

in its planning.

Shortly after we had registered Hand of the Cause Paul Haney arrived to take us on our first visit to the Holy Shrine of the Bab, where Abdu'l-Baha is also laid to rest. Before leaving the Pilgrim House he called the roll and had each of us tell where we were from. Represented was Canada, Iceland, Netherlands, France, Monaco and from the United States the states of New York, North Carolina, Illinois, Iowa, Texas, California and Hawaii. We were supposed to be half of the pilgrim group which is usually 80 each two weeks. But we were less than 25 due to the dedication of the Panama Temple so recently beforehand. The Persian and Eastern half of the pilgrim group was more nearly full strength.

The wrought iron gate opening the path leading to the Shrines is close to the Pilgrim House. Mr. Haney led us down this path and around the side of the beautiful Shrine to the doors in the rear. Here we removed our shoes and after a few words of explanation from Mr. Haney went into the most holy Shrine of the Bab. One stands, kneels, sits down or prostrates oneself as is the custom among the Eastern peoples. Of course there would be no rigid custom or ritual. The floor was completely covered with beautiful Oriental rugs as was the tomb room, which we saw beyond the 10 inch high threshold and which was covered with a white cloth strewn with flower petals. The tomb room itself is decorated in the Persian way

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with a profusion of fresh flowers in vases, colored crystal chandeliers and many candelabra all on the floor level. There seemed considerable width and depth to this inner room, more than one would expect to see, and more than in the Shrine of Abdu'l-Baha, which was the place of the next visit. These two shrines are side by side and though separate, and separately visited, are very similar. Mr. Haney read the Tablet of Visitation for the Bab while seated on the floor in that Shrine and the Persian girl in our group chanted the Tablet of Visitation for Abdu'l-Baha while we were in his Shrine. The beloved Guardian has written (God Passes By p346) that the interment of Abdu'l-Baha within a vault of the Bab's mausoleum enhanced still further the sacredness of the mountain. Upon leaving either Shrine one backs away slowly and carefully to the entry before turning to walk out.

On the way back we stopped at the top of Carmel Avenue and looked down the nine terraces to the German Templar houses at the bottom. Mr. Haney told us that the first house on the left had an inscription, "The Lord is near"! He also pointed across the bay to Akka and back of us up to the Arc near the Archives building and to the left of the Shrine of the Bab.

He took us back to the Pilgrim House and talked a little about the coming program and told us that Hands of the Cause Mr. William Sears and Dr. Adelbert Muhlschlegel were expected to arrive Wednesday morning, - a great bounty for us. Mr. and Mrs. Haney drove Louise Sawyer, Elsie and me back to the Carmelia.

That evening we took a bus to the Pilgrim House. We walked a block to the bus

stop, up a very steep hill, but that was better than walking all the way. We had learned that important people often dropped in during the evening so we wanted to be there just in case. None did, other than a few of the Western pilgrims but we had a good chance to get acquainted with the Pilgrim House. The two central rooms, which open together are used for the meetings. There are bench seats against the walls in the front and back parts, and comfortable chairs and tables in the middle part. Photographs, for the most part, of Temples, Shrines and people decorate the walls and tables. The Persian who donated the funds and supervised the building of the Pilgrim House is shown in photograph in front room by the doorway. An inscription to him is on the outside of the building just above the doorway. The first room on the right is the registry room and business office of the House. The second room on right is the refreshment room where tea and coffee are always on hand. Sometimes there are cookies and one may always bring in cookies or food and enjoy sitting around the big table and rest and enjoy oneself. The first room on the left is where the slide shows are given. There is a projection room and folding chairs are set up for the audience. Behind it is the library. Here are books, booklets, pamphlets from many different countries. There are records and plans. On the walls are photographs, in one place twelve studies of Abdu'l-Baha. There are photos of Dorothy Baker, Martha Root, Townshend and Esselmont. Here also is stationery for your convenience.

Tuesday morning the only scheduled activity for our group was meeting in front of the Pilgrim House to have our picture taken. Mr. Crawford is the photographer. He had all of us with cameras place them near him and he took a picture on each one of them in addition to the one for the Universal House of Justice.

At 4:00 pm we were to meet with the Universal House of Justice. I think all four of us, Joe and Louise Sawyer, Elsie and I were a little nervous and had some trepidation. Think of meeting with the nine elected members of the Universal House of Justice, our top administrative body for the whole worlds But it worked so nicely and they made it so easy for us. We walked over to 10 Haparsim St. (The Persians) about 3:30 pm. A number were already there. We were greeted by a smiling hostess and asked to be seated. Chairs were arranged in audience fashion. This was the

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first time the Persian pilgrims had been with us, so we were quite a large group. We were served tea: and cookies by several Persian ladies and Ethel Revell. We chatted with those near us and then the cups were collected. Promptly at 4:00 pm the members of the Universal House of Justice filed in and took seats facing us, four on each side, # the one in the center vacant. Dr. David Ruhe came in, stood in front of that chair and welcomed us warmly. He said that they do not have officers so they take turns welcoming the pilgrims and it was his turn. One of the Persian members translated for him, Mr. Hushmand Fatheazam. David spoke of this being the 8th year of the 9 year plan. He emphasized the need to concentrate on the remaining goals (unfinished). He

told of the need for many new pioneers. I had in my notes here a question - "The Universal House of Justice to have a new building?" Something he said must have conveyed this thought. He told of the new NSA's, 13 of them. Said there had been many 'crises and asked for prayers for the friends in Egypt. Ninety three had been arrested for being Baha'is. The Universal House of Justice has a case pending there now to test the constitutionality of their law.

After the formal meeting each member stepped forward and started visiting with each of us. Hugh Chance and I hugged each other and he said he would pick us up later. I introduced Elsie (We were invited to their home for dinner that evening). Then David Ruhe and I spoke. I asked if I would be seeing Margaret and he said, "Oh yes, we are making plans." Then Amos Gibson and I had a real good talk. Each of the others spoke to me excepting Mr. Fatheazam. Somehow we missed each other. Charles Wolcott had good advice for me about my non-Baha'i husband. David Hoffman was surprised to hear that Ruth Moffett was still going strong.

Then Hugh took Elsie and me and David Ruhe in his car. We dropped off David shortly before getting to the Chances. The Chance home is lovely, one of five built for members of the Universal House of Justice. It is terraced in front, down to a lovely rose garden. They have a lovely view out to the sea. Margaret looks wonderful. She loved the shoes which she had asked me to buy for her and the baking soda, my gift to her. (Ha, HaJ) We had a delicious dinner, very simple but so good. Hugh showed us pictures in an album, his latest project, an illustrated historical book of the Baha'i Faith. They told us of Mary Ann (their daughter) and her husband, of the Australian Baha'i situation, of the proclamation project there. Margaret told us of 1,093 visitors to the Shrine the day before. I said "You are kidding." "No" she said. She said it wasn't a special day, it was not unusual especially to have that many or more visitors on a given morning at the Shrines. I just could hardly believe it. No -wonder the Faith is growing! Not in Israel of course but a good share of these visitors are tourists from other parts of the world. We did see whole roomfuls of school children leaving after a visit to the Shrines.

When Hugh brought us back to the hotel he took us along the top ridge of the mountain and we had such a lovely night view of Haifa, the bay and Akka. He said it is comparable in beauty to that of San Francisco and Naples.

Wednesday morning we were at the Pilgrim House by 8:45 am and were taken by the minibus to Bahji. We went to the gate from the parking lot and walked around a part of one of the quadrangle gardens to the Amelia Collins Gate. The gardens are so much larger and more extensive than I had imagined. Mrs. Crawford told us

The four on the left were: Mr. Amos Gibson, Mr. Fatheazam, Mr. Charles Wolcott, Mr. Hugh Chance. Those on the right were: Mr. David Hoffman, Mr. Ali Nakhjavani, Mr. Ian Semple and Mr. Borah Kavelin.

the story of Amelia Collins wanting to give the Guardian a gift of money to buy new shirts (and wardrobe) because she had noticed him wearing frayed shirts (and the same suit). She asked him if he would accept a gift. He said yes. Some little time later he asked her if she would come with him to see something he wanted to show her. When they got to the beautiful gate at Bahji, he said, "Would you like to know what this is called? This is the Amelia Collins gate." This is what he had used the money for. We went in and walked down a long path to the entrance of the Shrine.

One goes through small wrought iron gates to the steps, on either side of which is a lovely gold bird. We took our shoes off in front of the beautiful door. Inside there is an oblong "garden" in the center, with a marble column at each corner and a tall maiden hair fern growing very tall in the center. One turns to the right upon entering and walks along the side of the garden. There is a long Persian rug down to the threshold. On the threshold red rose petals were scattered in a pattern on the white, fine cloth covering the threshold. I have little memory of anything beyond the threshold - one becomes so overcome. I finally had to leave because my face was dripping wet. I couldn't have knelt except I chose a spot by a marble pillar where I could help myself up.

Later we walked around to the side door of the Mansion where we saw an inscription over the door and were told that it said, "O Mansion, upon thee be greeting and praise; the lights shall shine upon thee and this mansion thruout the ages. Tho strange and wonderful things, the pens of the world are at a loss to describe." Imagine the owner of the house having this inscription put on the house long before Baha'u'llah lived there!

We went up the stairs and came to a hallway with a small room off it, in which were a lot of books, an example of the way the beloved Guardian used books to decorate the walls of rooms. Particularly true at Mazra'ih. We went a little further down the corridor into a large central court, a beautiful room, filled with decorative tapestries, pictures, historic documents, letters from Queen Marie (fascimiles, the originals are in the Archives) pictures of Temples, a photograph of Sutherland Maxwell, photographs of Abdu'l-Baha, a painting of Bahji done by Marion Jack. We took off our shoes and went into Baha'u'llah's room where Prof. E. G. Browne had the interviews with Baha'u'llah. A long divan ran across the whole far side of the room. It was covered with a fine, white cloth showing hand needlework. A bed on the floor had a white counterpane. Again the walls were decorated with tapestries some with the Greatest Name woven in. (The Greatest Name was in all the rooms.) Two taj's were on table against the wall. We went into several rooms off the court* There were pictures of convention^, assemblies, early figures of the Faith etc. In the room in which we registered there was a picture of the 1944 Convention at Wilmette. It was sort of exciting to find myself in the picture, also Louis Sawyer. But what thrilled me the most was finding my mother's name and signature "B.Morgan" in her very recognizeable handwriting on a copy of the Minneapolis incorporation paper, dated in April 1939. I was so surprised and so pleased.

We came downstairs and went around back to the Pilgrim House. Were served tea and cookies and then the minibus took us back to Haifa.

At four o'clock we went to the Haifa Pilgrim House to meet the Hands of the Cause, four of them, Paul Haney, William Sears, Dr. Muhlschlegel and Dr. Furutan. We had not known he would be there, so it was an even greater bounty. All the pilgrims were together, Persian and Western. Each Hand was introduced and his remarks translated. Hand of the Cause William Sears said there were 750 new believers in Britain last year, 100 in the last month. Ireland is a new pillar of the Universal House of Justice. Mr. Sears attended the election of the first NSA of the Republic of Ireland in Cork. Cork is a beautiful city, many hills, lovely river, a Catholic

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cathedral - the Church of St. Anne of Shannon. Three lady Baha'i pioneers were walking along the street, saw the church, and all of a sudden they heard beautiful bells - a Catholic song. "Let's go see it" they said. Inside the bell tower the sexton was playing the music, - he used numbers to pull the handles. One of the women said, "Could we play a song?" They gave him 2 1/2 shillings. One of the women had figured out the numbers. She played. The other women went outside, Suddenly came the song "Allah'u'Abha" all over the city. On special anniversaries now, the sexton, for 2 1/2 shillings plays "Allah'u'Abha". Baha'u'llah said, "Conquer the world with one of your talents". Musicals one of our talents. So we expect great things from Cork.

Hand of the Cause Dr. Muelschlegel had attended the election of the first NSA of the Islands of Seychelles. He called them Islands of Paradise - wonderful! - not so touched by western civilization. The convention was dynamic. The average age of the newly elected members of this first NSA is 30 yrs. A few perhaps might be as old as 47, all others in their 20's. The chairman is 24 yrs of age. Dr. Muelschlegel went next to Ruanda, in the heart of Africa (southwest of Uganda) for the election of their first NSA. He said it was a nice country, natives like children - again, not in contact with western civilization. He felt it would be a long way for them to the understanding of the principles of the Faith. They need our love. We are all pilgrims on the way. Our way of life is a pilgrimage. He wishes us to advance along the way toward the goal. Our life is like the Seven Valleys. When we pray at Holy Shrines pray you keep the first goal of Search in your heart and distinguish what are the secondary things. For the goal of Love, he said, love everybody, all have divine essence. Try to pray for those you cannot love as you should. For the goal of Knowledge, pray to know what is your way and what is not. And, for Unity, pray for one unit under one God.

Hand of the Cause Dr. Furutan had just attended the National Conventions of Nepal and India. In Nepal he found 12 million persons, pure hearted, poor, but of great capacity. They have a long history. Buddha came from Nepal. There are 900 new Baha'is in Nepal, two or three pioneers, a few Persians and Americans, the rest Nepalese and young. 300 to 350 are very active. Here he digressed a

moment to say he didn't understand the terms active and inactive Baha'is, at least he does not understand the term inactive Baha'is. How can you have inactive Baha'is? There are 18 LSA's in Nepal, there were 19 delegates to convention, 16 came. This is almost unbelievable, considering the distances, which are so long, and they are so poor. There were 18 observers. He said this first NSA elected was very strong. He thought they were primitive until he knew them better and then he felt the Baha'i administration could work perfectly. Their knowledge impressed him. They do not have complete freedom in their country. The national religion is Hindu. A Nepalese does not have the right to change his religion. This has come about because of the actions of Christian missionaries. But the Baha'i Faith is tolerated because they feel the Baha'i Faith is "not going back but adding to" - was the way he expressed it. He told of 8,000 European, American and Canadian hippies that are over there to buy hashish. He hopes Baha'i young people can reach and teach them. He feels the only way to approach them is to explain the new life which is Baha'i. In India he was attending India's 43rd annual convention. 3,000 students in India are teaching the Faith in universities. So many are coming into the Faith they don't know how to teach and consolidate. Today India has more Baha'is than any other country in the world. He was to have visited Turkey but the situation there is very delicate and difficult. There is martial law in the country and tension is so great he decided not to go there.

At this point we divided into two groups. Hands of the Cause Paul Haney, Dr. Muehlschlegel and William Sears met with the English speaking pilgrims. Mr. Haney explained the purpose of the meeting, - to help us understand the significance of our

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visit to Akka. He said that the Guardian had explained that there were three stages in the revelation of Baha'u'llah: 1. mystic or intimation 2. declaration 3. proclamation. Akka is one of the two points of proclamation. Some of His most important tablets were revealed or dispatched from Akka. The "most great prison", "the plain of Akka", "the strong city". There are many references in Islamic sacred writings to the "strong city", as quoted in "God Passes By" p.184 and 185. These were a great puzzle to Muslim scholars for years. They went to Akka seeking the answer, but did not find it until the days of Baha'u'llah. His Tablet to Napoleon speaks of Akka. Ponder the meaning of "most great prison", the name given by Baha'u'llah to the citadel in Akka. Abdu'l-Baha entered it at the age of 2h and left at the age of 65. There is still a further fundamental significance. Read Gleanings p.99 & 100. Abdu'l-Baha said in London "He was in constant confinement yet he reared a spiritual palace and sent out a great light to the world."

A question and answer period followed and these are some of the scattered ideas from it: 2 NSA's working together, Britain and Ireland, the NSA of Ireland is the child of the British NSA. There are 90 Baha'is in Limerick. The 13 new NSA's are: Afghanistan, Bangladesh, Eastern Arabia, Iceland, Malagasy Republic, Nepal, N.W. Pacific Ocean, Puerto Rico, Republic of Ireland, Reunion Island,

Seychelles, Singapore, Windward Islands. Where will the next Temple be built? Not decided yet. There are no plans for the other three rooms in the Shrine of the Bab. India has the most Baha'is. Iran next. Vietnam had 40,000 Baha'is in 1967, none in 1953.

Thursday morning we gathered at the Pilgrim House at 9:00 am. We were taken by bus to Akka, to the sea wall in the old city. Here we could see the two windows of the cell that Baha'u'llah had occupied in "the most great prison". We were told about the city wall and the sea wall and the moats that are now filled in and are city streets. The prison now is a mental hospital and a Moslem museum. We have the key to Baha'u'llah's cell and we are the only ones who have it. We do not own the room but we maintain it. It was bare but the Guardian had a few furnishings put in, - a Persian rug, some rattan mats, 5 straw chairs. The walls are plain. There is one large window on one side wall and a window seat there. Outside the room are the other rooms of the museum and hallways. We had come up an outside stairway to enter the building on the floor of the cell. From that entrance we had a good view of two mosques with their minarets. The larger is the landmark for the prison when seen from Haifa.

Next we drove to the House of Abbud. It was not far. A Persian couple are the custodians. The wife greeted us and was hostess. We went upstairs and had tea and cookies (our shoes had been taken off just before entering this room. We went to the eastern side of the house and into the room of Baha'u'llah where the Aqdas was revealed. It was beautifully furnished by the Guardian. Then went back to the western section. Saw Baha'u'llah's bedroom where Abdu'l-Baha had overheard Him say how much He would like to see greenery, it had been so long since He had seen any. That is when Abdu'l-Baha started looking for a house outside of the city. Baha'u'llah lived in the House of Abbud 7 years. We registered in a small room off of the large room there, where we had had tea and cookies.

We went next to Mazra'ih, about 4 miles out of Akka. This was the first house Baha'u'llah lived in outside of the city. He was still a prisoner and His movements were restricted and controlled. He was there two years. We don't own the building, but are negotiating for it at the present time. It is under lease to us now. There are pretty gardens, not extensive. At the back is a reservoir

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used to water nearby farm lands, grain and green truck farms. Across the valley are hills and at the top a Druse village, the one Abdu'l-Baha took his family to during World War I. Mazra'ih is a two story house. We ate our lunch in the large central room on first floor (each of us had brought a box lunch), the table was set for us. We went into a large adjacent room after lunch, where we were told a-bout the house. Then took off our shoes at bottom of long, straight, stone stairway (or at top). A Persian rug was on floor at top landing. We went into Baha'u'llah's room, which was nicely furnished. We registered in a small room off of it. We were then bussed back to Haifa.

On the regular pilgrim program there was nothing scheduled for Thursday night,

but we were told that Hand of the Cause Dr. Furutan would be at the Pilgrim House that night so we were there. He is such a delightful person, good sense of humor and a twinkle in his eye, so it is always a pleasure to be with him and hear him talk. This evening he gave us an explanation of the meaning of the various parts of the Arcade and Parapet of the Shrine of the Bab. He said the information he would give us came partly from the Writings and partly from pilgrim notes, but he could confirm that he had heard the Guardian give the information that came from the pilgrim notes.

He pointed out first the 3 crowns or floors. Then he spoke of the 5 columns of the small parapet. Why 5? Because in the Persian alphabet each letter has a numerical value or meaning, a = 1, b = 2 etc. So Bab is 5. Now, there are 18 windows around the base of the dome. They signify the 18 Letters of the Living, the first disciples of the Bab. 18 white rays from the peak, 18 people, 18 windows to put light in the world. In Arabic the numerical value of "living" is 18. Why "Letters"? Because the Bab was the Exalted Point. All letters and characters, originate from that Point. In the Book of Reality they became as Letters. That is the symbolism of the third crown. He mentioned that the dome has 12,000 gold plated tiles, which were comparatively cheap, less than \$1.00 a piece. They make the dome beautiful, attractive and were economical. The first tile was laid by the Guardian, on the first day of Ridvan 1953. It faces the Qiblih (Shrine of Baha'u'llah). He put under that tile a small silver box containing a small amount of dust from the prison of Maku. Thus he connected the prison with the beautiful Shrine. One night when the Shrine was lighted the Guardian said, "Do you know why I am drowning the Shrine in an ocean of light?" And he said, "Who could believe this could happen?"

Dr. Furutan pointed out that the second crown had 8 sides and 8 minarets. Why 8? In the Koran, Surih 69, verse 17, it says "and on that Day 8 shall carry the throne of their Lord", 8 angels. This puzzled Muslim divines. They could not understand it. Abdu'l explained that each number carries the next one, so 8 carries 9, 8 carries the throne of the Lord. The "Greatest Name" terminology comes to us from Islam. God has more than 300 names and qualities, one is the most great name and that is Baha. An Imam put Baha first and then Allah, the two greatest names together - the Glory of God, Baha'u'llah (Allah) it is the same he said. In this crown each of the 8 sides has 3 windows, making 24 altogether. These stand for 24 elders, who knelt down and worshipped. Abdu'l-Baha said elders or saints - have always been 12, 12 disciples, 12 imams, 12 tribes, 12 sons of Jacob. But in the Baha'i Dispensation the number is doubled because the Baha'i Dispensation is greater. We know the names of 20 of the elders, the Bab, the 18 Letters . of the Living and the founder of the first Baha'i Temple in Ishqabad. Four more will be named in the future. That is why 24 windows.

In the first crown we see 7 tablets on each side. In the future Writings from the Bab will be selected, writings about the station of Baha'u'llah, and these

will be put on each tablet • Why 7? When you write Ali Muhammad in Arabic there are 7 characters, 3 + 4. This is the name of the Bab. Why was that His name? He had to have that name. It was not an accident that His parents were inspired to give it to Him. It is written in the Koran and is Muslim tradition that the name of the next Manifestation must be 'sun and Moon'. Sun means Prophet and moon means Ali. - children all know this. Sun of Prophethood and Moon of Successor. Sun and Moon must be joined together. Muhammad said to Ali, "You will come twice, I, once. Once you will come before me and once after Husayn." ~ Ali Muhammad and Husayn Ali. The 7 tablets are outlined in green mosaics - green color is the sign of the dynasty of Muhammad. The flecks of red in the marble is the sign of the Bab's martyrdom. In the garden Shoghi Effendi combined these two colors.

There are nine terraces, eventually there will be nine more, going up higher. The steps will be lighted, - light, light upon light. There are nine doors to the Shrine of the Bab, eight, and one going up to the Doi?ie, nine doors and each has its own name, - five named by the Master and four by the Guardian. There are nine rooms, - three for the Shrine of the Bab, three for the Shrine of Abdu'l-Baha and three in the part not used at present. These last were formerly used for archives before we had the International Archives Building.

It was to this building we went the following morning, Friday, May 12th. A young woman from the Netherlands was our guide. She is married to an Englishman, Mr. Bates, who is our representative to the Israeli Finance Dept. They have two young children. She spoke English with quite an accent. But she really knew about everything in the Archives. The Archives building is across the street from the Shrine of the Bab surrounded by lovely gardens and near the 'Ark' spoken of in the Tablet of Carmel. The entrance is gained by walking up a steep incline lined by cypress trees grown so large the front door is almost hidden.

Instead of finding the usual museum-type room with glass cases filled with artifacts, books, maps, legal papers on walls and table displays the impact at first is of an immense, beautifully proportioned and handsomely furnished living room, There is a balcony on each side extending the full length. The Guardian bought all of the furnishings.* [*in Europe] He purchased only what was suitable and appropriate no matter how beautiful or how great a bargain. Nor did he purchase any piece if the price was not reasonable. Ruhyyih Khanum was with him when each piece was bought and knew what he had in mind for it, so she was able to arrange the many things as she felt he would want them. Among the last pieces acquired were a beautiful Chinese rug, Louis XIV table with green marble top, and a large blue porcelain incense burner. These were placed in the center of the room under one of the six crystal chandeliers. In front of the large stained glass window at the rear stand three Queen Anne type cabinets especially designed and constructed to hold pictures of the main figures of the Faith. We were taken first to these cabinets. As they were opened, one by one, we saw a likeness of Baha'u'llah as He was in Adrianople - the only photograph in existence. In the center cabinet are three miniature paintings of

Baha'u'llah. In the third cabinet is a painting of the Bab, for which he sat for three days. The frames on all of these pictures were made in Shanghai. Two large cabinets, one on each side wall were opened next. They held tablets Baha'u'llah had written to Abdu'l-Baha. They were beautifully illuminated and framed with different colored mats. Abdu'l-Baha did not live at Bahji because with him were the loyal members of the family and at Bahji were the troublemakers and the disloyal members. So Baha'u'llah wrote tablets to Abdu'l-Baha, - a loving father to his son. Nine in each cabinet. Above, framed and hung on the wall are the tablets of the Bab written to the Letters of the Living, nine on one wall, nine on the other. On each side of this are three tablets of Abdu'l-Baha written to the Greatest Holy Leaf, and above

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three seals, gorgeously illumined.

In each corner of the room stand alabaster lamps, also at intervals along the right and left walls, some on marble bases, some on intricately carved rather tall tables, alternating with fine cabinets and toward the ends of the room, screen sections. On each side of the room, away from the walls and in toward the center stood a series of cabinets in pairs, back to back, six groups in all. The cabinets facing front were green and those facing back were red, three pair on one side and three pair on the other side. In these cabinets were arranged the personal belongings of Baha'u'llah, the Bab and Abdu'l-Baha. This is a large and inclusive collection containing such items as: hair, comb, fez, skull caps, prayer beads, pen, ink powder and tiny spoon, watch, Turkish coin, handkerchiefs, slippers, leggings, turban and sash. We saw the childhood drinking bowl that belonged to the Bab, and which is the only article from his childhood in the collection. A mirror is always stored with the reflecting surface next to the wall. Coins and binoculars from America were among the things of Abdu'l-Baha. He is said to have been much intrigued by the binoculars of America. In some of these cabinets nearer the entrance were stored garments for the different seasons, so arranged as to appear as when worn. Many of the cabinets were beautifully lined with satin or velvet, showing Ruhiiyyih Khanum's loving care. She took many months to complete all the arranging work. One of the very clever things she had worked out was a novel use of some of the decorative screens. Instead of having them just take up space on the walls she had them hinged to the wall so that they could be opened and in them, or rather against the wall were tablets of Baha'u'llah, again beautifully illuminated. So the screens were useful as well as decorative.

On both balconies were countless items of great interest, many belonging to the beloved Guardian, the Purest Branch, the Greatest Holy Leaf. A sword of Mulla Husayn is here, the original letters of Queen Marie, a brooch given by her to Martha Root. All that is left of Nawab's dowry - which took 40 mules to carry - is now a sewing box and it is here. There are so many interesting, valuable and priceless things, pictures, tablets, books personal articles and clothing stored here in this beautiful and unique building, a visible evidence of the genius and artistry of the Guardian and Ruhiiyyih Khanum.

There was nothing on the program Saturday morning or afternoon, however Elsie and I were invited to an archaeological lecture and slide show arranged by the Ruhe's and held in the Haifa Museum. Among the invited guests were Mr. and Mrs. Robert McLaughlin with whom we chatted in Chance's car on the way to the Museum. In the afternoon the Chances took us for a long drive and picnic on Mt. Carmel and to Nazareth. We went thru some Druse and Arab villages. Were interested in seeing the Druse women with white scarves on their heads. Hugh told us they know nothing about their religion, it is secret, known only by the men. we saw lovely scenes of valleys and plains, saw the town of Megeddo, the plain called, or known as Armageddon, where battles have been fought. Saw a kibbutz.

Saturday night early I went to the Shrines to pray and have some time alone. At 8:30 pm we all met in the Pilgrim House for the slide show. The first slides we saw were those entitled "Baha'is at Carmel", narrated by Hand of the Cause William Sears. The second ones were "International Conferences" narrated by Hugh Chance. They were both very good.

Sunday noon I had lunch with Mrs. Florence Avis who is in charge of the secretarial pool at the World Center. She is the mother of a Baha'i, Robin Killion who had lived in Indianola for a short time. She has also been secretary to Hand of the Cause Mr. Khadem and had been on the National Teaching Committee so I was very happy to meet her and have the opportunity to visit with her.

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At 2:00 o'clock on Sunday Mrs. Crawford took us to the Monument Gardens, across the street from the Shrine of the Bab. We went in the gate at the lower level on UNO Ave. and walked up to the monument for Bahiyiyh Khanum. It has nine pillars supporting the dome. Mrs. Crawford told us a little about her and her station in the Faith. She is the most exalted heroine in this dispensation. There are beautiful tablets written to and about her by Baha'u'llah, Abdu'l-Baha and the Guardian. We said a prayer for her there, revealed by Baha'u'llah. Then we walked along the path toward the other monuments, passing the one for the wife of Abdu'l-Baha. Little was said about her. She occupied a different station than that of the Greatest Holy Leaf, the Purest Branch and Nawab. The monuments for these last two have seven pillars each. We were told about the Purest Branch and Nawab and then stood in a circle around their monuments and had prayers. We crossed the street and waited for the minibus to take us the Temple site where the obelisk is. It was our last view of the Monument Gardens, called gardens of "mysterious loveliness" * and we left them with real regret.

On a high point on the side of Mt. Carmel are the 136,000 sq. meters of land, a Baha'i property and the site of the future Mashriqu'l-Adhkar. The obelisk marking this site was manufactured in Italy in 1954, is 10.856 meters in height and contains more than 20 tons of marble. The Greatest Name is on the side facing away from Akka. The seats in the Temple, when built, will face Akka. It

is hoped that when the Temple is built the obelisk can be utilized in some way in the building. We could look across the bay to the Shrine of Baha'u'llah, and there is a lovely view of the Shrine of the Bab from the ground down a bit from the obelisk. While up there we all gathered at one place and read the Tablet of Carmel. Then the pilgrims of different nations said or chanted prayers in their native tongues, Persian, Icelandic, French and Dutch. Several of us took part in reading the Tablet of Carmel.

Since there had been no planned program for Sunday morning Joe Sawyer and I went to see the Baha'i Cemetery. It is not a large property and not as well kept as the others we had seen, perhaps because some repair work on the wall surrounding it was going on. The size of each gravestone was surprisingly large, a flat slab of marble carrying name, dates of birth and death and some appropriate quotation or writing. We saw the graves of Amelia Collins, Horace, LeRoy Ioas and Jessie Revell. We did not know the Persians whose names we saw there. The cemetery is some distance from the other Baha'i properties, at a lower level and fairly near the sea.

Monday morning we went to Bahji, on our own, this time, no minibus. After a few minutes rest in the Pilgrim House we went to Baha'u'llah's Shrine for prayers, then walked thru the gardens to the parking lot to wait for the minibus (here it was!) to take us to the Ridvan garden. We saw a huge sycamore tree at Bahji that we were told, grew in Baha'u'llah's time. The bus took us to the Garden of Ridvan, named by Baha'u'llah for the one at Baghdad. The one here used to be an island in the middle of a stream and Baha'u'llah used to love to come here. Now the stream is dried up. But it is a lovely garden, very shaded. Fern-like plants in pots are placed in front of the bench where Baha'u'llah sat. The benches are blue with white trimming and add to the beauty of the spot. A fountain is in the center of a round plot. The water from it runs down a tile trough to the lower garden. Pomegranate bushes were in bloom and oleanders. We walked to the far end of the garden to a summer house. There were a number of steps up to

* Mr. Robert McLaughlin used these words in an article, "The World Center" published in the U.S. Supplement to Baha'i News, No. 118, December 1967 page 11.

up to a small porch where we took off our shoes and went into the room Baha'u'llah had used. The Persian hostess told us that we might help ourselves to a few of the rose petals in an urn on the first table to the left. Farther along there was the bed with white counterpane and large bundle on it, a scarf and flower petals on this. Each one touched his forehead to the bundle and kissed the scarf, then backed away. At the end of the room, across from the bed was a wooden cabinet, square and rather high* The top was open. I looked in. There was a wooden chair, light, delicate, the seat covered with flowers. As we came out and put on our shoes to go down the steps the Persian lady handed each of us three carnations, 2 pink and 1 red. We came back to the Pilgrim House at Bahji and had lunch there, largely supplied by the pilgrims,

Persians and others. We went out to the road and down to the bus stop. 30 back to Haifa. It was on this trip to Bahji that I ran into Francis Johnson. He is in charge of maintenance of all Baha'i properties (and construction?) in Haifa, Akka, Bahji etc. (The bundle on the bed was bedclothing, said Mrs. Crawford.)

Louise Sawyer, Joe Sawyer and I had been invited to Ruhe's for dinner that evening together with three other guests, the Rubensteins and the lady from the Netherlands, Marijke van Lith, whose husband is on the NSA of that country. It was a lovely evening. They live in a large, two bedroom apartment. The dinner was delightful as was the table and company. The lights went out during the dinner, but there were lighted candles, a precaution Margaret always takes since this is a frequent occurrence, evidently.

Tuesday morning, our last day in Haifa, we walked down to the house of the Master, arriving at 9:00 am. It is just down a little and across the street from #10 Haparsim. It is #7. The house is much nearer the vicinity of the Shrines than I had thought at first, down at the lower part of the mountain. Abdu'l-Baha had it built and moved there from Akka (with family, including the Guardian as a child) so he could supervise the construction of the Shrine of the Bab. It is a much larger house than I had imagined. We left our shoes, and anything else we were carrying in outer hallway and went into the central large room. This is where the Will and Testament of Abdu'l-Baha was read and also where the first Universal House of Justice was elected. The room to the front and right is the bedroom where Abdu'l-Baha ascended to the Abha kingdom. We had prayers there. The center room on the far side of the large, central room used to be a courtyard but is enclosed now, and used as a sitting room. Dr Furutan had arrived with his wife and we visited there a few minutes with them. He is full of humor, loves to tell jokes that are usually a play on words. The front room to the left is the sitting room where Abdu'l-Baha and later, the Guardian, received callers etc. Ruhyyih Khanum has a 5 room apartment on the second floor, which is her home.

Mrs. Crawford told us about the room in the building to the front and left of the regular house, the room where Abdu'l-Baha slept toward the end of his life. It is in this building that Hand of the Cause Paul Haney has an office. There seemed to be some construction work going on here. We saw Francis Johnson on hand to supervise.

We went out to enjoy the gardens. They are so beautiful. At the rear is a lovely little lily pond designed by Ruhyyih Khanum, not so beautiful, she admitted as gardens designed by Abdu'l-Baha or the Guardian. It was fitting that as we left we met smiling little Fujita, gardner and chauffeur for Abdu'l-Baha and Shoghi Effendi for many years.

And so we come to the last item on the program for the pilgrims. We were to
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meet at the Pilgrim House and go to the Shrines at 8:30 pm with all the members of the Universal House of Justice and their wives, with all the people that

serve at the World Center, with all the pilgrims, both from the East and the West, in other words, everybody. This time we were taken in the front rooms of the Shrines, both that of the Bab and of Abdu'l-Baha. Hugh Chance read the Tablet of Visitation for the Bab and Mr. Nakhjavani chanted the Tablet of Visitation for Abdu'l-Baha. In both cases the one saying the prayer stood in the room beyond the tomb room. Perhaps it was because of this, or because it was night time and we were in these front rooms. In any case it all seemed more mystical and significant. We went back to the Pilgrim House for tea, cookies and candy, and last words with dear friends and wonderful people. Hugh and Margaret drove Elsie and me back to the hotel. It was over! - this happy, glorious, meaningful pilgrimage.

Additional Notes

When giving the slide show and report to our local Baha'i Community we wanted to make it as meaningful as possible for them. I started the talk by saying: "Dear friends, Elsie and I are so happy to share with you some pictures, some knowledge, some feelings we gained at our marvellous World Center on Mt. Carmel in Haifa, Israel. We would like to begin with an excerpt from the Tablet of Carmel given on pages 41 & 42 of 'Baha'i Holy Places at the World Center'". Elsie read this and added the sentence "Ere long will God sail His Ark upon thee and will manifest the people of Baha who have been mentioned in the Book of Names;"

In telling of our first visit to the Shrine of the Bab with Mr. Haney, I mentioned that at another time Mr. Haney spoke of the nine concentric circles relating to the Shrine of the Bab and that we thought well to bring it in here. Elsie gave this information from pages 51-53 in "Holy Places at the World Center". See also "Citadel of Faith" pages 95-96.

When telling about the Monument Gardens it might be well to read the paragraph at top of page 61, and then in speaking of the Greatest Holy Leaf, read top paragraph page 65. The middle paragraph page 71 is good to read concerning the Purest Branch, and the bottom paragraph on page 74 for Nawab. These are all in "Baha'i Holy Places at the World Center".

At the close of the talk I said, "Now, since we started with excerpts from the Tablet of Carmel we would like to close with a reference to it and these words from this little book that is so full of beautiful memories. See bottom of page 80 and top of 81. You can see why I was so thrilled to read the announcement on the cover of the July {formatter's note - 1972} Baha'i News that the plans are being finalized for the building for the Universal House of Justice, a building which will be right there on the Arc. It seemed like a perfect - culmination to our pilgrimage.

If it seems strange that I call three of the members of the Universal House of Justice by their first names it should be known that I have known David and Margaret Ruhe for more than twenty five years, Hugh and Margaret Chance for at least fifteen years, as fellow Iowa believers, and Amos Gibson had been a guest in my home and we had had meals together in London where we stayed in the same

hotel in 1963.

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More Detailed Listing of Treasures in Archives

In one of twelve cabinets standing out on floor is hair of Baha'u'llah, pens, inkwell at end of pen case, prayer beads, spoon, silver drinking bowl from childhood, the only thing left from early days; watch and chain, 2 tajs, comb, letter opener, mirror, facing backwards, turquoise ring, soap, It was the custom to cut vein in back of neck and let bleed - the Greatest Holt Leaf saved some of the blood from Baha'u'llah.

In another cabinet containing personal things of Baha'u'llah were a beggar's bowl, handkerchief with blood stain, dervish cap, leggings, Taj with white folded edge, slippers, scissors, pen, sponge with which He was washed after ascension. There was a red satin lining in the cabinet and on shelves - this all done by Ruhiyyih Khanum.

Another cabinet of Baha'u'llah's things contained skull caps, worn under Tajs, mirror, splash bowls used at public bath, sponges, wooden clogs worn to protect feet from floor of bath, bottle, used for dyeing hair, wooden sherbet spoon (fruit juices) egg cup, tea strainer, rock candy, clipped nails.

The next cabinet had a green brocade lining. In it was a white undershirt made for Baha'u'llah by a Baha'i, and the letter Baha'u'llah wrote him thanking him; skull caps to keep Tajs clean, comb, handkerchiefs, sox, razors, fan.

In a cabinet were robes of Baha'u'llah worn during the last years of his life, one for winter was brown, one for summer, white, and a black one for spring and fall. The robes were draped and fixed to look as when worn by Baha'u'llah,

In the next cabinet were robes of the Bab, rather, one each in three cabinets. There are more in Persia, And personal belongings of the Bab in the next one. Here were stones and soil from Chiriq and Mah-ku, shreds of shirt worn when He was executed, an amulet such as worn by every child, vial for attar of roses, ring, tangerine (dried up) from tree in backyard of the Bab's home, prayer seal, a little round white stone used to rest head on during obligatory prayers, a headdress and crown worn under turban, mitten, hair, nail clippings, prayer rug which was light weight cotton, printed, used as drape in back of cabinet.

The next cabinet had things of Abdu'l-Baha, personal belongings: a pen box, gold, which he never used, a wooden one he used, prayer beads, watch, purse, hair, nail clippings, handkerchief used to wipe brow after ascension, a prescription given by Paris doctor for Abdu'l-Baha's malaria and copied by Abdu'l-Baha, pills, combs, tooth brush, cup and saucer.

Still another cabinet of Abdu'l-Baha's things contained a silver cup given to Abdu'l-Baha by American friends when he left the United States, a ring, glass for tea, coin, slippers, mittens, gloves, prayer beads, bowl, amulet worn as child on arm, brush, mirror, slippers, secretarial box, clothes brush. At the

side wall a cabinet contained robes of Abdu'l-Baha for summer, spring and fall, and winter.

On the wall above this cabinet was a large photograph of Abdu'l-Baha done in Paris, the original. Also a small picture of Abdu'l-Baha and the Purest Branch framed together. Next a picture of the Shrine of Baha'u'llah (inside), and some beautiful illuminated writing framed.

Pictures on the left wall were of the Houses of Worship at Kampala, Uganda, Wilmette and Sydney. There was a sketch, original, of the interior of House of Worship at Wilmette, two aerial pictures of grounds and gardens at Bahji, a large

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photo of Abdu'l-Baha at the Revell home in Philadelphia, and two more pictures at Bahji. On the wall a large bird of paradise in gold and color sitting on tree of life, all features are letters and in between in fine script is written the Hidden Words.

At the far end of the balcony at right side is a letter of Bab to Baha'u'llah, letters of Bab to His wife, a prayer by Baha'u'llah in shape of star and circle. The original Persian Bayan is here written by an amanuensis, the Koran which belonged to the Bab, a tablet of Baha'u'llah to Abdu'l-Baha; the Koran written by the father of Baha'u'llah who was famous for his calligraphy, and believed to have been found by Baha'u'llah Who paid a fabulous price for it; a commentary on Koran which belonged to Baha'u'llah; a stone out of the prison, Siyah Chal; original tablets of Baha'u'llah including the Holy Mariner which is in the English prayer book and original tablets of the Bab. A letter from the Guardian to Horace Holley and sent by regular mail never arrived but a lock of the Bab's hair which was included arrived later (burned in accident on ship). We saw the only undershirt which Baha'u'llah had in prison (it would be washed every morning and put on when dry). A photo of the grave of the Guardian is here.

There was a cabinet holding belongings of the Guardian. Included is the first picture of Shoghi Effendi after he became guardian and the last one taken before he died. His best suit of clothes when married, still in good condition, other clothes.

We saw more tablets of Baha'u'llah, Abdu'l-Baha and the Guardian; an eagle from the Guardian's workshop, a replica of the one on his grave, a palm leaf on which Baha'u'llah had written and framed so both could be seen; clothes belonging to the Purest Branch and other things of his (copies of Hidden Words and pebbles). The original letters of Queen Marie are on the wall with her picture, Baha'u'llah's Tablet to the Shah, illuminated and tablets by Abdu'l-Baha on the wall. We were shown a brooch given by Marie to Martha Root, the chief seal of Abdu'l-Baha, a ring given by Abdu'l-Baha to the Guardian's father, a watch given by Abdu'l-Baha to Gardner, the sword of Mulla Husayn, a coin minted in honor of Abdu'l-Baha. There were pictures of the first 19

believers of Baha'u'llah and the first 19 believers in the West of Abdu'l-Baha.

In a cupboard were Abdu'l-Baha's bed for travelling, bedroom slippers, travelling case, bowls for hot water, towels, linen, mold for Taj, eiderdown quilt. On the wall tablets of Baha'u'llah, Abdu'l-Baha and the Bab. In another cupboard Baha'i books, Abdu'l-Baha on ivory, tablets of Abdu'l-Baha in folders the way they are kept in Persia.

One cabinet was devoted to the Greatest Holy Leaf, the greatest heroine of the Baha'i Faith and to Navvab. Writings of Baha'u'llah on the station of the Greatest Holy Leaf are here, some of her writing and her clothing. The sewing box of Navvab, all that is left of her dowry which took 40 mules to carry is here.

The last things we saw (we had gone over to the left balcony and along its full length) were a framed picture of the Shrine of the Bab, an extract from the Surih of Joseph as given to Mulla Husayn; book written by the amanuensis of the Bab and Baha'u'llah, examples of penmanship, picture of the knighting of Abdu'l-Baha, the original marriage contract of Baha'u'llah in 1835. (The 54th chapter of Isaiah refers to Nawab.)

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OH! LOOK WHAT I ALMOST FORGOT!

The American Baha'i for January 1972 reprinted the following portions of the very informative article on "The World Center" written by Robert McLaughlin which was published in the U. S. Supplement to Baha'i News, No. 118, December 1967. It was not until I was half thru the report that I remembered it. It is so good I just must remind you all of it. And the fact that Mr. McLaughlin was there in Haifa when we were seems to make it all the more important.

Any account of the World Center can give only a glimmering of the spiritual potencies of that sanctified spot and only an inkling of the power of the nerve center of the divinely ordained Administrative Order. But, mercifully for us, the Bahá'í World Center is a place with quite definite characteristics of natural environment, and with buildings to be experienced, gardens to be enjoyed, history to be learned, and people to be known. It is through these human experiences that we can sense something of the great spiritual and administrative forces that are at once an unfathomable mystery and a bounty, joy and satisfaction in this troubled world.

The World Center lies in the Holy Land, on the shore of the Mediterranean. Its shrines and endowments are within two cities. One is the ancient and medieval stronghold of 'Akká, to which Bahá'u'lláh came when its buildings were decayed, its air putrid, and its streets dank. Haifa was then an Arab village nestled at the foot of Mount Carmel, across the crescent-shaped bay from 'Akká.

Today 'Akká is no longer a penal colony of untold misery, but a picturesque town whose medieval character is being preserved to a considerable degree by

the government of Israel. Haifa has become a bustling, growing metropolis, climbing up the slopes of Mount Carmel. It is the chief seaport of Israel and the center of its heavy industry. Factories and refineries have been built on the arc of white sands that connects the twin cities, so that 'Akká and Haifa are growing together as one megalopolis.

In 'Akka, the cell in the Most Great Prison where Bahá'u'lláh spent the first two years, two months and five days of His imprisonment in the Holy Land has been set aside by the government as a Baha'i Holy Place. Of the four houses within the city walls to which Bahá'u'lláh was successively moved, only the House of 'Abbud is now Baha'i property. The Book of Aqdas was revealed here in 1873, where Bahá'u'lláh spent approximately seven years. It was lovingly furnished by the Guardian and is now maintained and offered as one of the rich experiences given to the pilgrims.

Outside the city walls to the west lies the Ridván Garden, a small island in a river that is now, temporarily at least, dried up because of changes in the drainage system of the area. It was named by the Blessed Beauty in memory of the Ridván Garden in Baghdad and referred to by Him as "Our Verdant Isle".

Mazra'ih is the house to which Bahá'u'lláh first went in response to the entreaties of 'Abdu'l-Bahá when the rigid confinement within the city walls was relaxed. It stands in the open country, and its grounds are still to be restored or developed.

We know Bahjí so well from photographs or from the visits as pilgrims, and we know of the peace, the anguish and the ultimate triumph woven into its Baha'i history. The beautiful gardens, designed and built by the beloved Guardian, are only the fore-runner of the environment of the Qiblih of the Baha'i world. Shoghi Effendi contemplated an adequate structure to be built perhaps around or above that

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delightful and fragrant little apartment where the remains of the Manifestation rest. The architectural development of this most sacred spot lies in the future, whether near or distant, and in whatever form we shall learn from The Universal House of Justice in due time. At this time we must continue to provide the means for the maintenance and development of the gardens and of the Mansion and Shrine.

Bahá'u'lláh Himself set foot on Mount Carmel four times, once for a period of about three months, and here He revealed the Tablet of Carmel, setting in motion the forces of which the Baha'i World Center is the visible, spiritual and administrative expression. The Master built the Shrine of the Báb while He was a prisoner of the Turks. The Guardian acquired the land up the mountain, virtually alone, with funds, we can assume, from the then tiny group of Bahá'is scattered over the planet. His statesmanlike wisdom in making these acquisitions at a time when only rare foresight could envision their importance is apparent as one now sees the city crowding up around them. He executed the

delicate design and intricate structure of the mausoleum over the Shrine of the Báb, in a then technically primitive county, and carried on construction in the midst of civil war. He built the nine terraces leading up to the Shrine of the Báb.

The Guardian built the Monuments to the members of the Holy Family and set them in gardens of mysterious loveliness. He laid out, built, and commenced the landscaping of the Arc in" the environs of the Shrine of the Báb, facing Bahjí across the bay. He established the physical as well as the spiritual direction of the World Administrative Center, with its buildings to be erected about the Arc. Of this extensive plan he brought only the Archives Building into being during his life-time.

In giving us the Nine Year Plan, The Universal House of Justice established as tasks to be accomplished at the World Center: "The preparation of a plan for the befitting development and beautification of the entire area of Baha'i property surrounding the Holy Shrines" (and) "extension of the existing gardens on Mount Carmel".

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