey:

Mission in Shiraz on 23 May 1844. placed after given name,

Big was used as

Babi Follower of the Bab. a courtesy title for middle-ranking offi-

Babu'l-Bab The Gate of the Gate: title of cials. (See Khan.)

Mulla I:Jusayn, the first Letter of the Living. Bisharat Glad Tidings: title of one of the

Badi' Wonderful: (1) title of Aqa Buzurg of Khurasan, the seventeen-year-old bearer of Baha'u'llah's Tablet to Na'iri 'd-Din Bismillahi'r-Ral;imani'r-Ral;iim In the Name Shah; (2) style of the new nineteen-month the Merciful:	Tablets of Baba 'u' llah Kitab-i-Aqdas. of God, the Compassionate, invocation prefixed to all surih of the Qur 'an, Arabic) of nineteen Caliph Vicar, deputy: Prophet MuDammad, supreme spiritual head of the claimed by successive Caravanserai, -sera, -sary Darug!!_ih High constable. Darvish (Religious) Muslim mystic. (See ~Ufi.) Dawlih State, government. Dayyan Literally conqueror, (an epithet of the ferred by the Bab on Mirza learned divine ofKhuy. Dhabil;i Literally slain, (!) designation of Aqa Zavari'i, enraptured fo (2) title given by teacher of the Cause.
calendar of the Baha'i Era. (See B.E.) but the ninth Bagum Lady (of rank), dame, begum: placed and composed (in after a woman's given name Bagum is a letters. courtesy title comparable with Big. successor of the Baba Glory, splendour, light: (1) the Great-civil and est Name (See Baha'u'llah.); (2) first Islamic world, a title month of the Badi' calendar. dynasties. Baha'i Follower ofBaha'u'llah. (See Khan.) Bah:i'u'l-Abha The Glo1y of the Most Glo-rious. Ya Baha'u'l-Abha! 0 Thou the mendicant, dervish, Glory of the Most Glorious! Bah:i'u'llah The Glory of God: title of Mirza I-:Iusayn-' Ali: born in Tihran on 12 ruler; Judge November 1817; ascended in Bahji, near Godhead): title con- 'Akka, on 29 May 1892. Asadu' llah, Bahji Literally delight, gladness, joy: denotes that part of the Plain of 'Akka sacrificed, offered up: where the Shrine and Mansion of Siyyid Isma'il-i-Baha'u'llah are situated. lower ofBaha'u'llah; Bani-Hashim Literally Sons ofHashim (great Baha'u'llah to I:Jaji grandfather ofMuhammad): clan of Quraysh MuDammad-Isma'il-i-Kashani, ardent early from which Mul)ammad was descended . DIRECTORY, BIBLIOGRAPHY , GLOSSARY	but the ninth surih of the Qur 'an, Arabic) of nineteen Caliph Vicar, deputy: Prophet MuDammad, supreme spiritual head of the claimed by successive Caravanserai, -sera, -sary Darug!!_ih High constable. Darvish (Religious) Muslim mystic. (See ~Ufi.) Dawlih State, government. Dayyan Literally conqueror, (an epithet of the ferred by the Bab on Mirza learned divine ofKhuy. Dhabil;i Literally slain, (!) designation of Aqa Zavari'i, enraptured fo (2) title given by teacher of the Cause.

Dhi'b The Wolf: appellation applied by from four to five to
 accommodate the extra
 Baha'u'llah to Shaykh Mu~ammad-Baqir day of the leap year.
 who, together with Mir Mu~ammad - J:ladith Literally report,
 account; prophetic
 I:Jusyan (the Ra~a), precipitated the deaths tradition: the whole body
 of sacred tradi -
 of the King and Beloved of Martyrs, and tion of the Muslims is
 called the I:Jadith.
 instigated the martyrdom of many other J:la~rat Literally presence:
 placed before a
 Baha'is, particularly in I~fahan and Yazd. name, in the form of
 Ijacj, rat-i- the word
 (See Mahbtlu'bu'sh-Shuhada; Sultanu'sh- is a courtesy title
 signifying 'His Majesty',
 Shuhada.) 'His Holiness ' .
 Dhikr Mention, remembering; remembrance of J:la~rat-i-A 'Ta His Holiness, The
 Most Exalted
 God; praise and thanksgiving; recital of One: a title of the Bab.
 the Names of God, religious exercise or J:laji, J:lajj A Muslim who has
 performed the
 ceremony; the Qur'an, the Word of God. pilgrimage to Mecca.
 (Plural: Adhkar; see Mashriqu'l-Adhkar.) J:laram Sanctuary, sacred precinct or
 court.
 Dhi'l-J:lajjih Twelfth month of the Muslim (See J:lill.)
 lunar calendar. J:laram-i-Aqdas The Most Holy
 Court: a des-
 Dhi'l-Qa'dih Eleventh month of the Mus- ignation given by the
 Guardian to the northlim lunar calendar.
 western quadrant of the garden surrounding
 El-Abhli (See Al-Abhli.) the Shrine
 of Baha'u'llah.
 Farman Order, command, edict, royal decree. Hawdaj Howdah: a litter carried by
 a camel,
 Farrash Footman, lictor, attendant. Far- mule, horse or elephant
 for travelling purrash-Bashi The head-farrash. poses.
 Farsakh Unit of measurement, approxi- J:l~iratu'l-Quds The Sacred Fold:
 official title
 mately 3-4 miles or nearly 5.5 kilometres. designating headquarters
 of Baba' i admin-
 Fatimih Daughter of the Prophet, wife of the istrative activity in a
 particular country or
 Imam' Ali and mother of the Imam J:lusayn. region.
 Fatva A legal pronouncement or decree by a Hijrat, Hijra(h) Literally
 Emigration; Hegira:
 Muslim mufti. the date of Mu~amrnad's
 flight from Mecca

Firdaws Garden; paradise.	to Medina in A.O . 622;
the basis of Islamic	
Firman (See Farman.)	chronology.
Ghu~n Literally Branch: son or male de-	J:lill Non-sacred ground,
an antonym of	
scendant of Baha'u'llah. (Plural: Ag!!~an.)	J:laram.
Ghu~n-i-Athar The Purest Branch: title	Howdah (See Hawdaj.)
conferred by Baha'u'llah on Mirza Mihdi,	J:lujjat Literally proof, argument,
reason:	
brother of ' Abdu'l-Baha who died in the	title of Mulla Mu~ammad- '
Aliy-i-Zanj ani,	
Most Great Prison in ' Akka.	hero of the Zanzan
upheaval.	
Ghu~n -i-A~am The Most Great Branch:	J:Iuququ'llah Right of God:
payment by the	
title conferred by Baha'u'llah on 'Abdu'l-	believers, instituted in
the Kitab-i-Aqdas.	
Bahli.	J:lusayn The third Imam,
second son of ' Ali	
Ha The thirty-first letter of the Persian alphabet,	and Fatimih, martyred
on the plains of	
with a numerical value of five . Ayyam-i-	Karbila on 10 Mu~arram A
.H.61 (A .o.680).	
Ha Literally The days of Ha: the Intercalary	J:lusayniyyih A place where the
martyrdom	
Days, so named by Baha'u'llah in the Kitab-	of the Imam I:Jusayn is
mourned, or	
i-Aqdas, where He also ordained that they	where Muslim passion-plays
may be preshould immediately precede the month of	sented. The term
is the designation that	
'Ala, the month of fasting which closes	was given to Baha' u '
llah ' s Most Great	
the Baha'i year. Every fourth year the	House in Baghdad after its
forcible occurrence of the Intercalary Days is raised	pation by the
Shi' ah community.	

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-i- Sound inserted in pronunciation (though	Jamadiyu'l-Avval Fifth
month of the Muslim	
not represented in Persian script) at the end	lunar calendar.
of a word to indicate that the following	Jamadiyu'th-Thani Sixth month
of the	
word stands in a possessive or adjectival	Muslim lunar calendar.
relation to it.	Jamal Beauty: third month of
the Badi' callbn Son.	endar.
it Clan, tribe.	Jamal-i-Mubarak Literally
The Blessed	

'Ilm Knowledge: twelfth month of the Badi' of Baha'u'llah.	Beauty: a title
calendar.	Jihad Literally striving, endeavour; crusade;
Imam Head, chief, leader. (!) Muslim cleric who leads the congregation in prayer (See Imam-Jum'ih.); (2) title applied by the placed before a Shi'ahs to each of the twelve successors of the word is MuDammad in the line of 'A li. (See 'Ali; 'His Excellency', I;Iusayn.)	holy war: enjoined in by Baha'u'llah. Jinab Literally threshold: name, in the form Jinab-i-courtesy title signifying
Imam-Jum'ih Muslim clergyman who per-cloak.	Jubbih An outer coat or
forms the Friday prayers, the leading imam sluáine at Mecca, in a town or city; chief of the mullas, who the centre of recites the Friday prayers for the sover-most holy shrine eign.	Ka'bih The Kaaba: ancient chosen by M ul~ ammad to be pilgrimage for Muslims; the in Islam and Qiblih of the
Muslim world.	
Imam-Zadih Descendant of an Imam or his big, old. (See Akbar.) shrine.	Kabir Literally great,
parish in a In-sh:i'a'llah If God wills.	Kad-Khuda Chief of a ward or town; headman of a vi
Hage.	
iqan Literally Certitude: title of Bahi'u' llah 's Epistle to I:Iaji Mirza Siyyid MuDammad, a title given by maternal uncle of the Bab.	Kalantar Mayor. Kalim Speaker, inter/acuter: Baha'u'llah to His faithful
brother, Mirza Ishraqat Splendours: title of one of the .)	Musa. (See Kalimu'llah
Tablets of Baha 'u ' llah revealed after the of the Badi'	Kalimat Words: seventh month
Kitab-i-Aqdas.	calendar.
Ism Name. (Plural: Asma'.)	Kalimu'llah He Who
Conversed With God:	
Ism-i-A '?.am The Greatest Name. to Him in the Islamic	title of Moses, given
Ismu'llah Literally The Name of God: title bestowed by Baha' u' llah on a number of of the	Dispensation. Kamal Perfection: eighth month

believers. Badi' calendar.

Israfil Angel who sounds the trumpet on the Karbila'i Style of a Muslim who has performed the pilgrimage to Karbila; as a title it is placed before the given name.

Day of Judgement. forn1ed the pilgrimage to Karbila; as a title it is placed before the given name.

endar. Kawthar Literally plentiful, abundant, sweet

Jabal Mountain. Jabal-i-Basir The Open (potion): a river in Paradise, whence all other rivers derive their source.

Mountain: the Bab 's allusions to the fortress of Mah-Ku and the castle of Chihriq -Aqa Jan, amanuensis of Baha'u'llah.

respectively. Khalfih (See Caliph.)

Jahiliyyih The Age of Ignorance: denotes Khalil Friend: (1) (See Khali'u'llah.) (2) title of I:Iaji

the state of paganism prevailing in Arabia of I:Iaji

Muhammad-i-Ibrahim-i-Qazvini, conferred on him by the Bab.

Jalal Glory: second month of the Badi' calendar. Khalilu'llah Friend of God: title given to

endar. Abraham in the Qur'an.

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Khan (I) Prince, lord, nobleman, chieftain: Mashhadi Style of a Muslim who has peroriginally used as a courtesy title for officers formed the pilgrimage to Mashad; as a title it is placed before the given name.

denote-placed after a given name-simply Mashhiyyat Will: eleventh month of the Badi' calendar.

'gentleman' (See Big.); (2) exchange, market; inn, caravanserai: an inn constructed Mashriqu'l-Adhkar Literally The Dawning around a central court where caravans (trains place of the Praise of God: title designatof pack animals) may rest for the night.

ing a Baha'i House of Worship.

Khanum Lady; wife : placed after a woman's Masjed Mosque: a Muslim place of worship.

given name, Khanum is a courtesy title Maydan A square or open place.

meaning 'gentlewoman' comparable with Mecca Birthplace of the Prophet Muhammad

Khan. and scene of the early,

difficult years of His
 Khi~r The Green One: a prophet, companion ministry before His
 emigration to Medina.
 of Moses according to Islamic tradition, (See Hijrat; Ka'bih.)
 associated with the unnamed personage Medina The 'City of the
 Prophet', Mu~am-
 mentioned in Qur'an 18:60-82; believed to mad 's adoptive home after
 His flight from
 have drunk from the fountain of life and to Mecca, and scene of the
 latter years of His
 be its custodian, he symbolizes the true guide. ministry, during which His
 Faith spread
 Khutbih Sermon delivered in the mosques on throughout the Arabian
 Peninsula, and its
 Fridays at noon by the imam. social teachings were
 promulgated. (See
 Kiblah (See Qiblih .) Hijrat.)
 Kitab Book. Mihdi Literally directed,
 guided; one who is
 Kitab-i-Aqdas The Most Holy Book: title rightly guided; The
 Mahdi: a designation
 of Baha'u'llah's Book of Laws and Ordi- of the Twelfth Imam;
 title of the Manifestations.
 tation expected by Islam.
 Kitab-i-Iqan (See iqan.) Mi~rab A niche in the
 wall of a mosque
 Koran (See Qur'an.) indicating the
 direction of Mecca, before
 Kulah The Persian lambskin hat worn by which the imam stands
 when leading the
 government employees and civilians. congregation in prayer;
 the most important
 Kull-i-Shay' Literally all things: the term, part of a mosque.
 whose numerical value is 361, signifies Mir A contraction of amir,
 used, when pre-
 19 cycles of 19 years in the Badi' calendar. fixed to a name, to denote
 descent from
 Law~ Literally slate, sheet, table; Tablet. the House of the
 Prophet. (See Siyyid.)
 Madinih (See Medina.) Mi'raj The Ascent:
 Muhammad's mystic
 Madrisih Seminary, school, religious college. vision of the 'night
 journey' in which He
 Ma~biibu'sh-Shuhada Beloved of Martyrs: ascended into heaven.
 title conferred by Baha' u'llah on Mirza Mirza A contraction of
 amir-zadih, mean-
 Mu~ammad-I:Iusayn, martyred in I~fahan ing 'son of an amir'.

When affixed to a
together with his brother, the Sultanu'sh- name it signifies
'Prince'; when prefixed,
Shuhada. (See Dhi'b.) it either denotes a
clerk, secretary, scribe
Mahdi (See Mihdi.) or scholar, or conveys
a merely honorific
Makkihi (See Mecca.) sense: Mister.
Man-Yu?hiruhu'llah He Whom God Will Mishkin-Qalam Literally
the musk-scented
Make Manifest: title given by the Bab to pen: title applied to
Mirza I:lusayn-i-the Promised One. I~fahani,
a distinguished Baha'i calligraphist.
Mar~aba Welcome! Brave! Well done! Mu'adhdhin Muezzin: the
one who sounds
Mas:i'il Questions: fifteenth month of the the adhan, the Muslim
call to prayer.
Badi' calendar. Mubarak Blessed. (See
Jamal-i-Mub:irak.)
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Mufti Expounder of Muslim law; gives a Qa'im He Who Shall Arise:
title designating
fatwa or sentence on a point of religious the Promised One of Islam.
jurisprudence. Qalam Pen.
Mu~arram First month of the Muslim lunar Qalam-i-A'la The Pen of the
Most High: a
calendar, the first ten days of which are designation of Baha 'u' llah.
observed by the Shi'ahs as part of their Qalyan Narghile, hookah,
hubble-bubble
mourning period for the Imam I:lusayn, pipe: Oriental pipe in which
the smoke is
whose martyrdom occurred on the tenth drawn through water in a vase
by means
day, Ashura. of a long tube.
Mujtahid Muslim doctor-of-law. Most of Qawl Speech: fourteenth month
of the Badi'
the mujtahids of Iran have received their calendar.
diplomas from the most eminent jurists of Qayyumu'I-Asma' (See
A~sanu'l-Qi~a~.)
Karbila and Najaf. Qiblih Literally that which faces
one;
Mulk Dominion: eighteenth month of the prayer-direction; point of
adoration: the
Badi' calendar. focus to which the faithful
turn in prayer.
Mulla Muslim trained in theology and The Qiblih for Muslims is

the Ka'bih in
 Islamic jurisprudence; theologian , priest. Mecca; for Baha' is, the Most Holy Tomb
 Mustagh!!ath He Who Is Invoked (for Help), of Baha'u'llah at Bahji:
 'the Heart and
 God: term used by the Bab in reference to Qiblih of the Baha'i world'.
 the advent of Baha'u'llah on the Day of Quddus Literally Pure, Holy, Blessed; title
 the Latter Resurrection. conferred by Baha'u'llah on
 Mulla MuJ:iam-
 Muta~arrif Governor: lower in rank than a mad-' Aliy-i-Barfurushi,
 last of the eighteen
 vali. Letters of the Living at the
 Conference of
 Nabil Learned, noble: title bestowed by Badasht.
 Baha'u'llah on a number of the believers, Qudrat Power: thirteenth month
 of the Badi'
 most prominent among whom were Mulla calendar.
 MuJ:iammad-i-Zarandi, author of The Dawn- Qur'an The Reading; The
 Recitation; That
 Breakers (Nabil-i-A'?.am), and Mulla Which Ought To Be Read: the
 Book
 MuJ:iammad-i-Qa'ini (Nabil-i-Akbar). revealed to MuJ:iammad; The
 Koran, Holy
 Navvab An honorific implying Grace, High- Book of the Muslims.
 ness: title of Asiyih Khanum, wife of Qurban Sacrifice.
 Baha'u'llah and mother of 'Abdu' l-Baha. Qurratu'l-'Ayn Literally Solace
 of the Eyes:
 Naw-Ruz Literally New Day: Baha'i New a term applied to an object
 of affection.
 Year's Day, date of the vernal equinox; (I) title conferred upon
 Tahirih by Siyyid
 according to the Persian calendar, the day Ka?'.im of Ras ht; (2) term
 used by the Bab
 on which the sun enters Aries. in the Qayyumu 'I-A sma' to
 refer both to
 Nuqtih Point. Baha'u' llah and to Himself.
 Nuqtiy-i-Ula The Primal Point: a title of Rabb-i-A' la Exalted Lord: one
 of the desthe Bab. ignations of the Bab.
 Nur Light: fifth month of the Badi ' calendar. Rabi'u'l-Avval Third month of
 the Muslim
 Pahlavan Athlete, champion: term applied lunar calendar.
 to brave and muscular men . Rabi'u'th-Thani Fourth month of
 the Mus-
 Pasha Honorary title formerly given to a lim lunar calendar.
 Turkish officer of high rank such as mili- Ra~mat Mercy: sixth month of the
 Badi'

tary commander or provincial governor. calendar.
Pish-Kish Present, tip, douceur. Ra'is President, head, leader.
Lawh-i-Ra'is:
Qa<;H Muslim judge-civil, criminal or ec- Tablet addressed by Baha'u '
llah to ' Ali
clesiastic. Pasha, the Ottoman Grand
Vizier.
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Rajah Seventh month of the Musl im lunar Shah-Bahram World Saviour and
Promised
calendar. One of the Zoroastrians,
identified by
Rama"an Ninth month of the Muslim lunar Baha'is with Baha'u'llah.
calendar in which the Fast is observed. Shahid Martyr. (Plural: Shuhada;
see
Raqsba The She-Serpent: appellation ap- Ma~bubu'sh-Shuhada;
Siyyidu'shplied by Baha'u' llah to Mir Muryammad- Shuhada;
Sultanu'sh-Shuhada.)
I:Jusayn, the Imam-Jum'ih of I~fahan, Sharaf Honour: sixteenth month of
the Badi'
accomplice of Shaykh Muryammad-Baqir. calendar.
(See Dhi'b.) Shari'at, Shari'ah Literally path,
way; cus-
Ri"van Literally good-pleasure, favour, tom, law: Muslim canonical
law.
acceptance; garden, paradise: name of Shavval Tenth month of the Muslim
lunar
the custodian of Paradise. The holiest and calendar.
most significant of all Baha'i festivals, Shaykh Venerable old man; tribal
or village
commemorating Baha'u'llah's Declaration chief, patriarch, sheik;
learned man, elder,
of His Mission to His companions in 1863, professor; clerical dignitary,
superior of
a twelve-day period extending from 21 Ap- dervish order. (See
Shaykhu'l-Islam.)
ril to 2 May, and celebrated annually. Shaykhi (Follower) of the school
founded
~ad The seventeenth letter of the Persian by Shaykh Arymad-i-Al}sa '
i. Among his
alphabet. Ar"-i-~ad Literally Land of doctrines, in addition to the
imminent dual
!\$ad: I~fahan. Advent, was that the Prophet
Muryammad' s
Sadratu'l-Muntaha The Divine Lote Tree, material body did not
ascend to heaven on

The Tree beyond which there is no passing: the night of the Mi'raj.
symbolic of the Manifestation of God. Shaykhu'l-Islam High Priest, Grand
Mufti:

(See Sidrih.) highest rank in the Muslim
religious hier-

~adr-i-A ".?am Grand Vizier, Prime Minister. archy; also, title of the
head of a religious

~afar Second month of the Muslim lunar court, appointed to every
large city by the
calendar. Shah.

~a~ibu'z-Zaman Lord of the Age: one of Shi' ah, Shi'ih Literally
fraction, party, sect:

the titles of the promised Qa'im. Ya ~a~- partisans of' AH and of his
descendants as

ibu 'z-Zaman! Rallying cry of the early the so le lawful 'Vicars of the
Prophet'.

Bab is. The Shi'ahs reject the first
three Caliphs,

Salam Peace, salutation. Salamun 'Alaykum believing that the
successorship in Islam

Peace be with you! a greeting among belonged by divine right to
'Ali (first

Muslims. Va's-Salam And peace (be with Imam and fourth Caliph) and to
his

you): formula used to conclude an epistle descendants. Originally, the
successoror dissertation, indicating that the author ship was the vital
point of difference, and

has nothing further to say. Islam was divided because
Muryammad's

Salsabil Pure, limpid water: a fountain in (albeit verbal) appointment
of ' AH was

Paradise. disregarded . (See Sunnah;
Imam .)

Samandar Literally salamander; phoenix: a Shi'i, Shiite Member of the
Shi' ah (or Party)

mythical creature indestructible by fire. of'Ali; Muslim of the Shi'ah
branch ofIslam.

Title bestowed by Baha'u'llah on Shaykh Shin The sixteenth letter of the
Persian alpha-

Ka?im-i-Samandar of Qazvin. bet. Ar"-i-Shin Literally Land
of Shin:

Sarkar-Aqa Literally The Honourable Master: Shiraz.

a designation of 'Abdu ' l-Baha. Sidrih Lote tree. (See
Sadratu'l-Muntaha.)

Sha'ban Eighth month of the Muslim lunar ~irat Literally path, way; the
Way of God;

calendar. the Religion of God; 'The

Bridge ' leading
 Shah King, especially of iran. to heaven. Denotes the True
 Faith of God.

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THE BAHAI WORLD

Sirr Secret, mystery. Ar9-i-Sirr Literally the Taj Literally crown: tall
 felt head-dress

Land of Mystery: Adrianople. adopted by Baha'u'llah in
 1863, on the day

Sirru'llah The Myste1y of God: a designation of His departure from
 His Most Holy House

of 'Abdu'l-Baha, conferred on Him by in Bagb.dad.

Baha'u'llah. Tajalliyat Effulgences: title

of one of the

Siyah-Chal Black Pit: the subterranean Tablets of Baha'u'llah
 revealed after the

dungeon in Tihran to which Baha'u'llah Kitab-i-Aqdas.

was consigned in August 1852. Here, Takyih Religious house,
 monaste1y; hostel

chained in darkness three flights of stairs for pilgrims; religious
 theatre for presenting

underground, in the company of some Muslim passion-plays; place
 at which the

150 thieves and assassins, He received martyrdom of I:Jusayn is
 commemorated.

the first intimations of His world Mis- (See J:Iusayniyyih .)

sion; regarded by Baha'is as the holiest 'farazat Ornaments: title of
 one of the Tablets

place in Iran's capital. ofBaha'u'llah revealed after
 the Kitab-i-

Siyyid Literally chief, lord, prince: descen- Aqdas.

dant of the Prophet MuDammad. Tuman Discontinued unit of
 Iranian cur-

Siyyidu'sh-Shuhada Prince ofMartyrs: title rency.

ofImam I:Jusayn. 'Ulama Literally learned men,
 scholars;

~ufi An exponent of Sufism, a Muslim mystic clerical authorities,
 theologians, divines:

or darvish . the Muslim re ligious
 hierarchy.

Sultan Sovereignty: (1) seventeenth month Umm Mother.

of the Badi ' calendar; (2) king, sovereign, 'Urvatu'l-Vuthqa The Sure
 Handle, Firm

monarch, sultan. Cord: a Qur'anic term, used

in the Baha' i

Sultanu'sh-Shuhada King of Martyrs: title Writings to symbolize the
 Covenant and

conferred by Baha' u'llah on Mirza Testament.
 MuDammad-I:Jasan, martyred brother of Ustad Teacher, professor;
 mechanic, artisan,
 the Ma~bubu'sh- Shuhada. craftsman.
 Sunnah Literally way, custom, practice; The Va~id Single, unique,
 peerless: title of
 Way of th e Prophet as reported in the Siyyid YaI:iyay-i-Darabi,
 hero of the
 J:Iadith. Designates by far the largest sect Nayriz upheaval.
 of Islam, which includes the four so-called Va~id Literally unity; one,
 single, unique;
 orthodox sects: Hanbalites, Hanafites, Mali- the One, Indivisible God:
 the word,
 kites and Shafiites. Swmis accept the Caliphs whose numerical value is
 nineteen, denotes:
 as legitimate, believing that the position of (!)a ' unity' or section of
 the Bayan. The
 Caliph is elective. (See Shi'ah; Caliph.) Persian Bayan consists of
 nine VaDids of
 Sunni, Sunnite Muslim of the Sunnah branch nineteen chapters each,
 except the last,
 ofIslam. which has only ten chapters;
 (2) the eigh-
 Slirih Name of a chapter of the Qur'an; used teen Letters of the
 Living (the Bab's first
 by the Bab and Baha'u'llah in the titles of disciples) and the Bab
 Himself, who
 some of Their Own Writings . together constitute the
 first VaQ.id of the
 Slirih-i-Muluk Silrih of the Kings: Tablet Babi Dispensation; (3)
 each cycle of
 revealed by Baha'u'llah while in Adrianople. nineteen years in the Badi'
 calendar. (See
 Ta The nineteenth letter of the Persian alpha- Kull-i-Shay' .)
 bet, with a numerical value of nine. Ar9- Vali Guardian.
 i-Ta Literally Land of Ta: Tihran. V ali Governor (of a province).
 'fahirih Literally the Pure One: title con- Vali-'Ahd Crown prince, heir
 to the throne.
 ferred on Zarrin-Taj by Baha'u'llah at the Varaq ih Leaf' often used
 metaphorically in
 Conference of Badasht. the Baha'i Writings to refer
 to a woman.

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 Varaqiy-i-'Ulya Literally The Most Exalted Zadih Born; offspring, son:
 used as a suffix
 Leaf; the Greatest Holy Leaf title of after a proper name it means
 'Son of -'.

Baha'iyih (or Bahiyyih) Khanum, saintly (See Imam-Zadih; Mirza.)
daughter of Baha'u'llah and 'the outstanding heroine of the Baha'i Dispensation'. Zarrfn-Taj Literally Crown of Gold: title by which Fatimih, daughter of Mulla \$ali~i-Varqa Bird, nightingale; the Heavenly Dove. Baraqani of Qazv in-better known as
Va's-Salam (See Salam.) Tahirih-was designated by her family
Vazir Vizir, minister (of state), vizier. and kindred.
Vazir-i-A'pm: Grand Vizier, Prime Minister. Zawra' A term signifying Bag!!dad.
Zamzam Literally copious (water): sacred well
Vilayat Guardianship. within the precincts of the Great Mosque
Waqf Literally bequeathing (for charitable water is much in Mecca. Though salty, its uses); pious bequest, religious endowment, esteemed for pious uses, such as ablutions,
estate held in mortmain: denotes landed and drinking after a fast.
property endowed to the Muslim community; in Iran, the estate of the expected the Near (or Favoured) Ones: title bestowed
Imam. by Baha'u'llah on Mulla Zaynu'l- 'Abidin
Ya Vocative particle meaning 'O'. (See of Najaf-Abad, faithful apostle and trusted
Baha'u'l-Abha; ~a~ibu'z-Zaman.) scribe.

PART SEVEN

LITERARY AND MUSICAL WORKS

1068 THE BAHÁ'Í WORLD

The Prison Cell in the Most Great Prison of 'Akka, where Baha'u'llah and His family were incarcerated for two years, two months and five days.

I

ESSAYS AND REVIEWS

1. THE SUFFERING, TRIBULATION, EXILE, CAPTIVITY AND CONFINEMENT OF BAHÁ'U'LLAH
COMPILED BY DONALD R. WITZEL

INTRODUCTION

BÁHÁ'U'LLAH tells us: The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning.

They depend solely upon purity of heart, chastity of soul, and freedom of spirit. 1 The memorization of quotations from Baha'u'llah and 'Abdu'l-Baha is not only important but vitally necessary for the deepening of the believers and their teaching the Faith. The sanctified souls should ponder and meditate in their hearts regarding the methods of teaching. From the texts of the wondrous, heavenly Scriptures they should memorize phrases and passages bearing on various instances, so that in the course of their speech they may recite divine verses whenever the occasion demandeth it, inasmuch as these holy verses are the most potent elixir, the greatest and mightiest talisman. So potent is their influence that the hearer will have no cause for vacillation. I swear by My life! This Revelation is endowed with such a power that it will act as the lodestone for all nations and kindreds of the earth. 2 To deepen in the Cause means to read the writings of Baha'u'llah and the Master so thoroughly as to be able to give it to others in its pure form. There are many who have some superficial idea of what the Cause stands for. They, therefore, present it together with all sorts of ideas that are their own. As the Cause is still in its early days we must be most careful lest we fall into this error and injure the Movement we so much adore. There is no limit to the study of the Cause. The more we read the Writings, the more truths we can find in them, the more we will see that our previous notions were erroneous. 3

Spiritualization can be a step towards spiritual transformation which the Universal House of Justice mentioned in its Rivayan message:

Baha'u'llah, *The Kitab-i-iqan* (Wilmette: Baha'i Publishing Trust, 1974), p. 211. 3 Shoghi Effendi, *Justice, Wellspring of Guidance—Messages from Baha'u'llah, Tablets of Baha'u'llah revealed after the Universal House of Justice 1963-1968* (Wilmette: Baha'i Publishing Trust, 1970), pp. 88-89. 1070 THE BAHAI WORLD

Souls must be transformed, communities thereby consolidated, new models of life thus attained. Transformation is the essential purpose of the Cause of Baha'u'llah, but it lies in the will and effort of the individual to achieve it in obedience to the Covenant. Necessary to the progress of this life-fulfilling transformation is knowledge of the will and purpose of God through regular reading and study of the Holy Word. 1

The act of kindling the light of love in every heart "through being ... set aglow with the fire of the love of God", of maintaining this "fire of love" and of increasing it daily, can be achieved by reading or listening to the scriptures about the suffering, persecutions and sacrifices of Baha ' u' llah on a daily basis. If we understand what He did for us and we keep it always before our eyes, this will increase our love for Him. The purpose of Baha'u'llah's forty years of sacrifice and tribulation was to redeem mankind. We have to fall in love with the Blessed Perfection. This love has to grow daily in our hearts. Then we have to become lovers of Baha'u'llah. All the things in this life grow; our love for Baha'u'llah also has to grow. Gradually this love has to convert itself into a great fire as we arise to serve the Cause of God with pure hearts full of a new spirit. This is the transforming power of Baha'u'llah!

We live the Baha' i life and follow the laws of God for the love of Baha ' u'llah. For this reason we are firm and constant in God's Covenant. The new believers must be deepened in the Covenant. This is really the only source of the fire of the love of God. 2

A. THE DAY OF GOD AND ADVENT OF THE PROMISED ONE

The announcement

Behold, how the diverse peoples and kindreds of the earth have been waiting for the coming of the Promised One. No sooner had He, Who is the Sun of Truth, been made manifest, than, lo, all turned away from Him, except them whom God was pleased to guide. We dare not, in this Day, lift the veil that concealeth the exalted station which every true believer can attain, for the joy which such a revelation must provoke might

well cause a few to faint away and die. 3
 Verily I say, this is the Day in which mankind can behold the Face, and hear
 the Voice, of
 the Promised One. The Call of God hath been raised, and the light of His
 countenance
 hath been lifted up upon men. It behoveth every man to blot out the trace of
 every idle
 word from the tablet of his heart, and to gaze, with an open and unbiased mind,
 on the
 signs of His Revelation, the proofs of His Mission, and the tokens of His glory.
 4

Great indeed is this Day ! The allusions made to it in all the sacred
 Scriptures as the Day
 of God attest its greatness. The soul of every Prophet of God, of every Divine
 Messenger,
 hath thirsted for this wondrous Day. All the divers kindreds of the earth have,
 likewise,

1 3 Bah: i' u' llah,
 Glea11ingsfro111 th e Writings of
 Universal Ho use of Justice, "To the Baha ' is of the
 World", Ridvan, 1989. Bafia 'u 'I/ah (W
 ilmette: Baha ' i Publishing Trust,
 2 Shoghi Eff~ndi, quoted in Th e Covenant of 1976), pp.
 9-10.
 Baha 'u 'I/ah (A compilation), (Manchester: Baha ' i ibid., pp. 10-11.
 Publishing Tru st, 1950), p. viii.
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yearned to attain it. No sooner, however, had the Day Star of His Revelation
 manifested
 itself in the heaven of God's Will, than all, except those whom the A !mighty
 was pleased
 to guide, were found dumbfounded and heedless. 1
 O thou that hast remembered Me! The most grievous veil hath shut out the
 peoples of the
 earth from His glory, and hindered them from hearkening to His call. God grant
 that the
 light of unity may envelop the whole earth, and that the seal, "the Kingdom is
 God 's",
 may be stamped upon the brow of all its peoples.2

B. EN ROUTE TO THE SiYAH-CHAL OF TIHRAN

An old woman with a stone
 As He was approaching that dungeon, an old and decrep it woman was seen to
 emerge
 from the midst of the crowd, with a stone in her hand, eager to cast it at the
 face of

Baha' u' llah. Her eyes glowed with a determination and fanaticism of which few women of her age were capable. Her whole frame shook with rage as she stepped forward and raised her hand to hurl her missile at Him "I adjure you," she pleaded, as she ran to overtake those into whose hands Baha' u' llah had been delivered, "give me a chance to fling my stone in his face!" "Suffer not this woman to be disappointed," were Baha' u' llah's words to His guards, as He saw her hastening behind Him. "Deny her not what she regards as a meritorious act in the sight of God. "3

C. THE SiYAH-CHAL, THE BLACK PIT

God alone knoweth what befell Baha'u'llah
 We were consigned for four months to a place foul beyond comparison. As to the dungeon in which this Wronged One and others similarly wronged were confined, a dark and narrow pit were preferable ... The dungeon was wrapped in thick darkness, and Our fellow-prisoners numbered nearly a hundred and fifty souls: thieves, assassins, and highwaymen. Though crowded, it had no other outlet than the passage by which We entered. No pen can depict that place, nor any tongue describe its loathsome smell. Most of these men had neither clothes nor bedding to lie on. God alone knoweth what befell Us in that most foul-smelling and gloomy place!4
 The prison into which my father had been cast was a terrible place, seven steps below the ground; it was ankle-deep in filth, infested with horrible vermin, and of an indescribable loathsomeness. Added to this, there was no glimmer of light in that noisome place. Within its walls forty Babis were crowded; murderers and highway robbers were also imprisoned there. My noble father was hurled into this black hole, loaded with heavy chains; five other Babis were chained to him night and day, and here He remained for four months. Picture to yourself the horror of these conditions.

1
 ibid ., p. 11 .
 to the Son of the Wolf
 ibid .

4
 Baha' u' ll ah, Epistle
 (Wilmette : Baha' i

Publishing Trust, 1979),

Nabil-i-A'alam, The Dawnbreakers (Wilmette: pp. 20-21.

Bahá'í Publishing Trust, 1974), pp. 607-608.

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Any movement caused the chains to cut deeper and deeper not only into the flesh of one,

but of all who were chained together; whilst sleep or rest of any kind was not possible. No

food was provided, and it was with the utmost difficulty that my mother was able to

arrange to get any food or drink taken into that ghastly prison. 1

Jamal-i-Mubarak (a name given to my father, i.e., literally the Blessed Beauty)

spoke

very little of the terrible sufferings of that time! We, who saw the marks of what he had

endured, where the chains had cut into the delicate skin, especially that of his neck, his

wounded feet so long untended, evidence of the torture of the bastinado, how we wept

with my dear mother.

He, on his part, told of the steadfast faith of the friends, who had gone forth to meet their

death at the hands of their torturers, with joy and gladness, to attain the crown of

martyrdom. 2

'Abdu'l-Bahá tells how one day He was allowed to enter the prison yard to see His

beloved Father when He came out for His daily exercise. Bahá'u'lláh was terribly altered,

so ill He could hardly walk. His hair and beard unkempt, His neck galled and swollen

from the pressure of a heavy steel collar, His body bent by the weight of His chains ... 3

Describing His confinement in the Siyah-Chal, the Blessed Beauty recalled: The weight

of the chain placed about Our neck was difficult to bear (the heaviest chain used weighed

over fifty kilos), but having the thumbs of both hands bound together behind the back was

even more aggravating. The royal guards were unyielding, but the executioners would

show us kindness. One even offered Me tea and some grapes, but as I was freighted with

chains and My hands were bound, I was unable to accept them. 4

For three days and three nights, no manner of food or drink was given to Bahá'u'lláh.

Rest and sleep were both impossible to Him. The place was infested with vermin, and the stench of that gloomy abode was enough to crush the very spirits of those who were condemned to suffer its horrors .5

Descent of the Holy Spirit-the "Most Great Spirit"

One night in a dream these exalted words were heard on every side: "Verily, We shall

render Thee victorious by Thyself and by Thy pen. Grieve Thou not for that which hath

befallen Thee, neither be Thou afraid, for Thou art in safety. Ere long will God raise

up the treasures of the earth-men who will aid Thee through Thyself and through Thy Name, wherewith God hath revived the hearts of such as have recognized Him . "6

During the days I lay in the prison of 'Ih'ran, though the galling weight of the chains

and the stench-filled air allowed Me but little sleep, still in those infrequent moments of

slumber I felt as if something flowed from the crown of My head over My breast, even as

1

4

Bahiyyi h Khanum , quoted in Lady Blomfield, 'A li-Akbar

Furutan, Stories of Baha 'u 'I/ah

The Chosen Highway (Wilmette: Baha'i (Oxford : George

Ronald, 1986), p. 108.

5 Dawnbreakers, p. 608.

Publishing Trust, 1967), pp. 41-42.

6 Baha 'u 'llah, quoted in Shoghi Effendi,

ibid., pp . 44-45.

Esslornont, John E., Balza 'u 'tah and the New Era God Passes By (W

ilmette: Baha'i Publishing Trust,

(Wilmette: Baha'i Publishing Trust, 1980), p. 51. 1987), p. 101.

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a mighty torrent that precipitatheth itself upon the earth from the summit of a lofty mountain. Every limb of My body would, as a result, be set afire. At such moments My tongue

recited what no man could bear to hear. 1

This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade

Me lift up My voice between earth and heaven, and for this there befell Me what hath

caused the tears of every man of understanding to flow This is but a leaf which the

winds of the will of Thy Lord, the Almighty, the All-Praised, have stirred ...

2

D. THE HORRIBLE JOURNEY FROM TmRAN To BAGHDAD

The first exile

My God, My Master, My Desire! ... Thou has created this atom of dust through the consummate power of Thy might, and nurtured Him with Thine hands which none can chain

up Thou hast destined for Him trials and tribulations which no tongue can describe,

nor any of Thy Tablets adequately recount. The throat Thou didst accustom to the touch

of silk Thou hast, in the end, clasped with strong chains, and the body Thou didst ease

with brocades and velvets Thou hast at last subjected to the abasement of a dungeon. Thy

decree hath shackled Me with unnumbered fetters, and cast about My neck chains that

none can sunder. A number of years have passed during which afflictions have, like

showers of mercy, rained upon Me 3

How many the nights during which the weight of chains and fetters allowed Me no rest,

and how numerous the days during which peace and tranquillity were denied Me, by

reason of that wherewith the hands and tongues of men have afflicted Me! Both bread

and water which Thou hast, through Thy all-embracing mercy, allowed unto the beasts of

the field, they have, for a time, forbidden unto this servant, and the things they refused

to inflict upon such as have seceded from Thy Cause, the same have they suffered to

be inflicted upon Me, until, finally, Thy decree was irrevocably fixed, and Thy behest

summoned this servant to depart out of Persia, accompanied by a number of frail-bodied

men and children of tender age, at this time when the cold is so intense that one cannot

even speak, and ice and snow so abundant that it is impossible to move. 4

E. BAGHDAD: THE SORROWS AND BLACK WOES

Malice and jealousy were constant

The wrongs which I suffer, have blotted out the wrongs suffered by My First Name (the

Bab) from the Tablet of creation O Maryam! From the Land of Ta (Tihran), after

countless afflictions, We reached 'Iraq, at the bidding of the Tyrant of Persia, where,

after the fetters of Our foes, We were afflicted with the perfidy of Our

friends. God

knoweth what befell Me thereafter!. .. I have borne what no man, be he of the
past or
the future, hath borne or will bear. 5

1 ibid.

3 ibid., p. 109.

2

4

ibid., p. 102.

ibid.

5 Baha ' u'llah quoted in God Passes By, p. 118.

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Oceans of sadness, have surged over Me, a drop of which no soul could bear to
drink.

Such is My grief that My soul hath well nigh departed from My body.. .. Give
ear, O

Kamal! to the voice of this lowly, this forsaken ant, that hath hid itself in
its hole, and

whose desire is to depart from your midst, and vanish from your sight, by
reason of that

which the hands of men have wrought. God verily, hath been witness between Me
and His

servants. 1

Noah 'sflood is but the measure of the tears I have shed, and Abraham 'sflre an
ebullition

ofMy soul. Jacob's grief is but a reflection ofMy sorrows, and Job 's
afflictions a fraction

of my calamity.... Pour out patience upon Me, O My Lord! and render Me
victorious over

the transgressors.2

In these days, such odors ofjealousy are difji1sed, that ... from the beginning
of the foundation of the world ... until the present day, such malice, envy and
hate have in no wise

appeared, nor will they ever be witnessed in the future.3

Woe is Me, woe is Me! ... All that I have seen from the day on which I first
drank the pure

milk from the breast of My mother until this moment hath been effaced from My
memOJy,

in consequence of that which the hands of the people have committed.4

These creatures are the same creatures who for three thousand years have
worshipped

idols, and bowed down before the Golden Calf. Now, too, they are flt for
nothing better.

What relation can there be between this people and Him Who is the Countenance
of

Glory? What ties can bind them to the One Who is the supreme embodiment of all
that

is lovable ?5

F. KURDISTAN THROUGH THE DESERT MOUNTAIN AND SULAYMANIYYIH

Two years in the wilderness

The one object of Our retirement was to avoid becoming a subject of discord among the

faithful, a source of disturbance unto Our companions, the means of injury to any soul,

or the cause of sorrow to any heart.... Our withdrawal contemplated no return, and Our

separation hoped for no reunion. 6

I roamed the wilderness of resignation traveling in such wise that in My exile every eye

wept sore over Me, and all created things shed tears of blood because of My anguish. The

birds of the air were My companions and the beasts of the field My associates.

7

G. BAGHDAD ONCE AGAIN

"Be patient, be patient"

There was a time in 'Iraq, when the Ancient Beauty ... had no change of linen.

The one

shirt He possessed would be washed, dried and worn again. 8

I *ibid.*

5 *ibid.*, p. 119.

ibid.

6 *ibid.*, pp. 119-120.

ibid., pp. 118-119.

ibid., p. 120.

ibid., p. 118.

8 *ibid.*, p. 137.

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I saw the Prophets and the Messengers gather and seat themselves around Me, moaning,

weeping and loudly lamenting. Amazed, I inquired of them the reason, whereupon their

lamentation and weeping waxed greater, and they said unto me: "We weep for Thee, O

Most Great Mystery, O Tabernacle of Immortality!" They wept with such a weeping that

I too wept with them. Thereupon the Concourse on high addressed Me saying: "

... Ere long shalt Thou behold with Thine own eyes what no Prophet hath beheld.... Be patient,

be patient." ... They continued addressing Me the whole night until the approach of

dawn. 1

H. THE DECLARATION OF BAHÁ'U'LLAH

Rivân: "The Most Great Festival", "The King of Festivals" and

"The Festival of God"

Rejoice, with exceeding gladness, O people of Baha! as ye call to remembrance the Day

of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as
 He departed from His House proceeding to the Spot from which He shed upon the whole
 of creation the splendors of His Name, the All-Merciful ... Were We to reveal the hidden
 secrets of that Day, all that dwell on earth and in the heavens would swoon away and die,
 except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.
 Such is the inebriating effect of the words of God upon the Revealer of His undoubted
 proofs that His pen can move no longer. 2
 The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful
 is fast approaching The Day-Star of Blissfulness shineth above the horizon of Our
 Name, the Blissful, inasmuch as the Kingdom of the Name of God hath been adorned with
 the ornament of the Name of Thy Lord, the Creator of the heavens.... Take heed lest
 anything deter Thee from extolling the greatness of this Day-the Day whereon the
 Finger of Majesty and Power hath opened the seal of the Wine of Reunion, and called all
 who are in the heavens and all who are on earth This is the Day whereon the unseen
 world crieth out: "Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne. "3

I. THE EXILE FROM BAGHDAD TO CONSTANTINOPLE

"Mounted on His steed, a red roan stallion of the finest breed,
 the best His lovers could purchase for Him ... "
 He (God) it was Who enabled Me to depart out of the city (Baghdad), clothed with such
 majesty as none, except the denier and the malicious, can fail to acknowledge.
 4

ibid., p. 147. 3

ibid .

ibid. , p. 154. 4

ibid., p. 155.

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J. THE EXILE FROM CONSTANTINOPLE TO ADRIANOPLE

Expelled during freezing weather
 ... the place which none entereth except such as have rebelled against the
 authority of the

sovereign.... They expelled Us from thy city (Constantinople) with an abasement with which no abasement on earth can compare Neither My family, nor those who accompanied Me, had the necessary raiment to protect them from the cold in that freezing weather.... The eyes of Our enemies wept over Us, and beyond them those of every discerning person. 1

Whatever action the ministers of the Sultan took against Us, after having become acquainted with its contents, cannot be regarded as unjustifiable. The acts they committed before its perusal, however, can have no justification. 2

K. ADRIANOPLE: THE PROCLAMATION OF Hrs MISSION TO THE KINGS OF THE EARTH

Baha'u'llah's Anguish due to the Machinations of Mirza Yal}ya and Siyyid MuJ:iammad: "The Most Great Separation",
Expulsion of the "Most Great Idol"

He who for months and years I reared with the hand of loving-kindness hath risen to take

My life.. .. The cruelties inflicted by My oppressors have bowed Me down, and turned My

hair white. Shouldst thou present thyself before My throne, thou wouldst fail to recognize

the Ancient Beauty, for the freshness of His countenance is altered, and its brightness

hath faded, by reason of the oppression of the infidels By God! No spot is left on My

body that hath not been touched by the spears of thy machinations. 3

Thou hast perpetrated against thy Brother what no man hath perpetrated against another.... What hast proceeded from thy pen hath caused the Countenances of Glory to

be prostrated upon the dust, hath rent in twain the Veil of Grandeur in the Sublime Paradise, and lacerated the hearts of the favored ones established upon the loftiest seats. 4

Call to the Kings and Rulers of the World

(Suriy-i-Muluk-Tablet to the Kings-addressed collectively to all the monarchs of

the East and the West disclosing the character of His Mission)

O Kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's,

the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant

hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to

which whatever ye possess can never be compared, could ye but know it.5

0 Kings of the earth! The Most Great Law hath been revealed in this Spot, this Scene of transcendent splendour. Every hidden thing hath been brought to light, by virtue of the

I *ibid.*, p. 161.

Proclamation of Baha'l(i áu 'I/ah to

2

the World (Haifa: Baha ' i

ibid., p. 160.

3

ibid., p. 169.

ibid., pp. 169- 170.

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Will of the Supreme Ordainer, He Who hath ushered in the Last Hour, through Whom the

Moon hath been cleft, and every irrevocable decree expounded. 1

Ye are but vassals, 0 kings of the earth! He Who is the King of kings hath appeared,

arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in

Peril, the Self Subsisting. Take heed lest pride deter you from recognizing the Source of

Revelation; lest the things of this world shut you out as by a veil from Him Who is the

Creator of heaven. Arise, and serve Him Who is the Desire of all nations, Who hath

created you through a word from Him, and ordained you to be, for all time, the emblems

of His sovereignty. 2

The one true God, exalted be His glory, hath ever regarded, and will continue to regard,

the hearts of men as His own, His exclusive possession. All else, whether pertaining

to land or sea, whether riches or glory, He hath bequeathed unto the kings and rulers of

the earth. From the beginning that hath no beginning the ensign proclaiming the words

'He doeth whatsoever He willeth ' hath been unfurled in all its splendour

before His Manifestation. What mankind needeth in this day is obedience unto them that are in authority,

and a faithful adherence to the cord of wisdom. The instruments which are essential to the

immediate protection, the security and assurance of the human race have been entrusted

to the hands, and lie in the grasp, of the governors of human society. This is the wish

5 Baha ' u'llah , The

the Kings and Leaders of

World Centre, 1972), p. 5.

of God and His decree.. .. We cherish the hope that one of the kings of the earth will,
 for the sake of God, arise for the triumph of this wronged, this oppressed people. Such a
 king will be eternally extolled and glorified. God hath prescribed unto this people the
 duty of aiding whosoever will aid them, observing his best interests, and of demonstrating
 to him their abiding loyalty. They who follow Me must strive, under all circumstances, to
 promote the welfare of whosoever will arise for the triumph of My Cause, and must at all
 times prove their devotion and fidelity unto him. Happy is the man that hearkeneth
 and observeth My counsel. Woe unto him that faileth to fulfill My wish.³

L. THE PRISON CITY OF 'AKKA-THE MOST GREAT PRISON

Arrival at 'Akka

"Know thou, " Baha'u'llah, wishing to emphasize the criticalness of the first nine years of

His banishment to that prison-city, has written, "that upon Our arrival at this Spot, We

chose to designate it as the 'Most Great Prison. ' Though previously subjected in another

land (Ihhran) to chains and fetters, We yet refused to call it by that name.

Say: Ponder

thereon, O ye endued with understanding! "⁴

... we had reached 'Akka, the end of our journey. The landing at this place was achieved

with much difficulty; ... All the townspeople had assembled to see the arrival of the prisoners. Having been told that we were infidels, criminals, and sowers of sedition, the

attitude of the crowd was threatening. Their yelling of curses and execrations filled us

with fresh misery. We were terrified of the unknown! We knew not what the fate of our

1 Ibid. 3 Ibid., pp. 13- 14.

2 4
 Ibid., pp. 5-6. God Passes By, p. 185.

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party, the friends and ourselves would be. We were taken to the old fortress of ' Akka,

where we were crowded together. 1

Having, after a miserable voyage, disembarked at ' Akka, all the exiles , men, women and

children, were under the eyes of a curious and callous population that had

assembled at
the port to behold the "God of the Persians," conducted to the army barracks,
where they
were locked in, and sentinels detailed to guard them. "The first night, "
Baha'u'llah testifies in the Law~-i-Ra ' fs , "all were deprived of either food
or drink ... They even begged
for water, and were refused. " So filthy and brackish was the water in the pool
of the
courtyard that no one could drink it. Three loaves of black and salty bread
were assigned
to each, which they were later permitted to exchange, when escorted by guards
to the
market, for two of better quality . Subsequently they were allowed a mere
pittance as substitute for the allotted dole of bread. All fe ll sick, except
two, shortly after their arrival.
Malaria, dysentery, combined with the sultry heat, added to their miseries.
Three succumbed, among them two brothers, who died the same night, "locked," as
testified by
Baha ' u ' llah, "in each other's arms. "The carpet used by Him He gave to be
sold in 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
affirⁿ1ed 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 "2

The Prison

"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 ajjlictive Prison, into which His oppressors
have so
unjustly thrown Him. "3
Behold how this wronged One is now, whilst surrounded by a "generation of
vipers, "
calling aloud and summoning all men to Him Who is the world's Ultimate Desire,

the
Summit and Day-Spring of Glory.⁴

Tragic Loss of Mirza Mihdi, the Purest Branch
I have, O my Lord, offered up that which Thou hast given Me, that Thy servants
may be
quickened, and all that dwell on earth be united. ⁵
Thou art the Trust of God and His Treasure in this Land. Erelong will God
reveal
through thee that which He hath desired.⁶

1 Bahiyyih Khanum, quoted in Lady Blomfield, ⁴
Gleanings, p. 345 .

5 Ba ha ' u ' lla h, quoted in God Passes By, p. 188.
The Chosen High way, p. 66.

God Passes By, pp. 186- 187. ⁶ ibid.

3 ibid. , p. 187.

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The Proclamation of His Mission to the Kings, Rulers and
World's Religious Leaders (continuation)

Upon Our arrival at this Prison 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 were commanded, yet We do it once again, as a token of
God's
grace. ¹

[Baha ' u ' llah] .. . proclaimed Himself to be "the King of Kings" and "the
Desire of all
Nations", declared them [the kings and rulers] to be His "vassals" and
"emblems of His
sovereignty"; .. . ²

TABLET TO QUEEN VICTORIA

We have been informed that thou hast forbidden the trading in slaves, both men
and
women. This, verily, is what God hath enjoined in this wondrous Revelation ...
. We have

also heard that thou has entrusted the reins of counsel into the hands of the
representatives of the people. Thou, indeed, hast done well. for thereby the
foundations of the edifice
of thine affairs will be strengthened, and the hearts of all that are beneath
thy shadow,
whether high or lo w, will be tranquilized.³

In His Tablet to Queen Victoria He, moreover, invites these kings to hold fast
to "the
Lesser Peace, " since they had refused "the Most Great Peace"; exhorts them to
be reconciled among themselves, to unite and to reduce their armaments; bids

them refrain from
 laying excessive burdens on their subjects, who, He informs them, are their
 "wards " and
 "treasures"; enunciates the principle that should any one among them take up
 arms
 against another, all should rise against him; and warns them not to deal with
 Him as the
 "King of Islam " and his ministers had dealt. 4

SECOND TABLET TO THE EMPEROR OF THE FRENCH, NAPOLEON III

For what thou hast done, thy kingdom shall be thrown into confusion, and thine
 empire
 shall pass from thine hands, as a punishment for that which thou hast wrought.
 Then
 wilt thou know how thou hast plainly erred. Commotions shall seize all the
 people in
 that land, unless thou arises! to help this Cause, and followest Him Who is the
 Spirit of
 God (Jesus Christ) in this, the Straight Path. Hath thy pomp made thee proud?
 By My
 Life! It shall not endure; nay, it shall soon pass away, unless thou holdest
 fast by this firm
 Cord. We see abasement hastening after thee, whilst thou art of the heedless.
 It behoveth
 thee when thou hearest His Voice calling from the seat of glo1y to cast away
 all that
 thou possesses!, and c1y out: "Here am I O Lord of all that is in heaven and all
 that is on
 earth! "5

BAHA'U'LLAH PREDICTED THE FALL OF THOSE WHO PARTICIPATED IN HIS BANISHMENT . .

.. . such as Fu'ad Pasha-Minister of Foreign Relations for Turkey. He was
 expelled from
 his post and died in France from a heart attack. His colleague, the Prime
 Minister-'Ali

ibid. , p. 206. 4

God Passes By, pp. 206--207.

God Passes By, p. 206. 5

The Proclamation of Baha 'u 'I/ah,

The Proclamation of Ba ha 'u 'I/ah, pp. 33-34. pp . 20- 21.

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Pasha-was fired soon after the prediction of Baha'u'llah. Then came the
 overthrow and the
 death of Sul~an 'Abdu '1- 'Aziz and the loss of the Turkish territories in
 Europe.

THE FALL OF NAPOLEON III ...

. . . came in less than a year due to the disastrous Franco-Prussian War. The invasion of the papal estates and the annexation of Rome by the forces of the new Italian Kingdom came only a few months after a statement of Baha'u'llah addressed to the Pontiff Pope Pius IX.

Abandon thy kingdom unto the kings, and emerge from thy habitation, with thy face set towards the Kingdom, ... Be as thy Lord hath been ... Verily, the day of ingathering is come, and all things have been separated from each other. He hath stored away that which He chose in the vessels of justice, and cast into the fire that which befitteth it. 1

BAHA'U'LLAH STRONGLY WARNED THE GERMAN KING-WILLIAM I.. .

. . . whose government provoked the war with France and established the new "German Empire".

O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory. 2

IN THE TABLET TO THE RULERS OF AMERICA AND THE PRESIDENTS OF ITS REPUBLICS ...

He announced the arrival of the Day of God and closed with a call that is unparalleled with His other messages. Truly it is a mandate. Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise. 3

Revelation and Promulgation of the Kitab-i-Aqdas
In Baha'u'llah's words, the Kitab-i-Aqdas is the "Most Sacred Book", the "new heaven", the "new earth", "the Tabernacle of God", the "Holy City", the "Bride", "New Jerusalem coming down from God", the "Holy City", this "Most Holy Book", the "Most Great Law", and the "Unerring Balance"; and in the words of Shoghi Effendi: "Charter of the future world civilization."
Think not that We have revealed unto you a mere code of laws. Nay, rather, We have

unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight! 4
 Blessed those who meditate upon it! Blessed those who ponder its meaning! So vast is its range that it hath encompassed all men ere their recognition of it. Erelong will its sovereign power, its pervasive influence and the greatness of its might be manifested on earth. 5

4 Saha ' u ' llah, Synopsis and Codification of the Kitab-
 I ibid. , pp. 85- 86.

2 ibid., p. 39. i-Aqdas the Most Holy
 Book of Baha áu ' //ah (Haifa:

3 ibid., p. 63. Baha'i World Centre,
 1973), frontispiece .

5 Baha'u ' llah, quoted in God Passes By , p. 216.

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.. . the Kitab-i-Aqdas, revealed from first to last by the Author of the Dispensation Himself, not only preserves for posterity the basic laws and ordinances on which the fabric of His future World Order must rest, but ordains, in addition to the function of interpretation which it confers upon His Successor, the necessary institutions through which the integrity and unity of His Faith can alone be safeguarded. 1
 "We, verily, " wrote Baha' u ' ll ah, surveying, in the evening of His life, from His Most Great Prison, the entire range of this vast and weighty Revelation, "have not fallen short of Our duty to exhort men, and to deliver that whereunto I was bidden by God, the Almighty, the All-Praised." "Is there any excuse," He further has stated, "left for any one in this Revelation? No, by God, the Lord of the Mighty Throne! My signs have encompassed the earth, and My power enveloped all mankind. "2

M. BAHÁ'U'LLAH'S CAPTIVITY: THE PURPOSE FOR HIS SUFFERING
 What Could Possibly Cause Him Shame?

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 followers as profess to love Me, yet in fact follow the Evil One. They, indeed, are of the lost. 3
 The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath

drained to
 its dregs the cup of sorrow, that all the peoples of the earth may attain unto
 abiding
 joy, and be filled with gladness. This is of the mercy of your Lord, the
 Compassionate,
 the Most Merciful. We have accepted to be abased, O believers in the Unity of
 God, that
 ye may be exalted, and have suffered manifold afflictions, that ye might
 prosper and
 flourish. He Who hath come to build anew the whole world, behold, how they that
 have
 joined partners with God have forced Him to dwell within the most desolate of
 cities! 4

Why did He suffer so much?

THE LOVE OF GOD

As My tribulations multiplied, so did My love for God and for His Cause
 increase, in such
 wise that all that befell Me from the hosts of the wayward was powerless to
 deter Me
 from My purpose. Should they hide Me away in the depths of the earth, yet would
 they
 find Me riding aloft on the clouds, and calling out unto God, the Lord of
 strength and of
 might. I have offered Myself up in the way of God, and I yearn after
 tribulations in My
 love for Him, and for the sake of His good-pleasure. Unto this bear witness
 the woes
 which now afflict Me, the like of which no other man hath suffered. Every
 single hair of
 Mine head calleth out that which the Burning Bush uttered on Sinai, and each
 vein of
 My body invoceth God and saith: "O would I had been severed in Thy path, so
 that the

God Passes By, pp. 213- 214.

3 Gleanings, pp. 117- 118.

ibid., p. 220.

ibid., pp. 99- 100.

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world might be quickened, and all its peoples be united! " Thus hath it been
 decreed
 by Him Who is the All-Knowing, the All-Informed. 1

THE LOVE OF GOD FOR HUMANITY

Consider to what extent the love of God makes itself manifest. Among the signs
 of His
 love which appear in the world are the dawning-points of His Manifestations.
 What an

infinite degree of love is reflected by the divine Manifestations toward mankind! For the sake of guiding the people they have willingly forfeited their lives to resuscitate human hearts. They have accepted the cross. To enable human souls to attain the supreme degree of advancement, they have suffered during their limited years extreme ordeals and difficulties. 2

Observe how rarely human souls sacrifice their pleasure or comfort for others; how improbable that a man would offer his eye or suffer himself to be dismembered for the benefit of another. Yet all the divine Manifestations suffered, offered their lives and blood, sacrificed their existence, comfort and all they possessed for the sake of mankind. Therefore consider how much They love. Were it not for Their love for humanity, spiritual love would be mere nomenclature. Were it not for Their illumination, human souls would not be radiant. How effective is Their love! This is a sign of the love of God; a ray of the Sun of Reality. 3

THE LOVE OF THE MANIFESTATIONS OF GOD

Nine days before His passing, 'Abdu'l-Baha gave a talk in His home in Haifa to some Baha'is who had gathered there for a meeting with Him. These notes of 'Abdu'l-Baha's address were taken down in Persian at that meeting and later translated: His Holiness the Christ loved both His disciples and believers to such an extent that He sacrificed His life for them. His Holiness the Supreme (the Bab), loved the friends to such an extent that He gave His life for them. The Blessed Beauty (Saha'u'llah) loved the friends so much that for their sakes He accepted a thousand difficulties and afflictions. Four times He was exiled. He was banished from one place to another. His properties were confiscated. He gave all His family, His relatives, His possessions. He accepted imprisonment, chains and fetters. His Holy Person was imprisoned in the fortress of 'Akká He was made to suffer more calamities, afflictions and difficulties than could be

enumerated. He had not a moment's rest. He had not an hour's comfort. He was continually under the greatest hardships and ordeals. What great persecutions He endured from his enemies! What great afflictions He bore from His own relatives! He accepted all these trials for our sakes so that He might educate us, so that He might make us illumined, so that He might make us heavenly, so that He might change our character, change our lives, so that He might illumine our inmost self. All these troubles He accepted for our sakes. He did indeed sacrifice His life for us. This love is the real love. This is the inner attachment and the genuine friendship. This is the love which sacrifices one's all, one's life. This is the reality of love ... 4

1 4
 Epistle to the Son of the Wolf, pp. 52-53. 'Abdu'l-Baha, "The Universal Language of the Spirit", Star of the West, vol. VIII, no.7, October 1922, p. 89. 1922, pp. 163- 164. ibid. , p. 90.

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N. THE PURPOSE OF BAHÁ'U'LLAH'S SUFFERING

To sanctify people from all earthly defilements
 Say: We have accepted to be tried by ills and troubles, that ye may sanctify yourselves from all earthly defilements. Why, then, refuse ye to ponder Our purpose in your hearts?
 By the righteousness of God! Whoso will reflect upon the tribulations We have suffered, his soul will assuredly melt away with sorrow. The Lord Himself beareth witness to the truth of My words. We have sustained the weight of all calamities to sanctify you from all earthly corruption, and ye are yet indifferent. 1
 His Holiness Balí 'u'lláh endured ordeals and hardships sixty years. There was no persecution, vicissitude or suffering He did not experience at the hand of His enemies and oppressors. All the days of His life were passed in difficulty and tribulation; at one time in prison, another in exile, sometimes in chains. He willingly endured these difficulties for

the unity of mankind, praying that the world of humanity might realize the radiance of God, the oneness of humankind become a reality, strife and warfare cease and peace and tranquillity be realized by all. In prison He hoisted the banner of human solidarity, proclaiming Universal Peace, writing to the kings and rulers of nations summoning them to international unity and counselling arbitration ... Therefore we also must strive in this pathway of love and service, sacrificing life and possessions, passing our days in devotion, consecrating our efforts wholly to the cause of God, so that, God willing, the ensign of universal religion may be uplifted in the world of mankind and the oneness of the world of humanity be established. 2 Briefly, this Wronged One hath, in the face of all that hath befallen Him at their hands, and all that hath been said of Him, endured patiently, and held His peace, inasmuch as it is Our purpose, through the loving providence of God-exalted be His glory-and His surpassing mercy, to abolish, through the force of Our utterance, all disputes, war, and bloodshed, from the face of the earth. Under all conditions We have, in spite of what they have said, endured with seemly patience, and have left them to God. 3 Who can ever believe that this Servant of God hath at any time cherished in His heart a desire for any earthly honor or benefit? The Cause associated with His Name is far above the transitory things of this world. Behold Him, an exile, a victim of tyranny, in this Most Great Prison. His enemies have assailed Him on every side, and will continue to do so till the end of His life. Whatever, therefore, He saith unto you is wholly for the sake of God, that haply the peoples of the earth may cleanse their hearts from the stain of evil desire, may rend its veil asunder, and attain unto the knowledge of the one true God- the most exalted station to which any man can aspire. Their belief or disbelief in My Cause can neither profit nor harm Me. We summon them wholly for the sake of God. He, verily, can afford to dispense with all creatures. 4 Thou hast known how grievously the Prophets of God, His Messengers and Chosen Ones,

have been afflicted. Meditate a while on the motive and reason which have been responsible for such a persecution. At no time, in no Dispensation, have the Prophets of God

Gleanings, p. 307.

Bahá'í Publishing

Trust, 1976), pp. 230-231.

'Abdu'l-Bahá, Balzá'í World Faith- Selected Writings - Epistle to the Son of the Wolf, p. 34.

ings of Bahá'u'lláh and 'Abdu'l-Bahá (Wilmette: Gleanings, p. 85.
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escaped the blasphemy of their enemies, the cruelty of their oppressors, the denunciation of the learned of their age, who appeared in the guise of uprightness and piety. Day and night they passed through such agonies as none can ever measure, except the knowledge of the one true God, exalted be His glory. 1
Ponder a while on the woes and afflictions which this Prisoner hath sustained. I have, all the days of My life, been at the mercy of Mine enemies, and have suffered each day, in the path of the love of God, a fresh tribulation. I have patiently endured until the fame of the Cause of God was spread abroad on the earth ...
It beseemeth all men, in this Day, to take firm hold on the Most Great Name, and to establish the unity of all mankind. There is no place to flee to, no refuge that any one can seek, except Him .2

0. SUMMARY OF THE PURPOSE OF ALL His SUFFERING

The Ablui Beauty Himself- may the spirit of all existence be offered up for His loved ones-bore all manner of ordeals, and willingly accepted for Himself intense afflictions.
No torment was there left that His sacred form was not subjected to, no suffering that did not descend upon Him. How many a night, when He was chained, did He go sleepless because of the weight of His iron collar; how many a day the burning pain of the stocks and fetters gave Him no moment's peace. From Niyavaran to 'Ihram they made Him run- He, that embodied spirit, He Who had been accustomed to repose against cushions of ornamented silk- chained, shoeless, His head bared; and down under the earth, in the thick darkness of that narrow dungeon, they shut Him up with murderers, rebels and

thieves. Ever and again they assailed Him with a new torment, and all were certain that from one moment to the next He would suffer a martyr's death. After some time they banished Him from His native land, and sent Him to countries alien and far away. During many a year in 'Iraq, no moment passed but the arrow of a new anguish struck His holy heart; with every breath a sword came down upon that sacred body, and He could hope for no moment of security and rest. From every side His enemies mounted their attack with unrelenting hate; and singly and alone He withstood them all. After all these tribulations, these body blows, they flung Him out of 'Iraq in the continent of Asia, to the continent of Europe, and in that place of bitter exile, of wretched hardships, to the wrongs that were heaped upon Him by the people of the Qur'an were now added the virulent persecutions, the powerful attacks, the plottings, the slanders, the continual hostilities, the hate and malice, of the people of the Bayan. My pen is powerless to tell it all; but ye have surely been informed of it. Then, after twenty-four years in this, the Most Great Prison, in agony and sore affliction, His days drew to a close. To sum it up, the Ancient Beauty was ever, during His sojourn in this transitory world, either a captive bound with chains, or living under a sword, or subjected to extreme suffering and torment, or held in the Most Great Prison. Because of His physical weakness, brought on by His afflictions, His blessed body was worn away to a breath; it was light as a cobweb from long grieving. And His reason for shouldering this heavy load and enduring all this anguish, which was even as an ocean that hurleth its waves to high

Ibid., pp. 57- 58.

ibid., p. 203 .

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heaven-His reason for putting on the heavy iron chains and for becoming the very embodiment of utter resignation and meekness, was to lead every soul on earth to concord, to fellow-feeling, to oneness; to make known amongst all peoples the sign of the singleness of God, so that at last the primal oneness deposited at the heart of

all created
 things would bear its destined Fuit, and the splendour of 'No difference canst
 thou see
 in the creation of the God of Mercy, ' 1 would cast abroad its rays. 2

Qur'an 67:3 'Abdu 'l-Bahri (Haifa: Baha'i
 World CentTe, 1978),
 'Abdu 'l-Baha, Se/eclionsfi'om the Writings of pp. 262- 263.
 THE BAHAI WORLD

2. THE CONCEPT OF LAW IN THE BAHAI FAITH AND THE LAW OF I:IUQUQU'LLAH DR. AMIN BANANI

THE approaching confluence of two mo-	from? This is the
concept of law in human	
mentous events at the beginning of the Baha'i	societies from the
beginning until now. We	
Holy Year in Ric;lvn of 1992-publication	are obliged to use words
that are familiar,	
of the translation of the Kitab-i-Aqdas, and	words which have had
certain connotations	
the universal implementation of the Law of	in the past; but
Baha'u'llah intends to infuse	
I:Iuququ'llah-is an opportune time to re-	them with new meanings;
and it is for us to	
flect on the concept of law in the Revelation	think and reflect on the
nature of these new	
of Baha'u'llah, and to view the Law of	meanings and the key
that He has given us.	
I:Iuququ'llah in the light of that concept. It is	All the words that we
use in all languages	
understood that the purpose of Divine Laws	to describe laws- in
Arabic, for instance,	
is to aid humans to realize the goodness that	we speak of hudud
(limits) or ahkam (comis within them and to curb the potential for	
mandments)-immediately bring to mind the	
lapses from that goodness which may also	image of those who live
under those laws as	
tempt them. The laws of Baha 'u'llah are	people bound by them.
The notion of laws as	
aimed at nothing short of a transfo1mation of	limits or commandments
carries with it the	
our nature.	corollary of those who
are limited, com-	
Where would be a better place to begin	manded and forced to obey.
BaM'u'llah tells	
our reflections on the concept of law	us that His Laws are not

like that at all. They
in Baha'u'llah's Revelation than the very are, rather, like the
choice Wine.
opening passage in the Kitab-i-Aqdas where That is indeed an
interesting metaphor. It
Baha'u'llah makes use of a beautiful poetic is not merely a poetic
phrase. At the outset
metaphor to describe the nature of His Laws. we may ask ourselves
what is the function of
He says: choice Wine? and what is
the relevance of
this metaphor in the context of laws? On a
Think not that We have revealed unto you
very superficial level we may note that both
a mere code of laws. Nay, rather, We
in Islam and in the Baha'i Faith ordinary
have unsealed the choice Wine with the
1 wine is a substance forbidden by law. Obvifingers of might
and power.
ously the metaphor is not to be understood
We may often pass over this passage on that superficial level. It is the impact
simply moved by the beauty of the image or produced by the choice Wine, the
spiritual
perhaps even perplexed by the intent of the analogy of good stráong wine, on
the individmetaphor, but it is, in fact, the key that ual which is just the
opposite of binding him
Baha'u'llah has provided us for understand- with limits. It is hue liberation.
When you
ing the nature of His Laws. have imbibed of this
choice Wine you are
What, we may ask, is the mere code of freed from inhibitions. Baha'u'llah tells
us
laws that Baha'u'llah disassociates Himself that His Laws are not intended to
bind but to
liberate us . That is the purpose of the key
1 Baha'u'llah, A Synopsis and Codification of the Laws that He provides us in
the opening of His
and Ordinances of the Kitab-i-Aqdas (Haifa: Baha' i Book of Laws.
World Centre, 1973), fronti spiece.

From a talk given by Dr. Amfn Banani at the Arabic Session of Landegg Academy,
August 1991.

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When we think of it in that way we real- ourselves for the universal
observance of
ize that we are witnessing the dawn of a new this Sacred Law. This
education is not just

phase of the spiritual evolution of the human race, a spiritual evolution that results in the us, eastern and west transformation of human nature. It is within this evolutionary process that law ceases to be an external limit imposed upon us and implications of this begins to be a liberating energy arising from we should also within us . keep in mind that none of the Laws of Baha'u'llah intends for us that His Laws Baha'u'llah stand in a vacuum in isolation become a self-generated part of our con- from the others. They are all part of an intescience to protect us from lapses. By freeing fabric, the ultimate purpose of which us from our baser motives it bestows true is building the World Order of Baha'u'llah. liberty upon us . This is not to say that human All of His Laws-and the Law of I:Iuquqnature, which has the potential of achieving 'u 'llah is no exception-are building materials perfection, is necessarily perfect at all times. for raising the edifice of His World Order. For this reason the Kitab-i-Aqdas delineates Also, as in many of the other Laws of categories of wrongdoing and specifies Baha'u'llah, there is more than one aspect to punishments for them. But when it comes to the Law of I:Iuququ'llah. There is the purely motivations for avoiding these lapses, it is personal aspect which has to do with purifialways based on the spiritual strength and cation of our motives and the spiritualization moral stamina of the individual. Protection of our mundane cares and concerns. The is built from within, not by erecting walls other aspect has to do with binding the body without. Should we fail to grasp this novel of humanity in a fair and equitable way. In a concept of law as an instrument of liberation beautiful phrase in the Ri~van 1991 message rather than limitation, Baha'u ' llah states in of the Universal House of Justice, the Law of that same opening passage of the Most Holy I:Iuququ'llah is referred to as "a profoundly Book that the primary agent for the private act of conscience that promotes the

enforcement of His Laws is not fear of the consequences, but the love of His beauty: inseparable. Because "Observe My commandments, for the love drawn to the personal of My beauty." blessings with not much attention given to Those of us who by accident of birth and Law, here we may mother tongue or acquired second language good". have had access to the Kitab-i-Aqdas for profound Tablet, 1 nearly a century, have been trying to live up whole of human to its commandments, not so much out of a The cooperation, deep and full understanding of their purpose among the limbs and implications but for the love of His Beauty. And now the Universal House of Justice is on the verge of promulgating one interdependence and of these laws which some of us have been within the entire observing for the love of His beauty, as the I:Iuqt'.1qu'llah is a means universal and loving obligation of the entire Baha'i world. Noting the desire of the entire Baha'i community to share in the blessing of Huqiiqu 'ith, Compilation by the Research Department the Law of I:Iuqt1qu'llah, the House of Justice of the Universal House of Justice (Haifa: Baha'i World Centre, 1985), pp. 14-15.

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J:Iuququ'llah is a major instrument that Assemblies, and only an infinitesimal number Baha 'u ' llah has given us for achievement of ber ever have the honor of serving on the economic justice and a more equitable distribution of wealth. Narrowing the tragic and Baha'i population of the world grows, the

dangerous gap that exists between the few percentage of those who are
 elected to serve
 rich and many poor of this world is an urgent on the different levels of
 that pyramid will
 need of our time. If not out of altruism, then become smaller and smaller. So
 the direct
 out of enlightened self-interest even the rich connection of the individual
 to the source of
 nations of the world are groping for ways to authority in the Faith becomes
 more and
 reduce this gap. But the obsolete barriers of more occasional and
 infinitesimal except in
 the old world order have so far made all such observance of the Law
 of J::luququ'llah, where
 efforts futile . every individual has the
 continuous privilege
 In contrast, at this embryonic stage of of sustaining the very apex of the
 pyramid.
 emergence of the Baha'i world community Baha'u'llah has given us
 the charter for
 the channel for a meaningful beginning of His new World Order, created
 the instituted distribution of wealth is already in place tions for
 governance of the Baha'i world,
 in the Law of J::luququ' llah. To have but one and in the Law of J::luququ ' llah, He has
 example of this fact it is enough to reflect legislated a regular and
 continuous source of
 that out of more than one hundred and fifty revenue for the worldwide
 operation of the
 national Baha'i communities in the world supreme authority of His
 Faith. We may
 today, perhaps fewer than ten percent are think of it, therefore, as a
 global tax for the
 financially self-supporting. The rest-and benefit of the global
 authority in the Faith.
 those are communities with the largest Baha'i This limited analogy to
 taxation is both
 populations, the most dynamic teaching instructive and eye-opening.
 We know a good
 activities, and most important of all , the deal about the history of
 taxation in human
 most active projects for social and economic societies and, sad to say,
 much of it is indisdevelopment- depend on generous, well-
 tinguishable from extortion. Even in the more
 coordinated and sustained financial support democratic societies where
 taxes are apfrom the Universal House of Justice. proved by the
 elected representatives of the

In the same Rivian 1991 message of people, and where the generality of the public the Universal House of Justice we come recognizes the need for taxation for its own across another profound phrase describing protection, no tax system can be upheld with- J::luququ'llah as the Law " ... which directly out the strong arm of the law to enforce it. connects the individual believer with the Where does the power of enforcement of Central Institution of the Faith " J::luququ'llah reside? Only in the innermost In describing the structure of the Administrative Order of our Faith we often make depth of our own conscience. As we contemplate the enormity of this fact we begin to us e of the form of a pyramid, with the realize the concrete reality behind that other- Local Spiritual Assemblies at the base, the wise platitudinous sounding phrase which we National Spiritual Assemblies in the inter- often pass over: "spiritual solutions for economic problems." What kind of tax system Justice at the apex of the pyramid. Now is this that requires a "profoundly private act if we try to think of the connection of the of conscience" for its enforcement? It places individual Baha'i to this pyramid of authority a premium upon spiritual growth and maturity we realize that some of us are elected to ration and not upon raising of revenue. various Local Spiritual Assemblies and thus The impetus for spiritual growth does not connected to that structure of authority. Far end with the private assumption of responsibility are elected to the National Spiritual ability for upholding the law. Baha'u'llah

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adds a further condition to that act of private established. I:fuququ'llah is a portion of our conscience, and that has to do with a certain wealth which by God's Law is His Right. spiritual attitude. That is the attitude of We simply return it to Him. What is required joyful and radiant acquiescence. If we do of us in discharge of our I:fuququ'llah oblige not have it, He tells us, we are not ready to ration is accountability and trustworthiness. observe the Law. Here is another important What we give to the other Funds is out of our difference between I:luququ'llah and other own substance, summoned by our sense

of
systems of taxation: if in calculation of our generosity and sacrifice.
I:Yuququ'llah obligation we look for loop- The difference between
I:Yuququ'llah and
holes, we have not yet achieved that degree the other Funds can best be
illustrated by
of spiritual maturity that Baha'u'llah wishes the difference between the Daily
Obligatory
for us, and in a sense we are not yet qualified Prayer and the wealth of all
the other prayers
to observe the Law. This is another demon- and meditations that we have
available to us.
stration of "spiritual solutions for economic We are free, indeed strongly
urged, to enrich
problems." and sanctify our lives with
frequent recourse
Baha'u'llah is asking of us nothing less to those prayers; but they do not take
the
than a complete reversal of habitual human place of the Daily Obligatory
Prayer. One
behavior when it comes to payment of is a legal obligation, the other a moral
obli-
I:Yuququ'llah. Payment of taxes has often gation, if we remember the nature of
been accompanied by coercion, reluctance Baha'u'llah's Laws in the first place.
and avoidance. Baha'u'llah makes I:Yuququ- If in calculation of our
I~Yuququ'llah obli-
'llah voluntary, joyful and radiant. It was gation we wish to count our
contributions
Benjamin Franklin who spoke of two to the other Funds as part of our 'needful'
unavoidable calamities by saying you cannot expenses, the House of Justice has
told us
escape death and taxes . We are already that we may do so. But it should be
inconfamiliar with Baha'u'llah's utterance in The ceivable that those
contributions should rule
Hidden Words that, "I have made death a out the discharge of our I:f uququ
'llah obligamessenger of joy to thee .. . " 1 Now we learn tion in the same
sense that it is inconceivable
that taxes too are to be paid with joy. that saying of constant prayers
should leave
The transfo1ming power and the liberat- us no time to perfo1m our Daily
Obligatory
ing influence of the Law of I:Yuququ'llah is Prayer.
as yet dimly experienced by us . It is a Law Another question that often
comes up in
that is a test offirmness in the Covenant, and our educational gatherings and
must be on
a joyful way of building the strong fabric of the minds of many friends has to

do with the
the World Order of Baha'u'llah. timing of the universal
implementation of
As we approach the universal implemen- the Law of I:fuququ'llah in Ri<;lvan
1992. Is
tation of the Law of I:fuququ ' llah, often the it because of the unusual need
for financial
question is asked by the friends about the resources at this time when the Arc
on
relationship of I:fuququ ' llah to other Funds Mount Carmel is being completed?
The
in the Faith. The answers are, of course, answer is both yes and no without any
fully given in the Compilation from the Writ- equivocation and contradiction.
It is yes in
ings of Baha'u'llah, 'Abdu'l-Baha, Shoghi the sense that already for the last
hundred
Effendi and the Universal House of Justice, years the preponderant share of the
funds
and the priority of I:fuququ'llah is clearly needed for all the development and
expansion
of our World Centre has been provided by
I:fuququ'llah, and the completion of the Arc
Baha' u'llah, The Hidden Words of Baha'u'llah
(Wilmette: Baha'i Publishing Trust, 1979),
will be no exception. But if we think that
Arabic, #32: p. 11. the universal implementation of
the Law of

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I:fuququ'llah is merely another exigent fund- I:fuququ'llah will continue to
build and
raising device to meet the current needs at invigorate and reinforce the
World Order of
the World Centre, then we are completely Baha'u'llah for centuries and
centuries to
missing the point, and the answer is come, and will be an integrated
part of the
emphatically no. This Arc will be built and power and authority of the
Universal House
completed in a short time, but the Law of of Justice.
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3. INTERDEPENDENCE OF BAHAI COMMUNITIES- SERVICES OF NORTH AMERICAN BAHAI WOMEN TO IRAN BY BAI-ARIEH ROUL-IANI MA' AN!

INTRODUCTION

"All men have been created to cany forward generating

influence of the spiritual forces
 an ever-advancing civilization." 1 At the heart released, the
 receptivity of the people, the
 of such a civilization is the spiritual, eco- commitment of the
 followers of the new
 nomic and social well-being of humanity. creed to champion
 the cause of change, the
 Religion has no claim to validity and cannot availability of
 means, and the nature and
 make progress if it is without concern for timeliness of
 activities undertaken all play a
 spiritual health, economic development, and crucial role .
 This article presents the findimprovement in social conditions.

ings of a study of North American women's
 The amount of time needed to make espousal of the
 Baha'i Faith and their
 meaningful change depends on several fac- response to the
 social needs of their Iranian
 tors. The power of the creative Word, the coreligionists.

THE SPREAD OF THE BAHAI FAITH IN AMERICA

The Name of Baha'u'llah was first men- the nineteenth
 century. BaM'u'llah's enuntioned publicly in North America in 1893. 2
 ciation, in the latter half of that century, of
 This was one year after BaM'u'llah had teachings and
 laws to unite humankind in a
 passed away in what was then Palestine, and common cause,
 provided the focus. His
 His eldest son, 'Abdu'l-BaM, had been ap- advent renewed
 hopes of salvation and
 pointed as BaM'u'llah's successor and the released
 spiritual forces needed to prepare
 Centre of the Covenant. The first American the way for
 establishing universal peace.
 follower of BaM'u'llah, Thornton Chase, After
 Thornton Chase, many receptive
 embraced the Baba ' i Faith in Chicago in souls entered
 the Faith, including a number
 1894. of prominent
 women. Some of them sought
 The swift spread of the Baha'i Faith to 'Abdu'l-Baha's
 permission and embarked
 the West was due not only to the applicabil- upon a
 historical voyage to 'Akka, His place
 ity of its message, but also to the needs of of exile in
 Palestine. Their intention was
 the time and the availability of means of twofold: first,

to make a pilgrimage to the
communication and travel. The need for a land where the
Prophet-Founder of the
fresh spiritual stimulus was strongly felt in Baba 'i Faith
spent the last twenty-five years

Baha' u' ll ah, Gleaningsji-0111 tlze Writings of 23 Sept. 1893,
quoted in his speech words that
Bahn '11 'litz (Wil mette: Baha'i Publishing Trust, Baha'u'llah had
spoken to Edward G. Browne in
1983), p. 215. 1891. E.G.

Browne was the onl y orienta list granted
A mi ssionary based in Syria, in a sess ion of the an interview
with Baha'u' ll ah. The interview took
Wo rld 's Parliament of Religions held in Chi cago on place in Baha '
u ' ll ah's place of ex il e in 'Akka.

This essay, rev ised for incl usion in the international record, originally
appeared in The Journal of Bahit 'i Studies,
vol.4,no.1,May 199 1.

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of His life and where He is buried; and, process of integration of the
East and the
second, to meet 'Abdu ' l-Baha and partake West-a process which evolved
and entailed
of His divine wisdom. Their an-ival in the many significant developments
and under-
Holy Land in 1898 signalled the dawn of the takings.

EARLY AMERICAN BAHAI WOMEN WHO RENDERED OUTSTANDING SERVICE TO IRAN

Louisa A. Moore (Lua Getsinger) Through her efforts other
women in the
Among the first group of pilgrims was Lua West, such as Phoebe Hearst
and May Ellis
Getsinger. She was in love with the Faith Bolles, "the mother teacher of
Europe,"
she had espoused and wished to devote her embraced the Faith and
rendered outstandlife to its service. 'Abdu'l-Baha saw in her mg service.
the potential to undertake and accomplish Lua Getsinger was chosen
by 'Abdu ' lgreat tasks . He nurtured her zeal and enthu- Baha to undertake
an important mission on
siasm, and provided her with spiritual behalf of her co-religionists
in Iran-the
guidance and momentum. Her intense love first service of its kind
undertaken by a
for Baha'u'llah' s Revelation and her selfless Wes tern believer. In 1902 she

was sent to
way of conveying Baha'i teachings to others meet Muzaffari 'd-Din Shah,
the Shah of
made her a remarkable teacher of the Faith. Iran, during his second visit
to Paris, 2 to
'Abdu 'l-Baha surnamed her Liva (Banner) acquaint him and his Prime
Minister, Mirza
and Ummu 'l-Mu 'minin (Mother of the 'Ali Agha Khan-i-Atabak,
with the situation of the oppressed Baha'i community in
Iran, to seek restitution of Baha'i rights, and
to appeal for justice on their behalf. The Iranian Baha' i community had been
persecuted
since its inception. The Muslim clerical
class had used every opportunity to incite
the population against the Baha'is, and the
government had often condoned the maltreatment of the Baha ' is by the
fanatics.
'Abdu'l-Baha saw the time as propitious, the
place favourable, and the personality of Liva
fit for the task He wanted undertaken.

A title of distinction given to specific believers who
rendered outstanding services to the Baha' i Faith
during the ministry of 'Abdu 'l- Baha.

2 A meeting with a sovereign who enjoyed absolute
power over the inhabitants of the country he ruled by
a member of the female sex, regarded as inferior and
Liva Getsinger, whom 'Abdu 'l-Baha named unworthy in Muslims' eyes-
especially one who had
"Liva" (Banner), and "Ummu'l-Mu 'minin" espoused a religion
unrecognized and persecuted in
(Mother of the Believers) . Iran- was a unprecedented event. The
envoy previously sent by Baha' u' ll ah to present His Epistle to
Nasiri 'd-Din Shah , the grandfather and predecessor
Believers). Shoghi Effendi called her " the of Mu'azza ri ' d-Din Shah,
had been brutally tortured
mother teacher of the West", and designated and put to death. Liva was a
seventeen-year-old youth,
her as one of 'Abdu 'l-Baha's Disciples. 1 entitled Saeli' (Wonderful)

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Mu'azza Khan (left) looking at (from left to right): Miss Lillian Kappes, Dr.
Sarah Clock,
and Dr. Susan Moody, with a woman named Tahiri Khanum in Tehran, Iran, circa
1912.

Liva received the necessary instructions the situation of the

Baha'is in Iran was laid
and set out to accomplish the mission. She before the King
and his Prime Minister.
secured an appointment through the Persian They could no
longer use ignorance of facts
Embassy in Paris, then wrote a petition in as an excuse for
their inaction to redress the
English and had it translated into French by injustices
inflicted upon the Baha 'is. Hence,
a notable French Balla 'i, Hippolyte Dreyfus. a task
inconceivable in Iran was accom-
Accompanied by Dreyfus, she met with the plished. An
official petition on behalf of the
Shah in the grand reception hall of the Iranian Baha'i
community was made to its
Elysees Palace Hotel, where the King and temporal ruler by
an ardent American female
his entourage were staying in September Baha'i.
1902. She was greeted with kindness and Lua Getsinger
submitted a second peticourtesy, and received favorable responses
tion to the Shah, through official channels in
to her petitions. 1 However, subsequent events 1903, when
disturbances in Iran claimed the
in Iran show that very little practical im- lives of several
Baha'is in Yazd, I~fahan ,
provement was made in the treatment of and other places.
In that petition she said:
Baha'is for a number of reasons. Islam was, "And be assured
that this Light will never be
as now, the state religion; the clerical class extinguished,
even should you permit the
was in ascendancy; and the government's blood of the
Baha'is to run in rivers through interests dictated its compliance with the
out your land, for it is evident that the blood
desires of the clergy. The requirements of of the Persian
Baha'is is but the oil which
social justice were, therefore, overshadowed has fed and will
feed the flame in the Lamp
by the self-seeking interests of the authori- of the Cause of
Baha'u'llah " 2 This petition and ecclesiastics. But Lua's mission
tion produced some relief, and for several
served one important purpose: the truth of years the
persecutions ceased.

Star of the West, vol. XV, no.8 (Nov. 1921), p. 231. 2 ibid., p. 233 .
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Dr. Susan Moody- Amatu 'l-A 'Id (Hand- appeal without

hesitation. She arranged her
 maid of the Most High) affairs and left for
 Iran in November 1909. In
 The initiation of development projects in Tihiran, she joined the
 team of Balla' i doctors
 Iran goes back to the early years of 'Abdu'l- who had established a
 hospital called ~il.iat.
 Baha's ministry. The Baha'i community in The vital services
 Dr. Moody provided to
 Tihiran established a boys' school in 1900; the community of Iran
 were acknowledged
 later a group of doctors came together to set in the following
 notice and editorial, pubup a hospital. A female doctor was needed to
 lished in a newspaper in Tihiran. It reads :
 treat the female patients, who could not be Doctor
 Moody-American lady-Not
 examined by male physicians. When a group only does she know
 medicine, but also
 of Baha' is from the United States visited gynecology,
 obstetrics and women's
 Iran in 1908: diseases. Her good
 qualities and kind
 . . . some Iranian doctors asked if it would attributes, her love
 for her Persian orienbe possible to induce an American
 tal sisters, are all equal. Every day from
 woman doctor to come to Tihiran, Iran, morning till noon she
 is in her office,
 to live, for the purpose of caring for the No. 10 Avenue
 Aladauleh, receiving her
 women of Iran who at that time were so patients for
 consultation, examination and
 deprived of skilled medical care. Stop- treatment, excepting
 Friday and Sunday
 ping in 'Akka, Palestine, on their return, afternoons, when she
 goes to the Hospital
 the Americans communicated this wish Sehat (Hospital of
 Health), where she
 to 'Abdu' l-Baha who asked them if they meets the patients of
 the higher and
 knew of such a doctor. The name of wealthier class.²
 Dr. Moody was presented, and she received The editorial reads:
 word without delay from 'Abdu'l-Baha We give the utmost
 thanks and gratitude
 telling her she had been chosen for this to such a noble woman,
 to such a
 great medical work in Iran. "I knew respected person,
 whose presence here is

then," Dr. Moody often remarked, "why a great privilege to the country of Persia.

I had felt the urge so strongly to study On account of the great care of this blessed person, the medicine; I was obliged to study medicine in order to come to Iran." When ties, moslems, et al., become healthy and the call came from 'Abdu' l-Baha, she well. We beg of God to keep this blessed and respected person proceeded immediately on her journey. 1 and respected person with us. 3

Susan Moody was born on 20 November Dr. Moody's services in Tihiran were not confined to the 1851 in Amsterdam, New York. She became medical field. She worked closely with Baha'i a Balla 'i in 1903 after making an in-depth women who were eager to improve their lot, study of the tenets of the Faith with Isabella encouraging them in their quest for Brittingham, one of 'Abdu'l-Baha's Disciples emancipation and equality, and lending them in the West. She had first studied music, effective help to achieve their objectives. She painting and sculpture, but had later switched recognized the need to educate women if to medicine. She had graduated from a medical college in Chicago. nature was to be realized, and did all she could to bring about the The same spirit of willing obedience establishment of a which characterized Lua Getsinger's unequal- formal Baha'i girls' school, similar to the Tarbiyat Boys ' School ified response to 'Abdu 'l-Baha's instruction that had been estabprompted Susan Moody to respond to His lished in 1900.

1 The Bahn 'i World, 2
vol. VI (1934- 1936) (Wilmette: Star, vol. I, no.15 (20 August 19 10), p. 9.

Baha'i Publi shing Trust, 1980), p. 483. ibid.

LITERARY AND MUSICAL WORKS 1095

Those genuinely concerned with the education ofIranian Baha'i children had tried for some time to raise money to establish a formal girls' school in the capital, but the needs of the boys' school and the lack of

sufficient means had delayed its realization.

Their efforts were augmented by the endeavors of the American Baha'is, particularly the

women, who met the challenge of providing financial assistance and qualified personnel.

In January 1910 the Persian-American Educational Society was established in the

United States, with its headquarters in Washington, D.C. Approved by 'Abdu'l-Baha, it

was an attempt to streamline cooperative enterprises between the two countries. One

of the services it provided was financial

assistance to ensure the continued functioning of the Tarbiyat Boys' School, which was

experiencing financial difficulty. The secretary of the Society wrote in his first report:

Tihran, Iran, with two young children, circa 1912.

On account of the political conditions and general demoralization of internal affairs, Persian-American

the founders of this school, before that that in the

time men of means, found themselves points, such as

unable to continue its activities because education so that

of lack of funds As an outcome of the results and benefits

interest manifested, and considering the greater needs of the East, as well as the

'Abdu'l-Baha

opportunity for a Baha'i demonstration from the West to the Orient, this Society give great

was formed. 1

and arise to

As the Persian-American Educational principles and

Society evolved, 'Abdu'l-Baha encouraged heart and soul. ...

its basic aims and gave the members insights in great need of

to see things in a different light. The Tablet matters pertaining

of 'Abdu'l-Baha, dated 3 April 1910, between these two

Dr. Susan Moody in

young children,

name of this Society to

Interdependence Society so

future it may include all

commerce, industry and

spiritual and material

might be produced. 2

And in another Tablet

wrote:

The believers of God must

importance to this Society

perform its fundamental

essential duties with

Persia and America are

such a Society, even to

to material relations

addressed to Officers of the Society, reads in countries, especially America 3

part:

Later in his address to

the Orient-Occi-

According to the reports . . . in these days Washington,

dent Unity Conference held in

the Persian-American Educational Society is organized in America and the civilization of America

D.C., 'Abdu 'l-Baha said:

May the material

friends of God and the maid-servants of establishment

find complete efficacy and

the Merciful with the utmost zeal and spiritual civilization of

in Persia, and the

enthusiasm are engaged in the solidarity response in

Persia find acceptance and

of this Society. If possible, change the ibid., p. 4.

1

3

Star, vo l. I, no.5 (5 June 1910), p. 2.

ibid.

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America May they become one race very slow.

girls' school was initially

endowed with the same susceptibilities.

The 1913 report of the

Executive Secre-

May these bonds of amity and accord be Persian-American Educational

tary of the

fomly established I have traveled this Moody's submission,

Society, based on Dr.

long distance, crossed the Atlantic Ocean analysis regarding subto this western continent in the desire and sidized education. First of all, it shows that

offers an interesting

hope that the strongest bond of unity may institutions in Iran, despite

the friends and

be established between America and Per-providing some

economic difficulties, were

sia May this American democracy be shows that the

financial help. Second, it

the first nation to establish the foundation held in a rented place.

girls ' school was still

of international agreement. May it be the Dr. Moody herself

Third, it indicates that

first nation to proclaim the universality of assistance not

offered generous financial

mankind. May it be the first to upraise the of Baha'i

only towards the education

standard of the "Most Great Peace," and

children in Tihiran, but

also to non-Baha'i through this nation of democracy may educational institutions. Finally, the report these philanthropic intentions and institu- provided a list of the children sponsored by tions be spread broadcast thruóoughout the the friends and Assemblies in the United world. 1 States. Of the 77 names listed, 18 were girls A new era of cooperation, based on spir- and 59 boys. The sponsors consisted of itual principles, had begun. Development 18 Assemblies, 3 couples, and 67 individuprojects and cooperative ventures between als: 45 women and 22 men.3 In July 1915, Dr. the Baha'i corrrmmnities of North America Moody info1med the Society in the United and iran translated the principle of unity of States of the the Baha'i world into practice. The interde- creation of a building fund. The plan was to set aside "any pendency of the East and the West in both margin which may accrue after spirihial and material matters grew steadily deducting from the scholarand yielded remarkable results. In February ship fund of\$18.00 per annum, the achial expenses of h1ition, 1910 Dr. Moody wrote to the American will be added such books, etc. To this American friends may Baha'is and conveyed the joyous news: time to time." 4 Her special amounts as the year nine of the The girls' school is assured. They will start received sixth grade contribute from university. In all with accommodations for fifty pupils From the Girls' Tarbiet, letter stated "This received the same Please tell any who want to help that it proud of them, as they American boy pupils years of will take only \$1.50 per month to educate preparation." 5 certificates from the a girl. There are many here too poor to have had so few forty-thuáée boys passed. school became a reality, Dr. Moody helped As soon as the establishment of a girls' school became a reality, Dr. Moody helped

the Iranian friends to secure the services of a Baha'i women went to qualified American Baha' i teacher to take different capacities. These charge of the school and ensure its proper functioning and development. At her suggestion Lilian Kappes took up the challenge. We will later learn of Miss Kappes's provided to the boys. services in Iran. The development of the 3 Star, vol. IV, no.1 3 (9 November 19 13), p. 221 -223.

1 4 Star, vol. XV, no. 8 (November 1924), p. 235- 236. Star, vol. VI, no.7 (1 3 Jul y 1915), p. 54.

2 Star, vo l. I, no. 2 (9 April 19 10), p. 11. 5 ibid.

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Women sitting, from left: Lillian Kappes, Muchul Khanum, Dr. Susan Moody, Dr. Sarah

Clock and Elizabeth Steward; with four children and a maidservant, Tihran, iran, c. 1912.

In May 1914, Dr. Moody reported: The establishment of a women's assem- blage for the promotion of We have established twelve centres for knowledge is entirely acceptable, but teaching girls the foundation principles of discussions must be confined to educational the Baha' i Revelation-the teachers met matters. It should be done in such a way on Saturday last. . . . In about a month we that differwill hold a large meeting for examining ences will, day by day, be entirely wiped out, not that, God forbid, it the various centers. The boys have had argumentation between men and will end in women Now the world of women similar classes for three years and their examination this year was a great suc- cess.1 spiritual world, not a political one, so that The presence of American Baha' is in a it will be radiant. .. I am endeavoring, with Baha'u'llah's country where women had no voice in the confirmations and assisdecision-making process served another valu-

tance so to improve the world of the
 able purpose. They provided the examples of handmaidens that all will
 be astonished
 how women could become assertive and Ye need to be calm and
 composed, so
 claim their God-given rights . The Iranian that the work will
 proceed with wisdom,
 Baha'i women gradually began to ask otherwise there will be
 such chaos that
 questions. When their petitions for equal ye will leave everything
 and run away.
 treatment remained unanswered, they wrote "This newly born babe is
 traversing in
 to 'Abdu'l-Baha and complained. It is unfor- one night the path that
 needeth a hundred
 tunate that the texts of such petitioning years to tread ." In
 brief, ye should
 letters are not available, but from the now engage in matters of
 pure spirituality
 contents of the responses they received one and not contend with men.
 'Abdu'l-Baha
 can gain insight into the women' s appeals: will tactfully take
 appropriate steps. Be
 assured . In the end thou wilt thyself
 1 exclaim, "This was indeed

supreme

Star, vo l. V, no. 5 (5 June 1914), p. 74.

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wisdom!" I appeal to you to obliterate four-year visit to the
 United States. She
 this contention between men and women . ended her visit and left
 to return to iran late
 . . . No one can on his own achieve any- in 1928, in response to the
 expressed wish of
 thing. 'Abdu'l-Baha must be well pleased Shoghi Effendi:
 and assist. 1 I pray that you may
 soon in the company
 Two points in the above Tablet attract of a capable and
 devoted American coattention. First is the emphasis on the word
 worker, resume your historic labors for
 now. 'Abdu' l-Bahi says: "Now the world of our beloved Cause in
 Tihran. 2
 women should be a spiritual world, not a Susan Moody was 77
 years old when
 political one ... " and "ye should now engage she went back to Iran.
 She traveled in the

in matters of pure spirituality and not con-
 Sharp, visiting Haifa,
 tend with men." 'Abdu 'l-Baha knew- had
 and confen-ing with
 in fact said in other contexts-that in time
 spent the remaining
 women would have to enter the "political
 Iran, dying in Tihran on
 world" if they were to attain their equality
 funeral, attended by
 with men, but the time was not propitious
 Baha'is, was a testimony to
 then. The second point is the need for
 in which her highly
 "wisdom" which prompted 'Abdu'l-Baha 's
 held by the friends;
 appeal to the women.
 mark of honor for a
 Parallel with His appeals to the women,
 community felt
 'Abdu' l-Baha sent Tablets to the community
 Shoghi Effendi's cable to
 in general promoting the principle of the
 United States reveals the
 equality of the sexes, emphasizing the impor-
 tance of educating the women and explaining
 beloved Susan Moody
 the benefits thereof. Here one can discern
 world (of the) far-famed
 'Abdu'l-Baha 's wisdom in neither overruling
 her indomitable
 the men abruptly, nor immediately granting
 services, earned unique
 the women's petitions, even though these
 forged first link in (the)
 actions were within the scope of His author-
 spiritual destinies (of
 ity and in line with the principle of equality
 faith (i.e., Persia) and
 prescribed by Baha'u'llah. In one Tablet
 its) stalwart defend-
 'Abdu'l-Baha appealed to the women not to
 American Republic.
 press for equality at a time when the Faith
 Persia rear monument
 was making progress, saying that pressing
 (of) her noble

company of Adelaide
 Palestine, on the way,
 Shoghi Effendi. She
 years of her life in
 23 October 1934. Her
 several hundred
 the inestimable esteem
 prized services were
 it was a magnificent
 person to whom the Baha'i
 eternally indebted.
 the friends in the
 worth of her services:
 Passing dearly
 deprives Baha'i
 pioneer who, through
 spirit, ceaseless
 distinction. (She)
 chain uniting (the)
 the) cradle of our
 (the) community (of
 ers in (the) great
 (I am) instructing
 perpetuating memory

for equality at that time would hamper the mission. (I) am
gladly defraying whatever expense incurred as
advancement of the Cause and paralyze its
token (of) my admininstitutions. He was fully aware of the men's
ration for community (i.e., America) to
fierce resistance to equality at that early which she originally
belonged and on
stage in the development of the Cause. He which her sacred
life shed imperishable
lustre. Advise
had sent them living examples of what
holding befitting Memorial
educated women could do and intended to gathering (in)
Temple Foundation Ha!l. 3
continue the practice until the goal was In a message to the
National Spiritual
realized. Assembly of Iran dated
12 November 1934,
Dr. Moody served in Iran for more than Shoghi Effendi said Susan
Moody excelled
twenty-five years, broken by one nearly those of her kind in
faith and certitude. He
1 refen-ed to the
projects she had initiated as
Women, a Co mpilation. Compil ed by the Research
Department of the Unive rsal I-louse of Ju st ice The Balin 'i World, vo
l. YI (I 934- 36), p. 486.
(London: Baha'i Publi shin g Trust, 1990), p. 5. ibid.
LITERARY AND MUSICAL WORKS 1099
examples worthy of emulation by others and male teacher for the
Tarbiyat Boys ' School.
gave the glad-tidings that the Baha'is in The nature of the
request reveals the vast
America would follow in her footsteps and difference between the
curriculum of the
would hasten to the sacred land of Iran, boys ' school and the
one for girls:
would continue her undertakings, and would They have written
from Tihiran that there
engage in the praise and commendation of is need of a
scientific teacher for the
her luminous and extensive services. 1 School of Tarbiat.
He must be efficient in
science as well as the English language;
Lillian F. Kappes for at present
there is no man in the
One of the receptive souls in the West who School ofTarbiat
who is a scientist or linenlisted under the banner of Baha'u'llah

guist. They are in need of both, science	and the English
before the turn of the century was Lillian F.	
language ...3	
Kappes. She was a teacher by profession,	Before the arrival
of Miss Kappes, some	
and became a Baha' i in New York in 1898-	Baha'i women in Tihiran
had responded to	
99. She met 'Abdu'l-Baha in Thonon-les-	the educational needs
of girls by initiating	
Baths on Lake Geneva in October 1911,	private projects on a
small scale. With	
when she was on her way to Iran in response	' Abdu 'l-Baha's
constant encouragement and	
to a request for a competent female Baha' i to	guidance, and Dr.
Moody's perseverance	
serve as the principal as well as teacher of	and assistance, the
education of girls was	
the first Baha 'i girls' school in Tihiran.	finally
institutionalized. The Baha 'i girls'	
In early 1911 , the Baha' is in Tihiran had	school, although
operating under the auspices	
appealed to 'Abdu'l-Baha for assistance	of an existing
all-male Education Committee from the West in the form of educators. The	
committee, was run competently by Lillian F.	
request had been approved, and 'Abdu'l-	Kappes . She became
the women's spokes-	
Baha had revealed a Tablet asking the	person with regard to
their educational needs	
Baha 'is in the United States to:	and served as liaison
between them and the	
... select a woman teacher who may fill the	Committee.
position of principal as well as teacher,	It is apparent from
the following that,	
and send her without delay. The woman	after 'Abdu ' l-Baha's
approval was sought,	
must have a share of the knowledge of	the friends in Iran
specifically requested	
sciences and be proficient in woman's	Miss Kappes 's services:
work, such as sewing, housekeeping,	Word has come from Dr.
Moody that	
hygiene and household economics, etc. 2	the Tihiran Board of
Consultation has sup-	
This passage of 'Abdu ' l-Baha 's Tablet	plicated 'Abdu'l-Baha
that Miss Lillian	
reflects the nature of the petition in response	Kappes might be
permitted to come to	
to which the Tablet was revealed, and indi-	that city to teach

in the Girls' Baha'i

cates the perceived needs of the Persian women at the time, society's expectations of arrived in Iran in October

them, and the influence of tradition on the report, dated 19 December

Baha'i community's list of priorities when women 's secular education was first week of almost incessant

addressed. It also shows the high expecta- of friends at special

tions that people had of women teachers. In my work in the main

the same Tablet 'Abdu'l-Baha asked for a took charge of the girls '

school. .. I give the highest class in the

Shoghi Effend i, Ta wqi'itt-i-Mubitrakih 1922- 1948

(Tihran: Baha'i Publishing Committee of the

Nati onal Assembl y ofiran , 130 B.E.), pp. 126-127. ibid.

2

4

Star, vo l. II , no. I (2 1 March 1911), p. 6.

Star, vol. I, no. 7

(13 July 19 10), p. 14.

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Miss Lillian Kappes with boys in a class that she was teaching at the Tarbiyat School in

'[i]hran, !ran, circa 1912.

boys' school. The boys have had several insurmountable obstacles and the

years of English, so my work there is experienced threatened

easier, but the girls' school was only the school had been

started last spring and of the three classes department of the boys'

of girls I teach only the highest has had Education Committee was

instruction in English ... The native teach- with the needs of the

ers here are lovely women but have never Dr. Sarah Clock in

been educated themselves, except the Baha' i women in the

directress who learned or studied fifteen described the situation:

years ago in the mission school here. So K.(Kappes) was simply

School. ... 4

Lillian Kappes

1911. Her first

stated:

After the first

calling or meeting

gatherings, I began

boys' school and

seemingly

resultant stress she

her health. Initially,

established as a

school and the

principally concerned

boys. A letter sent by

1916 to some of the

United States

Yesterday Miss

the work is seriously handicapped and my meeting of 5 men, came hands are full, indeed. But during the nervous collapse & was three months, or, rather ten weeks, I have from sheer nervousness & been here, we are slowly evolving into ago a Tablet came to a some show of system. 1 Persian here praising Miss K & her work She went to iran intellectually aware of in the school. . . she has the moral support of many of the the plight of women in that counhy, of the best men, all the women domination of men over all affairs including who in an excited meeting all stood by her. that of women's education, and of the derog- .. .if Miss atory manner in which women were tiáeated Kappes were not a Bahai or not less than a even within the nascent Baha' i community. saint she would not have put Her meeting with 'Abdu'l-Baha in Thonon up with all she has, for five years her hands have been had to some degree prepared her, but despite tied, that is they have not allowed her to her readiness to meet the challenge, the use her own advanced ideas as to a school. .. some of the good Star, vol. II , no. 18 (7 February 1912), pp . 12-13. men are entirely with her. They offer to

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open another school for her & several of fund that she had established for the school the nicest of the girls will teach for noth- continued after her death as the "Lillian ing.1 Kappes Memorial Fund" and helped in the 'Abdu'l-Baha's loving advice and encour- expansion of the school. agement, conveyed through his Tablets revealed in honor of those who were concerned with the situation, and Lillian Sarah Clock and Elizabeth Stewart Kappes's own perseverance finally reaped Dr. Moody had the good fortune of having results. A society was fonned in Tihiran to two other American Baha'i women helping oversee the education of both the girls and her in the discharge of her duties.

They were
 the boys. Although the society's member- Dr. Sarah Clock and Miss Elizabeth
 Stewart.
 ship was all male, the men worked with Sarah Clock left the
 United States for
 Miss Kappes and followed her suggestions Haifa and Persia in September 1910.
 Her
 "even in the working of the boys school first letter dated 20 March 1911,
 written
 where she taught English until last year from Iran, contains some salient
 points:
 when they permitted her to devote all her All Americans will
 certainly love Persia
 time to the girls " 2 if they feel as I do.
 I am very happy
 Lillian Kappes' devotion and conscien- here ... No one can
 over-estimate the joy
 tious services to the cause of women's of the Persians in
 anticipation of the comeducation were decisive factors in the
 ing of Americans. Everything having any
 success of the girls' school. The project had connection with
 America is attractive to
 started on a very modest scale, initially with them... The eagerness
 for education
 only between thirty and fifty pupils, but by makes the young
 people and children
 the time it was closed by the government³ it very apt and only
 those who are with
 had seven hundred and fifty Baha'i and non- them are able to
 realize it. .. if one wants
 Baha'i students, and it was considered the to be convinced of a
 very practical side of
 best girls' school in Iran. the Revelation, they
 should see the
 Lillian Kappes' struggles in Iran lasted improvement in the way of
 living here. It
 for nine years. In 1920 she contracted is more apparent here
 than anywhere. 5
 typhoid, which claimed her life. She died Dr. Clock, although
 not a teacher by proin Tihiran and became the first Western fession, taught
 English in 'filuáan for a while.
 believer to die in active Baha'i service in Her aforementioned letter makes
 this point
 Iran. Shoghi Effendi later designated her as clear:
 one of 'Abdu'l-Baha's Disciples. In the A young man had been
 kind to us when
 report of her visit with 'Abdu 'l-Baha, Lillian we first came here

and I offered to do
 Kappes said "He iterated and reiterated: 'I something for him in
 return. His sister
 am sending you to Persia that you may serve wanted to study
 English and although I
 in Persia, so that all the friends and all the had never taught
 anyone, I felt I must try,
 people will praise you. "'4 The educational and before the end of
 a week I had a room
 full and finally was invited to a little
 Quoted in Smith, Peter, In Iran, Studies in Babi and school and take my
 class with me . . . Two
 Baha 'i Histoiy, vol. 3 (Los Angeles: Kali mat Press,
 I 986), p. 190.
 hours a week is very little to give to such
 Studies, vol. Ill, pp. 190-191. bright, eager people,
 and I want to do
 Baha 'i schools in iran were closed on all Baha'i more. The opportunity
 will soon be mine,
 holy days. The government refused to recogn ize the for another school is
 to be opened this
 Baha'i Faith and would not tolerate the observance of
 Baha'i hol y days. The authorities used this as an
 excuse to order the closure of al l Baha'i schoo ls Star, vol. II , no.
 18 (7 February 1912), p. 2.
 in 1934. Star, vo l. II ,
 no. 3 (28 April 191 l) , pp. 6--7.
 1102 THE BAHAI WORLD

('Abdu ' l-Baha) that Miss Elizabeth H.
 Stewart might be permitted to come to
 Teheran as professional nurse to assist the
 doctor in her medical work." 3
 Elizabeth Stewart travelled to Iran in
 the company of Lillian Kappes, visited
 'Abdu'l-Baha in Thonon, and arrived in Iran
 in October 1911. She worked with Dr. Moody
 as a team and "working under the most
 difficult circumstances, not only saved hundreds of lives, but helped to bring
 the Baha'i
 Communities of Persia and America more
 closely together." 4
 Before leaving the United States,
 Elizabeth Stewart had been appointed to the
 Unity Band, a Baha'i Committee established
 in the United States in 1910 for the purpose
 of corresponding "every month with one of

the twelve Women's Assemblies of the Standing: Dr. Sarah Clock (left) and Orient." 5
Dr. Susan Moody (right). Sitting, Lillian In 1925, Elizabeth
Stewart, in the com-pany of Dr. Susan
Kappes (left) and Elizabeth Stewart (right) Moody, returned to the
in 'Ihlan. 1913. United States for health reasons.
She died
in the United States in October 1926.
week. Some of the pupils know English
but want experience in talking and I will Genevieve Coy
give them at least two hours each week. 1 Lillian Kappes's
untimely death deprived
The Executive Secretary of the Persian- the Tarbiyat Girls'
School of its valiant
American Educational Society reported on patron and created a
vacuum. 'Abdu'l-Baha
13 July 1915: "Dr. Clock and Miss Kappes encouraged the
Baha'is in the United States
are interested in establishing centers to teach to send another
person to Iran to serve in a
manied women to read and write, and work- similar capacity. In
the interim, Qudsiyyih
ing with the advanced girl students as Ashraf, 6 the first
American-educated Per teachers. " 2
sian Baha'i woman, took charge of the
Sarah Clock died in Tilm'n on 24 January school. During the
North American Baha' i
1922. Very little is known about her background and the nature of her services
in Iran. 3
Slnr, vol.1,no.7 (1 3 July1910), p.14.
Elizabeth Stewart was introduced to the 4
Whitehead, Zebbie. Some Enrly Bnhn 'is of I he West
Faith in 1899 by her renowned aunt (Oxford: George
Ronald , Pub! is her, 1977), p. 13 1.
5 ibid .
Isabella Brittingham, herself an early
convert to the Baha'i Faith in the United
Qudsiyyih A~rafwas one of the few Baha' i women
who attended the American mi ss ionary school in
States. Miss Stewart immediately recog- Tihlan. Through Dr.
Moody 's instrumentality and
nized the truth of the Cause and paid with the help of so
me American women believers ,
allegiance to it. When Dr. Moody settled she continu ed her
education in the United States.
in Iran, she "personally supplicated After nine years she

returned to Iran with a master's degree in education . The Ministry of Education refused her employment on the ground that she was a

Ibid. , p. 6. Baha'i. She later

went to Beirut and studied public

Slr, vol. VI , no . 7 (13 July 1915), pp. 54--55. health .

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Baha'i educational institution . . . are today subjects of gravest concern to the elected representatives of our suffering brethren and sisters in Persia." He began his message thus:

The situation as I see it calls for the devoted efforts of one or two capable workers who, untrammelled and with independent means, can quietly, tenaciously and tactfully, pursue over a considerable length of time the meritorious work of fostering the cause of Baha' i education, for both boys and girls, in the swiftly changing capital of a promising country. 2

In the same message he made the following appeal:

I would strongly urge the friends to

consult most earnestly with that devoted, experienced and indefatigable handmaid

Dr. Genevieve Coy during her visit to Haifa of Baha'u'llah,

Dr. Moody, whose past

in April 1922 on her way to take up her post services have

ennobled the record of

at the Tarbiyat Girls ' School in Tihiran. collaboration of

East and West for the

furtherance of the Cause of Baha'u'llah.

Convention of 1921 , Dr. Genevieve Coy, It would be

highly satisfactory and

who held a doctorate in psychology, was in1mensely

helpful if our beloved sister

chosen to replace Lillian Kappes. Dr. Coy, could find it

possible and convenient

born in 1886, had accepted the Faith in 1911. to accompany

such a carefully-chosen

'Abdu'l-Baha approved her appointment. By person on the way

to Tihiran, and, by her

the time she visited Haifa on her way to Iran umivaled

experience and loving-kindto take up her post in early 1922, 'Abdu'l-

ness, assist personally in the fulfillment

Baha had died and Shoghi Effendi had suc- of this pressing

need. 3

ceeded Hin1. Genevieve Coy served as the Speaking of the

ordeals awaiting the chosen person and of the rich spiritual rewards for nearly two years. She returned to the United States in 1924. 1 that such service would attract, Shoghi Effendi wrote: Whoever steps into this field will find, as he settles down to his work, that the environment is After the departure of Genevieve Coy, the extremely disheartening, fortunes of Tarbiyat Schools in Tihiran that restrictions are oppressive, that the amenities of suffered a setback. Shoghi Effendi referred to the forces of social life are lacking, that the forces of this in his message of 14 November 1926: opposition are determined and organized. "the prolonged absence of competent teachers and organizers that can revive the tedious and exacting his that, however declining influence of a hitherto renowned labors, however precarious and thankless Genevieve Coy continued her services in the United States until 1958 when she pioneered to Salisbury, Shoghi Effendi, Baha'i Administration (Wilmette: Rhodesia (later Harare, Zimbabwe). She died there Baha'i Publishing Trust, 1968), pp. 119-120. on 31 July 1963. 3 ibid.

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Miss Adelaide Sharp with the Baha'i Youth Group in Tihiran, Iran. circa 1937.

his task, the pioneer services it is his Clara Sharp, to join her. Upon arrival in Tihiran, Adelaide Sharp took unique privilege to render in this time of charge of the stress will forever live in the annals of affairs of the Tarbiyat Girls' School and God's living Faith, and will prove a worked hard to restore its prestige. She consourced of inspiration to the countless continued her work as Director of the school workers who, in happier times and with until 1934, when the government closed the school. At that time the better means at their disposal, will contribute to the National Spiritual Assembly of Iran sought sunnate the spiritual regeneration and

Shoghi Effendi's material rehabilitation of Baha'u'llah's guidance regarding the services of Miss native land. 1 Sharp. He informed the Assembly that it was The person who responded to this earnest necessary for her to reside in the capital and appeal was another female Baha'i from the participate in different Baha'i activities. He United States-Adelaide Sharp. Her enthusiasm and spirit of devotion matched those also advised both the of Tihran to be Iran and the Local Assembly of her predecessors. She arrived in Iran in very considerate of her and to provide the 1929, accompanied by Susan Moody, who necessary encouragement and guidance to enable her to be of service. 2 They visited Haifa on their way and spent Adelaide Sharp served on several importtwelve days, receiving spiritual sustenance tant committees, including the Unity of the and guidance from Shoghi Effendi . East and the West Committee. She also Two years after her anival in Iran, organized study classes for Baha' i youth on Adelaide Sharp requested and received per- the Baha'i Writings in English. mission from the Guardian for her mother, Shoghi Effendi , Tai vqi"irt-i-Mubirrakih 192 7- 1939 I ibid. (Tihrim: Baha ' i Publi shing Institute. vol. 111), p. 147.

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In 1954, when the Guardian announced Sharp whose selfless labour nearly five that women in Iran could serve as elected decades community Cradle Faith in edumembers of Baha'i administrative bodies, cating its children inspiring enriching Adelaide Sharp became the first woman spiritual life its youth researching transelected to the National Spiritual Assembly. lating writings consolidating its adminis- Her services on that institution spread over a trative institutions and as first woman period of fourteen years. She served as the member its National Spiritual Assembly foreign correspondent secretary of the will always be lovingly remembered stop

Assembly for many years.	Her devoted
services won her praise	
Miss Sharp died in Tihiran in October	beloved Guardian
reinforced ties binding	
1976 and was buried there. The cable sent	American
Baha' i Community to friends	
by the Universal House of Justice to the	Baha'u '
llah's native land stop Fervently	
National Spiritual Assembly of Iran after her	praying Holy
Shrines continuous progress	
passing, summarizes the manifold services	her soul Abba
Kingdom stop Advise hold	
she rendered to the Baha' i community in iran:	befitting
memorial gatherings honour her	
Deeply grieved passing dedicated steadfast	name stop NSA US
holding memorial	
promoter Cause dearly loved Adelaide	gathering
Mashriqu'l-Adhkar. 1	

WOMEN'S SERVICES IN IRAN ASSUME A NEW DIMENSION

Shoghi Effendi continued 'Abdu'l-Baha's	Keith
Ransom-Kehler-The First	
method of using the force of example to	American Martyr
familiarize the Iranian believers with the	Keith
Ransom-Kehler embraced the Baha'i	
potential contributions of women believers.	Faith in the
United States in 1921. She was a	
He was well aware of the deep gap that	university
lecturer and a writer. Before she	
existed between the component parts of the	undertook her
historic trip to Iran in 1931,	
Iranian Baha'i community, a gap that tradi-	she visited
Australia and India, where she	
tion had created by affording the men every	rendered
memorable services. She then travopportunity to render effective service to the	
eled to Haifa, visited the Baha'i sacred	
Cause and depriving the women of attaining	shrines, met
Shoghi Effendi, and received	
their potential.	guidance and
direction regarding the mission	
In addition to supporting in Tihiran one or	he encouraged her to
undertake . Thereafter,	
two fema le Baha'is from abroad, Shoghi	she proceeded to
Iran carrying a letter dated	
Effendi nurtured the enthusiasm of capable	I 0 June 1932
addressed by the American	
and brilliant international Baha'i travelling	National

Spiritual Assembly to Ric:la Shah
 teachers, such as Keith Ransom-Kehler and Pahlavi. The
 letter introduced her as the
 Martha Root. He sent them to the land National
 Assembly's chosen representative
 of Baha' u' llah's birth and instructed the to present in
 person the renewed appeal of
 National Assembl y of the country to arrange removing the ban
 on entry of Baha'i literaa befitting welcome, to receive them lov-
 ture to Iran. The letter read in part:
 ingly and with pride, to lend them whatever Mrs. Keith
 Ransom-Kehler, an American
 assistance they required, to ensure their citizen, a
 member of the Baha'i commusafety and protection by using wisdom and
 nity of this country, and a distinguished
 tact, and to make arrangements for them to student of the
 teachings and history of the
 visit other parts of Iran. 2 Baha'i Faith,
 can, with your Majesty's

1 2
 Th e Balui 'i World. , vol. XVII (1976- 1979), p. 420. Tawqi'at, vol.
 Ill , pp. 128- 129.

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gracious permission, ampl ify and supple- She apprised the Court
 Minister of these incidents.
 ment the statements made by this Assembly incidents.
 in the written petition addressed to your She also met with the
 secretary charged
 Majesty under date of January 12, 1932. with American affairs at
 the Foreign Office
 ... The appointment of a representative to and sent a report of the
 meeting to the
 journey to Tihran for the purpose of pre- National Assembly. The
 secretary had
 senting in person the petition of this confirmed that Baha' i
 literature could not
 Assembly will make it evident to your circulate in Persia at
 that time for three
 Majesty how profoundly the American reasons:
 Baha'is are moved by their inability First, that it is
 contrary to the constitution
 to communicate fully with their fellow- of Persia to recognize
 any religion founded
 religionists in Persia by reason of the after Islam and, since
 the Baha'i religion
 Postal regulations still prohibiting the cannot legally receive

recognition, it folentry of Baha'i books and magazines lows
 that our literature must remain
 published in the United States and Can- unrecognized. Second,
 that it is contrary
 ada.1 to the constitution of
 Persia to permit the
 Upon arrival, Keith Ransom-Kehler circulation of any
 literature [which the
 received a loving welcome from the friends government
 considers] opposed to Islam.
 in Tabriz, Milan, Saysan, Mianej, and Third, that the
 circulation of Baha' i litera-
 Qazvin. "Her entrance in Tihran was like the ture at this time
 might cause grave intervisit of a queen, amid the acclamations of
 nal disorders that would bring much
 thousands of rejoicing Baha' is. Never had suffering to the Bah
 a' is themselves. 4
 Tihran so welcomed any guest from the Keith Ransom-Kehler
 addressed a com-
 West." 2 munication to the Shah
 on 25 February 1933,
 On 20 August 1932 Keith Ransom-Kehler refuting the above reasons
 for not granting
 cabled: "Mission successful. " The cable was perm1ss1on:
 followed by a report to the National Spiritual In my report to
 America I shall be
 Assembly of the same date. It confirmed constrained to admit
 that I must have miswhat the cable had conveyed:
 understood completely the purpose and
 On August 15 I saw His Highness Taymur intent of the
 interpreter, for exhaustive
 Tash and received from him the direct, investigation reveals
 no reference in the
 unqualified assurance that Baha' i litera- Constitution of Persia
 to the status of
 ture wo uld be admitted freely into Persia religions founded later
 than Islam.
 and permitted to circulate. 3 Since every Baha'i
 before he can so
 Keith Ransom-Kehler acted on the assur- designate himself must
 accept the validity
 ance of the Court Minister and had her of the Prophet
 Mu~ammad and display
 Baha' i books sh ipped from Beirut. Soon she toward the Qur'an
 the same reverence as
 discovered the betrayal of the promise and that shown by the
 most orthodox Muslim ,

the imposition of further restrictions. Her attitude is inculcated books were confiscated. The Governor-literature, the point of General of Adharbayjan refused to receive it is opposed to her during her visit to that province, and be incomprehensible ... police orders forced the local Baha'is to Majesty's authority to abandon the meetings arranged in her honor. my conversation with the Foreign Office, herein set forth, to the

1 Quoted in The Baha'i World, vol. V (1932- 1934), proper Baha'i centers throughout the p. 391.

ibid. , p. 392.

3 ibid., p. 393.

4

ibid.

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Keith Ransom-Kehler at the seventh National Convention of the Baha'is in Persia, 1933.

world; for I have no desire, a second time, and seeking justice on their behalf. In the

to find myself mistaken as to your same letter she made the following bold

Majesty's intention. I statement:

Her appeals to the Shah received no The Baha'is of Persia are not a weak and

response. The National Assembly addressed helpless minority; we stand in numbers

another letter to the Ruler of Iran through its next to the State religion; but as the

representative. A part of this letter reads: League report further says, 'The Baha'is

Information has been received which are by their religion, tenets and character

leads us to believe that the permission of an extremely conciliatory disposgranted in your Majesty's name by your tion '.3

Majesty's Minister of Court some months For that reason they patiently endure

ago removing the ban on the entrance of whatever hardships are imposed upon

Baha'i literature into Persia has now been them by their governments, and for that

withdrawn ... The responsibility seems same reason they are worthy of

the
 now resting upon us to inform the press utmost trust and confidence
 from those in
 that our previous communication, made authority The numerous
 communicain perfect good faith, must now be with- tions ... which I
 have had the honor of
 drawn.² addressing to the Crown since
 my inter-
 One year after her stay in Iran, on 8 June view at the Foreign Office
 have had but
 1933, Keith Ransom-Kehler sent a detailed one purpose: that of
 ascertaining in defiletter to the Shah, voicing her deep concerns nite
 and dependable form whether or not
 at the maltreatment of the Baha'is of Iran the amazing and feeble
 statements given

ibid. 3
 I Minutes of the
 Twenty-Second Session of the Permaibid.
 nent Mandates Commission of the League of Nations.
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me there were really in accord with your security under the
 shadow of the power
 Majesty's intent and desire. 1 and grandeur of His
 Majesty Shahanshah
 Keith Ransom-Kehler sent a final letter to Pahlavi, may our souls
 be sacrificed for
 the Shah on 3 July 1933, the day she was him, and they benefit
 equally from the
 informed that the photographs of 'Abdu'l- privilege of existing
 laws. But in the
 Baha had been burned by officials in meantime new
 publications which are
 Kirmanshah. She closed the letter with the considered contrary
 to the official relifollowing plea:
 gion of the country or its political aspect
 I now with the most intense fervor suppli- can not be agreed to. 4
 cate and implore your Majesty to put a Keith Ransom-Kehler's
 strenuous efforts
 final stop to these fanatical persecutions in Iran to accomplish the
 specific mission
 that disgrace in the eyes of men the annals with which she had been
 entrusted, although
 of Persia's fo1mer rulers, by removing appearing initially
 successful, did not achieve
 this ban against Baha'i literature, that bids the desired result for
 several reasons. First,

faith if it continues to involve the world in
 purely religious
 contempt for this sacred land. 2
 with politicians
 On the same day she also sent a challeng-
 and integrity of
 ing letter to every cabinet minister and to the
 trusted. Second, the
 President of Parliament, saying:
 the prevailing
 It would give me great pleasure to place
 impossible for Keith
 in your hands portions of our Baha'i liter-
 direct access to the
 ature in order to prove the great contribu-
 Minister of the
 tion that it has made to the advancement
 confusion that cost
 of Islam in countries unfriendly to its
 this reason, the
 reception; but although Jewish, Christian
 of the United
 and Zoroastrian literature, all opposed to
 delegation of three
 Islam is permitted to circulate, our Baha'i
 Minister in Washliterature that upholds and conve1is to
 letter of 10 July 1933, addressed to
 Islam is denied this privilege. Therefore
 summarized the outcome
 I have nothing available to present to you .
 Ransom-Kehler
 In the Post Offices and Customs of
 a favorable
 Persia, however, are thousands of volumes
 unanswered.
 that have been confiscated. Even a brief
 Ransom-Kehler
 survey of any one of these will prove that
 mission was her
 Baha'u'llah lays down as fundamental ,
 on 27 October
 loyalty to one's government, and the
 I;;fahan, she consanctity and verity ofIslam. 3
 smallpox, which claimed her life.
 This challenge could not be ignored. The
 Minister of Education responded in a letter
 though I never faltered.

although her mission was
 in nature, she was dealing
 whose honesty of purpose
 character could not be
 system of government and
 bureaucracy made it
 Ransom-Kehler to have
 Shah. Her meeting with the
 Court brought about the
 his eventual dismissal. For
 National Spiritual Assembly
 States and Canada sent a
 to present to the Persian
 ington its
 the Shah. The letter
 of efforts made by Keith
 and expressed optimism for
 result. It remained
 The third reason Keith
 was not able to fulfill her
 sudden and untimely death
 1933. While on a visit to
 tracted
 Before she died she wrote:
 . . . I have fallen,

dated 28-4-1312 [19 July 1933]: Months of effort with nothing accom-
 I would inform you that today all individ- plished is the record
 that confronts me. If
 uals and inhabitants of the cotmtry, whether anyone in future should
 be interested in
 Mul)ammadan or people of other nations , this thwarted adventure
 of mine, he alone
 are resting in the cradle of tranquility and can say whether near or
 far from the
 seemingly impregnable heights of complaisance and indifference, my tired old
 Th e Bahir 'i World, vol. V, pp. 394-395.
 ibid ., p. 396.

3 4
 ibid ., p. 395. ibid., p. 396.

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 body fell. The smoke and din of battle are Shoghi Effendi took further
 steps to show
 to-day too dense for me to ascertain the high station of Keith
 Ransom-Kehler.
 whether I moved forward or was slain in In his message of 1 November
 1933, he inmy tracks. 1 structed the Tihiran
 Assembly, together with
 Shoghi Effendi's message of 30 October representatives from Shiraz,
 Kirman, Abadih,
 1933 described Mrs. Ransom-Kehler's station Yazd, and the southern ports
 of Iran, to visit
 and the worth of her services: her resting place on his
 behalf. In that
 Keith's precious life offered up in sacri- message he refened to Keith
 Ransom-Kehler
 fice to beloved Cause in Baha'u'llah's as the standard bearer of the
 rights of the
 native land. On Persian soil, for Persia's persecuted community, the true
 and peerless
 sake, she encountered, challenged and helper of the believers in Iran,
 the object of
 fought the forces of darkness with high envy of her Baha'i brothers and
 sisters in
 distinction, indomitable will, unswerving, the Western counháies, the one
 who strengthexemplary loyalty. The mass of her help- ened spiritual links
 between the friends in
 less Persian brethren mourns the sudden the East and the West and the
 one who, both
 loss of their valiant emancipator. American in life and death, was the cause
 of glory, elebelievers grateful and proud of the mem- vation, and victory
 of the Cause of God and

ory of their first and distinguished martyr. the exaltation of His Word. 3 On
 3 November,
 Sonow stricken, I lament my earthly sep- he informed the National
 Assembly of the
 aration from an invaluable collaborator, United States:
 an unfailing counsellor, an esteemed and Instructed I~fahan Assembly
 to inter
 faithful friend. I urge the Local Assemblies Keith in the vicinity of the
 grave of Sultabefittingly to organize memorial gather- nushushuada,⁴
 surnamed by Baha'u'llah
 ing services entitled her to an eminent "King of Martyrs." ⁵
 rank among the Hands of the Cause of He also advised the Assembly
 to dissemi-
 Baha'u'llah.² nate his cabled messages among
 the Baha' is
 Shoghi Effendi's designation of Keith of provinces, that all may learn
 of and know
 Ransom-Kehler simultaneously as the first about the lofty station of
 Keith Ransom-
 American Baha'i martyr and a Hand of the Kehler.
 Cause of Baha'u'llah was a unique honor.
 Further¹ore, he refened to her as his "un- Martha Root
 failing counsellor", "invaluable collaborator", Another outstanding person
 who conse-
 "esteemed and faithful friend" and the "val- crated her life to the
 service of the Cause
 iant emancipator" of "her helpless Persian was Martha Root. She used
 her professional
 brethren." Such attributes used to eulogize a training as a journalist to
 travel extensively,
 female believer caused the Iranian Baha'is taking the message of the
 oneness of humanto pause in reflection. They saw that in the kind to
 people of all ranks and met with
 Baha'i Faith women are not only capable of remarkable success.
 scaling the same heights claimed by men but Martha Root was born on
 10 August 1872
 are able to surpass them. They also saw that at Richwood, Ohio. She
 fmished her univerthe contribution of such women was recog- sity
 education in Chicago, heard of the
 nized and rewarded by the head of the Faith. Message of Baha'u'llah in
 1909, and began
 Thus, psychological barriers to the emancipation of Baha ' i women in Iran were
 removed ³
 Tnwqi 'at, vol. Ill , p. 128.
 one by one and preparations made for their ⁴
 Siyyid Hasan , entitled Su//anu á~-Shuhnda (King of
 full pariicipation in all Baha'i services. Martyrs), was condemned to

death for his belief and
publicly executed in I ~fa han in 1883. He was desig-
I ibid., p. 409. nated as an Apostle of
Baha'u' ll ah.

2 5
ibid ., p. 398. The Baha'i World, vo l. V, p.
398.

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Martha Root with some Baha'i women in Tihran, Iran . c. 1937

her life of service a decade later, in 1919, soul, this
precious personage. They
when she embarked on her extensive travels should offer
hospitality with utmost
for the Faith. When Tablets of the Divine respect and
loving kindness; convene
Plan 1 were unveiled in the United States, gatherings and
meetings with the wisdom
she was the first to arise in response to and dignity that
is in keeping with the
'Abdu'l-Baha's smmnons. Her world jour- Cause of God,
celebrate, and prove in
neys took her to South America, Europe, words and deeds
their pride in being
Africa, Asia, and Ausháalia. related to a
person chosen by God to
In December 1929, when Martha Root elevate the name of
Baha'u' llah's Faith.
was on her way to Iran, Shoghi Effendi For this peerless
believer has, with astonaddressed a letter to the Trustees of the
ishing might, unsurpassed bravery and
Central Assembly (precursor of the National amazing
steadfashless, raised the cry of
Spiritual Assembly of Iran) and the Ya Baha'u' l-Abha
in the highest places;
members of Local Spiritual Assemblies she has brought
the sacred name of
throughout Iran, inháoducing her thus: the Faith of God
to the attention of the
Miss Martha Root. .. foremost among the potentates of the
earth, be they rulers,
male and female Baha'i teachers, is ministers , learned,
or sovereigns; and has
proceeding to Iran. It is incumbent upon glorified and
endeared the oppressed and
all the friends of God and the handmaids sh-uggling community
of that land in the

of the Merciful to receive, with heart and eyes of the prominent people of the world .2

These Tablets, fourteen in all, were revealed by 'Abdu'l-Baha in 1916 and 1917. The Tablets, addressed to the Baha'is in North America, were received by them in 1919. Shoghi Effendi has called Ta wqi'itt, vol. II, pp. 150- 151, freely translated by the Tablets "the supreme charter for teaching." the writer.

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Despite the inadequacy of the means of These historic labours, pursued singletravel, Martha Root visited many provinces handed and in circumstances of financial

in Iran. Wherever she went, she was met stringency and ill-health, have been

with a tumultuous welcome by Baha'is, characterized throughout by a spirit of

large numbers of whom would await, with fidelity, of self-effacement, of thoroughreverence and pride, her arrival several kilometers and vigor that none has excelled.

meters outside the city limits. In Qazvin her He ended his message with the following

adventurous spirit guided her to the family extraordinary appeal:

of Tahirih, from whom she gathered information for her book entitled '[ahirih-The I appeal to individual believers and

mation for her book entitled '[ahirih-The Baha'i Assemblies alike to... respond

Pure. speedily and entirely to

every request that

Martha Root was a prodigy of her time. from time to time she feels moved to

She had served the Faith in ways that no address to her

fellow-workers in every land, to strive to

other had dared. She had introduced a land, to strive to attain the high standard of stewardship that she

crowned head, Queen Marie of Romania, has set, and to pray from the very

and her daughter, Princess Ileana, to the Cause of Baha'u'llah. She had met with for the uninterrupted

continuance of her noble endeavors. 1

King Faisal of 'Iraq, and with many other renowned personalities of the world. The When Martha Root died, Shoghi Effendi

Guardian of the Faith has summarized her sent a cable to the

National Spiritual Assembly of the United States and services in the following tribute contained in

Canada on	
his message of 12 February 1929:	3 October 1939 and referred
to her as "fore-	
. . . I wish, in a few words, to pay a tribute,	most Hand which 'Abdu'l-Baha's
Will has	
however, inadequate, to the magnificent	raised up in first Baha'i
century", "the first,	
services rendered by that exemplary and	finest fruit which the
Formative Age of the	
indefatigable teacher of the Cause, our	Faith of Baha'u'llah has as
yet produced"	
dearly-beloved sister, Miss Martha Root.	and "one whose acts shed
imperishable lustre	
Her international travels on behalf of the	on American Baha' i
community." In the same	
Baha' i Faith, so wide in their range, so	message the beloved Guardian
advised the	
extensive in their duration, so inspiring in	National Assembly about
sharing the expenses	
their results, will adorn and enrich the	of "erection of monument in
symbolic spot, ²	
annals of God's immortal Faith. Her	the meeting-place of East and
West, to both	
earliest journeys to the southernmost	of which she unsparingly
dedicated the full	
limits of the American continent, to India	force of her mighty energies
." ³	
and to South Africa, to the eastern	In his review of the
history of the first	
confines of Asia, to the islands of the	Baha'i century, Shoghi Effendi
singled out,	
southern Seas and the Scandinavian coun-	... for special reference
her who ...	
tries of the North; her more recent contact	through her prodigious and
indeed unique	
with the rulers and crowned heads of	exertions in the
international teaching	
Europe and the impression which her	field , has covered herself
with a glory that	
undaunted spirit created in royal circles in	has not only eclipsed the
achievements	
the Balkan countries; her close affiliation	of the teachers of the
Faith among her	
with international organizations, peace	contemporaries the globe
around, but has	
societies, humanitarian movements and	
Esperantist circles; and her latest victories	1

Bnha 'i Administration, p. 174.

in the university circles of Germany-all 2

In Honolulu, Hawaii, which links the two continents

constitute a compelling evidence of what of Asia and America.

the power of Baha'u'llah can achieve. The Bnha 'i World, vol. VIII

(1938- I 940), p . 646.

1112

THE BAHAI WORLD

outshone the feats accomplished by any immense potential
latent in the world of

of its propagators in the course of an entire women?

century. To Martha Root, that archetype In 1954, when

Shoghi Effendi gave the

of Baha'i itinerant teachers and the fore- "glad-tidings" to the

Baha'i women of Iran

most Hand raised by Baha'u'llah since that during Ri~van of

that year they would

'Abdu'l-Baha's passing, must be awarded share with the men

the right of membership

... the title of Leading Ambassadors of on the Local as well

National Spiritual

His Faith and Pride of Baha'i teachers, Assemblies, he

counselled them to not be

whether men or women, in both the East satisfied with

administrative equality. He

and the West. 1 encouraged them to

surpass the men in the

Brilliant and celebrated Ba ha' is like fields of teaching

and pioneering, to outdo

Martha Root and Keith Ransom-Kehler, them in the arena

of service, to become more

who had achieved outstanding successes in courageous, more

audacious and more

the teaching field, were sent by Shoghi detached. He

persuaded the women to emu-

Effendi to Iran, where they could neither late the example

of their spiritual sisters in

speak the language nor teach the inhabitants . America who, he

said, had excelled the men

One may ask: Why? Could it not be for the in opening up

countries to the Faith. Martha

need to remind the Baha' is in that land of the Root was mentioned

by name. 2

THE IMPACT OF THE SERVICES OF THE AMERICAN WOMEN ON THE IRANIAN BAHAI COMMUNITY

The Baha ' i community of Iran which had, women proved that

notion wrong. Several from the inception of the Faith, nurtured the constant and courageous service tree of the Cause with the blood of unnumbered martyrs and had helped spread the new Faith to the Western hemisphere, had a decision-making responsibility at home. Unwarranted consibilities, and that the time had arrived for servatism was preventing the women from to try their hand in such recognizing their potential and attaining their rights . Role models were needed to prove the noteworthiness that when the time for the falsity of the culture's perception of women. to the national and local The calibre of the American women who arrived, the only woman went to Iran was of great significance. They National Assembly was Adevere well educated, independent, audacious, laide Sharp, an American resident in Tihiran. inflexibly devoted to the Cause of God, community longer to really highly motivated, and firmly committed to ize that the Iranian women believers were the work they had set out to do. These were job. Bahiyyih Nadiri was the qualities Iranians had believed belonged woman to be elected to the exclusively to men, and the Western Baha'i 3 Thereafter, until the

decades of provided the proof that women administrative and the Iranian women works. It is election of women Baha'i institutions elected to the It took the Baha'i capable for the first Persian National Assembly.

1 Shoghi Effendi , God Passes By (Wilmette: Baha'i Publishing Trust, 1970), p. 386. of members of the new National 2Tawqih 1952-1957, pp . 190- 191. out in June 1960. Mrs. Nadiri was 3 In 1955, widespread persecutions spearheaded by National Assembly in 1980 when the Mulammad Falsafi circumscribed the administrative activities of the Baha'i Faith in Iran. During that time the publication of Afshar-i-Amri (Bahn 'i News) LITERARY AND MUSICAL WORKS time of the Assembly's disbandment by the

was suspended. reported the names Assembly, came also on the Islamic members. They have

steps to convince

members of the commu-	
Islamic Revolutionary Government in 1984,	nity, especially
in the East, of women's	
the number of women on the National As-	potential to
undertake responsible tasks.	
sembly fluctuated between zero and two.	However, in His
lifetime, 'Abdu'l-Baha did	
Tracing the process that culminated in the	not pronounce the
women in Iran eligible for	
election of a woman or two to the National	membership on
elective Baha'i institutions	
Assembly of Iran sheds light on the wisdom	and did not
appoint them as Hands of the	
which necessitated the gradual implementa-	Cause of God.
Also, no Iranian woman was	
tion of women's rights to equality with men.	designated as
'Abdu'l-Baha's Disciple. But	
The Bab had appointed a woman as one of	in the West the
story was very different.	
His Letters of the Living. 1 Tahirih removed	Of the nineteen
Baha'is the Guardian desigthe veil, championed the cause of change	
nated as 'Abdu'l-Baha's Disciples, six were	women. Some were
and refused to honor traditions which kept	
also designated as Hands	of the Cause
women backward. The Bab supported her	
posthumously. This welcomed	change was so
views and actions which gave hope and	
gradual that its repercussions	were not felt in
courage to other Babi women. In Nayriz and	
the East, where the men	would not hear of
Zanjan Babi women fought side by side with	
the prospect of women	serving with them
men to defend themselves against the assault	
on the institutions of the	
of their enemies.	Faith.
Baha'u'llah did not follow the Bab's revo-	A letter written on
behalf of Shoghi	
lutionary way of introducing sudden change	Effendi in July
1936 included the statement	
in the fabric of society, but used a gradual	that, according to
a Tablet from 'Abdu'lprocess to prepare His followers for spiritual	
Baha, "the membership of the Universal	House is confined
transfo1mation. His Mission was to save the	
to men .. . [but that] In the	local as well as
moribund body of humanity; He diagnosed	
the national Houses of	Justice ... women
the illness and prescribed the remedy. The	

have the full right of membership in the world in general, and the Muslim world in particular."2 This instruction notwithstanding, women in Iran were not given the right to be elected to an office of the principle of equality during His Ministry. Men and women alike would have suffered the adverse consequences of a drastic change. He enunciated the principle of equality, emphasized the tenets of unity and equity, acknowledged the women's contribution to the development of His cause, and praised their achievements. But the scope of his appointees to the rank in the West were women. When the Boards of Counsellors were appointed by the Universal House of Justice in 1968, no Baha'i woman in Iran was appointed a Counsellor. However, in the western Asia zone of Persian background living in India, was appointed to the position in 1970. Later, more women of Iranian origin were appointed Counsellors. The first eighteen believers in the Bab. They independently searched for and found Him. They were designated as Hunif-i-Hayy (Letters of the Living). The numerical value of 'Hayy' is eighteen. Women: a Compilation, p. 12.

Six Year Plan Persian Baha'i women had a giant share in race, and have been fulfilling

been designated Counsellors in Africa, Australia, and Europe. They have produced at home and abroad the execution of 'Abdu 'l-Baha's Divine Plan.

The paucity of female leaders points to exemplary pioneers, teachers, administrators, and even martyrs, some of whom the tremendous difficulty associated with have been change in the status of Iranian women; yet, in their teens . the change had to be made for the community The argument that the implementation of the principle of equality to conform to the Teachings of the Blessed should take longer than it already has involves a Beauty. Change required sacrifice, which the American Baha'i women made through problem with too slow a process of change is that slowness itself becomes a their selfless service. Their anguish, self-abnegation, loving labors, long years of creates a pretext under which the natural and suffering in acquiescence, steadfastness, per- timely consummation of the desired change is indefinitely delayed. This severance, and hard work won them success . stifling process

Baha'i women in Iran, who had received was detected by 'Abdu'l-Baha, Who wisely enlightenment through their belief in Baha'u- reversed its course with the dispatch of audacious Baha'i women to Iran. 'llah but had generally remained backward Their services will be remembered for the because of their lack of secular education, essential changes learned, through long years of association they introduced in the Baha' i community, especially in the area of with the American Baha'i women, the value implementing the principle of the equality of of education which gave them insights into men and women. smounting the barriers erected in their way. Their sacrifices will have borne fruit when

They gradually began to scale the heights of the women in Iran and Iranian women abroad attain full equality glory destined for members of the human with men.

CONCLUSION

The heroic and sacrificial services of the their "divine right" the traditional belief in American Baha'i women between 1909 to to assume superiority over women. 1976 achieved two basic purposes. First, Second, American Baha'i women proas skilled and professional Baha'is, they vided the means by which women in Iran bore eloquent testimony that, given equal could claim their rights. They offered girls oppo1tw1ity, women were fully capable of education similar to that which the boys ascending to the heights claimed by men in enjoyed, not only providing the requirements the field of service to humanity. This was an of a secular curriculum, but also offering important lesson for the Baha'i women of enlightenment with regard to what equality Persia, whose confidence in their ability to meant and how it could be implemented. The succeed in what they thought was men's services of the American women believers domain had been shattered over long centu- in Iran were maintained until the women's ries of deprivation and denial of their rights equal right to education and to service on in a Muslim country. The lesson was equally local and national Baha'i institutions was attained. valuable to male Baha'is, who had held onto

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4. JAMAL EFFENDI ELHAM AFNAN (ILHAM AFNAN)

THE Indian sub-continent has come to be There he found the Faith and became a devoted and enthusiastic one of the strongholds of the Faith of believer. Thence- forward, he dedicated his Baha'u'llah. India boasts the largest Baha'i life to the service of the Cause. He was never national community, one of the first National married and spent the remainder of his Spiritual Assemblies in the Baha'i world, days travelling and teaching. established in 1923, and one of the most beautiful edifices ever raised to the glory of Jamal Effendi put on the garments of a dervish and travelled to God, the Baha'i Temple in Bahapur outside

the Holy Land, where
 New Delhi, dedicated in December 1986. "for a time he rested under
 the protection of
 Now, at a time when we are witnessing the the Ancient Beauty; ..
 gained the honor of
 entry of tens of thousands of souls into the entering the presence of
 Baha 'u 'llah, and
 Cause of God in India, it is befitting to listened to momentous
 teachings from His
 remember the origins of the Faith in that holy lips." 2 Following his
 pilgrimage, he
 land. travelled extensively
 throughout the Ottoman
 One of the Letters of the Living was Empire, hoping to teach the
 Faith. He was
 Sa'id-i-Hindi, an Indian, who met the Bab in in Istanbul in 1874 (1291
 A.H.), where he
 Shiraz. Another Indian, a dervish, whom He met Shaykh
 Ka'im-i-Samandar. Realizing
 named Qahru 'llah attained His presence in that the people there were
 not yet ready to
 Chihriq. Yet another, Siyyid Ba'ir, accepted embrace the Faith, he
 finally returned to
 the Bab and had the bounty of meeting 'Akka.
 Baha'u'llah in Nik But none of these men At about this time, the
 Afnans in India,
 left a permanent trace of his work in his realizing the Indians'
 receptivity to the Faith,
 native land. Later, several of the Afnans sent a petition to
 Baha'u'llah, asking that a
 established a trading company and a printing knowledgeable and
 experienced teacher be
 press in Bombay. Bombay thus became a sent to India. Baha'u'llah
 sent Jamal Effendi,
 centre for the Ba ha ' is, especially those trav- who arrived in Bombay in
 1878 (1295 A.H.),
 elling to the Holy Land. However, no effort accompanied by Mirza
 I:Jusayn, one of his
 had yet been made to teach the native people kinsmen. He travelled
 widely throughout
 the Faith. The distinction of first bringing India and adjacent
 countries for eleven years,
 the Faith of Baha ' u'llah to a large number of until 1888.
 Indians was to belong to Sulayman Khan-i- He was sustained in his
 labors by numer-
 Tunukabuni, surnamed Jamali ' d-Din by ous Tablets he received
 from Baha'u' llah.

Baha'u'llah, and known as Jamal Effendi. He sowed the seeds of knowledge and love for the Faith through his great spiritual power, his vast experience and a wealthy and influential man. He was born in his beautiful words and deep understanding, his beautiful words and upright character. He talked to people of every class and had high ambitions and noble aims, and he was honor and aspiration personified. " 1 1 ' Abdu ' l-Baha. Memorials of the Faithful (Wilmette : He moved to Tihran hoping to achieve an Baha'i Publishing Trust, 1971), p. 134. important position in government circles. 2 ibid., p. 135.

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visited dignitaries in every land. Many were fell into a river from the top of a steep mouninformed of and attracted to the Faith and tain. Also, he met some savage and warlike tribes of the Ism a' iii many embraced it through him. He delivered sect who treated him the Tablets revealed for these believers and cruelly. Much grieved, he decided to return via Kabul and wrote to ' was himself the recipient of many Tablets Abdu'r-RaI:iman from the Most Exalted Pen. Later he also Khan, the governor, for pem1ission. In reply to the letter, in which he published and disseminated Baha' u'llah ' s had mentioned The Seven Valleys, in Persian. the wounds afflicting his feet, the governor In Madras, he met Siyyid Mu~tafay-i- wrote "that should he come to Kabul , his hands would go the way of Rumi, a young and deeply religious man, appointed, his feet". 1 Diswho was soon attracted by Jamal Effendi ' s Jamal Effendi proceeded to Balkh and Badakhshan, charm and radiance. He embraced the Cause and Srinagar in Kashmir, thence to Laddakh of God and was set aflame with the fire of and to other parts the love of Baha' u ' llah. He served the Faith of India. J:Iaji Faraju ' llah passed away in Bombay in 1894. with great distinction, in both the teaching and administrative fields in Burma. The most Jamal Effendi ' s

travels were filled with illustrious of Jamal Effendi's converts, he numerous incidents and anecdotes, only a few of which have so far was posthumously named a Hand of the Cause of God by Shoghi Effendi in 1942. by historians. One concerns the Navvab of Jamal Effendi and Mirza J:Iusayn visited Rampur, who knew and greatly respected Ceylon and its capital, Colombo, which was Jamal Effendi. One of the Navvab's relaa centre of Buddhism. There they faced tives, a young man, had turned away from severe opposition from the religious leaders his religion and become an agnostic. The and suffered greatly. Mirza J:Iusayn became religious leaders to whom the Navvab had ill and passed away there, thereby becoming turned to guide the young man had failed. the first Baha' i to be buried on that island. He therefore wrote to Jamal Effendi and

In 1888, Jamal Effendi set out for ' Akk:a invited him to his seat, sending some digniwith two new believers, one a hatter and the taries to welcome and escort him to Rampur. other an engraver, and a child named Bashir At a meeting arranged for the purpose and who served him . However, he had been in attended by the young man's friends and

Baha' u' llah 's presence but a short time companions, Jamal Effendi entered into diswhen the Blessed Beauty dispatched him cussion with him, using the Socratic method once again back to India. Thus in that same of question and answer. He proved his point

year, on 20 March, Jamal Effendi sailed to so convincingly that the man's friends all

India, this time attended by J:Iaji Faraju 'llah- confessed the truth of Jamal Effendi ' s posii-Tafrishi. He resumed his travels there, tion. The young man, however, felt humiligoing to places he had not visited previously, ated and enraged and wrote a letter to Jamal such as Java, Siam, Singapore, Kashmir, Effendi saying, "In retaliation for what you Tibet, Yarkand, Kokand and Russian Turki- have done, I shall spread far and wide your stan. He taught souls everywhere and in Java reputation as a Babi so that all may arise to particularly was able to attract several of the oppose and persecute you." Jamal Effendi

rulers and dignitaries. replied: "My friend, should

you keep your

These travels took a year and six months word and make me known as a
Babi, I shall

during which he suffered much hardship. be deeply grateful to you
and reward you

His feet were frozen and wounded from with a costly Kashmir
shawl."

travelling in the snowy mountains between
Kashmir and Tibet. At one point, he lost all 1 Bal yuzi, 1-1.M . Eminent
Bahti 'is in the Time of

his belongings, books and Tablets when they Balui 'u 'l/rih (Oxford:
George Ronald, 1985), p. 124.

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Jamril Effendi, standing in back row fourth from left (with white beard), with
friends in

Egypt including the Hand of the Cause Mirza Mu~ammad Taqi (seated seventh from
right).

Another story tells how Jamal Effendi the Cause and were
deepened in it by Mirza

taught the Faith to 6,000 people in Mandalay, MaJ:iram.
Burma. Because they were not yet ready for Jamal Effendi,
after twenty years of conit, he did not disclose to them that Bahci'u-

tinually teaching the Faith in India and its
'llah had established a new Dispensation. neighboring countries,
returned to the Holy

Thus, although they acknowledged the truth Land, about five
years after Bahci'u'llah's
of Baha'u'llah's Message, they continued to ascension. Some time
later, 'Abdu'l-Baha enpractice Islamic laws and rituals. After
trusted him with another important mission.

Jamal Effendi had left India, 'Abdu' l-Baha Shortly before the
ascension of Baha'u'llah,

sent Mirza MaJ:iram, another great teacher, two outstanding
believers, Hand of the Cause

to Mandalay, where he announced to the J:Iaji Akhund and the
Trustee of J:Iuququ'llah

people the independent character of the Faith J:Iaji Amin, were
imprisoned in Qazvin. The

and told them of its laws. Nearly two-thirds Prime Minister at the
time, Aminu's-Sultan,

of the believers were so agitated that they was sympathetic to
their plight, realized the

rejected the Faith entirely and even tried to injustice of their
imprisonment and made

put Mirza MaJ:iram to death. Had it not been kind remarks about
them. Baha'u'llah was

for the interference of a British police officer, pleased at this and, according to 'Abdu'l-Officer, the mob would have succeeded in Baha, said, killing him. The policeman, a Christian, Should someone go to Persia, and manasked Mirza MaJ:iram what he had said so to age to convey it, this message must be inflame the crowd. He replied, "I said the delivered to Aminu's-Sul{an: you took same thing that Christ said in His day." 1 steps to help the prisoners; you freely Nevertheless, the remaining 2,000 embraced rendered them a befitting service; this service will not be forgotten . Rest assured Taherzadeh, Adib. The Revelation of Bah a 'u 'I/ah, that it will bring you honor and call Mazra 'ih and Bahji: 1877- 92 (Oxford: George Ronald, 1987), p.184.

down a blessing upon all your affairs. 0

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Aminu's-Sul{an! Every house that is addressing the Khan he said: "I had raised up will one day fall to ruin, except given up hope. If this longing is fulfilled, the house of God; that will grow more I will arise to serve; I will preserve and massive and be better guarded day by uphold the friends of God. " ... day. Then serve the Court of God with all Jn brief, the Minister pledged himself to serve the friends, and your might, that you may discover the Sulayman Khan way to a home in Heaven, and found an took his leave. The Minister then desired to give him a sum of money edifice that will endure forever. " 1 to defray the expenses of his journey, but Sulayman Some years later, Aminu's-Sultan once Khan refused, and despite the Minister's again was able to aid one of the Baha' i insistence, would accept nothing. The Khan teachers, Siyyid Asadu'llah-i-Qumi, and gave had not yet reached the Holy Land on him sanctuary at a time of severe persecuhis return journey when Aminu's-Sul{an tion. Shortly thereafter he lost favor with the was recalled from exile and immediately

Shah and was exiled to another town.
 summoned to the Premiership again. He
 'Abdu'l-Baha took the opportunity to fulfill
 assumed the position and functioned with
 His Father's wishes by sending Jamal
 full authority; and at first he did indeed
 Effendi to deliver a "prayer and missive" to
 support the believers, but toward the
 Aminu 's-Su l!an.

end, in the case of the Yazd martyrdoms,
 The prayer besought God's aid and
 neither helped nor
 bounty and succor for the fallen Minister,
 any way, nor
 so that he might, from that corner of
 repeated pleas,
 oblivion, be recalled to favor. In the letter
 to death.

we clearly stated: "Prepare to return to
 dismissed, a
 Tihiran. Soon will God's help arrive; the
 light of grace will shine on you again;
 Jamal Effendi returned to 'Akka, where
 with full authority again, you will find
 before long he passed away on 9 November
 yourself free, and Prime Minister. This is
 1898 (24 Jamadiyu'!!!-Thani 1316 A.H.). He
 your reward for the efforts you exerted on
 is buried in 'Akka and the inscription on
 behalf of a man who was oppressed. " ...
 his gravestone, revealed by 'Abdu'l-Baha,
 From Tihiran, Sulayman Khan journeyed
 reads:

to Qum, and according to his instructions
 went to live in a cell in the shrine of the
 traveller in
 Immaculate Sulayman Khan inquired
 disseminator of the
 after the fallen Minister and expressed
 God, has become
 the wish to meet him.
 domains which are

When the Minister learned of this, he sent
 those who are
 for Sulayman Khan. Placing all his trust
 1316 A.H.
 in God, Sulayman Khan hastened to the

he was neglectful. He
 protected the sufferers in
 would he listen to their
 until all of them were put
 Accordingly he too was
 ruined man. 2

Jamali 'd-Din, the renowned
 every region, the
 fragrance of the love of
 a traveller in God's
 hidden from the eyes of
 shut out as by a veil. D.

Minister 's house and, meeting him in

Other Sources:

private, presented the letter from 'Abdu 'l- - Sulayrnanii, 'Azizu'll ah.

Ma~11bi(1-i-Hidayat ,

Baha. The Minister rose, and received

vol. 8 (Tihran: Baha'i

Publishing Trust, BE I 30,

the letter with extreme respect. Then

[AD 1973]).

1

2

'Abdu ' I-Baba. Memorials, p. I 36.

ibid. , pp . I 37-38.

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5. THE FUNDAMENTAL PRINCIPLE:

AGRICULTURE AND THE PROMISE OF PEACE

PAUL HANLEY

THE vision of a "peaceable Kingdom" has long been an impelling human aspiration generating rich literary and artistic expression, fueling secular ideologies and pervading

faith and scripture. Often, descriptions of an ideal future are replete with bucolic imagery of

agricultural bounty. This agrarian conception of God's Kingdom was eloquently voiced by

Isaiah, 1 whose prophecy anticipates the conflux of a future peace and an effective, just and sustainable agriculture.

This prophetic theme is continued and developed in the Baha'i Writings. In the Tablet of

the World, Baha' u' llah clearly established the importance of agriculture in His World Order:

Whilst in the Prison of 'Akkci, We revealed in the Crimson Book that which is conducive

to the advancement of mankind and the reconstruction of the world. The utterances set

forth therein by the Pen of the Lord of Creation include the following which constitute the

fundamental principles for the administration of the affairs of men The

first four principles given were the promotion of the lesser peace, the

adoption of a universal auxiliary

language, adherence to that which will promote fellowship, kindliness and unity, and universal

education. Continuing with the fifth principle, Baha'u ' llah stated: Special regard must be

paid to agriculture. Although it hath been mentioned in the fifth place, unquestionably it

precedeth the others. 2

That agriculture should be placed "unquestionably" first among these "fundamental

principles for the administration of affairs of men," which are "conducive to the advancement of mankind and to the reconstruction of the world," is remarkable. In it is grounded the quest for peace, no longer a pious dream but intrinsically linked with the concrete task of human development.

Baha'u'llah's statement demands a broad definition of the term agriculture; not farming alone, but agriculture in the fullest sense with economic, social, and spiritual connotations referring to the food and agricultural system as a whole. He leads us to conclude that the development of sustainable agriculture will play a leading role in the process of peacemaking itself, and that the outcome of this process will be an economic, social and administrative order guided to a great extent by its agricultural priorities. Aside from Baha'u'llah's emphatic statement in the Tablet of the World, there are few specific references to agriculture in the Writings. Nevertheless, a survey of the Writings yields much that is relevant to a study of agriculture and related concerns. Furthermore, the agriculturalist sees in the basic tenets of the Faith the preconditions for successful agricultural development. A reflection, then, on the general principles of the Faith as they apply to agriculture is presented prior to consideration of ideas specifically related to agricultural concerns.

Isaiah, 2:4; 11: 1-9.

the Kitab-i-Aqdas

(Haifa: Baha'i World Centre,

Baha'u'llah, Tablets of Baha'u'llah revealed after 1978), pp. 89-90.

Adapted from an article published in The Journal of Baha'i Studies, May 1990.

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A. THE PRECONDITIONS FOR SUCCESSFUL AGRICULTURAL DEVELOPMENT

The Baha'i approach to any major question-whether related to the economic, political, or social order, to health, education or social services, to the arts or to agriculture-is by definition wholistic, recognising not only the integrity of the human species but also the coherence of the physical and spiritual dimensions of creation. For a Baha'i, no problem can be solved in isolation as none is isolated. The agricultural question is a prime example. Successful development requires a world view and institutions which reflect a

profound understanding of who we are and why we are living here and now. Humans have been placed by the Creator at a point between the material and spiritual dimensions of His Creation. Our role on the planet is to be its consciousness, to bring the Kingdom of God to earth and to establish its good order. The Revelation of Baha'u'llah defines the requirements, establishes the processes, and illuminates the qualities and values required in the shaping of a new order which is at once the goal and the means of transforming its constituent systems. The animating, pivotal principle of the World Order of Baha'u'llah is unity. Three facets of the principle- unity embraces all of creation, the material and spiritual requirements for life are interconnected, and personal and social responsibility must be balanced-greatly influence the development process as we work to build a new order with a renewed agriculture sector.

Unity embraces all of creation
The principle of unity has far-reaching implications. It causes us to widen our perception of ourselves, our human relationships and our relationships with nature. "The essential oneness of all the myriad forms and grades of life" wrote Esslemont "is one of the fundamental teachings of Baha'u'llah." 1 The Baha'i view of unity, embracing the whole of creation, is the paradigm for our age. The acceptance of the paradigm in the collective consciousness is the key to development both in peace and in man/nature co-evolution. The first and most important stage in the unity paradigm is acknowledgment of the unity of the human race until the minds of men become united, 'Abdu'l-Baha stated, no important matter can be accomplished. 2 In fact, Baha'u'llah wrote, ... the well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established. 3 Disunity explains most of our modern failures in agriculture- our failure to ensure universal nourishment or to adequately husband natural resources such as soil and forests. Unbridled nationalism, racism, sexism, and religious animosity allow small groups of people to wantonly devour the lion's share of the earth's bounty. Greed for

power and profit
 bear a large measure of responsibility for the misappropriation of resources.
 Poverty and
 hunger intensify as a powerful elite grows fat yet remains unfulfilled. This
 desire to conháol
 and profit from others is reflected in our attitude towards nature.
 The light of unity can eclipse divisive prejudices and nurture the human
 solidarity that
 alone can support a foundation for peace and development. An acceptance of the
 oneness of

Esslemont, John E, Bahit 'u ' //Ith and the New Em 3 Bahil'u'llah,
 Gleanings from the Writings of
 (Wilmette: Baha'i Publishing Trust, 1980), p. IOI. Bahit 'u 'I/Ith (W
 ilmette: Baha'i Publishing Trust,
 2 'Abdu'l -Baha, Selections from the Writings of 1976), p. 286.
 'A bdu ' /-Bahit (Haifa: Baha'i World Centre, 1978),
 p. 297.

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mankind makes not only right social relationships possible but also our
 relationship to the
 earth, whose resources, Shoghi Effendi wrote, " ... dissipated and wasted on
 war, whether
 economic or political, will be consecrated to such ends as will extend the
 range of human
 inventions and technical development, to the increase of the productivity of
 mankind ... " 1

The material and spiritual requirements for life are interconnected
 The struggle of humanity toward the Kingdom of God on earth necessitates the
 infusion of
 spirit into every facet of our being. "From the beginning of His stupendous
 mission," stated
 the Universal House of Justice, "Baha'u' llah urged upon the attention of
 nations the necessity of ordering human affairs in such a way as to bring into
 being a world unified in all
 aspects of its life. In unnumbered verses and tablets He repeatedly and
 variously declared
 the 'progress of the world' and the ' development of nations' as being among
 the ordinances
 of God for this day. The oneness of mankind, which is at once the operating
 principle and
 the ultimate goal of His Revelation, implies the dynamic coherence between the
 spiritual
 and practical requirements of life on earth." 2
 Recognition of the spiritual dimension of life is a condition of continued
 material
 existence, just as the material requirements of living are conditions for the

manifestation of the human spirit. Our civilization as a whole, however, is increasingly preoccupied with the material; the gods of wealth and power have seduced society and left it deadened. The possibility of there being spiritual remedies for social ills is not part of peoples' world view. Commenting on this malaise, Baha ' u'llah described the current state of humanity: Witness how the world is being ajjlicted with a fresh calamity eve1y day, its tribulation is continually deepening ... Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician is debarred from administering the remedy, whilst unskilled practitioners are regarded with favor, and are accorded full freedom to act. 3 But this tribulation is a signal, an antecedent to awakening spirituality. "Adversity, prolonged, worldwide, affl ictive, allied to chaos and universal destruction, must needs convulse the nations, stir the conscience of the world , disillusion the masses." And, wrote the Guardian, "precipitate a radical change in the very conception of society ... " 4 The new World Order which will arise will feature the broad acceptance of the coherence of material and spiritual requirements of life, acceptance of which is a prerequisite for successful agricultural development.

Personal and social responsibilities must be balanced The development process succeeds to the extent that it resounds within the individual; the Kingdom must be found within and brought out into the world. Thus personal and societal transformation are an harmonic pair; progress results from a new way of living individually and collectively. The Baha'i Faith, the Universal House of Justice wrote, "does not comprise a series of specific answers to current problems, but rather the illumination of an entirely new way of life. Without this way of life the problems are insoluble; with it they will either

Shoghi Effendi , Call lo the Nations: Extractsji"Oln Th e Baha'i Wo rld, vol. XIX (1983- 1986), (Haifa: the writings ofShoghi Effendi (Haifa: Baha ' i World Baha ' i World Centre, 1994). p. 346. Centre, 1977), p. 56. 3 Gleanings, pp. 39-40.

Universal House of Justice in a letter to the Baha'is Shoghi Effendi, The Promised Day is Come (Wilof the World dated 20 October 1983. Published in mette: Baha' i Publishing Trust, 1961), p. 127.

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not arise, or if they arise, can be resolved ... " 1 The new way of life aims to educate individual

potential and ensure that our contribution-through our skills and labor, our organizational

abilities, our efforts for education or science, or in whatever field of expertise-will render

service to society.

" ... as the Baha'i community grows it will acquire experts in numerous fields," the

Universal House of Justice wrote. " ... As these experts bring their knowledge and skill to

the service of the community, and even more, as they transform their various disciplines by

bringing to bear upon them the light of the Divine Teachings, problem after problem now

disrupting society will be answered." 2 For this reason a Baha' i approach to development

assigns great importance to the expansion of awareness and the cultivation of virtues, and to

the design and implementation of systems supportive of the attainment of spiritual maturity.

It is clear, then, that a spiritual orientation is necessarily the starting point in the development process in general and within each field of human endeavor specifically. It is

particularly pertinent to the study of agriculture because sustainable agriculture is fundamental to solidarity and world order. A spiritual focus includes the recognition of a new

unity paradigm, of the confluence of material and spiritual requirements for life, and of the

need for a balance of individual and social responsibility for change. With these preconditions in mind we can begin to consider specific aspects of Baha' i approach to agriculture.

B. PRINCIPLES FOR AGRICULTURAL DEVELOPMENT:

A SURVEY OF THE WRITINGS

Baha'u'llah's remarkable statement that agriculture precedes even the promotion of the

Lesser Peace as a priority in establishing world order reinforces the essential connection

of development and peace. This is further emphasised by 'Abdu'l-Baha, Who said in His

public talks concerning universal peace and order that ... the fundamental basis of community

is agriculture, 3 and that . . . the peasant class and the agricultural class exceed other classes in the importance of their service. 4

There are at least three reasons for the emphasis on agriculture as the foundation of social order. The first is obvious: although we don't live by bread alone, each of us needs food first and foremost- before clothing, shelter, or television! Religion calls us to pay attention to what is essential as opposed to what is not. Special regard should be given to assure that all have a diet sufficient to nourish full physical and mental well-being- in preference to current economic imperatives, such as the production of armaments or frivolous consumer items.

Second, the agricultural sector plays a significant role in any economy. Although as few as two percent of populations are engaged in farming as an occupation in industrial nations, 5 as many as twenty-five percent work in the agricultural sector in production and distribution of food, of farm supplies and machinery, marketing, transportation, food sales and handling, advertising, finance, and so on-many more if food handling at home is included. (Economists speculate that one in four devoted themselves to food gathering as far back as the Stone Age-it seems that some things never change.) In most Third World countries a

1 3

Universal House of Justice, letter to the National 'Abdu'l-Baha, Foundations of World Unity : comments- Spiritual Assembly of the United States dated piled from Addresses and Tablets of 'Abdu'l-Bahá 21 July 1968. (Wilmette: Bahá'í Publishing Trust, 1979), p. 37.

2 4

Universal House of Justice, Letter to an individual ibid., p. 39. dated 21 August 1977. 5 Production Yearbook. vol. 35 . Rome: Food and

Agriculture Organization.

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Students in the New Era Development Institute's Community Development Facilitator

Course help Chikali women in Maharashtra, India, plant rice in the fields. The

purpose was
to have the students experience rural life with their fellow Baha'is. August
1991 .

Members of the Baha'i community of Caserta, Italy, planting acorn seedlings on
a hill as an
environmental project to enhance their city. 15 March 1987.

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majority are directly employed in farm work. The figure is forty-four percent
world-wide. 1

Those not directly employed in the food industry, of course, allocate a sizable
portion of their

income to food. The point is that everyone, not only the producer, has a high
stake in the

success of the agricultural system.

Third, food has tremendous cultural significance. Our most basic human
relationships—mother to babe, parent/child, gatherings of family or friends ,
national, religious, or ethnic

feasts and festivals—all have nurturing through food at their center. A lso,
because of the

driving need to eat we can all understand and empathise with hunger. Food and
agriculture,

then, have a profound symbolic power which can be a unifying force.

Despite these factors , which should establish food production at the centre of
social concern, our perception of its importance has decreased as our capacity
to produce it has grown.

One farmer with modern technology can now produce enough food for fifty people.

This

increases the population of non-producers, who migrate to towns and cities
where they lose

touch with the land and become alienated from production. They perceive cheap
food to be a

right but feel little responsibility for farm viability, farm prices, or
resource conservation.

Because of their majority and their administrative and economic influence,
their concerns

override others and agriculture is impoverished.

The Baha' i approach resolves the modern rural/urban split by emphasising the
centrality

of agriculture for all of society. The perceived division between urban and
rural is repaired

as the two become mutually supportive, an advocacy rather than antagonistic
relationship:

the rural nurtures the city which in turn provides full support for a vital
rural community.

This strong support for agriculture, rural life, and respect for the producing
class suggests

that a new order would act to halt rural-to-urban migration and to maintain a large and healthy rural population.

Justice, equity, and world order

Our civilization's problems, including agricultural problems, arise from defects in its prevailing order. The winds of despair are, alas, blowing from every direction, wrote

Bahá'u'lláh, and the strife that divides and afflicts the human race is daily increasing. The

signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing

order appears to be lamentably defective.² The major defect in the present world order is its

inherent injustice and inequity on the personal, local, national, and international fronts:

Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. ³

Food is a material need, and Bahá'u'lláh stated clearly that justice is the key to satisfying

material needs: The purpose of justice is the appearance of unity among men Were

mankind to be adorned with this raiment, they would behold the day-star of the utterance,

'On that day God will satisfy everyone out of His abundance, 'shining resplendent above the horizon of the world. ⁴

'Abdu'l-Bahá identifies tyranny—which might be defined in this context as the inequitable allocation of land and other food producing resources in order to benefit a minority

(individual, state, or corporate) at the expense of the majority—as responsible for much

³ Gleanings, p. 92 .
ibid.

World Order of Bahá'u'lláh. Selected Letters by Tablets of Bahá'u'lláh, pp.66-67.

Shoghi Effendi (Wilmette: Bahá'í Publishing Trust, 1974), p. 32.

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human misery: When we see poverty allowed to reach a condition of starvation, He said, it

is a sure sign that somewhere we shall find tyranny. ¹

Equity is parallel with justice. It is ... the most fundamental among human virtues,

Bahá'u'lláh wrote. The evaluation of all things must needs depend upon it. ²

Equity as

applied to agriculture might be defined as a fair sharing of production and, more importantly, of food producing resources. The objective of an equitable agricultural policy must be to increase not production but the inclusiveness of productivity and the sharing of production.

Globalism and decentralization

The Writings call for the establishment of a just world community. At present, the connections that exist in the world are material connections-transnational systems of commerce, trade, communication, et cetera. These connections are shaped by the ethics of power, profiteering, colonialism, and production based on exploitation of people and resources. The role of spiritually informed people at this time is to contribute to a planet united in justice, equity, and real co-operation as expressed by the Guardian:

The unity of the human race, as envisioned by Baha ' u'llah, implies the establishment of a world commonwealth This commonwealth must, as far as we can visualise 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 regulate life, satisfy the needs and adjust the relationships of all races and peoples The economic resources of the world will be organised, its sources of raw materials will be tapped and fully utilised, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated Destitution on the one hand, and gross accumulation of ownership on the other, will disappear 3

The implications of this paragraph are so far-reaching that a few of its phrases bear repeating: " .. . a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of the component nations " That is, use of the air, land and sea will all fall under an international system of law. And these law-makers, " ... the trustees of the whole of mankind ... will enact such laws as shall ... satisfy the needs and adjust the relationships of all races and peoples " This is a very new and exciting concept of the sharing of natural resources. This idea of globalism, " .. .repudiates excessive centralization on one hand,

and disclaims

all attempts at uniformity on the other. Its watchword is unity in diversity

.... " 4

A global approach is required for a healthy food and agriculture system, unlike the

current system which is subject to practices which undercut national and local self-reliance.

The foundation of a Baha'i commonwealth will be mature, self-reliant localities with a solid agrarian base.

Interdependence and self-reliance

Globalism and decentralization correspond to interdependence and self-reliance, qualities

required to build good order. The Writings suggest an economy based first on individual and

1

2

'Abdu'l-Baha, Paris Talks: Addresses given by Gleanings, p. 203 .

'Abdu'l-Balui in Paris in 1911-1912 (London: World Order, pp. 203-204.

Baha'i Publishing Trust, 1979), p.1 53. ibid ., p. 42.

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and family, local and national self-reliance, paired with a sophisticated interdependence on

the global, national and local levels. To help us visualize a Baha'i social order, 'Abdu'l-

Baha used a number of organic (purposely non-mechanistic?) analogies-the family, the

human body, a garden. 1 His analogy of the household corresponds to the concept of oikos

(literally household), the root of the words ecology and economy. 2 Ecology deals with the

relationships between organisms and their environment, while economy in this context can

refer to regulation and management of relationships in order to assure the well-being of both

part and whole. Using this analogy we can view economics then as management of resources for the benefit of whole communities, rather than competition in a struggle to

capture wealth for individuals, a ruling class, or a state monopoly.

The Writings outline a new economic order in skeletal form, which will be fleshed out

under the guidance of the Universal House of Justice.

1. Economic conditions are reflections of spiritual conditions; thus the ultimate economic

solutions to problems lie in spiritual transformation.

We ask God to endow human souls with justice so that they may be fair, and may

strive to
 provide for the comfort of all, that each member of humanity may pass his life
 in the
 utmost comfort and welfare. Then this material world will become the very
 paradise of
 the Kingdom, this elemental earth will be in a heavenly state and all the
 servants of God
 will live in the utmost joy, happiness and gladness. We must all strive and
 concentrate all
 our thoughts in order that such happiness may accrue to the world of humanity. 3

2. Ownership of the means of production and tenure of land will take a variety
 of forms.

Entirely new systems, or those little used or known, may be employed. Private
 ownership is

safeguarded, but state ownership or control will also have a role to play. That
 Certain trustees will be elected by the people in a given village to look after
 these [economic]

transactions 4 suggests one new path the future will follow.

In reality, so far great injustice has befallen the common people. Laws must be
 made

because it is impossible for the laborers to be satisfied with the present
 system. They will

strike every month and every year. Finally, the capitalists will lose In
 the Bolshevistic

principles equality is effected through force. The masses who are opposed to
 the people

of rank and to the wealthy class desire to partake of their advantages. But in
 the divine

teachings equality is brought about through a ready willingness to share

This equality

is the result of the lofty characteristics and noble attributes of mankind.5

3. Although our vision must be world-embracing, the initial stage of economic
 reconstruction is at the local level, beginning with agricultural reform.

First and foremost is the principle that to all the members of the body politic
 shall be

given the greatest achievements of the world of humanity. Each one shall have
 the utmost

welfare and well-being. To solve the problem we must begin with the farmer;
 there we

will lay a foundation for system and order because the peasant class and the
 agricultural

class exceed other classes in the importance of their service. 6

ibid.

4 ibid., p. 40.

2 Foundations, pp. 38--43.

5 ibid 'p. 44.

3 ibid., p. 43.

6 ibid. , p. 39.

4. Village reconstruction will involve the establishment of a central community institution, termed the "general storehouse" or "House of Finance," directed by a democratically elected council of trustees responsible for the allocation of resources and services.

In every village there must be established a general storehouse which will have a number of revenues.

The first revenue will be that of the tenth or tithes.

The second revenue (will be derived) from the animals.

The third revenue, from the minerals, that is to say, every mine prospected or discovered, a third thereof will go to this vast storehouse.

The fourth is this: whosoever dies without leaving any heirs all his heritage will go to the general storehouse.

Fifth, if any treasures shall be found on the land they should be devoted to this storehouse.

All these revenues will be assembled in this storehouse.

As to the first, the tenths or tithes: we will consider a farmer, one of the peasants. We will

look into his income. We will find out, for instance, what is his annual revenue and also

what are his expenditures. Now, if his income be equal to his expenditures, from such a farmer nothing whatever will be taken. That is, he will not be subjected to taxation of any

sort, needing as he does all his income. Another farmer may have expenses running up to

one thousand dollars we will say, and his income is two thousand dollars. From such an

one a tenth will be required, because he has a surplus

Then there must be considered such emergencies as follows: a certain farmer whose

expenses run up to ten thousand dollars and whose income is only five thousand, he will

receive necessary expenses from the storehouse. Five thousand dollars will be allotted to

him so he will not be in need.

Then the orphans will be looked after, all of whose expenses will be taken care of The

cripples in the village-all their expenses will be looked after. The poor in the villagetheir necessary expenses will be defrayed. And other members who for valid reasons are

incapacitated-the blind, the old, the deaf-their comfort must be looked after.

In the

village no one will remain in need or in want ...

Certain trustees will be elected by the people in a given village to look after these transactions. The farmers will be taken care of and if after all these expenses are defrayed any

surplus is found in the storehouse it must be transferred to the national treasury.

For larger cities, naturally, there will be a system on a larger scale. Were I to go into that

solution the details thereof would be very lengthy. 1

5. Farmer workers, indeed all workers, should receive a fair share of profits accrued as a result of their labor.

... the owners of properties, mines and factories should share their incomes with their

employees and give a fairly certain percentage of their products to their workmen in

order that the employees may receive, beside their wages, some of the general income of

the factory so that the employee may strive with his soul in the work. 2

1 Ibid., pp. 39-41.

2 Ibid., p. 43.

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6. Baha'u'llah allows the charge of a reasonable rate of interest:

... it is lawful and proper to charge interest on money ... However, this is a matter that

should be practiced with moderation and fairness. Our Pen of Glory hath, as a token

of wisdom and for the convenience of the people, desisted from laying down its limit.

Nevertheless We exhort the loved ones of God to observe justice and fairness, and to do

that which would prompt the friends of God to evince tender mercy and compassion

toward each other ... 1

This provision eases the tremendous burden of high interest on debts which now faces

farmers world-wide, and also encourages a more inclusive system of credit.

7. Instructions on inheritance recommend a wide dispersal of property within and also

outside of the family of the deceased; this will also aid in limiting concentration of land

ownership.

We have divided inheritance into seven categories: to the children, We have allotted nine

parts comprising five hundred and forty shares; to the wife, eight parts comprising four hundred and eighty shares; to the father ... ; to the mother ...; to the brothers .. .; to the sisters .. .; and to the teachers 2

8. Redi stribution of wealth wi ll be carried forward in international relations. As quoted before,

The economic resources of the world will be organised, its sources of raw materials wi ll be tapped and fully utili sed, its markets wi ll be coordinated and developed, and the distribution of its products wi ll be equitably regulated. 3 Equitable patterns of trade, finance, and production will mean maj or change for food and agricu ltire systems that now bear colonial patterns which virtua lly assure poverty in the underdeve loped countries and the accumulation of wealth in the industri al world.

Science, technology, and moderation

Perhaps the most obvious trend in agri cultu re today is its growing mechanization . Farming

increas ingly copies the industrial model. The Baha' i approach promotes modernization to

the extent that the application of technology actually aids in the task of nourishing people

wh il e conserving resources for future generations. The adoption of modern technology,

however, usually outpaces the development of the social structures required to cope with the

consequences of mechani zati on whi ch cause dislocation of the farm population and an everintensified stress on the resource base. These problems are addressed in the Writings.

Achieving a sustainable society is centra l to life's purpose: All men have been created to

can y forward an ever-advancing civilization.⁴ The impl ications for agriculture of this ethic

are far-reaching; poor husbandry is w itho ut parallel in its destructi veness of so il and fo rests

and an ethic which prioritizes conservation will drastically alter farm practice. Baha' u' llah

states that one purpose of His laws is to protect the earth : Each one of the ordinances We

have revealed is a mighty stronghold fo r the preservation of the world of being. 5 The

204.

Tablets of Baha '11 '//Gh , pp. 133- 134.

2

4 Gleanings, p. 2

14.

Baha ' u ' ll ah, The Kitab-i-Aqdas (Ha ifa: Ba ha'i

5 Tablets, p. 69.

World Centre, 1992), p. 26.

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Guardian, himself a supporter of conservation efforts, states that the tasks of "protection

physical world and heri tage future generations .. . constitute yet another force working for

peace and brotherhood." 1

Foreseeing the potential consequences of the technical/scientific revol ution,

Baha'u ' llah

warned of its dangers and presented a principle of moderation to guide modernization:

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. Th us warneth

you He Who is the All-Knowing. If carried to excess, civilization will prove as prolific a

source of evil as it had been ofgoodness when kept within the restraints of moderation ...

All other things are subject to the same principle of moderation. 2

Negative aspects of growth and modernization occur when science is divorced from the

moderating influence of true religious values. (Humanity) cannot fly with one wing alone. If

it tries with the wing of religion alone it will land in the slough of superstition, and if it tries

to fly with the wing of science alone it will end in the dreary bog of materialism, 3 in the

words of 'Abdu'l-Baha.

With the love of God all sciences are accepted and beloved, but without it, are fruitless;

nay, rather the cause of insanity. Every science is like unto a tree; if the fruit of it is the

love of God, that is a blessed tree. Otherwise it is dried wood and finally a food for fire. 4

A Baba 'i approach will see agricultural science redirected to goals of nourishment, fulfilment, and permanence from those of profit, power, and production at any cost.

A right relationship to the earth

As has been stated, the Baha'i approach suggests a paradigm of unity embracing

all of
creation. The separateness of man from nature which is seen in modern
agriculture must be
reconsidered in this light. The Writings provide valuable insights on this
complex problem,
suggesting that a right relationship is threefold, involving attitudes of
humility, unity, and
detachment.
First, we are called upon to honor creation and to humble ourselves before it.
The earth
is itself a revealer of God.
Whatever is in the heavens and whatever is on the earth is a direct evidence of
the revelation within it of the attributes and the names of God, inasmuch as
within every atom are
enshrined the signs that bear eloquent testimony to the revelation of the Most
Great
Light. 5
Again and again this theme of revelation through creation crops up in the
Writings : "No
thing have I perceived, except that I perceive God within it, God before it, or
God after it. "6
Every man of discernment, while walking upon the earth feeleth indeed abashed,
inasmuch as he is fully aware that the thing which is the source of his
prosperity, his wealth,
his might, his exaltation, his advancement and power is, as ordained by God,
the very
earth which is trodden beneath the feet of all men. There can be no doubt that
whoever

1 4
Shoghi Effendi , Cabl e to the New Earth Luncheon, Baha'i World Faith
(Wilmette: Baha' i Publishing
London, England, dated May 23, 1951. Trust, 1976), p. 366.
Gleanings, pp. 341 -342. 5
Gleanings, p. 177.
New Era, p. 2 I4. 6
Baha'u'llah quoting Imam 'A li , ibid., p. 178.
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A papaya farm in
Dzitya, Yucatan,
Mexico, which
Baha 'is are working
as a rural development
project; 1986.

A piggery project
in Liancourt, Haiti,

conducted by the
local Baha'i community; 1987. -

The Tahirih Farm
in Moissala, Chad,
initiated by the local
Bahti 'i community
as a social and economic development
project; 1989.

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is cognisant of this truth, is cleansed and sanctified from all pride,
arrogance, and vain
glory. 1

This attitude of humility is not only important to our spiritual development
but underscores the requirement to conserve nature in its wholeness.

Second, the essential unity of man and nature is both implied in the unity
principle and

stated in several passages:

You are well aware, praise be the Lord, that both interaction and cooperation
are evident

and proven amongst all beings, whether large or small. In the case of large
bodies interaction is as manifest as the sun, whilst in the case of small
bodies, though interaction be

unknown, yet the part is an indication of the whole. All these interactions
therefore are

connected with that all-embracing power which is their pivot, their centre,
their source

and their motive power. 2

In Some Answered Questions, 'Abdu'l-Baha described the mineral, plant, and
animal as

possessing a spirit. 3 A mechanistic understanding of nature is therefore
inadequate; more

correct is a view of the earth as a whole, living organism. While this concept
resembles

animism, it is more a balance of ancient wisdom and contemporary science. The
picture is

completed as the world of the Manifestation is drawn into the image: ... all
parts of the

creational world are of one whole All the parts are subordinate and
obedient to the

whole. The contingent beings are the branches of the tree of life while the
Messenger of God

is the root of that tree. 4

Third, although we are taught to honor and live harmoniously with the earth, we
are also

instructed to become detached from the physical world.

Observe how darkness has overspread the world. In every corner of the earth

there is
 strife, discord and wmfare of some kind. Mankind is submerged in the sea of
 materialism ... They have no thought beyond earthly possessions and manifest no
 desire save the
 passions of this fleeting, mortal existence. Their utmost purpose is the
 attainment of material livelihood, physical comforts and worldly enjoyments
 such as constitute the
 happiness of the animal world rather than the world of man.
 The honor of man is through the attainment of the knowledge of God; his
 happiness is
 from the love of God; his joy is in the glad tidings of God; his greatness is
 dependent
 upon his servitude to God.... Although it is necessmy for man to strive for
 material needs
 and comforts, his real need is the acquisition of the bounties of God... .
 While possessing
 physical life, he should lay hold of the life spiritual, and together with
 bodily comforts
 and happiness, he should enjoy divine pleasures and content. Then is man worthy
 of
 the title man; then will he be after the image and likeness of God, for the
 image of the
 Merci.fit! consists of the attributes of the heavenly Kingdom. 5
 Baha'u'llah bids us to meditate upon freedom from this nalTow world: Were ye to
 discover the hidden, the shoreless oceans of My Incorruptible Wealth, ye would,
 of a

Bahil'u'llah, Epi stle to the Son of the Wolf 4 Bahn 'i World Faith,
 p. 364.

(W ilmette : Baha' i Publishing Trust, 1988), p. 44. 5 'Abdu 'l-Ba ha,
 Promulgation of Universal Peace

2 Bahn 'i World Faith, p. 345. (Wilmette: Baha'i
 Publishing Trust, 1982), p. 335.

3 'Abdu'l -Baha, Some Answered Questions
 (Wilmette: Baha'i Publishing Trust, 1981),
 p. 78; pp. 143- 144.

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certainty, esteem as nothing the world, nay the entire creation.' However, "the
 world" is
 clarified by Baha'u'llah: Know ye that by 'the world' is meant your unawareness
 of Him Who
 is your Maker, and your absorption in aught else but Him. 2 This clarification
 is importantwe are not to despise the physical world, but to avoid a shallow
 perception of our station.
 The Baha'i Writings harmonize elements of ancient and modern views of creation,
 overcoming unbalanced unity with or detachment from the world. The three-fold
 relationship of

man to nature spelled out in the Writings gives our work on the land a quality of worship.

Agriculture and worship

The relationship between agriculture and worship is ancient. "Agriculture" means literally the cultivation of fields , but behind the word "culture" is the Latin cultus and the Sanscrit kwel, which means to dwell , to care, and to worship. From the word agriculture, then, we are led to a deeply religious concept imbedded in language.

In this Day, Baha 'u'llah has designated every kind of work as worship: It is enjoined on every one of you to engage in some occupation, such as crafts, trades, and the like. We have graciously exalted your engagement in such work to the rank of worship unto God, the True One. 3 'Abdu'l-Baha expanded the theme in a letter to a young friend : Thy letter was received. Praise be to God it imparted the good news of thy health and safety and indicated that thou art ready to enter into an agricultural school. This is highly suitable. Strive as much as possible to become proficient in the science of agriculture for in accordance with the Divine Teachings, the acquisition of sciences and the perfection of arts are considered as acts of worship. If a man engages with all his power in the acquisition of a science or in the perfection of an art, it is as if he has been worshipping God in the churches and temples. Thus as thou enterest a school of agriculture and strivest! in the acquisition of that science thou art day and night engaged in acts of worship-acts that are accepted at the threshold of the Almighty. What bounty greater than this that science should be considered as an act of worship and art as service to the Kingdom of God. 4

The acceptance of our work as worship depends on the quality, motivation, and direction of our efforts. 'Abdu'l-Baha stated: ..strive that your actions day by day may be beautiful prayers. 5 And, ... all effort and exertion put forth by man from the fullness of his heart is worship, if it is promoted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. 6 Our

work/worship

becomes worthy to the extent that we assume our responsibility for the land and to each

other by implementing sound husbandry in a just and sustainable food system.

The role of women

The important role that women play in agriculture was stressed by 'Abdu '

l-Baha: Woman

must especially devote her energies and abilities toward the industrial and agricultural

sciences, seeking to assist mankind in that which is most needful. By this means she

will demonstrate capability and ensure recognition of equality in the social and economic

equation. 7

Gleanings, p. 323.

Bahti 'i World Faith, pp.

377- 378.

5 Paris Talks, p. 8 1.

ibid., p. 276.

3 Tablets of Bahti 'u 'lltih, p. 26.

6 ibid ., p. 176.

7 Promulgation, p. 283.

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Emphasis on women's involvement in agriculture can be understood from at least three

points. First, women are in fact the primary agricultural producers in much of the world. In

Africa, for example, women are responsible for eighty percent of agricultural production. 1

One implication of this statistic is that agricultural development projects should focus on

women, rather than men and machines as is often the case now.

A second point is that equal opportunity and responsibility in the agricultural sector contributes to the sexual equality which is a precondition for the appearance of the Kingdom of

God on earth. Education is an important avenue for advancing women in agriculture and

'Abdu 'l-Baha encouraged women to attend agricultural college. In the following quotation

He stressed again the importance of equality in educational opportunity and relates it to

development and peace:

[Bah a 'u 'llah] promulgated the adoption of the same course of education for man and

woman. Daughters and sons must follow the same curriculum of study, thereby promoting unity of the sexes. When all mankind shall receive the same opportunity of education

and the equality of men and women will be realized, the foundations of war will be utterly destroyed. Without equality this will be impossible because all differences and distinctions are conducive to discord and strife 2

Third, there is a need to stress qualities associated with "the feminine" in our relationships to the land and with each other. Qualities of nurturance, intuition, empathy, caring, and identification with forces of productivity and fruition are needed in our agricultural work.

'Abdu'l-Baha said, ... 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. On the other hand, every influential undertaking of the human world wherein woman has been a participant has attained importance. This is historically true and beyond disproof even in religion.³

Exhortations and prohibitions

A number of the exhortations and prohibitions found in the Baha' i Writings will have an effect on the agricultural sector.

I. Kindness to animals is one principle which will have wide repercussions in the field of animal husbandry.

O ye friends of God! Ye must not only have kind and merciful feelings for mankind, but ye should also exercise the utmost kindness towards every living creature . . .

. Educate the children in their infancy in such a way that they may become exceedingly kind and merciful to animals. If an animal is sick they should endeavor to cure it; if it is hungry, they should feed it; if it is thirsty, they should satisfy its thirst; if it is tired, they should give it rest ...

This sympathy and kindness is one of the fundamental principles of the divine kingdom. 4

His warnings in other places about the need for kindness even to the lower creatures will have further repercussions on all aspects of our interaction with ecosystems. May Maxwell's observations in this regard be interesting: "'Abdu'l-Baha said that we should always be kind

Karl , Marilee, *Women in Development*, 1983. 3 *ibid.*, p. 134. Promulgation, p. 175.

and merciful to every creature; that cruelty was sin and that the human race should never

injure any of God's creatures, but ought to be always careful to do nothing to diminish or

exterminate any order of living thing " 1

In this light we will have to redesign farm practice to avoid destruction of habitat and to

reduce or eliminate practices which are destructive to animal organisms. This thinking is in

keeping with ecological science which recognises the important role played by all levels of

creatures in the functioning of whole systems.

2. The change in human diet away from eating meat will have a deep impact on resource

allocation. Now, about one half of all grain protein is fed to livestock-a very inefficient use

of protein. In the future that grain will be available for human consumption.

As humanity progresses, meat will be used less and less, for the teeth of man are not carnivorous. For example, the lion is endowed with carnivorous teeth, which are intended

for meat, and if meat be not found, the lion starves ... The human teeth, the molars, are

formed to grind grain. The front teeth, the incisors, are for fruits, etc. It is, therefore,

quite apparent according to the implements for eating that man's food is intended to be

grain and not meat. When mankind is more fitly developed, the eating of meat will gradually cease. 2

3. Adherence to just one paragraph from The Kitab-i-Aqdas will dramatically change

agricultural resource allocation:

Gambling and the use of opium have been forbidden unto you. Eschew them both, O people, and be not of those who transgress. Beware of using any substance that induceth

sluggishness and torpor in the human temple and inflicteth harm upon the body.

We, verily,

desire for you naught save what shall profit you, and to this bear witness all created

things, had ye but ears to hear. 3

a. Speculation on land and agricultural commodities will be either moderated or eliminated in view of this injunction against gambling.

b. The prohibition on opium, marijuana, and other narcotics will release tremendous

resources for food production. (Now, marijuana is surpassed only by corn as a cash crop in the United States.)

c. Similarly, the terrible waste of food for alcohol production will be eliminated. In the future the fruit, grains and vegetables used in this industry will be available to feed humanity.

4. The tobacco industry will be phased out as more and more people read this Tablet of 'Abdu'l-Baha:

Among these latter is smoking tobacco, which is dirty, smelly, offensive-an evil habit, and one the harmfulness of which gradually becometh apparent to all. Every qualified physician hath ruled-and this hath also been proven by tests-that one of the components of tobacco is a deadly poison, and that the smoker is vulnerable to many and various diseases. This is why smoking hath been plainly set forth as repugnant 4

1	3
Maxwell , May , An Early Pilgrimage. (Oxford: George Ronald, 1974) p. 29.	The Kitab-i-Aqdas, p. 75. Selections from the Writings of 'A bdu 'l-Balui , Promulgation, p. 170- 171. pp. 147- 148.
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C. CONCLUSION

In summary, agricultural development is a "fundamental principle" for the advancement of mankind, linked to the establishment of the Most Great Peace. For this reason we are instructed to give "special regard" to agricultural development- development shaped by and serving the spiritual causes of unity, justice and equity. The agricultural system must be redesigned to ensure economic viability for producers in self-reliant communities. These communities must then be seen as vital cells in a global organism founded on co-operative interdependence.

We are asked to bring a spiritual sense to our agricultural work, to elevate it to a form of worship, and in the process to transform our inner lives to correspond to God's Will revealed in Word and nature. We are asked to conduct our lives individually and

collectively in such

fashion as to ensure a sustainable society by balancing technical and spiritual development.

We are given a vision of our relatedness to the earth but are called upon to take full responsibility for carrying forward an ever-advancing civilization.

How can we aid in this transformation? We can make every effort to allow the creative

influence of the Spirit to inform our thought, feeling, and action. We can pay full attention

to the consequences of what we do as we share in the bounty of the earth and the work of

producers-when we pursue education and research, or as we work on the land. The task of

agricultural development cannot be carried out in isolation from the process of spiritual

development, recognising, as 'Abdu'l-Baha says, When the love of God is established,

everything else will be realized. 1

As we witness in our time the failure of agriculture to meet even the basic need of

the people for nourishment and watch the continued decline of soil and other resources for

production, we can avoid despair and paralysis by remembering that the destiny that we

have been promised is approaching, and that while it may seem impossible in any significant

way to alleviate the growing suffering of humanity ... thanks to the unfailing grace of God,

the loving kindness of His favoured ones, the unrivalled endeavours of wise and capable

souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever

can be regarded as unattainable. 2

1

2

Proclamation, p. 239.

'Abdu'l-Baha quoted in World

Order, p. 38 .

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6. THE SPIRITUAL ROLE OF ART

LUDWIG TUMAN

THE Baha'i Writings make numerous references to the arts, and from these references we

can attempt to glean a conception of the nature and ideal role of art. In this discussion, the

term "art" will be used broadly to refer to practices such as painting, poetry, dance, and

music, as well as to the design arts such as architecture, industrial design, and fashion design. In addition, art is considered to encompass crafts such as pottery, stained-glass setting, and rug-weaving. The following passages from the Writings refer to all kinds of art and indeed apply to all skills and sciences as well. Regarding the nature of the arts and sciences,' Abdu'l-Baha wrote:

What bounty greater than this that science should be considered as an act of worship and art as service to the Kingdom of God. 1

In this great dispensation, art (or a profession) is identical with an act of worship and this is a clear text of the Blessed Perfection.2

In one of his talks, 'Abdu' l-Baha stated:

... In the Baha'i Cause arts, sciences and all crafts are (counted as) worship Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity.3

That the arts and sciences must be of benefit to humankind was emphasized by Baha'u'llah in the Tablet of Maq'ud:

Of all the arts and sciences, set the children to studying those which will result in advantage to man, will ensure his progress and elevate his rank. 4

To learn the arts and sciences is "the greatest glory of mankind," but, as 'Abdu'l-Baha explained, only when a certain condition is met:

Although to acquire the sciences and arts is the greatest glory of mankind, this is so only on condition that man's river flow into the mighty sea, and draw from God's ancient source His inspiration

... By the one true God! If learning be not a means of access to Him, the Most Manifest, it is nothing but evident loss. 5

1 'Abdu'l-Baha in Paris in 1911 (London: Baha'i 'Abdu'l-Baha, Selections from the Writings of 'Abdu'l-Bahá (Haifa: Baha'i World Centre, 1978), Publishing Trust, 1969), pp. 176-77. p. 145. Baha'u'llah,

Tablets of Baha'u'llah revealed after

2 Baha'i World Faith (Wilmette: Baha'i Publishing the Kitab-i-Aqdas (Haifa: Baha'i World Centre,

Trust, 1956), p. 377.

1978), p. 168.

3

5 Selections, p.

110.

'Abdu' l-Baha, Paris Talks: Addresses Given by

This article is a modified version of one of twelve chapters in a book by the same author entitled Mirror of the

Divine: Art in the Baha'i World Community (Oxford: George Ronald, 1993).

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One of the gifts sent
from the Bahci 'is of
Alaska to the Bahci 'is
of Samoa for the
House of Worship in
Apia.

The arts and sciences depend upon the pervasive grace of the Manifestation of God,

so much so that they owe their very existence and life to the Manifestation. To this effect,

Baha'u 'llah wrote:

The Sun of Truth is the Word of God upon which dependeth the education of those who

are endowed with the power of understanding and of utterance. It is the true spirit and

the heavenly water, through whose aid and gracious providence all things have been and

will be quickened. Its appearance in every mirror is conditioned by the colour of that mirror. For instance, when its light is cast upon the mirrors of the hearts of the wise, it

bringeth forth wisdom. In like manner when it manifesteth itself in the mirrors of the

hearts of craftsmen, it unfoldeth new and unique arts 1

To the same effect, 'Abdu' l-Baha is quoted in Star of the West as having said:

The Divine Teachers have the innate Light; They have knowledge and understanding of

all things in the universe, the rest of the world receives its light from Them, and through

Them the arts and sciences are revived in each age. 2

On another occasion, 'Abdu' l-Baha indicated that the radiance of the arts is but a reflection of Baha'u'llah's divine and all-encompassing knowledge: Again among His signs is the

dawning sun of His knowledge, and the rising moon of His arts and skills ... 3

When in London, 'Abdu' l-Baha was reported to have said the following regarding the

influence of the Holy Spirit and the highest purpose of art:

All Art is a gift of the Holy Spirit. When this light shines through the mind

of a musician,
it manifests itself in beautiful harmonies. Again, shining through the mind of
a poet, it
is seen in fine poetry and poetic prose. When the Light of the Sun of Truth
inspires the

1
Baha'u'llah, previously untranslated Tablet, cour- Star of the West, The
Baha 'i Magazine, vo l. XX II ,
tesy of the Baha'i World Centre. no. 3 (June 193 1), p.
87.
Selections, p. 15.

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mind of a painter, he produces marvellous pictures. These gifts are fulfilling
their highest

purpose, when showing forth the praise of God. 1

The principle that art is a form of worship is applied to a specific art form
in the following

passage from 'Abdu' l-Baha:

I rejoice to hear that thou takest pains with thine art, for in this wonderful
new age, art

is worship. The more thou strives! to perfect it, the closer wilt thou come to
God. What

bestowal could be greater than this, that one's art should be even as the act
of worshipping the Lord? That is to say, when thy fingers grasp the paint
bntsh, it is as if thou wert
at prayer in the Temple. 2

The idea that the arts have to do with the worship and glorification of God is
also reflected

in a letter written on behalf of the Universal House of Justice:

... Our Sacred Writings confirm it [music] as one of the great arts by which
mankind can

express its worship of God and joy in His creation ... It is from their [Baha
'i artists']

desire to glorify God through their creative activities that new arts and
sciences will gradually develop to enrich a new culture. 3

Running throughout the above passages like golden threads are three themes
regarding

the nature and purpose of the arts and sciences. We might summarize them as
follows:

All arts and sciences are for the worship and glorifi cation of God; the arts
and sciences

should be a means of access to God; and arts and sciences should be of service
to humankind. In reality, these are but different ways of saying the same
thing. For in the Baha'i

teachings, the worship of God, the gaining of divine knowledge, and

1 compilation
prepared by the Research Department
Quoted in Blomfield, Lady, *The Chosen Highway*
(London: Baha'i Publishing Trust, 1940), p. 167. of the Universal
House of Justice. p. 2.
2 "Extracts from the Writings and from the letters 3 Unpublished
letter, dated 22 February 1980.
of the Guardian and the Universal House of Justice Tab/els, p. 50.
5 *ibid.*, p. 268.
on the Arts and Architecture." Unpublished
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By emphasizing deeds, Baha'u'llah obliges the individual to make effort, to
develop
personal potential, to grow spiritually toward the fulfillment of the purpose
for which each
was created to know and to worship God. 1 In this light, all the foregoing
appears to resolve
itself into one principle: the common, the most general and fundamental aim of
the arts and
sciences, indeed of all human endeavors, however material or mundane they may

seem, is to
foster spiritual growth.

ART AS A MEANS OF ENNOBLEMENT

Beyond this general principle, however, questions arise. How is God worshipped and glorified through the arts? How are the arts a means of access to God and a service to

humankind? How can the arts foster spiritual growth?

In the Baha'i teachings, the arts are associated with certain spiritual and educational roles

that have mystical, moral, and social facets. In one of his talks, 'Abdu'l-Baha was recorded

as saying, Music is an important means to the education and development of humanity

He immediately added:

... but the only true way is through the Teachings of God. Music is like this glass ... and

the Teachings of God, the utterances of God, are like the water. When the glass or chalice

is absolutely pure and clear, and the water is perfectly fresh and limpid, then it will confer Life 2

A conversation 'Abdu'l-Baha held with an actor, while in London, was described by a

believer as follows:

An actor mentioned the drama, and its influence. "The drama is of the utmost importance," said 'Abdu ' l-Baha. "It has been a great educational power in the past; it will be

so again." He described how as a young boy he witnessed the Mystery Play of ' Ali's

Betrayal and Passion, and how it affected him so deeply that he wept and could not sleep

for many nights. 3

The far-reaching implications of this statement seem worthy of consideration.

For the

drama is not a single art form but usually a combination of two or more.

Traditionally it can,

and in many parts of the world does, involve poetry or dramatic prose, dance, music, and

several auxiliary arts. Part of the "educational power" of such arts lies in their ability to

probe the significance and preserve the memory of important historical events, to reinforce

the divine teachings and exhortations, to demonstrate the consequences of obedience or

disobedience to spiritual law, and to reveal the human soul in action-the process of

spiritual growth. In short, such arts share with other arts the ability to impart an understanding of spiritual reality, and this is one way they meet 'Abdu'l-Baha's requirement that the arts and sciences be "a means of access to Him, the Most Manifest." In so doing, they render a service on a mystical plane; that is to say, they help strengthen the relation between humanity and its heavenly king.

In the Short Obligatory Prayer, revealed by Bahri 'i Writings on Music. Comp. Research Department of the Baha' u' ll ah, the believer recites: "I bear witness, O Universal House of Justice (London: my God, that Thou hast created me to know Thee Baha' i Publishing Trust, 1973), p. 8. and to worship Thee." (Bahri 'i Prayers, Wilmette: 'Abdu'l-Bahri in London: Addresses and Notes of Publishing Trust, 1982), p. 4. Conversations (London: Baha' i Publishing Trust, 1982), p. 93.

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Roya Aschari playing the violin during Art Forum '91, organized by the Baha'i Association for the Arts and held at De Poort, Netherlands.

A further example of the service the arts can render on the mystical plane is given in the following passage, in which 'Abdu'l-Baha refers to music as a means of helping to draw the souls toward the radiant Source of divine love: Thank thou God that thou art instructed in music and melody, singing with pleasant voice the glorification and praise of the Eternal, the Living. I pray to God that thou mayest employ this talent in prayer and supplication, in order that the souls may become quickened, the hearts may become attracted and all may become inflamed with the fire of the love of God! 1

However, on a moral plane, where the relation between artist and public is involved, another kind of service comes to light. As expressed by the Universal House of Justice: ... music, art, and literature ... are to represent and inspire the noblest sentiments and highest aspirations and should be a source of comfort and

tranquillity for troubled souls 2

Moreover, viewed in its educational role as an edifying and uplifting power, art finds

its moral responsibilities implied in 'Abdu'l-Baha's outline of the cardinal principles underlying Baha'i education/ram the cradle up to the age of manhood. One of the principles, He said, is

.. service to the cause of morality, raising the moral tone of the students, inspiring them

with the sublimest ideals of ethical refinement, teaching them altruism, inculcating in

their lives the beauty of holiness and the excellency of virtue and animating them with the

excellences and perfections of the religion of God. 3

Since the Baha'i Faith aims to provide spiritual and moral education to the whole of humanity, the above passage will be seen to apply not only to students but also to people of

1 Tablets of 'Abdu'l-Baha. Comp. Albert R. Windus! 2

The Baha'i World, vol. XV III (1979- 1983)

(Chicago: Baha'i Publishing Society, 1916), p. 512. (Haifa: Baha'i World Centre, 1986), p. 358.

3 Quoted in Star of the West, vol. IX, no. 9

Bahii 'i Writings on Music, p. 3.

(20 August 1918), p. 98.

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whatever age or occupation, and bears relevance not only to academic curricula but also to

the educational aspect of art.

At yet another level-the social plane, involving human relations-the arts have a vital

service to render: that of helping to unite humankind. On this theme, Baha'u'llah wrote:

The source of crafts, sciences and arts is the power of reflection. Make ye every effort that

out of this ideal mine there may gleam forth such pearls of wisdom and utterance as will

promote the well-being and harmony of all the kindreds of the earth. 1

This power of reflection, the source of the arts, is one of the faculties the Creator has

bestowed upon human beings. 'Abdu'l-Baha, too, said such powers should be employed for

the attainment of human unity:

The truth is that God has endowed man with virtues, powers and ideal faculties We

must thank God for these bestowals, for these powers He has given us, for this

crown He
 has placed upon our heads.
 How shall we utilize these gifts and expend these bounties? By directing our efforts toward the unification of the human race. We must use these powers in establishing the oneness of the world of humanity 2
 Turning again to the educative influence of the arts, we find that social harmony and world unity are also included in the above-cited outline of educational aims given by 'Abdu'l-Baha. Education must seek ... the elimination of the causes of ignorance and social evils [and] service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. 3

The arts are especially well suited to promote unity, the central theme of the Baha'i Revelation. First, when addressed to the spiritual life of humanity, the arts can highlight that which is universal. Second, their influence can be far-reaching: a single work of art may touch the lives of thousands, even millions of people, and in some cases may continue to do so for centuries. And third, as time goes on, the cumulative effect of the work of thousands of Baha'i artists can be expected to contribute substantially to the emergence of a world environment, a world climate of thought and feeling with which all peoples feel themselves identified.

The Baha'i teachings appear to indicate, in sum, that the principal aims and highest aspirations of the arts are as follows:

- On a mystical plane, to impart spiritual knowledge, attract the souls to the beauty of the All-Glorious, and brighten the flame of God's love;
- On a moral plane, to "represent and inspire the noblest sentiments and highest aspirations," foster a desire for moral excellence and obedience to the divine teachings, and "be a source of comfort and tranquillity for troubled souls";
- On a social plane, to promote social well-being, harmony, world unity, and universal brotherhood.

Tablets, p. 72. (Wilmette: Baha' i Publishing Trust, 1972), p. 62.

' Abdu'l-Baha, Foundations of World Unity Star, vol. IX, no . 9 (20 August 1918), p. 98.

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These aims apply to the arts that are called " the fine arts." They also appear to characterize the spiritual side of the service rendered by the design arts and the crafts. In other words, they apply as much to urban design as to poetry, as much to rug-weaving as to music. It is in realizing such aims that the arts glorify and become a means of access to God, render a service to humanity, and foster spiritual growth. It would be an error to consider that the mystical aims are spiritual while the moral and social ones are not. All three aims are spiritual in nature and are integral parts of what we could call the spiritual role of art. For in the Baha'i teachings, as we have seen, worship, morality, and social relations are inseparable parts of a way of life. Indeed, it is through a divinely ordained, world-embracing administrative and social order that the Baha' i Faith channels and incarnates the bounties of a life-giving Spirit, thereby regenerating the spiritual life of the millions of individuals who constitute the body of its world community. Due to their ability to render services of a mystical, moral, and social nature, the arts constitute an effective means of conveying spiritual teachings to the public. For in realizing such services, the arts are, directly or indirectly, making divine precepts known throughout society, diffusing the spirit of oneness and helping to deepen the understanding, the love, unity, and faith of humankind . The great potential of the arts in this domain was described in a letter written on behalf of Shoghi Effendi: That day will the Cause will spread like wildfire when its spirit and teachings will be presented on the stage or in art and literature as a whole. Art can better awaken such noble sentiments than cold rationalizing, especially among the mass of the people. We have to wait only a few years to see how the spirit breathed by Baha'u'llah will find expression in the work of the artists. What you and some other Baha'is are attempting are only faint rays that precede the effulgent light of a glorious morn . 1

Let us attempt to summarize. Art can impart a knowledge of things divine; it can also stir yearning for the Kingdom, strengthen faith in God, help instill fear of God's justice and hope for his mercy, and fan the flame of the love of his beauty; and it can, thereby, affect the will to act, to obey God's commandments, and to live in harmony with God's teachings, which are the essence of morality and the source of spiritual growth. In so doing, art assists humankind to attain the very purpose of its existence: to know and to worship God. Toward this end, moreover, art can promote the formation of praiseworthy character; can disseminate the divine teachings; can strengthen, through its unifying influence, the bonds of harmony and human fellowship; and can reinforce throughout the world the sense of common identity shared by members of the Baha'i community. All such services can be implied, in a word, by saying that art has to do with ennoblement: its highest purpose is to ennoble the individual soul and the collective life of humanity.

ART AND RELIGION

The reader familiar with the Baha'i teachings will note that the ideal aims of art outlined above are in fact among the principal objectives of the Baha'i Faith itself and that these aims harmonize with the spiritual values upheld by the teachings of the world's major

1 Hornby (New Delhi: Baha'i Publishing Trust, From a letter dated 10 October 1932 to an individual believer (Balui'i News No. 73 [May 1933] p. 7. 1988), p. 98.

Quoted in *Lights of Guidance*. Comp. Helen

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religions. What is the explanation of this unity of purpose? It is that art, when quickened by the spirit and teachings of religion, reflects (on an infinitely lower level) the generative process set into motion by the Word of God and attempts in its humble way to reinforce the spiritual and social handiwork of the Almighty. This is the principle implied in 'Abdu'l-Baha's statement that Music is an important means to the education and

development of humanity, but the only true way is through the Teachings of God. 1 This is also the reason why the arts, throughout the history of civilization, and particularly during its spiritual high tides, have been intimately associated with religion. Here, though, one needs to distinguish between religion and religious community. In speaking of religion as a whole, our focus is not upon the institutions, dogmas, superstitions, rites, or customs associated with particular historical communities. Our focus is rather upon the body of spiritual and moral teachings that constitute the essence and common foundation of religion, as revealed by the Messengers of God. In the words of 'Abdu'l-Baha: Religion ... is not a series of beliefs, a set of customs; religion is the teachings of the Lord God, teachings which constitute the very life of humankind, which urge high thoughts upon the mind, refine the character, and lay the groundwork for man's everlasting honour. 2

It is true that art, throughout history, has been placed in the service of the dogmas, superstitions, and customs of particular communities. But parallel with this, art has been employed to reinforce the fundamental spiritual aims of religion as defined by 'Abdu'l-Baha.

It is also true that some religious authorities, at some points in history, have imposed their views and their will on artists and obliged them to serve the interests of religious institutions.

But that alone would not explain the worldwide and long-enduring intimacy between religion and art. The intimacy, rather, is a spontaneous outcome of the awe or the love artists have borne toward the Creator (however diverse the forms in which they have conceived of that Creator), recognizing in religion a reservoir of God's grace to humankind, acknowledging that in the spiritual and moral teachings of religion are found the fountain and the bedrock of their civilization, and desiring to promote, by embodying such teachings in their works of art, the highest interests of their fellows.

Since the sixteenth century, the arts in the West have steadily drifted away from a religious viewpoint-a process that in the twentieth century has spread to most parts of the

world. Humanity, having turned away from God, has fallen into a spiritual and moral decline and is now descending to its utter depths. The Universal House of Justice indicated that the arts have not escaped the effects of the general chaos this spiritual decline has unleashed: Every discerning eye clearly sees that the early stages of this chaos have daily manifestations affecting the structure of human society; its destructive forces are uprooting time-honoured institutions The same destructive forces are also deranging the political, economic, scientific, literary, and moral equilibrium of the world and are destroying the fairest fruits of the present civilization Even music, art, and literature, which are to represent and inspire the noblest sentiments and highest aspirations and should be a source of comfort and tranquillity for troubled souls, have strayed from the straight path and are now the mirrors of the soiled hearts of this confused, unprincipled, and disordered age. 3

Bahri 'i Writings, p. 8.
dated 10 February 1980, published in The Bahri 'i World, vol. XVIII. p. 358.
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3 From a circular letter,
published in The Bahri 'i

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During an 'awareness camp' held in Jhabua, Madhya Pradesh, India, Bahais are using street theatre as a means of teaching people principles on development themes such as health, education and agricultural issues. May 1988.

For the Universal House of Justice to have made such a strongly worded generalization, the decline blighting present-day society must have affected the spiritual and moral content of art to a high degree. If what constitutes religion, according to 'Abdu 'l-Baha, are divine teachings which urge high thoughts upon the mind, refine the character, and lay the groundwork for man's everlasting honour, then art such as that described

above would have to be considered either irreligious or non-religious. Nonetheless, even in the twentieth century, a significant number of works of art can be found that reflect the higher inclinations of the human spirit, inclinations "towards transcendence, a reaching towards an invisible realm, towards the ultimate reality, that unknowable essence of essences called God".

2 The current state of affairs, then, does not disprove that the bond between art and religion is natural, vital, and timeless; rather, it simply indicates that present-day civilization has descended spiritually to a low-water mark and that the nonreligious attitude currently reflected in the greater part of art constitutes one of the transient exceptions to a rule that has prevailed throughout thousands of years of world history. The matter is confirmed by the history of the arts in the various regions of the world .3

Selections, p. 53. emergence of modern civilization, the worldview in

2 Universal House of Justice, The Promise of World Peace (October 1985), p. 4. which artists were immersed, in which they lived, and to which they gave expression in their works,

3 In some cases, during a certain period of a given civilization, the State may appear to have been a religious one. The concept that art is a manifestation of cosmology is explored in Ludwig Tuman, "Toward Critical Foundations" (Tuman,

But even when the artist worked for a king, a court, Ludwig. "Toward Critical Foundations for a World

or some other temporal institution, it should be Culture of the Arts,"

World Order 9.4 [Summer

remembered that throughout the world, prior to the [975]: pp. 17- 21.)

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With respect to existing primitive societies and to prehistoric peoples, in whose cases a

history of art is impossible to construct, anthropology adds its confirmation that, on the

evidence available, art and religious belief have universally gone hand in hand. In sum: the

traditional arts of Oceania, of sub-Saharan Africa, of the pre-Columbian Americas, of

Islamic domains, of Christendom, of ancient Greece and Rome, of the ancient

Near East,
 and of the peoples of South Asia, Central Asia, Southeast Asia, and the Far
 East, one and all
 give eloquent testimony to the abiding service art has rendered to the
 spiritual and moral
 aims of religion. In its highest role, art is a handmaiden of divine truth.
 What observations could be made regarding the relation between religion and
 art, in
 the case of the Baha'i Faith? First, the important distinction between religion
 and religious
 community should again be drawn. 1 In its relation with the Baha'i Faith, the
 Baha'i world
 community has a favorable position. The Writings of Baha'u'llah and those of
 the authorized interpreters of his Word provide for an institutional order that
 guides the affairs of the
 Baha'i community. The Writings stipulate the few, simple rites that are
 observed; preclude
 the formation of rigid, divisive dogmas; and shield the community against
 schism by means
 of an explicit and inviolable Covenant. While such measures are indispensable
 and greatly
 aid the community in approaching the spiritual ideals upheld by the Baha'i
 teachings ,
 it should nonetheless be remembered that the religion and its followers are
 different entities.
 The artist's relation with the divine teachings of the Baha'i Faith is one
 matter; the artist's
 relation to fellow believers is another.
 Another important aspect of religion, as conceived of in the Baha'i teachings,
 is that it
 envelops the whole of human life. For many, this is a difficult notion to
 accept. The world
 has grown accustomed, in the twentieth century, to seeing a wide gulf between
 religion and
 other human concerns. Indeed, many have come to regard this breach as the
 normal state of
 affairs. Yet to separate religion from the art of living has proven fatal, for
 the gap between
 the two has been filled by that materialistic view of life which Baha'u'llah
 regarded as the
 chief factor in precipitating the dire ordeals and world-shaking crises that
 afflict all
 peoples. 2
 The Baha'i Faith restores the vital bond between religion and daily living.
 'Abdu'l-Baha
 emphasized that deeds are the only sure proof of faith:
 For in this holy Dispensation, the crowning glory of bygone ages and cycles,

true Faith

is no mere acknowledgment of the Unity of God, but rather the living of a life that will

manifest all the perfections and virtues implied in such belief. ... 3

The Universal House of Justice draws this distinction: make the mistake of regarding the sayings and

distinction between religion and religious community: beliefs of

certain Bahá'ís is at any one time as being

"... true religion, far from being the product solely of the Bahá'í

Faith. The Bahá'í Faith is the Revelation

of human striving after truth, is the fruit of the creative

Bahá'u'llah: His Own Words as interpreted by

active Word of God which, with divine power, 'Abdu'l-Bahá

and the Guardian". (Universal House

transforms human thought and action. A Bahá'í, of Justice.

"The Challenge and Promise of Bahá'í

through this faith in, this 'conscious knowledge' of, Scholarships.

"In The Bahá'í World, vol. XV II

the reality of divine Revelation, can distinguish, for [1974- 1978].

(Haifa: Bahá'í World Centre, 1986).

instance, between Christianity, which is the divine p. 195.)

message given by Jesus of Nazareth, and the development 2 Shoghi Effendi,

Citadel of Faith: Messages to

development of Christianity, which is the history of America. 1947-

1957 (Wilmette: Bahá'í Publishing

what men did with that message in subsequent centuries, Trust, 1965),

p. 125.

turies; a distinction which has become blurred if not 3 The Bahá'í

Yearbook, vol. I (1925- 1926] (New

entirely obscured in current Christian theology. A York: Bahá'í

Publishing Committee, 1926), p. 2.

Bahá'í scholar conscious of this distinction will not

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Further still, in the following passages revealed by Bahá'u'llah and 'Abdu'l-Bahá, we find

that every aspect of life comes under the sheltering shade of the divine teachings and that

every detail of civilization derives from the creative potential latent in such teachings:

Weigh not the Book of God with such standards and sciences as are current amongst you,

for the Book itself is the unerring balance established amongst men. In this most perfect

balance whatsoever the peoples and kindreds of the earth possess must be weighed, while

the measure of its weight should be tested according to its own standard, did

ye but know

it. I

... even the minutest details of civilized life derive from the grace of the Prophets of God.

What thing of value to mankind has ever come into being which was not first set forth

either directly or by implication in the Holy Scriptures?²

From a Baha'i perspective, then, religion subsumes all of human life. And as art is a part

of life, religion also subsumes art. This is further confirmed by Baha'u'llah's teaching that

the arts and sciences themselves are but reflections of the knowledge of the Manifestation of

God, and in each age are revived and stimulated by the leavening spirit the Manifestation

releases into the world:

Every word that proceedeth out of the mouth of God is endowed with such potency as can

instill new life into every human frame.... Through the mere revelation of the word

"Fashioner," issuing forth from His lips and proclaiming His attribute to mankind, such

power is released as can generate, through successive ages, all the manifold arts which

the hands of man can produce. ³

In referring to Jesus Christ, Baha'u'llah gave an example of the quickening influence that

the Manifestation of God exercises over all aspects of civilization, including the arts:

The deepest wisdom which the sages have uttered, the profoundest learning which any

mind hath unfolded, the arts which the ablest hands have produced, the influence exerted

by the most potent of rulers, are but manifestations of the quickening power released by

His transcendent, His all-pervasive, and resplendent Spirit. ⁴

Given such unequivocal teachings, to continue to regard art and religion as two separate

powers, to continue to hold that art should be independent of religion, would be to perpetuate the fatal cleavage between religion and life that has undermined the basis of present-day civilization. ⁵

Baha'u'llah, Gleani11gsfr o111 the Writings of speak of art and religion in the same way? It should

Balui 'u 'I/ah (Wilmette : Baha'i Publishing Trust, be noted that Shoghi Effendi did not state that sci -

1976), p. 198.

ence is independent

of religion, nor did he state that

2

the two are, in

all ways, equally potent. The present

'Abdu'l-Baha, *The Secret of Divine Civilization*

(Wilmette: Baha'i Publishing Trust, 1975), p. 96. writer feels that the

reconciling of religion and science-

3 Gleanings, pp. 141 - 142.

ence, as spoken

of in the above passage, could be

Gleanings, pp. 85-86.

understood as a

reconciling of two basic human

5 Shoghi Effendi wrote that science and religion are powers -those of

faith and of reason. When faith is

"the two most potent forces in human life" and that, not blind but is

supported by reason, the result is a

in the world society anticipated in the Baha'i Writ- religion that Shoghi

Effendi described as "scientific

ings, they "will be reconciled, will cooperate, and in its method" (World

Order (1938 ed.) xi). Simultaneously develop" (World Order, p. 204).

Early, when reason is informed and illumined by

It might well be asked, therefore : if one can speak faith in the revealed

Word of God, then science will

of science and religion as distinct forces, why not be practiced with wisdom

and will become imbued

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But at this point a clarification should be made. If one says that it is in the nature of art

to serve the spiritual, fundamental aims of religion, this does not imply that the content

and style of the artist's work need be determined in all cases by the desires of religious institutions

or by the devotional tastes of the religious community. (Here we see one reason why

it is important to distinguish between religion and community.) Nor does it imply that one

conceives of art as being constrained within the nine walls of the Baha'i Temple. It implies,

rather, that one recognizes life itself as a temple without walls, the sky as a limitless dome

that speaks of the Creator's sovereignty, and religion (in its renewed and purified form: the

Revelation of Baha'u'llah) as the sun that rides the dome's center, shedding light and life

on all things.

Viewed from such a perspective, the domain of art would legitimately include everything

under the sun, from the first cry of a newborn child to the last breath of a

departing soul. To make this statement is not only to affirm the right of artists to treat the entire range of human experience in their work: it is also to recall the holiness of life. It is to affirm that all aspects of life- both light and darkness, joy and suffering, triumph and setback-are contained within the framework of a divinely ordained purpose and are designed by the Creator to be conducive to spiritual growth. 1

BEAUTY REFLECTED IN THE CREATION AND IN ART

It is beyond the scope of this article to attempt even a brief survey of the points of agreement and divergence between established, specific theories of beauty and the outlook derived here from Baha'i teachings. In one case, however, we need to examine what is not so much a theory as it is a general tendency found in much of current Western thinking on beauty-a

with divine and merciful qualities . In this case, then, because it is a pilgrim 's note; and second, because it we are viewing religion and science in the dimen- does not specify the nature and extent of the freesion of their human practice. But to acknowledge dom involved. It would be unwarranted to assume, that sc ience and religion can be reconciled and on the basis of this verbal account, that the Baha ' i cooperate is not necessarily to place them on the Faith regards art as being independent of religion same plane. Ifwe view religion not in its human (the latter understood as a body of divine teachdimension, but rather as an expression of God's will ings). The most that can be safely concluded is that through divine Revelation, then we find religion to artists, if they wish, can in certain ways be indepenbe preeminent. The all-encompassing nature of the dent of the religious community. When Baha' i artists operate as divine foundation of religion is affirmed in the fol- individual economic units, the lowing statement made on behalf of the Universal style and content of their work need not respond to House of Justice: " ... it should never be overlooked the prevailing taste of the religious community or that the Revelation of the Manifestation of God is of the Faith ' s institutions. Historically, religious the standard for all knowledge, and scientific state- institutions often required artistic style to remain ments and theories, no matter how close they may within narrow

limits. In the Baha' i community, art comes to the eternal principles proclaimed by God's messengers. Artists are free to operate independently; even when a Messenger, are in their very nature ephemeral and they produce specifically for the use of the community. "The Baha'i community is not limited" (from a letter dated 21 July 1968 to a community or its institutions, there will be no official style National Spiritual Assembly). Here again, we are free to which their work will have to conform to. Even so, it should be noted that Baha'i artists remain responsible. And as the arts and sciences are parts of life, the spiritual and moral implications of human life, religion also subsumes the arts and their work, their ultimate background of reference sciences. Being the Baha' i teachings. Moreover, the absence of an official Baha' i art does not preclude the spontaneous development of an important body of works free to produce as they wish. Care should be taken, explicitly dedicated to religious themes . However, not to make too much of this report: first,

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tendency that compels attention in a discussion where we are concerned with fundamental concepts. In the West, there are several theories of beauty reflecting the idea that beauty is an end in itself, that it has no purpose outside the giving of some form of pleasure. The kind of pleasure emphasized may be sensual (as in hedonistic theory). The pleasure may be derived from the intellectual appreciation of design and pattern (as in naturalistic theory) . It may arise from the recognition of artistic patterns corresponding to instinctive mental patterns (as in Gestalt theory) ; from an intuitive appreciation of qualitative vividness (as in contextualistic theory) ; from an appreciation of the work of art as an integrated organic whole (as in organic theory); and from the recognition and appreciation of ideal forms (as in formalistic theory) . It may also involve satisfaction which the artist derives from the expression of emotion and the public from emotional arousal (as in expressionism). Each theory stresses a different facet of the experience of beauty, but what they have in common is the basic notion that beauty's essential characteristic is to give sensual, intellectual, or

emotional pleasure
without higher purpose. In the nineteenth and twentieth centuries, philosophers and theorists have gone to considerable lengths to elaborate upon this concept. 1
What is the origin of this widespread, modern view of beauty? In the late Middle Ages, philosophers of Christian Europe certainly did not look upon beauty as a source of pleasure without purpose, but rather as the attractive power of spiritual perfection. 2
Is it a coincidence that modern theories viewing beauty as an end in itself emerged and were developed in the centuries following the Renaissance, when Europe drifted away from the shores of a religious world outlook into the seas of secularism and materialism? Surely few would deny that beauty gives pleasure and that such pleasure may be of a sensual, emotional, intellectual, or even spiritual nature. In this regard, the findings of the various modern theories of beauty are most valuable for their analysis and insights into some of the ways in which beauty is experienced. Such studies, however, do not appear to go far enough. They deal intensively with the "how" of beauty, but scarcely with the "why."
They focus on the ways that the experience of beauty engages the senses and the mind but offer little explanation as to what purpose this subtle and delicate process may serve except to give pleasure. The point here is to suggest that pleasure is not the end of beauty; it is only a natural part of the experience that beauty offers.³
The Great Architect designed the creation such that all creatures take pleasure in that which is natural to their lives. The dog enjoys romping about. The infant delights in play.

For an overview of occidental theories, see Monroe the human soul. The very word aesthetic implies a
C. Beardsley, *Aesthetics: Problems in the Philosophy of Art* (Indianapolis: Hackett Publishing Company, 1981). *Aesthetics* from Classical Greece to the present appears in appropriate form in a discussion where
Present (New York: Macmillan, 1966). the essential nature, purpose, and effect of beauty
2 are held to be spiritual. Coined in the eighteenth

Coomaraswamy, Ananda K. Christian and Oriental
Philosophy of Art (New York: Dover Publications, 1956), p. 112. It takes as its root
the Greek aesthesis, which in
3 Some theories observe that beauty has educational Hellenic usage
meant simply sense perception or
value because it hones sensory discrimination, or physical sensati
on. Its opposite is the medical term
psycho logical value because it provides a release anaesthetic, re
ferring to the inability to feel such
for pent-up emotions, or social value in that its physical sensati
on. See the articles. v. "aesthetics"
employment in art can reinforce cultural identity. in The New
Encyclopaedia Britannica; Macropae-
Such theories, however, stop short of recognizing dia I, p. 150. See
also Coomaraswamy, Christian
that beauty affects not only human beings' sensory, and Oriental
Philosophy, pp. 16, 46, and 64.
mental, and social life but also affects, above all,
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The body, when tired after a day's work, is refreshed by a night of rest. In
each of these
instances, there is not only pleasure but also divine wisdom in the service of
a higher
purpose. For exercise is indispensable to the dog's health. Through play, the
child develops
both body and mind. And sleep affords not only a pleasant restoration but also,
to the Baha'i,
a preparation for further service. In this connection, 'Abdu'l-Baha wrote:
... man must become evanescent in God. Must forget his own selfish conditions
that
he may thus arise to the station of sacrifice. It should be to such a degree
that if he sleep,
it should not be for pleasure, but to rest the body in order to do better, to
speak better,
to explain more beautifully, to serve the servants of God and to prove the
truths. 1

We note that 'Abdu'l-Baha did not deny the pleasure involved in sleeping but
held that
such is not its ultimate purpose.
This principle of pleasure channeled into the service of a divine purpose would
seem to
apply not only to humanity's physical life but also to its higher, spiritual
life:
It is natural for the heart and spirit to take pleasure and enjoyment in all

things that show
forth symmetry, harmony, and perfection. For instance: a beautiful house, a
well
designed garden, a symmetrical line, a graceful motion, a well written book,
pleasing
garments-in fact, all things that have in themselves grace or beauty are
pleasing to the
heart and spirit

What is music? It is a combination of harmonious sounds. What is poetry? It is a
symmetrical collection of words. Therefore, they are pleasing through harmony
and rhythm ...

All these have in themselves an organization, and are constructed on natural
law. Therefore, they correspond to the order of existence like something which
would fit into a
mold When it is so, this affects the nerves, and they affect the heart and
spirit. 2

These words of 'Abdu'l-Baha, which refer to all the principal mediums (visual,
spatial,
gestural, verbal, and auditory) in which art is constituted, show that beauty
does indeed
give pleasure, in this case to "the heart and spirit." But what higher end
might such pleasure
serve within the scheme of divine creation, within the framework of God's
purpose for
humanity? If it were to serve no such higher end, then the enjoyment of beauty
in the arts
would be little more than a frivolous pastime, hardly worthy of the noble
distinction
accorded to all arts and sciences in the Writings.

In a religious worldview, all things are found to have a reason for being. The
fundamental
purpose all created things have in common is to enable humankind to know and
to love God:

Having created the world and all that liveth and moveth therein, [God] .. .
chose to confer
upon man the unique distinction and capacity to know Him and to love Him-a
capacity
that must needs be regarded as the generating impulse and the primary purpose
underlying the whole of creation 3

Within the framework of this broad purpose, every created thing, from the
humblest atom
to the greatest spiritual law, has a specific role to play and an assigned
purpose to fulfil.

Baha'u'llah affirmed this ancient teaching in the following way:

... when the light of My Name, the All-Pervading, hath shed its radiance upon the universe, each and every created thing hath, according to a fixed decree, been endowed with the capacity to exercise a particular influence, and been made to possess a distinct virtue. 1

And addressing the world of humankind, Baha'u'llah wrote:
Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. 2

Even the towering principle of justice-which Baha'u'llah called the best beloved of all things in My sight³, which he made to be the axis of the Baha'i World Order, and whose name He gave to the supreme governing body of the Baha'i world community-is but a means to a higher end. The purpose of justice, Baha' u'llah disclosed, is the appearance of unity among men .4 And unity itself, the central theme of the Baha' i Revelation, stands revealed in another passage as a means to a still further end: ... unity and concord ... in turn are conducive to the maintenance of order in the world and to the regeneration of nations. 5 In view of this consistent pattern, can we doubt that beauty, too, must have some role to play?

The Baha'i Writings make many references to beauty, but space permits us here to consider briefly only a few passages from the Divine Pen of Baha' u' llah. In the first, there seems to be a distinction between the Beauty that is of God and the beauty found in the creation. The Beauty of God is inherently glorious, primary, original; whereas that of creation is subordinate, secondary, reflected:
I beseech Thee, O my God, by Thy Beauty that shineth forth above the horizon of eternity, a Beauty before which as soon as it revealeth itself the kingdom of beauty boweth down in worship, magnifying it in ringing tones, to grant that I may die to all that I possess and

live to whatsoever belongeth unto Thee. 6
 But since the Creator is sanctified above all attributes and holy above all
 names, 7 it is utterly
 impossible for humanity to perceive the beauty of God ' s essence:
 Too high art Thou exalted for the eye of any creature to behold Thy beauty, or
 for the
 understanding of any heart to scale the heights of Thine immeasurable knowledge.
 8

The most humanity can hope to perceive of a beauty that pertains to God is the
 beauty
 revealed in the attributes and perfections of God's divine Messengers, the
 founders of the

Gleanings, p. 189. or Ba ha ' u ' llah
 . For the purposes of our discussion,
 Baha ' u'llah. The Hidden Words of Baha ' u' ll ah though, it is the
 same w hethe r the passage refers to
 (Wilmette: Baha ' i Publishing Trust, 1939), divine beauty in
 the abstract or as personified in a
 Persian #29, p. 32. Manifestation of
 God , just as it is the same whether
 3 we speak of
 the sun's rays in genera l or as reflected
 Hidden Words, Arabic #2, p. 3.

Tablets, p. 67. in a fl aw less
 mirror. For what concerns us here is
 Tablets, p. 36. not the
 individuality of the mirror, but the li ght.)

6 7
 Balui á;Prayers (Wilmette: Baha ' i Publishing Trust, Baha á; Prayers,
 p. 12.

8 Baha ' u' llah , Prayers and Meditations by
 1985), p. 241. (It is possible that the word beauty,
 when capitali zed in Shoghi Effend i's translations Baha 'u 'I/ah
 (Wilmette: Baha ' i Publishing Trust,
 of the Baha'i Writings, refe rs in some cases to a 1969), p. 88.
 Manifestation of God, such as Jesus, Mul)ammad,

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Detail of a tapestry
 made by Vickie Hu
 Poirier called "Holding Up Half the Sky."
 It was made as a gift
 for the first Sino -
 American Women's
 Conference, held in
 Beijing in 1990.

world's great religions. Regarding the relation between such Messengers and the Supreme

Creator, Baha'u'llah wrote:

Every one of them is a mirror of God, reflecting naught else but His Self. His Beauty,

His Might and Glory, if ye will understand. All else besides them are to be regarded as

mirrors capable of reflecting the glory of these Manifestations Who are themselves the

Primary Mirrors of the Divine Being, ... 1

These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe,... The beauty of their

countenance is but a reflection of His image, and their revelation a sign of His deathless

glory By the revelation of these Gems of Divine virtue all the names and attributes of

God, ... are made manifest. 2

In this connection we note that Baha'u'llah is often referred to in the Baha'i Sacred Writings

by the titles "the Blessed Beauty" and "the Ancient Beauty."

Divine beauty stands revealed, perfect and consummate, in the Manifestations of God;

but, on the level of the creation, it is reflected by each created thing in a limited way, "each

according to its capacity and rank."

... the revelations of Thy matchless Beauty have at all times been imprinted upon the

realities of all beings, visible and invisible. 3

1

3

Gleanings, p. 74.

ibid., p. 63.

ibid., pp. 47-48.

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From the exalted source, and out of the essence of His favor and bounty He hath entrusted every created thing with a sign of His knowledge, so that none of His creatures

may be deprived of its share in expressing, each according to its capacity and rank, this

knowledge. This sign is the mirror of His beauty in the world of creation. The greater the

effort exerted for the refinement of this sublime and noble mirror, the more faithfully will

it be made to reflect the glory of the names and attributes of God, and reveal the wonders

of His signs and knowledge. 1

Upon the inmost reality of each and every created thing He hath shed the light

of one of
His names, and made it a recipient of the glory of one of His attributes. Upon
the reality
of man, however, He hath focused the radiance of all of His names and
attributes, and
made it a mirror of His own Self Alone of all created things man hath been
singled out
for so great a favor, so enduring a bounty. 2

It is important to observe that in the above passages Baha'u'llah equates
beauty with the
glory of the names and attributes of God.
Though one can know absolutely nothing of God's essence, one can, however,
appreciate
God's Beauty as revealed in the Messengers or Manifestations. This capacity is
mentioned
in the following passage, whose context is a warning that those who turn away
from
Baha'u'llah and His Revelation will be held responsible before God:
... every man hath been, and will continue to be, able of himself to appreciate
the Beauty
of God, the Glorified. Had he not been endowed with such a capacity, how could
he be
called to account for his failure? 3
By the same token, when one contemplates the beauty reflected in the creation,
and in the
human heart itself, one finds that it leads to the same divine Source:
Every created thing in the whole universe is but a door leading into His
knowledge, a
sign of His sovereignty, a revelation of His names, a symbol of His majesty, a
token of His
power, a means of admittance into His straight Path 4

The Creator's purpose in endowing humanity with the capacity to appreciate
beauty is to
enable the human soul to recognize and feel attracted to God and to the
Manifestation. This
capacity is alluded to in a passage from a prayer revealed by 'Abdu'l-Baha:
O Lord, make me hear Thy call, and open before my face the doors of Thy heaven,
so that
I may see the light of Thy glory and become attracted to Thy beauty. 5

Deprived of such a capacity, humanity, though surrounded by the evidences of
God's
presence, the signs of God's dominion, and the revelation of God's attributes,
would be
unable to respond to them, would remain insensible to their drawing power, and
would feel
no attraction to them. In such a condition, we would have no desire to make

divine attributes

our own and to reflect them in our way of life: no desire either to know God or to grow

spiritually. We would lie wrapped in a paralyzing ignorance, and all our distinctive powers

Gleanings, p. 262.

4 *ibid.*, p. 160.

2 *ibid.*, p. 65.

5 Bahá'í Prayers, p. 62

3 *ibid.*, p. 143.

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would remain dormant and undeveloped. How much difference would there be, in such a

case, between human and animal? 1

Beauty may be regarded as an attracting quality that radiates from the Manifestation of

God, is reflected in all of God's handiwork and is felt in the human heart as a stirring and

awakening of love. Beauty, then, plays an essential role in aiding humanity to fulfil the very

purpose of its existence: to know and to love God. In the words of 'Abdu'l-Bahá, Real love

is impossible unless one turn his face towards God and be attracted to His Beauty.²

Humanity's love of God, in turn, generates a powerful desire to obey the Creator's

will. What would a person not do for someone he or she loves? To obey God for the love of

His beauty requires greater spiritual maturity than does an obedience motivated solely by

fear of God or by hope for divine reward. 3 Yet Bahá'u'lláh, in the *Kitáb-i-Aqdas*, calls for

humankind to aspire to such maturity:

The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My

creation these words: "Observe My commandments, for the love of My beauty." 4

To be sure, the Long Obligatory Prayer itself (one of the three prayers destined by

Bahá'u'lláh to be regularly recited throughout the Bahá'í world for at least a thousand years)

opens by supplicating God to enable the believer to perceive the Creator's beauty:

I beseech Thee by them Who are the Day Springs of Thine invisible Essence, the Most

Exalted, the All-Glorious, to make of my prayer a fire that will burn away the veils which

have shut me out from Thy beauty, and a light that will lead me unto the ocean

of Thy

Presence.⁵

Towards the end of the prayer, we find that the perception of divine beauty is linked with

obedience to God's will:

I entreat Thee . . . to ordain that I may gaze on Thy beauty and observe

whatsoever is

in Thy Book. 6

The result is an ascending spiral of cause and effect: beauty calls forth love; love

motivates observance of the divine teachings ; observance leads to greater knowledge and

understanding, and stimulates spiritual growth; while growth, in turn, increases the capacity

to respond to beauty and to love God. The final objective of this ascending spiral is to enable

the human soul so to attune itself to the will of God that it may, in the words of Baha 'u'llah,

be to all eternity the revelation of My everlasting being. 7

In mystic theory, one finds an approach to art and of art philosophy in the Orient, see Thomas Munro,

beauty resembling that taken in this article. The Oriental Aesthetics.

mystic approach predominates in a large part of 2

Bahri 'i World Faith , p. 364.

traditional Oriental theory and practice, notably in 3

The Bab, Selections from the Writings of the Bab.

India and China. But even here it should be noted Comp. Research

Department (Haifa: Baha'i World

that some mystic theory regards beauty primarily as Centre, 1976), pp. 77-78.

a stimulus conducive to a state of ecstatic union 4

Synopsis and Codification of the Laws and Ordinances with God or with the universe,

whereas the accents of the Kitab-i-Aqdas (Haifa: Baha'i World

in this essay is on beauty as a means to the knowledge Centre, 1973), p.

12.

edge of divine attributes and as a stimulus in the 5 Baha 'i Prayers, pp. 7- 8.

daily process of spiritual growth. For an overview

ibid. , pp. 13- 14.

The Hidden Words, Arabic #64, p. 19.

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In Vanuatu, Bahai 'is

are performing a

custom dance during

a spiritualization
institute organized
by Auxiliary Board
members and held in
Lawital, on Tanna.
January 1992.

One common and current notion of beauty is to regard it as a kind of exalted prettiness. Beauty as we have conceived of it here is not incompatible with loveliness, but it is, however, of a different order. In the Baha'i Writings, beauty is associated not merely with sensual and intellectual pleasure but with divinely revealed truth, with the spiritual principles and teachings that constitute truth insofar as we can know it, and ultimately with the attributes of God the pure heart, wrote 'Abdu'l-Baha, becometh the mirror of the beauty of truth. 1 Thus viewed, beauty is not an end in itself but a means to an end. Its purpose in the world of creation is to draw the human soul into a spiral of spiritual growth, carried upward on the wings of love toward the kingdom of the most great Beauty. Its purpose in the realm of human creativity is the same. Art attracts the soul, through beauty, to a work in which the knowledge of things divine is imparted, by which attitudes to life are spiritualized, morality is strengthened, and service is rendered to the cause of spiritual growth. Acting as an agent of spiritual attraction, beauty thus plays an essential role in the process whereby art seeks to help ennoble the human soul. This is not to suggest, however, that the subject matter of Baha' i-engendered art need always be serene, harmonious, delicate, or blissful. It is also legitimate for art to portray the workings of the lower side of human nature, provided the latter is viewed in proper relation to the higher, spiritual side. On the subject of human nature, ' Abdu'l-Baha taught: In man there are two natures; his spiritual or higher nature and his material lower nature. In one he approaches God, in the other he lives for the world alone. Signs of both these natures are to be found in men. In his material aspect he expresses untruth, cruelty

and injustice; all these are the outcome of his lower nature. The attributes of his Divine nature are shown forth in love, mercy, kindness, truth and justice, one and all being expressions of his higher nature. Every good habit, every noble quality belongs to man's spiritual nature, whereas all his imperfect and sinful actions are born of his material nature. If a man's Divine nature dominates his human nature, we have a saint.

2

1
2 Paris Talks, p. 60.
Baha'i World Faith, p. 333.

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Man has two aspects: the physical, which is subject to nature, and the merciful or divine, which is connected with God. If the physical or natural disposition in him should overcome the heavenly and merciful, he is, then, the most degraded of animal beings; and if the divine and spiritual should triumph over the human and natural, he is, verily, an angel. The Prophets come into the world to guide and educate humanity so that the animal nature of man may disappear and the divinity of his powers become awakened. 1

If an artist portrays aspects of humankind's lower nature-such as greed, antagonism, hatred, and selfish struggle-in such a way as to demonstrate the truth of what Baha'u'llah taught on such subjects, is this not a service as valuable as that rendered by an artist whose works are permeated with undisturbed peace? What is important is not only the subject matter but also the way the artist treats it; not only the cognitive and emotional content manifest in a work of art but also, and especially, the effect such content is intended to have on the knowledge and the feelings of the participant.

In another passage from the pen of 'Abdu'l-Baha, we find reason to feel that especially the narrative arts such as literature, theater, and dance-in fulfilling an edifying role, can legitimately treat aspects of humanity's lower animal nature: ... things are often known by their opposites. Were it not for darkness, light could not be sensed. Were it not for death, life could not be known. If ignorance did not exist, knowledge would not be a reality. It is necessary that each should exist

in order that the other
should have reality. Night and day must be in order that each may be
distinguished. 2

However, for art merely to display the workings of humanity's lower nature is
not
enough: if art is to be edifying, the portrayal needs to be placed within a
spiritual context,
with in the framework of God's purpose in creating humankind. For it is only
against such
a framework that darkness can be perceived as the lack of light, evil as the
absence of good.

Only against such framework can viewers, listeners, or readers of a work of art
measure
their own potential and be stimulated to grow spiritually. In other words, if
artists refer in
their work to the darker as well as the brighter side of human nature, they
should try to do
so in such a way as to engender within the participants' souls an experience
that will aid
them to journey on "the road which leads to divine knowledge and attainment."
In the words
of 'Abdu'l-Baha:

Man must walk in many paths and be subjected to various processes in his
evolution
upward. Physically he is not born in full stature but passes through
consecutive stages of
fetus, infant, childhood, youth, maturity and old age Unless you have
passed through
the state of infancy, how would you know this was an infant beside you ? If
there were no
wrong, how would you recognize the right? If it were not for sin, how would you
appreciate virtue? If evil deeds were unknown, how could you commend good
actions? If
sickness did not exist, how would you understand health? Evil is nonexistent;
it is the
absence of good. Sickness is the loss of health; poverty, the lack of riches
.... Without
knowledge there is ignorance; therefore, ignorance is simply the lack of
knowledge.
Death is the absence of life. Therefore, on the one hand, we have existence; on
the other,
nonexistence, negation or absence of existence.

The Bahri 'i puppet
theatre group known
as El Retablo de!
Mosquito, from the
May Maxwell Cultural
Centre in Buenos
Aires, Argentina,
presenting a play in
a park in 1988.

Briefly, the journey of the soul is necessary. The path way of life is the road
which leads to
divine knowledge and attainment. Without training and guidance the soul could
never
progress beyond the conditions of its lower nature, which is ignorant and
defective. 1

The principle of making things known by their opposites has been applied in
Western
theater from ancient times, notably in the Greek concept of tragic drama.
Consider, for
example, a story about a person who was given a unique opportunity to establish
justice but
who exploited the chance instead for personal gain and in the end lost
everything. In this
story, injustice, worldly desire, and selfishness may figure prominently. If
such negative
qualities are presented in the light of Baha'i teachings, however, they will be
recognized
as but the shadows cast by the positive qualities of justice, spiritual
enkindlement, and
altruism, and, if well conceived, the work may inspire in the reader or
spectator a desire to
attain these qualities and to shun their opposites. It is thus possible for art
to be edifying even
when its subject matter is apparently base, to be beautiful even when its
subject matter is
superficially unappealing; for beauty, as we have seen, is associated with
divine truth and
spiritual attributes. 2

An important conclusion can be drawn from the foregoing discussion: One of the
primary
responsibilities of Baha'i artists is to take care that the beliefs, values,
attitudes, and emotions manifested in their art, on the one hand, and those
that are intended to be stimulated

Promulgation, pp. 295-296.

between beauty and truth

. See Coomaraswamy,

Note the parallels here with Keats, and with Oriental - Christian and Oriental

and reinforced in the participant, on the other, vibrate in harmony with the teachings of the

Baha'i Faith. This is the best artists can do to make it likely that the experience their art

engenders in the participant will have an ennobling effect.

EMOTION IN ART

Our consideration of the subject of beauty enables us now to turn to the closely related

theme of emotion in art. One of the most popular and widespread views on this subject

is that the purpose of art is to express the emotions of the artist or to stimulate those of the

public. There is no doubt that certain feelings of artists may in fact become manifest in

their work and that the emotions of the public are affected. Emotion, like beauty, is surely

an important element in the experience of art. All the principal theories of art take emotion

into account. But if we were to view art mainly as an opportunity to give expression to the

artist's feelings, or if we were to value it primarily for the emotional stimulus it provides

the public, would we not be giving disproportionate prominence to one element in the

experience of art to the detriment of the others? Would we not, moreover, be losing sight of

the highest aim of art, which is spiritual ennoblement?

To hold that the ultimate purpose of art is to provide emotional expression or stimulation

is similar to holding that the value of beauty lies only in the pleasure it gives: in both cases

means are mistaken for ends. We have seen that, according to the Baha'i teachings, all

created things serve some purpose and are a means to some further end, that of beauty being

to attract the human soul toward its Creator and thereby to facilitate spiritual growth. We

have seen, too, that beauty can accomplish such ends not only in the creation as a whole but

in art as well. Might we not conclude that emotion, likewise, should be viewed from the perspective of its role in human life, and within the framework of the highest objectives of art?

In daily living, emotion serves to energize the mind and to activate the will.

1 Similarly,

the emotions that art seeks to elicit, if appropriately managed and channeled by the artist,

can aid the artist to fulfil art's mystical aspect by stirring up a joyous attraction toward the

kingdom of God. Such emotions can assist the artist to realize the moral aspect of the role of

art by arousing in the public, hope for God's bounty and fear of disobedience to divine law,

and by imparting feelings of comfort and tranquillity to troubled souls. They can, furthermore, help the artist to render a social service by stimulating

love toward humanity and

sentiments of brotherhood and world unity. 2

Emotion plays a key role in the realization of all the spiritual objectives of art, whether of

a mystical, moral, or social nature. An example of its importance in the first case is found in

the following passage from the writings of 'Abd u 'I-Baba:

See Emotion: A Comprehensive Phenomenology of They are often not the same. Grief expressed by

Theories and Their Meanings for Therapy. Ed. actors on a stage may inspire in the spectator not

James Hillman (London : Routledge and Kegan grief but pity. In a novel , the fright expressed by a

Paul , 1960). See also Tuman, "Toward Critical plotter whose scheming backfired may inspire in

Foundations" , pp. 30-33 for parallels between the the reader not fear but satisfaction. (See Nelson

role of emotion in cognition generally and in the Goodman, Languages of Art: An Approach to a

cognition of art specifically. Theology/Symbols

[Indianapolis: Hackett Publish-

We must distinguish between the emotions mani- ing Co. , 1976], pp. 249-250.) Our focus here is on

instigated by the work of art itself and those stirred the emotions stirred by art within the participant.

within the person who experiences the work of art.

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Therefore ... set to music the verses and the divine words so that they may be sung with soul/-

stirring melody in the Assemblies and gatherings, and that the hearts of the listeners may

become tumultuous and rise towards the Kingdom of 'Abha in supplication and prayer. 1

A further example of the effect of emotion, this time on a moral plane, is

afforded by Shakespeare's tragedies, whose underlying spiritual laws concerning human motivation and conduct could never be so effectively highlighted and driven home without that eloquent terror and consternation to which the violation of such truths inevitably leads. And for an illustration of effectiveness of emotion on the social plane, we have only to observe that the linking of appropriate verse with music can inspire such sentiments of national identity and cohesion that one of the earliest acts of a newly formed State is to commission the writing of a national anthem. In brief, emotion in art is not an end but a means. By carefully designing works of art with the intention of inducing an experience in which the participant's emotions are selectively aroused and oriented, the artist can help ensure that the spiritual content of his or her work is effectively communicated, vividly felt, long remembered, and therefore the more likely to help broaden the vision, deepen the understanding, spiritualize the sentiments, and affect the thought and even the conduct of those who wish to receive it. Art can thereby assist the fundamentally joyous Baha'i attitude to life, and with it the whole range of human emotions, to sail and find safe anchor in the harbor of God's remembrance.

Baha'i World Faith, p. 378.

A painting by a prisoner in Yazd, Iran, showing nine felled trees representing the seven martyrs of Yazd in 1980, and two in 1984. The artist explained: "The earth is covered with snow.

In some areas the snow is melting and thousands of tiny trees are growing out of the large roots.

'Verily God hath made adversity as a morning dew upon His green pasture. '"

LITERARY AND MUSICAL WORKS

7. ALTRUISM AND EXTENSIVITY IN THE BAHAI RELIGION

WENDY M. HELLER AND HODA MAHMOUD!

HUMAN history abounds with examples that human nature is not innately and in of oppression and injustice inflicted by one coItigibly aggressive and egocentric-that group on another. Over the centuries, ideo- human beings are genuinely capable of selflogically sanctioned patterns of prejudice,

lessness and extensive behavior toward all
 distrust, and suspicion have given rise to
 of the group to which they
 norms of exclusiveness, aggression, and vio-
 will examine some of
 lence toward those outside one's own social
 the Baha'i Faith combines
 group. Ironically, religion, which has the
 function of religion with altruism
 potential to transcend other group affiliations
 develop an altruistically
 in uniting people into a community, has itself
 society.
 been the cause of some of the most bitter,
 two hundred countries,
 violent, and seemingly unsolvable conflicts
 recently been identified
 between peoples. Yet, even while religion has
 widely distributed religion
 often been used to justify prejudice and hos-
 after Christianity. I Although
 tility against other groups, religious scriptures
 originated in nineteenth century Iran, the vast majority of its multi-
 and enduring exhortations to
 embrace the racial and multicultural membership is now
 "other". located in other
 countries, especially in the
 Despite the pattern of group divisiveness,
 Third World, with the
 largest national com- human history also contains examples of
 munity being in India. The Baha' i religion
 acts that defy this pattern: individuals who
 has no clergy; its
 community administarisk their lives to save others, who refuse
 tion is conducted by elected councils of nine
 to collaborate in acts of oppression even
 members at the
 local, national, and interthough in doing so they set themselves apart
 national levels. The Baha'i teachings are
 and risk ostracism or even death. Yet, in
 contained in the
 writings of Baha'u'llah,
 'Abdu'l-Baha, and
 spite of the high cultural regard for valiant
 Shoghi Effendi. Baha'is
 accept these works
 individual examples of moral heroism, soci-
 as authoritative texts and
 eties have generally been slow to promote
 the definitive model
 for belief and behavior,
 altruistic behavior as a model to be emu-
 as well as the
 blueprint for social transforlated; they have not deliberately encouraged
 mation and for the global social order that is

the development of "altruistic personalities" the religion 's
ultimate goal. 2
able to transcend self-interest and group
affiliation. However, it is precisely in those 1
Banet!, D.B., "World Religious Statistics." Encyexamples of altruistic acts
that a glinlmer of
clopedia Britannica Book of the Year (Chicago:
hope can be discerned for a solution to the Encyclopedia
Britannica, 1988), p. 303.
monumental dysfunction that plagues human 2
Universal House of Justice, Th e Promise of World
societies today, as well as solid evidence Peace (Haifa:
Baha'i World Centre, 1985).

This paper was originally presented at an international conference ,
"Theoretical and Social Impli cations of Rescuing People in Extreme Situations:
Another Look at Altru ism," held in Radziejowice, Poland, June 12- 15, I 989.
A version of the paper has been publi shed in Embracing the Other:
Philosophical, Psychological, and Historical
Perspectives on Altruism, (New York University Press, 1992).
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Baha'is aim to transform civilization by Such an emphasis
on collective progress
transforming themselves and their own social has important
implications for the relationship
institutions on the basis of principles con- of individual
entities-whether individual
tained in the Baha'i scriptures. Both altruism persons, nations,
or other groups- to the
and extensivity-a pattern of personal com- larger society of
which they form a part. As
mitment and responsibility that embraces Shoghi Effendi
wrote in 1936, that relationdiverse groups of people 1-are fundamental
ship is essentially based on the principle
components of Baha'i belief and practice, of the
subordination of "every particularistic
a factor that has important implications for interest, be it
personal, regional, or national,
the global society Baha'is are attempting to to the paramount
interests of humanity " 3
construct. This principle,
in tum, is based on the idea
The social change envisioned by Bahci' is that, in a world of
inter-dependent peoples
involves interrelated and interactive processes and nations the
advantage of the part is best
of individual and structural transfo1ation. to be reached by

the advantage of the whole,
 Individual transformation embodies more and that no
 abiding benefit can be conferred upon the
 than a profession of belief; it is viewed as interests of the
 component parts if the general neglected.
 a process of acquiring distinctive personal Yet, the
 entity itself are ignored or are not
 characteristics and demonstrating them in abstraction that
 social interactions as well as in working, particular dominant
 interests of humanity as a whole identical with
 together with other Baha'is, to develop the a complex dynamic
 conceptualized in terms of a vague parts and the
 emerging Baha'i social institutions. the whole is
 could be appropriated by a served by ensuring the wellto the collective progress of humanity as a
 In the Baha'i view, spiritual life is not being of all its individual parts, an enterprise
 group and interpreted as for which all
 separated from the realm of social relations share responsibility.
 its own interests, but rather as This
 but integrated with it. The Baha' i teachings most basic in the
 relationship between the conception is demonstrated at its
 shift the primary focus of religious practice related to the individual's spiritual life: issues
 whole, in which the viability of most basic in the
 from individual salvation or enlightenment relationship of the individof world peace, the equality of men and
 served by ensuring the wellto the collective progress of humanity as a
 being of all its individual parts, an enterprise
 whole.² Those teachings address social con-
 ditions and global problems as directly
 conception is demonstrated at its
 related to the individual's spiritual life: issues
 relationship of the individof world peace, the equality of men and
 ual person and society. Although that
 women, harmony between science and reli-
 as Shoghi Effendi has stated, relationship is,
 gion, the equitable distribution of wealth and "essentially
 based on the principle of the subordination of
 resources, and the elimination of prejudice
 the individual will to that of society," a
 are, for Baha 'is, inseparable from religious
 complex balance is sought bebelief and practice.
 tween individual freedom and responsibility,
 in which the individual is neither suppressed
 nor excessively exalted. Cooperation between
 Oliner, Samuel P., and Pearl M. Oliner, " Promoting
 society and the individual is stressed, as is
 Ex tensive Altrui stic Bonds: A Conceptu al the fostering of"a
 climate in which the untold

Elaboration and Some Pragmatic Implications." In potentialities of the individual members of Embracing the Other: Philosophical, Psychological, and Sociological Perspectives on Altruism. ed. Pearl Shoghi Effendi, The World Order of Baha'i World: M. Olin, et al (New York: New York University Press, 1992). Selected Letters (Wilmette: Baha'i Publishing Trust, 1974), p. 198.

tion." In The Baha'i Faith and Materialism: Universal Human Rights and the Use of Justice, Individual Rights and Proceedings of a Conference Held January 1986, World Order of Baha'i World: (Ottawa: Association for Baha'i Studies, 1987), A Statement by the Universal House of Justice p. 10. (Wilmette: Baha'i Publishing Trust, 1989), p. 20.

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The Huxtable-Baha'i family on St. Helena Island, in the South Atlantic. From left to right: Delia, Robert, Clifford, and Jane. 1986.

In Malawi, friends help to get the car of a visitor up the road. August 1990.

Members of the Spirit of Baha'i teaching project in New Zealand enjoying a moment of relaxation. 1988.

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Such a relationship, as it is envisioned, Thus, he concludes, the Baha'i path of "must allow 'free scope' for 'individuality to spiritualization "should not be confused with assert itself through modes of spontaneity, one that defines goodness passively and proinitiative and diversity that ensure the viability of society." Thus, even while the will is not to harm anyone;

it is a path to create
 of the individual is subordinated to that of social activists and
 agents of change." 4
 society, "the individual is not lost in the Altruism is a major
 component of that
 mass but becomes the focus of primary desired social change
 and figures promidevelopment. ... " 1 The fulfillment of individ- nently
 in the Baha'i texts. Many scriptural
 ual potential is to be sought not in pursuing exhortations delineate
 altruistic norms
 self-centered desires but in contributing to explicitly, holding in
 high regard those who
 the well-being of others, and the honor and nurture altruistic aims
 and plans for the
 distinction of the individual consist in this, well-being of their
 fellow men 5 and urgthat he among all the world's multitudes
 ing individuals to be ready to lay down your
 should become a source of social good. 2 lives one for !he
 other, and not only for
 As Farzam Arbab has noted, this shift of those who are dear to you,
 but for all
 emphasis to the progress of humanity is also humanity.6
 reflected in the importance given to specific Other teachings
 reflect values and attiqualties that Baha'is are enjoined to acquire,
 tudes that, as Oliner and Oliner report in Th e
 qualities that promote prosocial behavior and Altruistic Personality,
 are conducive to an
 lead to unity: for example, justice is stressed altruistic orientation.
 These include a sense of
 more than charity, and the acquisition of atti- unity with and
 responsibility toward others
 tudes conducive to human solidarity is valued beyond one's own social
 group, a strong
 over simple tolerance. Even the qualities of family orientation,
 emphasis on relationship
 love and of detachment from the material rather than on status,
 generosity, trustworthiworld are conceived of as active and social
 ness, appreciation of diversity, as well as
 rather than passive and inwardly directed: ethical values of
 justice and caring.
 ... the social dimension is also enhanced Unity and
 interdependence, and their link
 through the expansion of the meaning of to helping behavior, are
 prominent themes
 most qualiti es to include a social vision. in the Baha'i texts, often
 expressed through
 Love includes the abolition of social prej- organic metaphors, as in

this passage from
 the realization of the beauty of the Writings
 of Baha'u'llah:
 diversity in the human race. Detachment The utterance of God
 is a lamp, whose
 from the world is not taught in a way that light is these words:
 Ye are the fruits of
 leads to idleness and to the acceptance of one tree, and the leaves of one branch.
 oppression: it is acquired to free us from Deal ye one with
 another with the utmost
 our own material interests in order to dedicate love and harmony...
 So powerful is the
 icate ourselves to the well-being of others. light of unity that it
 can illuminate the
 To this expansion of the meaning of whole earth. 7
 almost all qualities is also added a constant endeavor to acquire social
 skills, to *ibid.*
 5 'Abd u' l-Baha, Selections from the Writings of
 participate in meetings of consultation, to 'Abdu 'l-Baha (Haifa:
 Baha'i World Centre, 1978),
 work in groups ... to reach and carry out p. 72.
 collective decisions. 3 6 'Abd u' l-Baha, Paris
 Talks : Addresses given by
 'Abdu 'l-Baha in Paris in 1911 (London: Baha 'i
 Publishing Trust, 1969), p. 170.
 2 7 Baha 'u 'llah ,
 Gleanings from the Writings of
 'Abdu 'l-Baha, The Secret of Divine Civilization
 (Wilmette: Baha'i Publishing Trust, 1975), p. 2. a
 Bah 'u 'l-tah (Wilmette: Baha 'i Publishing Trust,
 3 Arabab, "Process", p. 11. 1976), p. 288 .
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 Explaining this metaphorical reference, of worship, the Baha'i religious
 tradition
 'Abdu 'l-Baha writes that because all humans accepts all the great
 spiritual teachers as
 are interconnected and mutually dependent, equals. Baha'is are expected
 to revere
 they must "powerfully sustain one another" Buddha, Zoroaster, Moses,
 Jesus, and
 by caring for each other: MulJammad, as well as
 Baha'u'llah, recog-
 Let them at all times concern themselves nizing in them all the same
 spirit of the

with doing a kindly thing for one of their	mediator between God and
humanity. Thus,	
fellows, offering to someone love, consid-	although the body of teachings
composing	
eration, thoughtful help. Let them see no	the Baha'i religion itself
cannot accurately	
one as their enemy, or as wishing them ill,	be called eclectic, the Baha'i
religious	
but think of all humankind as their friends;	tradition includes all of the
previous dispensations regarding the alien as an intimate, the	sations, which
are viewed as "different stages	
stranger as a companion, staying free of	in the eternal history and
constant evolution	
prejudice, drawing no lines. 1	of one religion, Divine and
indivisible, of	
The theme of inclusiveness is emphasized	which it [the Baha' i Faith]
itself forms but	
in every aspect of Baha'i individual and	an integral part." 2
community life, beginning with the funda-	From the Baha'i
perspective, the princamental teachings of the oneness of humanity	ple
of the unity of religion and progressive	
and the unity of religion. The Baha'i teach-	revelation restores the
unific role of religion	
ings view divine revelation not as a static,	in society, providing a basis
for resolving	
unique event, but as a continuing process	long-standing, apparently
unbridgeable divithat is the central feature of human history.	sions among
religious communities as well	
The spirit that inspired all the founders of	as a resolution of the
dilemma posed by the	
the great religions of the past, the Manifesta-	existence of numerous
religions, each claimtions of God, is recognized as one and the	ing
divine origin. For Baha'is, the principle	
same. Their original teachings contain the	removes any pretext for
disunity deriving	
same basic, unchanging spiritual and ethical	from religious affiliation;
in fact, all religious	
precepts, prominent among which are the	conflict is forbidden. The
Baha'i writings	
teachings that promote altruism. The tenets	direct Baha'is to love .. .
all religions and all	
that change from one religious dispensation	racess with a lo ve that is
true and sincere and	
to another are the social laws and practices,	show that lo ve through
deeds ... ;3 to exert	
which apply those precepts in specific forms.	their efforts so that the
tumult of religious	

Thus, religious truth is understood to be dissension and strife that agitateth the relative, progressive, and developmental. peoples of the earth may be stilled, that Such a perspective implies more than every trace of it may be completely obliterated for the equality of individual ated. 4 That the divers communions of the religions as separate entities to be respected earth, and the manifold systems of religious in a pluralistic society. It redefines the belief, Baha'u'llah writes, should never be nature of their relationship to one another allowed to foster the feelings of animosity and thus sets new terms for a definition of among men, is in this Day, of the essence of identity based on connection rather than sep- the Faith of God and His Religion. 5 Affirmation. Unlike religious groups who define ing the preeminence of the principle of themselves by their distinction from other religious inclusiveness and unity, the Baha'i groups based on the claim that their founder writings go so far as to state that if religion was the sole or the final source of truth or that their practices are the only correct form World Order, p. 114. Selections, p. 69. Gleanings, p. 288.

1 5
 Selections, pp. 1-2. ibid., p. 287.
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Children in Baha'i literacy classes in the Upper Corentyne District of Berbice, Guyana, finding letters which spell out "I Love Guyana"; 1990.

An American Baha'i Youth Year of Service volunteer who lived in Botswana in 1987

used a globe to help convey concepts while deepening some of the themes.

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becomes the cause of division and disunity, Far from being an abstract principle it is better to have no religion at all. 1

moved from the real social conditions, the

Closely linked to the principle of the unity of humankind must be lived in practice,

unity of religion is the distinguishing feature as 'Abdu'l-Baha told a gathering in Europe

of the Baha'i dispensation: the principle of in 1912:

the oneness and wholeness of humanity. The Do not be content with showing friendly equality of all members of the human

ship in words alone ...

species and their close relationship to one another requires that Baha'is regard people as friends; if he seems to be lonely from all racial, religious, ethnic, class, and national backgrounds as members of one family, give him of your willing service; if he be sad console him, if poor succour him, if oppressed rescue him ...

"symbols of internationalism" in the hope that these might, as Allport suggested, "promote universal friendship is good, and talking of the solidarity of the human race as a grand ideal? Unless these thoughts are translated into the world of action, they are useless. 5

Baha'i religion begins with the underlying principle of world loyalty and human unity, which is itself the anchorage point, "the Baha'i writings speak of the absolute equality of all, the intent is not which all the teachings of Baha'u'llah sameness of conformity to a dominant culture, nation, race, class, or any other group. 3 The extension of the individual's personal commitments and relationships In theory and in practice, cultural and racial diversity is valued in the Baha'i community. Along with the humanity is repeatedly urged in Baha'i texts expression of the ideal, a conscious awareness exists that effort is necessary to no less than a divine commandment: break down age-old barriers of prejudice and In every dispensation, there hath been separation. The cultivation of friendships with the commandment of fellowship and love, of people of different backgrounds but it was a commandment limited to the grounds is repeatedly encouraged, but perhaps the most notable community of those in mutual agreement, evidence of the Baha'i commitment to not to the dissident force. In this wondrous commitment to interracial unity is the attainment, however, praised be God, the com-

tude toward intellectual materialism, which is
 commandments of God are not delimited, not actively welcomed and
 encouraged in the
 restricted to any one group of people; Baha'i writings.
 rather have all the friends been com- In consonance with
 the prosocial orientation mandated to show forth fellowship and
 tion of the Baha'i teachings, the ideal Baha'i
 love, consideration and generosity and personality, as
 implied in the Baha'i scriptures, kindness to every community on
 earth, is other centered, extensive, and altruistic.

earth. 4 In one passage,
 'Abdu'l-Baha makes altruism itself the touchstone for a new definition
 'Abdu'l-Baha, Promulgation of Universal Peace:
 of true human nature:

Talks delivered by 'Abdu'l-Baha during His Visit to ... man should be
 willing to accept hardship in the United States and Canada in 1912. (Wilmette:

ships for himself in order that others may
 Baha'i Publishing Trust, 1975) p. 117. enjoy wealth; he
 should enjoy trouble for
 Allport, Gordon W., The Nature of Prejudice himself that
 others may enjoy happiness
 (Reading, MA: Addison-Wesley, 1954), p. 44.
 World Order, p. 42.

4 5
 Selections, pp. 20- 21. Paris Talks, p.
 16.

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and well-being. This is the attribute of without direct
 reinforcements." 4 Yarrow,
 man ... Scott, and Waxler conclude
 that "generalized
 He who is so hard-hearted as to think altruism would appear to be
 best learned
 only of his own comfort, such an one will from parents who do not
 only try to inculcate the
 principles of altruism, but who also
 Man is he who forgets his own interests manifest altruism in
 everyday interactions." 5
 for the sake of others. His own comfort The role of parental
 influence in fostering the
 he forfeits for the well-being of all. Nay, development of the
 altruistic personality has
 rather, his own life must be willing to been further underscored by
 Oliner and Oliner
 forfeit for the life of mankind. 1 in The Altruistic
 Personality, their study of

Although personal transformation is seen	rescuers of Jews during
World War II. 6	
as a lifelong process, according to the Baha'i	Another area of
related emphasis is	
texts, the foundations of altruistic behavior	parental discipline. The
Baha' i writings state	
can be developed in childhood. Children are	that, It is incumbent
upon every father and	
believed to be born with the capacity for	mother to counsel their
children over a long	
good or bad behavior; during the course of	period, and guide them
unto those things	
their development they can be influenced	which lead to
everlasting honour. 7 The	
by their social interactions, especially in	development of good
character and behavior	
the family. Thus, the development of the	in children, however, is
to be encouraged	
prosocial individual begins with the training	through the love,
understanding, and wise	
and socialization of children. The Baha' i	guidance of the parents,
using reason rather	
writings urge parents to teach [children] to	than force. Baha'i texts
strongly discourage	
dedicate their lives to matters of great im-	the use of physical
punishment or verbal	
port, and inspire them to undertake studies	abuse of children,
stating that, it is not . . . perthat will benefit mankind. 2 So crucial is the	
missible to strike a child, or vilify him for the	
teaching of prosocial behavior that training	child 's character will
be totally perverted if	
in morals and good conduct is far more	he be subjected to blows
or verbal abuse. 8	
important than book learning. 3	The Baha'i view on
parental discipline	
However, teaching children lofty ideas	is supported by
contemporary social psycholis not considered sufficient on its own. Em-	
ogists. Hoffman, as well as others, suggests	
phas is is repeatedly placed upon behavior	that the use of physical
power or material	
rather than professions of belief-on deeds,	resources to control a
child 's behavior (power	
not words. Thus, the most powerful method	assertion) is least
effective in developing	
by which children can be taught a prosocial	consideration for
others. Power-assertion	
orientation is the model of parents whose	techniques of discipline

promote in children

actions reflect the ideal personality characteristics, aggressive behavior, self-centered values, and an unwillingness to

share with other

The impact of modeling on children has received significant support in the literature 4

Mussen, P., and N. Eisenberg-Berg, *Roots of Caring, Sharing, and Helping: The Development of Prosocial Behavior* and Eisenberg-Berg write, "A substantial Prosocial Behavior in Children (San Francisco: Freeman, 1977), p. 31.

proportion of the individual's helping and 5 Yarrow, M.R., P. Scott, and C.Z. Waxler, "Learning sharing responses is acquired through observation and imitation of a model's behavior (1973), p. 256.

6 Oliner, Samuel P., and Pearl M. Oliner, *The Altruistic Personality: Rescuers of Jews in Nazi Europe* (New York: Free Press, 1988). 'Abdu'l-Baha, *Foundations of World Unity* (Wilmette: Baha'i Publishing Trust, 1979), p. 42.

2 Selections, p. 129. 7 Selections, p. 134.

3 8 *ibid.*, p. 125. *ibid.*, p. 135.

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children. 1 In contrast, the disciplinary technique of the "feminine" ethic of caring, 4 'Abdu'l-Baha had written: "The Kingdom of God is

based on the impact of the child's behavior founded upon equity and justice, and also

on others- encourages prosocial behavior. 2 upon mercy, compassion, and kindness to

Baha'i child socialization aims to develop every living soul. Strive ye then with all your

a prosocial orientation in children, who are heart to treat compassionately a human encouraged to recognize themselves as kind " He then qualified this statement,

members of a community that begins with asserting that oppression must be opposed:

the family and extends to include all of "Kindness cannot be shown the tyrant, the

humanity. They are encouraged to develop deceiver, or the thief, because, far from

a sense of personal spiritual responsibility awakening them to the error of their ways, it to act toward others with empathy and com- maketh them to continue in their perversity passion as well as justice and equity, and as before. " 5 to sacrifice their own material self-interests The Baha' i teachings recognize that the for others in need. As adults, Baha'is are transformation of individuals into altruistic expected to make a commitment to continue persons cannot take place outside the social internalizing such patterns until they become context, which must provide a matrix for the foundation of the personality itself. that transformation. Recent research has Spiritual development is seen as an infinite drawn attention to the importance of group process of self-transformation- that is, a norms in motivating moral behavior, whether continual, conscious refining of one 's be- directly, as a response to the social expectahavior in the crucible of social interaction. tions as such, or indirectly, as internalized The cultivation of spiritual, altruistic qualities personal norms. 6 The findings of Oliner and remains the aim and central focus of life for Oli ner, outlined in Th e Altruistic Personality, the adult Baha'i. further emphasize the importance of the In light of recent research, it is note- "normocentric" orientation in motivating the worthy that both the ethical principles of altruism of rescuers of Jews during World justice and of caring, important motivators War II. of altruistic behavior (see Oliner and Oliner, Such findings imply that, while altruistic The Altruistic Personality), are emphasized qualities must be fostered in individuals, a in the Baha' i writings, where they are not social framework must also be provided withviewed as contradictory or exclusive but as in which extensivity and altruism are valued inseparably connected. Even when the ethic and represent the norms of the group itself. of justice is enjoined, it is usually as a The creation of such a society is inseparable practice to be performed out of concern for from the development of individual altruistic others. Justice is presented as the practice of personalities, for, so long as

groups value

equity, often linked with safeguard[ing] the egocentrism, unfettered individualism, status

rights of the downtrodden ³ The Baha'i seeking, dominance, and a materialistic ori -

conception of justice means that all have a entation, altruism will remain an exception

right to receive care. to the rule, and the altruistic personality will

Well over half a century before Carol

Gilligan called attention to the complemen- 4

G illigan, Caro l, Jn a Different Vo ice: Psychological

tarity of the "masculine" ethic of justice and Th eory and Women's Development (Cambridge:

Harvard Uni versity Press, I 982).

1 5

Ho ffman, Martin, " Moral Internalization, Parental Selections. p. I 58.

Powe r, and the Nature o f Parent-Child Interaction." 6

Reykowski , Janusz, " Motivation o f Prosocial

Developmental Psychology I I (I 975) pp. 228-23 9. Behav ior." In Cooperation and Helping Behavior:

Musse n a nd Ei senberg-Berg, Roots. Th eories and

Research. ed. V.J . Derlaga and J. Gri-

Gleanings , p. 247 . zelak (New York:

Academic Press, 1982), p. 359.

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appear as deviant in comparison to the rest allows the "clash of differing opinions" that

of the group. In Baha'i society, this situation can strike the "shining spark of truth".² Each

is reversed: member of the

consultative group has an

Altruism is not an aberrant behavior con- equal right of expression, and no blocs, factrary to convention because the normative tions, or any subdivisions of the group are

expectations (which individuals are ulti- permitted. Inseparable from the Baha'i conmately expected to internalize) are altruistic. sultative process is the development of

It is beyond the scope of this discussion sensitivity and respect for the different voices

to describe in its entirety the social order whose expressions of opinion may not fit

Baha'is envision and to which they are into conventional or dominant cultural modes

committed. However, they believe that of communication. Since the

group attempts much of it will be the fruit of the process to work toward consensus on an issue, of integration of now isolated or even voting only as a last resort, the process does not necessarily require hostile races, groups, and nations who, as alternatives need not be reduction to duality: the two poles "for" and they come together and unite in the same the consultative process narrowed down to the interactive contributions cause, become transformed and help the two poles "for" and "against". Instead, the consultative process transform each other, and bring to the ris- itself, drawing on ing institutions of a new World Order the of all its diverse richness of different cultures and of dif- members, is looked to as the creative source ferent social thought and experience. 1 of new solutions. Thus, in the Baha'i view, it is through the Consultation is regarded both as a method for generative decision individual practice as well as the institution- making and conflict resolution as well as an alization of the principle of unity in diversity instrument for reinthat human society can evolve to an unprec- forcing the unity of a diverse group. It is the edented level of cohesion and cooperation, method by which the Baha'i administrative institutions conduct the and transcend the limitations implicit in the community, but Baha'is affairs of the Baha'i to use consultation in current state of separation and competitive- all aspects of their lives, whether in the are also encouraged in diversity should not be consnued as or workplace. ness. While the Baha'i conception of unity Another way in which all aspects of their lives, whether in the or workplace. in diversity should not be consnued as or workplace. Baha'i administrative elements within the Baha'i community is a tive institutions are structured to implement unity in diversity major institutional principle. It is embedded to ensure the involves practices intended within Baha'i institutions through practices participation of minority etlmic that require the participation and support of populations. (The definition of what constithe entire Baha'i community because they tutes a "minority" is left to the discretion of the national institution apply at all levels of administrative and

in each country.) "To discriminate against any community functioning-local, national, and race, on the ground of its being socially backward, politically Most prominent of these practices is con- inm1ature, and numerically in a minority", sultation, a group decision-making process is considered to be "a flagrant violation of the spirit" of the whose goal is to reach solutions to problems Baha'i teachings. 3 In by consensus. Baha'i consultation encourages principle, protecting the "just interests of any minority element the open and frank expression of diverse within the Baha'i views on the topic under discussion in an atmosphere of love and respect that also 2 Bahn 'i Administration, p. 21. Shoghi Effendi , Th e Advent of Divine Justice (Wi l- 1 mette: Baha'i Publishing Trust, 1984), p. 35 . Arbab. "Process," p. 11.

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community" and ensuring that all have the opportunity to contribute their perspectives to collaborative efforts of the group, is considered so important that representatives of minority populations "are not only enabled to enjoy equal rights and privileges, but they are even favored and accorded priority." 1 Baha' i communities are instructed that it is their duty to ensure that "Baha'i representative institutions, be they Assemblies, conventions, conferences, or committees, may have represented on them as many of these divers elements, racial or otherwise, as possible." 2 One way in which the principle is practiced is the minority tie rule of Baha'i elections. In the course of elections for Baha'i administrative institutional membership-elections conducted without nominations or campaigning and decided by plurality vote-if voting results in a tie between persons, one of whom represents a minority, "priority should unhesitatingly be accorded the party representing the minority, and this At the Baha 'i Vocational Institute for Rural

for no other reason except to stimulate and
 Madhya Pradesh,
 encourage it, and afford it an opportunity to
 read and write.
 further the interests of the community." 3 In
 addition to its direct effect in increasing
 minority representation on Baha'i administrative institutions, the practice of
 this rule leading to the development of an altruistic
 heightens the sensitivity of the group to global society. Such a
 society, in the Baha'i
 its minority membership and reaffirms the context, begins with the
 individual striving
 group commitment to valuing and encourag- daily toward personal
 transform1ation-the
 ing minority participation. For the individual deliberate
 internalization of spiritual teachbeliever, conceding a tie vote to the
 minority ings incorporating altruistic, extensive values
 representation becomes a concrete opportu- as personal norm1s. The
 Baha'i teachings
 nity to practice sacrifice of self-interest for strive to imbue
 individuals with an inclusive
 the other within a context of social approval. orientation transcending,
 though not sup-
 Whether applied in community adminis- pressing, other group
 loyalties and valuing
 tration, in the family, in education, or in the the well-being of the
 entire planet and all its
 economy, the Baha'i principles and practices inhabitants . Throughout
 the Baha'i writings,
 are viewed as catalysts whose application will the vision imparted to
 the individual is that
 ultimately bring about social transform1ation of a peaceful, just, and
 caring civilization
 whose foundation rests on the cornerstone
 of the unity of all human beings, a unity that
 Universal House of Justice, Messages from the
 Universal House of Justice 1968- 1973 (Wilmette,
 is to be consolidated and protected by insti-
 Baha'i Publi shing Trust, 1976), p. 49. tutions which reflect and
 promote the
 Advent, p. 36. principles of unity, equity,
 and altruistic
 ibid., p. 35. service as normative
 expectations.

II
 VERSE

THIS IS FAITH

To walk where there is no path
for here again,"

To breathe where there is no air
To see where there is no light -
the abandoned

This is Faith.

now overgrown with grass and sadly derelict

To cry out in the silence,
neglected his beard.

The silence of the night,
frightened the

And hearing no echo believe

And believe again and again -

This is Faith.

Summon the hosts of Abha to action, and

To hold pebbles and see jewels
lean,

To raise sticks and see forests
the grass.

To smile with weeping eyes -
cleared from the

This is Faith.

the path was made smooth,

To say: "God, I believe" when others deny,
and ordered.

"I hear" when there is no answer,
"I see" though naught is seen -
prayers.

This is Faith.

By evening, word had spread,

And the fierce love in the heart,
news

The savage love that cries
families.

Hidden Thou art yet there!

Veil Thy face and mute Thy tongue

Yet I see and hear Thee, Love,

Beat me down to the bare earth,
was the resolution

Yet I rise and love Thee, Love!

This is Faith.

the center where all may come

- Ruhiyyih (Israel)

(Amatu 'l-Balza R1if1iyyih Khanum)

-Samuel Tanyi-Tambe

THE VISIT

"That Church no di exist

that old woman said,
pointing a bony finger at

I:Ia~iratu 'l-Quds

like an old man who has

Rumours of witchcraft had

villagers away.

We knew what we must do:

with machets sharp and

conquer the witchcraft and

Soon the green tufts were

roof,

the interior straightened

We gathered some children,
taught them songs and

the children carrying the

of our meeting to their

Sixteen Baha'is came
and two women inquirers.

The fruit of the meeting

never to neglect again

the "church of Balla" -

in peace and unity.

(Cameroon Republic)

LITERARY AND MUSICAL WORKS

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LIVIN G

TOGETH ER

On flax-clad hill I lie At last we are one, at last we are
grafted
watching the sun set together,
colours so thick I should You the outspread wing and I the
feather.
wrap them round me; We are the sail and the mast
keep out the evening chill. We are the wind and the weather;
We are the song birds sing . . .
Increase my wonder and And the honey drawn from the heather.
amazement at Thee, O God
We are one! We are parting and meeting,
My children come to me. Voice . . . and the
echo replying.
Running. We are farewelling and
greeting,
Sharky smiles on grubby Living .
. . and dying.
little faces.
Instant action response to We are one ... the known and
unknowing,
this energy; The wi ld wind blowing each to the
other.
life At last, at last we are one,
At last we are grafted together,
Increase my wonder and You ... the outspread wing
amazement at Thee, O God and I... the feather.

Smooth profiles woman of -Kate March

(Australia)

candle-glow
curved in devotion.
Breathing sculpture.
Timeless.
Her beauty gladdens
my heart.

In crease my wonder and
amazement at Thee, O God
Baha'u'llah is the Prophet of God
I hear of a man. 'Abdu ' l-Baha is
His son,
One man. and They both shine under the sun.
One They are a good two
man because They gave away Their cloth

and hope for a new day ...

Oh Best Beloved!
 Oh Living Faith! I am a
 rose,
 Of Glory of Glories! single and
 alone-
 Oh Promise Fulfilled! but I know
 the Wind.
 No one can stop You.
 You come, breaking the dawn. - Kateya
 Robbie (Canada)
 (Age 9)
 You come, bearing day.

With seven hundred fifty rifles,
 they would darken the day.
 Oh, Your weeping, Your pain.
 Streams of blood
 irrigate Your holy earth;
 roses and lost stars
 bring in the dawn.

- Jose Gre (Chile)
 (Translation by Ja nel Ruhe-Schoen,
 Jaleh Ruhe, Em il Groth)

LITERARY AND MUSICAL WORKS 1173

I III

EVERYTHING IS OF GOD

BAHA'U'LLAH IN A DREAM

They are of God	The eyes
all the virtues	hard, sharpened diamonds
the merits	of indefinable steel penetrated
the most luminous gems	the dream
the arcane knowledge	sweet-light as fragrant bread
that the baker has just	
They are of God	removed from the oven
all future good	You came at dawn
life and death	the day of my years
time	and You toasted with crystalline
poetry	springwater that
the hand and the pen	quenches every thirst
the Intellect and the heart	from every throat
all that is searched for in the night	In the torment
and is lost	of contorted thoughts
among the stars of the sky	in the nucleus of a swooning soul
I was devastated	
mutely cringing on the bed	
II	among a festive gathering
of tender, unknown friends	

FROM INFINITE DISTANCES

The dawn filtering through the window

The Well-Beloved was calling me found me astonished and
without voice

the Nightingale of the prison of 'Akka The room tasted of
the Exile Whom even mint and of poetry

the guards venerated

with sympathetic smiles of understanding (Selected stanzas from "The
March of Utopia")

and I heard His voice

intoning an inesistible song

- Daniele Giancane (Italy)

I was caught by a lasso (Translations by Iskander

Tinto and

one time Elizabeth Peedo)

and forever

like a weary eagle

after a crazy race

of a dozing donkey

1174

THE BAHki WORLD

NOTES POSTMARKED THE MOUNTAIN

Beyond his window confident stars

OF Goo form new configurations,

effortlessly shaping themselves

Beginning into the alphabet of homecoming.

Arrival

The plane touches down at Ben Gurion. Day On e

Like a latter-day Noah he is disorged Visit to the Shrine of the Bab

to move groggily thru humid air,

the smell of warm tarmac The first glimpse brings

assurance,

and the hum of Levantine confusion. like learning that the Alps

Everywhere, the seduction of orange resemble the postcards, and a

sense

blossoms. of familiarity, of longstanding

personal

The luggage he struggles with ownership.

bulges with untried convictions, Mingling at Pilgrim House he finds

himself

rusted resolve and unrelinquished lightheaded with happiness and

anticipation,

disappointments. his hopes fleshed, his expectations

peopled.

He has brought more clothing A sense of belonging invades him,

causes

than he will have time to wear. the others to seem like family .

Hope, his best provision, He recognizes even the furniture

as that of
is crammed in among random indiscretions, home.
outworn hesitancies and inappropriate The luxury of saying
Allah-u-Abhir.
tweeds. cloistered from offence or ridicule,
Had he not guessed this venture calls for the immediate acceptance, are as
he has
the lightweight wardrobe of beginnings? dreamed,
a minor private confirmation.
The journey has taken longer
than the airline's tidy prediction. The visit to the Shrine takes
place
The passenger has known false starts, in an easy but awesome silence.
obscure delays and ill-judged detours The crunching of tile shards
underfoot as
but feels he has at last he moves in file with the others
towards
attained the suburbs of authentic anival. the goal
helps anchor him to his purpose from which
Outside the airport, as he hails a cab, he might be pulled by exquisite
details
Israel opens itself to him of the garden
offers its noise, vitality and or even the unself-conscious trill
of a bird
curiously familiar foreignness, that clothes in song his mounting
ecstasy.
presents the gift of palpable certainty His senses collude with the beauty
to delay
that this is a holy land. his pace
and postpone the rewarding confrontation.
Alone, he offers a small prayer But then he is there with the
other through fatigue-numbed lips, too soon
sunenders his weariness and jetlag and far from soon enough- and the
door,
to the Tel Aviv hotel bed giant-tall and heavy and swung on
its
and, mumbling like a drowsy child, hinges,
Tomorrow, Haifa and the Mountain of God, extends its inescapable
invitation.
falls into a welcoming chasm Attar of roses becomes his oxygen.
of restorative sleep. The pattern in the carpet provides
LITERARY AND MUSICAL WORKS 1175
occupation to his insatiable eyes "See, Azerbaijan,
till he raises them to see the petal-strewn this constant flame
threshold which casts no shadow."
and, beyond, the inner chamber screened by
golden mesh. And then he sleeps.

Are the prayers offered here invested with
 a special potency? he wonders, In a troubling dream he sees the
 face
 but his words of the girl
 seem impertinent in this setting and whom he had hoped long ago to
 companion
 leave no imprint on his mind. on pilgrimage
 He blushes, concerned that he might (when such excursion was but a
 phantasmal
 have spoken aloud, impulse)
 and cannot tell, but whom he had driven away
 so articulate is this silence, so resonant through his awkward and in1mature
 of all the anguish deposited there. insistence
 He hears a fellow pilgrim weep that she-puzzled and ill
 prepared and longs to have his own heart break wear the cloak of his
 vision
 or conflagrate that he might rush forward, though her spirit drew her
 elsewhere.
 ashes dribbling from his cupped hands, He remembers their last
 despairing
 to scatter them upon the threshold. conversation,
 A scornful voice in his head causes hin1 to a classic pas de deux of
 misunderstanding,
 squirm the telephone receiver heavy in his
 hand,
 in discomfort, but shrugging it away his head throbbing, his voice
 clotted
 he finds it possible to recite prayers with hurt,
 and then he slowly takes his leave the long imponderable silences
 wondering what he may have left thick with unspoken accusations.
 on the threshold He had imposed on her blindly his
 singular
 where the petals gave their lives. need
 to feel he was her rescuer,
 As day expires he reflects oblivious to the mystery of her
 own
 on the Bab's captivity, integrity,
 turns to his journal, writes: her private and necessary
 rebellion, the
 personal choices
 "He Who had no candle through which she found
 protection and
 has here, ensconced in circled circle, fulfillment
 amid adoring flowers and, eventually, the contented
 life
 and green deferential trees, he could never have afforded her.
 this whitest marble taper

tipped with gold. In the dream he sees a sooty
congregation-
It gleams serenely from Carmel, crows he supposes-arranged high
overhead
inextinguishably lights the world, along a telephone wire, their
light-struck
our reverential hearts feathers
the willing wick. glinting with vague menace.

"This light will melt He awakens with a start from his
broken
remotest snows, rest,
outlast the names greets his mirrored reflection
raw-eyed and
by which we know it. ruefully,

1176

THE BAHÁ'Í WORLD

thinking: One brings one's past on As dawn takes command of the sky
pilgrimage and- he offers the prescribed prayer,
what? Does one leave it here unassimilated, then, extemporizing, supplicates
: As daytangled light appropriates the
darkness
and opaque, or take it home transmuted, may God's will appropriate mine-
God's providence that had been concealed and with quiet elation prepares
leisurely
in the calamity revealed at last? to descend to breakfast.

He is flooded with a sense of relief All that one relinquishes of the
past is not so
and freedom . consciously shed, he thinks, as the
wake-up

With pre-dawn chill invading the room call
and mourning doves beginning to voice which he forgot to cancel cuts
through his
their nonspecific discontent, sleep proves revere
impossible. with an imperious ring.

An image from his dream tickles his mind.

Opening his notebook he scribbles hastily

"Punctuation"

Day Two

and sets down the poem that presses itself The Trouble with Mountains
upon him:

Leaving the hotel with others

"Tentative as commas in the light camaraderie of
pilgrimage

they balance on wing-swung wires he remembers with renewed
astonishment

along which our voices speed, that the sun-drenched vista
presenting

itself before them
 "preside with feigned indifference is the mountain of God. At last
 the unattainover crackling reports of our triumphs, able attained.
 our dissembled defeats; our garbled
 anguish, He thinks of mountains he's known,
 remembers the Rockies, Kilimanjaro, San
 "and sometimes rise, excitedly cawing, Jacinto,
 a flurry of black exclamation marks the snow-furred lions of
 Vancouver's
 against the sky's pale slate coastal range .
 And now this rocky hill, Camel's bony
 "pointing, perhaps, a lover's spme
 voluble avowals or the finality from whose grudging soil these
 gardens
 of a choked goodbye, were coaxed
 and jacaranda persuaded to grant its mauve
 "then settle nervously benefaction.
 on their high-strung perch, But nature was here before the
 designer
 a dark ellipsis, imposed his Order
 resigned to brood on the ambiguous intent upon the ravishment of human
 vision
 tongue and the pilgrims' eyes are furnished
 proof,
 of those who cannot soar." seared by the sight of a brilliant
 red poppy
 defiant among the tangle on the untended
 That is the past, or part of it, he thinks, outcrop
 closing his book and walking to the window beyond the garden 's boundary.
 before his inner dissenting voice
 presents its inevitable quibble.
 LITERARY AND MUSICAL WORKS 1177
 He thinks of his father "And do not hear the battered
 bird
 who found mountains claustrophobic, high in the torturing wind:
 Pass! Pass!
 and of the upward climb of the soul, With adamant soul
 and of the early pilgrim who was reminded and sharpest sight
 by Shoghi Effendi, when she protested on feet of brass! "
 the slope
 and the challenging paths, I shall call it, he reflects as
 he falls asleep,
 that Baha'u 'llah bids us advance on feet of "The Trouble with Mountains",
 brass though the trouble is with us.
 led by Him on feet of steel.
 A bird invades his dreams of labouring
 He wonders why he has waited so long upward

to approach this unprepossessing hill urging him forward with sharp
 little cries
 that so daunts him and whether and sometimes dipping to gaze
 into his eyes.
 his commitment
 is adequate to aid him up its incline At breakfast he asks a fellow
 pilgrim
 where a panorama and enhanced perspective to whom he related his dream,
 are the rewards. He imagines himself "Was it Dickinson who wrote
 at the crest, flushed and breathless, Hope is the thing with
 feathers?"
 looking and pointing- There! There! There! Although knowing the lines well,
 barely able to withstand the beauty, he hoped to explore their
 implications,
 the acuity of vision, the intensive joy. savour the meaning of his
 experiences
 behind the locked door of sleep
 Extraneous thoughts, and postpone entry
 but that evening he writes: into the day's experience.
 But poetry has no place
 "We come to this mountain late amid the clatter of cutlery
 in laggard wonder and the pilgrims' hasty
 preparations,
 and atrophied awe, is dismissed with a slug by his
 companion
 in distrust of the promptings of angels, who, delirious with anticipation,
 the voice in the thunder. pores over a city map
 and charts an unscheduled visit
 "Like the old plainsman brought dazed to a holy site.
 to the coast to die,
 needing to hate The insistent world is never far
 away,
 Vancouver and his death, he thinks,
 who glared sullenly at its peaks gulping coffee that has not had
 time to cool.
 which to outwit defeat
 he'd never try
 protesting they block the view Day Three
 and stifle breath. Choreography of Reverence

 "An ant's dusty truth. We gaze Another day of soul-reeling
 busyness,
 at our thorn-stabbed feet. of gluttonous banquets of the
 spirit
 it is too late, too late, and ample feastings of the eyes.
 the bruising stones reveal He is a magpie gathering memories
 to follow to the summit seizing and sorting and storing

One Whose feet were steel. a miscellaneous haul to nourish
him

1178

THE BAHAI WORLD

after the banishment of departure, Day Four
time's cruellest farman. The Perfect Journey

In the courtyard, as he chats with a pilgrim, The pilgrimage a meal,
her young daughter rushes up each day a different course,
in the uninhibited exuberance of six but no cessation of hunger.
fresh from her private possession Why had he waited to walk
of 'Abdu 'l-Baha 's Shrine on the mountain that had known
which had been momentarily deserted. the footstep of the King?
With shining eyes she announces Had he a shadow self intent
upon
that within the Master's tomb the sabotage of his best
interests,
filled with forgiveness and soft pink light the shipwreck of his growth?
she had ached to leave Him something All day, in quiet moments,
so broke into a small rapturous dance he gives himself to this
question,
having nothing else to offer. jingling it in the pocket of
his mind
He had been so lonely as a prisoner, like a worn but favourite coin.
she tells them, then, exulting, Later, alone and sated with the
she floats away day's unassimilated sensations and
delights,
fulfilled, a rush of swirling skirts he writes:
and evanescence, oblivious to her mother's
apprehensive glance. But the Shrine beams "This, the perfect journey;
this alone
back approval. Although the spurious brother
came
with petulant demand
Leaming, always learning, he was substanceless in all
that light.
is his late-night thought,
the skipping child's smile still with him "The choices leading to this
holy stone
and her assuredness in tendering I blessed in silence but
could not name;
her spontaneous gift. outstretched a timid hand
Tired as he is, he yet takes up his journal, but heard the banished
sobbing in his
writes of "the choreography of reverence" night.
and then:
"Turned to embrace him then. To claim
"We, deft practitioners this home,

of protocols of piety an angel spoke, enter whole or
else
are stranded on uncertainty remain
who had entered and then left Eden's orphan; understand- the
brother
that rare Presence, blesses, too,
rehearsed petitioners, though is not blessed with
sight. "
joylessly
and empty-handed." He has been at Bahji. He sees the
heart of
Carmel aglow
Other phrases suggest themselves at sunset as the bus returns to
its starting
but he is too fatigued and point,
laden with impressions to carry the thought feels the shadow self offering
conciliation,
further. a tenuous tiuce, the wholeness
That night he dreams of the biblical widow that makes one human,
offering her mite, her face shining, the unity from which one can
choose
her eyes full of light. And she is dancing. between
LITERARY AND MUSICAL WORKS 1179
the dark and the light, the murk and the an unbearable weight, and his
intractable
gleam. will that clasps his wrists in an
icy grip?
He remembers reading the Master's avowal
that the mere mention of the name of the From the shore he looks across
Magdalene to the mountain
brought a smile to the face of Baha'u'llah- where have been raised in
marble
she had risen from shade and obscurity, the vindicating structures
which,
chosen the light that is unfading, in the play of shimmering
light,
and while the men wept and cowered grow luminous.
became the first among Christ's followers to At the crest he glimpses the
imposing edifice
know. where God has seated justice
and raised the nine men of Baha to serve her.
The mountain in his sleep that night
is drenched with light, 'AbbUd's house, all majesty and
power,
covered with velvety grass and starred gives him solace. From its
balcony he looks
with flowers from which tears flow. down

The hearts of the lovers, he murmurs on the congested alleys of
 'Akka
 in the Pidgin of half-consciousness then gazes at the room where
 but the dream ends and sleep draws him the Kitab-i-Aqdas
 closer to her anesthetizing breast. was revealed, its Author
 commanding a full
 view
 of the neighbour 's petty transgressions and
 Day Five their lines of
 A Metropolis of Owls flapping laundry, limp as the
 flags of defeat.

'Akka disturbs him, unrelievedly grey, Though he knows in the late
 hours
 brooding, and malevolent. Its menacing walls that on subsequent visits
 give off an exhausted, sour odour, 'Akka will be the bustling town
 of
 refusing to reflect the light vivacious people he glimpsed
 and giving foothold, in their crevices, like an artists ' underdrawing
 to only the hardiest weeds. behind the historical overlay
 He knows he sees it through the eyes his distress superimposed upon
 it,
 of the exiles. his journal bears the brunt of his
 dismay .
 He walks through the city's narrow lanes He pictures 'Akka as an ageing
 courtesan,
 hoping fancifully to hear the footstep of the cold-hearted, and abandoned to
 beg her
 Master bread,
 or glimpse Him at a window. then writes:
 But 'Akka is a shuttered world,
 confining and oppressive and filled with an "With disconsolate dusk
 air of loss, the carnival of her bazaar
 subsides
 the clanging iron of deprivation. leaving her in darkness, with
 no warming
 Denial lurks in every doorway. fire,
 leaning toward the water' s edge
 He enters the cell as though hobbled in where the mortified day will
 expire.
 heavy chains
 picturing it dank, dark and verminous. "Low squatting, knees clasped
 He shudders. Is it his heart he trails to her thin, unsuccouring
 chest,
 behind him, she does not raise her
 bat-encircled head

at the hawk's cry, the haggling of housewives,
 nor heed the quernlous questions of the and leering merchants' trivial
 affairs.
 owl.
 The pale paste jewel of her lighthouse "She rises shivering, and
 disfiguring her
 beckons wanly but the senile, impotent face,
 mosque rehearses a grotesque, coquettish
 smile
 can only lewdly smile. She does not see for her reeking market-place;
 the stricken night huddling comf01ilessly but leaving, looks back to
 where
 by her garment's soiled, unfastened hem the denunciatory waves recede,
 nor hear her own demented keening her unspeakable, lip-locked,
 bosomechoed in the surfs low moan, buried crime
 much Jess gaze adoringly at Carmel (till their eve's retelling)
 extreating greenly from across the bay. a secret aqueously kept:
 Indifferent to the lascivious mist To have seen the loneliness
 of God
 obscenely fingering her lank hair and not have wept! "
 her stare is inward,
 fixed upon her private stunning grief, The pain of reviewing the
 Beloved's
 turned from the world, tribulations leaves him spent
 and restless.
 consumed beyond self-pity or contrition. "We are saved not once
 but once in every moment", he broods, "witl1
 "She knows the moment when she chose every
 her death, breath we must choose grace. Stasis
 is death."
 knows it, lives it, nightly
 as the murmurous sing-whispering Sleep, when it comes, brings him
 Mazra ' ih,
 waves pile in, soothes him with echoes of
 laughter.
 forty upon forty, restless with accusation: He is surrounded in dream by
 verdancy and dehiscence, the hibiscus
 the Cargo of cargoes ignominiously gaping in wonder,
 spewed ashore; their leaves clapping green hands
 the metallic futile protest of the in jubilation,
 rnsted chain; and sees delineated in an unwavering
 light
 the thickening indignation of the sor- the spareness and simplicity
 did, misled mob; of the architecture of happiness.
 the unwilling lock-key turning
 in a prison cell;
 the infamous farman piously read Day Six

(she knows it well, the parchment The Refuge of Cowards
 crackling wildly in her reeling
 brain); Every hour new bounties to catalogue.
 the shattered skylight and the frail Bahji is an oasis, its garden a
 youth's twisted frame; rare and living carpet,
 the mother's sob-and then, and its walks the very corridors of
 heaven.
 then, It draws the pilgrims to it with quiet
 power
 Oh then, unbearably, the scratching that causes their hearts to shake.
 of a Pen! He, with the others, approaches
 in an exquisite fear
 "The dawn releases her to trinkets, plastic with hémbling knees. What will
 be asked of
 wares, him here?
 LITERARY AND MUSICAL WORKS 1181
 But beyond the stately doors He wanders through the garden's
 tapestry
 the atmosphere wondering at the art of it, the
 sheer beauty,
 is all compassion and unquestioning the suitability of its spoked
 paths
 welcome. to hold the jewel set there within
 which lies
 God's Own Gem.
 He feels as though the silence-its punctuation, birdsong-
 And struck by the simplicity, he writes,
 comprehends all, answers all; that no word leaning against a tree:
 has yet been coined to describe this fragrant
 hush. "Is this then all there is, a
 simple garden,
 Had he expected lightning to cleave him, And a silence that displaces
 need for
 choirs of angels to strike up ethereal hymns? words?
 The feel of the threshold when his brow What portent in the
 blood-red wayside
 touches it poppy?
 is that of a father's worn hand extended in What message in the music of
 the birds?
 forgiveness ,
 soothing, warming, calming, and offering "The hero's heart is hoisted
 on a cypress,
 the "There, there, little one" comfort that a The saint's is softly folded
 as a rose;
 parent But mine lies shattered here
 among the
 provides a fretting child exhausted from pebbles

sobbing. On the only path the fainting
 coward
 All prayer save that transcending knows."
 syllables and soundsthe pluáase drifts to him from a Pleased
 with his efforts he hums,
 half-remembered prayer- fitting a melody to the words,
 seems inappropriate here where till he is called back by a
 waving pilgrim
 supplications sing to the bus-to-catch realm, the
 arena of need,
 in the pulse and praise ascends in the breath uncertainties and sudden
 departures.
 of every moment.
 An industrious ant toils across the mosaic of "I came here to war with my
 soul
 petals and I think I've lost the battle,"
 that uncomplainingly accept its slow a pilgrim remarks as they
 stroll
 progress. through fading light to the hotel.
 "The beauty of the gardens alone
 He remembers having written at one time, was enough to capture the
 castle."
 imagining this present visit:
 In his room the words will not leave him.
 " .. Stillness gives us back with scented He plays with the conceit,
 decides on the
 breath: title "Dispatch from a War Zone" and
 Who chooses love of Me must first writes:
 choose death."
 "Spring's unheralded invasion
 The words seem too stark for this restful anows of light ambush
 intention
 haven zeppelin clouds in an azure
 assault
 where he would gladly close his eyes and vision held hostage by
 verdancy
 sleep
 blissfully, innocently, securely, "shrapnel of petals
 his own breathing his lullaby. the air' s fragrant artillery
 1182 THE BAHA ' I WORLD
 bombards the reeling senses suddenly cancels the green day
 unconditional surrender demanded presenting to him a mirage, a
 trackless
 desert,
 "rhetorical birds with a suddenness that takes
 his breath

melodious saboteurs	away.
forecast capitulation	Fishing for his notebook he
remembers	
the conscripted grass assumes its green	the desert place of Matthew,
Mark and Luke	
uniform	and writes , resting on a low
stone wall:	
"landmines of flowers in red pools	"In the sandy convolutions of
this land	
ranks of bauhinias	scape
camouflaged in twigs engage in	grainy, parched and
impersonal as God's	
espionage	brain
plot pink and white cannonades	perception shifts and
shimmers	
and the crazed hot wind mutters	
"sap rises in the trees like adrenaline	apocalyptically.
buds of affirmation on every branch	Here, we are beyond the known
and	
and the heart explodes into bloom	possible.
always the first casualty."	
"Can anything survive the unquenchable	
The critic somewhere deep inside of him	sun?
offers the accustomed ridicule	A solitary lizard darting
from invisibility	
but, lighthearted and chuckling, he counters:	to invisibility like a
fleeting thought	
"If you're my still, small voice-be still!	leaves no trace.
This is my pilgrimage, my response, my	
poem!"	"The stinging eye, amazed,
Within minutes, sleep brings armistice	sees the heat as a solid
malignancy	
and he hears no sound till morning.	hulking on the horizon
mesmerizing and merciless.	
The combustible soul might vanish in a	
Day S e ven	puff
Conditional Truces	leaving the charred self to
stumble back	
into the verdant world	
Surfeited with bright social exchanges,	wild-eyed and jabbering
incoherently	
he eludes the convivial congregation of	about last things.
pilgrims,	
sets out for the Shrine of the Master,	"Small wonder the Prophets
were placed	
walking slowly, relishing the scent,	in this oven

the gentle morning sunlight, his solitude, where the heat consumes all
 but
 picking his way among-he smiles at a knot compassion
 of youngsters bound for school- the that they might return to
 our midst,
 children of Israel, igneous and authoritative, but
 speaking
 savouring the metaphor, Isaiah's words redemptive words
 glacially austere
 flitting to cool our raging fever."
 lightly across the screen of his mind,
 ... and y e shall be gathered one by one, His effort restores to his
 eye the palette,
 O y e children of Israel ... when the refracted the greens returning with
 heightened
 light intensity,
 LIT E RARY AND MUSICAL WORKS 1183
 the flowers riotously coloured, the sky cavorting animatedly in a
 ray, but hears the
 indelibly blue. bruised petals reply
 He imagines he sees Baha'u'llah's pitched Accept! Accept! and the
 Master's warm
 tent, laughter
 the imprint of His sandals and, in the that offers renewal of
 courage and the
 distance, intimacy of an embrace.
 'Abdu'l-Baha striding away rapidly On what conditions must I
 accept? But,
 bent on some errand for His Father, unanswered,
 His cream-coloured 'aba swirling behind the trite words sink into the
 plushy carpet
 Him, with the arrival of other
 worshippers.
 His white hair glinting where it escapes His
 turban. An evening stroll, listening to
 his own
 footfall,
 The Sirrine again compels him. He draws he thinks of the mind's spat
 with the heart,
 close the quintessential row, the
 lastingness of it,
 overwhelmed by a desire to protect it, the tentative and conditional
 truces between
 even to feel responsible for it, on a plane skirmishes.
 exalted above private ownership,
 that it become part of the heritage A rhythm begins in his head
 and, stopping

of coming generations. Reaching it for coffee
 as tourists in a quiet cafe, he takes up a
 paper napkin
 begin to arrive, busload after busload, and writes:
 he stands aside watching, touched by their
 subdued bearing "A lifetime is composed of
 rows
 that is incongruous with their festive and grudges daily borne.
 clothing, Though evening calm repairs
 the breach
 their holiday mood, their cameras and the quarrel resumes each
 mom.
 sunhats.
 The rows of shoes they leave outside stab "If my lifetime were
 dumbstruck as peace
 him with tenderness, I would bicker as a ruse
 as though this small obeisance has left them and set it warring with my
 heartvulnerable and, too soon comes final
 truce."
 unweighted by leather, they might float
 away skyward, "Something is owed to Emily
 Dickinson,"
 delirious with delight, never to be seen again. his internal voice scorns,
 Is it not theirs too, though they may not yet but ignoring his fractious
 mentor he walks to
 claim it? the lookout
 The Revelation, warrant for service for all, that places in view a
 crescent of winking
 the Shrine its emblem, the Covenant its seal. lights
 stretching around the bay from Haifa to
 Alone, later, in his chosen ventricle, 'Akka
 delivered of his prayers, like a discarded tiara. "All
 poets owe somehe offers wordless gratitude, remembers thing to all
 poets,"
 friends, he retorts, emboldened by the
 darkness
 experiences a tranquil sense of well-being, and his need to etch the
 scene in memory.
 almost a coziness, in the diffuse rosy light.
 What tithe is asked here? he asks the He is glad to join the small
 circle of friends
 dustnotes in the hotel lobby who are
 postponing sleep
 1184 Tl-IE BAl-IA'i WORLD
 reviewing the day's treasures, which is carried away on a tide
 of

whispering, giggling, or in awe, exhaustion
 enjoying their own recounting. Their affable to a deep cool place where no
 sound can be
 chatter heard
 restores his social self, bonds them to him above the gentle plashing of
 water among
 even more deeply, makes parting difficult the fems.
 though his pillow beckons and his eyes droop.
 Rising to go the words "Seventh day!" are
 on every lip. Day Eight
 Has it for them, too, passed too swiftly? A Call on the Sleepers

 But sleep is elusive. The reality of leaving Here on the mountainside are
 the graves of
 Mount Carmel begins to bear in. He recon- holy ones
 structs the chaste white columns of their
 markers,
 for his journal lines he had written smooth as alabaster, standing
 long years before he embarked on this in umeproachful dignity.
 pilgrimage Now his most tenuous prayer
 uttered almost
 when he had wondered about the "What inaudibly
 now?" seems to give ready access
 that he felt must be every suppliant's to these choicest of the choice
 nervous, parting plea: whose sacrifice and service
 earned them proximity to their Beloved
 "'O my Beloved', the pilgrim said, in this palm-fringed setting.
 'I am filled with childish dread.
 You send me forth. But where? And at the mountain's foot another
 cluster of
 Do not leave me in despair, sleepers
 tell me what now lies ahead. who dropped their labours here at
 the
 What strange, dark roads must I tread?' world's heart
 rest in a genial garden where warm sunlight
 "'Go gladly without a care, plays hide-and-seek among the
 eucalyptus
 naught shall harm a single hair and pine.
 of your dear, faithful head. There is no sorrow here, only
 triumph
 Wherever you may be led and a companionable silence. Sweet
 promptknow this: I shall be there ings pervadebeside you. I
 shall be there.'" he might, on impulse, hug the markers,
 recite aloud the victorious tenants ' names.
 The voice of derision casts up its scorn. He feels a need to knit and
 purl himself
 "They'll say you've been reading George into history, to gain a sense

of belonging,
 Herbert," as though his choice of the Faith
 he hears as he closes his notebook. had ostracized him from the
 ordinary,
 expunged his record, denied him common
 "Had I Herbert 's purity of heart privileges,
 I could make it needle to my compass, left him without citizenship or
 passport.
 launch my frail craft of faith Now in this hushed colony
 on the turbulent sea that laps the shores of the gravemarkers like unfurled
 scrolls
 'Yea, verily!'", offer their mute, comforting
 testimony,
 he thinks, eyes shut, but cannot rescue the the verification of heaven 's
 handful.
 thought In the rustling of the palms he
 hears
 LITERARY AND MUSICAL WORKS 1185
 Accept! Accept! "Let the dreaming, lovely
 drowned
 who loll and bob in bubbled wonder
 Here lies Winnifred Harvey who passed to tell us why, returning,
 him weeping without sound,
 the chalice containing the immortal draught. we stand, wistful and
 incredulous,
 It had come to her from Rowland Estall along the shore."
 who had accepted it from May Maxwell's
 hands. At Pilgrim House later he feels
 The link contemplating its place in the an unearned excruciating
 happiness
 chain. amid the happy babble of voices
 rising and
 This Faith so young one can trace ancestry, falling in soft exclamations of
 reunion.
 dare hope secretly for kinship of spirit. Am I feeling this, or is it that
 But he turns abruptly from the presumptuous I feel I should feel it? an
 inner voice chalclaim. lenges,
 He thinks of those who have laid their bones but he turns from it to render a
 small service
 in farflung tombs-those victors to a pilgrim. Was the gesture
 sincere?
 in whose wake all advance-and of the voice persists, the
 bicameral mind
 Thomas Breakwell in his lonely unmarked a constant observer, ever
 disdainful,
 grave. tireless in spying on even his most
 private

moments.

Familiar names now meet his gaze, carved "Prithee desist, Hamlet", he
chides himself,

on white tombstones formal as engraved clumsily counterfeiting
Shakespeare,

invitations : "lest thou bar thy way back to
innocence."

Horace Holley, Fugita, The notion of return seems
feasible here

the Revell sisters, John Esslemont, in this sea of fellowship and
warm

many distinguished and obscure. acceptance.

Waves of admiration sweep over him.

For each dear name a smile of recognition Preparing for bed, thinking of
Esslemont,

and a prayer. he chuckles remembering Samuel
Johnson's

"Much may be made of a Scotchman

From the cemetery he looks up to Carn1el ifhe be caught young." He takes
up his pen

needing always to have replenished to his to write a tribute, imagines the
graveside

VISION trees remarking This bonny lad did
well

the slope's white ornament, its dome and pauses, pleased with his
inventiveness.

gleaming in the sun; Let Esslemont stand for all the
faithful ones

and looks out to the sea, Alfred de Musset's whose memory we keep, he thinks,
before

words Et j e me demandais: Est-ce assez sleep

dáadmirer? engulfs him in a black cloak of

coming to his mind, casting a small shadow forgetfulness.

across his contentment. The sea. The Most
Great Ocean.

"It is not enough to marvel; the sea asks Day Nine
more", Souvenir

he recites aloud, remembering an early

poem The day bursts open like a pod

he had written, but only a fragment comes to in this complex garden

him: dispensing the promise of a

potential

fulfilled.

1186

THE BAHAF WORLD

The silky air canies the commingled scents He smilingly removes the
fragile token,

of roses and mysteries a scented receipt, places it
in his prayerbook.
and the faint echo of unanswered questions Almost furtively he passes the
disinterested
that have come to rest among the placid cypresses that point
heavenward,
flowers the wind in their uplifted boughs
sighing
or tumble fretfully on the grass Accept! Accept!
where pools of sunlight soothe them.
On the trees the enviable oranges A sense of urgency pervades
him .
glow like contented stars in their green uni- but he is reluctant to part
from the garden
verse. where now the jasmine's perfume
captivates
Was it submission that taught them his sense,
roundness, paralyzing his will.
passion that set them ablaze?
Their juices have the sharp taste of renuncia- "Laughter is divine antidote
to pomposity;
tion. art is a bulwark against
fanaticism;
there are many molds offholiness"-
Does one weary of nightingales and all he had reasoned he
rehearses here,
peacocks? panning for affirmations. But he
has been
he wonders inelevantly, pausing by statuary, given
teasing out his progress. all the nuggets his heart can
hold.
But no preparation is adequate to what
awaits. A rosaïy of farewells at Pilgrim
House,
promises to keep in touch.
All paths lead to the centre where The pilgrims' faces glow with
earnestness
- aspiration given form- and gratitude: they have won
through,
the marble marvel holds up light gathered to them their
trophies.
its golden head above dust that altered Dazedly they call "Good-bye!
God bless!"
history. His affection affords each head a
nimbus.
Entry gained, the pilgrim knows
this is the breeding place of questions, He leaves through the gate's

At the airport, seeking consolation,
(Israel)

Roger White

Roger White

possessive, hoping to bolster memory,
 he buys a last postcard
 of the building with the gold tiled dome, [The poem does not follow
 strictly the
 makes his seat selection, program of pilgrimage nor does it
 allude to
 smuggles his convictions past Customs every point of historic interest
 visited by
 and, aboard the aircraft, in the fretful Bahri 'i pilgrims during the
 course of their
 sleep of the traveller, broods on the stay in the Holy Land.]
 1188 THE BAHAI 'I
 WORLD

SEE THE LIGHT OF HIS GLORY
 For Mixed Chorus (S.A.T.B.)
 Jack Lenz, Tom Price & Jim Seals

D A F#m G
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 L88
 Cm7 Dsus4
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D D A Bm Em D/F# GIB D/A Em/G
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(615) 822- 1822 Fax: (615) 822-8720

LITERARY AND MUSICAL WORKS

11 89

flt.

Lift up your voices to the King of Glo

Lift up your voices to the King of Glo ry! _ _ _

—

to the King of

Glo ry! _ _ _

F#IA# BmEm A D G Bm Em D/F# Gmaj7 Asus4
A

D G/D A Dsus4 D F#IA# Em7/G D/A
A D

SOPRANO

mp

of His glo - ry , O peo - ple, shin - ing be-fore you,
Ba -

D G A Dsus4 D F#
Bm

11 90 THE BAH A' I WORLD

SOPRANO mf

Lord of Lords, King of Kings, He is won - drous,

mf

Lord of Lords, King of Kings, He is won - drous,

D/F# A D D G/D A Dsus4
D

f

- ther, Ba - h~ ' u' llah. Re- joice! Re-joice! this

Re-joice! Re-joice! this

Re-j oice! Re-joyce! this

BASS f

Re -j oice! Re-joyce! this

F#IA# Em/G D/A A? D A D

LITERARY AND MUSICAL WORKS

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1192

THE BAHA ' I WORLD

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- ---

- --

,

tJ

I

mf Lr r r i

r r

"

-

I -

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I I

D Em A

Bm

LI TE RARY AN D MUS IC AL WORKS

1193

-

_, " JJ.

"

~

W ord

.. -e

••of God -

-

ter -

...

nal,

.. ..

Ba - h~

•. .. ""

'u' Jlah.

"y .JJ.. .

"" #* ~ 71 • .. 71.

71 ~ ...____-~á ~ :6t

W ord of God e - ter - nal , Ba - ha _ _ _

'u' llah.

...

JJ. I

- - - -

-

~

~I

" - ~

á

-~

-~

W ord of God e - ter - nal, Ba - ha _ _ _

'u' llah.

I

I°'

I

Word of God

.. .. e - ter nal, Ba - ha _ _ _ 'u'

llah.

-

, " JJ.

I

-J

á"" ..

•• .. •-

LJ r r

tJ

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(

#f r

r fl-

-

" .. -
F#IA# Em7/G DIA
A7 D

,,, " JJ. f. I

tJ
An - cient voice

-
of the Wronged -
One is call - ing,

--
f -
"y JJ.

--

...

""

~~

- ~ ~

-

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-

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-

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-

~

-

An - cient voice of the Wronged
One is call - ing,

,
JJ. f.

--- -

I

-

-

~

I

I
An - c ient_ voice of the Wronged
One is ca ll - ing,

-áá-

f
 -
 I
 -
 I
 -
 I --..i
 -
 - .."
 " An - cient voice
 of the Wronged One is ca ll - ing,
 " JJ.
 n
 - ~ ... ~ ! •
 l ""
 •••IL
 "

 D
 -
 fl-
 Em AIC#
 I
 A#dim7
 JJ.
 "" I
 ..
 I
 Bm
 1194
 THE BAHA ' I WORLD
 ,,,," ""

 •
 - - - "
 ~ -
 -
 I I
 "" en - ter now the King -
 dom, Ba - ha ' u'
 llah. Re -
 -
 -" _ "" .
 ~

- -

..

~

"

"

"

" en - ter now the King -

dom, Ba - ha __ 'u' ___ llah.

Re -

-

,

"

"

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-á ---

en - ter now the King - dom , Ba

- ha 'u' llah.

Re -

I ~

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I

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.....

en - ter now the

~

King -

--

~

dom , Ba - ha __ 'u' ___ !lah.

Re -

it.. .fl- ~ ~ .fl- .fl-

... J .

" "" - -

!..~.-" .. "

I

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I I I

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I

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I

--

I I

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-

--'

- - - .fl-

F#

G

Asus4

A

D

I I

I

- j oice!

Re -joice !

this is the pro-mised day,

Re -

I.

" ""

- joice!

Re- joice !

..

this is the

-

pro-mised day,

.. Re -

~ -

r- -

r- -

r- -

,...

I

, .. I

'

- JO!Ce. Re -joice !

this is the pro-mised day,

Re -

I

I

- joice !

Re - joice !

this is the pro-m.ised day,

Re -

""

J I I

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I I

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11.....l:L:J:.....I

A

L.....J

D GIB

I I I

-

A#IC#

~

LIT ERARY AND MUS ICAL WORK S

11 95

„;"" .II

I i..

→, I

"

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" -

v

I

- joice! Re- joice! this

is the pro - mised day!

The

-v -á"y .II

→, .

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- -á

u

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"

”
- joice ! Re - joice! this

is the pro-mised day!

JO

—”
"

I r

-

-- -- r•

I

' - joice! Re- joice!
 this is the pro -mised day!

I

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I

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-- -- --

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r.

„-“

~

- joice! Re- joice! th is
 is the pro - mised day!

I I J. h ij
 ri I ~

á- - - -

A JO

-- -

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"

"/ "/ ~ "/ I

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- I

"

l.....J I

-- "G# - - - - C#- -

I I I I
 I I I I

J u

" - - -

- L.....J

-

Bm

„;'A JO

...
" "

most great peace, the
 most great
 the

-v "y .II

→•

u
"

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- ' ---

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-á I

-'

the most great peace,
the most great peace shall
~JO

→, ... i-
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"

"

r•

I

peace the most great
 peace, the most
great

-á ~

- - "

" -- I

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r I

most great peace, the
 most great peace, the

I

A JO

""

"

J J -J. -

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-I I

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_h "r-i

-r .. _I -----

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"/ I

--"I-

I I I I

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I

" ~

I

I I

F#m D

E A

11 96 TH E BAH A' i WORLD

great peace shall come!

shall co me !

,.^^,...._

peace, _ _ _ the peace shall come! _ _ _

~.il.

most great peace shall come!

D G Dbsus4 Db Gb Cb/Gb

ff

See the light of His

ff

See the light of His

ff

See the light of His

See the light of His

Jfl

Db Gbsus4 Gb

Gb Cb/Gb

LITERARY AND MUSICAL WORKS

I 197

glo ry, O peo ple, shi ning be - fo re
you, Ba -

glo ry, O peo ple, shi ning be - fo re
you, Ba -

shi ning be - fore you, Ba -

ry, O peo shi ning be - fore you, Ba -

D ~/G~

Gbsus4 Gb B~

r

Ebsus Ebm

....._,,

- ha _ 'u' ll<ih. Lord of Lords, King of Kings, He is
won - drous,

....._,,

- ha _ 'u' llah. Lord of Lords , King of Kings, He is
won - drous,

....._,,

- ha _ 'u' Uah. Lord of Lords, King of Kings, He is
won - drous,

- ha _ 'u' llah. Lord of Lords, King of Kings, He is
won - drous,

r

Dbsus4 Db

G~

Gb

Cb/G b

Db/Gb

Gbsus4 Gb

I 198

THE

BAHA'I WORLD

^-....._-

E-ver-las.-ting Fa - ther, Ba - ha _ 'u' llah. Re
- joice ! Re-joyce! this

^-....._-

E-ver-las.-ting Fa - ther, Ba - ha _ 'u' ll ah. Re
- joice! Re-joyce! this

^-....._-

ther, Ba - ha _ 'u' llah. Re - j oice !
Re-joyce ! this

..--...

'u' llah. Re - joice ! Re-joyce! this

,...,, I

-

I

~

- - - ~

n

... á~

~

is the pro - mised day, the day
of God,

-..,"

y

~

I

" ~

"

- - á~

~

- - - - -

-

I

is the pro-mised day, the day
of God,

. . . - - - - -

I I I

- - - -á

I I

- - - - -

, ~

" ~

~ "

is the pro-mised day , the

•

day of God,

-

~

r

the most great peace shall

~

..

"" "

~

~

----- - -

.fL ~á ..

”

~ .fL ._. •

"

I" ..-

I'

is the pro - mised day, the day of God,
the most great peace shall

" I . . - - - - -

. - - - - - J

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..,

i,,. II -

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- - ~

I

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á~

I

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• "

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k

- -

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I ... -

I

- ...

-.J

Cli Eb Db Ebm

LITERARY AND MUSICAL WORKS

11 99

I; j J ~

-áI-á

„„A I

""

∴

•

~

• --

J

→ - J

I'

the most great peace shall come, the most
great peace shall

A -

-r - - - -

I

-

J

J

v

" J

J•

∴

the most great peace shall come, the most
great peace shall

~ I

,) r

I r

- - -

J

J

...

come,

... fl. # .. - ...

the most great peace shall come, the most great peace
shall

... ... -

~áá

. •• II

..

k ~

~

" come, the most great peace shall
come, the most great peace shall

I

II I .J

-I .J -I -J -J

"! ~ n - _J_ J J

r r I

,.....,

.. ..

--

. - .. -

J

~áá ~

• •

Abm'Eb Db/ F Abm

Re - joice! _ _ _ _ Re - joice! _ _

Re - joice! - - - - -

Re - joice! _ _ _ _ _

Re - joice! _ _

Re - joice! _ _

Re - joice! - - - - - Re - joice! _ _

1200

THE BAHAI WORLD

0 PEOPLES OF THE WORLD

Words of the Bab

Music by Jean SOUTH

SOPRANO

Moderato

"if a tempo

-,A

"

..

I

IJ

• •w

.....

- - ~ .

A ---

I I

0 pea -pies of the world!

!':.

!':.

II I I I

I I I I

I I ~ I
 ..., -
 I r I
 -
 I r I -1 -
 r -1
 ,
 -á --
 r
 ' np
 p
 ” ”
 , ” ”
 . ” ”
 I I I I
 I
 á- I
 -
 ,—
 I
 ,—
 I
 p poco rit
 "if a tempo
 " I
 ..., . " " A
 - w -á „
 - --
 0 pea - pies of the
 world! What - so - e - ver ye
 have
 I
 -...,
 ""
 ~
 I
 ; ~
 I
 =
 I I
 -I --á
 ~ I
 !:'.

I I I
-
I r I
r i I
I =
' p
poco rit.

"if a tempo
..
~, ., .=
.,= ”
-
~
-
" " ~

I I I I
I I I
I
p
A I !':.

..
.., ... "" ""
.....

of- fered
-á
up
..
in the way of the one
..
true God,
.. -
In the

I
-..,"
~
I I
- I
r .. - ácr'--'r
~
"
r - -
r r f

-# -;
.._ -

,

p

f

I

• I

”

-

a•

I

,

-

- I

I

n-

I

I

r---~

LITERARY AND MUSICAL WORKS

120 1

pp poco rit.

of the one true God, Ye shall, in - deed, find
pre-served

a tempo

- " - - .

~

I

,

- - - -

,

. -

,

-

,

--

-

v

~

- tact at God ' s Ho--ly

I" IJ k A ~

v ~

- ~

"" By God, the pre -

ser - - ver, ill -

r-,

" I - l I

~

l

I

ráá r----r- - ""

-- -

<

""

r - r

r

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v

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-

-

I I

r~

I

I I

(HUM HERE)

in - tact

at God' s Ho - ly

I

"

"" Gate.

_J

~

á1 ~JJ J _J

-

H

-

- "-

I

v

-

l

v r~á

4•

""

ritardando

pp

""

I

v-

"

"

--..- .

v
' ~
&

h:..i
1 u

1202

THE BAHAI WORLD

PRAYER FOR THE
HANDS OF THE CAUSE
For Mixed Chorus (S.A.T.B.)

Bah:i'u'llah, The Tablet of the World

A Capella

Music by Tom Price

_" " SOPRANO

I

Light and glo - ry, gree-ting and
praise be u - pon the

"" ALTO

ti ~á

Light and glo - ry, gree-ting

-

and praise

~ .g•

be

... u - pon

~ ~

the

".11 TENOR

I

I I

Light and glo - ry, gree-ting and
praise be u - pon the _

BASS

I

I

I I

Light and glo - ry, gree-ting and
praise be u - pon the

I

r I

J j_ j_

I I

rI rI rI

I I I I I I I

I I I

I I I

I

Hands

--

of His Cause,

~

light and

I

g lo - ry, gree-ting and praise

" ...

ti .g u

Hands of His Cause, light and glo

- ry, gree-ting and praise

" ... I I

Hands _ of His Cause, light and glo -

ry , gree-ting and praise

I I

I I I

I-lands of His Cause, light and

"

glo - ry , _

---- gree - ting _

I

and praise

I I I

~.: ~

I

'I I I

1 s I TT

JJ 1

I I I

"I I I I I I

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LITERARY AN D MUSICAL WORKS

1203

u - pon the _ Hands of His Cause, through whom the light of for -
ti-tude, through

u - pon the_ Hands of His Cause, through whom the light of for -
ti-tude, through

be u - pon the_ Hands of His Cause, through whom the light of for
- ti-tude, through

be u - pon the_ Hands of His Cause, through whom the light of for
- li-tude, through

of for - ti-tude, through whom the light of for - ti-tude
 of for - ti-tude, through whom the light of for - ti-tude
 of for - ti-tude, through whom the light of for - ti-tude
 of for - ti-tude

1204

THE BAHA' I WORLD

and the truth hath been e - stab - lished that au - tho - ri - ty to
 shone forth and the truth hath been e - stab - lished th at au - tho - ri -
 ty to
 forth and the truth hath been e - stab - lished th at au - th o - ri - ty to
 hath shone forth and the truth hath been e - stab - lished th at au - th o
 - ri - ty to

..____..

God, with God, __ the Pow - er - ful , the Migh-ty,
 the

God, with the Pow - er - ful , the Migh-ty,
 the

with God, __ the Pow - er - ful , the Migh-ty, the

God, with God, __ the Pow - er - ful , the Migh-ty,
 the

LITERA RY AND MUSIC AL WORKS

1205

.,,, " "

- --~

y -

r,

I

.. "

"

" - - r

I

-- -- -- --

I I

- --

Un - con - strained! We

be - seech Him, ex - al - ted

is He,

""

- - - - - "

-

y -

~ - "

"

c;;• - „ -

Un - con - strained! We
 be - seech Him, ex - al - ted
 is He,

„

~" I I

I I I
 - - - - n

I
 - - -

I

Un - con - strained! We
 be - seech Him, ex - al - ted
 is He,

, .. - - - " - - - -

, , , , - . - _

w- r •

- -

- - - - - I I I I

I I I

I'Un - con - strained! We
 be - seech Him , ex - al - ted_
 is He,

- " " -

- - - - - r - - " - -

I I

r- I

r,

or,

- r,

r,

~

r

1 ~

'I rá

I I

- -J -J J - .n J.

J d 1

- - J

j .. n

I

... ,.

,

-

w -

"_

I

--

r •

- --

I I

- I- - - -

I I

I

I

,., " "

-

~

y -

-

- rJ

-- -

- ...

rJ•

I I

"

shield them through the

pow'r of His hosts,

we be -

_" "

~ 4' ... v

v -61- u

- -

-

shield them through the

pow'r of His hosts,

we be -

~

-" - I

I I

-
„ shield the m through
--
the ___ pow- er of His
hosts,
I
we
I
be -

.. -
I I
r •
- - - n
- -
-- - --
-
" shield the m through
the pow' r of His
hosts, we be
""

I I
- r r--
I y -
„
-
r.
- --
~
r r
tt

r
-I J ~ J
,
TT
:
I I I
I
-I J J
I I I I
I I I
r. r
1206

THE BAH A' I WORLD

...,,,. J!.

I

I I I

- - - - -

I I

I

-

- seech Him, ex - al - ted is He,
shield them through the _ pow' r of His
A J!.

- seech Him, ex - al - ted is He,
""

shield

.. ""

them through the pow'r of His

- -

I

- -

JJ.

I I I I

, - seech Him, ex - al - ted
'~ ~

is He,
'~.

shield

-

them through

u

the

u

--

pow' r of His

áá-

I

-áá-

~ - - - - -

" - seech Him , ex - al- ted _

I

is He, shield them through the pow'r of His

-.," ... - - - - -

w -

I I I I

”
I
-
I
, . - - - - - r--
I I I I I
<
r rr ál I I rá r
r r r r
j JJ JJ ~
J
-J.. -J -J -J -J -J
-&
-
- -- ~ - - -
I I
~
I
.. ,
-I -
~
, "
-I-
T I I I I
I I I I

po - ten-cy, pro - tect them through His po - ten-ey, pro -
pro - tect the m through His po - ten-cy, pro - tect them
through His po - ten-ey, pro -
pro - tect the m through His po - ten-cy, pro - tect them
through His po - ten-ey , pro -
pro - tect the m through His po - ten-cy, pro - tect the
m through His po - ten-ey, pro -
LIT ERARY AN D MUSICAL WORKS 1207
po - ten-cy, aid thenLthroughHis_ strength, light and glo - ry,
po - ten-cy, aid them through His strength , light and glo - ry,
po - ten-cy, aid them through His strength, light and glo - ry,
aid them through His strength, light and glo - ry,
be u - pon the Hands of His Cause! __
be u - pon the I-lands

be u - pon the Hands ___ of His Cause! __

be u - pon the I-lands of His ----
Cause! __

J1J

1208

THE BAHA'I WORLD

WHO IS THE PROPHET?

Saul Accouche

4•s J ; ~ IJ j ~ IJ j J IJ r „~I~~~

Who is the Pro - phet of God for
to - day?

..._____,,

Ba - ha ' u' - llah_

t'J r j IJi J, u
'f I

J ; J IJ j J

Ba - ha' u' - Uah Who came
ex - act - ly as

„ J j J IJ §)IJS JOJ
§) I~

~

J_ u § ~I

fore- told by Christ? Ba - ha'u'- Uah __
Ba-M' u'- llah __ Ba-

„ E E f lf j
~

Air F f lf j I J J 4J?
~He brought

j J1
- ha' u'..llah came _ for all man - kind _
us love _ and

:r lr____r_F It
F f 'I

„-....

peace of mi nd_ He said
men_ should live as one_

D.C.

, •. f 'f IJ
~

J) g.cJ j....._,J IJ J j_ I)
w

'f II

There is no __ place for _ us to

run. _ _

Verse 1. Who is the Prophet of God for today - Baha'u'
llah, Baha' u' llah.
Who came exactly as foretold by Christ - Baha'u' llah, Baha'u'llah.

Chorus Baha'u ' ll ah came for all mankind
He brought us love and peace of mind
He said men should live as one
There is no place for us to run.

Verse 2. Who brought this message of love to mankind -
Baha'u'llah, Baha'u' llah.

Who said that justice was best in His sight - Baha'u'llah , Baha'u'llah.

LITERARY AND MUSICAL WORKS

1209

ONE FAMILY

Red Grammer

(Verses)

Fadd2

3

\$~tJ JJft] J I

It J J J

IA i©J J I

1. Light on the ho-ri - zon off s tar-board bow feel
the spi-rit ri - sm
2. Lead-ers at the ta - ble talkin' 'bout an end to war but
we need more than chess
3. Feel the ex-pee-ta - tion all the world around ev
- e - ry-one is wait- in'

Bb/Fmaj7

hear the mi - ghty shout

4A IJ n J J J j

=

oh - oh

..._

watch the whole ere - a - tion

moves we've gotta open up the door
and let a lit - tie sun - light

Lo hear the j oy-ful sound oh oh
of all the na-tions sing - ing

Fadd2

Dm

lift]

)J J J

turn-ing in side _ out

He's ma -kin' His Will made known
shine on each and every face
and in the light of morn - ing

sing -ing out in har- mo - ny
there's a new world in the mak-ing
1 '2&1f (Chorus)
if .

:II - uáI
the time for peace is now
We are
let them bless the human race singing
won't you sing along, sing along with me
Fadd2 Bb/Fmaj7

\$~rá {Jn1 '.r11J
liQnJIJ ft...._, I
one fa - mi-ly we are too close
not to let it ~ we are
Gm F/A Bb C
Fadd2 1 D.C.

\$~)?1Jf? !JJ. JI dttf tLJF IJ114
_ sis - lers and bro-thers~ a coat of_ ma-ny_ co - lers,
you and me
.....--ibridge)

r d- r CJ ~ ,. J I
2 Bbmaj7
Am7

~~! LJ j
I
Shout it from the moun - tain - top, sail
it on the breeze the
F/A Bb

J h J J. :J I r
on - ly way we're gon-na have peace is when we come
to see _ _ _ _

uá 1
we are
(last chorus)
Bbmaj7/F
,

~ rá
Fadd2

one
@Jj I-
fa - mi-ly
n. J Ji o n 3bYIJ '
we are

too close not to let it

!J. I

we are _

Gm F/A Bb C
Fadd2

\$~ :!?JJ. "j !J. J. :JIEiUJittiF

10J4

- s is - ters _ and bro - thers _ a coat of _ ma - ny _ co -
!ors, you and me_

Bbmaj7/F Fadd2

~~ - r F I4&t.Jl-@). I- t tr Irá @UJl@\$JJ

II

you and me, we are
one fa - mi - ly.

1210 THE BAHAI WORLD

YA BAHAI'uL-ABHA

Music by Hooper Dunbar

Arranged by Torn Price

SOPRANO

Ba - ha 'u' l - Ab - ha, Ya 'A - lfy - yu' l - A - ' la,

u

Ba - ha 'u' l - Ab - ha, Ya 'A - lfy - yu' l - A - ' la,

Ya 'A - lfy - yu' l - A - ' la,

Ba - ha 'u' l - Ab - Ya 'A - lly - yu' l - A - ' la,

u

Ba - ha 'u' l - Ab - h~ Ya 'A - lfy - yu' l - A - ' la,

Ya 'A - lfy - yu' l - A - ' la,

Ya 'A - lfy - yu' l - A - ' la,

r

LITERARY AND MUSICAL WORKS

12 11

Ya 'A - lfy - yu' l - A - ' la,

'--'

ha 'u' l - Ab - ha _ _ _ _ Ya 'A - liy - yu' l - A - ' la, _ _ _ _

Ba - ha 'u' l - Ab - ha _ _ _ _ YL 'A - lfy - yu' l - A - ' la,

Ya 'A - lfy - yu' l - A - ' la,

~

ha _ _ _ _ Ya 'A - lfy - yu' l - A - ' la.

'--'

u -

Ba - ha ' u'l- Ab Ya 'A - lfy-yu'l- A - 'la.

Ba - ha 'u'l-Ab ha Ya 'A - lfy-yu' l -A -
'la.

ha _ _ _ Ya 'A - lfy-yu'l-A - 'la.

J J

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