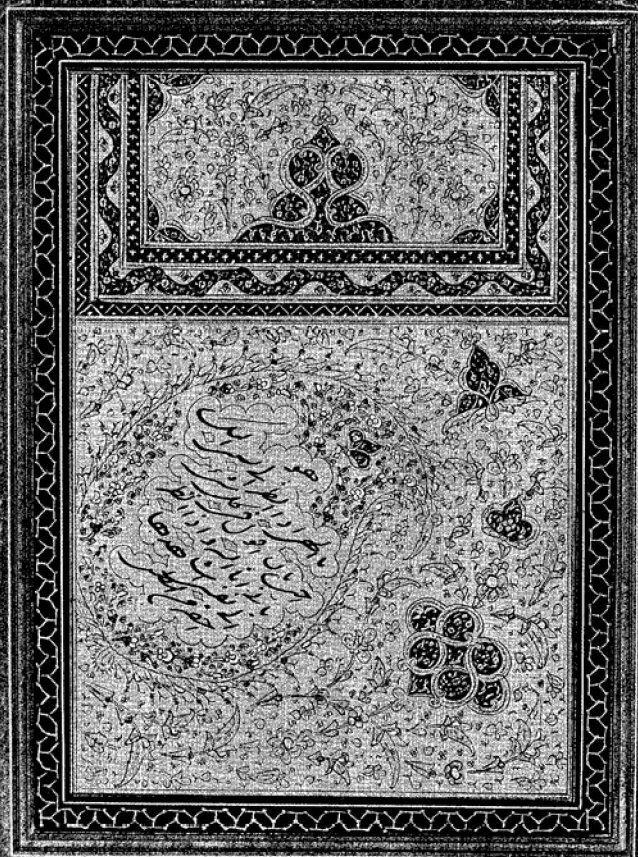


THE
BAHÁ'Í
WORLD
1963-1968

THE BAHÁ'Í WORLD

120, 121, 122, 123 and 124
OF THE BAHÁ'Í ERA
1963-1968





THE BAHÁ'Í WORLD

AN INTERNATIONAL RECORD

*Prepared under the supervision of
The Universal House of Justice*

VOLUME XIV

120, 121, 122, 123 and 124
OF THE BAHÁ'Í ERA
1963-1968

THE UNIVERSAL HOUSE OF JUSTICE
HAIFA, ISRAEL
1974

Copyright © 1974 by The Universal House of Justice

World Rights Reserved

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

Printed in England by The Broadwater Press Limited
Welwyn Garden City, Hertfordshire

PREFACE

THE successive volumes of *The Bahá'í World* have come to be anticipated by Bahá'ís as the record of their own collective endeavours on behalf of their Faith, of the establishment and development of its administrative order throughout the world and as the source of data, both historical and statistical, relating to the rise of that Faith during its formative age.

By librarians and students *The Bahá'í World* is becoming ever more widely known as a source of authentic information about the aims, tenets, history, activities, organization and growth of the Bahá'í Faith. The editors therefore have always in mind the preservation of an even balance between the presentation of material of supreme interest to believers and of a fair and objective picture to enquirers. In this they are guided by the policy of Shoghi Effendi, Guardian of the Bahá'í Faith, who directed the compilation of the successive volumes from I to XII covering the years 1925 to 1954. The first volume, known as *Bahá'í Year Book*, was in fact a one year survey; the next seven volumes were biennial, terminating in 1940; volume IX recorded the four years from 1940 to 1944; volume X was again biennial and volumes XI and XII presented the periods 1946-1950 and 1950-1954 respectively. All these volumes were published in the United States under the aegis of the National Spiritual Assembly, volume I being compiled by an editorial committee of American Bahá'ís, and the remainder by an international board of editors, all under the supervision of the Guardian of the Faith. Volume XIII, which recorded the passing of the Guardian and the course and completion of his Ten Year Crusade, covered the entire period from 1954 to 1963 and was produced under the supervision of the Universal House of Justice, which thenceforth assumed responsibility for publication.

This volume, XIV, relates to the years 1963 to 1968, the centenary period of the announcement and initial proclamation by Bahá'u'lláh of His Mission, and of His second, third and fourth exiles, which terminated in His arrival at the "Most Great Prison" of 'Akká. Volume XIV, therefore, presents the record of these world-shaking events together with the text of the "Great Announcement" and an essay by Shoghi Effendi on Bahá'u'lláh. The centenary period was further enriched by the completion, with the election of the Universal House of Justice, of the administrative structure of Bahá'u'lláh's World Order.

CONTENTS

*

Introduction

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH, by David Hofman	<i>Page</i> xxi
--	--------------------

PART ONE

THE REVELATION OF BAHÁ'U'LLÁH

I. EXCERPTS FROM THE WRITINGS OF BAHÁ'U'LLÁH

1. The Proclamation of Bahá'u'lláh	1
A. Summons to the Kings and Rulers of the World	1
B. Summons to the World's Religious Leaders	14
C. The Great Announcement to Mankind	25

II. SELECTIONS FROM THE WRITINGS OF SHOGHI EFFENDI ABOUT BAHÁ'U'LLÁH

1. The Birth of the Bahá'í Revelation	30
2. Bahá'u'lláh	39

PART TWO

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

I. THE MOST GREAT JUBILEE, by Beatrice Ashton	57
II. INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES	81
III. THE LAUNCHING OF THE NINE YEAR PLAN.	101
IV. EXPANSION AND CONSOLIDATION OF THE BAHÁ'Í FAITH— INFORMATION STATISTICAL AND COMPARATIVE, RIÐVÁN 1968	141
V. PROCLAMATION OF THE BAHÁ'Í FAITH	195
1. The Proclamation of Bahá'u'lláh	195
2. Delivery of the Proclamation to Today's Heads of State	204
3. Proclamation to Mankind in General	211
VI. SIX INTERCONTINENTAL CONFERENCES	221
1. Panama City	223
2. Chicago/Wilmette.	229
3. Sydney	239
4. Kampala	243
5. Frankfurt	249
6. New Delhi	253

	<i>Page</i>
VII. YOUTH ACTIVITY	259
VIII. THE BAHÁ'Í FAITH AND THE UNITED NATIONS.	277
IX. IN MEMORIAM.	291
	<i>Page</i>
Leroy Ioas	291
Jessie Revell	300
Mildred Eileen Clark	303
Marcia Steward de Matamoros	304
Charles William Dunning	305
Roy Fernie	308
Mabel Grace Geary	310
Elizabeth G. Hopper.	311
Catherine Heward Huxtable	313
Alyce Janssen.	315
Malcolm King	316
Richard Nolen	317
'Alí Akbar Raf'í Rafsanjání	318
Francisco Pimienta Arpushana	319
Effie Baker	320
Frank Albert Baker	321
Stanley William Bolton	323
Ibráhím Chalabí	325
Francisco Chirivito	326
Dr. Genevieve Coy	326
Şubhí Daniel	329
William deForge	330
'Abdu'l-Qádir Dirioz	332
Salmán Dloomy.	332
Frances Esty	333
Jináb-i-Fáqíl	334
Mario Fiorentini	336
Kathryn Frankland	337
Henriette From	340
Charlotte Gillen.	341
Mariam Haney	343
Sayyid Ḥasan.	346
Lucas Hillanes	348
Alethe Holsapple Högberg	348
Majdu'd-Dín Inán.	348
Yadu'lláh Karímí	349
Ḡhulám-Husayn Kayván.	350
Mírzá Ali-Kulí Khan	351
Farkhundih Ḡhusraví	353
Susan Golden Kilford	354
Margaret Lentz	354
Anne Slastiona Lynch	355
Feliciano Mamani.	356
Edmund Many Bears	357
Jean Many Bears	357
Lucy Jane Marshall	358
Loulie Albee Mathews	360
Margery McCormick	362
Allen B. McDaniel	364
Bahman Mihrabání	366
Ni'mat Yigánigf.	366
Ram Dayal Sharma	366
Herma Mühlischlegel.	367
Fred Murray	368
Hendrik Olsen	369
Florence E. Pinchon	370
Ampelius Posy	373
Muḥammad Ḡusayn Rawhání	373
Siyyid 'Alí Riḍvání	374
Annie Romer.	375
Alice Schwarz-Solivo	377
Col. 'Abbás Sháhqulí	378
Ala Sommerau	379
Edward Struven.	380
Col. A. Suhráb	381
Saialala Tamasese	382
Katherine Knight True.	383
Reginald Turvey	385
B. K. Vaṭankháh	387
Ariane Drollet Vermeesch	388
Eduardo Durante Viera	389
'Izzatu'lláh Zabíl	390
X. RECOGNITION OF THE BAHÁ'Í FAITH—DOCUMENTATION.	392
1. Incorporation of National Spiritual Assemblies	392
2. Incorporation of Local Spiritual Assemblies	409
3. A selection of other Documents Giving Official Recognition to the Bahá'í Faith	415

PART THREE

THE WORLD ORDER OF BAHÁ'U'LLÁH

	<i>Page</i>
I. THE UNIVERSAL HOUSE OF JUSTICE	425
1. Announcement by the Hands of the Cause of God of the Historic Election of the First Universal House of Justice	425
2. First International Convention, by Charlotte M. Linfoot	427
3. First Statement from the Universal House of Justice	431
4. The World Centre of the Bahá'í Faith—Its Supreme Administrative Importance—Address by the Hand of the Cause Paul Haney	433
5. The Authority, Powers and Functions of the Universal House of Justice	439
II. THE HANDS OF THE CAUSE OF GOD	445
1. The Institution of the Hands of the Cause of God	459
2. The Work and Travels of the Hands of the Cause of God	467
3. Hands of the Cause who Represented the Universal House of Justice at Conventions for the Election of New National Spiritual Assemblies	473
4. Hands of the Cause who Represented the Universal House of Justice at Conferences and Dedications	474
III. THE INSTITUTION OF THE MASHRIQU'L-ADHKÁR	475
1. Foreword, by Horace Holley	475
2. The Spiritual Significance of the Mashriq'u'l-Adhkár	476
3. The Razing of the Mashriq'u'l-Adhkár of 'Ishqábád	479
4. Dedication of the Mother Temple of Europe	483
(i) Das Haus der Andacht der Bahá'í—Address by Dr. Eugen Schmidt	489
5. The Mother Temple of Latin America	493
6. The Mashriq'u'l-Adhkár of Tíhrán	495
IV. THE INSTITUTION OF THE NATIONAL SPIRITUAL ASSEMBLY, by Horace Holley.	497
1. A Model Declaration of Trust and By-Laws for a National Spiritual Assembly	500
2. A Procedure for the Conduct of the Annual Bahá'í Convention	508
V. THE LOCAL SPIRITUAL ASSEMBLY—The Institution and its significance	511
1. By-Laws of a Local Spiritual Assembly.	525
VI. THE NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH	531
VII. BAHÁ'ÍS AND MILITARY SERVICE	541
1. Loyalty to Government	545
VIII. BAHÁ'Í CALENDAR, FESTIVALS AND DATES OF HISTORIC SIGNIFICANCE.	547
1. Foreword	547
2. Bahá'í Feasts, Anniversaries and Days of Fasting	547
3. Bahá'í Holy Days on which work should be suspended	548
4. Additional Material Gleaned from Nabíl's Narrative (vol. II), regarding the Bahá'í Calendar	548

	<i>Page</i>
5. Historical Data Gleaned from Nabíl's Narrative (vol. II), regarding Bahá'u'lláh	551
6. Dates of Historic Significance during the First One Hundred and Twenty-Four Years of the Bahá'í Faith	554

PART FOUR

I. BAHÁ'Í DIRECTORY 1967-68	559
1. The Universal House of Justice	559
2. The Hands of the Cause	559
3. Bahá'í International Community	559
4. Bahá'í National Spiritual Assemblies	560
II. BAHÁ'Í BIBLIOGRAPHY	561
1. Bahá'u'lláh's Best-known Works	561
2. The Báb's Best-known Works	562
3. 'Abdu'l-Bahá's Best-known Works	563
4. Some Compilations from the Writings of Bahá'u'lláh and 'Abdu'l-Bahá.	564
5. Shoghi Effendi's Best-known Works	564
6. Bahá'í Publishing Trusts	565
7. Languages into which Bahá'í Literature has been Translated	566
8. Major Works and Partial List of Languages in which they are available	570
A. Works of Bahá'u'lláh	570
B. Works of 'Abdu'l-Bahá	570
C. Works Compiled from the Writings of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá	570
D. Works of Shoghi Effendi	570
9. A Selection of Introductory and Expository Works	571
10. Translation of the Literature and Sacred Writings of the Bahá'í Faith.	573
III. ORIENTAL TERMS	576
1. Transliteration of Oriental Words frequently used in Bahá'í Literature	576
2. Guide to Transliteration and Pronunciation of the Persian Alphabet	578
3. Notes on the Pronunciation of Persian Words	578
4. Definitions of some of the Oriental Terms used in Bahá'í Literature	580

PART FIVE

I. ARTICLES AND REVIEWS	587
1. <i>Bahá'u'lláh</i> , by H. M. Balyuzi	587
2. <i>One God, One Truth, One People</i> , by Ugo Giachery	612
3. <i>The Writings of Bahá'u'lláh</i> , by 'Abdu'l-Ḥamid-i-Ishráq Khávarí, translated and adapted by Ḥabíb Ṭáhirzádih	620
4. <i>The Tongue of Power</i> , by Eunice Braun	633
II. VERSE	639
III. MUSIC	643

LIST OF ILLUSTRATIONS

	<i>Page</i>
An illuminated Tablet in the handwriting of Bahá'u'lláh	<i>Frontispiece</i>
The house of Riḏá Big, one of the seven houses occupied by Bahá'u'lláh during the period He spent in Adrianople	3
Entrance to the Dulma-Ba'gh <u>Chih</u> Palace of the Sulṭáns of Turkey, Istanbul	11
A view of the bridge at Büyükcçekmece, Turkey over which Bahá'u'lláh crossed on the journey from Constantinople to Adrianople	19
A view of Gallipoli, Turkey, where Bahá'u'lláh spent three nights before leaving for 'Akká	22
An aerial view of present-day 'Akká showing the Most Great Prison	25
A close view of the prison at 'Akká showing the two windows of the room occupied by Bahá'u'lláh	27
An aerial view of present-day 'Akká	32
The Mansion at Mazra'ih, occupied by Bahá'u'lláh for approximately two years	36
The room occupied by Bahá'u'lláh in the Mansion at Bahjí	40
A view of the Garden of Riḏván, a favourite retreat of Bahá'u'lláh	40
A view of the Mansion at Bahjí, before the developments and beautification of its surroundings were carried out	44
A present-day view of Bahjí showing the Mansion and the Shrine of Bahá'u'lláh	44
A group of eastern pilgrims gathered at Bahjí, 1914	49
Partial panorama of Mt. Carmel showing the Shrine of the Báb and the International Archives Building	54
Believers from all corners of the globe gathering at the Royal Albert Hall on the opening day of the World Congress, London, 1963	58
A group departing for London from Idlewild International Airport, New York	59
View of the platform at the World Congress from one of the upper tiers of the Royal Albert Hall	62
The Hand of the Cause Amatu'l-Bahá Rúhíyyih <u>Khán</u> um opening the World Congress on April 28, 1963	63
The Hand of the Cause Ṭarázu'lláh Samandarí, who thrice attained the presence of Bahá'u'lláh, addressed the Congress on April 29	65
The members of the first Universal House of Justice stood before the World Congress while Mr. Dávid Hofman read the first statement of the newly-elected Institution	68
The youngest son of Fu'ád Ṭahhán, a Moroccan Bahá'í under sentence of death, reciting a prayer in Arabic from the platform of the Congress	70
The Hand of the Cause Amatu'l-Bahá Rúhíyyih <u>Khán</u> um renewed her friendship with "Uncle" Fred Murray, an Australian Aborigine believer	71
View of the interior of the Royal Albert Hall as it looked when thousands of Bahá'is gathered for the World Congress	73
The national dresses of Bahá'is from many lands added colour and variety to the World Congress	75
A group of African Bahá'is presenting a selection of songs with Bahá'í themes composed by the Bahá'is of Africa	77
A group of Bahá'is outside the Royal Albert Hall discussing the inspiring events they have witnessed	78
A London news stand advertises a souvenir edition of a newspaper containing reports and photographs of the World Congress	79
Aerial view of Bahjí, 1963	83
Formerly used to accommodate pilgrims from the East, this building now serves as a reception centre for pilgrims from both East and West	88
Seated in the Conference Room is a group of Bahá'is who toured the United Nations headquarters in April, 1965	89

	<i>Page</i>
President Zalman and Mrs. Shazar of Israel, and Mayor and Mrs. Aba Khoushy of Haifa, on the occasion of their formal visit to the Shrine of the Báb and the Bahá'í gardens on Mt. Carmel in the spring of 1964	92
Mr. Hendrik Olsen, the first indigenous Bahá'í of Greenland; July, 1965	94
The first Yaqui Indian to become a Bahá'í in the State of Sonora, Mexico; 1966.	94
Sr. Martín Zamora of Embarcación, Argentina, the first believer of the Mataco tribe . . .	94
Moroccan Bahá'í prisoners leaving Kenitra prison, December 13, 1963	97
Mr. P. I. Pukoya, first indigenous believer of the Laccadive Islands; Mr. S. B. Mobezdadeh, Auxiliary Board member; and Mr. A. P. Kumaran, Bahá'í pioneer; 1966	98
The first Teaching Conference of the Bahá'ís of the Gilbert and Ellice Islands, 1967 . .	100
Bahá'ís of Rangoon, Burma; May, 1966. Burma was opened to the Bahá'í Faith during the period of Bahá'u'lláh's ministry, 1853-1892	145
Bahá'í pioneer Napoleon Bergamaschi, an Alaskan Eskimo who, with his three children, opened St. Lawrence Island to the Faith on March 22, 1966	146
Mr. Noel Bluett, pioneer to New Guinea, with the first Bahá'í of the highlands area, Mr. Wanume Hegite of Arufa village; 1967	146
A Bahá'í study class led by Mrs. Margaret Bluett, Arufa village, highlands of North East New Guinea	146
Piaroa Indian Bahá'ís, Caño Tawari village, Territorio Amazonas, Venezuela, who accepted the Bahá'í Faith in April, 1965.	148
Bahá'ís of the Manobo tribe of Mindanao, a southern island of the Philippines, standing before the Bahá'í Centre which they built	148
The Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum visiting Guajiro Indian Bahá'ís at their Centre, Prieto, Venezuela; February, 1968	150
Auxiliary Board member Hooper Dunbar with Mataco Indian Bahá'ís and friends, Embarcación, Argentina	150
Auxiliary Board member Orphá Daugherty with first Bahá'ís of the Yao tribe, Laos; February, 1966	150
Members of the Bahá'í community of Guadeloupe, French West Indies, with their friends, 1968	152
Bahá'í community of Nginamadolo, Swaziland, with visiting Bahá'í friends; 1965	152
The first legally recognized Bahá'í wedding in Europe took place on May 19, 1966, in Finland where marriages performed under the auspices of the Bahá'í community are legal	154
A Bahá'í wedding performed by the Spiritual Assembly of the Bahá'ís of Tainán, Taiwan; 1968	154
A Bahá'í wedding party, Mogadiscio, Somalia; September, 1964	154
Bahá'í children's class, Chacoma, Departamento de La Paz, Bolivia; 1968	156
Bahá'í children's class, Baymis village, Anatolia; 1965.	156
Bahá'í youth and children, Green Acre Summer School, Eliot, Maine; August, 1965 . . .	156
First Bahá'í Youth Group, Oruro, Bolivia; 1966	158
Bahá'í Youth School, Yerrinbool, Australia; April, 1968	158
Youth project training session, Geyserville, California; June, 1965	158
National Házíratu'l-Quds of Gilbert and Ellice Islands; Vietnam; Réunion Island; Korea	160
National Házíratu'l-Quds of Tanzania; Solomon Islands; Kenya	162
Local Házíratu'l-Quds of Tananarive, Malagasy Republic; Shiraoi, Hokkaido Island, Japan; Lusaka, Zambia	164
Sites of future Bahá'í Houses of Worship in Mbabane, Swaziland; Vientiane, Laos; Lusaka, Zambia	166
Sites of future Bahá'í Houses of Worship in Willowdale, Ontario, Canada; Oslo, Norway	168
Bahá'í Summer School, Kobe, Japan; August, 1966	170
Bahá'í Winter School, Lahti, Finland; January, 1967	170

	Page
Bahá'í Winter School, Avlös, Baerum, Norway; February, 1964	172
Bahá'í Summer School, Juneau, Alaska; June, 1966	172
Guajiro Indian Bahá'ís attending the first Teacher Training Institute held at Riohacha, Colombia; December, 1965	174
First Bahá'í Summer School, Bomi Hills, Liberia, West Africa; March, 1967	174
Bahá'í Teaching Conference, Ekpene Tête, Eastern Nigeria; August, 1965	176
First Bahá'í Teaching Conference, Yasothon, Thailand; 1966	176
Benelux Bahá'í Summer School, De Vechtstrom, Holland; August, 1965	178
Members of the Teaching Committee of Tinto District, West Cameroon, with three members of the National Spiritual Assembly; October, 1965	178
Bahá'ís of the Dang area attending the first Teacher Training Institute held at Devlati, India; December, 1964	180
Bahá'í Summer School of Western Canada, held at Banff, Alberta; August, 1965	182
Bahá'í Teaching Conference, Galle, Ceylon; 1966	184
Bahá'í Summer School, Tíhrán, Írán, 1966	186
Bahá'í Winter School, Panchgani, India; December, 1963	186
Third National Convention of the Bahá'ís of the Hawaiian Islands; April, 1966	188
National Convention of the Bahá'ís of the Philippine Islands, 1965	190
National Convention of the Bahá'ís of the Dominican Republic, 1967	190
The Hands of the Cause Amatu'l-Bahá Rúhíyyih Khánum and Jalál Kházeh with a group of friends at the Inter-Continental Conference in Panama, 1967	192
View of the dormitory wing, New Era High School, Panchgani, India	193
<i>The Proclamation of Bahá'u'lláh</i> , published by the Universal House of Justice in 1967 to mark the centenary of the inception of that proclamation	194
Sultán 'Abdu'l-'Azíz	196
Alexander II	197
Francis Joseph	198
Napoleon III	199
Náshiri'd-Dín Sháh	200
Pope Pius IX	201
Queen Victoria	202
William I	203
Facsimile of letter from the President of the United States of America, Lyndon B. Johnson	207
Facsimile of letter addressed by the private secretary of H. M. Queen Juliana to the National Spiritual Assembly of the Bahá'ís of the Netherlands acknowledging receipt of <i>The Proclamation of Bahá'u'lláh</i>	208
Presentation of <i>The Proclamation of Bahá'u'lláh</i> to His Majesty King Phumipon Adulyadet of Thailand; November, 1967	209
Presentation of <i>The Proclamation of Bahá'u'lláh</i> to the President of Ecuador, Dr. Otto Arosemena G.; April, 1968	209
Presentation of <i>The Proclamation of Bahá'u'lláh</i> to the President of the Republic of Paraguay, General Alfredo Stroessner; November, 1967	210
Presentation of <i>The Proclamation of Bahá'u'lláh</i> to Mr. T. J. Molefhe, Private Secretary to the President of Botswana, Sir Seretse Khama; March, 1968	210
Bahá'í booth, Canadian National Exhibition, Toronto, Canada; August-September, 1963	213
Bahá'í floral exhibit, World Flower and Garden Show, Chicago, Illinois; March, 1964	213
Miss Marian Anderson planting a "Marian Anderson" rose bush in the gardens of the Bahá'í House of Worship, Wilmette; May 3, 1964	214
Tree planting ceremony in observance of the centenary of the Declaration of Bahá'u'lláh, Edinburgh, Scotland	214
Facsimile of Senate Concurrent Resolution extolling the Bahá'í Faith, adopted by both houses of the Legislature of the State of Michigan, U.S.A., 1965	215

	<i>Page</i>
Bahá'í display, International Fair, Nice, France; March 13-14, 1966	216
Bahá'í bookmobile which toured the State of Connecticut, U.S.A., April, 1966	216
Baroness Maria Von Trapp visiting the Bahá'í House of Worship, Wilmette; April, 1966	217
Participants in the World Peace Day programme sponsored by the Bahá'ís of the Seychelles Islands; September, 1966	217
Presentation of trees to the city of Huehuetenango, Guatemala, by the National Spiritual Assembly; April, 1966	218
The award winning float sponsored by the Bahá'ís of Hawaii in the Aloha Week Parade; October 14, 1967.	218
Attendants at the Bahá'í booth, International Book Fair, Frankfurt, West Germany; October, 1967	219
The Australian Dawn-Breakers singing group; January, 1968	219
Representatives of the Bahá'í Faith who attended the memorial service for Bishop Joost de Blank, held in observance of Human Rights Year, 1967-1968, at Westminster Abbey	220
The Hands of the Cause of God who delivered the Message from the Universal House of Justice to the six Intercontinental Conferences held in October, 1967	222
Friends assembled at Cerro Sonsonate for the laying of the cornerstone of the Mother Temple of Latin America, Panama	225
The Hands of the Cause and friends attending the Panama Conference	226
The Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum and distinguished guests at the banquet attended by dignitaries of Panama	227
The Panama Conference in session	228
The Bahá'ís assembled on the steps of the House of Worship, Wilmette, before the first service	230
Dr. Firuz Kazemzadeh, a member of the National Spiritual Assembly of the Bahá'ís of the United States, addressing the public meeting	233
Dr. Daniel Jordan, a member of the National Spiritual Assembly of the Bahá'ís of the United States, extending greetings in the unique telephonic call connecting the six Intercontinental Conferences	233
The Hand of the Cause ʿArázu'lláh Samandari accepting the greetings of the friends	234
Friends viewing the paintings of Mark Tobey from the collection of Mr. Arthur Dahl	235
The Hand of the Cause ʿArázu'lláh Samandari addressing the Conference	237
Some of the friends who volunteered to pioneer at the Wilmette Conference	238
Distinguished guests at the civic reception given in honour of the Hand of the Cause Dr. Ugo Giachery and Bahá'í friends by the Lord Mayor of Sydney, Australia	240
The Hands of the Cause and friends assembled on the steps of the House of Worship, Sydney	241
The Hand of the Cause H. Collis Featherstone meeting with members of the Auxiliary Board of Australasia	242
Mrs. Margaret Clayton awaiting completion of the intercontinental telephonic hook-up	244
The Hands of the Cause and friends on the speaker's platform, Kampala, Uganda	244
The Hands of the Cause 'Alí-Akbar Furútan and Enoch Olinga greeting the friends	245
A Bahá'í singing group entertaining the friends during the "Traditional Welcome"	246
The National Ḥaẓiratu'l-Quds, Kampala, Uganda, dedicated October 5, 1967.	247
British Bahá'ís attending the Intercontinental Conference, Frankfurt, gathered at the Centenary Hall	249
The Hand of the Cause Paul Hancy addressing the Conference	250
The Bahá'ís, some in native costume, assembled at the House of Worship, Frankfurt	250
Centenary Hall, Frankfurt, where the Conference was held.	251
Friends meeting at the Bahá'í book display booth, Frankfurt	252
The Hand of the Cause Abú'l-Qásim Faízí with some of the Bahá'ís of Tibet who attended the New Delhi Conference	253
A close view of some of the Bahá'ís during the Conference session	254

	<i>Page</i>
Mr. Morarji Desai, Deputy Prime Minister of India, receiving a delegation of Hands of the Cause and Bahá'í friends	255
A group of Bahá'ís from Indian villages with two friends from abroad	256
Mr. Jagjivan Ram, Minister of Food and Agriculture, with the Hands of the Cause Abú'l-Qásim Faizí and Shu'á'u'lláh 'Alá'í	257
Youth Project Training Session, Green Acre Bahá'í School, Eliot, Maine; July, 1966	261
Youth Project Training Session, Bahá'í Summer School, Davison, Michigan; 1965	261
Youth Institute, Dexter, Michigan; November, 1965	262
Bahá'í Youth Conference, Sarasota, Florida; February, 1968	262
Summer Youth Project, Martha Root Institute, Muna, Yucatán; 1967	264
Bahá'í Children's Class, Quezaltenango, Guatemala; 1965	264
Bahá'í Children's Class, Summer School, Turkey; 1965	264
Young Bahá'í teacher with his students, Bahá'í School, Jankarachi, Bolivia; 1967	265
Youth Conference, Sucre, Bolivia; 1966	265
First Bahá'í Children's School, Burzaco, Argentina; 1965	267
First National Bahá'í Youth Conference of Brazil; 1965	267
Bahá'í Youth Conference, Panama; January, 1967	268
Bahá'í Youth Conference, Belle Rose, Mauritius Island; June, 1967	268
Bahá'í Youth Winter School, Freudenstadt, Germany; 1967	270
Bahá'í Youth Symposium, Rimini, Italy; March, 1967	270
Bahá'í Youth, Swiss Autumn School, Rietbad, Switzerland; October, 1966	271
National Bahá'í Youth School, Valencia, Spain; July, 1966	271
Bahá'í Youth of Ujjain, India; 1965	273
Bahá'í Youth of Bombay, India; 1968	273
World Peace Symposium sponsored by the Bahá'í Youth of Karachi, Pakistan; 1967	274
Bahá'í Choir of the Mother Temple of the Antipodes, Sydney, Australia; December, 1966	274
A group of Bahá'í youth and friends at the Inter-Continental Conference in New Delhi, 1967	275
Ambassador Fakhri'd-Dín Muḥammad of the Sudan talks with Mr. and Mrs. Rafi Mottahedeh at a reception given by the Ambassador at the United Nations on January 5, 1967, in honour of Sudan Independence Day	279
Speakers and part of the audience of three hundred who were present at the Bahá'í observance of United Nations Day, Victoria, Seychelles Islands, 1966	282
Bahá'í participants in the seminar at the United Nations headquarters, May 21-22, 1966	283
Bahá'í participants in the third annual seminar at the United Nations headquarters, May 26-28, 1967	284
Mr. Asdrubal Salsmendi, Deputy Director of UNESCO, addressing the United Nations Institute held at Green Acre Bahá'í Summer School, Eliot, Maine; August, 1966	285
	<i>Page</i>
Leroy Ioas	293
Jessie Revell	301
Mildred Eileen Clark	303
Marcia Steward de Matamoros	305
Charles William Dunning	307
Roy Fernie	309
Mabel Grace Geary	311
Elizabeth G. Hopper	312
Catherine Heward Huxtable	314
Alyce Janssen	315
Malcolm King	316
Richard Nolen	317
'Alí Akbar Rafi'í Rafsanjání	318
Effie Baker	320
Frank Albert Baker	321
Stanley William Bolton	323
Ibráhím Chalabí	325
Dr. Genevieve Coy	327
Şubhí Daniel	329
William deForge	331
'Abdu'l-Qádir Dirioz	332
Salmán Dloomy	333
Jináb-i-Fáḍil	334
Mario Fiorentini	336
Kathryn Frankland	338
Henriette From	340
Charlotte Gillen	343
Mariam Haney	344

	<i>Page</i>		<i>Page</i>
Sayyid Ḥasan	347	Fred Murray	368
Majdu'd-Dīn Īnān	349	Hendrik Olsen	370
Yadu'llāh Karīmī	350	Ampellus Posy	373
Ghulām-Ḥusayn Kayvān	351	Muḥammad Ḥusayn Rawhānī	374
Mīrzā Ali-Kulī Khan	352	Siyyid 'Alī Rīḍvānī	375
Farkḥundih Khusravī	353	Alice Schwarz-Solivo	377
Margaret Lentz	355	Col. 'Abbās Shāhqufī	378
Anne Slastiona Lynch	356	Ala Sommerau	379
Edmund Many Bears	357	Edward Struven	380
Jean Many Bears	358	Col. A. Suhráb	381
Lucy Jane Marshall	359	Saialala Tamasese	382
Loulie Albee Mathews	361	Katherine Knight True	384
Margery McCormick	363	Reginald Turvey	386
Allen B. McDaniel	365	B. K. Vaṭanḳhāh	388
Bahman Mihrabānī	366	Ariane Drollet Vermeesch	389
Ni'mat Yigānī	366	Eduardo Durante Viera	390
Ram Dayal Sharma	366	'Izzatu'llāh Zabīḥ	391
Herma Mühlshlegel	367		

Two photographs of the metal box on which Eduardo Durante Viera wrote messages for his family from his prison cell	391
Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the Hawaiian Islands	393
Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Vietnam	394
Certificate of Filing of By-laws of the National Spiritual Assembly of the Bahá'ís of the Philippines	395
Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Korea	396
Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Tanzania	398
Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Kenya	399
Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the South Pacific Ocean	401
Certificate of Incorporation of the Regional Spiritual Assembly of the Bahá'ís of Mauritius (Indian Ocean)	402
Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Italy	403
Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Malaysia	404
Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Cameroon Republic	405
Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Burma	406
Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the Leeward, Windward and Virgin Islands	407
Certificate of Change of Name in Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Zambia	408
Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Monaco	410
Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Sante Fe, New Mexico, U.S.A.	411
Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Fort Worth, Texas, U.S.A.	412
Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of San José, Occidental Mindoro, Philippine Islands	413
Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Cochabamba, Bolivia	414
Certificate of Marriage, Brazil	416
Proclamation of Human Rights Day, Bakersfield, California, U.S.A.	417

	<i>Page</i>
Judgement of a Court of Tekirdag, Turkey, permitting the Claimants to change the religious designation on their identity cards from "Islám" to "Bahá'í"	418
Police Certificate permitting Bahá'ís to engage in teaching activity in Guatemala	420
Letter from Department of Education, Pago Pago, American Samoa, exempting Bahá'í children from attendance at school on Bahá'í Holy Days.	421
Bahá'ís of fifteen eastern states converged on New York City in April, 1966, to commemorate the fiftieth anniversary of the revelation of the Tablets of the Divine Plan	422
The members of the Universal House of Justice assembled in the gardens surrounding the Shrine of the Báb on Mt. Carmel.	425
The Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánúm explaining balloting procedures to the delegates assembled in the Master's House	426
The delegates leaving the House of the Master after casting their ballots for the first Universal House of Justice	426
The Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánúm greeting the members of the Universal House of Justice	428
Mr. Charles Wolcott responding to the applause of the delegates	428
International Convention session, Beit Harofe Auditorium, Haifa.	429
Delegates assembled at the International Archives building.	430
The office and temporary seat of the Universal House of Justice	432
View of the Arc on Mt. Carmel, showing the Shrine of the Báb and the International Archives Building	442
Governor John A. Burns of Hawaii signs a proclamation designating September 15, 1963, as "World Peace Day"	444
The Hand of the Cause Hájí Mullá 'Alí-Akbar-i-Shahmirzádi, known as Hájí Ákhúnd	445
The Hand of the Cause Hájí Mirzá Muḥammad Taqí-i-Abharí, known as Ibn-i-Abhar	445
The Hand of the Cause Mirzá Muḥammad-Ḥasan, entitled Adibu'l-'Ulamá, known as Adib	445
The Hand of the Cause Mirzá 'Alí-Muḥammad, known as Ibn-i-Aşdaq	445
The Hand of the Cause Áqá Muḥammad-i-Qá'iní, known as Nabil-i-Akbar	446
The Hand of the Cause Mirzá 'Alí-Muḥammad-i-Varqá, the martyr	446
The Hand of the Cause Hájí Abú'l-Ḥasan, the Trustee of Huqúqu'lláh, known as Hájí Amin	447
The Hand of the Cause John E. Esslemont.	447
The Hand of the Cause Louis Gregory	447
The Hand of the Cause Keith Ransom-Kehler	447
The Hand of the Cause Martha Root	448
The Hand of the Cause Muşţafá Rúmí	448
The Hand of the Cause 'Abdu'l-Jalíl Bey Sa'd	448
The Hand of the Cause Roy C. Wilhelm.	448
The Hand of the Cause John Henry Hyde-Dunn	449
The Hand of the Cause Muḥammad Taqí-i-Işfahání	449
The Hand of the Cause Dorothy B. Baker	449
The Hand of the Cause Amelia E. Collins	449
The Hand of the Cause 'Alí-Akbar Furútan	450
The Hand of the Cause Ugo Giachery	450
The Hand of the Cause Hermann Grossmann	450
The Hand of the Cause Horace Holley	450
The Hand of the Cause Leroy Ioas	451
The Hand of the Cause William Sutherland Maxwell	451
The Hand of the Cause ʿArázu'lláh Samandarí	451
The Hand of the Cause George Townshend	451
The Hand of the Cause Valíyu'lláh Varqá	452
The Hand of the Cause Shu'á'u'lláh 'Alá'í	452
The Hand of the Cause Músá Banání	452

	<i>Page</i>
The Hand of the Cause Clara Dunn	453
The Hand of the Cause Dhikru'lláh Khádem	453
The Hand of the Cause Adelbert Mühlshlegel	453
The Hand of the Cause Siegfried Schopfocher	453
The Hand of the Cause Corrine True	454
The Hand of the Cause Amatu'l-Bahá Rúhiyyih Khánum	454
The Hand of the Cause Jalál KházeH	454
The Hand of the Cause Paul E. Haney	455
The Hand of the Cause 'Alí-Muhammad Varqá	455
The Hand of the Cause Agnes B. Alexander	455
The Hand of the Cause Enoch Olinga	456
The Hand of the Cause William Sears	456
The Hand of the Cause Hasan M. Balyuzi	456
The Hand of the Cause John Robarts	456
The Hand of the Cause John Ferraby	457
The Hand of the Cause H. Collis Featherstone	457
The Hand of the Cause Raḥmatu'lláh Muḥájir	457
The Hand of the Cause Abu'l-Qásim Faizí	457
The Hands of the Cause who delivered the Message from the Universal House of Justice to the six Intercontinental Conferences held in October, 1967, and the members of the Universal House of Justice at Bahjí	458
The Hand of the Cause Amatu'l-Bahá Rúhiyyih Khánum and Mrs. Violette Nakhjavání with the Prime Minister of India, Mrs. Indira Gandhi, May 26, 1967, in New Delhi	460
The Hand of the Cause Ṭarázu'lláh Samandarí breaking ground for the New Era High School, Panchgani, India, March 12, 1967	461
The Hand of the Cause Enoch Olinga with the friends attending the first National Convention of the Indian Ocean	461
The Hand of the Cause Agnes Alexander with the friends attending the seventh National Convention of the Bahá'is of North East Asia	462
The Hand of the Cause Dhikru'lláh Khádem with Auxiliary Board member Curtis Kelsey on the occasion of the observance of the fiftieth anniversary of the revelation of 'Abdu'l-Bahá's Tablets of the Divine Plan	463
The Hand of the Cause Músá Banání with Mrs. Banání and Mr. 'Alí Nakhjavání	464
The Hand of the Cause William Sears during a visit to the Bahá'is of Tanzania; January, 1967	465
The Hand of the Cause John Ferraby with the friends attending the Luxembourg Bahá'í Summer School; August, 1964	466
Participants in the conferences sponsored by the Hands of the Cause in Africa; September, 1965	466
The Hands of the Cause Shu'á'u'lláh 'Alá'í and 'Alí-Muhammad Varqá with the members of the National Spiritual Assembly of Persia; August, 1966	468
Monument erected at Sydney, Australia in 1966 to mark the resting place of the Hands of the Cause Hyde and Clara Dunn	468
The Hand of the Cause Adelbert Mühlshlegel with the members of the National Spiritual Assembly of Switzerland; Riqdán 1967.	470
The Hand of the Cause Leroy Ioas standing at the Shrine of the Báb beside the octagon door named after him (Báb-i-Ioas) by Shoghi Effendi	470
The Hand of the Cause Jalál KházeH at the fourth Regional Teaching Congress of South America; November, 1965	472
The Hands of the Cause Adelbert Mühlshlegel, Ṭarázu'lláh Samandarí and Hermann Grossmann	472
The Mother Temple of America, Wilmette, Illinois; dedicated May 2, 1953.	477
The Mother Temple of the Antipodes, Mona Vale (Sydney), New South Wales, Australia; dedicated September 16, 1961	478

	<i>Page</i>
The <i>Mashriqu'l-Adhkár</i> of 'Ishqábád, Turkistán	479
Close-up view of the <i>Mashriqu'l-Adhkár</i> of 'Ishqábád showing earthquake damage; 1963	481
The Mother Temple of Africa, Kampala, Uganda; dedicated January 15, 1961	482
The Mother Temple of Europe, Langenhain, West Germany; dedicated July 4, 1964	483
Aerial view of the Temple at Langenhain, West Germany	485
Interior view of the Temple at Langenhain, West Germany	491
The Hand of the Cause Amatu'l-Bahá Rúfíyyih Khánúm laying the foundation stone of the Mother Temple of Latin America; October 8, 1967	492
The architect's elevation of the Mother Temple of Latin America, to be constructed near Panama City, Panama	493
The architect's elevation of the Temple to be constructed at Tihrán, Persia	495
The National Spiritual Assembly of the Bahá'ís of West Africa, 1964-1965	496
The National Spiritual Assembly of the Bahá'ís of West Central Africa, 1964-1965	496
The National Spiritual Assembly of the Bahá'ís of Kenya, 1964-1965	498
The National Spiritual Assembly of the Bahá'ís of Tanganyika and Zanzibar, 1964-1965	498
The National Spiritual Assembly of the Bahá'ís of South Central Africa, 1964-1965	510
The National Spiritual Assembly of the Bahá'ís of South and West Africa, 1964-1965	510
The National Spiritual Assembly of the Bahá'ís of the Indian Ocean, 1964-1965	514
The National Spiritual Assembly of the Bahá'ís of the Hawaiian Islands, 1964-1965	514
The National Spiritual Assembly of the Bahá'ís of the South Pacific Ocean, 1964-1965	516
The National Spiritual Assembly of the Bahá'ís of the South West Pacific Ocean, 1964-1965	516
The National Spiritual Assembly of the Bahá'ís of North East Asia, 1964-1965	520
The National Spiritual Assembly of the Bahá'ís of Korea, 1964-1965	520
The National Spiritual Assembly of the Bahá'ís of Malaysia, 1964-1965	522
The National Spiritual Assembly of the Bahá'ís of Vietnam, 1964-1965	522
Spiritual Assembly of the Bahá'ís of Port-of-Spain, Trinidad; April, 1965	526
First Spiritual Assembly of the Bahá'ís of Reykjavik, Iceland; April, 1965	526
First Spiritual Assembly of the Bahá'ís of Lauro de Freitas, Brazil; April, 1965	528
Spiritual Assembly of the Bahá'ís of London, England; April, 1965	528
The National Spiritual Assembly of the Bahá'ís of Thailand, 1964-1965	532
The National Spiritual Assembly of the Bahá'ís of the Philippines, 1964-1965	532
The National Spiritual Assembly of the Bahá'ís of Brunei, 1966-1967	534
The National Spiritual Assembly of the Bahá'ís of Algeria and Tunisia, 1967-1968	534
First National Convention of the Bahá'ís of Sikkim, 1967-1968	538
The National Spiritual Assembly of the Bahá'ís of the Cameroon Republic, 1967-1968	538
The National Spiritual Assembly of the Bahá'ís of Swaziland, Lesotho and Mozambique, 1967-1968	540
The National Spiritual Assembly of the Bahá'ís of Zambia, 1967-1968	540
The National Spiritual Assembly of the Bahá'ís of the Leeward, Windward and Virgin Islands, 1967-1968	542
The National Spiritual Assembly of the Bahá'ís of Taiwan, 1967-1968	542
The National Spiritual Assembly of the Bahá'ís of Belize, 1967-1968	543
The National Spiritual Assembly of the Bahá'ís of the Gilbert and Ellice Islands, 1967-1968	544
The National Spiritual Assembly of the Bahá'ís of Laos, 1967-1968	544
First Spiritual Assembly of the Bahá'ís of Nimba, Liberia; April, 1965	545
Spiritual Assembly of the Bahá'ís of Ekpene Tête, Eastern Nigeria; April, 1965	546
Exhibit of Bahá'í literature, International Book Fair, Frankfurt, Germany; October, 1967	572
Bahá'í literature display, Library Exhibition Room, Dar-es-Salaam, Tanzania	575
A happy newsboy outside the Albert Hall during the Jubilee Congress in April, 1963	579
Part of the audience at the Inter-Continental Conference in New Delhi, 1967	581

	<i>Page</i>
The principal face of the House of Bahá'u'lláh in Tíhrán showing the decorative windows of the main hall where Bahá'u'lláh was born	593
Detail of ornamental window of the room in which Bahá'u'lláh was born	595
Another view of the House of Bahá'u'lláh in Tíhrán.	597
Detail of ornamentation in the bath of the House of Bahá'u'lláh in Tíhrán	599
A view of the section of Baghdád where the House of Bahá'u'lláh is located	601
The House of Bahá'u'lláh in Constantinople	602
Mural paintings on the balcony walls of the Mansion at Bahjí where Bahá'u'lláh spent the last years of His life	606
Detail of mural paintings on the balcony walls of the Mansion at Bahjí	607

INTRODUCTION

*

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH

By DAVID HOFMAN

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

These aims of religion, universal and eternal, nevertheless have been conditioned to the capacities of each age or dispensation and the great religions of the past have developed their social orders within generally definable times and areas. Judaism, for instance, attained its peak under Solomon and was confined, before the dispersion, to the Near East; Zoroastrianism remained Persian until the Arab conquest and the settlement of a remnant in Western India; Christianity became the religion of European civilization; the building of the nation state undertaken by Islám remained a Muslim experiment until feudal Europe learned the lesson and its city states gave way to and adopted the more advanced order. It has remained for the Bahá'í religion to declare and promote the cause of world order—the *sine qua non* of its existence—and to disclose the concomitant unities of religion, of mankind and of historical purpose. "Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery

that can best incarnate this fundamental principle of its life."¹

Religion sees the course of history as an organic process, moving towards the full realization of all the potentialities implanted in man. The vicissitudes, the great advances, the hiatuses it regards as the natural unfoldment of that process just as the succession of bud, leaf, flower and fruit is the natural unfoldment in the life of a tree; or infancy, childhood, youth and maturity in that of a man. Indeed, Bahá'í scripture explains, the process is the same. The sun is the effective agent in the organic life of the earth; religion in that of humanity. "The sun of truth is the Word of God, upon which depends the training of the people of the country of thought."² The Creative Word, revealed in each stage of human progress by a Manifestation of God, and conditioned to the requirements of the time, is the effective agent in the long, single process of humanity's development from infancy to World Order. This truth is enshrined in all revealed religion although it needs the illumination of Bahá'u'lláh's revelation to enable men to perceive it. "The first picture presented in the Bible is that of human unity in its simplest form: that of a single family. The last picture is that of a unity manifold and universal in which all kindreds and tongues and peoples and nations are gathered into one and unified in the enjoyment of a common worship, a common happiness, a common glory.

"The great problem which, according to the Bible, confronts the human race in its progress is that of advancing from the barest, baldest unity through a long experience of multiplying

¹ Shoghi Effendi, Guardian of the Bahá'í Faith, *The Unfoldment of World Civilization*, 1936.

² Bahá'u'lláh, *Words of Wisdom*.

diversities till ultimately a balance between the two principles is struck, poise is gained and the two forces of variety and unity are blended in a multiple, highly developed world fellowship, the perfection of whose union was hardly suggested in the primitive simplicity of early man."¹

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

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

Unlike the revelations of the past, the Bahá'í revelation releases not only the Creative Word necessary to the renewal of spiritual vitality in the human spirit, but embodies that divine energy in an administrative order capable of bringing within its shade all the diversified ethnic groups and myriad types of the human race, who may find within its wide embrace a full, happy and purposeful life. Bahá'í activity therefore is directed not only, as in the past, to the spreading of the Word, but to the establishment of the fabric of that Order which, enshrined within the Creative Word itself, becomes the chief instrument for the further diffusion and social application of the Divine Message. This World Order, which the Bahá'í Faith exists to establish, is none other than that long-promised Kingdom in which peace, justice and brotherhood shall prevail universally and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."³ The establishment of this World Order is dependent upon the regeneration of mankind which must turn again to God and recognize His purpose. The two aims of religion are, therefore, interacting and interdependent.

Such a world-shaking transformation cannot

be brought about by any movement of reform, however disinterested, nor by any unaided human effort. Modern man has turned away from God and, bereft of his traditional sanctions, has inevitably wrecked his old order which, in truth, is lamentably inadequate to modern conditions and is not susceptible of repair. "Soon", is Bahá'u'lláh's prophetic view of our day, "will the present day order be rolled up, and a new one spread out in its stead." Likewise, "The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."

The current aim of religion, embodied in the aims and purposes of the Bahá'í Faith, is the bringing to birth of the next stage in the organic process of human evolution, and may be regarded as the coming of age of the human race. The outward sign of this maturity is the unification of mankind and a federation of the world in a single all-embracing world society of human brotherhood. It is envisaged in the following words from the Guardian of the Bahá'í Faith in his essay *The Unfolding of World Civilization*:

"The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvel-

¹ George Townshend, *The Heart of the Gospel*, 1939.

² *Ibid.* ³ Habakkuk 2:14

lous swiftness and perfect regularity. A world metropolis will act as the nerve centre of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will co-operate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic 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 its products will be equitably regulated.

"National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and co-operation. The causes of religious strife

will be permanently removed, economic barriers and restrictions will be completely abolished, and the *inordinate distinction* between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy 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, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

"A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and West, liberated from the curse of war and its miseries, and bent on the *exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.*"

THE BAHÁ'Í WORLD

PART ONE

THE REVELATION OF BAHÁ'U'LLÁH

EXCERPTS FROM THE WRITINGS OF BAHÁ'U'LLÁH

I. THE PROCLAMATION OF BAHÁ'U'LLÁH

We desire but the good of the world and the happiness of the nations; yet they deem Us a stirrer up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Yet do We see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind. . . .¹

A. THE SUMMONS TO THE KINGS COLLECTIVELY

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. We see you rejoicing in that which ye have amassed from others, and shutting out yourselves from the worlds which naught except My Guarded Tablet can reckon. The treasures ye have laid up have drawn you far away from your ultimate objective. This ill besecmeth you, could ye but understand it. Wash your hearts from all earthly defilements, and hasten to enter the Kingdom of your Lord, the Creator of earth and heaven, Who caused the world to tremble, and all its peoples to wail, except them that have renounced all things and clung to that which the Hidden Tablet hath ordained. . . .

O 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 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.

Ye are but vassals, O 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.

By the righteousness of God! It is not Our wish to lay hands on your kingdoms. Our

¹ Spoken by Bahá'u'lláh as recorded by E. G. Browne, the orientalist, during the first of the four interviews which he was granted between April 15 and 20, 1890.

mission is to seize and possess the hearts of men. Upon them the eyes of Bahá are fastened. To this testifyeth the Kingdom of Names, could ye but comprehend it. Whoso followeth his Lord, will renounce the world and all that is therein; how much greater, then, must be the detachment of Him Who holdeth so august a station! Forsake your palaces, and haste ye to gain admittance into His Kingdom. This, indeed, will profit you both in this world and in the next. To this testifyeth the Lord of the realm on high, did ye but know it.

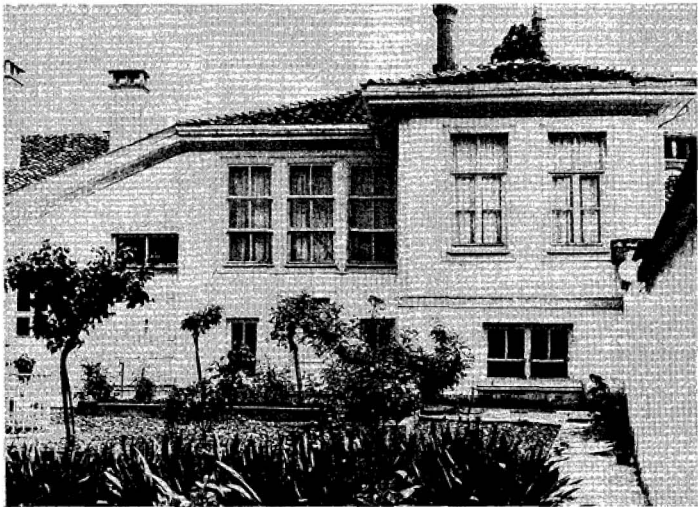
How great is the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark, the Ark which God hath prepared for the people of Bahá. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world. Offer up, O people of Bahá, your substance, nay your very lives, for his assistance.

We have asked nothing from you. For the sake of God We, verily, exhort you, and will be patient as We have been patient in that which hath befallen Us at your hands, O concourse of kings!

O KINGS of the earth! Give ear unto the Voice of God, calling from this sublime, this fruit-laden Tree, that hath sprung out of the Crimson Hill, upon the holy Plain, intoning the words: "There is none other God but He, the Mighty, the All-Powerful, the All-Wise." . . . Fear God, O concourse of kings, and suffer not yourselves to be deprived of this most sublime grace. Fling away, then, the things ye possess, and take fast hold on the Handle of God, the Exalted, the Great. Set your hearts towards the Face of God, and abandon that which your desires have bidden you to follow, and be not of those who perish. Relate unto them, O Servant, the story of 'Alí (the Báb), when He came unto them with truth, bearing

His glorious and weighty Book, and holding in His hands a testimony and proof from God, and holy and blessed tokens from Him. Ye, however, O Kings, have failed to heed the Remembrance of God in His days and to be guided by the lights which arose and shone forth above the horizon of a resplendent Heaven. Ye examined not His Cause when so to do would have been better for you than all that the sun shineth upon, could ye but perceive it. Ye remained careless until the divines of Persia—those cruel ones—pronounced judgment against Him, and unjustly slew Him. His spirit ascended unto God, and the eyes of the inmates of Paradise and the angels that are nigh unto Him wept sore by reason of this cruelty. Beware that ye be not careless henceforth as ye have been careless aforetime. Return, then, unto God, your Maker, and be not of the heedless. . . . My face hath come forth from the veils, and shed its radiance upon all that is in heaven and on earth; and yet, ye turned not towards Him, notwithstanding that ye were created for Him, O concourse of kings! Follow, therefore, that which I speak unto you, and hearken unto it with your hearts, and be not of such as have turned aside. For your glory consisteth not in your sovereignty, but rather in your nearness unto God and your observance of His command as sent down in His holy and preserved Tablets. Should any one of you rule over the whole earth, and over all that lieth within it and upon it, its seas, its lands, its mountains, and its plains, and yet be not remembered by God, all these would profit him not, could ye but know it. . . . Arise, then, and make steadfast your feet, and make ye amends for that which hath escaped you, and set then yourselves towards His holy Court, on the shore of His mighty Ocean, so that the pearls of knowledge and wisdom, which God hath stored up within the shell of His radiant heart, may be revealed unto you. . . . Beware lest ye hinder the breeze of God from blowing over your hearts, the breeze through which the hearts of such as have turned unto Him can be quickened. . . .

Beware not to deal unjustly with any one that appealeth to you, and entereth beneath your shadow. Walk ye in the fear of God, and be ye of them that lead a godly life. Rest not on your power, your armies, and treasures. Put your whole trust and confidence in God, Who hath created you, and seek ye His help in



The house of Riḍá Big, one of the seven houses occupied by Bahá'u'lláh during the period He spent in Adrianople from December 12, 1863, to August 12, 1868.

all your affairs. Succour cometh from Him alone. He succoureth whom He willeth with the hosts of the heavens and of the earth.

Know ye that the poor are the trust of God in your midst. Watch that ye betray not His trust, that ye deal not unjustly with them and that ye walk not in the ways of the treacherous. Ye will most certainly be called upon to answer for His trust on the day when the Balance of Justice shall be set, the day when unto every one shall be rendered his due, when the doings of all men, be they rich or poor, shall be weighed.

If ye pay no heed unto the counsels which, in peerless and unequivocal language, We have revealed in this Tablet, Divine chastisement shall assail you from every direction, and the sentence of His justice shall be pronounced against you. On that day ye shall have no power to resist Him, and shall recognize your own impotence. Have mercy on yourselves and on those beneath you, and judge ye between them according to the precepts prescribed by God in His most holy and exalted Tablet, a Tablet

wherein He hath assigned to each and every thing its settled measure, in which He hath given, with distinctness, an explanation of all things, and which is in itself a monition unto them that believe in Him.

Examine Our Cause, inquire into the things that have befallen Us, and decide justly between Us and Our enemies, and be ye of them that act equitably towards their neighbours. If ye stay not the hand of the oppressor, if ye fail to safeguard the rights of the down-trodden, what right have ye then to vaunt yourselves among men? What is it of which ye can rightly boast? Is it on your food and your drink that ye pride yourselves, on the riches ye lay up in your treasures, on the diversity and the cost of the ornaments with which ye deck yourselves? If true glory were to consist in the possession of such perishable things, then the earth on which ye walk must needs vaunt itself over you, because it supplieth you, and bestoweth upon you, these very things, by the decree of the Almighty. In its bowels are contained, according to what God hath ordained, all that ye possess. From

it, as a sign of His mercy, ye derive your riches. Behold then your state, the thing in which ye glory! Would that ye could perceive it! Nay, by Him Who holdeth in His grasp the kingdom of the entire creation! Nowhere doth your true and abiding glory reside except in your firm adherence unto the precepts of God, your wholehearted observance of His laws, your resolution to see that they do not remain unenforced, and to pursue steadfastly the right course. . . .

Twenty years have passed, O Kings, during which We have, each day, tasted the agony of a fresh tribulation. No one of them that were before Us hath endured the things We have endured. Would that ye could perceive it! They that rose up against Us, have put Us to death, have shed Our blood, have plundered Our property, and violated Our honour. Though aware of most of Our afflictions, ye, nevertheless, have failed to stay the hand of the aggressor. For is it not your clear duty to restrain the tyranny of the oppressor, and to deal equitably with your subjects, that your high sense of justice may be fully demonstrated to all mankind?

God hath committed into your hands the reins of the government of the people, that ye may rule with justice over them, safeguard the rights of the down-trodden, and punish the wrong doers. If ye neglect the duty prescribed unto you by God in His Book, your names shall be numbered with those of the unjust in His sight. Grievous, indeed, will be your error. Cleave ye to that which your imaginations have devised, and cast behind your backs the commandments of God, the Most Exalted, the Inaccessible, the All-Compelling, the Almighty? Cast away the things ye possess, and cling to that which God hath bidden you observe. Seek ye His grace, for he that seeketh it treadeth His straight Path. . . .

O KINGS of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust. Fear the sighs and tears of this Wronged One, and lay not excessive burdens on your peoples. Do not rob them to rear palaces for yourselves; nay

rather choose for them that which ye choose for yourselves. Thus We unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! How strange, how very strange!

Now that ye have refused the Most Great Peace, hold ye fast unto this, the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents.

O Rulers of the earth! Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. Beware lest ye disregard the counsel of the All-Knowing, the Faithful.

Be united, O Kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your people find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice.

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 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, of serving

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 fulfil My wish.

TO NAPOLEON III

O KING of Paris! Tell the priest to ring the bells no longer. By God, the True One! The Most Mighty Bell hath appeared in the form of Him Who is the Most Great Name, and the fingers of the will of Thy Lord, the Most Exalted, the Most High, toll it out in the heaven of Immortality, in His name, the All-Glorious. Thus have the mighty verses of Thy Lord been again sent down unto thee, that thou mayest arise to remember God, the Creator of earth and heaven, in these days when all the tribes of the earth have mourned, and the foundations of the cities have trembled, and the dust of irreligion hath enwrapped all men, except such as God, the All-Knowing, the All-Wise, was pleased to spare. Say: He Who is the Unconditioned is come, in the clouds of light, that He may quicken all created things with the breeze of His Name, the Most Merciful, and unify the world, and gather all men around this Table which hath been sent down from heaven. Beware that ye deny not the favour of God after it hath been sent down unto you. Better is this for you than that which ye possess; for that which is yours perisheth, whilst that which is with God endureth. He, in truth, ordaineth what He pleaseth. Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of Mercy; whose turneth thereunto, shall be cleansed of his sins, and of all pain and sickness. Happy the man that hath turned towards them, and woe betide him that hath turned aside.

Wert thou to incline thine inner ear unto all created things, thou wouldst hear: "The Ancient of Days is come in His great glory!" Everything celebrateth the praise of its Lord. Some

have known God and remember Him; others remember Him, yet know Him not. Thus have We set down Our decree in a perspicuous Tablet.

Give ear, O King, unto the Voice that calleth from the Fire which burneth in this verdant Tree, on this Sinai which hath been raised above the hallowed and snow-white Spot, beyond the Everlasting City: "Verily, there is none other God but Me, the Ever-Forgiving, the Most Merciful!" We, in truth, have sent Him Whom We aided with the Holy Spirit (Jesus Christ) that He may announce unto you this Light that hath shone forth from the horizon of the will of your Lord, the Most Exalted, the All-Glorious, and Whose signs have been revealed in the West. Set your faces towards Him (Bahá'u'lláh) on this Day which God hath exalted above all other days, and whereon the All-Merciful hath shed the splendour of His effulgent glory upon all who are in heaven and all who are on earth. Arise thou to serve God and help His Cause. He, verily, will assist thee with the hosts of the seen and unseen, and will set thee king over all that whereon the sun riseth. Thy Lord, in truth, is the All-Powerful, the Almighty.

The breezes of the Most Merciful have passed over all created things; happy the man that hath discovered their fragrance, and set himself towards them with a sound heart. Attire thy temple with the ornament of My Name, and thy tongue with remembrance of Me, and thine heart with love for Me, the Almighty, the Most High. We have desired for thee naught except that which is better for thee than what thou dost possess and all the treasures of the earth. Thy Lord, verily, is knowing, informed of all. Arise, in My Name, amongst My servants, and say: "O ye peoples of the earth! Turn yourselves towards Him Who hath turned towards you. He, verily, is the Face of God amongst you, and His Testimony and His Guide unto you. He hath come to you with signs which none can produce." The voice of the Burning Bush is raised in the midmost heart of the world, and the Holy Spirit calleth aloud among the nations: "Lo, the Desired One is come with manifest dominion!"

O King! The stars of the heaven of knowledge have fallen, they who seek to establish the truth of My Cause through the things they possess, and who make mention of God in My

Name. And yet, when I came unto them in My glory, they turned aside. They, indeed, are of the fallen. This is, truly, that which the Spirit of God (Jesus Christ) hath announced, when He came with truth unto you, He with Whom the Jewish doctors disputed, till at last they perpetrated what hath made the Holy Spirit to lament, and the tears of them that have near access to God to flow. . . .

O King! We heard the words thou didst utter in answer to the Czar of Russia, concerning the decision made regarding the war (Crimean War). Thy Lord, verily, knoweth, is informed of all. Thou didst say: "I lay asleep upon my couch, when the cry of the oppressed, who were drowned in the Black Sea, wakened me." This is what we heard thee say, and, verily, thy Lord is witness unto what I say. We testify that that which wakened thee was not their cry but the promptings of thine own passions, for We tested thee, and found thee wanting. Comprehend the meaning of My words, and be thou of the discerning. It is not Our wish to address thee words of condemnation, out of regard for the dignity We conferred upon thee in this mortal life. We, verily, have chosen courtesy, and made it the true mark of such as are nigh unto Him. Courtesy, is, in truth, a raiment which fitteth all men, whether young or old. Well is it with him that adorneth his temple therewith, and woe unto him who is deprived of this great bounty. Hadst thou been sincere in thy words, thou wouldst have not cast behind thy back the Book of God, when it was sent unto thee by Him Who is the Almighty, the All-Wise. We have proved thee through it, and found thee other than that which thou didst profess. Arise, and make amends for that which escaped thee. Ere long the world and all that thou possesseth will perish, and the kingdom will remain unto God, thy Lord and the Lord of thy fathers of old. It behoveth thee not to conduct thine affairs according to the dictates of thy desires. Fear the sighs of this Wronged One, and shield Him from the darts of such as act unjustly.

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. Com-motions shall seize all the people in that land, unless thou arisest 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 glory to cast away all that thou possesseth, and cry out: "Here am I, O Lord of all that is in heaven and all that is on earth!"

O King! We were in 'Irâq, when the hour of parting arrived. At the bidding of the King of Islâm (Sultân of Turkey) We set Our steps in his direction. Upon Our arrival, there befell Us at the hands of the malicious that which the books of the world can never adequately recount. Thereupon the inmates of Paradise, and they that dwell within the retreats of holiness, lamented; and yet the people are wrapped in a thick veil! . . .

More grievous became Our plight from day to day, nay, from hour to hour, until they took Us forth from Our prison and made Us, with glaring injustice, enter the Most Great Prison. . . .

Know of a truth that your subjects are God's trust amongst you. Watch ye, therefore, over them as ye watch over your own selves. Beware that ye allow not wolves to become the shepherds of the fold, or pride and conceit to deter you from turning unto the poor and the desolate. Arise thou, in My name, above the horizon of renunciation, and set, then, thy face towards the Kingdom, at the bidding of thy Lord, the Lord of strength and of might.

Adorn the body of thy kingdom with the raiment of My name, and arise, then, to teach My Cause. Better is this for thee than that which thou possesseth. God will, thereby, exalt thy name amongst all the kings. Potent is He over all things. Walk thou amongst men in the name of God, and by the power of His might, that thou mayest show forth His signs amidst the peoples of the earth. . . .

Regard ye the world as a man's body, which is afflicted with divers ailments, and the recovery of which dependeth upon the harmonizing of all of its component elements. Gather ye around that which We have prescribed unto you, and walk not in the ways of such as create dissension. Meditate on the world and the state of its people. He, for Whose sake the world was called into being, hath been imprisoned in the

most desolate of cities ('Akká), by reason of that which the hands of the wayward have wrought. From the horizon of His prison-city He summoneth mankind unto the Dayspring of God, the Exalted, the Great. Exultest thou over the treasures thou dost possess, knowing they shall perish? Rejoicest thou in that thou rulest a span of earth, when the whole world, in the estimation of the people of Bahá, is worth as much as the black in the eye of a dead ant? Abandon it unto such as have set their affections upon it, and turn thou unto Him Who is the Desire of the world. Whither are gone the proud and their palaces? Gaze thou into their tombs, that thou mayest profit by this example, inasmuch as We made it a lesson unto every beholder. Were the breezes of Revelation to seize thee, thou wouldst flee the world, and turn unto the Kingdom, and wouldst expend all thou possessest, that thou mayest draw nigh unto this sublime Vision.

TO THE CZAR (Alexander II)

O CZAR of Russia! Incline thine ear unto the voice of God, the King, the Holy, and turn thou unto Paradise, the Spot wherein abideth He Who, among the Concourse on high, beareth the most excellent titles, and Who, in the kingdom of creation, is called by the name of God, the Effulgent, the All-Glorious. Beware lest thy desire deter thee from turning towards the face of thy Lord, the Compassionate, the Most Merciful. We, verily, have heard the thing for which thou didst supplicate thy Lord, whilst secretly communing with Him. Wherefore, the breeze of My loving-kindness wafted forth, and the sea of My mercy surged, and We answered thee in truth. Thy Lord, verily, is the All-Knowing, the All-Wise. Whilst I lay chained and fettered in the prison, one of thy ministers extended Me his aid. Wherefore hath God ordained for thee a station which the knowledge of none can comprehend except His knowledge. Beware lest thou barter away this sublime station. . . . Beware lest thy sovereignty withhold thee from Him Who is the Supreme Sovereign. He, verily, is come with

His Kingdom, and all the atoms cry aloud: "Lo! The Lord is come in His great majesty!" He Who is the Father is come, and the Son (Jesus), in the holy vale, crieth out: "Here am I, here am I, O Lord, My God!" whilst Sinai circlet round the House, and the Burning Bush calleth aloud: "The All-Bounteous is come mounted upon the clouds! Blessed is He that draweth nigh unto Him, and woe betide them that are far away."

Arise thou amongst men in the name of this all-compelling Cause, and summon, then, the nations unto God, the Exalted, the Great. Be thou not of them who called upon God by one of His names, but who, when He Who is the Object of all names appeared, denied Him and turned aside from Him, and, in the end, pronounced sentence against Him with manifest injustice. Consider and call thou to mind the days whereon the Spirit of God (Jesus) appeared, and Herod gave judgment against Him. God, however, aided Him with the hosts of the unseen, and protected Him with truth, and sent Him down unto another land, according to His promise. He, verily, ordaineth what He pleaseth. Thy Lord truly preserveth whom He willeth, be he in the midst of the seas, or in the maw of the serpent, or beneath the sword of the oppressor. . . .

Again I say: Hearken unto My Voice that calleth from My prison that it may acquaint thee with the things that have befallen My Beauty, at the hands of them that are the manifestations of My glory, and that thou mayest perceive how great hath been My patience, notwithstanding My might, and how immense My forbearance, notwithstanding My power. By My Life! Couldst thou but know the things sent down by My Pen, and discover the treasures of My Cause, and the pearls of My mysteries which lie hid in the seas of My names and in the goblets of My words, thou wouldst, in thy love for My name, and in thy longing for My glorious and sublime Kingdom, lay down thy life in My path. Know thou that though My body be beneath the swords of My foes, and My limbs be beset with incalculable afflictions, yet My spirit is filled with a gladness with which all the joys of the earth can never compare.

Set thine heart towards Him Who is the Point of adoration for the world, and say: O peoples of the earth! Have ye denied the One in Whose path He Who came with the truth, bearing the

announcement of your Lord, the Exalted, the Great, suffered martyrdom? Say: This is an Announcement whereat the hearts of the Prophets and Messengers have rejoiced. This is the One Whom the heart of the world remembereth and is promised in the Books of God, the Mighty, the All-Wise. The hands of the Messengers were, in their desire to meet Me, upraised towards God, the Mighty, the Glorified. . . . Some lamented in their separation from Me, others endured hardships in My path, and still others laid down their lives for the sake of My Beauty, could ye but know it. Say: I, verily, have not sought to extol Mine Own Self, but rather God Himself were ye to judge fairly. Naught can be seen in Me except God and His Cause, could ye but perceive it. I am the One Whom the tongue of Isaiah hath extolled, the One with Whose name both the Torah and the Evangel were adorned. . . . Blessed be the king whose sovereignty hath withheld him not from his Sovereign, and who hath turned unto God with his heart. He, verily, is accounted of those that have attained unto that which God, the Mighty, the All-Wise hath willed. Ere long will such a one find himself numbered with the monarchs of the realms of the Kingdom. Thy Lord is, in truth, potent over all things. He giveth what He willeth to whomsoever He willeth, and withholdeth what He pleaseth from whomsoever He willeth. He, verily, is the All-Powerful, the Almighty.

To QUEEN VICTORIA

QUEEN in London! Incline thine ear unto the voice of thy Lord, the Lord of all mankind, calling from the Divine Lote-Tree: Verily, no God is there but Me, the Almighty, the All-Wise! Cast away all that is on earth, and attire the head of thy kingdom with the crown of the remembrance of thy Lord, the All-Glorious. He, in truth, hath come unto the world in His most great glory, and all that hath been mentioned in the Gospel hath been fulfilled. The land of Syria hath been honoured by the footsteps of its Lord, the Lord of all men, and North and South are both inebriated with the wine of His presence. Blessed is the man that inhaled

the fragrance of the Most Merciful, and turned unto the Dawning-Place of His Beauty, in this resplendent Dawn. The Mosque of Aqṣá vibrateth through the breezes of its Lord, the All-Glorious whilst Baḥá (Mecca) trembleth at the voice of God, the Exalted, the Most High. Whereupon every single stone of them celebrateth the praise of the Lord, through this Great Name.

Lay aside thy desire, and set then thine heart towards thy Lord, the Ancient of Days. We make mention of thee for the sake of God, and desire that thy name may be exalted through thy remembrance of God, the Creator of earth and heaven. He, verily, is witness unto that which I say. 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. God hath, truly, destined a reward for thee, because of this. He, verily, will pay the doer of good his due recompense, wert thou to follow what hath been sent unto thee by Him Who is the All-Knowing, the All-Informed. As to him who turneth aside, and swelleth with pride, after that the clear tokens have come unto him, from the Revealer of signs, his work shall God bring to naught. He, in truth, hath power over all things. Man's actions are acceptable after his having recognized (the Manifestation). He that turneth aside from the True One is indeed the most veiled amongst His creatures. Thus hath it been decreed by Him Who is the Almighty, the Most Powerful.

We have also heard that thou hast 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 low, will be tranquillized. It behoveth them, however, to be trustworthy among His servants, and to regard themselves as the representatives of all that dwell on earth. This is what counseleth them, in this Tablet, He Who is the Ruler, the All-Wise. . . . Blessed is he that entereth the assembly for the sake of God, and judgeth between men with pure justice. He, indeed, is of the blissful. . . .

Turn thou unto God and say: O my Sovereign Lord! I am but a vassal of Thine, and Thou art, in truth, the King of Kings. I have lifted my suppliant hands unto the heaven of

Thy grace and Thy bounties. Send down, then, upon me from the clouds of Thy generosity that which will rid me of all save Thee, and draw me nigh unto Thyself. I beseech Thee, O my Lord, by Thy name, which Thou hast made the king of names, and the manifestation of Thyself to all who are in heaven and on earth, to rend asunder the veils that have intervened between me and my recognition of the Dawning-Place of Thy signs and the Dayspring of Thy Revelation. Thou art, verily, the Almighty, the All-Powerful, the All-Bounteous. Deprive me not, O my Lord, of the fragrances of the Robe of Thy mercy in Thy days, and write down for me that which Thou hast written down for thy handmaidens who have believed in Thee and in Thy signs, and have recognized Thee, and set their hearts towards the horizon of Thy Cause. Thou art truly the Lord of the worlds and of those who show mercy the Most Merciful. Assist me, then, O my God, to remember Thee amongst Thy handmaidens, and to aid Thy Cause in Thy lands. Accept, then, that which hath escaped me when the light of Thy countenance shone forth. Thou, indeed, hast power over all things. Glory be to Thee, O Thou in Whose hand is the kingdom of the heavens and of the earth.

TO KAISER WILHELM I

O KING of Berlin! Give ear unto the Voice calling from this manifest Temple: Verily, there is none other God but Me, the Everlasting, the Peerless, the Ancient of Days. Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counselth thcc the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one whose power transcended thy power (Napoleon III), and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning and be not of them that are fast asleep. He it was who cast the Tablet of God behind him, when We made known unto him what the hosts of tyranny had caused Us to suffer. Where-

fore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect. . . 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.

TO THE EMPEROR FRANCIS JOSEPH

O EMPEROR of Austria! He who is the Dayspring of God's Light dwelt in the prison of 'Akká, at the time when thou didst set forth to visit the Aqşá Mosque (Jerusalem). Thou passed Him by, and inquired not about Him, by Whom every house is exalted, and every lofty gate unlocked. We, verily, made it (Jerusalem) a place whereunto the world should turn, that they might remember Me, and yet thou hast rejected Him Who is the Object of this remembrance, when He appeared with the Kingdom of God, thy Lord and the Lord of the worlds. We have been with thee at all times, and found thee clinging unto the Branch and heedless of the Root. Thy Lord, verily, is a witness unto what I say. We grieved to see thee circle round Our Name, whilst unaware of Us, though We were before thy face. Open thine eyes, that thou mayest behold this glorious Vision, and recognize Him Whom thou invokest in the daytime and in the night season, and gaze on the Light that shineth above this luminous Horizon.

TO SULTÁN 'ABDU'L-'AZÍZ

HEARKEN, O King, to the speech of Him that speaketh the truth, Him that doth not ask thee to recompense Him with the things God

hath chosen to bestow upon thee, Him Who unerringly treadeth the straight Path. He it is Who summoneth thee unto God, thy Lord, Who showeth thee the right course, the way that leadeth to true felicity, that haply thou mayest be of them with whom it shall be well.

Beware, O King, that thou gather not around thee such ministers as follow the desires of a corrupt inclination, as have cast behind their backs that which hath been committed into their hands and manifestly betrayed their trust. Be bounteous to others as God hath been bounteous to thee, and abandon not the interests of thy people to the mercy of such ministers as these. Lay not aside the fear of God, and be thou of them that act uprightly. Gather around thee those ministers from whom thou canst perceive the fragrance of faith and of justice, and take thou counsel with them, and choose whatever is best in thy sight, and be of them that act generously.

Know thou for a certainty that whoso disbelieveth in God is neither trustworthy nor truthful. This, indeed, is the truth, the undoubted truth. He that acteth treacherously towards God will, also, act treacherously towards his king. Nothing whatever can deter such a man from evil, nothing can hinder him from betraying his neighbour, nothing can induce him to walk uprightly.

Take heed that thou resign not the reins of the affairs of thy state into the hands of others, and repose not thy confidence in ministers unworthy of thy trust, and be not of them that live in heedlessness. Shun them whose hearts are turned away from thee, and place not thy confidence in them, and entrust them not with thy affairs and the affairs of such as profess thy faith. Beware that thou allow not the wolf to become the shepherd of God's flock, and surrender not the fate of His loved ones to the mercy of the malicious. Expect not that they who violate the ordinances of God will be trustworthy or sincere in the faith they profess. Avoid them, and preserve strict guard over thyself, lest their devices and mischief hurt thee. Turn away from them, and fix thy gaze upon God, thy Lord, the All-Glorious, the Most Bountiful. He that giveth up himself wholly to God, God shall, assuredly, be with him; and he that placeth his complete trust in God, God shall, verily, protect him from whatsoever may

harm him, and shield him from the wickedness of every evil plotter.

Wert thou to incline thine ear unto My speech and observe My counsel, God would exalt thee to so eminent a position that the designs of no man on the whole earth could ever touch or hurt thee. Observe, O King, with thine inmost heart and with thy whole being, the precepts of God, and walk not in the paths of the oppressor. Seize thou, and hold firmly within the grasp of thy might, the reins of the affairs of thy people, and examine in person whatever pertaineth unto them. Let nothing escape thee, for therein lieth the highest good.

Render thanks unto God for having chosen thee out of the whole world, and made thee king over them that profess thy faith. It well becometh thee to appreciate the wondrous favours with which God hath favoured thee, and to magnify continually His name. Thou canst best praise Him if thou lovest His loved ones, and dost safeguard and protect His servants from the mischief of the treacherous, that none may any longer oppress them. Thou shouldst, moreover, arise to enforce the law of God amongst them, that thou mayest be of those who are firmly established in His law.

Shouldst thou cause rivers of justice to spread their waters amongst thy subjects, God would surely aid thee with the hosts of the unseen and of the seen and would strengthen thee in thine affairs. No God is there but Him. All creation and its empire are His. Unto Him return the works of the faithful.

Place not thy reliance on thy treasures. Put thy whole confidence in the grace of God, thy Lord. Let Him be thy trust in whatever thou doest, and be of them that have submitted themselves to His Will. Let Him be thy helper and enrich thyself with His treasures, for with Him are the treasures of the heavens and of the earth. He bestoweth them upon whom He will, and from whom He will He withholdeth them. There is none other God but Him, the All-Possessing, the All-Praised. All are but paupers at the door of His mercy; all are helpless before the revelation of His sovereignty, and beseech His favours.

Overstep not the bounds of moderation, and deal justly with them that serve thee. Bestow upon them according to their needs and not to the extent that will enable them to lay up riches



Entrance to the Dulma-Ba'gh Chih Palace of the Sulfáns of Turkey, Istanbul.

for themselves, to deck their persons, to embellish their homes, to acquire the things that are of no benefit unto them, and to be numbered with the extravagant. Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. This is but manifest justice.

Allow not the abject to rule over and dominate them who are noble and worthy of honour, and suffer not the high-minded to be at the mercy of the contemptible and worthless, for this is what We observed upon Our arrival in the City (Constantinople), and to it We bear witness. We found among its inhabitants some who were possessed of an affluent fortune and lived in the midst of excessive riches, whilst others were in dire want and abject poverty. This ill beseemeth thy sovereignty, and is unworthy of thy rank.

Let My counsel be acceptable to thee, and strive thou to rule with equity among men, that God may exalt thy name and spread abroad the fame of thy justice in all the world. Beware lest thou aggrandize thy ministers at the expense of thy subjects. Fear the sighs of the poor and of

the upright in heart who, at every break of day, bewail their plight, and be unto them a benignant sovereign. They, verily, are thy treasures on earth. It behoveth thee, therefore, to safeguard thy treasures from the assaults of them who wish to rob thee. Inquire into their affairs, and ascertain, every year, nay every month, their condition, and be not of them that are careless of their duty.

Set before thine eyes God's unerring Balance and, as one standing in His Presence, weigh in that Balance thine actions every day, every moment of thy life. Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble.

It behoveth every king to be as bountiful as the sun, which fostereth the growth of all beings, and giveth to each its due, whose benefits are not inherent in itself, but are ordained by Him Who is the Most Powerful, the Almighty. The king should be as generous, as liberal in his mercy as the clouds, the outpourings of whose bounty are showered upon every land, by the

behest of Him Who is the Supreme Ordainer, the All-Knowing.

Have a care not to entrust thine affairs of state entirely into another's hands. None can discharge thy functions better than thine own self. Thus do We make clear unto thee Our words of wisdom, and send down upon thee that which can enable thee to pass over from the left hand of oppression to the right hand of justice, and approach the resplendent ocean of His favours. Such is the path which the kings that were before thee have trodden, they that acted equitably towards their subjects, and walked in the ways of undeviating justice.

Thou art God's shadow on earth. Strive, therefore, to act in such a manner as befitteth so eminent, so august a station. If thou dost depart from following the things We have caused to descend upon thee and taught thee, thou wilt, assuredly, be derogating from that great and priceless honour. Return, then, and cleave wholly unto God, and cleanse thine heart from the world and all its vanities, and suffer not the love of any stranger to enter and dwell therein. Not until thou dost purify thine heart from every trace of such love can the brightness of the light of God shed its radiance upon it, for to none hath God given more than one heart. This, verily, hath been decreed and written down in His ancient Book. And as the human heart, as fashioned by God, is one and undivided, it behoveth thee to take heed that its affections be, also, one and undivided. Cleave thou, therefore, with the whole affection of thine heart, unto His love, and withdraw it from the love of any one besides Him, that He may aid thee to immerse thyself in the ocean of His unity, and enable thee to become a true upholder of His oneness. God is My witness. My sole purpose in revealing to thee these words is to sanctify thee from the transitory things of the earth, and aid thee to enter the realm of everlasting glory, that thou mayest, by the leave of God, be of them that abide and rule therein. . . .

Let thine ear be attentive, O King, to the words We have addressed to thee. Let the oppressor desist from his tyranny, and cut off the perpetrators of injustice from among them that profess thy faith. By the righteousness of God! The tribulations We have sustained are such that any pen that recounteth them cannot but be overwhelmed with anguish. No one of

them that truly believe and uphold the unity of God can bear the burden of their recital. So great have been Our sufferings that even the eyes of Our enemies have wept over Us, and beyond them those of every discerning person. And to all these trials have We been subjected, in spite of Our action in approaching thee, and in bidding the people to enter beneath thy shadow, that thou mightest be a stronghold unto them that believe in and uphold the unity of God.

Have I, O King, ever disobeyed thee? Have I, at any time, transgressed any of thy laws? Can any of thy ministers that represented thee in 'Irâq produce any proof that can establish my disloyalty to thee? No, by Him Who is the Lord of all worlds! Not for one short moment did We rebel against thee, or against any of thy ministers. Never, God willing, shall We revolt against thee, though We be exposed to trials more severe than any We suffered in the past.

In the day time and in the night season, at even and at morn, We pray to God on thy behalf, that He may graciously aid thee to be obedient unto Him and to observe His commandment, that He may shield thee from the hosts of the evil ones. Do, therefore, as it pleaseth thee, and treat Us as befitteth thy station and besecmeth thy sovereignty. Be not forgetful of the law of God in whatever thou desirest to achieve, now or in the days to come. Say: Praise be to God, the Lord of all worlds!

TO NÂŞIRI'D-DÍN SHÁH

O KING! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. 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. The learning current amongst men I studied not; their schools I entered not. Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely. This is but a leaf which the winds of the

will of thy Lord, the Almighty, the All-Praised, have stirred. Can it be still when the tempestuous winds are blowing? Nay, by Him Who is the Lord of all Names and Attributes! They move it as they list. The evanescent is as nothing before Him Who is the Ever-Abiding. His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people. I was indeed as one dead when His behest was uttered. The hand of the will of thy Lord, the Compassionate, the Merciful, transformed Me. Can any one speak forth of his own accord that for which all men, both high and low, will protest against him? Nay, by Him Who taught the Pen the eternal mysteries, save him whom the grace of the Almighty, the All-Powerful, hath strengthened. The Pen of the Most High addresseth Me saying: Fear not. Relate unto His Majesty the Sháh that which befell thee. His heart, verily, is between the fingers of thy Lord, the God of Mercy, that haply the sun of justice and bounty may shine forth above the horizon of his heart. Thus hath the decree been irrevocably fixed by Him Who is the All-Wise.

Look upon this Youth, O King, with the eyes of justice; judge thou, then, with truth concerning what hath befallen Him. Of a verity, God hath made thee His shadow amongst men, and the sign of His power unto all that dwell on earth. Judge thou between Us and them that have wronged Us without proof and without an enlightening Book. They that surround thee love thee for their own sakes, whereas this Youth loveth thee for thine own sake, and hath had no desire except to draw thee nigh unto the seat of grace, and to turn thee toward the right-hand of justice. Thy Lord beareth witness unto that which I declare.

O King! Wert thou to incline thine ear unto the shrill of the Pen of Glory and the cooing of the Dove of Eternity which, on the branches of the Lote-Tree beyond which there is no passing, uttereth praises to God, the Maker of all names and Creator of earth and heaven, thou wouldst attain unto a station from which thou wouldst behold in the world of being naught save the effulgence of the Adored One, and wouldst regard thy sovereignty as the most contemptible of thy possessions, abandoning it to whosoever might desire it, and setting thy face toward the Horizon aglow with the light of His countenance. Neither wouldst thou ever be

willing to bear the burden of dominion save for the purpose of helping thy Lord, the Exalted, the Most High. Then would the Concourse on high bless thee. O how excellent is this most sublime station, couldst thou ascend thereunto through the power of a sovereignty recognized as derived from the Name of God! . . .

O King of the age! The eyes of these refugees are turned towards and fixed upon the mercy of the Most Merciful. No doubt is there whatever that these tribulations will be followed by the outpourings of a supreme mercy, and these dire adversities be succeeded by an overflowing prosperity. We fain would hope, however, that His Majesty the Sháh will himself examine these matters, and bring hope to the hearts. That which We have submitted to thy Majesty is indeed for thine highest good. And God, verily, is a sufficient witness unto Me. . . .

O would that thou wouldst permit Me, O Sháh, to send unto thee that which would cheer the eyes, and tranquillize the souls, and persuade every fair-minded person that with Him is the knowledge of the Book. . . . But for the repudiation of the foolish and the connivance of the divines, I would have uttered a discourse that would have thrilled and carried away the hearts unto a realm from the murmur of whose winds can be heard: "No God is there but He!" . . .

I have seen, O Sháh, in the path of God what eye hath not seen nor ear heard. . . . How numerous the tribulations which have rained, and will soon rain, upon Me! I advance with My face set towards Him Who is the Almighty, the All-Bounteous, whilst behind Me glideth the serpent. Mine eyes have rained down tears until My bed is drenched. I sorrow not for Myself, however. By God! Mine head yearneth for the spear out of love for its Lord. I never passed a tree, but Mine heart addressed it saying: "O would that thou wert cut down in My name, and My body crucified upon thee, in the path of My Lord!" . . . By God! Though weariness lay Me low, and hunger consume Me, and the bare rock be My bed, and My fellows the beasts of the field, I will not complain, but will endure patiently as those endued with constancy and firmness have endured patiently, through the power of God, the Eternal King and Creator of the nations, and will render thanks unto God under all conditions. We pray that, out of His bounty—exalted be He—He may release,

through this imprisonment, the necks of men from chains and fetters, and cause them to turn, with sincere faces, towards His Face, Who is the Mighty, the Bounteous. Ready is He to answer whosoever calleth upon Him, and nigh is He unto such as commune with Him.

TO THE RULERS OF AMERICA

HEARKEN ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful. Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counsellethe you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ye advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could ye but know it. O concourse of rulers! Give ear unto that which hath been raised from the Dayspring of Grandeur: Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing. 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.

TO THE ELECTED REPRESENTATIVES OF THE PEOPLE IN EVERY LAND

OYE the elected representatives of the people in every land! Take ye counsel together, and let your concern be only for that which profiteth mankind, and bettereth the condition thereof, if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and perfect, hath been afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay its sickness waxed more severe, as it fell under the treatment of ignorant physicians, who gave full rein to their personal desires, and have erred grievously. And if, at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.

We behold it, in this day, at the mercy of rulers so drunk with pride that they cannot discern clearly their own best advantage, much less recognize a Revelation so bewildering and challenging as this. And whenever any one of them hath striven to improve its condition, his motive hath been his own gain, whether confessedly so or not; and the unworthiness of this motive hath limited his power to heal or cure.

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error. . . .

B. TO THE WORLD'S RELIGIOUS LEADERS COLLECTIVELY

OLEADERS of religion! 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.

The eye of My loving-kindness weepeth sore

over you, inasmuch as ye have failed to recognize the One upon Whom ye have been calling in the day time and in the night season, at even and at morn. Advance, O people, with snow-white faces and radiant hearts, unto the blest and crimson Spot, wherein the Sadratu'l-Muntahá is calling: "Verily, there is none other God beside Me, the Omnipotent Protector, the Self-Subsisting!"

O ye leaders of religion! Who is the man amongst you that can rival Me in vision or insight? Where is he to be found that dareth to claim to be My equal in utterance or wisdom? No, by My Lord, the All-Merciful! All on the earth shall pass away; and this is the face of your Lord, the Almighty, the Well-Beloved.

We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the splendour of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.

Say: This, verily, is the heaven in which the Mother Book is treasured, could ye but comprehend it. He it is Who hath caused the Rock to shout, and the Burning Bush to lift up its voice, upon the Mount rising above the Holy Land, and proclaim: "The Kingdom is God's, the sovereign Lord of all, the All-Powerful, the Loving!"

We have not entered any school, nor read any of your dissertations. Incline your ears to the words of this unlettered One, wherewith He summoneth you unto God, the Ever-Abiding. Better is this for you than all the treasures of the earth, could ye but comprehend it.

O CONCOURSE of divines! When My verses were sent down, and My clear tokens were revealed, We found you behind the veils. This, verily, is a strange thing. . . . We have rent the veils asunder. Beware lest ye shut out the people by yet another veil. Pluck asunder the chains of vain imaginings, in the name of the Lord of all men, and be not of the deceitful. Should ye turn unto God, and embrace His

Cause, spread not disorder within it, and measure not the Book of God with your selfish desires. This, verily, is the counsel of God aforetime and hereafter. . . . Had ye believed in God, when He revealed Himself, the people would not have turned aside from Him, nor would the things ye witness today have befallen Us. Fear God, and be not of the heedless. . . . This is the Cause that hath caused all your superstitions and idols to tremble. . . . O concourse of divines! Beware lest ye be the cause of strife in the land, even as ye were the cause of the repudiation of the Faith in its early days. Gather the people around this Word that hath made the pebbles to cry out: "The Kingdom is God's, the Dawning-Place of all signs!" . . . Tear the veils asunder in such wise that the inmates of the Kingdom will hear them being rent. This is the command of God, in days gone by, and for those to come. Blessed the man that observeth that whereunto he was bidden, and woe betide the negligent.

HOW long will ye, O concourse of divines, level the spears of hatred at the face of Bahá? Rein in your pens. Lo, the Most Sublime Pen speaketh betwixt earth and heaven. Fear God, and follow not your desires which have altered the face of creation. Purify your ears that they may hearken unto the Voice of God. By God! It is even as fire that consumeth the veils, and as water that washeth the souls of all who are in the universe.

O CONCOURSE of divines! Can any one of you race with the Divine Youth in the arena of wisdom and utterance, or soar with Him into the heaven of inner meaning and explanation? Nay, by My Lord, the God of mercy! All have swooned away in this Day from the Word of thy Lord. They are even as dead and lifeless, except him whom thy Lord, the Almighty, the Unconstrained, hath willed to exempt. Such a one is indeed of those endued with knowledge in the sight of Him Who is the All-Knowing. The inmates of Paradise, and the dwellers of the sacred Folds, bless him at eventide and at dawn. Can the one possessed of wooden legs resist him whose feet God hath made of steel? Nay, by Him Who illumineth the whole of creation!

WHEN We observed carefully, We discovered that Our enemies are, for the most part, the divines. . . Among the people are those who said: He hath repudiated the divines. Say: Yea, by My Lord! I, in very truth, was the One Who abolished the idols! We, verily, have sounded the Trumpet, which is Our Most Sublime Pen, and lo, the divines and the learned, and the doctors and the rulers, swooned away except such as God preserved, as a token of His grace, and He, verily, is the All-Bounteous, the Ancient of Days. . .

O concourse of divines! Fling away idle fancies and imaginings, and turn, then, towards the Horizon of Certitude. I swear by God! All that ye possess will profit you not, neither all the treasures of the earth, nor the leadership ye have usurped. Fear God, and be not of the lost ones. . . Say: O concourse of divines! Lay aside all your veils and coverings. Give ear unto that whereunto calleth you the Most Sublime Pen, in this wondrous Day. . . The world is laden with dust, by reason of your vain imaginings, and the hearts of such as enjoy near access to God are troubled because of your cruelty. Fear God, and be of them that judge equitably.

O YE the dawning-places of knowledge! Beware that ye suffer not yourselves to become changed, for as ye change, most men will, likewise, change. This verily, is an injustice unto yourselves and unto others. . . Ye are even as a spring. If it be changed, so will the streams that branch out from it be changed. Fear God, and be numbered with the godly. In like manner, if the heart of man be corrupted, his limbs will also be corrupted. And similarly, if the root of a tree be corrupted, its branches, and its offshoots, and its leaves, and its fruits, will be corrupted. . .

O concourse of divines! Be fair, I adjure you by God, and nullify not the Truth with the things ye possess. Peruse that which We have sent down with truth. It will, verily, aid you, and will draw you nigh unto God, the Mighty, the Great. Consider and call to mind how when Muḥammad, the Apostle of God, appeared, the people denied Him. They ascribed unto Him what caused the Spirit (Jesus) to lament in His Most Sublime Station, and the Faithful Spirit to cry out. Consider, moreover, the things which befell the Apostles and Messen-

gers of God before Him, by reason of what the hands of the unjust have wrought. We make mention of you for the sake of God, and remind you of His signs, and announce unto you the things ordained for such as are nigh unto Him in the most sublime Paradise and the all-highest Heaven, and I, verily, am the Announcer, the Omniscient. He hath come for your salvation, and hath borne tribulations that ye may ascend, by the ladder of utterance, unto the summit of understanding. . . Peruse, with fairness and justice, that which hath been sent down. It will, verily, exalt you through the truth, and will cause you to behold the things from which ye have been withheld, and will enable you to quaff His sparkling Wine.

THOSE divines . . . who are truly adorned with the ornament of knowledge and of a goodly character are, verily, as a head to the body of the world, and as eyes to the nations. The guidance of men hath, at all times, been and is dependent upon these blessed souls.

THE divine whose conduct is upright, and the sage who is just, are as the spirit unto the body of the world. Well is it with that divine whose head is attired with the crown of justice, and whose temple is adorned with the ornament of equity.

THE divine who hath seized and quaffed the most holy Wine, in the name of the sovereign Ordainer, is as an eye unto the world. Well is it with them who obey him, and call him to remembrance.

GREAT is the blessedness of that divine that hath not allowed knowledge to become a veil between him and the One Who is the Object of all knowledge, and who, when the Self-Subsisting appeared, hath turned with a beaming face towards Him. He, in truth, is numbered with the learned. The inmates of Paradise seek the blessing of his breath, and his lamp sheddeth its radiance over all who are in heaven and on earth. He, verily, is numbered with the inheritors of the Prophets. He that beholdeth him

hath, verily, beheld the True One, and he that turneth towards him hath, verily, turned towards God, the Almighty, the All-Wise.

O CONCOURSE of divines! Ye shall not henceforth behold yourselves possessed of any power, inasmuch as We have seized it from you, and destined it for such as have believed in God, the One, the All-Powerful, the Almighty, the Unconstrained.

TO POPE PIUS IX

O POPE! Rend the veils asunder. He Who is the Lord of Lords is come overshadowed with clouds, and the decree hath been fulfilled by God, the Almighty, the Unrestrained. . . He, verily, hath again come down from Heaven even as He came down from it the first time. Beware that thou dispute not with Him even as the Pharisees disputed with Him (Jesus) without a clear token or proof. On His right hand flow the living waters of grace, and on His left the choice Wine of justice, whilst before Him march the angels of Paradise, bearing the banners of His signs. Beware lest any name debar thee from God, the Creator of earth and heaven. Leave thou the world behind thee, and turn towards thy Lord, through Whom the whole earth hath been illumined. . . Dwellest thou in palaces whilst He Who is the King of Revelation liveth in the most desolate of abodes? Leave them unto such as desire them, and set thy face with joy and delight towards the Kingdom. . . Arise in the name of thy Lord, the God of Mercy, amidst the peoples of the earth, and seize thou the Cup of Life with the hands of confidence, and first drink thou therefrom, and proffer it then to such as turn towards it amongst the peoples of all faiths. . .

Call thou to remembrance Him Who was the Spirit (Jesus), Who when He came, the most learned of His age pronounced judgment against Him in His own country, whilst he who was only a fisherman believed in Him. Take heed, then, ye men of understanding heart! Thou, in truth, art one of the suns of the heaven of His names. Guard thyself, lest darkness

spread its veils over thee, and fold thee away from His light. . . Consider those who opposed the Son (Jesus), when He came unto them with sovereignty and power. How many the Pharisees who were waiting to behold Him, and were lamenting over their separation from Him! And yet, when the fragrance of His coming was wafted over them, and His beauty was unveiled, they turned aside from Him and disputed with Him. . . None save a very few, who were destitute of any power amongst men, turned towards His face. And yet, today, every man endowed with power and invested with sovereignty prideth himself on His Name! In like manner, consider how numerous, in these days, are the monks who, in My Name, have secluded themselves in their churches, and who, when the appointed time was fulfilled, and We unveiled Our beauty, knew Us not, though they call upon Me at eventide and at dawn. . .

The Word which the Son concealed is made manifest. It hath been sent down in the form of the human temple in this day. Blessed be the Lord Who is the Father! He, verily, is come unto the nations in His most great majesty. Turn your faces towards Him, O concourse of the righteous. . . This is the day whereon the Rock (Peter) crieth out and shouteth, and celebrateth the praise of its Lord, the All-Possessing, the Most High, saying: "Lo! The Father is come, and that which ye were promised in the Kingdom is fulfilled! . . ." My body longeth for the cross, and Mine head waiteth the thrust of the spear, in the path of the All-Merciful, that the world may be purged from its transgressions. . .

O Supreme Pontiff! Incline thine ear unto that which the Fashioner of mouldering bones counselleth thee, as voiced by Him Who is His Most Great Name. Sell all the embellished ornaments thou dost possess, and expend them in the path of God, Who causeth the night to return upon the day, and the day to return upon the night. Abandon thy kingdom unto the kings, and emerge from thy habitation, with thy face set towards the Kingdom, and, detached from the world, then speak forth the praises of thy Lord betwixt earth and heaven. Thus hath bidden thee He Who is the Possessor of Names, on the part of thy Lord, the Almighty, the All-Knowing. Exhort thou the kings and say: "Deal equitably with men. Beware lest ye transgress the bounds fixed in the

Book." This indeed becometh thee. Beware lest thou appropriate unto thyself the things of the world and the riches thereof. Leave them unto such as desire them, and cleave unto that which hath been enjoined upon thee by Him Who is the Lord of creation. Should any one offer thee all the treasures of the earth, refuse to even glance upon them. Be as thy Lord hath been. Thus hath the Tongue of Revelation spoken that which God hath made the ornament of the book of creation. . . Should the inebriation of the wine of My verses seize thee, and thou determinest to present thyself before the

throne of thy Lord, the Creator of earth and heaven, make My love thy vesture and thy shield remembrance of Me, and thy provision reliance upon God, the Revealer of all power. . . 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 fire that which befitteth it. Thus hath it been decreed by your Lord, the Mighty, the Loving, in this promised Day. He, verily, ordaineth what He pleaseth. There is none other God save He, the Almighty, the All-Compelling.

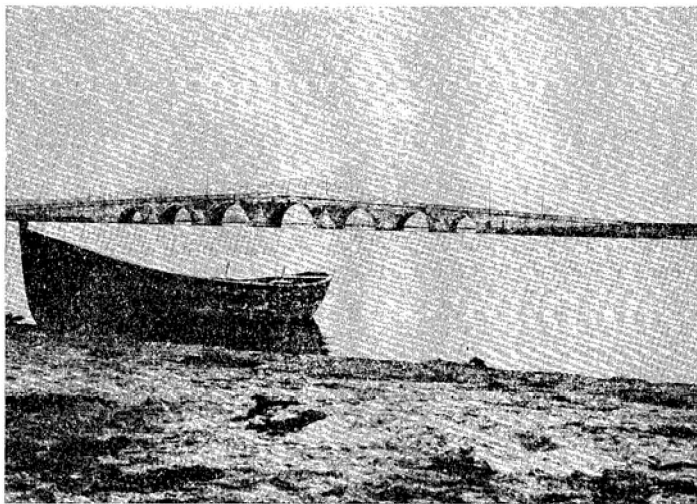
To THE CLERGY AND PEOPLE OF VARIOUS FAITHS

At one time We address the people of the Torah and summon them unto Him Who is the Revealer of verses, Who hath come from Him Who layeth low the necks of men. . . . At another, We address the people of the Evangel and say: "The All-Glorious is come in this Name whereby the Breeze of God hath wafted over all regions." . . . At still another, We address the people of the Qur'án saying: "Fear the All-Merciful, and cavil not at Him through Whom all religions were founded." . . . Know thou, moreover, that We have addressed to the Magians Our Tablets, and adorned them with Our Law. . . . We have revealed in them the essence of all the hints and allusions contained in their Books. The Lord, verily, is the Almighty, the All-Knowing.

CALL out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed. Beware lest thou hesitate or halt. Hasten forth and circumbulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels. O how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings of this Revelation—a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: "Unto God, the Lord of Lords, belong the kingdoms of earth and heaven." Verily this is the Day in which both land and sea rejoice at this announcement,

the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names.

THE Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: "O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!"



A view of the bridge at Büyükkçekmece, Turkey, over which Bahá'u'lláh and His entourage crossed on the twelve-day journey from Constantinople to Adrianople in December, 1863.

THE Breath hath been wafted, and the Breeze hath blown, and from Zion hath appeared that which was hidden, and from Jerusalem is heard the Voice of God, the One, the Incomparable, the Omniscient,

LEND an ear unto the song of David. He saith: "Who will bring me into the Strong City?" The Strong City is 'Akká, which hath been named the Most Great Prison, and which possesseth a fortress and mighty ramparts. . . Peruse that which Isaiah hath spoken in His Book. He saith: "Get thee up into the high mountain, O Zion, that bringest good tidings; lift up thy voice with strength, O Jerusalem, that bringest good tidings. Lift it up, be not afraid; say unto the cities of Judah: 'Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him.'" This Day all the signs have appeared. A great City hath descended from heaven, and Zion trembleth and exulteth with joy at the

Revelation of God, for it hath heard the Voice of God on every side.

O CONCOURSE of Christians! We have, on a previous occasion, revealed Ourselves unto you, and ye recognized Me not. This is yet another occasion vouchsafed unto you. This is the Day of God; turn ye unto Him. . . The Beloved One loveth not that ye be consumed with the fire of your desires. Were ye to be shut out as by a veil from Him, this would be for no other reason than your own waywardness and ignorance. Ye make mention of Me, and know Me not. Ye call upon Me, and are heedless of My Revelation. . . O people of the Gospel! They who were not in the Kingdom have now entered it, whilst We behold you, in this day, tarrying at the gate. Rend the veils asunder by the power of your Lord, the Almighty, the All-Bounteous, and enter, then, in My name My Kingdom. Thus biddeth you He Who desireth for you everlasting life. . . We

behold you, O children of the Kingdom, in darkness. This, verily, beseebeth you not. Are ye, in the face of the Light, fearful because of your deeds? Direct yourselves towards Him. . . Verily, He (Jesus) said: "Come ye after Me, and I will make you to become fishers of men." In this day, however, We say: "Come ye after Me, that We may make you to become quickeners of mankind."

WE, verily, have come for your sakes, and have borne the misfortunes of the world for your salvation. Flee ye the One Who hath sacrificed His life that ye may be quickened? Fear God, O followers of the Spirit (Jesus), and walk not in the footsteps of every divine that hath gone far astray. . . Open the doors of your hearts. He Who is the Spirit (Jesus) verily, standeth before them. Wherefore keep ye afar from Him Who hath purposed to draw you nigh unto a Resplendent Spot? Say: We, in truth, have opened unto you the gates of the Kingdom. Will ye bar the doors of your houses in My face? This indeed is naught but a grievous error.

O CONCOURSE of patriarchs! He Whom ye were promised in the Tablets is come. Fear God, and follow not the vain imaginings of the superstitious. Lay aside the things ye possess, and take fast hold of the Tablet of God by His sovereign power. Better is this for you than all your possessions. Unto this testifieth every understanding heart, and every man of insight. Pride ye yourselves on My Name and yet shut yourselves out as by a veil from Me? This indeed is a strange thing!

O CONCOURSE of archbishops! He Who is the Lord of all men hath appeared. In the plain of guidance He calleth mankind, whilst ye are numbered with the dead! Great is the blessedness of him who is stirred by the Breeze of God, and hath arisen from amongst the dead in this perspicuous Name.

O CONCOURSE of bishops! Trembling hath seized all the kindreds of the earth, and He Who is the Everlasting Father calleth

aloud between earth and heaven. Blessed the ear that hath heard, and the eye that hath seen, and the heart that hath turned unto Him Who is the Point of Adoration of all who are in the heavens and all who are on earth. . . .

O CONCOURSE of bishops! Ye are the stars of the heaven of My knowledge. My mercy desireth not that ye should fall upon the earth. My justice, however, declareth: "This is that which the Son (Jesus) hath decreed." And whatsoever hath proceeded out of His blameless, His truth-speaking, trustworthy mouth, can never be altered. The bells, verily, peal out My Name, and lament over Me, but My spirit rejoiceth with evident gladness. The body of the Loved One yearneth for the cross, and His head is eager for the spear, in the path of the All-Merciful. The ascendancy of the oppressor can in no wise deter Him from His purpose. . . The stars of the heaven of knowledge have fallen, they that adduce the proofs they possess in order to demonstrate the truth of My Cause, and who make mention of God in My name. When I came unto them, in My majesty, however, they turned aside from Me. They, verily, are of the fallen. This is what the Spirit (Jesus) prophesied when He came with the truth, and the Jewish doctors cavilled at Him, until they committed what made the Holy Spirit to lament, and the eyes of such as enjoy near access to God to weep.

O CONCOURSE of priests! Leave the bells, and come forth, then, from your churches. It behoveth you, in this day, to proclaim aloud the Most Great Name among the nations. Prefer ye to be silent, whilst every stone and every tree shouteth aloud: "The Lord is come in His great glory!". . . He that summoneth men in My name is, verily, of Me, and he will show forth that which is beyond the power of all that are on earth. . . Let the Breeze of God awaken you. Verily, it hath wafted over the world. Well is it with him that hath discovered the fragrance thereof and been accounted among the well-assured. . . .

O CONCOURSE of priests! The Day of Reckoning hath appeared, the Day whereon

He Who was in heaven hath come. He, verily, is the One Whom ye were promised in the Books of God, the Holy, the Almighty, the All-Praised. How long will ye wander in the wilderness of heedlessness and superstition? Turn with your hearts in the direction of your Lord, the Forgiving, the Generous.

O CONCOURSE of monks! Seclude not yourselves in churches and cloisters. Come forth by My leave, and occupy yourselves with that which will profit your souls and the souls of men. Thus biddeth you the King of the Day of Reckoning. Seclude yourselves in the stronghold of My love. This, verily, is a befitting seclusion, were ye of them that perceive it. He that shutteth himself up in a house is indeed as one dead. It behoveth man to show forth that which will profit all created things, and he that bringeth forth no fruit is fit for fire. Thus counselleth you your Lord, and He, verily, is the Almighty, the All-Bounteous. Enter ye into wedlock, that after you someone may fill your place. We have forbidden you perfidious acts, and not that which will demonstrate fidelity. Have ye clung to the standards fixed by your own selves, and cast the standards of God behind your backs? Fear God, and be not of the foolish. But for man, who would make mention of Me on My earth, and how could My attributes and My name have been revealed? Ponder ye, and be not of them that are veiled and fast asleep. He that wedded not (Jesus) found no place wherein to dwell or lay His head, by reason of that which the hands of the traitorous had wrought. His sanctity consisteth not in that which ye believe or fancy, but rather in the things We possess. Ask, that ye may apprehend His station which hath been exalted above the imaginings of all that dwell on earth. Blessed are they who perceive it.

O CONCOURSE of monks! If ye choose to follow Me, I will make you heirs of My Kingdom; and if ye transgress against Me, I will, in My long-suffering, endure it patiently, and I, verily, am the Ever-Forgiving, the All-Merciful. . . Bethlehem is astir with the Breeze of God. We hear her voice saying: "O most generous Lord! Where is Thy great glory established? The sweet savours of Thy presence have quick-

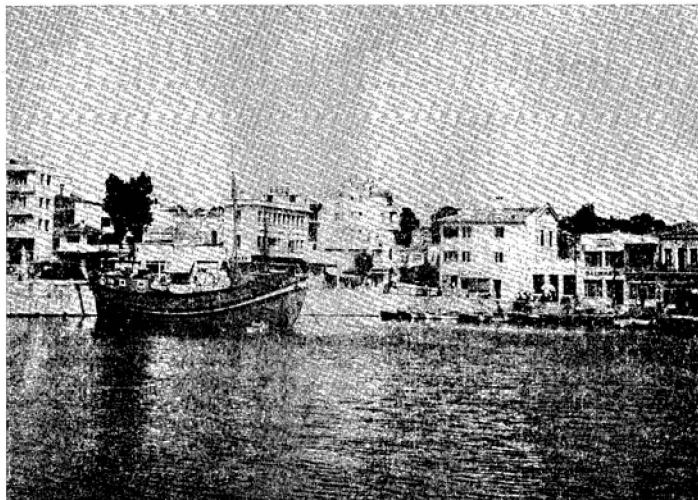
ened me, after I had melted in my separation from Thee. Praised be Thou in that Thou hast raised the veils, and come with power in evident glory." We called unto her from behind the Tabernacle of Majesty and Grandeur: "O Bethlehem! This Light hath risen in the orient, and travelled towards the occident, until it reached thee in the evening of its life. Tell Me then: Do the sons recognize the Father, and acknowledge Him, or do they deny Him, even as the people aforesaid denied Him (Jesus)?" Whereupon she cried out saying: "Thou art, in truth, the All-Knowing, the Best-Informed."

CONSIDER, likewise, how numerous at this time are the monks who have secluded themselves in their churches, in My name, and who, when the appointed time came, and We unveiled to them Our beauty, failed to recognize Me, notwithstanding that they call upon Me at dawn and at eventide.

READ ye the Evangel and yet refuse to acknowledge the All-Glorious Lord? This indeed beseemeth you not, O concourse of learned men! . . . The fragrances of the All-Merciful have wafted over all creation. Happy the man that hath forsaken his desires, and taken fast hold of guidance.

PERUSED ye not the Qur'án? Read it, that haply ye may find the Truth, for this Book is verily the Straight Path. This is the Way of God unto all who are in the heavens and all who are on the earth. If ye have been careless of the Qur'án, the Bayán cannot be regarded to be remote from you. Behold it open before your eyes. Read ye its verses, lest perchance ye desist from committing that which will cause the Messengers of God to mourn and lament.

Speed out of your sepulchres. How long will ye sleep? The second blast hath been blown on the trumpet. On whom are ye gazing? This is your Lord, the God of Mercy. Witness how ye gainsay His signs! The earth hath quaked with a great quaking, and cast forth her burdens. Will ye not admit it? Say: Will ye not recognize how the mountains have become like flocks of wool, how the people are sore vexed at the



A view of Gallipoli, Turkey, where Bahá'u'lláh and "about seventy" exiles spent three nights in August, 1868, before leaving for 'Akká. At the hour of His departure Bahá'u'lláh warned His companions that this journey will be unlike any of the previous journeys . . .

awful majesty of the Cause of God? Witness how their houses are empty ruins, and they themselves a drowned host.

This is the Day whereon the All-Merciful hath come down in the clouds of knowledge, clothed with manifest sovereignty. He well knoweth the actions of men. He it is Whose glory none can mistake, could ye but comprehend it. The heaven of every religion hath been rent, and the earth of human understanding been cleft asunder, and the angels of God are seen descending. Say: This is the Day of mutual deceit; whither do ye flee? The mountains have passed away, and the heavens have been folded together, and the whole earth is held within His grasp, could ye but understand it. Who is it that can protect you? None, by Him Who is the All-Merciful! None, except God, the Almighty, the All-Glorious, the Beneficent. Every woman that hath had a burden in her womb hath cast her burden. We see men drunken in this Day, the Day in which men and angels have been gathered together.

Is there any doubt concerning God? Behold how He hath come down from the heaven of His grace, girded with power and invested with sovereignty. Is there any doubt concerning His signs? Open ye your eyes, and consider His clear evidence. Paradise is on your right hand, and hath been brought nigh unto you, while Hell hath been made to blaze. Witness its devouring flame. Haste ye to enter into Paradise, as a token of Our mercy unto you, and drink ye from the hands of the All-Merciful the Wine that is life indeed.

BY Him Who is the Great Announcement! The All-Merciful is come invested with undoubted sovereignty. The Balance hath been appointed, and all them that dwell on earth have been gathered together. The Trumpet hath been blown, and lo, all eyes have stared up with terror, and the hearts of all who are in the heavens and on the earth have trembled, except them whom the breath of the verses of God

hath quickened, and who have detached themselves from all things.

This is the Day whereon the earth shall tell out her tidings. The workers of iniquity are her burdens, could ye but perceive it. The moon of idle fancy hath been cleft, and the heaven hath given out a palpable smoke. We see the people laid low, awed with the dread of thy Lord, the Almighty, the Most Powerful. The Crier hath cried out, and men have been torn away, so great hath been the fury of His wrath. The people of the left hand sigh and bemoan. The people of the right abide in noble habitations: they quaff the Wine that is life indeed, from the hands of the All-Merciful, and are, verily, the blissful.

The earth hath been shaken, and the mountains have passed away, and the angels have appeared, rank on rank, before Us. Most of the people are bewildered in their drunkenness and wear on their faces the evidences of anger. Thus have We gathered together the workers of iniquity. We see them rushing on towards their idol. Say: None shall be secure this Day from the decree of God. This indeed is a grievous Day. We point out to them those that led them astray. They see them, and yet recognize them not. Their eyes are drunken; they are indeed a blind people. Their proofs are the calumnies they uttered; condemned are their calumnies by God, the Help in Peril, the Self-Subsisting. The Evil One hath stirred up mischief in their hearts, and they are afflicted with a torment that none can avert. They hasten to the wicked, bearing the register of the workers of iniquity. Such are their doings.

Say: The heavens have been folded together, and the earth is held within His grasp, and the corrupt doers have been held by their forelock, and still they understand not. They drink of the tainted water, and know it not. Say: The shout hath been raised, and the people have come forth from their graves, and arising are gazing around them. Some have made haste to attain the court of the God of Mercy, others have fallen down on their faces in the fire of Hell, while still others are lost in bewilderment. The verses of God have been revealed, and yet they have turned away from them. His proof hath been manifested and yet they are unaware of it. And when they behold the face of the All-Merciful, their own faces are saddened, while they are disporting themselves. They hasten

forward to Hell Fire, and mistake it for light. Far from God be what they fondly imagine! Say: Whether ye rejoice or whether ye burst for fury, the heavens are cleft asunder, and God hath come down, invested with radiant sovereignty. All created things are heard exclaiming: "The Kingdom is God's, the Almighty, the All-Knowing, the All-Wise."

O CONCOURSE of Persian divines! In My name ye have seized the reins of men, and occupy the seats of honour by reason of your relation to Me. When I revealed Myself, however, ye turned aside, and committed what hath caused the tears of such as have recognized Me to flow. Erelong will all that ye possess perish, and your glory be turned into the most wretched abasement, and ye shall behold the punishment for what ye have wrought, as decreed by God, the Ordainer, the All-Wise.

O YE divines of the City! We came to you with the truth, whilst ye were heedless of it. Methinks ye are as dead, wrapt in the coverings of your own selves. Ye sought not Our presence, when so to do would have been better for you than all your doings. . . . Know ye, that had your leaders, to whom ye own allegiance, and on whom ye pride yourselves, and whom ye mention by day and by night, and from whose traces ye seek guidance—had they lived in these days, they would have circled around Me, and would not have separated themselves from Me, whether at eventide or at morn. Ye, however, did not turn your faces towards My face, for even less than a moment, and waxed proud, and were careless of this Wronged One, Who hath been so afflicted by men that they dealt with Him as they pleased. Ye failed to inquire about My condition, nor did ye inform yourselves of the things which befell Me. Thereby have ye withheld from yourselves the winds of holiness, and the breezes of bounty, that blow from this luminous and perspicuous Spot. Methinks ye have clung to outward things, and forgotten the inner things, and say that which ye do not. Ye are lovers of names, and appear to have given yourselves up to them. For this reason make ye mention of the names of your leaders. And should any one like them, or superior unto them, come unto you, ye would

flee him. Through their names ye have exalted yourselves, and have secured your positions, and live and prosper. And were your leaders to reappear, ye would not renounce your leadership, nor would ye turn in their direction, nor set your faces towards them. We found you, as We found most men, worshipping names which they mention during the days of their life, and with which they occupy themselves. No sooner do the Bearers of these names appear, however, than they repudiate them, and turn upon their heels. . . . Know ye that God will not, in this day, accept your thoughts, nor your remembrance of Him, nor your turning towards Him, nor your devotions, nor your vigilance, unless ye be made new in the estimation of this Servant, could ye but perceive it.

BECAUSE of you the Apostle (Muhammad) lamented, and the Chaste One (Fátimih) cried out, and the countries were laid waste, and darkness fell upon all regions. O concourse of divines! Because of you the people were abased, and the banner of Islám was hauled down, and its mighty throne subverted. Every time a man of discernment hath sought to hold fast unto that which would exalt Islám, you raised a clamour, and thereby was He deterred from achieving His purpose, while the land remained fallen in clear ruin.

OF all the peoples of the world, they that have suffered the greatest loss have been, and are still, the people of Persia. I swear by the Day Star of Utterance which shineth upon the world in its meridian glory! The lamentations of the pulpits, in that country, are being raised continually. In the early days such lamentations were heard in the Land of Tá (Tíhrán), for pulpits, erected for the purpose of remembering the True One—exalted be His glory—have now, in Persia, become places wherefrom blasphemies are uttered against Him Who is the Desire of the worlds.

IN this day the world is redolent with the fragrances of the robe of the Revelation of the Ancient King . . . and yet, they (divines) have gathered together, and established themselves upon their seats, and have spoken that which

would put an animal to shame, how much more man himself! Were they to become aware of one of their acts, and perceive the mischief it hath wrought, they would, with their own hands, dispatch themselves to their final abode.

O CONCOURSE of divines! . . . Lay aside that which ye possess, and hold your peace, and give ear, then, unto that which the Tongue of Grandeur and Majesty speaketh. How many the veiled handmaidens who turned unto Me, and believed, and how numerous the wearers of the turban who were debarred from Me, and followed in the footsteps of bygone generations!

OHIGH priests! Ears have been given you that they may hearken unto the mystery of Him Who is the Self-Dependent, and eyes that they may behold Him. Wherefore flee ye? The Incomparable Friend is manifest. He speaketh that wherein lieth salvation. Were ye, O high priests, to discover the perfume of the rose-garden of understanding, ye would seek none other but Him, and would recognize, in His new vesture, the All-Wise and Peerless One, and would turn your eyes from the world and all who seek it, and would arise to help Him.

WHATSOEVER hath been announced in the Books hath been revealed and made clear. From every direction the signs have been manifested. The Omnipotent One is calling, in this Day, and announcing the appearance of the Supreme Heaven.

THIS is not the day whereon the high priests can command and exercise their authority. In your Book it is stated that the high priests will, on that Day, lead men far astray, and will prevent them from drawing nigh unto Him. He indeed is a high priest who hath seen the light and hastened unto the way leading to the Beloved.

OHIGH priests! The Hand of Omnipotence is stretched forth from behind the clouds; behold ye it with new eyes. The tokens of His majesty and greatness are unveiled; gaze ye on

them with pure eyes. . . . Say, O high priests! Ye are held in reverence because of My Name, and yet ye flee Me! Ye are the high priests of the Temple. Had ye been the high priests of the Omnipotent One, ye would have been united

with Him, and would have recognized Him. . . . Say, O high priests! No man's acts shall be acceptable, in this Day, unless he forsaketh mankind and all that men possess, and setteth his face towards the Omnipotent One.



An aerial view of present-day 'Akká. The exile of Bahá'u'lláh in 'Akká and environs extended from August 31, 1868, until His death on May 29, 1892. The large structure in the lower right foreground is the Most Great Prison. Behind it, and to the left, can be seen the dome and minaret of the mosque where "the text of the farmán" banishing Bahá'u'lláh "was read publicly, soon after the arrival of the exiles . . . as a warning to the population".

C. THE GREAT ANNOUNCEMENT TO MANKIND

THE time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive

unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

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.

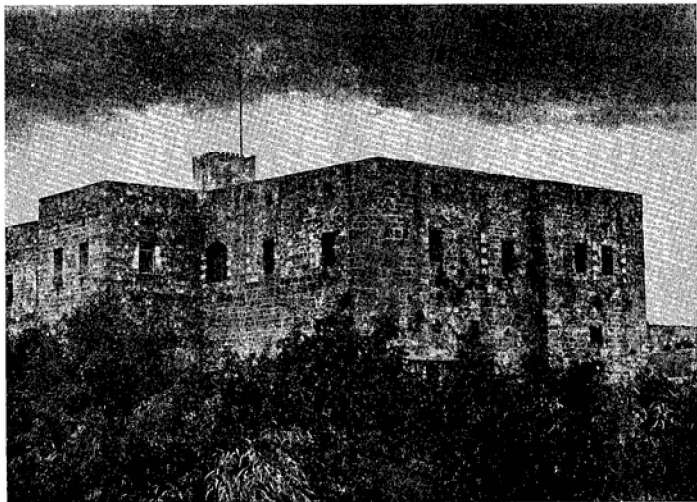
Great indeed is this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise, yearned to attain it. No sooner, however, had the Day Star of His Revelation manifested itself in the heaven of God's Will, than all, except those whom the Almighty was pleased to guide, were found dumbfounded and heedless.

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.

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. Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them, after meditating on its needs, take counsel together and, through anxious and full deliberation, administer to a diseased and sorely-afflicted world the remedy it requires. . . . It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favourably regard them, they will, if carried to excess, exercise a pernicious influence upon men. . . . Please God,

the peoples of the world may be led, as the result of the high endeavours exerted by their rulers and the wise and learned amongst men, to recognize their best interests. How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective. I beseech God, exalted be His glory, that He may graciously awaken the peoples of the earth, may grant that the end of their conduct may be profitable unto them, and aid them to accomplish that which besemeth their station.

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. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This Wronged One hath ever since the early days of His life, cherished none other desire but this, and will continue to entertain no wish except this wish. 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. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you. To this beareth witness the Tongue of Grandeur from His habitation of glory.



A close view of the prison at 'Akká. The two windows on the right are those of the room occupied by Bahá'u'lláh.

THE Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the

kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny. . . . The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he were entering his own home. These things are obligatory and absolutely essential. It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action. . . . 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.

THE All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements.

We can well perceive how the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tried and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices. They can neither discover the cause of the disease, nor have they any knowledge of the remedy. They have conceived the straight to be crooked, and have imagined their friend an enemy.

Incline your ears to the sweet melody of this Prisoner. Arise, and lift up your voices, that haply they that are fast asleep may be awakened. Say: O ye who are as dead! The Hand of Divine bounty proffereth unto you the Water of Life. Hasten and drink your fill. Whoso hath been re-born in this Day, shall never die; whoso remaineth dead, shall never live.

O PEOPLES of the earth! God, the Eternal Truth, is My witness that streams of fresh and soft-flowing waters have gushed from the rocks, through the sweetness of the words uttered by your Lord, the Unconstrained; and still ye slumber. Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things. Thus biddeth you the Lord of creation, the movement of Whose Pen hath revolutionized the soul of mankind.

Know ye from what heights your Lord, the All-Glorious is calling? Think ye that ye have recognized the Pen wherewith your Lord, the Lord of all names, commandeth you? Nay, by My life! Did ye but know it, ye would renounce the world, and would hasten with your whole hearts to the presence of the Well-Beloved. Your spirits would be so transported by His Word as to throw into commotion the Greater

World—how much more this small and petty one! Thus have the showers of My bounty been poured down from the heaven of My loving-kindness, as a token of My grace; that ye may be of the thankful. . . .

Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body. Thus counselleth you the Pen of Revelation, if ye be of them that believe.

Consider the mercy of God and His gifts. He enjoineth upon you that which shall profit you, though He Himself can well dispense with all creatures. Your evil doings can never harm Us, neither can your good works profit Us. We summon you wholly for the sake of God. To this every man of understanding and insight will testify.

THE world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.

Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware, lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.

O YE peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the Day-spring of His bountiful care and loving-kindness.

From My laws the sweet smelling savour of My garment can be smelled, and by their aid the standards of victory will be planted upon the highest peaks. 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." Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe. By My life! He who hath drunk the choice wine of fairness from the hands of My bountiful favour, will circle around My commandments that shine above the Dayspring of My creation.

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! . . .

Whenever My laws appear like the sun in the heaven of Mine utterance, they must be faithfully obeyed by all, though My decree be such

as to cause the heaven of every religion to be cleft asunder. He doth what He pleaseth. He chooseth; and none may question His choice. Whatsoever He, the Well-Beloved, ordaineth, the same is, verily, beloved. To this He Who is the Lord of all creation beareth Me witness. Whoso hath inhaled the sweet fragrance of the All-Merciful, and recognized the Source of this utterance, will welcome with his own eyes the shafts of the enemy, that he may establish the truth of the laws of God amongst men. Well is it with him that hath turned thereunto, and apprehended the meaning of His decisive decree.

THIS is the Day in which God's most excellent favours have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. It behoveth them to cleave to whatsoever will, in this Day, be conducive to the exaltation of their stations, and to the promotion of their best interests. Happy are those whom the all-glorious Pen was moved to remember, and blessed are those men whose names, by virtue of Our inscrutable decree, We have preferred to conceal.

Beseech ye the one true God to grant that all men may be graciously assisted to fulfil that which is acceptable in Our sight. Soon will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth, and is the Knower of things unseen.

II

SELECTIONS FROM THE WRITINGS OF SHOGHI EFFENDI ABOUT BAHÁ'U'LLÁH

I. THE BIRTH OF THE BAHÁ'Í REVELATION

(From *God Passes By*, Chapter VI, pp. 91–103)

... At a time when the Cause of the Báb seemed to be hovering on the brink of extinction, when the hopes and ambitions which animated it had, to all human seeming, been frustrated, when the colossal sacrifices of its unnumbered lovers appeared to have been made in vain, the Divine Promise enshrined within it was about to be suddenly redeemed, and its final perfection mysteriously manifested. The Bábí Dispensation was being brought to its close (not prematurely but in its own appointed time), and was yielding its destined fruit and revealing its ultimate purpose—the birth of the Mission of Bahá'u'lláh. In this most dark and dreadful hour a New Light was about to break in glory on Persia's sombre horizon. As a result of what was in fact an evolving, ripening process, the most momentous if not the most spectacular stage in the Heroic Age of the Faith was now about to open.

During nine years, as foretold by the Báb Himself, swiftly, mysteriously and irresistibly the embryonic Faith conceived by Him had been developing until, at the fixed hour, the burden of the promised Cause of God was cast amidst the gloom and agony of the *Siyáh-Chál* of Tíhrán. "*Behold*," Bahá'u'lláh Himself, years later, testified, in refutation of the claims of those who had rejected the validity of His mission following so closely upon that of the Báb, "*how immediately upon the completion of the ninth year of this wondrous, this most holy and merciful Dispensation, the requisite number of pure, of wholly consecrated and sanctified souls has been most secretly consummated.*" "*That so brief an interval,*" He, moreover has asserted, "*should have separated this most mighty and wondrous Revelation from Mine own previous Manifestation is a secret that no man can unravel, and a mystery such as no mind can fathom. Its duration had been foreordained.*"

St. John the Divine had himself, with reference to these two successive Revelations, clearly prophesied: "The second woe is past; and, behold the third woe cometh quickly." "*This third woe,*" 'Abdu'l-Bahá, commenting upon this verse, has explained, "*is the day of the Manifestation of Bahá'u'lláh, the Day of God, and it is near to the day of the appearance of the Báb.*" "*All the peoples of the world,*" He moreover has asserted, "*are awaiting two Manifestations, Who must be contemporaneous; all wait for the fulfilment of this promise.*" And again: "*The essential fact is that all are promised two Manifestations, Who will come one following on the other.*" *Shaykh* Ahmad-i-Ahšá'í, that luminous star of Divine guidance who had so clearly perceived, before the year sixty, the approaching glory of Bahá'u'lláh, and laid stress upon "the twin Revelations which are to follow each other in rapid succession," had, on his part, made this significant statement regarding the approaching hour of that supreme Revelation, in an epistle addressed in his own hand to Siyyid Kazím: "The mystery of this Cause must needs be made manifest, and the secret of this Message must needs be divulged. I can say no more. I can appoint no time. His Cause will be made known after *Hín* (68)."

The circumstances in which the Vehicle of this newborn Revelation, following with such swiftness that of the Báb, received the first intimations of His sublime mission recall, and indeed surpass in poignancy the soul-shaking experience of Moses when confronted by the Burning Bush in the wilderness of Sinai; of Zoroaster when awakened to His mission by a succession of seven visions; of Jesus when coming out of the waters of the Jordan He saw the heavens opened and the Holy Ghost descend like a dove and light upon Him; of Muḥammad when in the Cave of Hira, outside

of the holy city of Mecca, the voice of Gabriel bade Him "*cry in the name of Thy Lord*"; and of the Báb when in a dream He approached the bleeding head of the Imám Ḥusayn, and, quaffing the blood that dripped from his lacerated throat, awoke to find Himself the chosen recipient of the ourpouring grace of the Almighty.

What, we may well inquire at this juncture, were the nature and implications of that Revelation which, manifesting itself so soon after the Declaration of the Báb, abolished, at one stroke, the Dispensation which that Faith had so newly proclaimed, and upheld, with such vehemence and force, the Divine authority of its Author? What, we may well pause to consider, were the claims of Him Who, Himself a disciple of the Báb, had, at such an early stage, regarded Himself as empowered to abrogate the Law identified with His beloved Master? What, we may further reflect, could be the relationship between the religious Systems established before Him and His own Revelation—a Revelation which, flowing out, in that extremely perilous hour, from His travailing soul, pierced the gloom that had settled upon that pestilential pit, and, bursting through its walls, and propagating itself as far as the ends of the earth, infused into the entire body of mankind its boundless potentialities, and is now under our very eyes, shaping the course of human society?

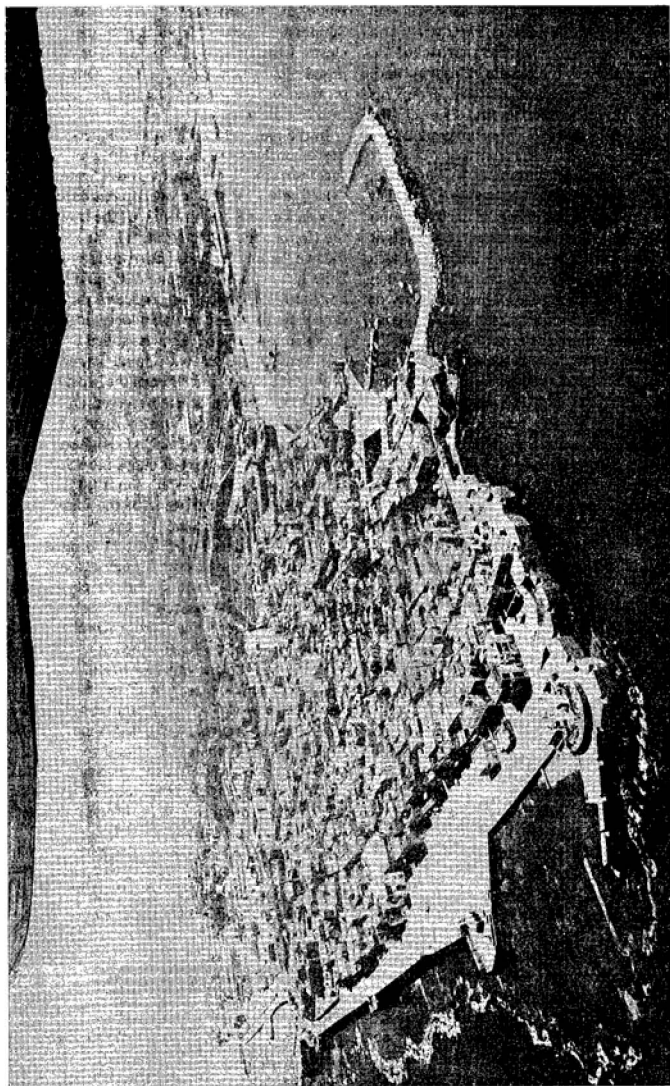
He Who in such dramatic circumstances was made to sustain the overpowering weight of so glorious a Mission was none other than the One Whom posterity will acclaim, and Whom innumerable followers already recognize, as the Judge, the Lawgiver and Redeemer of all mankind, as the Organizer of the entire planet, as the Unifier of the children of men, as the Inaugurator of the long-awaited millennium, as the Originator of a new "Universal Cycle", as the Establisher of the Most Great Peace, as the Fountain of the Most Great Justice, as the Proclaimer of the coming of age of the entire human race, as the Creator of a new World Order, and as the Inspirer and Founder of a world civilization.

To Israel He was neither more nor less than the incarnation of the "Everlasting Father", the "Lord of Hosts" come down "with ten thousands of saints"; to Christendom Christ returned "in the glory of the Father", to Shī'ah

Islám the return of the Imám Ḥusayn; to Sunnī Islám the descent of the "Spirit of God" (Jesus Christ); to the Zoroastrians the promised Sháh-Bahrám; to the Hindus the re-incarnation of Krishna; to the Buddhists the fifth Buddha.

In the name He bore He combined those of the Imám Ḥusayn, the most illustrious of the successors of the Apostle of God—the brightest "star" shining in the "crown" mentioned in the Revelation of St. John—and of the Imám 'Alī, the Commander of the Faithful, the second of the two "witnesses" extolled in that same Book. He was formally designated Bahá'u'lláh, an appellation specifically recorded in the Persian *Bayán*, signifying at once the glory, the light and the splendour of God, and was styled the "Lord of Lords", the "Most Great Name", the "Ancient Beauty", the "Pen of the Most High", the "Hidden Name", the "Preserved Treasure", "He Whom God will make manifest", the "Most Great Light", the "All-Highest Horizon", the "Most Great Ocean", the "Supreme Heaven", the "Pre-Existent Root", the "Self-Subsistent", the "Day-Star of the Universe", the "Great Announcement", the "Speaker on Sinai", the "Sifter of Men", the "Wronged One of the World", the "Desire of the Nations" the "Lord of the Covenant", the "Tree beyond which there is no passing". He derived His descent, on the one hand, from Abraham (the Father of the Faithful) through his wife Katurah, and on the other from Zoroaster, as well as from Yazdigird, the last king of the Sásánfýán dynasty. He was moreover a descendant of Jesse, and belonged, through His father, Mírzá 'Abbás, better known as Mírzá Buzurg—a nobleman closely associated with the ministerial circles of the Court of Fatḥ-'Alī Sháh—to one of the most ancient and renowned families of Mázandarán.

To Him Isaiah, the greatest of the Jewish prophets, had alluded as the "*Glory of the Lord*," the "*Everlasting Father*," the "*Prince of Peace*," the "*Wonderful*," the "*Counselloer*," the "*Rod come forth out of the stem of Jesse*" and the "*Branch grown out of His roots*," Who "*shall be established upon the throne of David*," Who "*will come with strong hand*," Who "*shall judge among the nations*," Who "*shall smite the earth with the rod of His mouth*, and *with the breath of His lips slay the wicked*," and Who "*shall assemble the outcasts of Israel, and gather*



An aerial view of present-day Akká.

together the dispersed of Judah from the four corners of the earth." Of Him David had sung in his Psalms, acclaiming Him as the "Lord of Hosts" and the "King of Glory." To Him Haggai had referred as the "Desire of all nations," and Zachariah as the "Branch" Who "shall grow up out of His place," and "shall build the Temple of the Lord." Ezekiel had extolled Him as the "Lord" Who "shall be king over all the earth," while to His day Joel and Zephaniah had both referred as the "day of Jehovah," the latter describing it as "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." His Day Ezekiel and Daniel had, moreover, both acclaimed as the "day of the Lord," and Malachi described as "the great and dreadful day of the Lord" when "the Sun of Righteousness" will "arise, with healing in His wings," whilst Daniel had pronounced His advent as signaling the end of the "abomination that maketh desolate."

To His Dispensation the sacred books of the followers of Zoroaster had referred as that in which the sun must needs be brought to a standstill for no less than one whole month. To Him Zoroaster must have alluded when, according to tradition, He foretold that a period of three thousand years of conflict and contention must needs precede the advent of the World-Saviour Sháh-Bahrám, Who would triumph over Ahriman and usher in an era of blessedness and peace.

He alone is meant by the prophecy attributed to Gautama Buddha Himself, that "a Buddha named Maitreya, the Buddha of universal fellowship" should, in the fullness of time, arise and reveal "His boundless glory." To Him the Bhagavad-Gita of the Hindus had referred as the "Most Great Spirit," the "Tenth Avatar," the "Immaculate Manifestation of Krishna."

To Him Jesus Christ had referred as the "Prince of this world," as the "Comforter" Who will "reprove the world of sin, and of righteousness, and of judgement," as the "Spirit of Truth" Who "will guide you into all truth," Who "shall not speak of Himself, but whatsoever He shall hear, that shall He speak," as the "Lord of the Vineyard," and as the "Son of Man" Who "shall come in the glory of His Father" "in the

clouds of heaven with power and great glory," with "all the holy angels" about Him, and "all nations" gathered before His throne. To Him the Author of the Apocalypse had alluded as the "Glory of God," as "Alpha and Omega," "the Beginning and the End," "the First and the Last." Identifying His Revelation with the "third woe," he, moreover, had extolled His Law as "a new heaven and a new earth," as the "Tabernacle of God," as the "Holy City," as the "New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." To His Day Jesus Christ Himself had referred as "the regeneration when the Son of Man shall sit in the throne of His glory." To the hour of His advent St. Paul had alluded as the hour of the "last trump," the "trump of God," whilst St. Peter had spoken of it as the "Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." His Day he, furthermore, had described as "the times of refreshing," "the times of restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began."

To Him Muḥammad, the Apostle of God, had alluded in His Book as the "Great Announcement," and declared His Day to be the Day whereon "God" will "come down" "overshadowed with clouds," the Day whereon "thy Lord shall come and the angels rank on rank," and "The Spirit shall arise and the angels shall be ranged in order." His advent He, in that Book, in a sūrah said to have been termed by Him "the heart of the Qur'án," had foreshadowed as that of the "third" Messenger, sent down to "strengthen" the two who preceded Him. To His Day He, in the pages of that same Book, had paid a glowing tribute, glorifying it as the "Great Day," the "Last Day," the "Day of God," the "Day of Judgement," the "Day of Reckoning," the "Day of Mutual Deceit," the "Day of Severing," the "Day of Sighing," the "Day of Meeting," the Day "when the Decree shall be accomplished," the Day whereon the second "Trumpet blast" will be sounded, the "Day when mankind shall stand before the Lord of the world," and "all shall come to Him in humble guise," the Day when "thou shalt see the mountains, which thou thinkest so firm, pass away with the passing of a cloud," the Day "wherein account shall be taken," "the approaching Day, when men's hearts shall rise up,

choking them, into their throats," the Day when *"all that are in the heavens and all that are on the earth shall be terror-stricken, save him whom God pleaseth to deliver,"* the Day whereon *"every suckling woman shall forsake her sucking babe, and every woman that hath a burden in her womb shall cast her burden,"* the Day *"when the earth shall shine with the light of her Lord, and the Book shall be set, and the Prophets shall be brought up, and the witnesses; and judgement shall be given between them with equity; and none shall be wronged."*

The plenitude of His glory the Apostle of God had, moreover, as attested by Bahá'u'lláh Himself, compared to the *"full moon on its fourteenth night."* His station the Imám 'Alí, the Commander of the Faithful, had, according to the same testimony, identified with *"Him Who conversed with Moses from the Burning Bush on Sinai."* To the transcendent character of His mission the Imám Husayn had, again according to Bahá'u'lláh, borne witness as a *"Revelation whose Revealer will be He Who revealed"* the Apostle of God Himself.

About Him *Shaykh Ahmad-i-Ahšá'í*, the herald of the Bábí Dispensation, who had foreshadowed the "strange happenings" that would transpire "between the years sixty and sixty-seven," and had categorically affirmed the inevitability of His Revelation had, as previously mentioned, written the following: "The Mystery of this Cause must needs be made manifest, and the Secret of this Message must needs be divulged. I can say no more, I can appoint no time. His Cause will be made known after Hín (68)" (i.e., after a while).

Siyid Kázim-i-Rašhtí, *Shaykh Ahmad's* disciple and successor, had likewise written: "The Qá'im must needs be put to death. After He has been slain the world will have attained the age of eighteen." In his *Sharh-i-Qašidiy-i-Lámiyyih* he had even alluded to the name "Bahá." Furthermore, to his disciples, as his days drew to a close, he had significantly declared: "Verily, I say, after the Qá'im the Qayyúm will be made manifest. For when the star of the former has set the sun of the beauty of Husayn will rise and illuminate the whole world. Then will be unfolded in all its glory the 'Mystery' and the 'Secret' spoken of by *Shaykh Ahmad*. . . To have attained unto that Day of Days is to have attained unto the crowning glory of past generations, and one goodly deed performed

in that age is equal to the pious worship of countless centuries."

The Báb had no less significantly extolled Him as the *"Essence of Being,"* as the *"Remnant of God,"* as the *"Omnipotent Master,"* as the *"Crimson, all-encompassing Light,"* as *"Lord of the visible and invisible,"* as the *"sole Object of all previous Revelations, including the Revelation of the Qá'im Himself."* He had formally designated Him as *"He Whom God shall make manifest,"* had alluded to Him as the *"Abhá Horizon"* wherein He Himself lived and dwelt, had specifically recorded His title, and eulogized His *"Order"* in His best-known work, the Persian *Bayán*, had disclosed His name through His allusion to the *"Son of 'Alí, a true and undoubted Leader of men,"* had, repeatedly, orally and in writing, fixed, beyond the shadow of a doubt, the time of His Revelation, and warned His followers lest *"the Bayán and all that hath been revealed therein"* should *"shut them out as by a veil"* from Him. He had, moreover, declared that He was the *"first servant to believe in Him,"* that He bore Him allegiance *"before all things were created,"* that *"no allusion"* of His *"could allude unto Him,"* that *"the year-old germ that holdeth within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of the whole of the Bayán."* He had, moreover, clearly asserted that He had *"covenanted with all created things"* concerning Him Whom God shall make manifest ere the covenant concerning His own mission had been established. He had readily acknowledged that He was but *"a letter"* of that *"Most Mighty Book,"* *"a dew-drop"* from that *"Limitless Ocean,"* that His Revelation was *"only a leaf amongst the leaves of His Paradise,"* that *"all that hath been exalted in the Bayán"* was but *"a ring"* upon His own hand, and He Himself *"a ring upon the hand of Him Whom God shall make manifest,"* Who, *"turneth it as He pleaseth, for whatsoever He pleaseth, and through whatsoever He pleaseth."* He had unmistakably declared that He had *"sacrificed"* Himself *"wholly"* for Him, that He had *"consented to be cursed"* for His sake, and to have *"yearned for naught but martyrdom"* in the path of His love. Finally, He had unequivocally prophesied: *"Today the Bayán is in the stage of seed; at the beginning of the manifestation of Him Whom God shall make manifest its ultimate perfection will become ap-*

parent." "Ere nine will have elapsed from the inception of this Cause the realities of the created things will not be made manifest. All that thou hast as yet seen is but the stage from the moist-germ until We clothed it with flesh. Be patient until thou beholdest a new creation. Say: Blessed, therefore, be God, the Most Excellent of Makers!"

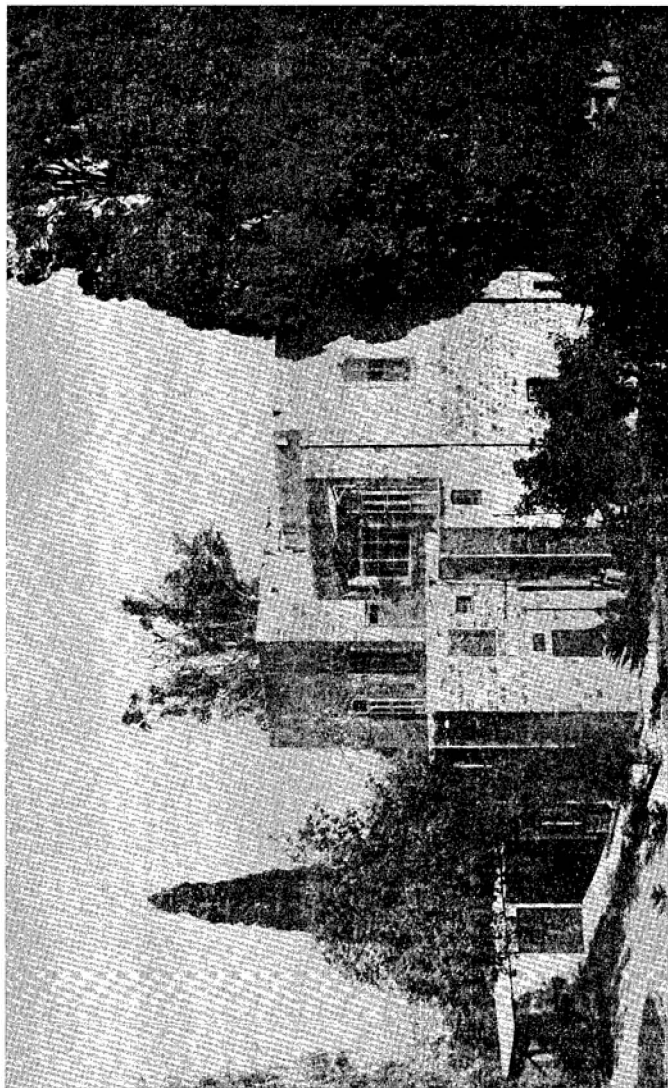
"He around Whom the Point of the Bayán (Báb) hath revolved is come" is Bahá'u'lláh's confirmatory testimony to the inconceivable greatness and preeminent character of His own Revelation. "If all who are in heaven and on earth," He moreover affirms, "be invested in this day with the powers and attributes destined for the Letters of the Bayán, whose station is ten thousand times more glorious than that of the Letters of the Qur'anic Dispensation, and if they one and all should, swift as the twinkling of an eye, hesitate to recognize My Revelation, they shall be accounted, in the sight of God, of those that have gone astray, and regarded as 'Letters of Negation.'" "Powerful is He, the King of Divine might," He, alluding to Himself in the Kitáb-i-Íqán, asserts, "to extinguish with one letter of His wondrous words, the breath of life in the whole of the Bayán and the people thereof, and with one letter bestow upon them a new and everlasting life, and cause them to arise and speed out of the sepulchres of their vain and selfish desires." "This," He furthermore declares, "is the king of days," the "Day of God Himself," the "Day which shall never be followed by night," the "Springtime which autumn will never overtake," "the eye to past ages and centuries," for which "the soul of every Prophet of God, of every Divine Messenger, hath thirsted," for which "all the divers kindreds of the earth have yearned," through which "God hath proved the hearts of the entire company of His Messengers and Prophets, and beyond them those that stand guard over His sacred and inviolable Sanctuary, the inmates of the Celestial Pavilion and dwellers of the Tabernacle of Glory." "In this most mighty Revelation," He moreover, states, "all the Dispensations of the past have attained their highest, their final consummation." And again: "None among the Manifestations of old, except to a prescribed degree, hath ever completely apprehended the nature of this Revelation." Referring to His own station He declares: "But for Him no Divine Messenger would have been invested with the Robe of

Prophethood, nor would any of the sacred Scriptures have been revealed."

And last but not least is 'Abdu'l-Bahá's own tribute to the transcendent character of the Revelation identified with His Father: "Centuries, nay ages, must pass away, ere the Day-Star of Truth shineth again in its mid-summer splendour, or appeareth once more in the radiance of its vernal glory." "The mere contemplation of the Dispensation inaugurated by the Blessed Beauty," He furthermore affirms, "would have sufficed to overwhelm the saints of bygone ages—saints who longed to partake for one moment of its great glory." "Concerning the Manifestations that will come down in the future 'in the shadows of the clouds,' know verily," is His significant statement, "that in so far as their relation to the source of their inspiration is concerned they are under the shadow of the Ancient Beauty. In their relation, however, to the age in which they appear, each and every one of them 'doeth whatsoever He willeth,'" And finally stands this, His illuminating explanation, setting forth conclusively the true relationship between the Revelation of Bahá'u'lláh and that of the Báb: "The Revelation of the Báb may be likened to the sun, its station corresponding to the first sign of the Zodiac—the sign Aries—which the sun enters at the vernal equinox. The station of Bahá'u'lláh's Revelation, on the other hand, is represented by the sign Leo, the sun's mid-summer and highest station. By this is meant that this holy Dispensation is illumined with the light of the Sun of Truth shining from its most exalted station, and in the plenitude of its resplendency, its heat and glory."

To attempt an exhaustive survey of the prophetic references to Bahá'u'lláh's Revelation would indeed be an impossible task. To this the pen of Bahá'u'lláh Himself bears witness: "All the Divine Books and Scriptures have predicted and announced unto men the advent of the Most Great Revelation. None can adequately recount the verses recorded in the Books of former ages which forecast this supreme Bounty, this most mighty Bestowal."

In conclusion of this theme, I feel it should be stated that the Revelation identified with Bahá'u'lláh abrogates unconditionally all the Dispensations gone before it, upholds uncompromisingly the eternal verities they enshrine, recognizes firmly and absolutely the Divine origin of their Authors, preserves in-



The Mansion at Mazra'at, occupied by Bahá' u'lláh for approximately two years.

violate the sanctity of their authentic Scriptures, disclaims any intention of lowering the status of their Founders or of abating the spiritual ideals they inculcate, clarifies and correlates their functions, reaffirms their common, their unchangeable and fundamental purpose, reconciles their seemingly divergent claims and doctrines, readily and gratefully recognizes their respective contributions to the gradual unfoldment of one Divine Revelation, unhesitatingly acknowledges itself to be but one link in the chain of continually progressive Revelations, supplements their teachings with such laws and ordinances as conform to the imperative needs, and are dictated by the growing receptivity, of a fast evolving and constantly changing society, and proclaims its readiness and ability to fuse and incorporate the contending sects and factions into which they have fallen into a universal Fellowship, functioning within the framework, and in accordance with the precepts, of a divinely conceived, a world-unifying, a world-redeeming Order.

A Revelation, hailed as the promise and crowning glory of past ages and centuries, as the consummation of all the Dispensations within the Adamic Cycle, inaugurating an era of at least a thousand years' duration, and a cycle destined to last no less than five thousand centuries, signalizing the end of the Prophetic Era and the beginning of the Era of Fulfilment, unsurpassed alike in the duration of its Author's ministry and the fecundity and splendour of His mission—such a Revelation was, as already noted, born amidst the darkness of a subterranean dungeon in Tīhrán—an abominable pit that had once served as a reservoir of water for one of the public baths of the city. Wrapped in its stygian gloom, breathing its fetid air, numbed by its humid and icy atmosphere, His feet in stocks, His neck weighted down by a mighty chain, surrounded by criminals and miscreants of the worst order, oppressed by the consciousness of the terrible blot that had stained the fair name of His beloved Faith, painfully aware of the dire distress that had overtaken its champions, and of the grave dangers that faced the remnant of its followers—at so critical an hour and under such appalling circumstances the "Most Great Spirit," as designated by Himself, and symbolized in the Zoroastrian, the Mosaic, the Christian, and Muḥammadan Dispensations by the Sacred

Fire, the Burning Bush, the Dove and the Angel Gabriel respectively, descended upon, and revealed itself, personated by a "Maiden," to the agonized soul of Bahá'u'lláh.

"One night in a dream," He Himself, calling to mind, in the evening of His life, the first stirrings of God's Revelation within His soul, has written, "*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.'*" In another passage He describes, briefly and graphically, the impact of the onrushing force of the Divine Summons upon His entire being—an experience vividly recalling the vision of God that caused Moses to fall in a swoon, and the voice of Gabriel which plunged Muḥammad into such consternation that, hurrying to the shelter of His home, He bade His wife, Khadíjih, envelop Him in His mantle. "*During the days I lay in the prison of Tīhrán,*" are His own memorable words, "*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 a mighty torrent that precipitateth 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.*"

In His *Súratu'l-Haykal* (the Súrah of the Temple) He thus describes those breathless moments when the Maiden, symbolizing the "Most Great Spirit" proclaimed His mission to the entire creation: "*While engulfed in tribulations I heard a most wondrous, a most sweet voice, calling above My head. Turning My face, I beheld a Maiden—the embodiment of the remembrance of the name of My Lord—suspended in the air before Me. So rejoiced was she in her very soul that her countenance shone with the ornament of the good-pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Betwixt earth and heaven she was raising a call which captivated the hearts and minds of men. She was imparting to both My inward and outer being tidings which rejoiced My*

soul, and the souls of God's honoured servants. Pointing with her finger unto My head, she addressed all who are in heaven and all who are on earth, saying: 'By God! This is the Best-Beloved of the worlds, and yet ye comprehend not. This is the Beauty of God amongst you, and the power of His sovereignty within you, could ye but understand. This is the Mystery of God and His Treasure, the Cause of God and His glory unto all who are in the kingdoms of Revelation and of creation, if ye be of them that perceive.'

In His Epistle to Násiri'd-Din Sháh, His royal adversary, revealed at the height of the proclamation of His Message, occur these passages which shed further light on the Divine origin of His mission: "O King! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. 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. . . His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people. I was indeed as one dead when His behest was uttered. The hand of the will of Thy Lord, the Compassionate, the Merciful, transformed Me." "By My Life!" He asserts in another Tablet, "Not of Mine own volition have I revealed Myself, but God, of His own choosing, hath manifested Me." And again: "Whenever I chose to hold My peace and be still, lo, the Voice of the Holy Spirit, standing on My right hand, aroused Me, and the Most Great Spirit appeared before My face, and Gabriel overshadowed Me, and the Spirit of Glory stirred within My bosom, bidding Me arise and break My silence."

Such were the circumstances in which the Sun of Truth arose in the city of Tíhrán—a city which, by reason of so rare a privilege conferred upon it, had been glorified by the Báb as the "Holy Land," and surnamed by Bahá'u'lláh

"the Mother of the world," the "Dayspring of Light," the "Dawning-Place of the signs of the Lord," the "Source of the joy of all mankind." The first dawns of that Light of peerless splendour had, as already described, broken in the city of Shíráz. The rim of that Orb had now appeared above the horizon of the Siyáh-Chál of Tíhrán. Its rays were to burst forth, a decade later, in Baghdád, piercing the clouds which immediately after its rise in those sombre surroundings obscured its splendour. It was destined to mount to its zenith in the far-away city of Adrianople, and ultimately to set in the immediate vicinity of the fortress-town of 'Akká.

The process whereby the effulgence of so dazzling a Revelation was unfolded to the eyes of men was of necessity slow and gradual. The first intimation which its Bearer received did not synchronize with, nor was it followed immediately by, a disclosure of its character to either His own companions or His kindred. A period of no less than ten years had to elapse ere its far-reaching implications could be directly divulged to even those who had been intimately associated with Him—a period of great spiritual ferment, during which the Recipient of so weighty a Message restlessly anticipated the hour at which He could unburden His heavily laden soul, so replete with the potent energies released by God's nascent Revelation. All He did, in the course of this pre-ordained interval, was to hint, in veiled and allegorical language, in epistles, commentaries, prayers and treatises, which He was moved to reveal, that the Báb's promise had already been fulfilled, and that He Himself was the One Who had been chosen to redeem it. A few of His fellow-disciples, distinguished by their sagacity, and their personal attachment and devotion to Him, perceived the radiance of the as yet unrevealed glory that had flooded His soul, and would have, but for His restraining influence, divulged His secret and proclaimed it far and wide.

2. BAHÁ'U'LLÁH

(Part I of *The Dispensation of Bahá'u'lláh*, published in *The World Order of Bahá'u'lláh*, pp. 97-119)

To the beloved of God and the handmaids of the Merciful throughout the West.

Fellow-labourers in the Divine Vineyard:

On the 23rd of May of this auspicious year¹ the Bahá'í world will celebrate the 90th anniversary of the founding of the Faith of Bahá'u'lláh. We, who at this hour find ourselves standing on the threshold of the last decade of the first century of the Bahá'í era, might well pause to reflect upon the mysterious dispensations of so august, so momentous a Revelation. How vast, how entrancing the panorama which the revolution of four score years and ten unrolls before our eyes! Its towering grandeur well-nigh overwhelms us. To merely contemplate this unique spectacle, to visualize, however dimly, the circumstances attending the birth and gradual unfoldment of this supreme Theophany, to recall even in their barest outline the woeful struggles that proclaimed its rise and accelerated its march, will suffice to convince every unbiased observer of those eternal truths that motivate its life and which must continue to impel it forward until it achieves its destined ascendancy.

Dominating the entire range of this fascinating spectacle towers the incomparable figure of Bahá'u'lláh, transcendental in His majesty, serene, awe-inspiring, unapproachably glorious. Allied, though subordinate in rank, and invested with the authority of presiding with Him over the destinies of this supreme Dispensation, there shines upon this mental picture the youthful glory of the Báb, infinite in His tenderness, irresistible in His charm, unsurpassed in His heroism, matchless in the dramatic circumstances of His short yet eventful life. And finally there emerges, though on a plane of its own and in a category entirely apart from the one occupied by the twin Figures that preceded Him, the vibrant, the magnetic personality of 'Abdu'l-Bahá, reflecting to a degree that no man, however exalted his station, can hope to rival, the glory and power with which

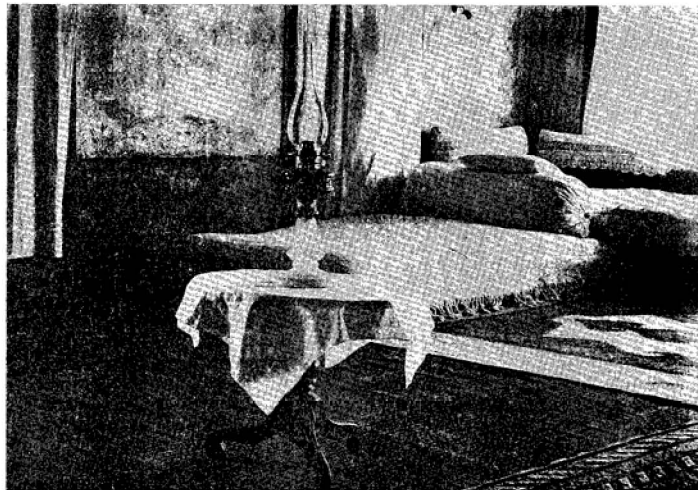
They who are the Manifestations of God are alone endowed.

With 'Abdu'l-Bahá's ascension, and more particularly with the passing of His well-beloved and illustrious sister the Most Exalted Leaf—the last survivor of a glorious and heroic age—there draws to a close the first and most moving chapter of Bahá'í history, marking the conclusion of the Primitive, the Apostolic Age of the Faith of Bahá'u'lláh. It was 'Abdu'l-Bahá Who, through the provisions of His weighty Will and Testament, had forged the vital link which must for ever connect the age that has just expired with the one we now live in—the Transitional and Formative period of the Faith—a stage that must in the fullness of time reach its blossom and yield its fruit in the exploits and triumphs that are to herald the Golden Age of the Revelation of Bahá'u'lláh.

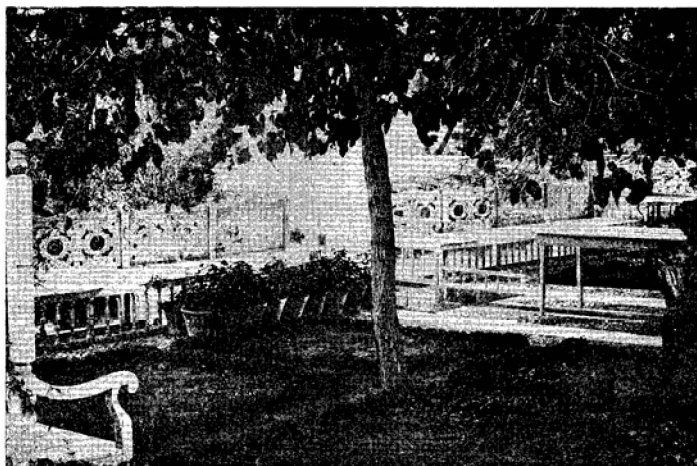
Dearly-beloved friends! The onrushing forces so miraculously released through the agency of two independent and swiftly successive Manifestations are now under our very eyes and through the care of the chosen stewards of a far-flung Faith being gradually mustered and disciplined. They are slowly crystallizing into institutions that will come to be regarded as the hall-mark and glory of the age we are called upon to establish and by our deeds immortalize. For upon our present-day efforts, and above all upon the extent to which we strive to remodel our lives after the pattern of sublime heroism associated with those gone before us, must depend the efficacy of the instruments we now fashion—instruments that must erect the structure of that blissful Commonwealth which must signalize the Golden Age of our Faith.

It is not my purpose, as I look back upon these crowded years of heroic deeds, to attempt even a cursory review of the mighty events that have transpired since 1844 until the present day. Nor have I any intention to undertake an analysis of the forces that have precipitated them, or to evaluate their influence upon peoples and institutions in almost every conti-

¹ 1934.



The room occupied by Bahá'u'lláh in the Mansion of Bahjí.



A view of the Garden of Ridván, a favourite retreat of Bahá'u'lláh, situated on a small island in the river Na'mayn to the east of 'Akká.

ment of the globe. The authentic record of the lives of the first believers of the primitive period of our Faith, together with the assiduous research which competent Bahá'í historians will in the future undertake, will combine to transmit to posterity such masterly exposition of the history of that age as my own efforts can never hope to accomplish. My chief concern at this challenging period of Bahá'í history is rather to call the attention of those who are destined to be the champion-builders of the Administrative Order of Bahá'u'lláh to certain fundamental verities the elucidation of which must tremendously assist them in the effective prosecution of their mighty enterprise.

The international status which the Religion of God has thus far achieved, moreover, imperatively demands that its root principles be now definitely clarified. The unprecedented impetus which the illustrious deeds of the American believers have lent to the onward march of the Faith; the intense interest which the first Mashriqu'l-Adhkár of the West is fast awakening among divers races and nations; the rise and steady consolidation of Bahá'í institutions in no less than forty of the most advanced countries of the world; the dissemination of Bahá'í literature in no fewer than twenty-five of the most widely-spoken languages; the success that has recently attended the nation-wide efforts of the Persian believers in the preliminary steps they have taken for the establishment, in the outskirts of the capital-city of their native land, of the third Mashriqu'l-Adhkár of the Bahá'í world; the measures that are being taken for the immediate formation of their first National Spiritual Assembly representing the interests of the overwhelming majority of Bahá'í adherents; the projected erection of yet another pillar of the Universal House of Justice, the first of its kind, in the Southern Hemisphere; the testimonies, both verbal and written, that a struggling Faith has obtained from Royalty, from governmental institutions, international tribunals, and ecclesiastical dignitaries; the publicity it has received from the charges which unrelenting enemies, both new and old, have hurled against it; the formal enfranchisement of a section of its followers from the fetters of Muslim orthodoxy in a country that may be regarded as the most enlightened among Islamic nations—these afford ample proof of the growing momentum

with which the invincible community of the Most Great Name is marching forward to ultimate victory.

Dearly-beloved friends! I feel it incumbent upon me, by virtue of the obligations and responsibilities which as Guardian of the Faith of Bahá'u'lláh I am called upon to discharge, to lay special stress, at a time when the light of publicity is being increasingly focussed upon us, upon certain truths which lie at the basis of our Faith and the integrity of which it is our first duty to safeguard. These verities, if valiantly upheld and properly assimilated, will, I am convinced, powerfully reinforce the vigour of our spiritual life and greatly assist in counteracting the machinations of an implacable and vigilant enemy.

To strive to obtain a more adequate understanding of the significance of Bahá'u'lláh's stupendous Revelation must, it is my unalterable conviction, remain the first obligation and the object of the constant endeavour of each one of its loyal adherents. An exact and thorough comprehension of so vast a system, so sublime a revelation, so sacred a trust, is for obvious reasons beyond the reach and ken of our finite minds. We can, however, and it is our bounden duty to seek to derive fresh inspiration and added sustenance as we labour for the propagation of His Faith through a clearer apprehension of the truths it enshrines and the principles on which it is based.

In a communication addressed to the American believers I have in the course of my explanation of the station of the Báb made a passing reference to the incomparable greatness of the Revelation of which He considered Himself to be the humble Precursor. He Whom Bahá'u'lláh has acclaimed in the *Kitáb-i-Íqán* as that promised Qá'im Who has manifested no less than twenty-five out of the twenty-seven letters which all the Prophets were destined to reveal—so great a Revealer has Himself testified to the preëminence of that superior Revelation that was soon to supersede His own. "*The germ,*" the Báb asserts in the Persian *Bayán*, "*that holds within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of all those who follow me.*" "*Of all the tributes,*" He again affirms, "*I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no words of Mine can adequately describe Him, nor*

can any reference to Him in My Book, the Bayán, do justice to His Cause." "The Bayán," He in that same Book categorically declares, "and whosoever is therein revolve round the saying of 'Him Whom God shall make manifest,' even as the Alif (the Gospel) and whosoever was therein revolved round the saying of Muhammad, the Apostle of God." "A thousand perusals of the Bayán," He further remarks, "cannot equal the perusal of a single verse to be revealed by 'Him Whom God shall make manifest.' . . . Today the Bayán is in the stage of seed; at the beginning of the manifestation of 'Him Whom God shall make manifest' its ultimate perfection will become apparent. . . The Bayán and such as are believers therein yearn more ardently after Him than the yearning of any lover after his beloved. . . The Bayán deriveth all its glory from 'Him Whom God shall make manifest.' All blessing be upon him who believeth in Him and woe betide him that rejecteth His truth."

Addressing Siyyid Yahyáy-i-Dárábí surnamed Vahíd, the most learned, the most eloquent and influential among His followers, the Báb utters this warning: "By the righteousness of Him Whose power causeth the seed to germinate and Who breatheth the spirit of life into all things, were I to be assured that in the day of His manifestation thou wilt deny Him, I would unhesitatingly disown thee and repudiate thy faith. . . If, on the other hand, I be told that a Christian, who beareth no allegiance to My Faith, will believe in Him, the same will I regard as the apple of Mine Eye."

In one of His prayers He thus communes with Bahá'u'lláh: "Exalted art Thou, O my Lord the Omnipotent! How puny and contemptible my word and all that pertaineth unto me appear unless they be related to Thy great glory. Grant that through the assistance of Thy grace whatsoever pertaineth unto me may be acceptable in Thy sight."

In the *Qayyámu'l-Asmá'*—the Báb's commentary on the Súrih of Joseph—characterized by the Author of the *Iqán* as "the first, the greatest and mightiest" of the books revealed by the Báb, we read the following references to Bahá'u'lláh: "Out of utter nothingness, O great omnipotent Master, Thou hast, through the celestial potency of Thy might, brought me forth and raised me up to proclaim this Revelation. I have made none other but Thee my trust; I have clung to no will but Thy will. . . O Thou Remnant

of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love. Sufficient witness unto me is God, the Exalted, the Protector, the Ancient of Days." "And when the appointed hour hath struck," He again addresses Bahá'u'lláh in that same commentary, "do Thou, by the leave of God, the All-Wise, reveal from the heights of the Most Lofty and Mystic Mount a faint, an infinitesimal glimmer of Thy impenetrable Mystery, that they who have recognized the radiance of the Sinaic Splendour may faint away and die as they catch a lightening glimpse of the fierce and crimson Light that envelops Thy Revelation."

As a further testimony to the greatness of the Revelation identified with Bahá'u'lláh may be cited the following extracts from a Tablet addressed by 'Abdu'l-Bahá to an eminent Zoroastrian follower of the Faith: "Thou hadst written that in the sacred books of the followers of Zoroaster it is written that in the latter days, in three separate Dispensations, the sun must needs be brought to a standstill. In the first Dispensation, it is predicted, the sun will remain motionless for ten days; in the second for twice that time; in the third for no less than one whole month. The interpretation of this prophecy is this: the first Dispensation to which it refers is the Muhammadan Dispensation during which the Sun of Truth stood still for ten days. Each day is reckoned as one century. The Muhammadan Dispensation must have, therefore, lasted no less than one thousand years, which is precisely the period that has elapsed from the setting of the Star of the Imamate to the advent of the Dispensation proclaimed by the Báb. The second Dispensation referred to in this prophecy is the one inaugurated by the Báb Himself, which began in the year 1260 A.H. and was brought to a close in the year 1280 A.H. As to the third Dispensation—the Revelation proclaimed by Bahá'u'lláh—inasmuch as the Sun of Truth when attaining that station shineth in the plenitude of its meridian splendour its duration hath been fixed for a period of one whole month, which is the maximum time taken by the sun to pass through a sign of the Zodiac. From this thou canst imagine the magnitude of the Bahá'í cycle—a cycle that must extend over a period of at least five hundred thousand years."

From the text of this explicit and authoritative interpretation of so ancient a prophecy it is

evident how necessary it is for every faithful follower of the Faith to accept the divine origin and uphold the independent status of the Muḥammadan Dispensation. The validity of the Imamate is, moreover, implicitly recognized in these same passages—that divinely-appointed institution of whose most distinguished member the Báb Himself was a lineal descendant, and which continued for a period of no less than two hundred and sixty years to be the chosen recipient of the guidance of the Almighty and the repository of one of the two most precious legacies of Islám.

This same prophecy, we must furthermore recognize, attests the independent character of the Bábí Dispensation and corroborates indirectly the truth that in accordance with the principle of progressive revelation every Manifestation of God must needs vouchsafe to the peoples of His day a measure of divine guidance ampler than any which a preceding and less receptive age could have received or appreciated. For this reason, and not for any superior merit which the Bahá'í Faith may be said to inherently possess, does this prophecy bear witness to the unrivalled power and glory with which the Dispensation of Bahá'u'lláh has been invested—a Dispensation the potentialities of which we are but beginning to perceive and the full range of which we can never determine.

The Faith of Bahá'u'lláh should indeed be regarded, if we wish to be faithful to the tremendous implications of its message, as the culmination of a cycle, the final stage in a series of successive, of preliminary and progressive revelations. These, beginning with Adam and ending with the Báb, have paved the way and anticipated with an ever-increasing emphasis the advent of that Day of Days in which He Who is the Promise of All Ages should be made manifest.

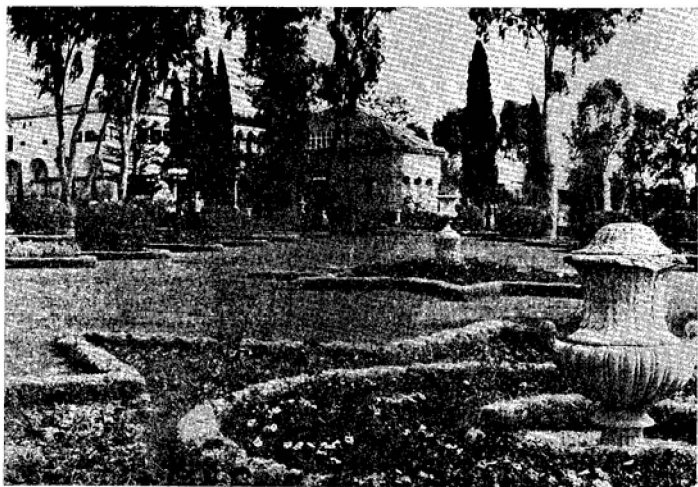
To this truth the utterances of Bahá'u'lláh abundantly testify. A mere reference to the claims which, in vehement language and with compelling power, He Himself has repeatedly advanced cannot but fully demonstrate the character of the Revelation of which He was the chosen bearer. To the words that have streamed from His pen—the fountainhead of so impetuous a Revelation—we should, therefore, direct our attention if we wish to obtain a clearer understanding of its importance and

meaning. Whether in His assertion of the unprecedented claim He has advanced, or in His allusions to the mysterious forces He has released, whether in such passages as extol the glories of His long-awaited Day, or magnify the station which they who have recognized its hidden virtues will attain, Bahá'u'lláh and, to an almost equal extent, the Báb and 'Abdu'l-Bahá, have bequeathed to posterity mines of such inestimable wealth as none of us who belong to this generation can befittingly estimate. Such testimonies bearing on this theme are impregnated with such power and reveal such beauty as only those who are versed in the languages in which they were originally revealed can claim to have sufficiently appreciated. So numerous are these testimonies that a whole volume would be required to be written in order to compile the most outstanding among them. All I can venture to attempt at present is to share with you only such passages as I have been able to glean from His voluminous writings.

"I testify before God," proclaims Bahá'u'lláh, "to the greatness, the inconceivable greatness of this Revelation. Again and again have We in most of Our Tablets borne witness to this truth, that mankind may be roused from its heedlessness." "In this most mighty Revelation," He unequivocally announces, "all the Dispensations of the past have attained their highest, their final consummation." "That which hath been made manifest in this preëminent, this most exalted Revelation, stands unparalleled in the annals of the past, nor will future ages witness its like." "He it is," referring to Himself He further proclaims, "Who in the Old Testament hath been named Jehovah, Who in the Gospel hath been designated as the Spirit of Truth, and in the Qur'án acclaimed as the Great Announcement." "But for Him no Divine Messenger would have been invested with the robe of prophethood, nor would any of the sacred scriptures have been revealed. To this bear witness all created things." "The word which the one true God uttereth in this day, though that word be the most familiar and commonplace of terms, is invested with supreme, with unique distinction." "The generality of mankind is still immature. Had it acquired sufficient capacity We would have bestowed upon it so great a measure of Our knowledge that all who dwell on earth and in heaven would have found themselves, by virtue of the grace stream-



A view of the Mansion of Bahjí, before the developments and beautification of its surroundings were carried out.



A present-day view of Bahjí showing the Mansion (left) and the Shrine of Bahá'u'lláh (centre).

ing from Our pen, completely independent of all knowledge save the knowledge of God, and would have been securely established upon the throne of abiding tranquillity." "The Pen of Holiness, I solemnly affirm before God, hath writ upon My snow-white brow and in characters of effulgent glory these glowing, these musk-scented and holy words: 'Behold ye that dwell on earth, and ye denizens of heaven, bear witness, He in truth is your Well-Beloved. He it is Whose like the world of creation hath not seen, He Whose ravishing beauty hath delighted the eye of God, the Ordainer, the All-Powerful, the Incomparable!'"

"Followers of the Gospel," Bahá'u'lláh addressing the whole of Christendom exclaims, "behold the gates of heaven are flung open. He that had ascended unto it is now come. Give ear to His voice calling aloud over land and sea, announcing to all mankind the advent of this Revelation—a Revelation through the agency of which the Tongue of Grandeur is now proclaiming: 'Lo, the sacred Pledge hath been fulfilled, for He, the Promised One, is come!'" "The voice of the Son of Man is calling aloud from the sacred vale: 'Here am I, here am I, O God my God!' . . . whilst from the Burning Bush breaketh forth the cry: 'Lo, the Desire of the world is made manifest in His transcendent glory! The Father hath come. That which ye were promised in the Kingdom of God is fulfilled. This is the Word which the Son veiled when He said to those around Him that at that time they could not bear it. . . Verily the Spirit of Truth is come to guide you unto all truth. . . He is the One Who glorified the Son and exalted His Cause. . .'" "The Comforter Whose advent all the scriptures have promised is now come that He may reveal unto you all knowledge and wisdom. Seek Him over the entire surface of the earth, haply ye may find Him."

"Call out to Zion, O Carmel," writes Bahá'u'lláh, "and announce the joyful tidings: 'He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed. . . Hasten forth and circumambulate the City of God that hath descended from heaven—the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart and the company of the most exalted angels.'" "I am the One," He in another connection affirms, "Whom the tongue of Isaiah hath extolled, the One with Whose name both the Torah and the

Evangel were adorned." "The glory of Sinai hath hastened to circle round the Dayspring of this Revelation, while from the heights of the Kingdom the voice of the Son of God is heard proclaiming: 'Bestir yourselves, ye proud ones of the earth, and hasten ye towards Him.' Carmel hath in this day hastened in longing adoration to attain His court, whilst from the heart of Zion there cometh the cry: 'The promise of all ages is now fulfilled. That which had been announced in the Holy Writ of God, the Beloved, the Most High, is made manifest.'" "Hijáz is astir by the breeze announcing the tidings of joyous reunion. 'Praise be to Thee,' We hear her exclaim, 'O my Lord, the Most High. I was dead through my separation from Thee; the breeze laden with the fragrance of Thy presence hath brought me back to life. Happy is he that turneth unto Thee, and woe betide the erring.'" "By the one true God, Elijah hath hastened unto My court and hath circumambulated in the day time and in the night season My throne of glory." "Solomon in all his majesty circles in adoration around Me in this day, uttering this most exalted word: 'I have turned my face towards Thy face, O Thou omnipotent Ruler of the world! I am wholly detached from all things pertaining unto me, and yearn for that which Thou dost possess.'" "Had Muḥammad, the Apostle of God, attained this Day," Bahá'u'lláh writes in a Tablet revealed on the eve of His banishment to the penal colony of 'Akká, "He would have exclaimed: 'I have truly recognized Thee, O Thou the Desire of the Divine Messengers!' Had Abraham attained it, He too, falling prostrate upon the ground, and in the utmost lowliness before the Lord thy God, would have cried: 'Mine heart is filled with peace, O Thou Lord of all that is in heaven and on earth! I testify that Thou hast unveiled before mine eyes all the glory of Thy power and the full majesty of Thy law!' . . . Had Moses Himself attained it, He, likewise, would have raised His voice saying: 'All praise be to Thee for having lifted upon me the light of Thy countenance and enrolled me among them that have been privileged to behold Thy face!'" "North and South both vibrate to the call announcing the advent of our Revelation. We can hear the voice of Mecca proclaiming: 'All praise be to Thee, O Lord my God, the All-Glorious, for having wafted over me the breath redolent with the fragrance of Thy presence!' Jerusalem, likewise, is calling aloud: 'Lauded and magnified art

Thou, O Beloved of earth and heaven, for having turned the agony of my separation from Thee into the joy of a life-giving reunion!"

"By the righteousness of God," Bahá'u'lláh wishing to reveal the full potency of His invincible power asserts, "should a man, all alone, arise in the name of Bahá and put on the armour of His love, him will the Almighty cause to be victorious, though the forces of earth and heaven be arrayed against him." "By God besides Whom is none other God! Should any one arise for the triumph of Our Cause, him will God render victorious though tens of thousands of enemies be leagued against him. And if his love for Me wax stronger, God will establish his ascendancy over all the powers of earth and heaven. Thus have We breathed the spirit of power into all regions."

"This is the King of Days," He thus extols the age that has witnessed the advent of His Revelation, "the Day that hath seen the coming of the Best-beloved, Him Who through all eternity hath been acclaimed the Desire of the World." "The world of being shineth in this Day with the resplendency of this Divine Revelation. All created things extol its saving grace and sing its praises. The universe is wrapt in an ecstasy of joy and gladness. The Scriptures of past Dispensations celebrate the great jubilee that must needs greet this most great Day of God. Well is it with him that hath lived to see this Day and hath recognized its station." "Were mankind to give heed in a befitting manner to no more than one word of such a praise it would be so filled with delight as to be overpowered and lost in wonder. Entranced, it would then shine forth resplendent above the horizon of true understanding."

"Be fair, ye peoples of the world," He thus appeals to mankind, "is it meet and seemly for you to question the authority of one Whose presence 'He Who conversed with God' (Moses) hath longed to attain, the beauty of Whose countenance 'God's Well-beloved' (Muhammad) had yearned to behold, through the potency of Whose love the 'Spirit of God' (Jesus) ascended to heaven, for Whose sake the 'Primal Point' (the Báb) offered up His life?" "Seize your chance," He admonishes His followers, "inasmuch as a fleeting moment in this Day excelleth centuries of a bygone age. . . Neither sun nor moon hath witnessed a day such as this. . . It is evident that every age in which a Manifestation of God hath lived is divinely ordained and may, in a sense, be

characterized as God's appointed Day. This Day, however, is unique and is to be distinguished from those that have preceded it. The designation 'Seal of the Prophets' fully reveals and demonstrates its high station."

Expatriating on the forces latent in His Revelation Bahá'u'lláh reveals the following: "Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration." "This is," He adds, "the most great, the most joyful tidings imparted by the Pen of this Wronged One to mankind." "How great," He in another passage exclaims, "is the Cause! How staggering the weight of its message! This is the Day of which it hath been said: 'O my son! verily God will bring everything to light though it were but the weight of a grain of mustard seed, and hidden in a rock, or in the heavens or in the earth; for God is subtle, informed of all.'" "By the righteousness of the one true God! If one speck of a jewel be lost and buried beneath a mountain of stones, and lie hidden beyond the seven seas, the Hand of Omnipotence will assuredly reveal it in this day, pure and cleansed from dross." "He that partaketh of the waters of My Revelation will taste all the incorruptible delights ordained by God from the beginning that hath no beginning to the end that hath no end." "Every single letter proceeding from Our mouth is endowed with such regenerative power as to enable it to bring into existence a new creation—a creation the magnitude of which is inscrutable to all save God. He verily hath knowledge of all things." "It is in Our power, should We wish it, to enable a speck of floating dust to generate, in less than the twinkling of an eye, suns of infinite, of unimaginable splendour, to cause a dewdrop to develop into vast and numberless oceans, to infuse into every letter such a force as to empower it to unfold all the knowledge of past and future ages." "We are possessed of such power which, if brought to light, will transmute the most deadly of poisons into a panacea of unfailling efficacy."

Estimating the station of the true believer He remarks: "By the sorrows which afflict the beauty of the All-Glorious! Such is the station ordained for the true believer that if to an extent smaller than a needle's eye the glory of that station were to be unveiled to mankind, every

beholder would be consumed away in his longing to attain it. For this reason it hath been decreed that in this earthly life the full measure of the glory of his own station should remain concealed from the eyes of such a believer." "If the veil be lifted," He similarly affirms, "and the full glory of the station of those who have turned wholly towards God, and in their love for Him renounced the world, be made manifest, the entire creation would be dumbfounded."

Stressing the superlative character of His Revelation as compared with the Dispensation preceding it, Bahá'u'lláh makes the following affirmation: "If all the peoples of the world be invested with the powers and attributes destined for the Letters of the Living, the Báb's chosen disciples, whose station is ten thousand times more glorious than any which the apostles of old have attained, and if they, one and all, should, swift as the twinkling of an eye, hesitate to recognize the light of My Revelation, their faith shall be of no avail and they shall be accounted among the infidels." "So tremendous is the outpouring of Divine grace in this Dispensation that if mortal hands could be swift enough to record them, within the space of a single day and night there would stream verses of such number as to be equivalent to the whole of the Persian Bayán."

"Give heed to my warning, ye people of Persia," He thus addresses His countrymen, "If I be slain at your hands, God will assuredly raise up one who will fill the seat made vacant through my death; for such is God's method carried into effect of old, and no change can ye find in God's mode of dealing." "Should they attempt to conceal His light on the continent, He will assuredly rear His head in the midmost heart of the ocean and, raising His voice, proclaim: 'I am the life-giver of the world!' . . . And if they cast Him into a darksome pit, they will find Him seated on earth's loftiest heights calling aloud to all mankind: 'Lo, the Desire of the world is come in His majesty, His sovereignty, His transcendent dominion!' And if He be buried beneath the depths of the earth, His Spirit soaring to the apex of heaven shall peal the summons: 'Behold ye the coming of the Glory; witness ye the Kingdom of God, the most Holy, the Gracious, the All-Powerful!'" "Within the throat of this Youth," is yet another astounding statement, "there lie prisoned accents which, if revealed to mankind to an extent smaller than a needle's eye, would

suffice to cause every mountain to crumble, the leaves of the trees to be discoloured and their fruits to fall; would compel every head to bow down in worship and every face to turn in adoration towards this omnipotent Ruler Who, at sundry times and in diverse manners, appeareth as a devouring flame, as a billowing ocean, as a radiant light, as the tree which, rooted in the soil of holiness, lifeth its branches and spreadeth out its limbs as far as and beyond the throne of deathless glory."

Anticipating the System which the irresistible power of His Law was destined to unfold in a later age, He writes: "The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed." "The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure."

In the *Súratu'l-Haykal*, one of the most challenging works of Bahá'u'lláh, the following verses, each of which testifies to the resistless power infused into the Revelation proclaimed by its Author, have been recorded: "Naught is seen in My temple but the Temple of God, and in My beauty but His Beauty, and in My being but His Being, and in My self but His Self, and in My movement but His Movement, and in My acquiescence but His Acquiescence, and in My pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God." "The Holy Spirit Itself hath been generated through the agency of a single letter revealed by this Most Great Spirit, if ye be of them that comprehend." . . . "Within the treasury of Our Wisdom there lies unrevealed a knowledge, one word of which, if we chose to divulge it to mankind, would cause every human being to recognize the Manifestation of God and to acknowledge His omniscience, would enable every one to discover the secrets of all the sciences, and to attain so high a station as to find himself wholly independent of all past and future learning. Other knowledges We do as well possess, not a single letter of which We can disclose, nor do We find humanity able to hear even the barest reference

to their meaning. Thus have We informed you of the knowledge of God, the All-Knowing, the All-Wise." "The day is approaching when God will have, by an act of His Will, raised up a race of men the nature of which is inscrutable to all save God, the All-Powerful, the Self-Subsisting." "He will, ere long, out of the Bosom of Power draw forth the Hands of Ascendancy and Might—Hands who will arise to win victory for this Youth and who will purge mankind from the defilement of the outcast and the ungodly. These Hands will gird up their loins to champion the Faith of God, and will, in My name the Self-subsistent, the Mighty, subdue the peoples and kindreds of the earth. They will enter the cities and will inspire with fear the hearts of all their inhabitants. Such are the evidences of the might of God; how fearful, how vehement is His might!"

Such is, dearly-beloved friends, Bahá'u'lláh's own written testimony to the nature of His Revelation. To the affirmations of the Báb, each of which reinforces the strength, and confirms the truth, of these remarkable statements, I have already referred. What remains for me to consider in this connection are such passages in the writings of 'Abdu'l-Bahá, the appointed Interpreter of these same utterances, as throw further light upon and amplify various features of this enthralling theme. The tone of His language is indeed as emphatic and His tribute no less glowing than that of either Bahá'u'lláh or the Báb.

"Centuries, nay ages, must pass away," He affirms in one of His earliest Tablets, "ere the Daystar of Truth shineth again in its mid-summer splendour, or appeareth once more in the radiance of its vernal glory. . . How thankful must we be for having been made in this Day the recipients of so overwhelming a favour! Would that we had ten thousand lives that we might lay them down in thanksgiving for so rare a privilege, so high an attainment, so priceless a bounty!" "The mere contemplation," He adds, "of the Dispensation inaugurated by the Blessed Beauty would have sufficed to overwhelm the saints of bygone ages—saints who longed to partake for one moment of its great glory." "The holy ones of past ages and centuries have, each and all, yearned with tearful eyes to live, though for one moment, in the Day of God. Their longings unsatisfied, they repaired to the Great Beyond. How great, therefore, is the bounty of the Abhá

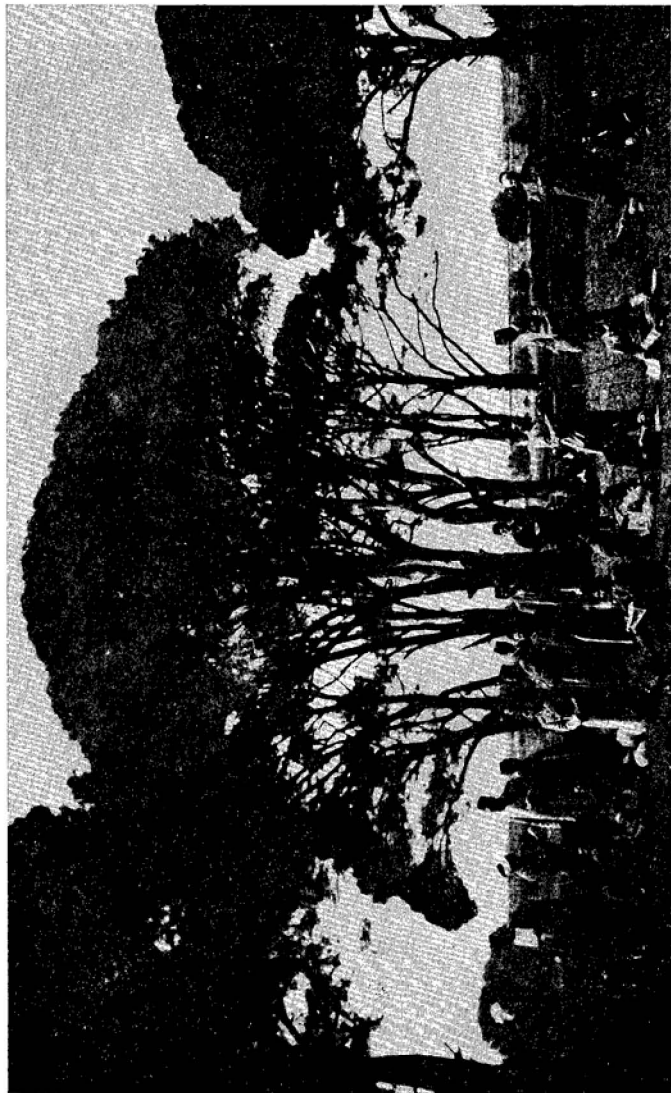
Beauty Who, notwithstanding our utter unworthiness, hath through His grace and mercy breathed into us in this divinely-illuminated century the spirit of life, hath gathered us beneath the standard of the Beloved of the world, and chosen to confer upon us a bounty for which the mighty ones of bygone ages had craved in vain." "The souls of the well-favoured among the concourse on high," He likewise affirms, "the sacred dwellers of the most exalted Paradise, are in this day filled with burning desire to return unto this world, that they may render such service as lieth in their power to the threshold of the Abhá Beauty."

"The effulgence of God's splendrous mercy," He, in a passage alluding to the growth and future development of the Faith, declares, "hath enveloped the peoples and kindreds of the earth, and the whole world is bathed in its shining glory. . . The day will soon come when the light of Divine unity will have so permeated the East and the West that no man dare any longer ignore it." "Now in the world of being the Hand of divine power hath firmly laid the foundations of this all-highest bounty and this wondrous gift. Whatsoever is latent in the innermost of this holy cycle shall gradually appear and be made manifest, for now is but the beginning of its growth and the dayspring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that springtide and how heavenly was that gift!"

In confirmation of the exalted rank of the true believer, referred to by Bahá'u'lláh, He reveals the following: "The station which he who hath truly recognized this Revelation will attain is the same as the one ordained for such prophets of the house of Israel as are not regarded as Manifestations 'endowed with constancy.'"

In connection with the Manifestations destined to follow the Revelation of Bahá'u'lláh, 'Abdu'l-Bahá makes this definite and weighty declaration: "Concerning the Manifestations that will come down in the future 'in the shadows of the clouds,' know verily that in so far as their relation to the source of their inspiration is concerned they are under the shadow of the Ancient Beauty. In their relation, however, to the age in which they appear, each and every one of them 'doeth whatsoever He willeth.'"

"O my friend!" He thus addresses in one of



A group of eastern pilgrims gathered at Bahji, 1914.

His Tablets a man of recognized authority and standing, *"The undying Fire which the Lord of the Kingdom hath kindled in the midst of the holy Tree is burning fiercely in the midmost heart of the world. The conflagration it will provoke will envelop the whole earth. Its blazing flames will illuminate its peoples and kindreds. All the signs have been revealed; every prophetic allusion hath been manifested. Whatever hath been enshrined in all the Scriptures of the past hath been made evident. To doubt or hesitate is no more possible. . . Time is pressing. The Divine Charger is impatient, and can tarry no longer. Ours is the duty to rush forward and, ere it is too late, win the victory."* And finally, is this most stirring passage which He, in one of His moments of exultation, was moved to address to one of His most trusted and eminent followers in the earliest days of His ministry: *"What more shall I say? What else can my pen recount? So loud is the call that reverberates from the Abhá Kingdom that mortal ears are well-nigh deafened with its vibrations. The whole creation, methinks, is being disrupted and is bursting asunder through the shattering influence of the Divine summons issued from the throne of glory. More than this I cannot write."*

Dearly-beloved friends! Enough has been said, and the quoted excerpts from the Writings of the Báb, of Bahá'u'lláh and of 'Abdu'l-Bahá are sufficiently numerous and varied, to convince the conscientious reader of the sublimity of this unique cycle in the world's religious history. It would be utterly impossible to over-exaggerate its significance or to overrate the influence it has exerted and which it must increasingly exert as its great system unfolds itself amidst the welter of a collapsing civilization.

To whoever may read these pages a word of warning seems, however, advisable before I proceed further with the development of my argument. Let no one meditating, in the light of the aforementioned passages, on the nature of the Revelation of Bahá'u'lláh, mistake its character or misconstrue the intent of its Author. The divinity attributed to so great a Being and the complete incarnation of the names and attributes of God in so exalted a Person should, under no circumstances, be misconceived or misinterpreted. The human temple that has been made the vehicle of so overpowering a Revelation must, if we be faith-

ful to the tenets of our Faith, ever remain entirely distinguished from that "innermost Spirit of Spirits" and "eternal Essence of Essences"—that invisible yet rational God Who, however much we extol the divinity of His Manifestations on earth, can in no wise incarnate His infinite, His unknowable, His incorruptible and all-embracing Reality in the concrete and limited frame of a mortal being. Indeed, the God Who could so incarnate His own reality would, in the light of the teachings of Bahá'u'lláh, cease immediately to be God. So crude and fantastic a theory of Divine incarnation is as removed from, and incompatible with, the essentials of Bahá'í belief as are the no less inadmissible pantheistic and anthropomorphic conceptions of God—both of which the utterances of Bahá'u'lláh emphatically repudiate and the fallacy of which they expose.

He Who in unnumbered passages claimed His utterance to be the *"Voice of Divinity, the Call of God Himself"* thus solemnly affirms in the *Kitáb-i-Íqán*: *"To every discerning and illumined heart it is evident that God, the unknowable Essence, the Divine Being, is immeasurably exalted beyond every human attribute such as corporeal existence, ascent and descent, egress and regress. . . He is, and hath ever been, veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. . . He standeth exalted beyond and above all separation and union, all proximity and remoteness. . . 'God was alone; there was none else beside Him' is a sure testimony of this truth."*

"From time immemorial," Bahá'u'lláh, speaking of God, explains, *"He, the Divine Being, hath been veiled in the ineffable sanctity of His exalted Self, and will everlastingly continue to be wrapt in the impenetrable mystery of His unknowable Essence. . . Ten thousand Prophets, each a Moses, are thunderstruck upon the Sinai of their search at God's forbidding voice, 'Thou shalt never behold Me!'; whilst a myriad Messengers, each as great as Jesus, stand dismayed upon their heavenly thrones by the interdiction 'Mine Essence thou shalt never apprehend!'"* *"How bewildering to me, insignificant as I am,"* Bahá'u'lláh in His communion with God affirms, *"is the attempt to fathom the sacred depths of Thy knowledge! How futile my efforts to visualize the magnitude of the power inherent*

in *Thine handiwork—the revelation of Thy creative power!*” “*When I contemplate, O my God, the relationship that bindeth me to Thee,*” He, in yet another prayer revealed in His own handwriting, testifies, “*I am moved to proclaim to all created things ‘verily I am God!’; and when I consider my own self, lo, I find it coarser than clay!*”

“*The door of the knowledge of the Ancient of Days,*” Bahá’u’lláh further states in the *Kitáb-i-Íqán*, “*being thus closed in the face of all beings, He, the Source of infinite grace . . . hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being and tell of the subtleties of His imperishable Essence. . . All the Prophets of God, His well-favoured, His holy and chosen Messengers are, without exception, the bearers of His names and the embodiments of His attributes. . . These Tabernacles of Holiness, these primal Mirrors which reflect the Light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles.*”

That Bahá’u’lláh should, notwithstanding the overwhelming intensity of His Revelation, be regarded as essentially one of these Manifestations of God, never to be identified with that invisible Reality, the Essence of Divinity itself, is one of the major beliefs of our Faith—a belief which should never be obscured and the integrity of which no one of its followers should allow to be compromised.

Nor does the Bahá’í Revelation, claiming as it does to be the culmination of a prophetic cycle and the fulfilment of the promise of all ages, attempt, under any circumstances, to invalidate those first and everlasting principles that animate and underlie the religions that have preceded it. The God-given authority, vested in each one of them, it admits and establishes as its firmest and ultimate basis. It regards them in no other light except as different stages in the eternal history and constant evolution of one religion, Divine and indivisible of which it itself forms but an integral part. It neither seeks to obscure their Divine origin, nor to dwarf the admitted magnitude of their colossal achievements. It can countenance no attempt that seeks to distort their features or to stultify the truths which they instill. Its teach-

ings do not deviate a hair-breadth from the verities they enshrine, nor does the weight of its message detract one jot or one tittle from the influence they exert or the loyalty they inspire. Far from aiming at the overthrow of the spiritual foundation of the world’s religious systems, its avowed, its unalterable purpose is to widen their basis, to restate their fundamentals, to reconcile their aims, to reinvigorate their life, to demonstrate their oneness, to restore the pristine purity of their teachings, to co-ordinate their functions and to assist in the realization of their highest aspirations. These divinely-revealed religions, as a close observer has graphically expressed it, “are doomed not to die, but to be reborn. . . ‘Does not the child succumb in the youth and the youth in the man; yet neither child nor youth perishes?’”

“*They Who are the Luminaries of Truth and the Mirrors reflecting the light of Divine Unity,*” Bahá’u’lláh explains in the *Kitáb-i-Íqán*, “*in whatever age and cycle they are sent down from their invisible habitations of ancient glory unto this world to educate the souls of men and endue with grace all created things, are invariably endowed with an all-compelling power and invested with invincible sovereignty. . . These sanctified Mirrors, these Daysprings of ancient glory are one and all the exponents on earth of Him Who is the central Orb of the universe, its essence and ultimate purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. . . Through them is transmitted a grace that is infinite, and by them is revealed the light that can never fade. . . Human tongue can never befittingly sing their praise, and human speech can never unfold their mystery.” “*Inasmuch as these Birds of the celestial Throne,*” He adds, “*are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person. . . They all abide in the same tabernacle, soar in the same heaven, are seated upon the same throne, utter the same speech, and proclaim the same Faith. . . They only differ in the intensity of their revelation and the comparative potency of their light. . . That a certain attribute of God hath not been outwardly manifested by these Essences of Detachment doth in no wise imply that they Who are the Daysprings**

of God's attributes and the Treasuries of His holy names did not actually possess it."

It should also be borne in mind that, great as is the power manifested by this Revelation and however vast the range of the Dispensation its Author has inaugurated, it emphatically repudiates the claim to be regarded as the final revelation of God's will and purpose for mankind. To hold such a conception of its character and functions would be tantamount to a betrayal of its cause and a denial of its truth. It must necessarily conflict with the fundamental principle which constitutes the bedrock of Bahá'í belief, the principle that religious truth is not absolute but relative, that Divine Revelation is orderly, continuous and progressive and not spasmodic or final. Indeed, the categorical rejection by the followers of the Faith of Bahá'u'lláh of the claim to finality which any religious system inaugurated by the Prophets of the past may advance is as clear and emphatic as their own refusal to claim that same finality for the Revelation with which they stand identified. *"To believe that all revelation is ended, that the portals of Divine mercy are closed, that from the daysprings of eternal holiness no sun shall rise again, that the ocean of everlasting bounty is forever stilled, and that out of the tabernacle of ancient glory the Messengers of God have ceased to be made manifest"* must constitute in the eyes of every follower of the Faith a grave, an inexcusable departure from one of its most cherished and fundamental principles.

A reference to some of the already quoted utterances of Bahá'u'lláh and 'Abdu'l-Bahá will surely suffice to establish, beyond the shadow of a doubt, the truth of this cardinal principle. Might not the following passage of *The Hidden Words* be, likewise, construed as an allegorical allusion to the progressiveness of Divine Revelation and an admission by its Author that the Message with which He has been entrusted is not the final and ultimate expression of the will and guidance of the Almighty? *"O Son of Justice! In the night season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntahá, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited*

expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: 'Thus far and no farther.' Verily We bear witness to that which they have done and now are doing."

In a more explicit language Bahá'u'lláh testifies to this truth in one of His Tablets revealed in Adrianople: *"Know verily that the veil hiding Our countenance hath not been completely lifted. We have revealed Our Self to a degree corresponding to the capacity of the people of Our age. Should the Ancient Beauty be unveiled in the fullness of His glory mortal eyes would be blinded by the dazzling intensity of His revelation."*

In the *Súriy-i-Şabr*, revealed as far back as the year 1863, on the very first day of His arrival in the garden of Riḍván, He thus affirms: *"God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till 'the end that hath no end'; so that His grace may, from the heaven of Divine bounty, be continually vouchsafed to mankind."*

"I am not apprehensive for My own self," Bahá'u'lláh still more explicitly declares, *"My fears are for Him Who will be sent down unto you after Me—Him Who will be invested with great sovereignty and mighty dominion."* And again He writes in the *Súratu'l-Haykal*: *"By those words which I have revealed, Myself is not intended, but rather He Who will come after Me. To it is witness God, the All-Knowing."* *"Deal not with Him,"* He adds, *"as ye have dealt with Me."*

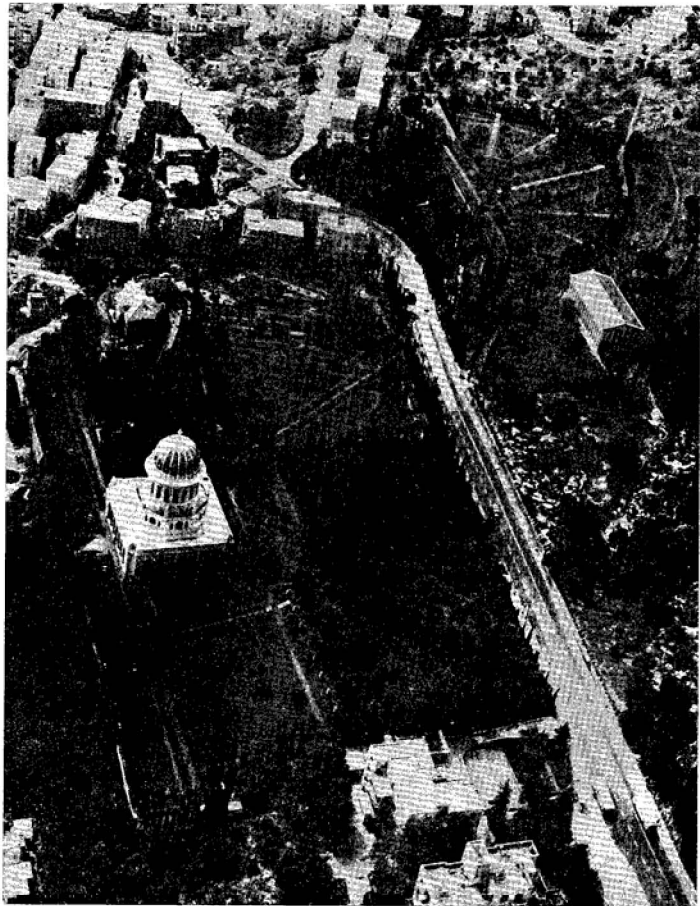
In a more circumstantial passage the Báb upholds the same truth in His writings. *"It is clear and evident,"* He writes in the Persian *Bayán*, *"that the object of all preceding Dispensations hath been to pave the way for the advent of Muḥammad, the Apostle of God. These, including the Muḥammadan Dispensa-*

tion, have had, in their turn, as their objective the Revelation proclaimed by the *Qá'im*. The purpose underlying this Revelation, as well as those that preceded it, has, in like manner, been to announce the advent of the Faith of Him Whom God will make manifest. And this Faith—the Faith of Him Whom God will make manifest—in its turn, together with all the Revelations gone before it, have as their object the Manifestation destined to succeed it. And the latter, no less than all the Revelations preceding it, prepare the way for the Revelation which is yet to follow. The process of the rise and setting of the Sun of Truth will thus indefinitely continue—a process that hath had no beginning and will have no end."

"Know of a certainty," Bahá'u'lláh explains in this connection, "that in every Dispensation the light of Divine Revelation has been vouchsafed to men in direct proportion to their spiritual capacity. Consider the sun. How feeble its rays the moment it appeareth above the horizon. How gradually its warmth and potency increase as it approacheth its zenith, enabling meanwhile all created things to adapt themselves to the growing intensity of its light. How steadily it declines until it reacheth its setting point. Were it all of a sudden to manifest the energies latent within it, it would no doubt cause injury to all created things. . . . In like manner, if the Sun of Truth were suddenly to reveal, at the earliest stages of its manifestation, the full measure of the potencies which the providence of the Almighty hath bestowed upon it, the earth of human understanding would waste away and be consumed; for men's hearts would neither sustain the intensity of its revelation, nor be able to mirror forth the radiance of its light. Dismayed and overpowered, they would cease to exist."

In the light of these clear and conclusive statements it is our clear duty to make it indubitably evident to every seeker after truth that from "the beginning that hath no beginning" the Prophets of the one, the unknowable God, including Bahá'u'lláh Himself, have all, as the channels of God's grace, as the exponents of His unity, as the mirrors of His light and the revealers of His purpose, been commissioned to unfold to mankind an ever-increasing measure of His truth, of His inscrutable will and Divine guidance, and will continue to "the end that hath no end" to vouchsafe still fuller and mightier revelations of His limitless power and glory.

We might well ponder in our hearts the following passages from a prayer revealed by Bahá'u'lláh which strikingly affirm, and are a further evidence of, the reality of the great and essential truth lying at the very core of His Message to mankind: "Praise be to Thee, O Lord my God, for the wondrous revelations of Thine inscrutable decree and the manifold woes and trials Thou hast destined for myself. At one time Thou didst deliver me into the hands of Nimrod; at another Thou hast allowed Pharaoh's rod to persecute me. Thou alone canst estimate, through Thine all-encompassing knowledge and the operation of Thy Will, the incalculable afflictions I have suffered at their hands. Again Thou didst cast me into the prison-cell of the ungodly for no reason except that I was moved to whisper into the ears of the well-favoured denizens of Thy kingdom an intimation of the vision with which Thou hadst, through Thy knowledge, inspired me and revealed to me its meaning through the potency of Thy might. And again Thou didst decree that I be beheaded by the sword of the infidel. Again I was crucified for having unveiled to men's eyes the hidden gems of Thy glorious unity, for having revealed to them the wondrous signs of Thy sovereign and everlasting power. How bitter the humiliations heaped upon me, in a subsequent age, on the plain of Karbilá! How lonely did I feel amidst Thy people; to what state of helplessness I was reduced in that land! Unsatisfied with such indignities, my persecutors decapitated me and carrying aloft my head from land to land paraded it before the gaze of the unbelieving multitude and deposited it on the seats of the perverse and faithless. In a later age I was suspended and my breast was made a target to the darts of the malicious cruelty of my foes. My limbs were riddled with bullets and my body was torn asunder. Finally, behold how in this day my treacherous enemies have leagued themselves against me, and are continually plotting to instil the venom of hate and malice into the souls of Thy servants. With all their might they are scheming to accomplish their purpose. . . . Grievous as is my plight, O God, my Well-beloved, I render thanks unto Thee, and my spirit is grateful for whatsoever hath befallen me in the path of Thy good-pleasure. I am well pleased with that which Thou didst ordain for me, and welcome, however calamitous, the pains and sorrows I am made to suffer."



Partial panorama of Mt. Carmel showing the Shrine of the Báb (left) and the International Archives Building (right).

PART TWO

INTERNATIONAL SURVEY OF CURRENT
BAHÁ'Í ACTIVITIES

I

THE MOST GREAT JUBILEE

Report on the Bahá'í World Congress held in London

APRIL 28 – MAY 2, 1963

BY BEATRICE ASHTON

"The vision now disclosed . . . is indeed enthralling. The tasks which, if that vision is to be fulfilled, must be valiantly shouldered . . . are staggering. The time during which so herculean a task is to be performed is alarmingly brief. The period during which so gigantic an operation must be set in motion, prosecuted and consummated, coincides with the critical, and perhaps the darkest and most tragic, stage in human affairs. The opportunities presenting themselves . . . are now close at hand. The invisible battalions of the Concourse on High are mustered, in serried ranks, ready to rush their reinforcements to the aid of the vanguard of Bahá'u'lláh's crusaders in the hour of their greatest need, and in anticipation of that Most Great, that Wondrous Jubilee in the joyfulness of which both heaven and earth will partake. . . ."

SHOGHI EFFENDI, November 23, 1951

THE "Most Great Jubilee" held in London during the closing days of the Riḍván period celebrated at one and the same time the "King of Festivals" commemorating "the formal assumption by Bahá'u'lláh of His Prophetic Office"¹ one hundred years earlier, at the time of His Declaration in the Garden of Riḍván in Baghdád, and the victorious consummation of the "fate-laden, soul-stirring, decade-long, world-embracing Spiritual Crusade"² which had been inaugurated by the Guardian and had established the Faith of Bahá'u'lláh on a world-wide basis, closing the first epoch in the unfoldment of the Divine Plan of 'Abdu'l-Bahá.

This great centenary of the Declaration of Bahá'u'lláh marked the second step of three in the unfoldment of His revelation, which, as Shoghi Effendi tells us,³ began with "the first intimation" its Bearer received while a prisoner in chains in the dungeon of the Síyáh-Chál of Tíhrán, an experience commemorated in the Holy Year which preceded the World Crusade. The third step in this process, proclamation, would have its centenary later, in 1967, celebrating the revelation of Bahá'u'lláh's ad-

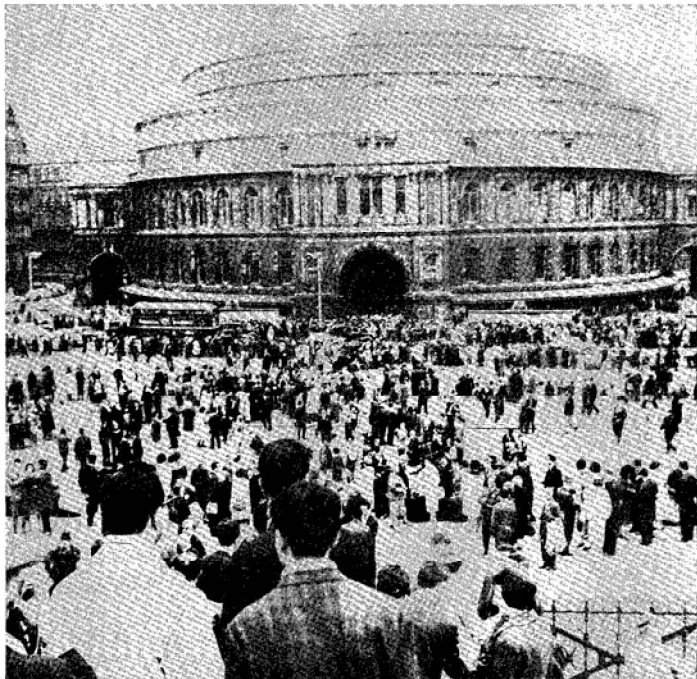
resses proclaiming His mission to the rulers and ecclesiastics of the world.

The ten years between the centenary of the birth of Bahá'u'lláh's mission and that commemorating His declaration were filled with the Guardian's Spiritual Crusade of which he had written in the cablegram launching it:⁴

"Current Bahá'í history must henceforth, as second decade of second Bahá'í century opens, move rapidly and majestically as it has never moved before since the inception of the Faith over a century ago."

The upsurge of activity envisioned in these words of the Guardian was reflected in the World Congress in London, for surely never before had the Faith moved forward so rapidly or so majestically as it had in the ten years of this global Crusade. The Jubilee offered the channel for an outpouring of gratitude to Bahá'u'lláh for His assistance in its triumphant conclusion.

It was fitting that London was the place chosen for this joyous Jubilee, after it became evident that it was impossible to hold it in Baghdád. It was London that had welcomed 'Abdu'l-Bahá a little over half a century ago,



Believers from all corners of the globe gathering at the Royal Albert Hall on the opening day of the World Congress.

and it was in London that, midway during the Crusade, Shoghi Effendi, beloved Guardian of the Cause of God, had passed away and been laid to rest there, a brief five and a half years before. This was the Guardian's Crusade that was being gloriously concluded in loving tribute to him: he had set its time, he had given its objectives, he had encouraged and honoured its pioneers who went to the ends of the world in obedience to his call and to the exhortations of Bahá'u'lláh and 'Abdu'l-Bahá, to teach and bring God's healing Message to the hearts of all mankind. The purpose of the Crusade, the Guardian had explained, was to establish, "on a world-wide scale, an unassailable administrative foundation for Bahá'u'lláh's Christ-

promised Kingdom on earth, swelling thereby the chorus of universal jubilation wherein earth and heaven will join, as prophesied by Daniel, echoed by 'Abdu'l-Bahá: 'on that day will the faithful rejoice with exceeding gladness.'"⁵

Now, the "faithful" were indeed rejoicing, in London and throughout the world. Shoghi Effendi had hinted, at the end of a general letter written in 1931, that the hundredth anniversary of the declaration of Bahá'u'lláh might "mark the inauguration" of the era of "realization of that Wondrous Vision which constitutes the brightest emanation of His Mind and the fairest fruit of the fairest civilization the world has yet seen."⁶ Indeed, those present at this

The happy, jubilant Bahá'ís, many in native costumes, thronged across Knightsbridge, halting the traffic on this busy thoroughfare, crowding up the steps of the huge hall, eager to witness the opening of this first Bahá'í World Congress. The familiar surroundings of London seemed to be of secondary importance as though, in this moment of history, they fulfilled their purpose in serving as a backdrop for the holding of the Most Great Jubilee of the declaration of Bahá'u'lláh. Nothing in London, nothing in the world, would be the same again. A new era was inaugurated; here was tangible, visible evidence of it! The joy and excitement of the occasion were reflected in the faces of the Bahá'ís rushing forward to join their fellow-believers of every race, tongue, colour and nationality. The seasoned veterans of the Guardian's World Crusade and the newly-enrolled from remote lands who were part of the harvest of that globe-girdling enterprise triumphantly gathered to celebrate the victories of the Ten Year Plan and give thanks

first Bahá'í World Congress felt keenly aware that they were witnessing yet another step in the unfolding of Bahá'u'lláh's World Order, the crowning unit of which is the Universal House of Justice. The nine members of that newly-elected body were in our midst, honoured participants at this World Congress, with twelve Hands of the Cause of God, who brought to the Congress the nearness of the Guardian's spirit and his presence. In all, more than six thousand Bahá'ís from all corners and continents of the world converged on the Royal Albert Hall during those joyful days. The gathering of the Bahá'ís in such numbers appeared to release a spiritual force that flowed far beyond the confines of the Hall, beyond the confines of London itself. A generation as yet unborn would ask their parents, "Were you sent did answer, "Yes, I was there, but I did not know it." How could one, at this moment in time, realize the significance of this Most Great Jubilee?

A group departing for London from Idlewild International Airport, New York.

(KLM Royal Dutch Airlines Photo)



to Bahá'u'lláh for His merciful assistance.

Inside the great hall the deep, warm voice of Enoch Olinga, beloved early African believer and pioneer who had been elevated to the rank of Hand of the Cause by Shoghi Effendi, was drawing the attention of the friends. The Bahá'ís were seated, tier on tier, to the roof, in a wide circle. The speakers' platform was accented with colourful floral arrangements and Persian rugs. Simultaneous translation was provided in Persian, German, French and Spanish by shifts of translators housed in booths in the top balcony, through specially equipped earphones available to all who desired this service.

FIRST DAY

The opening session had for its theme "The Day of Victory". After prayers in Persian and English and the reading of excerpts from the *Tablet of Ridván* in English, the chairman read the historic cablegram of April 22, 1963* from the Hands of the Cause to the entire Bahá'í world announcing the results of the election of the members of the Universal House of Justice at the first Bahá'í World Convention. One's mind could not grasp the significance of this announcement, but the spirit could, and did, rejoice. This was the Universal House of Justice called into being by Bahá'u'lláh and

* For text of cablegram, see p. 425 of this volume.

BAHÁ'Í WORLD CONGRESS

RIDVÁN 120

28 April-2 May 1963

PROGRAMME OF SPEAKERS

SUNDAY, 28 April

3.30 p.m. to 6.30 p.m.

OPENING OF THE FIRST WORLD BAHÁ'Í CONGRESS

THE DAY OF VICTORY

Chairman: Enoch Olinga

Speakers: Amatu'l-Bahá Rúhíyyih Khánúm
'Alí Akbar Furútan
Ḥasan Balyuzi

MONDAY, 29 April

10 a.m. to 1 p.m.

THE MISSION OF BAHÁ'U'LLÁH

Chairman: Dhikru'lláh Khádem

THE PROMISE OF ALL

AGES Marion Hofman

THE BLESSED BEAUTY Amoz Gibson

Tarázu'lláh Samandarí

3.30 to 6.30 p.m.

CELEBRATION OF THE NINTH DAY OF RIDVÁN

THE RIDVÁN FEAST

Chairman: Luis de Fretes

TUESDAY, 30 April

10 a.m. to 1 p.m.

THE UNFOLDMENT OF THE DIVINE PLAN

Chairman: H. Borrah Kavelin

THE VISION OF 'ABDU'L-BAHÁ Rowland Estall
Jan Sijlsing

UNPARALLELED ACHIEVEMENTS Leroy Ioas*

UNDER THE INFALLIBLE

GUIDANCE OF SHOHI EFFENDI

The Knights of Bahá'u'lláh will be presented

3.30 to 6.00 p.m.

THE WORLD CENTRE OF THE FAITH

Chairman: Charles Wolcott

ITS UNIQUE SPIRITUAL Ugo Giachery
SIGNIFICANCE

ITS SUPREME ADMINISTRATIVE Paul Haney
IMPORTANCE

Presentation of the members of the Universal House of Justice and the reading of its first message to the Bahá'í world

* Address given by Ian Semple in place of Leroy Ioas who was prevented by illness from addressing the Congress.

described by Shoghi Effendi as the "last refuge of a tottering civilization",⁷ the "supreme organ of the Bahá'í Commonwealth" of the future.* These were its first members, here with us! They would be officially presented at a later point in the Congress programme.

Before introducing the first speaker for the opening session, the chairman, Hand of the Cause Enoch Olinga, "with a heart full of joy and gladness", greeted and welcomed the assembled friends and paid tribute to Bahá'u'lláh and the Báb for the glories of this day. In concluding his remarks he said:

"May the blessings of Bahá'u'lláh be with us all and enable us to fully appreciate the great-

ness of His Station and of this Day, so that we may, when we return to our respective homes and countries, make use of the dynamic forces which have been released during this time, forces which will enable the Faith of God to traverse the plains of obscurity, of repression, of emancipation and recognition as a State religion, a stage which, in the words of our beloved Guardian, 'will signalize the long-awaited advent of the Christ-promised Kingdom of God on earth—the Kingdom of Bahá'u'lláh . . .', which in its turn is to signalize 'the birth of a world civilization . . . the fairest fruit of the Golden Age of the Dispensation of Bahá'u'lláh.'"

8 p.m.

PUBLIC MEETING

WORLD UNITY WITH SECURITY

Chairman: John Long

Speakers: Philip Hainsworth
Elsie Austin*
William Sears

3.30 p.m. to 6.30 p.m.

THE SPIRITUAL CONQUEST OF THE PLANET

Chairman: K. K. Bhargava

ENRICHMENT OF THE WORLD BAHÁ'Í COMMUNITY
ENROLLMENT OF THE MASSES

Speakers: Shirin Boman
Alvin Blum
Jamshíd Fozdar
Raḥmatu'lláh Muhájir

Presentation of representatives of the new
races and peoples enrolled under the Banner of
Bahá'u'lláh

WEDNESDAY, 1 May

10 a.m. to 1 p.m.

THE SPIRITUAL CONQUEST OF THE PLANET

Chairman: 'Alí Naḵhjavání

THE OPENING OF NEW TERRITORIES
VICTORIES OF THE PIONEERS

Speakers: Ruth Pringle
Mas'úd Ḳhamsí
Enoch Olinga

Presentation of representatives of the new
races and peoples enrolled under the Banner of
Bahá'u'lláh

THURSDAY, 2 May

10 a.m. to 1 p.m.

OUR SACRED DUTY, OUR GLORIOUS CHALLENGE

Chairman: Gila Bata

Speakers: Annaliese Bopp
H. Fatheazam
Peter Khan
John Robarts

3.30 to 6.30 p.m.

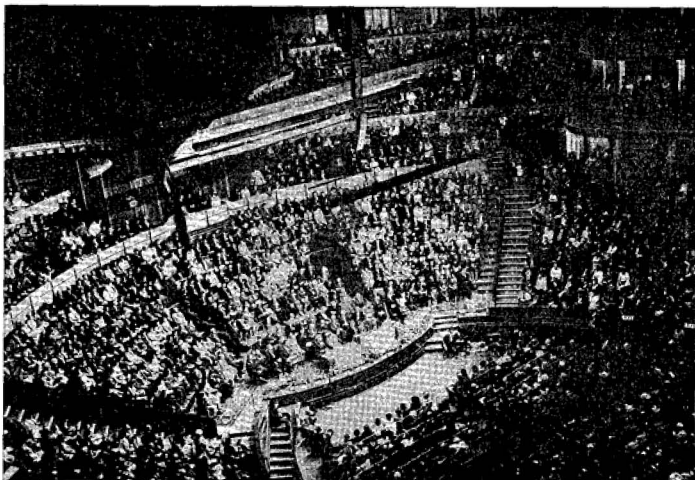
SHOGHI EFFENDI, THE SIGN OF GOD

Chairman: William Maschla

Speaker: Amatu'l-Bahá Rúhfyiyih Ḳhánúm

CLOSING OF THE CONGRESS Abú'l-Qásim Faizí
DEVOTIONAL

* Unable to attend.



View of the platform at the World Congress from one of the upper tiers of the Royal Albert Hall.

The first of three speakers at this session was the *Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum*. After referring to the many titles by which Bahá'u'lláh had been designated, cited by Shoghi Effendi from the sacred Writings of many Faiths, she spoke of Bahá'u'lláh's blessings flowing into the world at this time, like waves one after another, from the Most Great Ocean. She reviewed very briefly some highlights of what Shoghi Effendi did for us during the thirty-six years of his ministry: how he reminded us of the standards to be upheld by those who go forth to teach, and how in the last ten years we had seen the results of the response to his call. At the Bahá'í World Centre he completed the Shrine of the Báb, raised the *International Archives Building* and laid out the gardens on Mt. Carmel and at Bahjí, where they beautify the area around the Tomb of Bahá'u'lláh. He appointed twenty-seven Hands of the Cause of God and strengthened this *Institution* by giving it *Auxiliary Boards* for teaching and protection of the Faith. He appointed the *International Bahá'í Council* as forerunner of the *Universal House of Justice* and guided it to enhance the prestige of the

Faith in Israel. *Amatu'l-Bahá Rúhíyyih Khánum* then gave a statistical review of the great progress made in establishing the Faith and its institutions during the last ten years, the period of the *World Crusade*. She concluded with saying:

"We cannot slacken the pace, particularly at this moment when we have elected the crowning institution of the Bahá'í world. Underneath it there must be strong pillars, the *National Spiritual Assemblies*. Those pillars must rest on strong *Local Spiritual Assemblies*. The *Assemblies* must be composed of enlightened, strong and enthusiastic believers. We must create new *Assemblies* throughout the world. And all of this depends upon the spirit of the Bahá'ís, upon their eagerness and willingness to serve and, above all, upon their faith in Bahá'u'lláh. He has promised that He will always help those who arise to serve Him, and I am sure that the believers in this room and their fellow-believers all over the world are going to face the future now with a fresh determination to win even more marvellous victories than have been won in the past. This is the way we show our love for Bahá'u'lláh, our love for



Amatu'l-Bahá Rúhiyyih Khánum opened the World Congress on April 28, 1963. To her right is the Hand of the Cause Enoch Olinga, chairman of the opening session. Other Hands of the Cause and some members of the Universal House of Justice also appear in the photograph.

'Abdu'l-Bahá and our gratitude for the bounty of the Divine Plan; and this is how we demonstrate our love for our Guardian, who wore himself out and burned himself up in leading the way and showing us how we could go forward and what we must do. I am sure that every Bahá'í is going to do his utmost in the years to come."

The other two speakers at the opening session were the Hands of the Cause 'Alí-Akbar Furútan and Hasan Balyuzi. Mr. Furútan cited some prophecies from the Holy Books of many Faiths pointing to this day, that have been fulfilled by the coming of Bahá'u'lláh. Mr. Balyuzi outlined the pattern of crisis and victory in the history of the Bahá'í Faith that has propelled us towards this day of victory. We know that other crusades are to follow, he said, but "none can ever be more precious, more dear to the hearts of the Bahá'ís, than the one we have concluded, because it was the Crusade launched by our beloved Shoghi Effendi."

Brief but intensive consideration was given to the Mission of Bahá'u'lláh, to the Divine Plan of 'Abdu'l-Bahá and its unfoldment under the guidance of the Guardian in the successive

plans initiated by him, and to the spiritual significance and administrative importance of the World Centre of the Faith with the newly-elected Universal House of Justice as its supreme unit. The programme then revolved around our sacred duty of teaching the Faith, in the opening of new territories and enrollment of the masses. The chairman of a later session, Mr. 'Alí Nakhjavání, summarized our course: "From praise, from thanksgiving, from glorification, from applause . . . to the field of action." The final session was in tribute to our beloved Guardian, Shoghi Effendi, and his thirty-six years of intensely active, wise and far-seeing leadership of the Cause of God.

SECOND DAY

The morning session, with the Hand of the Cause Dhikru'lláh Khádem as chairman, had for its theme "The Mission of Bahá'u'lláh". There were three speakers: Auxiliary Board member Marion Hofman of England, Amoz Gibson, newly-elected member of the Universal House of Justice and the Hand of the Cause Tarázu'lláh Samandarí. In the afternoon the

Riḍván Feast was held, celebrating the ninth day of Riḍván.

After prayers in Turkish, Chinese, Swahili and Arabic, Mr. Khádem spoke a few words filled with the love of Bahá'u'lláh. Marion Hofman, whose address was on "The Promise of All Ages", cited passages from the Writings of Bahá'u'lláh referring to this Day, when "He, the Ancient of everlasting days is come, girded with majesty and power."¹⁰

Amoz Gibson, in his address on "The Blessed Beauty", cited many evidences in the world today of the Spirit of Bahá'u'lláh at work, though the people of the world are as yet unaware that His sufferings from the injustices and hardships inflicted on Him were those of "the Divine Educator which shortened the afflictions of human beings on this planet" and gave them the strength to build His new creation. "Evidences of the emerging new world are all around us," Mr. Gibson said.

The Hand of the Cause Ṭarázu'lláh Samandari was introduced by Mr. Khádem as the one whom Bahá'u'lláh "held in store for this Most Great Jubilee as a gift to us, the precious soul who belongs to the oldest family which starts from the time of Shaykh Ahmad-i-Aḥsá'í,"* and as "one of the few souls who met Bahá'u'lláh." Mr. Khádem said: "I don't know how to call him. The Blessed Beauty called him Ṭaráz Effendi. The Centre of the Covenant called him Mirzá Ṭaráz. Our beloved Guardian called him Jináb-i-Samandari. He dedicated all his life to the service of his Beloved."

Jináb-i-Samandari's resonant voice, welling up from his frail body, gave evidence of the strength of his spirit. His remarks in Persian were translated by Marzieh Gail as he spoke. He told about being in the presence of Bahá'u'lláh three times during the six months he was in 'Akká as a young man of sixteen. That was in 1891-1892. One time was on the first day of Riḍván in the room at Bahjí "that you all know" who have been to Bahjí.¹¹ Another time was in a garden at Naw-Rúz. "There were poets there that day and one of them was the historian, the great Nabil" (author of *The Dawn-Breakers*). Bahá'u'lláh was revealing Tablets in another room, "and I heard the Tablets being chanted," Mr. Samandari said. Later they were in a garden with Bahá'u'lláh, and the young Samandari walked from the garden to Bahjí in

His presence, "while a little rain was falling." "This was one of the great honours that came my way on that day."

A week before Bahá'u'lláh ascended, the young Samandari was one of those present in the Mansion at Bahjí when they were called into His presence. Bahá'u'lláh was very weak and in bed. "He was reading those verses of the Most Holy Book which tell about His ascension. . . And weak as He was, He spoke. He mentioned this many times: be one and be united. Unity, avoidance of all discord, steadfastness. Those were the three words He emphasized that day," Jináb-i-Samandari told us.

For the celebration of the Riḍván Feast, held in the same hall as the Congress sessions, Luis deFretes, Auxiliary Board member from the Netherlands, was chairman. After prayers the *Tablet of Riḍván* was chanted in Persian. Passages selected by the Guardian from the Writings of Bahá'u'lláh referring to this day, included in his essay *The Dispensation of Bahá'u'lláh*,¹² were read in English. There were prayers in many languages and a selection of songs sung by the friends from Africa to close the Feast of Riḍván.

THIRD DAY

The morning session of the third day of the Congress, Tuesday, April 30, was devoted to consideration of "The Unfoldment of the Divine Plan" of 'Abdu'l-Bahá. The chairman, H. Borrah Kavelin, newly-elected member of the Universal House of Justice, pointed out: "In the opening days of this glorious historic Congress all of us laid our hearts at the feet of the Blessed Perfection. This morning we do no less . . . we lay our hearts at the feet of the beloved and revered Master and our best-beloved Shoghi Effendi."

The first speaker, Rowland Estall, Auxiliary Board member from Canada and a member of the National Spiritual Assembly of that country, recalled that, as a boy, he had been taken to the Royal Albert Hall to hear Handel's *Messiah*. He cited passages from that great oratorio that had special dramatic impact for him now, passages referring to Bahá'u'lláh and to the reign of the King of kings, linking these passages with the Words of Bahá'u'lláh addressed to the kings of the earth as vassals, and to the

* See *The Dawn-Breakers*, p. 42; *God Passes By*, p. 92.



The Hand of the Cause ʿArázu'lláh Samandari, who thrice attained the presence of Bahá'u'lláh, addressed the Congress on April 29.

Pope. He then outlined the progressive steps in the release of the spiritual forces set in motion by Bahá'u'lláh through the Divine Plan of 'Abdu'l-Bahá and the guidance of Shoghi Effendi in his letters and in the successive teaching plans instituted by him.

Mr. Estall read passages from *The Advent of Divine Justice*¹³ in which Shoghi Effendi gives the "spiritual prerequisites of success" for all teaching work. He then outlined the accomplishments under the first Seven Year Plan in North and South America, and the second Seven Year Plan in Europe, through which a basis was laid for future development of the Cause. "The friends had arisen to teach," said Mr. Estall. "The lessons of love and unity had, however haltingly, been learned. The purpose for which the Administrative Order had been developed was being served. The supreme mission of Bahá'u'lláh, the achievement of the organic and spiritual unity of the whole body of nations, was, however, still far off. But at least we were a little closer. . ."

Jan Sijlsing, Auxiliary Board member from the Netherlands and a member of that country's National Spiritual Assembly, spoke on "The Vision of 'Abdu'l-Bahá" and in his ad-

dress traced the development of the Cause in Europe during the second Seven Year Plan, through the arrival there of teachers and pioneers, the establishment of Local Spiritual Assemblies, first in the capital cities, through translation of the Writings into native languages, through teaching conferences, summer schools, the purchase of national headquarters (Ḥaẓíratu'l-Quds), and through loyalty to the Covenant, sacrifice and enduring steadfastness.

The last address on Tuesday morning was given by Ian Semple, newly-elected member of the Universal House of Justice. The chairman explained that the Hand of the Cause Leroy C. Ioas was, through serious illness, prevented from addressing the Congress on "Unparalleled Achievements under the Infallible Guidance of Shoghi Effendi" and that Mr. Semple would speak on the same subject.

Mr. Semple first paid tribute to the great self-sacrifices of the Hands of the Cause and commented that "this is the first religion in human history which has spread following the passing of its Founder under the continuing guidance of God." He pointed out that "the way that our beloved Guardian tackled the tasks that lay before him" was an example of how we should

carry on our administrative and teaching work. He read passages from *The Advent of Divine Justice*¹⁴ describing the condition of the world, and he related that, while in the Guardian's presence, he had felt that Shoghi Effendi "was fully aware of every shortcoming of the person who stood before him but he was interested only in whatever small virtues that person might possess. These he would seize; these he would foster; these he would encourage. This I believe is what he has done with the whole Bahá'í world." The instructions of the Guardian were truly "the commands of God to His army. It is God who is uniting the world. . . He knows the work we have to do, and He knows when it must be done. And this we can see again and again, looking back on the instructions of our beloved Guardian and seeing the fruits which result from obedience to these instructions." Comparative statistics were then cited by Mr. Semple illustrating the phenomenal growth of the Faith under the Guardian's guidance.

The moment had come for presentation of the Knights of Bahá'u'lláh, those valiant souls who had answered the Guardian's call and pioneered to the ends of the earth. H. Borrah Kavelin, chairman of the session, read from the Guardian's cablegram announcing the illuminated Roll of Honour that was to bear the names of these Knights and be placed at the entrance door of the inner sanctuary of the Tomb of Bahá'u'lláh, "as a permanent memorial of the contribution by the champions of His Faith."¹⁵ "Happily there are too many to be presented individually," the chairman said, but row upon row they sat, behind the speakers' platform, as the thousands attending the Congress poured out their love and gratitude to them in spontaneous waves of sustained applause. How we loved them; they had brought the Guardian joy!

The drama of this session was climaxed with the reading, by Dr. 'Aziz Navidí, of a message to the Congress from the Bahá'ís imprisoned in Morocco, and by a tape-recorded chanting of prayers sent by them. The African singers then led us all in singing Alláh-u-Abbá, our voices reverent and tear-choked, our hearts turning to our imprisoned brothers, or absent family.

"The World Centre of the Faith" was the subject for the afternoon session of the third

day. The spirit had been building up and now it seemed that it would burst the very walls of the huge old building. Indeed, the spirit was not contained within the Royal Albert Hall. Bahá'ís were all over London, joyously meeting one another everywhere, in restaurants, on the streets, in the city's famous "tube". Photographs were appearing in the newspapers, with headlines; numerous inquiries were made of the Bahá'ís wherever they gathered; spontaneous "curbside" teaching abounded; London's staid indifference seemed to melt through the contagion of our glee. But who really recognized the significance of the World Congress? Who was really aware that these happy thousands were the harbingers of the new world, were celebrating the one hundredth anniversary of its beginning, were united by bonds deeper than any man had devised, and were, even now, hurrying into the Hall eager to greet the first members of the Universal House of Justice, the supreme administrative institution raised up by the Pen of Bahá'u'lláh? At last the Universal House of Justice had been established, with its seat at the World Centre of the Faith of Bahá'u'lláh, on Mt. Carmel, the Mountain of God—the first God-guided, truly international body in the history of mankind! The Bahá'ís struggled to grasp the reality of the moment as they gathered for the afternoon session on that April day.

The chairman of the proceedings was Charles Wolcott, newly-elected member of the Universal House of Justice. Prayers were said in Italian and Samoan and a message of greeting from the Bahá'ís of 'Iráq was read.¹⁶ Mr. Wolcott gave a brief historical background of the "twin cities" of 'Akká and Haifa, the spiritual and administrative centre of the Faith. He then introduced the first of two speakers for this session, Dr. Ugo Giachery, Hand of the Cause of God and former member of the Italo-Swiss National Spiritual Assembly. As Dr. Giachery had been the Guardian's personal representative for all the work done in Italy for the building of both the superstructure of the Shrine of the Báb and the International Archives Building on Mt. Carmel, he spoke feelingly and knowingly on his subject, "The Unique Spiritual Significance of the World Centre of the Faith". Dr. Giachery explained how it happened that the World Centre came to be in the Holy Land "not by

accident" but as "a part of the pattern of the Divine Scheme". He spoke briefly about the construction of the Sepulchre of the Báb during the lifetime of 'Abdu'l-Bahá, reminding us that Bahá'u'lláh Himself, on one of His visits to the Mountain of God, had pointed out to 'Abdu'l-Bahá the place where the Shrine was to be erected. In the *Tablet of Carmel* Bahá'u'lláh, addressing Carmel, says: "*Rejoice, for God hath in this Day established upon thee His throne.*"¹⁷

Dr. Giachery spoke also of how the beloved Guardian embarked upon the fulfillment of his wish to honour the three Central Figures of the Faith, Bahá'u'lláh, the Báb and 'Abdu'l-Bahá, and to enhance the prestige of the Faith, by beautification of the Shrines and the areas surrounding them by laying out the gardens at Bahjí and on Mt. Carmel. The Guardian also, in the development of the spiritual centre of the Faith, created the Monument Gardens on Mt. Carmel where rest the remains of the Greatest Holy Leaf, the Purest Branch, and the mother of 'Abdu'l-Bahá. The beauty and sacredness of this area are extolled by Shoghi Effendi in his letter entitled *The Spiritual Potencies of That Consecrated Spot*.¹⁸

In these gardens is laid out the great arc above the tombs of these "three incomparably precious souls". At the western end of this arc he erected the International Archives Building. Moreover, at Bahjí the Guardian extended the properties and laid out the pattern and enlarged the beautiful gardens there surrounding the Shrine of Bahá'u'lláh, the Qiblih of the Bahá'í Faith, towards which in the future, Dr. Giachery said, the whole world will turn "for solace, for comfort, for faith". "What Shoghi Effendi accomplished, other men could not have accomplished in centuries," Dr. Giachery stated. "We, too, must have this vision of a far, far, far distant future, of the great victory the Faith is going to experience. . . That is why our beloved Guardian succeeded."

The second speaker at this session was Paul Haney, Hand of the Cause residing in the Holy Land. In his address on "The Supreme Administrative Importance of the World Centre"* he quoted many passages from the writings of Shoghi Effendi, illustrating that the Guardian had carefully prepared the Bahá'í world for the establishment of the "world-shaking, world-embracing, world-directing administrative in-

stitutions ordained by Bahá'u'lláh and anticipated by 'Abdu'l-Bahá."¹⁹ Their focal centre was destined to be "in the vicinity of its world spiritual centre, signaling the sailing of the Divine Ark on God's mountain, prophesied in the *Tablet of Carmel*."²⁰ And in January 1951, when the Guardian appointed members of the International Bahá'í Council, "forerunner of the supreme administrative institution",²¹ the Universal House of Justice, destined to be elected "in the fullness of time", he also opened the door to international contributions for the construction of the superstructure of the Shrine of the Báb and the erection of the International Archives Building. He laid out the arc, extending eastward from this building, in the Monument Gardens, on which the future edifices would be erected "constituting the World Bahá'í Administrative Centre."²² Thus all was in readiness for the election, at the close of the Ten Year Crusade, of the "last unit crowning the structure of the embryonic World Order of Bahá'u'lláh",²³ the Universal House of Justice. Earlier in his talk Mr. Haney had pointed out that the Guardian had indicated that the *Tablet of Carmel*²⁴ was the charter for the development of the institutions of the Faith at its World Centre.

Among the many stirring passages quoted by Mr. Haney from the writings of Shoghi Effendi describing the station and function of the House of Justice and the inestimable blessings that would be conferred upon the world when it came into existence was the following:²⁵

"In this great Tablet (of Carmel) which unveils divine mysteries and heralds the establishment of two mighty, majestic and momentous undertakings—one of which is spiritual and the other administrative, both at the World Centre of the Faith—Bahá'u'lláh refers to an 'Ark', whose dwellers are the men of the Supreme House of Justice, which, in conformity with the exact provisions of the *Will and Testament* of the Centre of the Mighty Covenant is the Body which should legislate on laws not explicitly revealed in the Text. In this Dispensation, these laws are destined to flow from this Holy Mountain, even as in the Mosaic Dispensation, the Law of God was promulgated from Zion. The 'sailing of the Ark' of His laws is a reference to the establishment of the Universal House of Justice."

Mr. Haney then briefly reported what had

* For full text of this address see p. 433 of this volume.



The members of the first Universal House of Justice stood before the World Congress while Mr. David Hofman read the first statement of the newly-elected Institution. The Hand of the Cause Paul Haney is seated in the foreground.

just taken place at the historic first International Bahá'í Convention held in Haifa when, on April 21, 1963, at the House of the Master, the members of the fifty-six National Spiritual Assemblies of the Bahá'í world elected the Universal House of Justice. In describing this first Bahá'í World Convention Mr. Haney said that the unique manner in which the election was conducted set a pattern for the world to marvel at and, in the future, to follow.

Mr. Haney then presented to the Congress the individual members of this newly-elected Universal House of Justice, while the friends rose and joyously applauded, able but dimly to realize the significance and greatness of this moment. The elected members were:

Charles Wolcott
 'Alí Nakhjavání
 H. Borrah Kavelin
 Ian Semple
 Luţfu'lláh Ĥakím
 David Hofman
 Hugh Chance
 Amoz Gibson
 Ĥushmand Fatheazam

As their names were mentioned, each member stepped forward until all nine members stood together before the Congress.²⁶

The first statement²⁷ from the Universal House of Justice was then read by David Hofman.* The message opened with an excerpt from a prayer of praise revealed by Bahá'u'lláh. Then the various steps were mentioned that made possible the attainment of the crowning victory celebrated by this Most Great Jubilee, with "grateful thanks to Bahá'u'lláh for all His bounties showered upon the friends throughout the world." And humble tribute was paid to the Hands of the Cause of God "... for they share the victory with their beloved commander, he who raised them up and appointed them. They kept the ship on its course and brought it safe to port." Then, "with all the love and gratitude of our hearts" was acknowledged "the reality of the sacrifice, the labour, the self-discipline, the superb stewardship of the Hands of the Cause of God." The message concluded: "The Universal House of Justice greets you all lovingly and joyfully

* For full text see p. 431 of this volume.

at this time, and asks you to pray fervently for its speedy development and the spiritual strengthening of its members."

PUBLIC MEETING

On the evening of the third day of the Congress a meeting open to the public was held in the Royal Albert Hall. The subject was "World Unity with Security". There were two speakers, Philip Hainsworth, member of the Regional Spiritual Assembly of the Bahá'ís of Central and East Africa, and William B. Sears, Hand of the Cause in Africa. John Long, member of the National Spiritual Assembly of the British Isles, served as chairman. Both speakers presented the simple spiritual truths enshrined in the Teachings of Bahá'u'lláh.

Mr. Hainsworth emphasized the great redemptive plan of God for the development of man's soul. Just as a seed holds within itself the potentiality to grow but cannot of itself realize that potential, needing the effect of the sun, so the soul of man needs the Sun of Truth, the Word of God, in order to develop as its Creator intends it should. "It is the response to this challenge," the speaker said, "that produces civilizations." So also, the only power of unity in the world comes from the Word of God, for God is one eternally. Thus the unity of mankind is and has been since the creation of man; what is now necessary is that man recognize this fact and help establish a society that will reflect this unity. This is what Bahá'u'lláh came to do. It is "this tremendous spiritual outpouring of Bahá'u'lláh that can find its response in the soul of every single human being", whether in Africa or in the most sophisticated metropolis, Mr. Hainsworth said.

The Hand of the Cause William Sears, in his address, gave many instances of man's present afflictions and unhappy condition and of his unsuccessful efforts to find remedies, unsuccessful because he is ignoring the Source of the healing remedy, the Divine Physician. Among other passages, Mr. Sears quoted what Bahá'u'lláh wrote to Queen Victoria, that the solution to the ills of the world was to be found in "the union of all its peoples in one universal Cause, one common Faith."²⁸ Mr. Sears also cited passages from the Bible and from scholars concerning the day in which we are living and the coming of Bahá'u'lláh. An en-

thrilled audience heard Mr. Sears's stirring appeal: "So let us no longer remain a society of nuclear giants and ethical midgets. . . Let us be at last the children of God, and not of man!" He concluded his address by citing selections from the Writings of Bahá'u'lláh concerning the Divine Physician.

FOURTH DAY

Prayers in Ateso, Icelandic, Urdu and Thai opened the programme for the next-to-last day of the Congress which had for its theme "The Spiritual Conquest of the Planet". 'Alí Nakhjavání, member of the newly-elected Universal House of Justice, one of the first to respond to the Guardian's call for pioneers to Africa during the Ten Year Crusade, was chairman of the morning session. He reviewed the topics covered in the first three days of the Congress and stated:

"We now invite you to move together into the field of action . . . the all-important work of teaching the Faith to the multitudes." He referred to the special meeting held the previous evening to discuss experience in mass conversion areas and added: "We realize how the Faith of God is rapidly moving into a new era." He quoted several passages from the Writings of Bahá'u'lláh pointing to this time, and read some messages from the Guardian written at the beginning of the teaching work in Africa which showed that Shoghi Effendi saw in those modest achievements the beginning of mass conversion. The Guardian likened the efforts of the pioneers to the deeds of the Apostles of Christ and to those of the Dawn-breakers in our Faith. "What has been achieved in Africa," the Guardian wrote through his secretary, "sets an example to be followed by Bahá'ís everywhere. The Guardian sees no reason why such victories should not be achieved in all parts of the world."

The addresses of the three speakers revolved around the subject "The Opening of New Territories: Victories of the Pioneers". Ruth Pringle was the first to speak. In introducing her the chairman said that she had become a Bahá'í in the first year of the Ten Year Crusade, had been a pioneer in Central America and was now a member of the National Spiritual Assembly of the Bahá'ís of Panama. She gave a thrilling presentation of mass conversion



The youngest son of Fu'ád Tahhán, a Moroccan Bahá'í under sentence of death, reciting a prayer in Arabic from the platform of the Congress. To the right of the photograph is the Hand of the Cause Enoch Olinga to the left, Mr. 'Ali Nakhjavání.

among the San Blas Indians of Panama and told of devoted teaching work done by two "graduates" of the school for indigenous Bahá'ís, one of whom, though blind, went out through dangerous mountain trails to teach the Indians in these areas.

The second speaker was Mas'úd Khamsí, Auxiliary Board member and a member of the National Spiritual Assembly of the Bahá'ís of Bolivia. He had been a pioneer in Central Persia, then in Argentina, and more recently in Bolivia. He told of the rapid progress of the Faith in Bolivia within the past three years, chiefly among the Indians, who have actively participated in the teaching work, walking great distances, sometimes sixty miles a day, to visit scattered villages. Their strenuous efforts were rewarded and there are now more than six thousand Bahá'ís in Bolivia. Giving many examples of how the pioneers were guided to find waiting souls, he commented that the potential is there but many more teachers are needed.

The Hand of the Cause Enoch Olinga, the Knight of Bahá'u'lláh for the British Cameroons, was the final speaker of the morning.

Mr. Nakhjavání, in introducing Mr. Olinga, said that the beloved Guardian called him "the father of victories". Mr. Olinga, in his turn, began his address by referring to Mr. Nakhjavání as "the father of mass conversion in Africa." He said we should not be surprised at what has been accomplished in Africa because, at the beginning of the Crusade, Shoghi Effendi had called upon the Bahá'ís of the world to eclipse, in this decade, what had been achieved in the preceding eleven decades.²⁹ The Guardian, Mr. Olinga added, "living in the world of reality, was able to see what the people of God, the followers of Bahá'u'lláh, were destined to achieve in a single decade."

With great humility Mr. Olinga told of a cablegram that had been received from the beloved Guardian one day early in April saying that five believers were to go to five virgin territories in West Africa before April 21st and that these pioneers were to be believers from British Cameroons. The Bahá'í Faith had been known there for only about five months. Mr. Olinga said this was a lesson in faith to him. A meeting was called, and five new believers did arise. They went in response to the Guardian's

wish and all were named by him Knights of Bahá'u'lláh.

Then came one of the most poignant moments of the Congress. The chairman called upon Mrs. Fawziyyih Ṭahhán, the wife of one of the three Bahá'ís imprisoned and under sentence of death in Morocco. She was present at the Congress with her young son. She chanted a prayer and then the little boy was lifted up to the microphone and he chanted a short prayer in Arabic. "The beloved Guardian in one of his letters in Persian says that joy and sadness always embrace each other," Mr. Naḥjavání said. "Here at this moment of great joy and jubilation, we see reason for broken hearts, and we hope that everything that is happening will result in the ultimate triumph of the Faith of Bahá'u'lláh."

Fred Murray, an eighty-seven-year-old Australian Aborigine, addressed the Congress. In simple words he spoke from an overflowing heart of the happiness he was experiencing in being with the Bahá'ís. He described being carried from Australia across the ocean in "a great new flying kangaroo" and being set down in London in a multi-coloured garden of

humanity. "Yes, dear friends, I am glad to see the people here, like flowers of all colours . . . Bahá'u'lláh has given me a good life . . . I have joy in my heart."

The afternoon session continued the theme of "The Spiritual Conquest of the Planet", with special emphasis on "Enrichment of the World Bahá'í Community: Enrollment of the Masses". There were four speakers: Shirin Boman, Auxiliary Board member and a member of the National Spiritual Assembly of India; Alvin Blum, Knight of Bahá'u'lláh for the Solomon Islands; Jamshid Fozdar, Auxiliary Board member and a member of the Regional Spiritual Assembly of South East Asia; and the Hand of the Cause Dr. Raḥmatu'lláh Muḥájir. The chairman, K. K. Bhargava, member of the National Spiritual Assembly of the Bahá'ís of India, pointed out that it was Bahá'u'lláh Who had shown the way to teach, with pure hearts and proclaiming the Message in His Name.

Mrs. Boman spoke of the progress in teaching the masses in India. It began, she said, in 1961 with the visit of the Hand of the Cause Dr. Muḥájir to a village in central India. This was followed by visits to villages "where



Amatu'l-Bahá Rúhíyyih Khánum renewed her friendship with "Uncle" Fred Murray, an Australian Aborigine believer.

teeming, illiterate masses, cut off from a sophisticated atmosphere, unaware of the so-called culture and ways of the world, live." It was soon realized that in the realm of spirituality these people far surpassed those who are educated according to modern concepts. As an example Mrs. Boman told of one illiterate believer who explained how she remembered God in her daily life: she likened it to a woman carrying a jug of water on her head while walking and conversing with friends or avoiding obstacles in her path—she was always remembering the pot full of water on her head.

Alvin Blum told of his pioneering experiences in New Zealand, the Philippines and the Solomon Islands. In the Philippines he met a group who had become Bahá'ís through reading a small pamphlet left in a university library by a Bahá'í world traveller who had stopped there for a few hours just before World War I. From that small beginning the Faith grew and today there are thousands of Bahá'ís in the Philippines. Mr. and Mrs. Blum arrived in the Solomons aboard an old ship and found living in the islands a Bahá'í pioneer who was ill from hardship and discouragement. They took her on board their ship in the harbour for meals. The ship's departure was delayed time and again by a broken engine; meanwhile, the pioneer was restored to health and encouraged. A Bahá'í school has been established there and now there are many Bahá'ís.

The secret of pioneering, Mr. Blum said, is to sacrifice and be willing to give everything of yourself in the path of service. "Be willing to be sick, to be lonely, to cry, to give up your 'self' and to pray for God's help. The power of prayer, friends, is dynamic!" He described a number of experiences illustrating how Bahá'u'lláh opens doors to the hearts.

Two Indian friends from Bolivia who are active in teaching and pioneering in that country were presented, expressing their happiness at being with the friends at the Congress. "In the name of the Indians of Bolivia I greet and salute you," said Andrés Jachakollo. "I am not a literate man, and I am very happy to be here to see my brothers from all over the world. . . We want unity and love for the whole world. . . When we go out from here, we have to teach all that we have learned from this International Congress. . . We have to help each other through prayers all over the Bahá'í

world. . . The Holy Spirit is the power that propels us in our lives. . . This is the way we can find unity, love and universal peace."

Max Kenyerezi, Knight of Bahá'u'lláh for French Equatorial Africa, a member of the Regional Spiritual Assembly of Central and East Africa where he is actively associated with mass teaching, called on the friends to use "the spirit radiating from this Conference to galvanize our teaching effort and bring in masses of believers in all continents."

In introducing Jamshid Fozdar, the chairman said that the beloved Guardian had referred to Mr. Fozdar as "the spiritual conqueror of Sarawak." Mr. Fozdar said, "If we, the pioneers, have learned one thing from this Crusade, we have learned this, that we must never gauge the power of Bahá'u'lláh by our own ability to perform and deliver." He said he was "haunted" by the limitations that one's degree of faith placed on what could be achieved. He gave illustrations of the great spiritual capacity of the Bahá'ís of Vietnam and British Borneo under conditions of imprisonment, surrounded by chaos and revolution. There is no "separate standard" for persons of different nationalities, he said, and mass conversion is possible even in highly developed countries if we apply the universal standard of belief in Bahá'u'lláh as the Messenger of God for this time. He reminded us that the religion of God is like air and water, freely given by God, the Giver of life and that in crusades to follow "like tidal waves" other Bahá'ís "will take the torch of the Faith of Bahá'u'lláh to the dark continents of the hearts of men."

Several indigenous believers, from Malaysia, Mentawai Islands, Indonesia, the Philippines and Cameroon, spoke with profound emotion of their joyful experiences in teaching the Faith. Vicente Samaniego, speaking of his return to his native Philippine Islands, said: "When I return to the villages I can tell them that I saw the garden of God! I can tell them that we now have the International House of Justice! Let me close by saying a prayer for the Universal House of Justice. . ."

The Hand of the Cause Rahmatu'lláh Muhájir expressed delight to have seen "on this blissful day, the fruits of those who laboured in the teaching field during the Ten Year Crusade." He said that mass conversion was now in-



View of the interior of the Royal Albert Hall as it looked when thousands of Bahá'ís gathered for the World Congress.

augurated in thirty countries of the world but that this is just a beginning. We must arise in full confidence that Bahá'u'lláh and the beloved Master will help us as They promised and as They helped those who arose before us. The nations and islands "yearn for pioneers" and wherever they have gone the pioneers have been greeted by the native people with the question "Why didn't you come earlier to give us this Message?" In 1921, he reminded us, Agnes Alexander, Hand of the Cause of God, who was then a young woman, pioneered to Korea and travelled in the Orient where today there are three thousand believers. We must make a beginning. If the result of the labours of approximately one hundred friends has been a quarter of a million believers, what will be the result if a vast army of us will arise to pioneer!

FIFTH DAY

The morning session of the last day of the Congress, Thursday, May 2, directed our attention to the future, the theme being "Our

Sacred Duty, Our Glorious Challenge". Prayers were offered in various languages and then the chairman, Gila Bata, member of the Regional Spiritual Assembly of North East Africa, read the opening passage of Shoghi Effendi's *The Promised Day Is Come*.

Annaliese Bopp, secretary of the National Spiritual Assembly of the Bahá'ís of Germany, said that in Europe "our sacred duty, our glorious challenge" was "to reach our goal of mass conversion even if we are the last ones to pass the line." The "edifice, the foundations of which Bahá'u'lláh has laid in our hearts"⁹⁰ has now been erected, but it remains for the Bahá'ís to make it the refuge for mankind. Much remains to be done before our Assemblies learn to function as Houses of Justice, before the victory is won over our own selves and we become conscious "at every moment of our lives, that we alone are the instruments through which Bahá'u'lláh, the Manifestation of God, will save mankind."

Hushmand Fatheazam, member of the newly-elected Universal House of Justice,

related many inspiring instances of the rapid spread of the Faith among the masses in India. He likened the simple, unlettered, humble believers in the mass conversion areas to the rough, unpolished stone that the Master placed as the cornerstone of the great Mother Temple of the West; through their acceptance of the Faith will be raised the temple of the unity of mankind and on this foundation world civilization will be built. He encouraged us to continually engage in service to the Cause regardless of the apparent results for no service is wasted and if we are faithful to this responsibility we can enter the presence of Bahá'u'lláh, when our earthly lives end, with contented hearts.

Dr. Peter Khan, an Auxiliary Board member from the United States said that as mass conversion is extended it will "disturb the equilibrium of the world." From a letter of Shoghi Effendi's he read words that are "as vividly relevant as when they were written": "There is no time to lose. The hour is ripe for the proclamation, without fear, without reserve, and without hesitation, and on a scale never as yet undertaken, of the One Message that can alone extricate humanity from the morass into which it is steadily sinking. . ."¹

Dr. Khan concluded his remarks by saying that as our community grows more diverse we should strive to follow the example of the Guardian and "adjust our goals to the conditions, the background, the nature of the people in each national community. . . It is like raising children of different ages, talents and training. . . The Faith must be kept simple, and its procedures flexible." We must remember that our Faith is not a scientific or economic system, but a world religion and in our teaching we must continually "bear in mind that the centre of our Faith is the acceptance and recognition of Bahá'u'lláh as a Manifestation of God."

The Hand of the Cause of God John Robarts reminded us that while we rejoice over our victories, we must "remember that the beloved Guardian's Ten Year Spiritual Crusade is the beginning of the beginning." He cited passages from the writings of Shoghi Effendi in which the Guardian appealed to the friends to arise, to teach, to serve this great Cause, for the time is short and the hour critical. "We really should re-read and study the letters and messages of Shoghi Effendi." Teaching is like building a

bridge over an abyss of despair, said Mr. Robarts, with God on one side of the abyss and man on the other. "Every one of us has some part to play in the construction of this bridge."

Leong Tat Chee of Malaya greeted the Congress and sketched the progress of the Faith in that country, commenting that most of the believers in Malaya are between the ages of eighteen and twenty-five, that their "enthusiasm and steadfastness pushed older people like myself to go forward and do more for the Cause" and that they long for the day when they can participate in spreading the Faith throughout China.

The final session of the Congress inevitably arrived and, with profound appreciation and overflowing hearts, was devoted to the loving memory of Shoghi Effendi, the Sign of God on earth. For this programme the Knights of Bahá'u'lláh and many Bahá'ís in colourful native costumes were seated in tiers rising behind the speakers.

William Maschla, member of the Regional Spiritual Assembly of the Bahá'ís of South and West Africa, was the chairman. After referring briefly to the deteriorating condition of the world in contrast to the victories won by the Bahá'ís under the leadership of the Guardian, he introduced the Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum to whom all hearts turned in deepest love and longing to hear her speak of Shoghi Effendi.* A brief résumé of her remarks follows.

Amatu'l-Bahá Rúhíyyih Khánum spoke of the station of Bahá'u'lláh, giving the example of the sun which shines on every part of the world. Nobody owns it, controls it or has a monopoly of it. The same is true of Bahá'u'lláh. He belongs to those who have accepted Him. This is not a derived right. The Bahá'ís have not had this belief in Him passed on to them by pioneers or institutions but have it because they accept Him, like the plants which accept to grow in the sunlight everywhere. This great and varied gathering of Bahá'ís is evidence of this fact. Literacy, education, riches are not necessary for this acceptance. The materialistic civilization of the Western countries, afflicted with the diseases of regimentation and uniformity and prejudice, is an evil, and not something to be imitated by other nations. More-

* Excerpts from this and other addresses given at the World Congress appear in *Bahá'í News*, August 1963.



The national dresses of Bahá'ís from many lands added colour and variety to the World Congress. Fourth from the right in the photograph is the Hand of the Cause Ḥasan Balyuzi, who addressed the Congress on the first day.

over, it is not in accord with the Teachings of Bahá'u'lláh nor with many points of guidance given to us by Shoghi Effendi. Unity in diversity is the watchword of the Faith. We are not supposed to be alike. We are supposed to be different within a certain great framework. The Guardian encouraged National Spiritual Assemblies to have diversity in secondary administrative matters, each adapting the principle in the Teachings to its own way. Shoghi Effendi assigned to different parts of the Bahá'í world responsibilities and tasks commensurate with their maturity and strength. He did not expect the Bahá'ís of primitive tribes to do what he expected the communities of Tíhrán or London, Paris or New York to accomplish. For example, Bahá'ís in some parts of the world need only board a bus near their own front door in order to attend the Nineteen Day Feast; while in other parts of the world the friends must travel at night through snake-infested grass in the jungle. The point is that the Bahá'í world is a living, evolving thing. It moves at different paces and adapts itself to local needs, to some extent. We all cannot live in the same way and

we had better look after the beam in our own eye before busying ourselves with the mote in the eye of another.

The process of education of the Bahá'ís of the West in obeying the laws of Bahá'u'lláh began with 'Abdu'l-Bahá and was continued by Shoghi Effendi, who extended it to the African believers so that now they are able to also apply many of the laws of Bahá'u'lláh that have been in force in Persia and America for many years. In this picture of the different stages of development of the Cause we see the evidence of how perfect it is. These are the signs of its life and vitality; the signs of the wisdom and guidance of Shoghi Effendi. He brought us all to where we are today and gave each one of us the measure we could take. He told us how to forge ahead and build the Cause in the days to come. That is the supreme task facing us, to carry out his instructions when we leave this hall.

The desire to dominate is an animal instinct that is probably bound up with the desire to survive. We must ensure that the Cause is protected, that the functions of Spiritual Assemblies as defined by the Guardian are carried

out. Our administrative bodies must not be used as a means of stifling the believers or dominating them unduly. Implicit obedience to the administrative institutions is the law of God. This brings great spiritual strength and cohesion which renders the Bahá'í Faith unassailable, locally, nationally and internationally. Nevertheless, this system enshrines the freedom of the individual and the protection of his or her rights. It might be said that ours is the religion of the golden mean—you do not have dominance by an institution or defiance and rebellion on the part of individuals.

When the time came for the Guardian to launch the Ten Year World Crusade he called for pioneers, for sacrifice, and the Bahá'ís responded. We would not have won this Crusade, nor would we be sitting in this hall today so radiantly happy, with such a wide representation from the Bahá'ís of the world, if the Guardian had not encouraged everybody to go forth and serve. He had only thirty-six years to give us the necessary instructions and interpretations, and that was a very brief time in which to make as clear as Shoghi Effendi made it the picture of the Administrative Order and the World Order of Bahá'u'lláh and what they represent. He has given us all that we really need to go on with.

The Guardian was always delighted when news came of large increases in the number of Bahá'ís in any country. He clearly recognized that the friends needed deepening, that the victories needed consolidating. But if we teach fearlessly and welcome these people into the Cause of God, God will raise up from amongst them teachers and ways and means of deepening them. Again and again the Guardian told the Bahá'ís that we do not study the Teachings enough.

Amatu'l-Bahá Rúhíyyih Khánum then said she would talk a little about the Guardian, about his person and his personality. She described his appearance, his beautiful eyes, his sensitive hands and his true humility. "He hadn't one speck of personal pride or conceit in his entire make-up; but when it came to the Cause of God, he was a lion." She spoke of how simply he lived. On her trips with him to Switzerland, where he loved to climb and walk among the mountains, she told of their staying in the cottages of peasants, living on a very strict budget which he had established. He had a

great love for the mountains and during the last summer of his life he returned to all the places he most loved.

At this point Amatu'l-Bahá Rúhíyyih Khánum was unable to continue for a few moments, as these memories overwhelmed her. Spontaneously the African singers arose and softly and lovingly sang Alláh-u-Abhá until she was able to go on. She then began to speak of the characteristics of the Guardian, one of the strongest of which she described as his "absolutely iron principle". "Nothing could interfere with what he considered right. Nothing swayed him at all, neither love, nor hate, nor danger." She related examples. One concerned the naming of a small street opposite the Master's house by the Haifa Municipality. It had put up a sign "Bahá Street". The Guardian considered it an insult to the Faith to put the name of its Prophet on a street and he sent his brother to the authorities to tell them to take down the sign immediately; if they did not, he would tear it down with his own hands, and if they wanted to put him in jail, let them.

Another example of what was described as Shoghi Effendi's "diamond-like integrity" was that when the Hand of the Cause Valíyyu'lláh Varqá applied to make his pilgrimage to Haifa, he had to take his turn. Although he was a Hand of the Cause and Trustee of Húququ'lláh he was not given preferential treatment but received permission in his turn. "It made no difference to Shoghi Effendi who anyone was, if there was a matter of principle involved." Whether it was a matter of returning a donation of some \$150,000 made in the absence of the Guardian from Haifa by a man with whom Shoghi Effendi was "displeased", or having to declare his own brother a violator because of misconduct, where a matter of principle in the Faith was involved, Shoghi Effendi was "absolutely impervious". It is these things we must learn from him. This kind of integrity will keep this Cause spotless for a thousand years. The example of the integrity of Shoghi Effendi must be followed by the Bahá'ís and the Assemblies, because it is the standard of God.

Some examples were cited of other characteristics of the Guardian we should seek to emulate, his courtesy, his patience, his sense of order. He did not once rebuke her in all their twenty years together for her own untidiness. He knew when to say no, and said it, whether

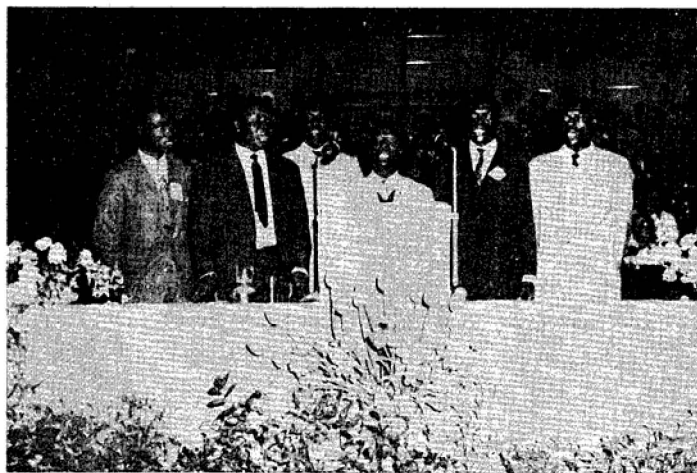
to an individual or a National Spiritual Assembly. "He was swayed by nobody. The only consideration he had was for the Faith." He suffered deeply because of the actions of members of his family. He showed them great patience, warned them repeatedly, and these sorrows wore him down. She spoke of his instant decisions that were like flashes of inspiration, and of other times when he would "burn and suffer by the hour" over some problem or plan before coming to any decision at all.

"So much of his life was suffering . . . he had such a capacity for suffering . . . he was deeply sensitive and loving and he was ground down all his life through the actions and words of others. . ." From the day he was appointed Guardian, for the rest of his life, he could not have a moment's respite from the responsibilities and burdens of the Faith. He was its Guardian. He wrote out in his own hand the cablegrams that were sent from Haifa, including the one concerning the passing of Martha Root.³² His beautiful tribute to Miss Root he wrote sitting up in bed when he was ill with a high fever. Brushing aside Rūhíyyih

Khánúm's protestations he said, "Don't you understand, the greatest teacher in the Bahá'í world has died and the whole Bahá'í world is waiting to hear what I am going to say about her. This cannot wait."

Amatu'l-Bahá Rūhíyyih Khánúm concluded her address with these words: "Friends, do not fail Shoghi Effendi. You have not finished with him and he has not finished with you. It is the time to put your step on new trails, to make new vows . . . to go out and please Shoghi Effendi and make him happier than he ever was in this world. . . Let us all carry on the work of our beloved Lord, Bahá'u'lláh, every day of our lives, because we are His people and we are blessed far beyond our deserts."

The closing address of the Congress was given by the Hand of the Cause Abú'l-Qásim Faizí. As though from an inexhaustible storehouse he brought forth story after story to illustrate deep spiritual truths. In one story Mr. Faizí told what Bahá'u'lláh had said to some Persian and Arab princes who were standing among the many people gathered outside His House in Baghdád. Bahá'u'lláh asked them, "What is the news of the town? What is the



A group of African Bahá'ís presenting a selection of songs with Bahá'í themes composed by the Bahá'ís of Africa.



A group of Bahá'ís outside the Royal Albert Hall discussing the inspiring events they have witnessed.

news of the market?" One of the Persian princes said, "How is it that when You are with Your own people You speak to them of exalted subjects, but to us You only ask about the news of the market?" As Bahá'u'lláh paced back and forth, He said, in effect, that "the people who can hear My words are not yet created," and He added: "If there are pearls beneath seven seas, I will bring them up. If there are jewels hidden beyond seven mountains, by the power of the attraction of the Word of God, I will bring them out." These pearls and jewels, Mr. Faizí pointed out, we see gathered here at this World Congress from all parts of the world.

Another story Mr. Faizí related was about a little boy and his father who were standing on the edge of a crowd watching a juggler. Neither the father nor his son could see through the crowd so the father lifted the boy up on his shoulders and soon the child was laughing and clapping and asked his father why he did not join in the merriment. The kind father did not answer the boy's question but a man standing nearby said to the child, "My dear boy, you can see all these things because you are up on the

shoulders of your father. Do not be ungrateful to your father!" Mr. Faizí added, "So let us not forget the early believers, because we are standing on their shoulders when we see all these glorious victories of Bahá'u'lláh's Faith today."

The greatest requirement for pioneers is patience, Mr. Faizí said, referring to pioneers who teach for years without apparent results, as, for example, Jamál Effendí, sent by Bahá'u'lláh to India, and Mírzá Haydar-'Alí, the first teacher sent by Him to Africa. "Patience," he continued, "is a quality which is described in the Qur'án as having rewards unlimited. Please have patience. God will work through you and, even if it is not in your lifetime, in the lifetime of generations after you, all services will be rewarded."

In concluding his address, Mr. Faizí said that although the Ten Year Crusade of the beloved Guardian has come to a victorious conclusion, we are always in his service, we live forever under his shadow, and we will carry in our hearts forever the memory of his beautiful face.

After the reading of selections from the

Writings of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá, and prayers in English and Persian, the first Bahá'í World Congress came to an end, but the spirit it engendered would carry on, immeasurable by time or place. There would be other Congresses, perhaps, concluding other Crusades in the future, patterned after this one, but none would ever be the same. This Crusade was the beloved Guardian's Crusade. It had achieved its great objective, the "conquest of the citadels of men's hearts", and this paved the way for the election of the crowning unit of the Administrative Order. The victories just celebrated would be eclipsed by victories of the future. All the promises of Bahá'u'lláh and of the Guardian would be fulfilled. The instruments of that fulfillment, the Bahá'ís of the world, now looked forward eagerly to wider fields of action, on an unassailable foundation, under the guidance of the Universal House of Justice.

To conclude this report no more fitting comments can be made than those by the Universal House of Justice in its first message to the National Conventions throughout the world, sent out a few days after the Congress:²³

"The Universal House of Justice wishes to reaffirm at this time the tribute which it felt moved to pay to the Hands of the Cause of God at the World Congress, those precious souls who have brought the Cause safely to victory in the name of Shoghi Effendi. We wish also to remember the devoted work of their Auxiliary Board members, as well as the services of the Knights of Bahá'u'lláh, of the army of pioneers, the members of the National and Regional Spiritual Assemblies, the services and prayers and sacrifices of the believers everywhere, all of which in the sum total have attracted such bounties and favors from Bahá'u'lláh. . .

"Beloved friends, we enter the second epoch of the Divine Plan blessed beyond compare, riding the crest of a great wave of victory produced for us by our beloved Guardian. The Cause of God is now firmly rooted in the world. Forward then, confident in the power and protection of the Lord of Hosts, Who will, through storm and trial, toil and jubilee, use His devoted followers to bring to a despairing humanity the life-giving waters of His supreme Revelation."



A London news stand advertises a souvenir edition of a newspaper containing reports and photographs of the World Congress.

References

1. Letter of Shoghi Effendi, November 23, 1951 (*Citadel of Faith*, p. 105).
2. Cablegram from Shoghi Effendi, October 8, 1952 (*Messages to the Bahá'í World*, p. 41).
3. *God Passes By*, by Shoghi Effendi, p. 103.
4. Cablegram from Shoghi Effendi, October 8, 1952 (*Messages to the Bahá'í World*, pp. 43-44).
5. *ibid.*, p. 44.
6. "The Goal of a New World Order," November 28, 1931 (*World Order of Bahá'u'lláh*, p. 48).
7. *ibid.*, p. 89.
8. *ibid.*, p. 7.
9. Letter of Shoghi Effendi, May 4, 1953 (*Bahá'í World*, vol. XII, p. 138).
10. *Gleanings from the Writings of Bahá'u'lláh*, p. 36.
11. Excerpts from Mr. Samandari's reminiscences are given in *Canadian Bahá'í News*, insert, July 1964, and briefly in *Bahá'í News* (U.S.), No. 389, August 1963, p. 6.
12. Dated February 8, 1934 (*World Order of Bahá'u'lláh* pp. 103-107).
13. *The Advent of Divine Justice*, December 25, 1938, pp. 18-24, 34.
14. *ibid.*, p. 4.
15. Cablegram from Shoghi Effendi, May 28, 1953 (*Messages to the Bahá'í World*, p. 49).
16. See *Bahá'í News* (U.S.), No. 388, July 1963, p. 5.
17. *Gleanings* . . . , p. 15.
18. Dated December 21, 1939 (*Messages to America*, p. 31).
19. *ibid.*, p. 32.
20. Letter of Shoghi Effendi, July 7, 1950 (*Messages to the Bahá'í World*, p. 6).
21. Cablegram from Shoghi Effendi, January 9, 1951 (*Messages to the Bahá'í World*, p. 7).
22. Letter of Shoghi Effendi, April 1957 (*Messages to the Bahá'í World*, p. 108).
23. Cablegram from Shoghi Effendi, April 25, 1951 (*Messages to the Bahá'í World*, p. 14).
24. *Gleanings* . . . , Section XI, p. 14.
25. Letter of Shoghi Effendi to the Bahá'ís of the East, dated Naw-Rúz 111—1955, translated from the Persian (*Bahá'í Holy Places at the World Centre*, pp. 80-81).
26. Charles Wolcott: Member, elected International Bahá'í Council. Formerly: member, National Spiritual Assembly of the Bahá'ís of the United States.
27. 'Alí Nakhjavání: Member, elected International Bahá'í Council. Formerly: member, National Spiritual Assembly of the Bahá'ís of Iran; member, National Spiritual Assembly of the Bahá'ís of Central and East Africa; member, Auxiliary Board for the protection of the Faith in Africa.
28. H. Borrah Kavelin: Member, National Spiritual Assembly of the Bahá'ís of the United States and member-at-large of elected International Bahá'í Council.
29. Ian Sample: Member, elected International Bahá'í Council. Formerly: member, National Spiritual Assembly of the Bahá'ís of the British Isles; member, Auxiliary Board for the propagation of the Faith in Europe.
30. Luṭfu'lláh Hakím: Member, elected International Bahá'í Council. Formerly: in the service of 'Abdu'l-Bahá and later of Shoghi Effendi in the Holy Land; member, appointed International Bahá'í Council (1951).
31. David Hofman: Member, National Spiritual Assembly of the Bahá'ís of the British Isles.
32. Hugh Chance: Member, National Spiritual Assembly of the Bahá'ís of the United States.
33. Amoz Gibson: Member, National Spiritual Assembly of the Bahá'ís of the United States. Formerly: member, Auxiliary Board for the protection of the Faith in the Western Hemisphere.
34. Hushmān Fatheazam: Member, National Spiritual Assembly of the Bahá'ís of India.
35. *Bahá'í News* (U.S.), No. 388, July 1963, p. 8. (Incomplete in *Wellspring of Guidance*, p. 1.)
36. *Gleanings* . . . , p. 255.
37. Cablegram from Shoghi Effendi, October 8, 1952 (*Messages to the Bahá'í World*, p. 41).
38. Letter of Shoghi Effendi, "The Goal of a New World Order," November 28, 1931 (*World Order of Bahá'u'lláh*, p. 48).
39. Letter of Shoghi Effendi, March 29, 1945 (*Messages to America*, p. 79).
40. In letter of Shoghi Effendi, February 12, 1929 (*Bahá'í News Letter* (U.S.), No. 31, April 1929, p. 4).
41. Letter dated May 7, 1963 (*Wellspring of Guidance*, pp. 5-8).

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

"Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed. . . Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names."

Bahá'u'lláh: Tablet of Carmel

RIÐVÁN 120 (1963), a date well remembered. No doubt future generations will look back on those twelve days as some of the most momentous in human history. At that time, however, only a handful of people had any concept of their importance in shaping the destiny of mankind. It was the one hundredth anniversary of the Most Great Festival,¹ and the Bahá'ís were beginning to assemble in London to observe the Most Great Jubilee,² while to the east in the Holy Land their elected representatives were meeting in convention³ to elect, for the first time, the members of the Universal House of Justice.

Those fate-laden days introduced a period of untold significance both to the future unfolding of the Cause of God and to human destiny, a period which embraced the opening of the second epoch in 'Abdu'l-Bahá's Divine Plan and the beginning of the tenth and last part of that divinely propelled process which began six thousand years ago at the dawn of the Adamic cycle and which, as stated by Shoghi Effendi, is destined to culminate in "the stage at which the light of God's triumphant Faith shining in all its power and glory will have suffused and enveloped the entire planet."

Having triumphantly concluded the beloved Guardian's Ten Year Global Crusade, the believers were afforded a one year respite before the launching, at Riḍván 1964, of a new worldwide teaching plan covering a nine year period, culminating in 1973, the centenary year of the

revelation of the Most Holy Book (*Kitáb-i-Aqdas*).

Although no specific goals were assigned, during the intervening year the rapid expansion of the Faith continued. Thirteen new National Spiritual Assemblies were formed at Riḍván 1964; 1,015 Local Spiritual Assemblies were added; and there were 4,114 more centres established throughout the world making a total of 15,186 localities where Bahá'ís resided. During that year Bahá'í literature was translated and printed in 37 additional languages, and believers from 83 new tribes enrolled under the banner of Bahá'u'lláh; and there were many other accomplishments such as the establishment of 55 new Bahá'í Schools and Institutes.

In preparing the Bahá'ís of the world for the launching of the Nine Year Plan⁴ the Universal House of Justice reminded the friends that "We stand now upon the threshold of the second epoch of 'Abdu'l-Bahá's Divine Plan. . ." and that the Cause of God ". . . now enters a new epoch, the third of the Formative Age." The message launching the Plan at Riḍván 1964 stated that Shoghi Effendi "clearly foresaw in the 'tremendously long' tenth part of the process already referred to, a series of plans to be launched by the Universal House of Justice, extending over 'successive epochs of both the Formative and Golden Ages of the Faith.'"⁵

In broad outline the Nine Year Plan⁶ called for the settling of nearly all territories remaining unopened to the Faith; the adding of forty-six new National Spiritual Assemblies; nearly

¹ Riḍván 1863, when Bahá'u'lláh first announced His mission.

² See page 57 of this volume for a detailed account of the Bahá'í World Congress.

³ See page 427 of this volume for a report of the first International Convention.

⁴ Message to the Bahá'ís of the world, October 1963.

⁵ For full text of the message see page 102 of this volume.

⁶ For an account of this Plan see "The Launching of the Nine Year Plan" beginning on page 101.

tripling the number of Local Spiritual Assemblies; nearly quadrupling the centres where Bahá'ís reside; the building of two Bahá'í Temples; the acquisition of numerous *Házíratu'l-Quds*, Temple sites, endowments, schools and institutes; establishing four new Publishing Trusts; enriching the supply of Bahá'í literature in many languages and adding new translations; publication of a Synopsis and Codification of the *Kitáb-i-Aqdas*; formulation of the Constitution of the Universal House of Justice; development of the Institution of the Hands of the Cause of God, with a view to the extension into the future of its appointed functions of protection and propagation; continued collation and classification of the Bahá'í sacred Scriptures as well as the writings of Shoghi Effendi; continued efforts directed towards the emancipation of the Faith from the fetters of religious orthodoxy and its recognition as an independent religion; the preparation of a plan for the befitting development and beautification of the entire area of Bahá'í property surrounding the Holy Shrines; the extension of existing gardens on Mount Carmel; development of the relationship between the Bahá'í Community and the United Nations; the holding of Oceanic and Intercontinental Conferences; coordination of world-wide plans to commemorate in 1967-68 the Centenary of Bahá'u'lláh's proclamation to the kings and rulers which centred around His revelation in Adrianople of the *Súriy-i-Mulúk*.¹

The formulation of the Teaching Plan was not the only consideration of the Universal House of Justice during the first year of its existence. It had to provide its own offices; settle its members and their families in the Holy Land; assemble a staff to assist with its work; provide for the continuation of the Pilgrimage; define its relationship with the Hands of the Cause, both those residing in the Holy Land and those responsible for continental areas; provide for the continuing custodianship and maintenance of the Holy Places and their surrounding gardens; set up procedures for the conduct of its business and for the handling of its communications; take charge of and provide for the replenishment of the Bahá'í International Fund; consult upon such important matters as the razing of the Temple in 'Ishqá-

bád,² the completion of the Mother Temple of Europe,³ the persecutions in Morocco; and deal from day to day with the cares and concerns of a growing Bahá'í international community.

THE GUARDIANSHIP

But the major question to be resolved, and the one which only the Universal House of Justice, by virtue of the authority conferred upon it by the Pen of Bahá'u'lláh, could speak upon at this time, was that of a successor to Shoghi Effendi as Guardian of the Cause of God. On October 6, 1963 the House of Justice informed all National Spiritual Assemblies that after prayerful and careful study of the Holy Texts and after prolonged consultation the Universal House of Justice "finds that there is no way to appoint or to legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi."⁴ Subsequently the brief text of the resolution of the House of Justice was elucidated in letters written to the National Spiritual Assembly of the Netherlands⁴ and to an individual believer,⁵ citing references which had been studied by the Universal House of Justice prior to the release of its letter of October 6, 1963 and further explaining the relationship between the Guardianship and the Universal House of Justice.

PURIFICATION OF THE MOST HOLY SHRINE

On November 11, 1965 the Universal House of Justice sent the following cable to the United States for publication in *Bahá'í News* and shared the text with National Spiritual Assemblies by letter:

ANNOUNCE DAILY WORLD REMOVAL FROM IMMEDIATE PRECINCTS HOLY SHRINE BAHÁUL-LAH REMAINS MIRZA DIYAULLAH YOUNGER BROTHER MIRZA MUHAMMAD ALI HIS ACCOMPLICE IN EFFORTS SUBVERT FOUNDATIONS COVENANT GOD SOON AFTER ASCENSION

¹ For a detailed account see the article on the *Mashriq-u'l-Adhkar* beginning on page 479 of this volume.

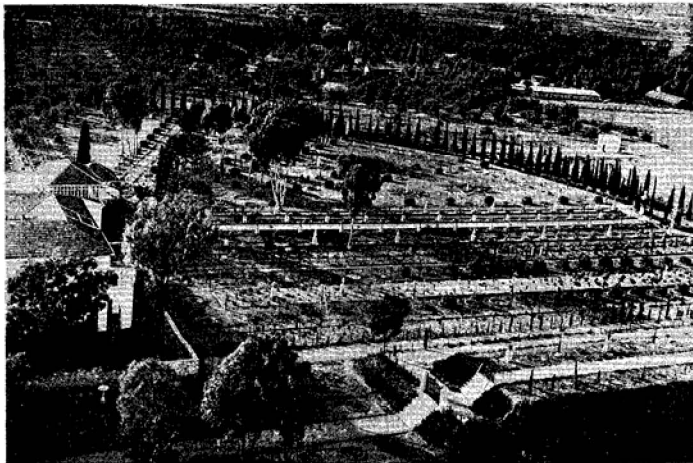
² *Ibid.*, page 483.

³ *Wellspring of Guidance*, page 11.

⁴ Letter dated March 9, 1965—see page 439 of this volume.

⁵ Letter dated May 27, 1966—see page 441 of this volume.

¹ A more detailed presentation of the launching of the Nine Year Plan appears on page 101 of this volume.



Aerial view of Bahji; 1963.

(Photo by F. Csasznik, Jerusalem)

BAHAULLAH STOP THIS FINAL STEP IN PROCESS PURIFICATION SACRED INTERNATIONAL ENDOWMENTS FAITH IN BAHJI FROM PAST CONTAMINATION WAS PROVIDENTIALLY UNDERTAKEN UPON REQUEST FAMILY OLD COVENANT BREAKERS A PROCESS WHOSE INITIAL STAGE WAS FULFILLED BY ABDULBAHA WHICH GATHERED MOMENTUM EARLY YEARS BELOVED GUARDIANS MINISTRY THROUGH EVACUATION MANSION ATTAINED CLIMAX THROUGH PURIFICATION HARAMIAQDAS AND NOW CONSUMMATED THROUGH CLEANSING INNER SANCTUARY MOST HALLOWED SHRINE QIBLIH BAHAI WORLD PRESAGING EVENTUAL CONSTRUCTION BEFITTING MAUSOLEUM AS ANTICIPATED BELOVED SIGN GOD ON EARTH

—*Universal House of Justice*

Mírzá Muḥammad-'Alí, half-brother of 'Abdu'l-Bahá, designated by Shoghi Effendi as the "archbreaker of Bahá'u'lláh's Covenant," had challenged the appointment of 'Abdu'l-Bahá as the Centre of that Covenant. Following the ascension of Bahá'u'lláh, Muḥammad-'Alí, his children, relatives and a few other Covenant-

breakers continued to live in the immediate vicinity of the Sacred Tomb, having inherited some shares in the Mansion and adjacent buildings. Muḥammad-'Alí died in 1937, five years after the Guardian had succeeded in removing him from the Mansion itself and restoring it to its former beauty. Over a long period of years Shoghi Effendi was able to carry out the legal steps that eliminated most of the unsightly structures which stood near the Mansion and the Shrine, and which continued to be occupied by the Covenant-breakers.

On September 6, 1957, shortly before his passing, Shoghi Effendi announced the "complete evacuation of the remnant of Covenant-breakers and the transfer of all their belongings from the precincts of the Most Holy Shrine and the purification, after six long decades, of the Haram-i-Aqdas from every trace of their contamination." The removal of the remains of Mírzá Dīyá'u'lláh from the inner sanctuary of the Shrine of Bahá'u'lláh was final evidence of the decline of the fortunes of those who for so many years had attempted to subvert the Cause of God.

WORLD CENTRE GOALS

At the end of the fourth year of the Nine Year Plan, the Universal House of Justice reported progress on the World Centre goals.

PUBLICATION OF A SYNOPSIS AND CODIFICATION OF THE *KITÁB-I-AQDAS*

Preliminary studies for the realization of this important objective have been completed and the Universal House of Justice, on the basis of a draft prepared by Shoghi Effendi in his own handwriting, is actively engaged in codification of the laws of the Most Holy Book.

In addition to the above mentioned draft by the beloved Guardian which includes the Annex to the *Kitáb-i-Aqdas*, known as the "Questions and Answers", there are a number of supplementary documents which must be studied in connection with the codification of the laws such as:

Tablets of Bahá'u'lláh in "elaboration and elucidation of some of the laws".

"Subsidiary ordinances designed to supplement the provisions of His Most Holy Book," revealed by Bahá'u'lláh in some of His Tablets.

The letters and writings of 'Abdu'l-Bahá and Shoghi Effendi in interpretation of the laws and ordinances of the *Kitáb-i-Aqdas*.

It may also be recalled that at the instruction of the beloved Guardian, and with his approval, the laws of personal status were codified in Egypt to serve as a legal document to be submitted to the Egyptian Government. Furthermore there are a number of compilations in Persian by Bahá'í scholars in which attempts were made to classify the laws of the *Kitáb-i-Aqdas* and collate the Writings connected with those Laws.

FORMULATION OF THE CONSTITUTION OF THE UNIVERSAL HOUSE OF JUSTICE

The Universal House of Justice has been working toward the accomplishment of this goal since the inception of the Nine Year Plan, but since its achievement is dependent upon careful study of the Texts and the instructions

of the beloved Guardian as well as upon the resolution of many important questions, it has not yet been possible to formulate the Constitution of the Universal House of Justice. A document of such fundamental importance to the Faith will require, it is anticipated, many more months of intensive study and deliberation for its realization.

DEVELOPMENT OF THE INSTITUTION OF THE HANDS OF THE CAUSE¹ OF GOD, IN CONSULTATION WITH THE BODY OF THE HANDS OF THE CAUSE, WITH A VIEW TO THE EXTENSION INTO THE FUTURE OF ITS APPOINTED FUNCTIONS OF PROTECTION AND PROPAGATION

The passing of the Guardian and the impossibility of appointing a successor to Shoghi Effendi left the Universal House of Justice as the sole infallibly guided institution in the Faith and, *ipso facto*, its head. This brought about an entirely new relationship between the Universal House of Justice and the Hands of the Cause of God, a relationship which has to be progressively defined by the House of Justice itself.

The responsibility for and authority to expel Covenant-breakers had been conferred upon the Hands of the Cause in the Will and Testament of 'Abdu'l-Bahá, as part of their function of protection. This responsibility became operative following the passing of Shoghi Effendi when the Hands, as Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, had to undertake the direction of the Cause pending the election of the Universal House of Justice. In October 1963 the Universal House of Justice confirmed that the Hands would continue to exercise this authority, fully investigating all cases involving Covenant-breaking and expelling violators from the Faith, subject to the ultimate approval of the House of Justice itself.

In May 1963 the Hands of the Cause had decided that their Auxiliary Board members should be freed from administrative responsibilities and had requested them to decide by

¹ For a further report on the Hands of the Cause see page 459 of this volume.

Riḍván 1964 in which function they wished to serve. In view of this decision and request, the Universal House of Justice ruled in November 1963 that Auxiliary Board members would continue to be eligible for election to National Spiritual Assemblies, but that whenever one was elected he would have to choose between service on the Auxiliary Board or the Assembly.

This, therefore, was the situation when the Nine Year Plan was launched in April 1964, with the Hands of the Cause of God as its Standard Bearers.

At the end of October and in early November 1964 the Universal House of Justice consulted the Body of the Hands of the Cause of God and, after considering their views and recommendations, and studying the Sacred Texts, concluded that there is no way to appoint, or to legislate to make it possible to appoint Hands of the Cause of God.

This decision was the first major step indicating the direction which the fulfilment of the goal of the Plan must take. Clearly, the functions of protection and propagation would have to be continued in the future and the development of the Institution of the Hands would have to follow a course which would enable it to carry out its functions at the present time while facilitating the future transition.

Three steps were then taken to develop the work of the Institution of the Hands:

1. The continents of Asia and the Western Hemisphere were each divided into zones for the day-to-day work of the Hands, one or more Hands being responsible for each zone; the Hawaiian Islands were transferred from the continental area of the Western Hemisphere to that of Australasia.
2. The number of Auxiliary Board members for the propagation of the Faith was increased in each continent, raising the total number of Auxiliary Board members in Africa from eighteen to twenty-seven; in Asia from fourteen to thirty-six; in Australasia from four to nine; in Europe from eighteen to twenty-seven; and in the Western Hemisphere from eighteen to thirty-six.
3. In accordance with a precedent established by the beloved Guardian, the Hands of the Cause in each continent were called upon to appoint one or more of their Auxiliary Board members to act in an executive capacity on

behalf of and in the name of each Hand, thereby assisting him in carrying out his work.

As this goal is specified to be achieved in consultation with the Hands of the Cause, the Universal House of Justice and the Hands of the Cause are carefully reviewing all available Texts on this subject in preparation for full consultation during the gathering of the Hands which is to be held in the Holy Land following the International Convention in Riḍván 1968.

CONTINUED COLLATION AND CLASSIFICATION OF THE BAHÁ'Í SACRED SCRIPTURES AS WELL AS THE WRITINGS OF SHOGHI EFFENDI

Ever since the Universal House of Justice has come into existence, it has been deeply conscious of the need to refer continuously to the Sacred Scriptures, as well as to the writings of Shoghi Effendi, to draw guidance and enlightenment on the manifold problems with which it is faced.

Thanks to the efforts of Shoghi Effendi and the response of the friends in Persia to his call, great strides have already been taken in the collation of the Writings of Bahá'u'lláh and 'Abdu'l-Bahá. A special National Committee in Persia is assiduously and regularly engaged in classifying the Holy Texts in fulfilment of this goal.

The collation and indexing of the writings of Shoghi Effendi, in both English and Persian, have been the object of the closest attention of the House of Justice. Through one of its Departments continuous and uninterrupted efforts are made to make extracts and to index important passages from his communications available at the World Centre. Shoghi Effendi's published writings, quotations from his letters that have appeared in "Bahá'í News", and various compilations made by Assemblies and individual Bahá'ís have proved of immense assistance to this work. In this connection we wish to express appreciation to the Hands of the Cause residing in the Holy Land for their invaluable help in this field.

In most cases Shoghi Effendi preserved the letters and cables addressed to him. Now that these have been classified chronologically, it is found that a comparison of the text of his

answers with the original questions or reports as presented to him, results in a fuller understanding and a deeper appreciation of the manifold implications of his inspired replies. In December 1967, the House of Justice appealed, through all National Spiritual Assemblies, to all recipients of letters from Shoghi Effendi for copies of these texts.

CONTINUED EFFORTS DIRECTED TOWARDS THE EMANCIPATION OF THE FAITH FROM THE FETTERS OF RELIGIOUS ORTHODOXY AND ITS RECOGNITION AS AN INDEPENDENT RELIGION

To carry forward this essential objective, a number of measures have been taken in countries that have for many years been traditionally opposed to the Faith:

Persia

That National Spiritual Assembly, following instructions of the House of Justice, has taken a number of official actions to bring to the attention of the Sháh, the Prime Minister, certain cabinet ministers, government officials of lower rank in the capital as well as those in the provinces, the disabilities and difficulties which have affected the lives of many of the believers in that country. On a number of occasions, discussions of these problems resulted in their removal in a limited degree.

At the United Nations a number of officials in the Human Rights Department have been briefed on conditions in Persia affecting that Bahá'í community.

An official memorandum listing some of these disabilities has been submitted by our United Nations representative to the Iranian delegate to the Human Rights Conference.

*Morocco*¹

The grave problem caused by the imprisonment of a number of Bahá'ís in that country was being dealt with prior to the establishment of the Universal House of Justice in April 1963. Full responsibility for its further solution was assumed by the House of Justice, and ultimate success was achieved resulting in the complete exoneration and release of all the imprisoned

Bahá'ís. (However, it was learned in early 1968 that another Moroccan believer had been detained and sentenced to three years' imprisonment.)

Turkey

For a number of years, the Cause in that land was in the stage of obscurity. It was misunderstood as a sect of Islám and consequently banned as a matter of government policy affecting religious sects. Vigorous steps were taken to have the Faith recognized as an independent religion, as the result of which a number of Bahá'ís have been successful in obtaining a Court ruling permitting them to change the designation of their birth certificates from "Muslim" to "Bahá'í" thereby, in effect, giving official recognition to the Faith as an independent religion.

Indonesia

The National and Local Spiritual Assemblies were forbidden, under a ban which involved a number of international organizations, to conduct any administrative activities. Measures to clarify the position of the Faith and to remove all misunderstandings as to its true character were taken, both within and outside the country.

Malaysia

In Selangor Province, a bill was in process of introduction which, if adopted, would have resulted in banning the Cause in that Province, and might have had serious consequences in the rest of the country. Prompt intervention by the Bahá'ís in explaining the true character of the Faith brought about the abandonment of the government bill in Selangor. Further measures are being taken to strengthen the foundations of the Faith in order to avoid the possibility of similar activities on the part of the government in future.

FURTHER RECOGNITION OF THE FAITH

The surmounting of tests and difficulties is often followed by significant victories. During the quinquennium covered by this volume, one of the outstanding recognitions accorded the Faith was the incorporation in 1966 of the National Spiritual Assembly of Italy, a goal

¹ For a more complete report see page 97 of this volume.

long sought by the friends in Italy and the attainment of which freed their activities from the fetters of a religious orthodoxy centred for centuries in their country. Great strides in the teaching and proclamation programmes were made, and it was possible to select Palermo as the site of the first of the Oceanic Conferences called for in the Nine Year Plan.

Another significant achievement in this period was the incorporation of the National Spiritual Assembly of the principality of Monaco.

Incorporation of the Local Spiritual Assembly of Reykjavik, Iceland was an important step toward establishing a firm foundation for the election of a National Spiritual Assembly in that country during the course of the Nine Year Plan.

The incorporation of the *National Spiritual Assembly of Finland* on September 18, 1963 brought about a unique recognition entitling the Bahá'í Faith to its own religious register. This was a notable accomplishment in a country which has a state church, but also has a religious freedom law. Through this recognition the secretaries of *Local and National Spiritual Assemblies* were granted the authority to prepare and execute official documents required by Bahá'ís in many instances when dealing with local or federal authorities.

The United States Army also granted a special kind of recognition to the Bahá'í Faith. The Chief of Army Chaplains wrote: "... the Bahá'í World Faith is recognized as an independent religion by the United States Government, and therefore by the United States Army." Bahá'í servicemen were thereafter entitled to be identified as Bahá'ís in the section of their service record describing religious preference and on their "dogtags".

In Canada the action of the Department of Citizenship and Immigration in defining the status of Bahá'í pioneers as "representatives" of the Bahá'í "organization" in foreign lands exempted them from automatic loss of citizenship after prolonged absence from their home country.

Other incorporations and recognitions of Bahá'í Holy Days and the Bahá'í marriage certificate, too numerous to mention in this survey, were achieved during the period covered by this report and many of them are referred to elsewhere in this volume.

THE PREPARATION OF A PLAN FOR THE BEFITTING DEVELOPMENT AND BEAUTIFICATION OF THE ENTIRE AREA OF BAHÁ'Í PROPERTY SURROUNDING THE HOLY SHRINES

The extension of existing gardens on Mount Carmel

As those who have visited the Holy Shrines in Bahjí and on Mount Carmel well know, the Bahá'í properties in those areas are very extensive, approaching 550,000 square metres. Much less than half this total area has been developed into gardens and therefore it must be realized that any plan for the extension of the gardens and the beautification of the surroundings of the Holy Shrines might well take many years to implement.

Development at Bahjí

From the time of the first International Bahá'í Council in 1951 attempts had been made to close the unpaved road which ran close by the Mansion of Bahá'u'lláh and bisected the Bahá'í property. This was accomplished in 1968 and the road re-routed so as to permit the extension of the formal gardens to the east of the Mansion of Bahá'u'lláh. A quadrant in similar design to the quadrant of the Harem-i-Aqdas was laid out. Sufficient ground lies to the south and west for the development in future of the other two quadrants completing the circumference of the gardens around the Holy Shrine. Plans were made for a new entrance making for a more direct approach to the gardens from the main road. Closing the unpaved road also made it possible to erect a fence completely around the Bahá'í property, thus giving a measure of protection to the gardens.

Mt. Carmel

A distinguished Bahá'í architect was called to the Holy Land on two occasions by the Universal House of Justice to prepare a concept for the extension of the gardens above the Shrine of the Báb and the Archives Building, and in this connection a photogrammetric survey was obtained. Based upon this survey the architect prepared tentative plans for the development of the entire property and representations were made with both the Haifa Municipality and the Government of the State of Israel towards the adoption of definite plans



Formerly used to accommodate pilgrims from the East, this building now serves as a reception centre for pilgrims from both East and West.

for the development of the area in consonance with the wishes expressed by the beloved Guardian. Beyond this, extended improvements were made, such as, the fencing of property on Mt. Carmel, including the Temple site; the development of gardens and parking lots adjacent to the Pilgrim House; the paving of the Arc and the main entrance; the building of a wall and the extension of the sidewalk along UNO Avenue adjacent to the Bahá'í gardens, and adding new soil to higher levels of the gardens where erosion had taken place. The Guardian's plan for the floodlighting of the Archives Building was implemented, the floodlighting of the Shrine of the Báb and the Monument Gardens was extended, and all the electrical circuits in the gardens were rewired.

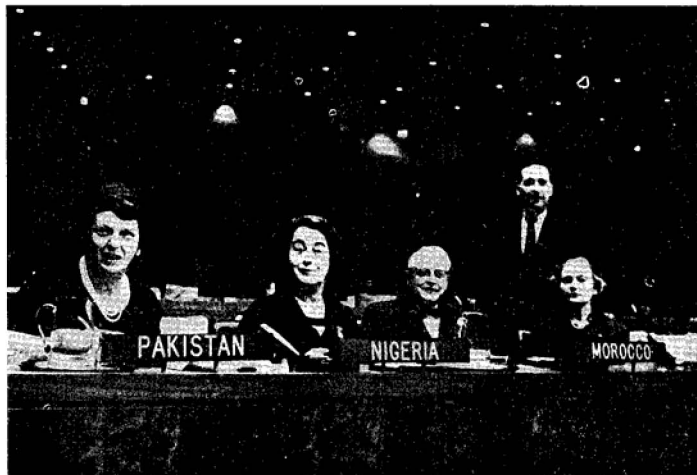
Holy Places and other buildings

One of the first decisions which had to be taken by the Universal House of Justice related to providing its own offices. This was accomplished by converting to office space the former Western Pilgrim House and arranging accommodations at the Eastern Pilgrim House for both eastern and western pilgrims.

Practically all the Holy Places and other buildings underwent extensive repairs and maintenance. Included were the following projects: re-tiling the roof of the Mansion of Bahá'u'lláh and re-building the portico of the Shrine; re-roofing the Pilgrim Houses in both Bahjí and Haifa; repainting the Mansion at Bahjí and the House of 'Abbúd in 'Akká; painting and gilding the ornamentation on the Shrines of Bahá'u'lláh and the Báb and the various gates and ornaments in the gardens at Bahjí and on Mt. Carmel. The flat roof of the Shrine of the Báb was also repaired, and extensive repairs had to be made to the eastern wing of the terrace in front of the Shrine of the Báb due to the collapse of a retaining wall.

DEVELOPMENT OF THE RELATIONSHIP BETWEEN THE BAHÁ'Í COMMUNITY AND THE UNITED NATIONS

In pursuance of this objective a number of measures were taken, the most significant of which was the decision that the status of the Faith in the world had reached a level justifying



Seated in the Conference Room is a group of Bahá'ís who toured the United Nations headquarters in April, 1965. To the left of the photograph is Mrs. Mildred Mottahedeh, accredited representative of the Bahá'í International Community to the United Nations.

application for recognition by the United Nations of the Bahá'í International Community as a non-governmental organization with consultative status. To this end the Universal House of Justice decided to assume the function of representing the Bahá'í International Community in its relations with the United Nations, a responsibility which had been shouldered for many years, with great distinction, by the National Spiritual Assembly of the Bahá'ís of the United States.

The Universal House of Justice decided in 1967 that the volume and scope of the work of the Bahá'í International Community justified the appointment of a full-time observer. Mrs. Mildred Mottahedeh, who had performed devoted and distinguished part-time service in that office for nearly twenty years, asked to be relieved of the heavy responsibility, and Dr. Victor de Araujo was appointed Accredited Representative. Mrs. Mottahedeh accepted appointment as Alternate Representative of the Bahá'í International Community.

A number of valuable and constructive acti-

vities were carried out during the 1963-68 period. In continuing its observer status as a Non-Governmental Organization, the Bahá'í International Community sent representatives to meetings open to it as well as maintaining current contact with the activities of the United Nations in New York and elsewhere. Bahá'í delegations attended the annual conferences of Non-Governmental Organizations associated with the United Nations and a delegation also attended the observances of the Twentieth Anniversary of United Nations held in San Francisco in June 1965. At this gathering, as a token of appreciation and support of United Nations, the Bahá'í International Community presented to each delegation and to some of the officials a small, beautifully finished wooden box bearing on its cover the celestial and terrestrial globes of the world. The following message was attached:

Presented in appreciation by the Bahá'í International Community on the occasion of the Twentieth Anniversary Commemorative

Meetings of the United Nations, San Francisco, June, 1965.

"The earth is but one country and mankind its citizens." Bahá'u'lláh

Observances of United Nations Day and Human Rights Day were also held in many local communities throughout the Bahá'í world each year. The Bahá'í International Community continued to play an increasingly active role in promoting interest in United Nations activities.

One of the important assignments given by the Universal House of Justice to its representative was the presentation on behalf of the Universal House of Justice of *The Proclamation of Bahá'u'lláh* to fifty-six Heads of State via their ambassadors to the United Nations. This delicate mission was carried out with great success and with but few exceptions, for reasons beyond control, all the fifty-six ambassadors received this historic document.

In late 1965 the Bahá'í International Community established its own offices in New York, renting space in a new building facing the United Nations complex to the south. The Bahá'í United Nations Committee met for the first time in the United Nations Plaza Building in December 1965.

THE HOLDING OF OCEANIC AND INTERCONTINENTAL CONFERENCES

In October 1967, the Bahá'í world entered the third phase of the Nine Year Plan. Over nine thousand believers assembled in six simultaneously-held Intercontinental Conferences, deliberated on ways and means to proclaim the Divine Message of Bahá'u'lláh to the leaders and masses of the planet.¹ Thus the third phase of the Nine Year Plan, which added "proclamation" to the scope of Bahá'í activities, was inaugurated. In keeping with the urgency of the hour, barely a month elapsed from the close of the six Intercontinental Conferences to the announcement by the Universal House of Justice that the first Oceanic Conference would be held at Palermo, Sicily in August 1968, just prior to the commemoration of the One Hundredth Anniversary of Bahá'u'lláh's arrival in the Holy Land. With this auspicious beginning, the world-wide community of the Most

Great Name launched on a global scale the long-to-be-sustained campaign to bring the Divine Message of Bahá'u'lláh to all mankind.

COORDINATION OF WORLD-WIDE PLANS TO COMMEMORATE IN 1967/68 THE CENTENARY OF BAHÁ'U'LLÁH'S PROCLAMATION TO THE KINGS AND RULERS WHICH CENTRED AROUND HIS REVELATION OF THE SÚRIY-I-MULÚK IN ADRIANOPLE

In the message sent by the Universal House of Justice at Riḡvân 1965 to the Bahá'ís of the world, the preparation was called for of "... national and local plans for the befitting celebration of the centenary of Bahá'u'lláh's proclamation of His Message in September/October, 1867, to the kings and rulers of the world. . ." and all National Spiritual Assemblies were called upon to "consider now the appointment of National Proclamation Committees. . .".¹

The world-wide Bahá'í Community arose to meet this challenge. National and local plans were made and carried out at the appointed time, and in the capitals and major cities of the world as well as in smaller towns, villages and islands public announcements of the Revelation of Bahá'u'lláh were made. Such events as public meetings, receptions, exhibitions, radio programmes, banquets and other activities, reported in the press in many instances, were undertaken, initiating a universal proclamation of the Cause on a scale never before attempted.

On the international stage three events took place. On the Feast of Mashíyyat (September 26, 1967) six Hands of the Cause of God, representing the Bahá'í world, visited the site of Bahá'u'lláh's house in Adrianople where the celebrated *Súriy-i-Mulúk*, the chief depository of His general messages to the kings had been revealed a hundred years before, and in long hours through day and night made ardent supplication for the confirmation of the activities of the friends in the new phase of the Nine Year Plan, and indeed of the Cause itself. At the same time the Universal House of Justice offered its prayers in the Shrine of Bahá'u'lláh.

From this holy and historic site these six Hands of the Cause made their ways, as the

¹ For a report on the Six Intercontinental Conferences see page 221 of this volume.

¹ For a report on proclamation activities see page 195 of this volume.

distinguished representatives of the Universal House of Justice, to the six Inter-Continental Conferences which had been called to commemorate the inception of Bahá'u'lláh's Own proclamation of the Cause of God, to "...sound the 'opening notes' of a period of proclamation of the Cause of God. . ." and to deliberate on ways to achieve the goals of the Nine Year Plan. Each Hand bore, from the World Centre, a photograph of the Blessed Beauty to be shown to the friends attending the Conferences, which are described elsewhere.

The Universal House of Justice compiled and published a book entitled *The Proclamation of Bahá'u'lláh*¹ comprising the greater part of the *Súriy-i-Mulúk*, Tablets to specific kings and potentates, addresses to other monarchs and rulers named in the *Kitáb-i-Aqdas*, and essential passages from His announcement to religious leaders and to mankind in general. Two editions of this volume were made, one limited to three hundred copies with embellished text and rich binding and the other a general edition. Copies of the limited edition were presented to Hands of the Cause and to all National Spiritual Assemblies, an adequate number being held in reserve for presentation to new National Spiritual Assemblies to be established during the Nine Year Plan. One hundred and forty copies of the special edition were designated for Heads of State.² To kings, presidents and rulers, individual letters were addressed by name and inserted in these one hundred and forty copies. The gist of these letters was to call to the attention of the rulers the Message of Bahá'u'lláh, to refer, where relevant, to Bahá'u'lláh's Tablet to his or her predecessor, to beg the recipient not to set the message lightly aside and to assure him of prayers for his welfare and that of his country. Of these one hundred and forty books, fifty-six were scheduled for presentation through the ambassadors to the United Nations of the countries concerned, a task of personal interviewing discharged with conscientious devotion by the Bahá'í International Community's accredited representative to the United Nations. Three were sent by registered post. The remainder were assigned to National Spiritual Assemblies to present by personal interview or in whatever way they could. Bahá'í delegations have been

courteously received by kings and presidents and in some instances the name of the Cause has appeared in the press for the first time.

Many National and Local Spiritual Assemblies are using the general edition for presentation to ministers of state, religious dignitaries, state and provincial governors, mayors and other leaders of society.

PILGRIMAGE

When the Universal House of Justice decided to use for its offices the building in Haifa which had been for so many years the Western Pilgrim House, it became necessary to find other accommodation for the western pilgrims. It was found possible, by slight alteration, to accommodate all the pilgrims from both east and west in the former Eastern Pilgrim House and its adjacent buildings. These alterations were made in time for the beginning of the pilgrimage season in November 1963. It was also decided that the Hands of the Cause residing in the Holy Land would continue to be responsible for the pilgrimage programme.

THE INTERNATIONAL BAHÁ'Í AUDIO-VISUAL CENTRE

On February 21, 1967 the Universal House of Justice announced to National Spiritual Assemblies throughout the world the establishment of the International Bahá'í Audio-Visual Centre in Victor, outside Rochester, New York. Its functions included "creating, producing, storing, indexing, marketing and distributing audio-visual materials for the benefit of the World Centre and National Spiritual Assemblies". It was not designed, therefore, to retail to Local Spiritual Assemblies or to individuals, but rather to act as a wholesale supplier to National Spiritual Assemblies throughout the world. It was also envisaged that IBAVC would operate and be managed on a basis similar to that of the Bahá'í Publishing Trusts, i.e., would be self-supporting. Mr. William Richter was named manager.

The first assignment of the International Bahá'í Audio-Visual Centre was to arrange for audio-visual coverage of the six Intercontinental Conferences held in October 1967. The outgrowth of that assignment was the production and distribution of a slide programme

¹ The complete text of this book begins on page 1 of this volume.
See page 204 of this volume for additional report.



President Zalman and Mrs. Shazar of Israel, and Mayor and Mrs. Aba Khoushy of Haifa, on the occasion of their formal visit to the Shrine of the Báb and the Bahá'í gardens on Mt. Carmel in the spring of 1964.

entitled *The Hundredth Year* featuring the sights and sounds of the historic Conferences held in Kampala, Frankfurt, Panama City, New Delhi, Sydney and Chicago. The Centre also reproduced and distributed copies of the sound-slide presentation *Carmel—The Mountain of God* which the Audio-Visual Department of the Universal House of Justice had prepared for showing at the Conferences.

Other early projects included assistance in distributing film the Columbia Broadcasting System television film *And His Name Shall Be One* to those National Assemblies which acted as hosts to the Intercontinental Conferences, and the acquisition and copyright clearance of photographs of the kings and rulers to whom Bahá'u'lláh had addressed His momentous Tablets.

Office space and other facilities for use of the Centre were generously made available by Mr. Richter on the farm owned by him in Victor. The tenant house was converted for use as an office and workshop. Photographic laboratories, a small printing shop, and other facilities were installed in the basement of the

Richter residence. Ample space is available in other out-buildings for future expansion.

The counterpart of the International Bahá'í Audio-Visual Centre was established at the World Centre through the creation of an Audio-Visual Department responsible directly to the Universal House of Justice. Mr. Juan Cabán was named secretary of the Department.

RELATIONS WITH THE STATE OF ISRAEL

The State of Israel from its inception has accorded high status to the international institutions of the Faith located at the World Centre. Historically speaking, there had always been, from the time of Bahá'u'lláh Himself, high respect for the Faith and its leaders on the part of local government officials. The rights, privileges and status granted to the Bahá'ís in the time of the Mandate were continued and in some respects enlarged following the establishment of the State of Israel in 1948.

The first official act of the Universal House of Justice following its election at Ridván 1963

was to send a delegation consisting of two Hands of the Cause and two members of the House of Justice to attend the State funeral of Israel's second President, Izhak Ben Zvi, which was held in Jerusalem on April 23, 1963.

Israel's third President, Zalman Shazar, accepted the invitation of the Universal House of Justice in the spring of 1964 to pay a formal visit to the Shrine of the Báb and the Bahá'í gardens on Mount Carmel. Included in the Presidential party on that occasion were Mrs. Shazar and Mayor and Mrs. Aba Khoushy of Haifa. Later a delegation composed of Hands of the Cause and members of the Universal House of Justice returned the visit by calling on President Shazar at Beit Hanassi in Jerusalem.

The cordial relationship which exists between the World Centre and the State of Israel was further enhanced when Mark Tobey and Bernard Leach each presented a piece of their work to the new Israel Museum in Jerusalem. The Mayor of Jerusalem, who is also Director of the Museum, expressed great pleasure and gratitude for these gifts from Bahá'ís of such fame.

The change in management of the various Israel Branches of National Assemblies from the Custodians to members of the Universal House of Justice was officially accepted by the State of Israel, and in all other respects the status of the Universal House of Justice as the head of the Faith was recognized and respected.

In 1966 a stone wall and new entrance to the Bahá'í cemetery in Haifa were constructed, resulting in the beautification of this treasured visiting place of Bahá'í pilgrims where many outstanding early Bahá'ís are buried at the foot of Mount Carmel just below the cave of Elijah.

WESTERN HEMISPHERE

Two National Spiritual Assemblies were formed in the Western Hemisphere during the five-year period ending in 1968. Both were formed at Riqván 1967: Belize (British Honduras) with its seat in the city of Belize, and the Leeward, Windward and Virgin Islands with its seat in Charlotte Amalie. The Hawaiian Islands were under the jurisdiction of the National Spiritual Assembly of the United States until Riqván 1964. At that time a new National Assembly was formed in the Hawaiian Islands

and the territory was transferred to Australasia.

The twenty-six National Assemblies in the Western Hemisphere at Riqván 1968 were:

Alaska	Haiti
Argentina	Honduras
Belize	Jamaica
Bolivia	Leeward, Windward and Virgin Islands
Brazil	Mexico
Canada	Nicaragua
Chile	Panama
Colombia	Paraguay
Costa Rica	Peru
Cuba	United States of America
Dominican Republic	Uruguay
Ecuador	Venezuela
El Salvador	
Guatemala	

The beginnings of mass teaching in Bolivia in the closing years of the Ten Year Crusade spread to other Latin American countries, notably Colombia, Ecuador, Peru, Venezuela and Panama. The National Spiritual Assembly of Belize was able to win all its home-front teaching goals during the first year of its existence. By 1968, six thousand and ninety-eight Bahá'í centres had been established in the Western Hemisphere¹ and one thousand one hundred and seventeen Local Spiritual Assemblies had been raised up. A total of one hundred and sixty-five American tribes and ethnic minorities were represented in the Faith and Bahá'í literature in fifty-eight American languages and dialects had been published.

The great focus of attention, however, was on Panama where, during the course of the second half of the Nine Year Plan the majestic *Mashriqu'l-Adhkár* conceived by architect Peter Tillotson was to be erected on Cerro Sonsonate hill just outside Panama City.

Widespread use of television for proclaiming the Faith had its beginnings in the United States with the release of the Columbia Broadcasting System's film *And His Name Shall Be One*. Produced originally for use by the Columbia Broadcasting System in a series of religious programmes, the film was used extensively by the Bahá'ís throughout the world.

The California Victory Campaign launched by a Victory Committee appointed by the

¹ Figures include areas temporarily under the jurisdiction of National Spiritual Assemblies in the Western Hemisphere.



Mr. Hendrik Olsen (second from the right), the first indigenous Bahá'í of Greenland; July, 1965. To the left is Mrs. Johanne Høeg, Auxiliary Board member, and to the right Dr. H. Ra'fat, both of Denmark.



The first Yaqui Indian to become a Bahá'í in the State of Sonora, Mexico; 1966. To her right is Esther Krieger, Bahá'í pioneer.



Sr. Martin Zamora of Embaración, Argentina, the first believer of the Mataco tribe. Sr. Zamora assisted in making the first translations of the Bahá'í Writings into the Mataco language.

National Assembly in 1965 heralded the beginnings of a new dimension in teaching in the United States. The Hand of the Cause William Sears, assisted by Auxiliary Board members Florence Mayberry and Anthony Lease, made outstanding contributions to the eight-month campaign. The goal was to double the number of Local Spiritual Assemblies in the State.

An impudent and somewhat naïve attempt by the followers of Mason Remey to gain possession of all Bahá'í properties and funds in the United States, including the Mother Temple of the West in Wilmette, was commenced in 1964. The first intimation of this fantastic claim was a letter from a lawyer received in the summer of that year by the National Spiritual Assembly of the United States setting out the demands of the Covenant-breakers, suggesting that the whole matter could be settled without recourse to the courts, and proposing a date for discussion of the matter.

On November 5, 1964 the Covenant-breakers formally filed suit in the United States District Court for Northern Illinois, supporting their claims by alleging that they were the "orthodox" Bahá'ís and that Mason Remey was the "hereditary guardian". The National Spiritual Assembly, defendant in the case, answered this claim, stating its historic and legal right to all Bahá'í properties in the United States. The National Assembly also filed a counter-claim asking the court to restrain the Covenant-breakers from using Bahá'í names and symbols protected by United States trademark.

On March 23, 1965 the Covenant-breakers' case was dismissed on technical grounds; they filed a further suit making the same claims and this was dismissed on March 8, 1966, leaving the National Assembly's counter-claim outstanding. This was set for trial on June 1, 1966 but the Covenant-breakers failed to appear and defend. Judgement was rendered in favour of the National Spiritual Assembly of the United States.

As a result of this action the authority and rights of the National Assembly over the properties and funds in its care were upheld by the court, and the dwindling group of Remey followers was forbidden to use those Bahá'í names and symbols which by long use have become associated with the Faith of Bahá'u'lláh and its Administrative Order.¹

EUROPE

No new National Spiritual Assemblies were formed on the European continent during the period 1963-1968. The fifteen European National Assemblies already established were:

Austria	Luxembourg
Belgium	Netherlands
British Isles	Norway
Denmark	Portugal
Finland	Spain
France	Sweden
Germany	Switzerland
Italy	

Europe was honoured by being the host to approximately seven thousand believers attending the World Congress in London at Riqvân 1963—the largest gathering of Bahá'ís ever witnessed—and in the following year (July, 1964) the eyes of the Bahá'í world were focused on Langenhain (near Frankfurt) on the occasion of the dedication of the Mother Temple of Europe.

Outstanding recognitions for the Faith were the incorporation of the National Spiritual Assembly in the predominantly Roman Catholic country of Italy, as well as in Finland and Monaco. Also noteworthy was the election of a Local Spiritual Assembly on the fringes of the Arctic Circle in Reykjavik, Iceland and its incorporation.

By 1968 one thousand and eighty-two Bahá'í centres had been established in Europe¹ and one hundred and eighty-two Local Spiritual Assemblies elected. A new Bahá'í Publishing Trust, *Maison d'Édition*, for the publication of Bahá'í literature in the French language, was formed at Brussels by the Belgian National Assembly, thus accomplishing a major goal of the Nine Year Plan.

AFRICA

In 1963 there were four Regional National Spiritual Assemblies in the vast African continent:

Central and East Africa with its seat in Kampala
North East Africa with its seat in Addis Ababa

¹ Figures given include areas temporarily under the jurisdiction of National Spiritual Assemblies in Europe.

¹ United States *Bahá'í News*, No. 431 (February 1967) p. 1.

North West Africa with its seat in Tunis
 South and West Africa with its seat in
 Johannesburg

At Riḍvān 1964 new National Spiritual Assemblies were formed in all these regions except North East Africa. The National Spiritual Assembly of Central and East Africa was dissolved and the following new National Spiritual Assemblies established:

Kenya with its seat in Nairobi
 Tanganyika and Zanzibar (Tanzania) with
 its seat in Dar-es-Salaam
 Uganda and Central Africa with its seat in
 Kampala

The National Spiritual Assembly of Uganda and Central Africa had jurisdiction over the following countries:

Uganda
 Burundi
 Rwanda
 Congo Republic (Leopoldville)
 Congo Republic (Brazzaville)
 Gabon
 Central African Republic
 Chad

In that same year the territory of the National Spiritual Assembly of North West Africa was altered and two new National Spiritual Assemblies were formed. These National Spiritual Assemblies and the territories comprising them were as follows:

North West Africa
 Tunisia
 Algeria
 Morocco
 Mauritania
 Rio de Oro
 Spanish Sahara
 Ifni
 Madeira
 Canary Islands

West Africa with its seat in Monrovia
 Liberia
 Sierra Leone
 Guinea
 Gambia
 Senegal
 Portuguese Guinea
 Cape Verde Islands

Ivory Coast
 Mali
 Upper Volta

West Central Africa with its seat in Victoria
 Cameroon Republic
 Spanish Guinea
 Fernando Po Island
 Corisco Island
 São Tomé and Príncipe Islands
 Nigeria
 Niger
 Dahomey
 Togo
 Ghana

Also in 1964 the area of South and West Africa was altered and two new National Regional Assemblies were formed. Their names and territories follow:

Indian Ocean with its seat in Port Louis
 Mauritius
 Chagos Archipelago
 Rodríguez Island
 Malagasy Republic
 Seychelles Islands
 Comoro Islands
 Reunion Island

South Central Africa with its seat in Salisbury
 Northern Rhodesia
 Malawi (Nyasaland)
 Southern Rhodesia
 Bechuanaland

South and West Africa with its seat in
 Johannesburg
 South Africa
 South West Africa
 Zululand
 Angola
 St. Helena
 Basutoland
 Swaziland
 Mozambique

In 1967 an additional four new National Spiritual Assemblies were formed, making fourteen in all. The new Assemblies were as follows:

Algeria and Tunisia with its seat in Algiers
 The Cameroon Republic with its seat in
 Victoria
 Swaziland, Lesotho and Mozambique with
 its seat in Mbabane



Moroccan Bahá'í prisoners leaving Kenitra prison, December 13, 1963.

Zambia (Northern Rhodesia) with its seat in Lusaka

The seat of the National Spiritual Assembly of North West Africa was transferred from Tunis to Rabat.

By Riqdán 1968 Bahá'ís resided in six thousand three hundred and nineteen localities in the African continent¹ and two thousand and sixty-six of these had formed Local Spiritual Assemblies. A total of six hundred and sixty-four tribes and minority groups were represented in the membership and Bahá'í literature had been translated and published in one hundred and thirteen African languages and dialects. Seven National Spiritual Assemblies had been incorporated—one of them, the Indian Ocean, by legislative enactment.

The spectre which hung over Africa at the time of the Most Great Jubilee observance in London was the persecution of Bahá'ís in Morocco. Beginning with the arrest of four believers in Nador on April 12, 1962 the number

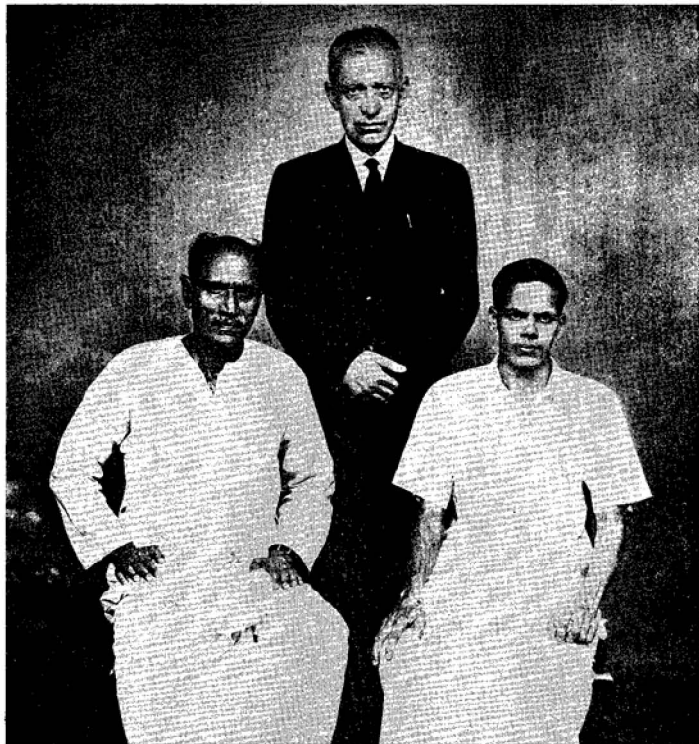
of Bahá'ís imprisoned in Morocco finally reached fourteen. They were eventually arraigned on charges of (1) rebellion and disorder, (2) attacks on public security, (3) constitution of an association of criminals, (4) constitution of an association and (5) attacks on religious faith. Upon trial in December 1962, though the prosecution made no attempt to prove the charges, nine were convicted. Three were sentenced to death; five to life imprisonment; one to imprisonment for fifteen years.¹

The sentences were appealed to the Supreme Court. The focus of world public opinion, favourable to the Bahá'ís, was brought to bear on the Moroccan government. Representations were made at the United Nations; a white paper on the Moroccan persecutions was prepared and widely circulated; the public press was aroused in many countries; and Bahá'í Spiritual Assemblies throughout the world appealed to King Hassan II for the release of the prisoners.

After nearly a year of patient waiting for the

¹ Figures given include areas temporarily under the jurisdiction of National Spiritual Assemblies in Africa.

¹ *The Bahá'í World*, vol. XIII, p. 288.



Mr. P. I. Pukoya, first indigenous believer of the Laccadive Islands (right); Mr. S. B. Mobedzadeh, Auxiliary Board member (centre); and Mr. A. P. Kumaran, Bahá'í pioneer (left); 1966.

Supreme Court to hear the appeals, the Universal House of Justice called "for believers throughout the world to pray at the Feast of Qawl (November 23) that early favourable action may be taken in the cases of these devoted and steadfast friends whose long suffering on behalf of our Faith has been an inspiration to Bahá'ís everywhere."¹

Shortly after the Feast of Qawl the Supreme Court heard the appeals, reversed the decision

of the trial court and ordered the release of the prisoners. The men were freed on Friday, December 13, 1963 following twenty months of close confinement and one year after hearing sentences of death and imprisonment imposed on them.² Prayers of gratitude were offered throughout the world, and letters expressing gratification for the decision of the Supreme Court were written by National Spiritual Assemblies to the King.

¹ Universal House of Justice, letter of October 17, 1963.

² Universal House of Justice, letter of December 18, 1963.

ASIA

At the time of the launching of the Nine Year Plan six new National Spiritual Assemblies had been raised up in Asia and in the process the Regional National Assembly of South East Asia was dissolved:

Indonesia with its seat in Djakarta and comprising Indonesia, the Mentawai Islands, Portuguese Timor and West Irian.

Korea with its seat in Seoul

Philippine Islands with its seat in Manila

Thailand with its seat in Bangkok and having jurisdiction over the Bahá'ís of Laos

Vietnam with its seat in Saigon and having jurisdiction over the Bahá'ís of Cambodia

Malaysia with its seat in Kuala Lumpur and comprising Malaya, Singapore, Brunei, Sabah and Sarawak

In 1966 the National Spiritual Assembly of Brunei was established with its seat in Brunei town, and in 1967 four additional National Spiritual Assemblies were formed in Asia, raising the total to nineteen:

Eastern and Southern Arabia with its seat in Bahrayn

Laos with its seat in Vientiane

Sikkim with its seat in Gangtok

Taiwan with its seat in Taipeh

The mass teaching in India which had begun in the closing years of the Ten Year Crusade continued with thousands enrolling under the banner of Bahá'u'lláh in that country each year. Korea, the Philippines and Vietnam also experienced the results of mass teaching, making the Asian continent¹ the world leader in total Bahá'í population. In 1968 there were seventeen thousand four hundred and ninety-nine centres in Asia (more than half the world total) of which three thousand three hundred and seventy-three were Local Spiritual Assembly areas. A total of two hundred and twenty-five Asian tribes and minority groups were represented in the Faith, and Bahá'í literature had been translated and published in one hundred and thirty-two languages and dialects.

One of the great victories of this period was the acquisition and possession of *Chihriq*, the fortress on the northern border of Persia where the blessed Báb was once imprisoned and from

¹ Figures given include areas temporarily under the jurisdiction of National Spiritual Assemblies in Asia.

whence He was taken to His martyrdom. This achievement immensely enriched the spiritual and historical endowments of the Faith.

AUSTRALASIA

At the time of the Most Great Jubilee this vast region comprised only three National Spiritual Assemblies: Australia, New Zealand and the South Pacific Islands. At Ridván 1964 the National Spiritual Assembly of the Hawaiian Islands, with its seat in Honolulu, was formed, and its territory was added to this region. The Regional National Spiritual Assembly of the South Pacific Islands was dissolved and its territory divided into two National Assembly areas:

South Pacific Ocean with its seat in Suva (Fiji) and comprising the Gilbert and Ellice Islands, Nauru Island, Fiji, Western Samoa, American Samoa, Tonga and Cook Islands.

South West Pacific Ocean with its seat in Honiara (Solomon Islands) and comprising the Solomon Islands, the New Hebrides Islands, New Caledonia and the Loyalty Islands.

The National Spiritual Assembly of the Gilbert and Ellice Islands was formed at Ridván 1967 with its seat in Tarawa.

By 1968 Bahá'ís resided in five hundred and seventy-four localities in Australasia² of which one hundred and two had formed their Local Spiritual Assembly. Sixty-one tribes and minority groups were represented among the believers of this region, and Bahá'í literature had been published in forty-eight different languages and dialects.

One of the outstanding achievements in Australasia during this period was the enactment of a new law in the Solomon Islands, as a direct result of the efforts of the Bahá'ís, which enabled them to incorporate the National Assembly and all Local Assemblies in the Solomons. The bill was presented to the legislative assembly in December 1964 where it received warm praise and support from government and non-government members alike. It received the assent of the Queen's official representative on December 29th of that year.

² Figures given include areas temporarily under the jurisdiction of National Spiritual Assemblies in Australasia.



The first Teaching Conference of the Bahá'ís of the Gilbert and Ellis Islands, 1967. The Hand of the Cause Collis Featherstone is seen on the far right.

III

THE LAUNCHING OF THE NINE YEAR PLAN

THE first direct reference to the Plan to begin at Riḍván 1964 was made in the message of the Universal House of Justice to National Conventions sent from London on 7 May 1963:

"The Universal House of Justice, in close consultation with the Hands of the Cause, is examining the vast range of Bahá'í activity and growth in order to prepare a detailed plan of expansion for the whole Bahá'í community, to be launched at Riḍván 1964. . .

"The plan to be embarked upon next Riḍván, the details of which will be announced during the coming year, will include such projects as the extension and embellishment of the endowments at the World Centre; collation of the Writings of Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi; continual reinforcement of the ties binding the Bahá'í world to the United Nations; formation of many more National Spiritual Assemblies, both by division of existing Regional Spiritual Assemblies and the development of new Bahá'í communities, together with the purchase of national Ḥaḏíratu'l-Quds, Temple sites, and national endowments; the opening of new territories to the Faith; detailed plans for National Spiritual Assemblies involving, in some areas, consolidation goals, in others the multiplication of Bahá'í institutes and schools, in others a great enrichment of Bahá'í literature, and in all a vast increase in the number of Bahá'ís, and the holding of oceanic and intercontinental conferences."

In its message of October, 1963, addressed to "The Followers of Bahá'u'lláh throughout the World", the Universal House of Justice first informed the friends that the new Plan would extend over a period of nine years and announced the formation at Riḍván 1964—the opening date of the Nine Year Plan—of nineteen new National Spiritual Assemblies:

"Next Riḍván will be launched the second of those world-encircling enterprises destined in the course of time to carry the Word of God to every human soul. The Standard Bearers of this Nine Year Plan are the Hands of the Cause of

God. The responsibility for directing the work will rest upon the shoulders of the National Spiritual Assemblies, the generals of the Army of Light, under the guidance of the Universal House of Justice.

"As the first step inaugurating this great undertaking we rejoice to announce the formation next Riḍván of nineteen National Spiritual Assemblies, resulting in the dissolution of six of the existing Regional National Spiritual Assemblies, and bringing the total number of these pillars of the Universal House of Justice to sixty-nine. The National and Regional National Assemblies now to be formed are:

1. The National Spiritual Assembly of the Bahá'ís of North West Africa, with its seat in Tunis, comprising Tunisia, Algeria, Morocco, Spanish Sahara, Rio de Oro, Mauritania, the Canary Islands and Madeira.
2. The National Spiritual Assembly of the Bahá'ís of West Africa, with its seat in Monrovia, comprising Liberia, Sénégal, Gambia, Portuguese Guinea, Guinée, Sierra Leone, Mali, Upper Volta, Ivory Coast and Cape Verde Islands.
3. The National Spiritual Assembly of the Bahá'ís of West Central Africa, with its seat in Victoria, comprising Cameroon, Spanish Guinea, St. Thomas Island, Fernando Po Island, Corisco Island, Nigeria, Niger, Dahomey, Togo and Ghana.
4. The National Spiritual Assembly of the Bahá'ís of Uganda and Central Africa, with its seat in Kampala, comprising Uganda, Rwanda, Burundi, the Republic of the Congo (ex-Belgian), the Congo Republic (ex-French), Central African Republic, Gabon and Chad.
5. The National Spiritual Assembly of the Bahá'ís of Kenya, with its seat in Nairobi.
6. The National Spiritual Assembly of the Bahá'ís of Tanganyika and Zanzibar, with its seat in Dar-es-Salaam, comprising

- Tanganyika, Zanzibar, Mafia Island and Pemba Island.
7. The National Spiritual Assembly of the Bahá'ís of South Central Africa, with its seat in Salisbury, comprising Nyasaland, Northern Rhodesia, Southern Rhodesia and Bechuanaland.
 3. The National Spiritual Assembly of the Bahá'ís of South and West Africa, with its seat in Johannesburg, comprising Angola, South-West Africa, South Africa, Zululand, Swaziland, Basutoland, Mozambique and St. Helena.
 9. The National Spiritual Assembly of the Bahá'ís of the Indian Ocean, with its seat in Port Louis, comprising Mauritius, the Malagasy Republic, Réunion Island, Seychelles Islands, Comoro Islands and the Chagos Archipelago.
 10. The National Spiritual Assembly of the Bahá'ís of the Hawaiian Islands, with its seat in Honolulu.
 11. The National Spiritual Assembly of the Bahá'ís of the South Pacific Ocean, with its seat in Suva, comprising the Gilbert and Ellice Islands, Nauru Island, Fiji, Samoa Islands, Tonga Islands and Cook Islands.
 12. The National Spiritual Assembly of the Bahá'ís of the South West Pacific Ocean, with its seat in Honiara, comprising the Solomon Islands, New Hebrides Islands, New Caledonia and Loyalty Islands.
 13. The National Spiritual Assembly of the Bahá'ís of North East Asia, with its seat in Tokyo, comprising Japan, Formosa, Hong-Kong and Macao.
 14. The National Spiritual Assembly of the Bahá'ís of Korea, with its seat in Seoul.
 15. The National Spiritual Assembly of the Bahá'ís of Malaysia, with its seat in Kuala Lumpur, comprising Malaya, Singapore, Brunei, Sabah and Sarawak.
 16. The National Spiritual Assembly of the Bahá'ís of Indonesia, with its seat in Djakarta, comprising Indonesia, the Mentawai Islands, Portuguese Timor and West Irian.
 17. The National Spiritual Assembly of the Bahá'ís of Vietnam, with its seat in Saigon, and having jurisdiction over the Bahá'ís of Cambodia.
 18. The National Spiritual Assembly of the Bahá'ís of Thailand, with its seat in Bangkok, and having jurisdiction over the Bahá'ís of Laos.
 19. The National Spiritual Assembly of the Bahá'ís of the Philippines, with its seat in Manila.

“The detailed goals of the Plan, which will include sixty-nine national plans, have yet to be announced, but they must be such as to develop still further the World Centre of the Faith and the work of its institutions; to consolidate those territories which have already been opened to the Faith; to bring God’s healing Message to many more of the peoples and territories of the world including all the unopened territories of the Ten Year Crusade and all the remaining independent states of the planet; and to achieve world-wide proclamation of the Faith to mark the Centenary of Bahá’u’lláh’s Proclamation to the kings and rulers in 1867–1868.”

The Hands of the Cause of God had carefully examined the condition of the Bahá'í world and had analysed the victories of the beloved Guardian's Ten Year World Crusade. From this study they developed a summary of goals which, in their opinion, were attainable in the years that lay immediately ahead. The results of their devoted labours were lovingly made available to the Universal House of Justice immediately after its formation, and the Hands of the Cause residing in the Holy Land continued to offer their advice and counsel to the Universal House of Justice as it embarked upon the research, surveys and study which were the necessary prelude to the drafting of the several messages which together made up the announcement of the Nine Year Plan. The text of the general message sent to the Bahá'ís of the world at Ridván 1964 read:

April 1964

“To the Bahá'ís of the World

“Dearly-loved Friends,

“The divinely propelled process, described in such awe-inspiring words by our beloved Guardian, which began six thousand years ago at the dawn of the Adamic cycle and which is destined to culminate in ‘the stage at which the light of God’s triumphant Faith shining in all its power and glory will have suffused and

enveloped the entire planet', is now entering its tenth and last part.

"The Ten Year Crusade, so recently consummated in a blaze of victory and rejoicing, constituted the entire ninth part of this process. It saw the Cause of God leap forward in one mighty decade-long effort to the point at which the foundations of its Administrative Order were laid throughout the world, thus preparing the way for that awakening of the masses which must characterize the future progress of the Faith.

"From the beginning of this Dispensation the most urgent summons of the Word of God, voiced successively by the Báb and Bahá'u'lláh, has been to teach the Cause. 'Abdu'l-Bahá, in His own words, 'spent His days and nights in promoting the Cause and urging the peoples to service'. Shoghi Effendi, discharging the sacred mission laid upon him, raised the Administrative Order of the Faith, already enshrined within the Sacred Writings, and forged it into a teaching instrument to accomplish through a succession of plans, national, international and global, the entire Divine Plan of 'Abdu'l-Bahá, and he clearly foresaw in the 'tremendously long' tenth part of the process already referred to, a series of plans to be launched by the Universal House of Justice, extending over 'successive epochs of both the Formative and Golden Ages of the Faith'.

"The first of these plans is now before us. Opening at Ridván 1964, while the memories of the glorious Jubilee of 1963 still surge within our hearts, it must, during its nine year course, witness a huge expansion of the Cause of God and universal participation by all believers in the life of that Cause.

"At the World Centre of the Faith the tasks of the Plan include publication of a synopsis and codification of the *Kitáb-i-Aqdas*, the Most Holy Book; formulation of the Constitution of the Universal House of Justice; development of the Institution of the Hands of the Cause of God, in consultation with the body of the Hands of the Cause, with a view to the extension into the future of its appointed functions of protection and propagation; continued collation and classification of the Bahá'í Sacred Scriptures as well as of the writings of Shoghi Effendi; continued efforts directed towards the emancipation of the Faith from the fetters of religious orthodoxy and its recognition as an

independent religion; the preparation of a plan for the befitting development and beautification of the entire area of Bahá'í property surrounding the Holy Shrines; extension of the existing gardens on Mount Carmel; development of the relationship between the Bahá'í Community and the United Nations; the holding of oceanic and inter-continental conferences; the coordination of world-wide plans to commemorate, in 1967/68, the centenary of Bahá'u'lláh's Proclamation to the kings and rulers which centred round His revelation of the *Súriy-i-Mulúk* in Adrianople.

"In the world community the Plan involves the opening of seventy virgin territories and the resettlement of twenty-four; the raising of the number of National Spiritual Assemblies, the pillars sustaining the Universal House of Justice, to one hundred and eight, nine times the number which embarked on the first historic World Crusade in 1953; increasing the number of Local Spiritual Assemblies to over thirteen thousand seven hundred, scattered throughout the territories and islands of the world, at least one thousand seven hundred of them to be incorporated; the raising of the number of localities where Bahá'ís reside to over fifty-four thousand; the building of two more Mashriqu'l-Adhkárs, one in Asia and one in Latin America; the acquisition of thirty-two Teaching Institutes, fifty-two national *Ḥazíratu'l-Quds*, fifty-four national endowments and sites for sixty-two future Temples; wide extension of recognition by civil authorities of the Bahá'í Holy Days and Bahá'í Marriage Certificates; the translation of literature into one hundred and thirty-three more languages, and its enrichment in major languages into which translations have already been made; the establishment of four new Bahá'í Publishing Trusts, and a vast increase in the financial resources of the Faith.

"The healthy development of the Cause requires that this great expansion be accompanied by the dedicated effort of every believer in teaching, in living the Bahá'í life, in contributing to the Fund, and particularly in the persistent effort to understand more and more the significance of Bahá'u'lláh's Revelation. In the words of our beloved Guardian, 'One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own

inner life and private character mirror forth in their manifold aspects the splendour of those eternal principles proclaimed by Bahá'u'lláh.

"Expansion and universal participation are the twin objectives of this initial phase of the second epoch of the Divine Plan, and all the goals assigned to the sixty-nine National Communities are contributory to them. The process of cooperation between National Spiritual Assemblies, already initiated by the beloved Guardian, will, during the course of this Plan, apply to over two hundred specific projects and will further strengthen this process which may well assume great importance in future stages of the Formative Age.

"Once more, dear friends, we enter the battle but with an incomparably greater array than that which embarked upon the World Crusade in 1953. To that small force of twelve national communities, now veteran campaigners, have been added fifty-seven new legions, each under the generalship of a National Spiritual Assembly, each destined to become a veteran of this and future campaigns. That Crusade began with slightly more than six hundred Local Spiritual Assemblies, the greater part of which were situated in Persia, North America and Europe; the home fronts now comprise nearly four thousand six hundred Local Spiritual Assemblies scattered throughout the continents and islands of the world. We begin this Plan with a tremendous momentum, exemplified by the addition, since last Riqdán, of over four thousand new centres and thirteen National Spiritual Assemblies, and by the beginning, in several countries, of that entry by troops into

the Cause of God prophesied by 'Abdu'l-Bahá and so eagerly anticipated by Him.

"The Standard Bearers of this Nine Year Plan are those same divinely appointed, tried and victorious souls who bore the standard of the World Crusade, the Hands of the Cause of God, whose advice and consultation have been invaluable in the working out of this Nine Year Plan. Supported by their 'deputies, assistants and advisers', the members of the Auxiliary Boards, they will inspire and protect the Army of God, lead through every breach to the limit of available resources and sustain those communities struggling over intractable or stony ground, so that by 1973 the celebrations befitting the centenary of the Revelation of the Most Holy Book may be undertaken by a victorious, firmly established, organically united world community, dedicated to the service of God and the final triumph of His Cause.

"Therefore let each of the sixty-nine communities seize its tasks, at once consider how best to accomplish them within the allotted span, raise its band of pioneers, consecrate itself to unremitting labour and set out on its mission. Now is the golden opportunity. For whatever convulsions the waywardness of a godless and materialistic age may yet precipitate in the world, however grievous may be the effects of the rolling up of the present order on the plans and efforts of the Community of the Most Great Name, we must seize the opportunities of the hour and go forward confident that all things are within His mighty grasp and that, if we but play our part, total and unconditional victory will inevitably be ours."

Each of the sixty-nine National Spiritual Assemblies, as indicated above, received a separate message setting forth the details of their respective goals, and these, together with the World Centre goals, are summarized in the following analysis:

ANALYSIS OF THE NINE YEAR INTERNATIONAL TEACHING PLAN 1964-1973

WORLD CENTRE GOALS

1. Publication of a Synopsis and Codification of the *Kitáb-i-Aqdas*.
2. Formulation of the Constitution of the Universal House of Justice.
3. Development of the Institution of the Hands of the Cause of God, with a view to extension into the future of its appointed functions of protection and propagation.

4. Continued collation and classification of the Bahá'í Sacred Scriptures as well as of the writings of Shoghi Effendi.
5. Continued efforts directed towards the emancipation of the Faith from the fetters of religious orthodoxy and its recognition as an independent religion.
6. The preparation of a plan for the befitting development and beautification of the entire area of Bahá'í property surrounding the Holy Shrines.
7. The extension of existing gardens on Mount Carmel.
8. Development of the relationship between the Bahá'í community and the United Nations.
9. The holding of Oceanic and Intercontinental Conferences.
10. Coordination of world-wide plans to commemorate in 1967/68 the Centenary of Bahá'u'lláh's Proclamation to the kings and rulers which centred around His revelation of the *Súriy-i-Mulúk* in Adrianople.

GOALS THROUGHOUT THE WORLD

CITIES IN WHICH BAHÁ'Í TEMPLES ARE TO BE CONSTRUCTED—2

Tíhrán, Persia

Panama, Republic of Panama

NATIONAL SPIRITUAL ASSEMBLIES TO BE ESTABLISHED—46

(National Assembly responsible for formation of new National Assemblies shown in brackets) resulting in the altering of the regional areas of six National Assemblies and the dissolution of seven for a net gain of thirty-nine and a net total of one hundred and eight National Assemblies by Riḍván, 1973.

AFRICA—26

Algeria (North West Africa)	Liberia, Sierra Leone and Guinea (West Africa)
Basutoland (South and West Africa)	Malagasy Republic, Comoro Islands and Seychelles (Indian Ocean)
Burundi and Rwanda (Uganda and Central Africa)	Malawi (Nyasaland) (South Central Africa)
Cameroon Republic (West Central Africa)	Mauritius (Indian Ocean)
Central African and Chad Republics (Uganda and Central Africa)	Nigeria and Niger (West Central Africa)
Congo (Brazzaville) and Gabon Republics (Uganda and Central Africa)	Northern Rhodesia (South Central Africa)
Congo Republic (Leopoldville) (Uganda and Central Africa)	Réunion Island (Indian Ocean)
Dahomey and Togo (West Central Africa)	Southern Rhodesia and Bechuanaland (South Central Africa)
Ethiopia and Somalia (North East Africa)	Sudan (North East Africa)
Gambia, Senegal, Portuguese Guinea and Cape Verde Islands (West Africa)	Swaziland and Mozambique (South and West Africa)
Ghana (West Central Africa)	Tanganyika (Tanganyika and Zanzibar)
Ivory Coast, Mali and Upper Volta (West Africa)	Tunisia (North West Africa)
	Uganda (Uganda and Central Africa)
	Zanzibar (Tanganyika and Zanzibar)

AMERICA—4

Belize (Guatemala)	The Guianas and Surinam (British Isles)
Leeward, Windward and Virgin Islands (United States of America)	Trinidad and Tobago (Venezuela)

ASIA—8

Afghánistán (Persia)	Laos (Thailand)	Southern Arabia (Arabia)
Cambodia (Vietnam)	Near East (Íráq)	Taiwan (North East Asia)
Eastern Arabia (Arabia)	Nepal (India)	

AUSTRALASIA—6

Bismarck Archipelago and New Guinea (Australia)	Fiji Islands (South Pacific Ocean)
	Samoa (South Pacific Ocean)
Gilbert and Ellice Islands (South Pacific Ocean)	Solomon Islands (South West Pacific Ocean)
	Tonga and Cook Islands (South Pacific Ocean)

EUROPE—2

Eire (British Isles)	Iceland (Canada)
----------------------	------------------

National Assemblies which will have Altered Regional Areas

Arabia	North East Asia	South and West Africa
North East Africa	North West Africa	South West Pacific Ocean

National Assemblies which will be Dissolved

Indian Ocean	Tanganyika and Zanzibar	West Central Africa
South Central Africa	Uganda and Central Africa	
South Pacific Ocean	West Africa	

NATIONAL SPIRITUAL ASSEMBLIES TO BE INCORPORATED—65

AFRICA—29

Algeria	Malagasy Republic, Comoro Islands and Seychelles
Basutoland	Malawi (Nyasaland)
Burundi and Rwanda	Mauritius
Cameroon Republic	Nigeria and Niger
Central African and Chad Republics	North East Africa ¹
Congo (Brazzaville) and Gabon Republics	Northern Rhodesia
Congo Republic (Leopoldville)	North West Africa ¹
Dahomey and Togo	Réunion Island
Ethiopia and Somalia	South and West Africa ¹
Gambia, Senegal, Portuguese Guinea and Cape Verde Islands	Southern Rhodesia and Bechuanaland
Ghana	Sudan
Ivory Coast, Mali and Upper Volta	Swaziland and Mozambique
Kenya	Tanganyika
Liberia, Sierra Leone and Guinea	Tunisia
	Zanzibar

AMERICA—7

Argentina	Cuba	Trinidad and Tobago
Belize	Leeward, Windward and Virgin Islands	
Chile	The Guianas and Surinam	

¹ The incorporation should be for the proposed altered area of the National Assemblies.

ASIA—15

Cambodia	Laos	Philippine Islands
Ceylon	Malaysia and Brunei	Taiwan
Indonesia	Near East	Thailand
'Irâq	Nepal	Turkey
Korea	Persia	Vietnam

AUSTRALASIA—8

Bismarck Archipelago and New Guinea	Gilbert and Ellice Islands	Solomon Islands
Fiji	Hawaiian Islands	South West Pacific Ocean ¹
	Samoa	Tonga and Cook Islands

EUROPE—6

Austria	Iceland	Portugal
Eire	Italy	Spain

NATIONAL ḤAZĪRATU'L-QUDS TO BE ACQUIRED—52

(The location is indicated in brackets)

AFRICA—26

Algeria (Algiers) ²	Liberia, Sierra Leone and Guinea (Monrovia)
Basutoland (Maseru)	Malagasy Republic, Comoro Islands and Seychelles (Tananarive)
Burundi and Rwanda (Usumbura) ²	Malawi (Nyasaland) (Blantyre/Limbe)
Cameroon Republic (Victoria) ²	Mauritius (Port Louis) ²
Central African and Chad Republics (Bangui)	Nigeria and Niger (Lagos)
Congo (Brazzaville) and Gabon Republics (Brazzaville)	Northern Rhodesia (Lusaka)
Congo Republic (Leopoldville) (Bakavu)	North West Africa (Rabat) ²
Dahomey and Togo (Cotonou)	Réunion Island (St. Pierre)
Ethiopia and Somalia (Addis Ababa) ²	Southern Rhodesia and Bechuanaland (Salis- bury)
Gambia, Senegal, Portuguese Guinea and Cape Verde Islands (Bathurst) ²	Sudan (Khartoum)
Ghana (Accra)	Swaziland and Mozambique (Mbabane)
Ivory Coast, Mali and Upper Volta (Abidjan)	Tanganyika (Dar-es-Salaam)
Kenya (Nairobi) ²	Zanzibar

AMERICA—4

Belize (Belize)	Trinidad and Tobago (Port of Spain)
Leeward, Windward and Virgin Islands (Charlotte Amalie, Virgin Island)	The Guianas and Surinam (Georgetown)

ASIA—13

Afghánistán (Kábul) ²	Nepal (Katmandu)
Arabia (Kuwait) ²	Philippine Islands (Manila) ²
Cambodia (Phnom Penh)	Southern Arabia (Aden) ²
Korea (Seoul)	Taiwan (Taipeh) ²
Laos (Vientiane) ²	Thailand (Bangkok)
Malaysia and Brunei (Kuala Lumpur)	Vietnam (Saigon) ²
Near East (Beirut) ²	

¹ The incorporation should be for the proposed altered area of the National Assemblies.² By conversion of local Ḥazīratu'l-Quds if feasible.

AUSTRALASIA—7

Gilbert and Ellice Islands (Tarawa) ¹	Samoa (Apia) ¹
Hawaii (Honolulu) ¹	Solomon Islands (Honiara) ¹
Bismarck Archipelago and New Guinea (Rabaul)	South West Pacific Ocean (Nouméa) Tonga and Cook Islands (Nuku'alofa)

EUROPE—2

Eire (Dublin)	Iceland (Reykjavik)
---------------	---------------------

NATIONAL TEMPLE SITES TO BE ACQUIRED—62

(Within a fifteen mile radius of the city named in brackets)

AFRICA—27

Algeria (Algiers)	Malagasy Republic, Comoro Islands and Seychelles (Tananarive)
Basutoland (Maseru)	Malawi (Nyasaland) (Blantyre/Limbe)
Burundi and Rwanda (Usumbura)	Mauritius (Port Louis)
Cameroon Republic (Victoria)	Nigeria and Niger (Lagos)
Central African and Chad Republics (Bangui)	North East Africa (Cairo)
Congo (Brazzaville) and Gabon Republics (Brazzaville)	Northern Rhodesia (Lusaka)
Congo Republic (Leopoldville) (Bukavu)	North West Africa (Rabat)
Dahomey and Togo (Cotonou)	Réunion Island (St. Pierre)
Ethiopia and Somalia (Addis Ababa)	Southern Rhodesia and Bechuanaland (Salis- bury)
Gambia, Senegal, Portuguese Guinea and Cape Verde Islands (Bathurst)	Sudan (Khartoum)
Ghana (Accra)	Swaziland and Mozambique (Mbabane)
Ivory Coast, Mali and Upper Volta (Abidjan)	Tanganyika (Dar-es-Salaam)
Kenya (Nairobi)	Zanzibar (Zanzibar)
Liberia, Sierra Leone and Guinea (Monrovia)	

AMERICA—7

Argentina (Buenos Aires)	The Guianas and Surinam (Georgetown)
Belize (Belize)	Trinidad and Tobago (Port of Spain)
Chile (Santiago)	Venezuela (Caracas)
Leeward, Windward and Virgin Islands (Charlotte Amalie, Virgin Island)	

ASIA—14

Afghanistan (Kábul)	Near East (Beirut)
Arabia (Kuwait)	Nepal (Katmandu)
Cambodia (Phnom Penh)	Philippine Islands (Manila)
Ceylon (Colombo)	Southern Arabia (Aden)
Korea (Seoul)	Taiwan (Taipeh)
Laos (Vientiane)	Thailand (Bangkok)
Malaysia and Brunei (Kuala Lumpur)	Vietnam (Saigon)

AUSTRALASIA—7

Bismarck Archipelago and New Guinea (Rabaul)	Samoa (Apia)
Gilbert and Ellice Islands (Tarawa)	Solomon Islands (Honiara)
Hawaii (Honolulu)	South West Pacific Ocean (Nouméa) Tonga and Cook Islands (Nuku'alofa)

¹ By conversion of local Ḥazíratu'l-Quds if feasible.

EUROPE—7

Denmark (Copenhagen)	Iceland (Reykjavik)
Eire (Dublin)	Luxembourg (Luxembourg)
Finland (Helsinki)	Portugal (Lisbon)
Holland (The Hague)	

NATIONAL ENDOWMENTS TO BE ACQUIRED—54

AFRICA—27

Algeria	Malagasy Republic, Comoro Islands and Seychelles
Basutoland	Malawi (Nyasaland)
Burundi and Rwanda	Mauritius
Cameroon Republic	Nigeria and Niger
Central African and Chad Republics	Northern Rhodesia
Congo (Brazzaville) and Gabon Republics	North West Africa ¹
Congo Republic (Leopoldville)	Réunion Island
Dahomey and Togo	South and West Africa ¹
Ethiopia and Somalia	Southern Rhodesia and Bechuanaland
Gambia, Senegal, Portuguese Guinea and Cape Verde Islands	Sudan
Ghana	Swaziland and Mozambique
Ivory Coast, Mali and Upper Volta	Tanganyika
Kenya	Zanzibar
Liberia, Sierra Leone and Guinea	

AMERICA—4

Belize	The Guianas and Surinam
Leeward, Windward and Virgin Islands	Trinidad and Tobago

ASIA—13

Afghanistan	Malaysia and Brunei	Taiwan
Arabia ¹	Near East	Thailand
Cambodia	Nepal	Vietnam
Korea	Philippine Islands	
Laos	Southern Arabia	

AUSTRALASIA—7

Bismarck Archipelago and New Guinea	Hawaiian Islands	South West Pacific Ocean ¹
Gilbert and Ellice Islands	Samoa	Tonga and Cook Islands
	Solomon Islands	

EUROPE—3

Belgium	Eire	Iceland
---------	------	---------

NEW TERRITORIES TO BE OPENED—70

(The National Spiritual Assembly responsible is shown in brackets)

AFRICA—9

Chad (Uganda and Central Africa)	Mauritania (North West Africa)
Gabon (Uganda and Central Africa)	Niger (West Central Africa)
Guinea (West Africa)	Rodriguez Island (Indian Ocean)
Ifni (North West Africa)	Upper Volta (West Africa)
Mali (West Africa)	

¹ The endowment is to be located within the proposed altered area of jurisdiction of these National Spiritual Assemblies.

AMERICA—27

Alaska Peninsula (Alaska)	Providencia Island (Colombia)
Aruba Island (Venezuela)	Quintana Roo Territory (Mexico)
Barbuda (United States of America)	Quiriquiña (Chile)
Bonaire Island (Venezuela)	Saba (United States of America)
Cayman Islands (Jamaica)	St. Andrés Island (Colombia)
Chiloé Archipelago (Chile)	St. Eustatius (United States of America)
Cozumel Island (Mexico)	St. Kitts-Nevis (United States of America)
Dominica (United States of America)	St. Lawrence Island (Alaska)
Guadeloupe (United States of America)	St. Martin (United States of America)
Islas de la Bahía (Honduras)	St. Vincent (United States of America)
Las Mujeres Island (Mexico)	Tiburón Island (Mexico)
Nunivak Island (Alaska)	Tierra del Fuego (Chile)
Pribilof Islands (Alaska)	Turks and Caicos Islands (United States of America)
Prince of Wales Island (Alaska)	

ASIA—9

Al-Mašīrah (Arabia)	Mongolia (Persia)
Bozca Ada (Turkey)	North Vietnam (Vietnam)
Imroz Island (Turkey)	Ryukyu Islands (North East Asia)
Laccadive Islands (India)	Sakhalin Island (North East Asia)
Marmara (Turkey)	

AUSTRALASIA—6

Bathurst Island (Australia)	Niue Island (New Zealand)
Groote Eylandt (Australia)	Phoenix Islands (British Isles)
Line Islands (British Isles)	Tokelau Islands (New Zealand)

EUROPE—19

Aeolian Islands (Italy)	Ischia (Italy)
Ahvenanmaa (Finland)	Isle of Wight (British Isles)
Albania (Germany)	Latvia (Germany)
Bornholm (Denmark)	Lithuania (Germany)
Capri (Italy)	Moldavia (Germany)
Cyclades Islands (Germany)	Rumania (Germany)
Elba (Italy)	Ukraine (United States of America)
Estonia (Finland)	West Frisian Islands (Netherlands)
Gotland (Sweden)	White Russia (Germany)
Inner Hebrides (British Isles)	

TERRITORIES TO BE RESETTLED

(The National Spiritual Assembly responsible is shown in brackets)

AFRICA—6

Corisco Island (West Central Africa)	São Tomé and Príncipe Islands (West Central Africa)
Mafia Island (Tanganyika and Zanzibar)	Spanish Guinea (West Central Africa)
Rio do Oro (North West Africa)	Spanish Sahara (North West Africa)

AMERICA—4

Anticosti Island (Canada)	French Guiana (France)
Antigua (United States of America)	Martinique (United States of America)

ASIA—8

Ahsá (Arabia)	Manchuria (Indonesia)
Hainan Island (Vietnam)	Nicobar Islands (India)
Kuria Muria Islands (Arabia)	Tibet (Pákistán)
Maldive Islands (Ceylon)	West Irian (Indonesia)

AUSTRALASIA—4

Admiralty Islands (Australia)	Marquesas Islands (France)
Cocos Island (Australia)	Tuamotu Archipelago (France)

EUROPE—2

Isle of Man (British Isles)	Licchtenstein (Switzerland)
-----------------------------	-----------------------------

LANGUAGES INTO WHICH BAHÁ'Í LITERATURE IS TO BE TRANSLATED—133

(The National Spiritual Assembly responsible is shown in brackets)

AFRICA—31

Bamileke (West Central Africa)	Makua (South and West Africa)
Bantu-Kavirondo (Kenya)	Mongo-Nkandu (Uganda and Central Africa)
Baya (Uganda and Central Africa)	Mossi (West Africa)
Bushmen (South and West Africa)	Ndandi (Uganda and Central Africa)
Chagga (Tanganyika and Zanzibar)	Ngombe (Uganda and Central Africa)
Chokune (Uganda and Central Africa)	Nyamwezi-Kukuma (Tanganyika and Zanzibar)
Fanti (West Central Africa)	Nyanja (South Central Africa)
Fula (West Central Africa)	Rundi (Uganda and Central Africa)
Galla (North East Africa)	Rwanda (Uganda and Central Africa)
Gantsi (South Central Africa)	Suk (Kenya)
Ibibio-Efik (West Central Africa)	Teke (Uganda and Central Africa)
Kanuri (Uganda and Central Africa)	Umbundu (South and West Africa)
Kipsigis (Lumbwa) (Kenya)	Zande (Nyam-Nyam) Uganda and Central Africa
Konde (Tanganyika and Zanzibar)	Zarawo (Tanganyika and Zanzibar)
Kopong (South Central Africa)	
Kunama (North East Africa)	
Lunda (South and West Africa)	

AMERICA—26

Aguacateca (Guatemala)	Guajiro (Venezuela)	Takana (Bolivia)
Araucan (Colombia)	Jivaro (Ecuador)	Tarazo (Mexico)
Atacameño (Chile)	Mapucae (Chile)	Thlingit (Alaska)
Athabaskan (Alaska)	Mataco (Argentina)	Uspanteca (Guatemala)
Chipaya (Bolivia)	Motilones-Yukpa (Venezuela)	Yanaigua (or Tapiete) (Bolivia)
Chiriguano (Bolivia)	Moxos (or Itenes) (Bolivia)	Yaqui (Mexico)
Chorti (Guatemala)	Otomi (Mexico)	Yaruro (Venezuela)
Chuj (Guatemala)	Pasquense (Chile)	Zapotec (Mexico)
Cora (Mexico)	Siriono (Bolivia)	

ASIA—55

Aeta (Philippines)	Khalkha (North East Asia)	Numfoor (Indonesia)
Apayao (Philippines)	Khasi (India)	Ostiak (India)
Arakanese (Burma)	Kherwari (India)	Pahari (India)
Badasch (Indonesia)	Kopu (India)	Pula (Mangyan) (Philippines)
Bentuni (Indonesia)	Kuki-Chin (Burma)	Radhe (Vietnam)
Bolaang Mongondo (Indonesia)	Kulawisch (Indonesia)	Roti (Indonesia)
Bontoc (Philippines)	Kumaoni (India)	Santhali (India)
Cheremiss (India)	Lolodoa (Indonesia)	Semang (Malaysia)
Chungchia (India)	Manchurian (Korea)	Tabaroc (Indonesia)
Colefari (Indonesia)	Maobo (Philippines)	Tae (Indonesia)
Garhwali (India)	Masareto (Indonesia)	Temiar (Malaysia)
Gondi (India)	Melanan (Malaysia)	Thaidan (Vietnam)
Jaku (Malaysia)	Meo (Vietnam)	Toblere (Indonesia)
Kado (India)	Mon (Burma)	Tombulunese (Indonesia)
Kalinga (Philippines)	Morisch (Indonesia)	Tontemboa (Indonesia)
Kambara (Indonesia)	Na-Hsi (India)	Tulu (India)
Kazakh (United States of America)	Napesch (Indonesia)	Vogul (India)
	Negrilo (Malaysia)	Waijewa (Indonesia)
	Nhung (Vietnam)	Windessich (Indonesia)

AUSTRALASIA—11

Baining (Australia)	Ovean (South West Pacific Ocean)
Bambatana (South West Pacific Ocean)	Panaras (Australia)
Ghari (Vatoraga) (South West Pacific Ocean)	Tana (South West Pacific Ocean)
Malaita (South West Pacific Ocean)	Tokelauan (New Zealand)
Malakula (South West Pacific Ocean)	To'obaita (South West Pacific Ocean)
Nauruan (South Pacific Ocean)	

EUROPE—10

Alsatian (France)	Greek (Germany)	Norwegian Landsmål (Norway)
Caló Dialect (Spain)	Sursilvan Romansch (Switzerland)	Slovene (Austria)
Catalan (Spain)	Lule Lapska (Sweden)	White Russian (Germany)
Frisian (Netherlands)		

LANGUAGES IN WHICH BAHÁ'Í LITERATURE IS TO BE ENRICHED—45

(The National Spiritual Assembly responsible is shown in brackets)

AMERICA—5

Chaco (Colombia)	Mosquito (Honduras)	Sumo (Honduras)
Haitian Creole (Haiti)	Quechua (Bolivia)	

ASIA—23

Assyrian ('Irâq)	Kurdish ('Irâq)	Tagalog (Philippines)
Balúçhî (Persia)	Laotian (Thailand)	Tamil (Ceylon)
Bengali (Pákistán)	Nepalese (India)	Thai (Thailand)
Cambodian (Vietnam)	Niwari (India)	Turkish (Turkey)
Cebuano (Philippines)	Pampango (Philippines)	Turkoman (Persia)
Ilocano (Philippines)	Pangasinan (Philippines)	Urdú (Pákistán)
Indonesian (Indonesia)	Sindhi (Pákistán)	Vietnamese (Vietnam)
Korean (Korea)	Singhalese (Ceylon)	

EUROPE—17

Basque (Spain)	French (Belgium)	Norwegian Riksmål (Norway)
Danish (Denmark)	Gaelic (British Isles)	Portuguese (Portugal)
Dutch (Netherlands)	German (Germany)	Spanish (Spain)
Erse (British Isles)	Icelandic (Canada)	Swedish (Sweden)
Estonian (Finland)	Italian (Italy)	Welsh (British Isles)
Finnish (Finland)	Luxemburgish (Luxembourg)	

MINORITY GROUPS AND RACES WHICH ARE TO BE INCREASINGLY TAUGHT
AND ENROLLED—55

(The National Spiritual Assembly responsible is shown in brackets)

AFRICA—3

Berbers (North West Africa)	Pygmies (Uganda and Central Africa)
Bushmen (South and West Africa)	

AMERICA—12

Chinese (United States of America)	Mayan Indians in Chiapas (Mexico)
Chocoas (Colombia)	Mayan Indians in Yucatan (Mexico)
Guajiras (Colombia)	Motilons (Colombia)
Indian Tribes (United States of America)	Negroes (United States of America)
Japanese (United States of America)	Indians in Quintana Roo (Mexico)
Mayan Indians in Campeche (Mexico)	Spanish Speakers (United States of America)

ASIA—29

Achinese (Indonesia)	Bukits (Malaysia)	Palaungs (Burma)
Alas (Indonesia)	Gajos (Indonesia)	Qashqá'is (Persia)
Badujese (Indonesia)	Illanus (Malaysia)	Sennoi (Malaysia)
Bakhtyáris (Persia)	Kachins (Burma)	Shans (Burma)
Balúchis (Persia)	Karens (Burma)	Sulukus (Malaysia)
Bayaus (Malaysia)	Kedayans (Malaysia)	Tengerese (Indonesia)
Belaits (Malaysia)	Kubus (Indonesia)	Turkomans (Persia)
Bisayans (Malaysia)	Kurds ('Irâq and Persia)	Tutongs (Malaysia)
Bisayas (Malaysia)	Lurs (Persia)	Veddads (Ceylon)
Buginese (Indonesia)	Madurese (Indonesia)	

AUSTRALASIA—7

Aborigines (Australia)	Hawaiian (Hawaiian Islands)
Caucasian (Hawaiian Islands)	Japanese (Hawaiian Islands)
Chinese (Hawaiian Islands)	Maoris (New Zealand)
Filipinos (Hawaiian Islands)	

EUROPE—4

Basques (Spain)	Gypsies (Finland and Spain)
Finns (Sweden)	Lapps (Finland, Norway and Sweden)

LOCATIONS IN WHICH BAHÁ'Í PUBLISHING TRUSTS ARE TO BE FOUNDED—4

Brussels, Belgium	Rome, Italy
Karachi, Pákistán	Tunis, Tunisia

LOCATIONS OF SUMMER/WINTER SCHOOLS TO BE ESTABLISHED—4

AFRICA—3

Ethiopia	North West Africa	West Africa
----------	-------------------	-------------

AMERICA—1

Argentina		
-----------	--	--

TEACHING INSTITUTES TO BE ESTABLISHED—32

AFRICA—17

Basutoland	Ghana	South Central Africa
Cameroon Republic	Kenya (2)	Swaziland
Central African Republic	Mauritius	Tanganyika
Congo Republic (Leopoldville) (2)	Nigeria	Uganda (3)
	South Africa	

AMERICA—6

Canada	Guatemala	Peru
Colombia	Mexico	Venezuela

ASIA—9

India (4)	Korea	Philippine Islands
Indonesia	Malaysia	Thailand

COUNTRIES IN WHICH BAHÁ'Í MARRIAGE CERTIFICATES ARE TO BE
RECOGNIZED—87

AFRICA—28

Basutoland	Ethiopia	Northern Rhodesia
Bechuanaland	Gambia	Réunion Island
Burundi	Ghana	Seychelles
Cameroon Republic	Ivory Coast	South Africa
Central African Republic	Kenya	Southern Rhodesia
Congo Republic (Brazzaville)	Liberia	Swaziland
Congo Republic (Leopoldville)	Malagasy Republic	Tanganyika
Dahomey	Malawi (Nyasaland)	Togo
	Mauritius	Uganda
	Nigeria	Zanzibar

AMERICA—25

Argentina	El Salvador	Peru
Belize	Guatemala	Puerto Rico
Bolivia	Haiti	Trinidad and Tobago
British Guiana	Honduras	United States of America (each State)
Chile	Jamaica	Uruguay
Colombia	Key West	Venezuela
Costa Rica	Mexico	Virgin Islands
Cuba	Nicaragua	
Ecuador	Paraguay	

ASIA—15

Burma	Korea	Persia
Cambodia	Laos	Philippine Islands
Ceylon	Malaysia	Sikkim
Hong Kong	Nepal	Taiwan
Japan	Pakistan	Turkey

AUSTRALASIA—6

Bismarck Archipelago	New Caledonia	Tonga and Cook Islands
Fiji Islands	Solomon Islands	Western Samoa

EUROPE—13

Austria	Germany	Portugal
Belgium	Iceland	Sweden
British Isles	Luxembourg	Switzerland
Denmark	Netherlands	
France	Norway	

COUNTRIES IN WHICH BAHÁ'Í HOLY DAYS ARE TO BE RECOGNIZED—95

AFRICA—28

Algeria	Dahomey	Nigeria
Basutoland	Ethiopia	Northern Rhodesia
Bechuanaland	Gambia	Réunion Island
Burundi	Ghana	Seychelles
Cameroon Republic	Ivory Coast	South Africa
Central African Republic	Liberia	Southern Rhodesia
Congo Republic (Brazzaville)	Malagasy Republic	Swaziland
Congo Republic (Leopoldville)	Malawi (Nyasaland)	Togo
	Mauritius	Tunisia
	Morocco	Zanzibar

AMERICA—27

Argentina	Ecuador	Peru
Belize	El Salvador	Puerto Rico
Bolivia	Guatemala	Trinidad and Tobago
Brazil	Haiti	United States of America (each State)
British Guiana	Honduras	Uruguay
Chile	Jamaica	Venezuela
Colombia	Key West	Virgin Islands
Costa Rica	Mexico	
Cuba	Nicaragua	
Dominican Republic	Paraguay	

ASIA—20

Burma	Laos	Sikkim
Cambodia	Lebanon	Syria
Ceylon	Malaysia	Taiwan
Hong Kong	Nepal	Thailand
Íráq	Pakistan	Turkey
Jordan	Persia	Vietnam
Korea	Philippine Islands	

AUSTRALASIA—7

Bismarck Archipelago	Hawaiian Islands	Tonga and Cook Islands
Fiji Islands	New Caledonia	
Gilbert and Ellice Islands	Solomon Islands	

EUROPE—13

Austria	Iceland	Spain
Belgium	Luxembourg	Sweden
Denmark	Netherlands	Switzerland
France	Norway	
Germany	Portugal	

INTER-ASSEMBLY COLLABORATION PROJECTS—219

(Listing is by continent and by National Spiritual Assembly charged with giving assistance to the National Spiritual Assembly—named in brackets—responsible for the work)

AFRICA—1

North East Africa—1

Opening Chad (Uganda and Central Africa)

AMERICA—68

Alaska—2

Acquiring Temple site in Monrovia, Liberia (West Africa)

Acquiring Temple site in Luxembourg (Luxembourg)

Argentina—3

Acquiring Temple site in Salisbury, Southern Rhodesia (South Central Africa)

Enriching literature in Quechua (Bolivia)

Opening Tierra del Fuego (Chile)

Bolivia—1

Translate and publish literature in Mataco (Argentina)

Brazil—6

Acquiring Temple site in Lusaka, Northern Rhodesia (South Central Africa)

Consolidating Mozambique (South and West Africa)

Establishing National Spiritual Assembly of the Guianas and Surinam (British Isles)

Consolidating French Guiana (France)

Consolidating Surinam (Netherlands)

Enriching literature in Portuguese (Portugal)

Canada—9

Acquiring Hazíratu'l-Quds in Port Louis, Mauritius (Indian Ocean)

Acquiring Temple site in Port Louis, Mauritius (Indian Ocean)

Consolidating St. Helena (South and West Africa)

Consolidating Central African Republic (Uganda and Central Africa)

Opening and consolidating Guinea (West Africa)

Resettling Marquesas Islands (France)

Consolidating Greenland (Denmark)

Acquiring Temple site in Copenhagen, Denmark (Denmark)

Acquiring Temple site in Helsinki, Finland (Finland)

Chile—1

Acquiring Temple site in Blantyre/Limbe, Malawi (South Central Africa)

Colombia—1

Acquiring Teaching Institute in Kenya (Kenya)

Dominican Republic—1

Consolidating Virgin Islands (United States of America)

Ecuador—1

Acquiring Temple site in Zanzibar (Tanganyika and Zanzibar)

Guatemala—2

Consolidating Fernando Po Island (West Central Africa)

Teaching Maya Indians in Chiapas, Campeche, Yucatán and Quintana Roo (Mexico)

Haiti—2

Opening Guadeloupe (United States of America)

Resettling Martinique (United States of America)

Jamaica—2

Consolidating British West Indies (United States of America)

Consolidating Basutoland (South and West Africa)

Mexico—2

Acquiring Temple site in Dar-es-Salaam, Tanganyika (Tanganyika and Zanzibar)

Resettling Spanish Sahara (North West Africa)

Panama—3

Acquiring Temple site in Bangui, Central African Republic (Uganda and Central Africa)

Translating and publishing literature in Araucan (Colombia)

Teaching Chocó Indians (Colombia)

Paraguay—1

Acquiring Summer School in Argentina (Argentina)

Peru—1

Acquiring Temple site in Brazzaville, Congo Republic (Uganda and Central Africa)

United States—26

Acquiring Teaching Institute in Mauritius (Indian Ocean)

Acquiring Ḥaziratu'l-Quds in St. Pierre, Réunion Island (Indian Ocean)

Opening Ifni (North West Africa)

Consolidating French Somaliland (North East Africa)

Acquiring Teaching Institute in South Africa (South and West Africa)

Acquiring Ḥaziratu'l-Quds in Dar-es-Salaam, Tanganyika (Tanganyika and Zanzibar)

Consolidating Burundi (Uganda and Central Africa)

Opening and consolidating Gabon (Uganda and Central Africa)

Acquiring Ḥaziratu'l-Quds in Brazzaville, Congo Republic (Uganda and Central Africa)

Consolidating Senegal (West Africa)

Consolidating Cape Verde Islands (West Africa)

Acquiring Summer/Winter School in West Africa (West Africa)

Acquiring Ḥaziratu'l-Quds in Monrovia, Liberia (West Africa)

Consolidating Togo (West Central Africa)

Acquiring Ḥaziratu'l-Quds in Accra, Ghana (West Central Africa)

Acquiring Teaching Institute in Ghana (West Central Africa)

Consolidating Marshall Islands (Hawaiian Islands)

Consolidating Caroline Islands (Hawaiian Islands)
 Consolidating Mariana Islands (Hawaiian Islands)
 Consolidating Taiwan (North East Asia)
 Acquiring Temple site in The Hague (Netherlands)
 Acquiring Temple site in Lisbon, Portugal (Portugal)
 Acquiring Temple site in Santiago, Chile (Chile)
 Acquiring Temple site in Caracas, Venezuela (Venezuela)
 Teaching the Mayan Indians in Chiapas, Campeche, Yucatan and Quintana Roo (Mexico)
 Consolidating mass conversion Areas (Bolivia)

Uruguay—1

Acquiring Summer School in Argentina (Argentina)

Venezuela—3

Acquiring Temple site in Khartoum, Sudan (North East Africa)
 Translating and publishing Araucan (Colombia)
 Teaching the Guajira Indians (Colombia)

ASIA—57

Burma—1

Acquiring Temple site in Bathurst, Gambia (West Africa)

India—11

Consolidating Comoro Islands (Indian Ocean)
 Consolidating Gambia (West Africa)
 Acquiring Ḥazíratu'l-Quds in Bathurst, Gambia (West Africa)
 Resettling Maldive Islands (Ceylon)
 Resettling Tibet (Pákistán)
 Mass teaching in Pákistán (Pákistán)
 Mass teaching in Burma (Burma)
 Mass teaching in Ceylon (Ceylon)
 Consolidating China (Vietnam)
 Consolidating Afghánistán and establishing National Spiritual Assembly (Persia)
 Consolidating Rwanda (Uganda and Central Africa)

Indonesia—1

Consolidating China (Vietnam)

Korea—1

Resettling Manchuria (Indonesia)

North East Asia—2

Opening Mongolia (Persia)
 Purchasing nine local Ḥazíratu'l-Quds (India)

Pákistán—6

Acquiring Temple site in Colombo, Ceylon (Ceylon)
 Acquiring Temple site in Tananarive, Malagasy Republic (Indian Ocean)
 Acquiring Ḥazíratu'l-Quds in Lusaka, Northern Rhodesia (South Central Africa)
 Acquiring Training Institute in Basutoland (South and West Africa)
 Consolidating Pemba Island (Tanganyika and Zanzibar)
 Consolidating Muscat and Oman (Arabia)

Vietnam—1

Establishing National Assembly in Laos (Thailand)

Arabia—4

- Acquiring Temple site in Mbabane, Swaziland (South and West Africa)
- Acquiring Teaching Institute in Nigeria (West Central Africa)
- Consolidating Syria ('Irâq)
- Consolidating Jordan ('Irâq)

'Irâq—5

- Acquiring Temple site in Nairobi, Kenya (Kenya)
- Acquiring Teaching Institute in Swaziland (South and West Africa)
- Acquiring Temple site in Victoria, Cameroon Republic (West Central Africa)
- Resettling Kuria Muria Islands (Arabia)
- Consolidating Hadhramaut (Arabia)

Turkey—3

- Acquiring Temple site in Maseru, Basutoland (South and West Africa)
- Opening Mali (West Africa)
- Consolidating Afghânistân (Persia)

Persia—22

- Consolidating Chagos Archipelago (Indian Ocean)
- Consolidating Socotra Island (North East Africa)
- Acquiring Ḥazîratu'l-Quds in Tananarive, Malagasy Republic (Indian Ocean)
- Acquiring Ḥazîratu'l-Quds in Salisbury, Southern Rhodesia (South Central Africa)
- Acquiring Ḥazîratu'l-Quds in Maseru, Basutoland (South and West Africa)
- Acquiring Ḥazîratu'l-Quds in Mbabane, Swaziland (South and West Africa)
- Consolidating Zanzibar (Tanganyika and Zanzibar)
- Acquiring three Teaching Institutes in Uganda (Uganda and Central Africa)
- Consolidating Congo Republic (Leopoldville) (Uganda and Central Africa)
- Consolidating Trucial Sheikhs (Arabia)
- Acquiring two Teaching Institutes in Congo Republic (Leopoldville) (Uganda and Central Africa)
- Acquiring Teaching Institute in Central African Republic (Uganda and Central Africa)
- Consolidating Ivory Coast (West Africa)
- Acquiring Ḥazîratu'l-Quds in Abidjan, Ivory Coast (West Africa)
- Opening Niger (West Central Africa)
- Acquiring Ḥazîratu'l-Quds in Lagos, Nigeria (West Central Africa)
- Resettling Aḥsâ (Arabia)
- Consolidating Saudi Arabia (Arabia)
- Consolidating Ḥijâz (Arabia)
- Consolidating Yemen (Arabia)
- Enriching Bahá'í literature in Kurdish ('Irâq)
- Transfer remains of the mother of the Báb ('Irâq)

AUSTRALASIA—19

Australia—10

- Acquiring Temple site in Addis Ababa, Ethiopia (North East Africa)
- Acquiring Ḥazîratu'l-Quds in Zanzibar, Zanzibar (Tanganyika and Zanzibar)
- Consolidating South Pacific Ocean, including the forming of four National Assemblies (South Pacific Ocean)
- Consolidating South West Pacific Ocean, including the forming of two National Assemblies (South West Pacific Ocean)
- Acquiring Ḥazîratu'l-Quds in Tarawa, Gilbert Islands (South Pacific Ocean)

- Acquiring Ḥazíratu'l-Quds in Honiara, Solomon Islands (South West Pacific Ocean)
- Acquiring Ḥazíratu'l-Quds in Nouméa, New Caledonia (South West Pacific Ocean)
- Acquiring Temple site in Tarawa, Gilbert Islands (South Pacific Ocean)
- Acquiring Temple site in Honiara, Solomon Islands (South West Pacific Ocean)
- Acquiring Temple site in Nouméa, New Caledonia (South West Pacific Ocean)

Hawaiian Islands—1

- Enrich literature in Tagalog and Ilocano (Philippine Islands)

New Zealand—8

- Acquiring Ḥazíratu'l-Quds in Nuku'alofa, Tonga Islands (South Pacific Ocean)
- Acquiring Temple site in Nuku'alofa, Tonga Islands (South Pacific Ocean)
- Acquiring Temple site in Apia, Western Samoa (South Pacific Ocean)
- Acquiring Ḥazíratu'l-Quds in Apia, Western Samoa (South Pacific Ocean)
- Consolidating Tonga (South Pacific Ocean)
- Consolidating Cook Islands (South Pacific Ocean)
- Consolidating Western Samoa (South Pacific Ocean)
- Consolidating American Samoa (South Pacific Ocean)

EUROPE—74

Austria—2

- Acquiring Teaching Institute in South Central Africa (South Central Africa)
- Enriching literature in German (Germany)

Belgium—5

- Consolidating Congo Republic (Leopoldville) (Uganda and Central Africa)
- Acquiring Ḥazíratu'l-Quds in Usumbura, Burundi (Uganda and Central Africa)
- Acquiring Ḥazíratu'l-Quds in Bukavu, Congo Republic (Leopoldville) (Uganda and Central Africa)
- Acquiring Temple site in Bukavu, Congo Republic (Leopoldville) (Uganda and Central Africa)
- Teaching in Luxembourg (Luxembourg)

British Isles—17

- Opening Rodriguez Island (Indian Ocean)
- Acquiring Ḥazíratu'l-Quds in Blantyre/Limbe, Malawi (South Central Africa)
- Consolidating South West Africa (South and West Africa)
- Consolidating Sierra Leone (West Africa)
- Consolidating Dahomey (West Central Africa)
- Acquiring Ḥazíratu'l-Quds in Victoria, Cameroon Republic (West Central Africa)
- Opening Tokelau Islands (New Zealand)
- Consolidating Fiji Islands (South Pacific Ocean)
- Opening Cyclades Islands (Germany)
- Consolidating Gilbert and Ellice Islands (South Pacific Ocean)
- Consolidating Rhodes (Italy)
- Consolidating Sardinia (Italy)
- Consolidating Crete (Germany)
- Consolidating Corsica (France)
- Consolidating Balearic Islands (Spain)
- Forming National Spiritual Assembly in Belsize (Guatemala)
- Consolidating Hong Kong (North East Asia)

Denmark—3

- Consolidating Iceland and forming National Spiritual Assembly (Canada)
- Consolidating Faroe Islands (British Isles)
- Acquiring Teaching Institute in Tanganyika (Tanganyika and Zanzibar)

Finland—2

- Acquiring Teaching Institute in Kenya (Kenya)
- Consolidating Russian Soviet Federated Socialist Republic (Germany)

France—7

- Opening Mauritania (North West Africa)
- Acquiring Haziratu'l-Quds in Bangui, Central African Republic (Uganda and Central Africa)
- Opening Upper Volta (West Africa)
- Enriching literature in French (Belgium)
- Consolidating Andorra (Spain)
- Teaching in Luxembourg (Luxembourg)
- Acquiring Temple site in Cotonou, Dahomey (West Central Africa)

Germany—9

- Acquiring Temple site in St. Pierre, Réunion Island (Indian Ocean)
- Acquiring Temple site in Abidjan, Ivory Coast (West Africa)
- Acquiring Haziratu'l-Quds in Cotonou, Dahomey (West Central Africa)
- Teaching in Austria (Austria)
- Consolidating Czechoslovakia (Austria)
- Consolidating Hungary (Austria)
- Consolidating Yugoslavia (Austria)
- Opening Estonia (Finland)
- Teaching in Luxembourg (Luxembourg)

Netherlands—1

- Acquiring Temple site in Usumbura, Burundi (Uganda and Central Africa)

Italy—3

- Consolidating Libya (North East Africa)
- Acquiring Temple site in Accra, Ghana (West Central Africa)
- Consolidating Monaco (France)

Luxembourg—5

- Enriching literature in French (Belgium)
- Teaching in Belgium (Belgium)
- Teaching in France (France)
- Enriching literature in German (Germany)
- Teaching in Germany (Germany)

Norway—3

- Consolidating Faroe Islands (British Isles)
- Consolidating Iceland (Canada)
- Acquiring Summer/Winter School in Ethiopia (North East Africa)

Portugal—3

- Consolidating Angola (South and West Africa)
- Consolidating Portuguese Guinea (West Africa)
- Resettling São Tomé and Príncipe Islands (West Central Africa)

Spain—4

- Resettling Rio de Oro (North West Africa)
- Resettling Spanish Guinea (West Central Africa)
- Resettling Corisco Island (West Central Africa)
- Acquiring Teaching Institute in Cameroon Republic (West Central Africa)

Sweden—5

- Acquiring Temple site in Lagos, Nigeria (West Central Africa)
- Opening Estonia (Finland)
- Opening Ahvenanmaa (Finland)
- Opening Latvia (Germany)
- Opening Lithuania (Germany)

Switzerland—5

- Consolidating Congo Republic (Brazzaville) (Uganda and Central Africa)
- Teaching in Austria (Austria)
- Enriching literature in French (Belgium)
- Enriching literature in German (Germany)
- Enriching literature in Italian (Italy)

MISCELLANEOUS UNTABULATED GOALS—104

1. Transfer of Remains

- (a) Transfer the remains and construct the tomb of the wife of the Báb (Persia)
- (b) Identify and transfer the remains of the mother of the Báb (Írâq)

2. Acquisition of Holy Sites

- (a) Acquire the Riqvân Garden in Baghdád (Írâq)
- (b) Acquire the site of the martyrdom of the Báb (Persia)
- (c) Acquire the site of the prison of Máh-Kú (Persia)

3. Bahá'í Literature

- (a) Classification and collation of Sacred Scriptures and the Guardian's writings (Persia)

4. Expansion (See also tables which follow)

- (a) Establish at least two Local Spiritual Assemblies in each State or Province (Belgium) (United States)
- (b) Establish at least one Local Spiritual Assembly in each major administrative sub-division of the country

Cameroon Republic	Jamaica	South Africa
Congo Republic (Leopoldville)	Mauritius	Tanganyika
Haiti	New Zealand	Uganda
- (c) Establish Local Spiritual Assemblies along the Black Sea Coast (Turkey)
- (d) Establish at least one group in each major administrative sub-division (Switzerland)
- (e) Establish at least one locality in each major administrative sub-division (or Island) of the territory

Argentina	Dominican Republic	Mexico
Bolivia	El Salvador	Nicaragua
Brazil	Ecuador	Peru
Colombia	Guatemala	Uruguay
Cuba	Honduras	South West Pacific
- (f) Establish locality in each major town and village visited by Bahá'u'lláh (Turkey)

5. Teaching

- (a) Greatly increase proportion of native believers

Austria	Italy	Switzerland
France	Luxembourg	Germany
- (b) Extend support and assistance to mass conversion areas in Africa, Asia and Latin America (Persia)

6. *Publishing Trusts*

Develop Publishing Trusts already established in

Argentina	British Isles	Uganda
Brazil	Germany	

7. *Bahá'í Schools*

Develop Bahá'í Schools (Burma) (Mentawai Islands—add twenty schools) (Uganda)

8. *Local Ḥazíratu'l-Quds*

Increase number of local Ḥazíratu'l-Quds

Bechuanaland	Korea	South Africa
Cameron Republic	Liberia	Southern Rhodesia
Congo Republic (Leopoldville)	Mauritius	Tanganyika
Gambia	Nigeria	Togo
Ghana	Northern Rhodesia	Turkey
India	Pakistan	Uganda
Kenya	Philippine Islands	

9. *Local Endowments*

Acquire Local Endowments in well-grounded communities

Bechuanaland	Northern Rhodesia	Uganda
Congo Republic (Leopoldville)	South Central Africa	Zanzibar
Kenya	Southern Rhodesia	
Malawi	Tanganyika	

10. *Local Incorporations*

Incorporate at least one Local Assembly in each State (United States)

11. *Miscellaneous*

(a) Deepen newly enrolled believers in the Faith (in addition to Teaching Institutes) (Bolivia)

(b) Extend Bahá'í education to the largest number possible of Bahá'í youth and children, preparing them for active Bahá'í life

Bolivia	Kenya	Tanganyika and Zanzibar
Colombia	Malaysia and Brunei	Thailand
Ecuador	Mexico	Uganda and Central Africa
India	Panama	Venezuela
Indian Ocean	South Central Africa	Vietnam
Indonesia	South and West Africa	West Central Africa

(c) Participation of Bahá'í women in Local and National Assembly membership (Arabia)

	STATISTICS 1964				GOALS BY 1973			
	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated L.S.A.'s</i>	<i>Local Spiritual Assemblies</i>	<i>Minimum Groups - or Localities</i>	<i>Total Localities</i>	<i>Local Spiritual Assemblies to be Incorporated</i>
<i>National Spiritual Assemblies of the Bahá'í world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>								
AFRICA								
INDIAN OCEAN								
Mauritius	18	22	40	4	40	1G	250	13
Chagos Archipelago		1	1		1			
Rodriguez I.								
Malagasy Republic	3	9	12		10			
Seychelles	1	10	11	1	5			
Comoro Is.		1	1		1			
Réunion I.	1	3	4		10			3
KENYA								
Kenya	166	532	698	1	800		3000	50
NORTH EAST AFRICA								
Egypt (U.A.R.)	13	20	33		30	300	300	10
Libya	1	2	3		5			
Sudan	4	9	13	1	15			
Ethiopia	1	18	19	1	15			
Eritrea	2	8	10	1	10			
Somalia	1	5	6		5			
French Somaliland		1	1		2			
Socotra I. (To be transferred to S. Arabia)		1	1		1			
NORTH WEST AFRICA								
Tunisia	1	22	23		10	200	200	3
Algeria	2	2	4		10			
Morocco	10	12	22		25			
Mauritania					1			
Rio de Oro					1			
Spanish Sahara					1			
Ifni					1			
Madeira (to be transferred to Portugal)	1	1	2		2			
Canary Is. (to be transferred to Spain)	2	1	3		5			
							(2)	(5)

	STATISTICS 1964				GOALS BY 1973			
	Local Spiritual Assemblies	Groups and Isolated Centres	Total Localities	Incorporated L.S.A.'s	Local Spiritual Assemblies	Minimum Groups - or Localities	Total Localities	Local Spiritual Assemblies to be Incorporated
<i>National Spiritual Assemblies of the Bahá'í world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>								
SOUTH CENTRAL AFRICA								
Northern Rhodesia	19	60	79	6	60	} 600	12	
Malawi (Nyasaland)	1	19	20	1	20		5	
Southern Rhodesia	13	13	26	2	50		10	
Bechuanaland		12	12		10		1	
SOUTH & WEST AFRICA								
South Africa	28	83	111		100	} 800	10	
South West Africa		3	3		5			
Zululand		3	3		5			
Angola		5	5		10			
St. Helena		1	1		1			
Basutoland	1	24	25		15		3	
Swaziland	8	29	37		50		5	
Mozambique		10	10		10			
TANGANYIKA & ZANZIBAR								
Tanganyika	66	172	238	2	200	} 800	30	
Mafia I.					1			
Zanzibar		1	1		10		3	
Pemba I.		1	1		1			
UGANDA & CENTRAL AFRICA								
Uganda	671	655	1326	10	1500	} 10000	50	
Burundi	3		3		10		3	
Rwanda		1	1		5			
Congo Republic (Léo.)	223		223		1000		40	
Congo Republic (Brazza.)		1	1		10		3	
Gabon					1			
Central African Republic	1		1		10		3	
Chad					1			
WEST AFRICA								
Liberia	3	11	14	2	15	} 250	5	
Sierra Leone		4	4		5			
Guinea					1			
Gambia	7	24	31		20		7	
Senegal		1	1		5			
Portuguese Guinea		1	1		1			
Cape Verde Is.		4	4		5			
Ivory Coast	1	1	2	1	10		3	
Mali					1			
Upper Volta					1			

	STATISTICS 1964				GOALS BY 1973			
	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated L.S.A.'s</i>	<i>Local Spiritual Assemblies</i>	<i>Minimum Groups - or Localities</i>	<i>Total Localities</i>	<i>Local Spiritual Assemblies to be Incorporated</i>
<i>National Spiritual Assemblies of the Bahá'í world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>								
WEST CENTRAL AFRICA								
Cameroon Republic	63	33	96	1	200	} 1000	}	15
Spanish Guinea					1			
Fernando Po I.		1	1		1			
Corisco I.					1			
São Tomé & Príncipe Is.					1			
Nigeria	15	27	42		50			
Niger					1			
Dahomey	1	1	2		10			
Togo		1	1		5			
Ghana	10	34	44		40			
<i>Totals</i>	1361	1916	3277	34	4465		17200	337
AMERICA								
ALASKA								
Alaska	13	28	41	6	25		91	12
Aleutian Is.		1	1		1		2	
Baranof I.	1	1	2		2		4	
Kodiak I.	1		1		2		3	
Nunivak I.						1L	1	
Pribilof Is.						1L	1	
Prince of Wales I.						1L	1	
St. Lawrence I.						1L	1	
Alaska Peninsula						1L	1	
ARGENTINA								
Argentina	6	15	21	2	18		50	6
BOLIVIA								
Bolivia	91	787	878	2	600		1200	9
BRAZIL								
Brazil	16	11	27	9	45		125	27

	STATISTICS 1964				GOALS BY 1973			
	Local Spiritual Assemblies	Groups and Isolated Centres	Total Localities	Incorporated L.S.A.'s	Local Spiritual Assemblies	Minimum Groups - or Localities	Total Localities	Local Spiritual Assemblies to be Incorporated
<i>National Spiritual Assemblies of the Baha'i world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>								
CANADA								
Canada	64	191	255	19	130	} 750	} 57	
Anticosti I.					1L			
Cape Breton I.		1	1		1			
Franklin		1	1		1			
Grand Manan I.		1	1		1			
Gulf I.		1	1		1			
Keewatin		1	1		1			
Labrador		1	1		1			
Mackenzie	1	1	2		3			
Magdalen Is.		1	1		1			
Newfoundland		1	1		3			
Queen Charlotte Is.		2	2		1			
Yukon	3	17	20	1	10			
St. Pierre & Miquelon Is.		1	1		1G	1		
Iceland		1	1		4	6		
CHILE								
Chile	8	24	32	3	25	70	9	
Chiloé I.		1	1			2		
Quiriquiña					1L	1		
Chiloé Archipelago					1L	1		
Tierra del Fuego					1L	1		
Easter I.		1	1		2L	2		
Juan Fernandez I.		1	1		2L	2		
COLOMBIA								
Colombia	11	8	19	1	27	100	5	
St. Andrés I.						1L		
Providencia I.						1L		
COSTA RICA								
Costa Rica	22	15	37	1	45	100	10	
CUBA								
Cuba	4	1	5	2	8	15	4	
DOMINICAN REPUBLIC								
Dominican Republic	7	8	15	1	15	45	6	

	STATISTICS 1964				GOALS BY 1973			
	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated L.S.A.'s</i>	<i>Local Spiritual Assemblies</i>	<i>Minimum Groups - or Localities</i>	<i>Total Localities</i>	<i>Local Spiritual Assemblies to be Incorporated</i>
<i>National Spiritual Assemblies of the Bahá'í world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>								
ECUADOR								
Ecuador	5	39	44	2	120		300	10
Galápagos Is.		1	1				2	
EL SALVADOR								
El Salvador	3	10	13	1	9		27	3
GUATEMALA								
Guatemala	8	21	29	3	27		100	12
Belize	1		1		4		8	
HAITI								
Haiti	12	14	26	12	50		100	50
HONDURAS								
Honduras	15	11	26	6	50		150	12
Islas de la Bahía						1L	1	
JAMAICA								
Jamaica	6	8	14	1	18		45	6
Cayman Is.						1L	1	
MEXICO								
México	10	42	52	10	50		150	
Tiburón I.						1L	1	
Cozumel I.						1L	1	
Las Mujeres I.						1L	1	
Quintana Roo Territory						1L	1	
NICARAGUA								
Nicaragua.	11	16	27	1	18		45	9
PANAMA								
Panamá	27	55	82	4	81		150	9
PARAGUAY								
Paraguay	3	3	6	1	9		15	3
PERU								
Peru	13	6	19	13	24		60	24

	STATISTICS 1964				GOALS BY 1973			
	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated L.S.A.'s</i>	<i>Local Spiritual Assemblies</i>	<i>Minimum Groups - or Localities</i>	<i>Total Localities</i>	<i>Local Spiritual Assemblies to be Incorporated</i>
<i>National Spiritual Assemblies of the Bahá'í world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>								
UNITED STATES OF AMERICA								
United States (Continental).	331	1379	1710	117	596	} 3000	}	1
Key West		1	1		1			
Puerto Rico	1	1	2	1	3			
Bermuda	1		1	1	2		5	
Bahama Is.	1		1		2		5	
Turks & Caicos Is.						1L	1	
Leeward, Windward & Virgin Is.								
Virgin Is.		1	1		2			
Antigua						1L		
Barbuda						1L		
St. Kitts-Nevis						1L		
Dominica						1L		
St. Vincent						1L		
Barbados		1	1		1		} 50	
Grenada	1		1		2			
St. Lucia		1	1		1			
Guadeloupe						1L		
Martinique						1L		
Saba						1L		
St. Eustatius						1L		
St. Martin						1L		
Falkland Is.		1	1		1		1	
Ukraine						1L	1	
Kazakhstan		1	1		1	1L	1	
URUGUAY								
Uruguay	3	4	7	1	9		20	3
VENEZUELA								
Venezuela	6	34	40	2	49	} 150	}	9
Margarita I.		1	1		1			
Aruba I.								
Bonaire I.						1L	1	
Curaçao		1	1		1		5	
Trinidad & Tobago	1	1	2		4		20	
<i>Totals</i>	707	2776	3483	223	2107		6997	296

	STATISTICS 1964				GOALS BY 1973			
	Local Spiritual Assemblies	Groups and Isolated Centres	Total Localities	Incorporated L.S.A.'s	Local Spiritual Assemblies	Minimum Groups - or Localities	Total Localities	Local Spiritual Assemblies to be Incorporated
<i>National Spiritual Assemblies of the Bahá'í world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>								
ASIA								
ARABIA								
Kuwait	3	1	4		9	1L	15	
Saudi Arabia		5	5					
Ahsá			1					
Hijáz		1	1					
Aden	1		1		9		15	
Yemen		1	1					
Hadhramaut		1	1					
Muscat & Oman	1	2	3					
Kuria Muria Is.					1L 1G	1		
Al-Maşírah								
Bahrayn I.	1	1	2		12		20	
Qatar	1		1					
Trucial Sheikhs	6		6					
BURMA								
Burma	11	15	26	3	30		95	20
CEYLON								
Ceylon	8	38	46	1	50		150	15
Maldivé Is.						1L	1	
INDIA								
India	1064	3462	4526	26	4000		20000	200
Sikkim	6	17	23		12		50	
Nepal	2	12	14		15		50	
Bhutan		1	1		1		2	
Laccadive Is.						1L	1	
Nicobar Is.						1L	1	
Andaman Is.		2	2		2		3	
INDONESIA								
Indonesia	46	60	106	1	150		600	30
Mentawai Is.	16	10	26	3	30		40	9
Portuguese Timor	1		1		3		9	
West Irian					1		3	
Manchuria						1L	1	

	STATISTICS 1964				GOALS BY 1973			
	Local Spiritual Assemblies	Groups and Isolated Centres	Total Localities	Incorporated L.S.A.'s	Local Spiritual Assemblies	Minimum Groups - or Localities	Total Localities	Local Spiritual Assemblies to be Incorporated
<i>National Spiritual Assemblies of the Bahá'í world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>								
'IRÁQ								
'Iráq	6		6		19		30	5
Lebanon		2	2		6		9	
Jordan	2	1	3		5		9	
Syria		1	1		5		9	
KÓREA								
Korea	12	38	50		100		300	25
MALAYSIA & BRUNEI								
Malaya	26	12	38	4	60		100	20
Sarawak	70	20	90	2	150		250	30
Sabah	1	3	4		6		20	
Singapore	1		1	1	3		3	1
Brunei	2	3	5	1	30		60	10
NORTH EAST ASIA								
Japan	13	50	63	1	60		150	20
Hong Kong	1	1	2		5		20	3
Macao	1		1		1		1	
Taiwan	2	7	9		9		30	3
Sakhalin I.						1L	1	
Ryukyu Is.						1L	1	
PÁKISTÁN								
Pákistán	17	20	37	12	60		200	} 30
Balúchistán	2	1	3	2	4		10	
Tibet						1L	1	
PERSÍA								
Persia	530	973	1503		1000		3000	
Afghánistán		1	1		4		9	
Ádhirbáyján		1	1		1		1	
Armenia		2	2		1		2	
Georgia		1	1		1		1	
Kirghizia		1	1		1		1	
Tadzhikistan		1	1		1		1	
Turkmenistan		5	5		1		5	
Uzbekistan		2	2		1		2	
Mongolia						1G	1	

	STATISTICS 1964				GOALS BY 1973			
	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated L.S.A.'s</i>	<i>Local Spiritual Assemblies</i>	<i>Minimum Groups - or Localities</i>	<i>Total Localities</i>	<i>Local Spiritual Assemblies to be Incorporated</i>
<i>National Spiritual Assemblies of the Bahá'í world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>								
PHILIPPINE IS. Philippine Is.	150	130	280	2	200		1000	18
THAILAND Thailand Laos	22 1	6 2	28 3	1	40 6		200 10	10 2
TURKEY Turkey Imroz I. Bozca Ada Marmara	12	13	25		25	1G 1G 1G	60 1 1 1	5
VIETNAM Vietnam Cambodia China Hainan I. North Vietnam <i>Totals</i>	195 1	100 1 1	295 2 1	1	400 6 1	1L 1G	900 15 1 1 1	60 2
AUSTRALASIA AUSTRALIA Australia Tasmania Groote Eylandt Bathurst I. Bismarck Archipelago Admiralty Is. North-East New Guinea Papua Cocos I.	30 2	88 7	118 9	19	60		250 1 1 14 4 4 4 2	30
HAWAIIAN ISLANDS Hawaiian Is. Marshall Is. Caroline Is. Mariana Is.	4 1	1 1 1	5 1 1	2 1	27 3 3	1G	27 1 5 5	9
NEW ZEALAND New Zealand Tokelau Is. Niue I.	3	41	44	3	10	1G 1G	64 1 1	5

	STATISTICS 1964				GOALS BY 1973				
	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated L.S.A.'s</i>	<i>Local Spiritual Assemblies</i>	<i>Minimum Groups - or Localities</i>	<i>Total Localities</i>	<i>Local Spiritual Assemblies to be Incorporated</i>	
<i>National Spiritual Assemblies of the Bahá'í world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>									
SOUTH PACIFIC OCEAN									
Fiji		18	18		7		25	2	
Gilbert & Ellice Is.	16	48	64	1	40		150	8	
Tonga Is.	6	18	24	5	15		25	9	
Cook Is.		3	3		3		6	1	
Western Samoa	8	29	37	2	25		40	5	
American Samoa									
SOUTH WEST PACIFIC OCEAN									
Solomon Is.	8	55	63		40		70	7	
New Caledonia	1	1	2		3		5	1	
New Hebrides Is.	1	6	7		4		10	1	
Loyalty Is.		2	2		3		5	1	
<i>Totals</i>	82	329	411	33	251		720	79	
EUROPE									
AUSTRIA									
Austria	7	3	10		12		40	5	
Czechoslovakia		1	1		1		1		
Hungary		1	1		1		1		
Yugoslavia		1	1		1		1		
BELGIUM									
Belgium	4	14	18	2	12		50	4	
BRITISH ISLES									
England	40	157	197	15	69	} 496	} 34		
Scotland	5	8	13	1	10				
Wales	2	7	9	2	6				
N. Ireland	2	6	8	1	6				
Shetland Is.		1	1		1				
Orkney Is.		1	1		1				
Outer Hebrides		1	1		1				
Inner Hebrides								1L	
Isle of Man								1G	
Isle of Wight					1				
Channel Is.		1	1		1				
Eire	1	3	4		4				4
Line Is.								1L	1
Phoenix Is.								1L	1
Cyprus	1	1	2	1	2		2		
Malta		1	1		1		1		
Faroe Is.		1	1		1		1		
British Guiana	1	17	18	1	4		35		

	STATISTICS 1964				GOALS BY 1973				
	Local Spiritual Assemblies	Groups and Isolated Centres	Total Localities	Incorporated L.S.A.'s	Local Spiritual Assemblies	Minimum Groups - or Localities	Total Localities	Local Spiritual Assemblies to be Incorporated	
<i>National Spiritual Assemblies of the Bahá'í world, listed by continent, with the countries, territories, islands and dependencies at home and abroad for which they are responsible</i>									
DENMARK									
Denmark	5	17	22		10	} 40 1G 1G	} 4 2		
Bornholm		1	1						
Greenland									
FINLAND									
Finland	4	5	9	4	12	} 30 1L 1	} 12		
Ahvenanmaa					1				
Estonia									
FRANCE									
France	8	33	41		16	} 60 1L 1L 1L 1L 1L 1L 1L 1L	} 5		
Corsica		1	1		1				
Monaco	1		1		1				
Marquesas Is.					1				
Society Is.		1	1		1				
Tuamotu Archipelago					1				
French Guiana					1				
GERMANY									
Germany	31	141	172	20	62			} 500 1L 1L 1L 1L 1L 1L 1L 1L 1L 1L 1L 1L 1L 1L 1L 1L	} 30
N. Frisian Is.		1	1		1				
Cyclades Is.									
Latvia									
Lithuania									
Moldavia									
White Russia									
Russian S.F.S.R.		1	1		1				
Albania					1L				
Bulgaria		1	1		1				
Poland		1	1		1				
Rumania					1L				
Greece	1	2	3		2				
Crete		1	1		1G				
ITALY									
Italy	15	12	27		} 24 1G 1G 1G 1G	} 70	} 10		
Sicily	1	1	2						
Sardinia		2	2						
Elba									
Ischia									
Capri									
Aeolian Is.									
San Marino		1	1					1	
Rhodes		1	1					1	

Supplementary goals were added during the course of the Nine Year Plan, being, for the most part, assignments to new National Spiritual Assemblies at the time of their formation.

Even before announcing the Nine Year Plan the Universal House of Justice began calling attention to several important factors which would, of necessity, affect the progress of the teaching and consolidation work. One of these factors was the Fund:

Haifa

18 December 1963

"With the rapid approach of the launching of the Nine Year Plan, the Universal House of Justice feels that it is timely to lay clearly before the Bahá'ís of all countries the needs of the Fund at all its levels: local, national, continental, and international.

"The continual expansion of the Faith and the diversification of the activities of Bahá'í communities make it more and more necessary for every believer to ponder carefully his responsibilities and contribute as much and as regularly as he or she can. Contributing to the Fund is a service that every believer can render, be he poor or wealthy; for this is a spiritual responsibility in which the amount given is not important. It is the degree of the sacrifice of the giver, the love with which he makes his gift, and the unity of all the friends in this service which bring spiritual confirmations. As the beloved Guardian wrote in August 1957: 'All, no matter how modest their resources, must participate. Upon the degree of self-sacrifice involved in these individual contributions will directly depend the efficacy and the spiritual influence which these nascent administrative institutions, called into being through the power of Bahá'u'lláh, and by virtue of the design conceived by the Centre of His Covenant, will exert.'

"Not only the individual's responsibility to contribute is important at this time, but also the uses to which the Fund is put and the areas in which it is expended.

"Much of the present rapid expansion of the Faith is taking place in areas of great poverty where the believers, however much they sacrifice, cannot produce sufficient funds to sustain the work. It is these very areas which are the most fruitful in teaching, and a sum of money spent here will produce ten times—even

a hundred times—the results obtainable in other parts of the world. Yet in the past months the Universal House of Justice has had to refuse a number of appeals for assistance from such areas because there just was not enough money in the International Fund.

"It should therefore be the aim of every local and national community to become not only self-supporting, but to expend its funds with such wisdom and economy as to be able to contribute substantially to the Bahá'í International Fund, thus enabling the House of Justice to aid the work in fruitful but impoverished areas, to assist new National Assemblies to start their work, to contribute to major international undertakings of the Nine Year Plan such as oceanic conferences, and to carry forward the work of beautifying the land surrounding the Holy Shrines at the World Centre of the Faith.

"Nor should the believers, individually or in their assemblies, forget the vitally important continental funds which provide for the work of the Hands of the Cause of God and their Auxiliary Boards. This divine institution, so assiduously fostered by the Guardian, and which has already played a unique role in the history of the Faith, is destined to render increasingly important services in the years to come.

"In the midst of a civilization torn by strifes and enfeebled by materialism, the people of Bahá are building a new world. We face at this time opportunities and responsibilities of vast magnitude and great urgency. Let each believer in his inmost heart resolve not to be seduced by the ephemeral allurements of the society around him, nor to be drawn into its feuds and short-lived enthusiasms, but instead to transfer all he can from the old world to that new one which is the vision of his longing and will be the fruit of his labours."

Shortly after the Plan was inaugurated the Universal House of Justice, conscious of a new dimension in teaching, dispatched a list of suggestions to National Spiritual Assemblies on the important subject of teaching the masses, and accompanied it with the following message:

"When the masses of mankind are awakened and enter the Faith of God, a new process is set in motion and the growth of a new civilization begins. Witness the emergence of Christianity

and of Islám. These masses are the rank and file, steeped in traditions of their own, but receptive to the new Word of God, by which, when they truly respond to it, they become so influenced as to transform those who come in contact with them.

"God's standards are different from those of men. According to men's standards, the acceptance of any cause by people of distinction, of recognized fame and status, determines the value and greatness of that cause. But, in the words of Bahá'u'lláh: *'The summons and Message which We gave were never intended to reach or to benefit one land or one people only. Mankind in its entirety must firmly adhere to whatsoever has been revealed and vouchsafed unto it.'* Or again, *'He has endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts.'* In countries where teaching the masses has succeeded, the Bahá'is have poured out their time and effort in village areas to the same extent as they had formerly done in cities and towns. The results indicate how unwise it is to concentrate solely on one section of the population. Each National Assembly therefore should so balance its resources and harmonize its efforts that the Faith of God is taught not only to those who are readily accessible but to all sections of society, however remote they may be.

"The unsophisticated people of the world—and they form the large majority of its population—have the same right to know of the Cause of God as others. When the friends are teaching the Word of God they should be careful to give the Message in the same simplicity as it is enunciated in our teachings. In their contacts they must show genuine and divine love. The heart of an unlettered soul is extremely sensitive; any trace of prejudice on the part of the pioneer or teacher is immediately sensed.

"When teaching among the masses, the friends should be careful not to emphasize the charitable and humanitarian aspects of the Faith as a means to win recruits. Experience has shown that when facilities such as schools, dispensaries, hospitals, or even clothes and food are offered to the people being taught, many complications arise. The prime motive should always be the response of man to God's

Message, and the recognition of His Messenger. Those who declare themselves as Bahá'is should become enchanted with the beauty of the teachings, and touched by the love of Bahá'u'lláh. The declarants need not know all the proofs, history, laws, and principles of the Faith, but in the process of declaring themselves they must, in addition to catching the spark 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.

"After declaration, the new believers must not be left to their own devices. Through correspondence and dispatch of visitors, through conferences and training courses, these friends must be patiently strengthened and lovingly helped to develop into full Bahá'í maturity. The beloved Guardian, referring to the duties of Bahá'í assemblies in assisting the newly declared believer, has written: '... the members of each and every assembly should endeavour, by their patience, their love, their tact and wisdom, to nurse, subsequent to his admission, the newcomer into Bahá'í maturity, and win him over gradually to the unreserved acceptance of whatever has been ordained in the teachings.'

"Expansion and consolidation are twin processes that must go hand in hand. The friends must not stop expansion in the name of consolidation. Deepening the newly enrolled believers generates tremendous stimulus which results in further expansion. The enrollment of new believers, on the other hand, creates a new spirit in the community and provides additional potential manpower that will reinforce the consolidation work. . .

"We are fervently praying that all National and Local Spiritual Assemblies, supported by the individual believers, will achieve outstanding success in the fulfilment of this glorious objective."

The principle of universal participation, first alluded to by the Universal House of Justice in its message of 7 May 1963, was another important factor affecting the progress of the Cause which was made the subject of a special appeal:

Haifa

September, 1964

"In our message to you of April 1964, announcing the Nine Year Plan, we called attention to two major themes of that Plan, namely

'... a huge expansion of the Cause of God and universal participation by all believers in the life of that Cause.'

"The enthusiastic vigour with which the believers throughout the world, under the devoted guidance of their National Spiritual Assemblies, have arisen to meet the challenge of the Plan, augurs well for the huge expansion called for. We now ask you to bend your efforts and thoughts, with equal enthusiasm, to the requirements of universal participation.

"In that same message we indicated the meaning of universal participation: '... the dedicated effort of every believer in teaching, in living the Bahá'í life, in contributing to the Fund, and particularly in the persistent effort to understand more and more the significance of Bahá'u'lláh's Revelation. In the words of our beloved Guardian, "One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendour of those eternal principles proclaimed by Bahá'u'lláh."'

"'Regard the world as the human body,' wrote Bahá'u'lláh to Queen Victoria. We can surely regard the Bahá'í world, the Army of God, in the same way. In the human body, every cell, every organ, every nerve has its part to play. When all do so the body is healthy, vigorous, radiant, ready for every call made upon it. No cell, however humble, lives apart from the body, whether in serving it or receiving from it. This is true of the body of mankind in which God 'has endowed each humble being with ability and talent,' and is supremely true of the body of the Bahá'í world community, for this body is already an organism, united in its aspirations, unified in its methods, seeking assistance and confirmation from the same Source, and illumined with the conscious knowledge of its unity. Therefore, in this organic, divinely guided, blessed, and illumined body the participation of every believer is of the utmost importance, and is a source of power and vitality as yet unknown to us. For extensive and deep as has been the sharing in the glorious work of the Cause, who would claim that every single believer has succeeded in finding his or her fullest satisfaction in the life of the Cause? The Bahá'í world community, growing like a healthy new body, develops new cells, new

organs, new functions and powers as it presses on to its maturity, when every soul, living for the Cause of God, will receive from that Cause, health, assurance, and the overflowing bounties of Bahá'u'lláh which are diffused through His divinely ordained Order.

"In addition to teaching, every believer can pray. Every believer can strive to make his 'own inner life and private character mirror forth in their manifold aspects the splendour of those eternal principles proclaimed by Bahá'u'lláh.' Every believer can contribute to the Fund. Not all believers can give public talks, not all are called upon to serve on administrative institutions. But all can pray, fight their own spiritual battles, and contribute to the Fund. If every believer will carry out these sacred duties, we shall be astonished at the accession of power which will result to the whole body, and which in its turn will give rise to further growth and the showering of greater blessings on all of us.

"The real secret of universal participation lies in the Master's oft-expressed wish that the friends should love each other, constantly encourage each other, work together, be as one soul in one body, and in so doing become a true, organic, healthy body animated and illumined by the spirit. In such a body all will receive spiritual health and vitality from the organism itself, and the most perfect flowers and fruits will be brought forth.

"Our prayers for the happiness and success of the friends everywhere are constantly offered at the Holy Shrines."

Of supreme importance to the winning of the teaching goals was the raising and settling of hundreds of pioneers in the far-flung goal areas of the world. During the period covered by this report (1964-1968) three calls for pioneers were made. The first was at Ridván 1965:

"Four challenging and immediate tasks present themselves. The first is to raise and dispatch, during the coming year, no less than four hundred and sixty pioneers who will open the fifty-four remaining virgin territories of the Plan, resettle the eighteen unoccupied ones, reinforce areas where the numbers and cohesion of the Bahá'í communities are at present inadequate to launch effective teaching plans, and support and extend the work in the areas of mass teaching. Let every believer consider this challenge, be he, in the words of the beloved Guardian, 'in active service or not, of either

sex, young as well as old, rich or poor, whether veteran or newly enrolled. . .'

"... A careful estimate has been made of the pioneer needs of every area during the next twelve months and the result, including those for the seventy-two areas mentioned above, is a call for four hundred and sixty-one pioneers; eighty-six for Africa, ninety-six for the Americas, one hundred and ninety-one for Asia, twenty-nine for Australasia, and fifty-nine for Europe. Each National Spiritual Assembly has been consulted as to its pioneer needs and these have been made known to all National Spiritual Assemblies. . . The friends, therefore, are urged to consult their National Spiritual Assemblies for information about pioneer needs and responsibilities both of their own communities and in general."

The second call for pioneers, reinforcing and supplementing the first, was in the form of a cablegram on 11 December 1965:

"Announce all believers rejoice response Bahá'í world pioneer call raised Ríḍván message requiring four hundred sixty pioneers course current year. Thus far ninety-three settled posts including fifteen virgin territories: St. Andres Island, Providencia Island, Marmara Island, Chad, Niger, Cayman Islands, Turks and Caicos, Ischia, Gotland, Alaska Peninsula, Barbuda, St. Kitts-Nevis, Inner Hebrides, Bornholm, Capri. Thirty-five additional settled same goals. One hundred sixty-seven more arisen and in process settling. Total two hundred ninety-five souls responded call. Further two hundred believers needed next four swiftly passing months fill remaining goals. Fate pioneer plan hanging balance, praying fervently Holy Shrines required number heroic souls arise meet challenge critical hour. Urge promptly Assemblies needing funds execute assignments apply immediately International Deputization Fund. Imperative settle all territories announced Ríḍván except those dependent favourable circumstances. Virgin and resettlement territories priority. Confident spirit devotion friends glorious Faith ensure brilliant victory this primary objective so vital Nine Year Plan."

The third call for pioneers was raised at Ríḍván 1967:

"The brilliant pioneering feat of the second year of the Plan is beginning to reveal its beneficent effects, but pioneers are still urgently

needed and will continue to be needed in all parts of the world for consolidation and development of the Faith in the newly won territories as well as for those resettled during the opening years of the Plan. The immediate requirement is for 209 pioneers to settle in eighty-seven territories named on the attached list, and the call is now raised for the speedy achievement of this task. Service in this highly meritorious field is open to every believer and all those who are moved to respond to this particular call are asked to consult the list of territories and to make their offers to their own National Spiritual Assembly."

Two new developments in connection with the settling of pioneers were announced at Ríḍván 1965 viz., the appointment of Continental Pioneer Committees and the inauguration of an International Deputization Fund:

"To assist the pioneer efforts of the friends and their transfer to their posts during the next twelve months we announce the formation of five Continental Pioneer Committees, namely: Pioneer Committee for Africa¹ appointed by the National Spiritual Assembly of the Bahá'ís of the British Isles; Pioneer Committee for the Americas appointed by the National Spiritual Assembly of the Bahá'ís of the United States; Pioneer Committee for Asia appointed by the National Spiritual Assembly of the Bahá'ís of Persia; Pioneer Committee for Australasia appointed by the National Spiritual Assembly of the Bahá'ís of Australia; Pioneer Committee for Europe appointed by the National Spiritual Assembly of the Bahá'ís of Germany.

"These committees will in no way infringe upon the responsibilities of other pioneer committees, or of National Spiritual Assemblies, who are in charge of the teaching work, and under whose jurisdiction they will function. They are established to facilitate and assist the work of these national bodies by providing effective exchange of vital information, both continentally and intercontinentally, by assisting in the routing of pioneer offers, and in the transfer of pioneers to their posts. . .

"For the first time in Bahá'í history, an International Deputization Fund has been established at the World Centre under the administration of the Universal House of Justice.

¹ Responsibility for appointing the Pioneer Committee for Africa was subsequently transferred to the National Spiritual Assembly of Uganda and Central Africa and all National Assemblies were advised by letter dated 18 March 1966.

From it supplementary support will be given to specific pioneering projects when other funds are not available. All friends, and particularly those who are unable to respond to the pioneer call, are invited to support this Fund, mindful of the injunction of Bahá'u'lláh, '*Centre your energies in the propagation of the Faith of God. Whoso is worthy of so high a calling, let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation, Whose power hath caused the foundation of the mightiest structures to quake, every mountain to be crushed into dust, and every soul to be dumbfounded.*'"

A call for travelling teachers was made at Ridván 1966:

"The Universal House of Justice attaches such importance to this principle of travelling teaching that it has decided to develop it internationally, and now calls for volunteers to offer their services in this field. By their visits to lands other than their own, these friends will lend a tremendous stimulus to the proclamation and teaching of the Cause in all continents. It is hoped that such projects will be self-supporting, since the International Deputization Fund will still be needed for pioneering. However, when a proposal which is considered to be of special benefit to the Faith cannot be financed by the individual or the receiving National Assemblies, the House of Justice will consider a request for assistance from the Deputization Fund. Offers, which may be for any period, should be made to one's own National Spiritual Assembly or to the Continental Pioneer Committees, which have been given the additional task of assisting National Assemblies to implement and coordinate this new enterprise. Let those who arise recall the Master's injunction to '*travel like 'Abdu'l-Bahá . . . sanctified and free from every attachment and in the utmost severance.*'"

In that same message the Universal House of Justice called the attention of all the friends to their individual responsibilities toward the advancement of the Cause:

"The challenge to the individual Bahá'í in every field of service, but above all in teaching the Cause of God, is never-ending. With every fresh affliction visited upon mankind our inescapable duty becomes more apparent, nor should we ever forget that if we neglect this

duty, 'others', in the words of Shoghi Effendi, 'will be called upon to take up our task as ministers to the crying needs of this afflicted world.' Now, it seems, we may well be entering an era of the longed-for expansion of our beloved Faith. Mankind's growing hunger for spiritual truth is our opportunity. While reaching forth to grasp it, we would do well to ponder the following words of Bahá'u'lláh:

'Your behaviour towards your neighbour should be such as to manifest clearly the signs of the one true God, for ye are the first among men to be recreated by His Spirit, the first to adore and bow the knee before Him, the first to circle round His throne of Glory.'

"As humanity plunges deeper into that condition of which Bahá'u'lláh wrote, '*to disclose it now would not be meet and seemly,*' so must the believers increasingly stand out as assured, orientated, and fundamentally happy beings, conforming to a standard which, in direct contrast to the ignoble and amoral attitudes of modern society, is the source of their honour, strength, and maturity. It is this marked contrast between the vigour, unity, and discipline of the Bahá'í community on the one hand, and the increasing confusion, despair, and feverish tempo of a doomed society on the other, which during the turbulent years ahead, will draw the eyes of humanity to the sanctuary of Bahá'u'lláh's world-redeeming Faith.

"The constant progress of the Cause of God is a source of joy to us all and a stimulus to further action. But not ordinary action. Heroic deeds are now called for such as are performed only by divinely sustained and detached souls. 'Abdu'l-Bahá, the Commander of the hosts of the Lord, in one of the Tablets of the Divine Plan, uttered this cry: '*Oh! that I could travel, even though on foot and in the utmost poverty, to these regions and, raising the call of Yá Bahá'u'l-Abhá in cities, villages, mountains, deserts, and oceans, promote the Divine Teachings. This, alas, I cannot do. How intensely I deplore it.*' And He concluded with this heart-shaking appeal, '*Please God, ye may achieve it.*'"

The Nine Year Plan was effectively launched. There follows in the next section a statistical summary of the accomplishments of the Bahá'í world in the course of the first four years of that Plan.

IV

EXPANSION AND CONSOLIDATION OF THE BAHÁ'Í FAITH

INFORMATION STATISTICAL AND COMPARATIVE

Riḍván 1968

THE following tabulation of the expansion of the Bahá'í world covers the entire five-year period beginning at Riḍván 1963 and, of course, includes the statistics for the first four years of the Nine Year Plan as published by the Universal House of Justice in 1968, with the

exception of World Centre goals which are reported elsewhere in this volume.¹ For ease of reference the material has been arranged in the same order as for the preceding section on the launching of the Nine Year Plan.

¹ See *International Survey of Current Bahá'í Activities*, p. 81.

SUMMARY OF ACHIEVEMENTS (1963-1968)

1. The number of Mashriqu'l-'Adhikárs has increased through the completion of:

The first Bahá'í Temple in Europe (Frankfurt)

The foundation of the first Bahá'í Temple in Latin America (Panama)

The number of future Temple sites has increased to 57 through the addition of:

- 6 in the African continent
- 2 in the Asian continent
- 3 in the European continent

2. The number of National Spiritual Assemblies has increased to 81 through the formation of:

- 10 in the African continent
- 2 in the American continent
- 10 in the Asian continent
- 3 in Australasia

3. The number of incorporated National Spiritual Assemblies¹ has increased to 57 through the addition of:

- 6 in the African continent
- 3 in the American continent
- 6 in the Asian continent
- 2 in the European continent
- 2 in Australasia

Of the 81 existing National Spiritual Assemblies, 78 have acquired national Ḥaẓíratu'l-Quds, and 61 have secured national endowments.

4. The number of countries, significant territories and islands opened to the Faith has increased to 323 through the opening of:

- 6 in the African continent
- 31 in the American continent
- 4 in the Asian continent
- 14 in the European continent
- 5 in Australasia

5. The number of languages into which Bahá'í literature has been translated has increased to 417 through the addition of:

- 21 languages in the African continent
- 23 in the American continent
- 56 in the Asian continent
- 6 in the European continent
- 11 in Australasia

6. The number of tribes and minority groups represented in the Bahá'í Faith has increased to 1,179 through the enrollment of:

- 313 tribes in the African continent
- 82 in the Western hemisphere
- 205 in the Asian continent and Australasia

7. The number of Bahá'í Publishing Trusts has increased to 9 with the establishment of a Publishing Trust in Brussels, Belgium.

8. The number of Bahá'í schools and institutes has increased to 107 through the establishment of:

- 8 in the African continent
- 21 in the American continent
- 51 in the Asian continent

¹ See Directory Section, p. 560, for dates of incorporation.

9. Bahá'í marriage certificates, recognized in 23 countries in 1963, are now recognized in 25 countries. Bahá'í Holy Days were recognized in 20 countries in 1963 and are now recognized in 23 countries.
10. The number of Local Spiritual Assemblies has increased to 6,840 through the establishment of:
- 964 in the African continent
 - 441 in the American continent
 - 1,850 in the Asian continent
 - 9 in the European continent
11. The number of localities where Bahá'ís reside throughout the world has increased to 31,572 through the opening of:
- 3,583 in the African continent
 - 3,165 in the American continent
 - 13,089 in the Asian continent
 - 389 in the European continent
 - 275 in Australasia
- 25 in Australasia
- The number of incorporated Local Spiritual Assemblies has increased to 585.

COUNTRIES, SIGNIFICANT TERRITORIES AND ISLANDS OPENED TO
THE BAHÁ'Í FAITH 1844-1968

2	1. 1844-1853
15	2. 1853-1892
37	3. 1892-1921
262	4. 1921-1963
323	5. 1963-1968

1. Period of the Báb's Ministry
2. Period of Bahá'u'lláh's Ministry
3. Period of 'Abdu'l-Bahá's Ministry
4. Period from 'Abdu'l-Bahá's Ascension, including the Ten Year World Spiritual Crusade inaugurated by Shoghi Effendi
5. Period from Riḍván 1963 to Riḍván 1968

COUNTRIES, SIGNIFICANT TERRITORIES AND ISLANDS OPENED
TO THE BAHÁ'Í FAITH

Riḍván 1968

1844-1853

(PERIOD OF THE BÁB'S MINISTRY)

1. 'Iráq

2. Persia

1853-1892

(PERIOD OF BAHÁ'U'LLÁH'S MINISTRY)

3. Ádhirbáyjún	8. India	13. Syria
4. Armenia	9. Israel	14. Turkey
5. Burma	10. Lebanon	15. Turkmenistan
6. Egypt (U.A.R.)	11. Pákistán	
7. Georgia	12. Sudan	

1892-1921

(PERIOD OF 'ABDU'L-BAHÁ'S MINISTRY)

16. Australía	24. Hawaiian Is.	32. Russian S.F.S.R.
17. Austria	25. Hijáz	33. Scotland
18. Brazil	26. Hungary	34. South Africa
19. Canada	27. Italy	35. Switzerland
20. China	28. Japan	36. Tunisia
21. England	29. Jordan	37. United States of America
22. France	30. Netherlands	
23. Germany	31. Republic of Ireland	

1921-1963

PERIOD FROM 'ABDU'L-BAHÁ'S ASCENSION, INCLUDING THE TEN YEAR WORLD SPIRITUAL CRUSADE
INAUGURATED BY SHOGHI EFFENDI

38. Admiralty Is.	66. Burundi	94. Denmark
39. Afghánistán	67. Cambodia	95. Dominican Republic
40. Ahsá	68. Cameroon Republic	96. Easter I.
41. Alaska	69. Canary Is.	97. Ecuador
42. Aleutian Is.	70. Cape Breton I.	98. El Salvador
43. Algeria	71. Cape Verde Is.	99. Eritrea
44. American Samoa	72. Caroline Is.	100. Ethiopia
45. Andaman Is.	73. Central African Republic	101. Falkland Is.
46. Andorra	74. Ceylon	102. Faroe Is.
47. Angola	75. Chagos Archipelago	103. Fernando Po. I.
48. Anticosti I.	76. Channel Is.	104. Fiji
49. Argentina	77. Chile	105. Finland
50. Azores	78. Chiloé I.	106. Franklin
51. Bahama Is.	79. Cocos I.	107. French Guiana
52. Bahrayn I.	80. Colombia	108. French Somaliland
53. Balearic Is.	81. Comoro Is.	109. Galapagos I.
54. Balúchistán	82. Congo Republic (Brazza.)	110. Gambia
55. Baranof I.	83. Congo Republic (Kinshasa)	111. Ghana
56. Barbados	84. Cook Is.	112. Gilbert and Ellice Is.
57. Belgium	85. Corisco I.	113. Grand Manan I.
58. Belize	86. Corsica	114. Greece
59. Bermuda	87. Costa Rica	115. Greenland
60. Bhutan	88. Crete	116. Grenada
61. Bismarck Archipelago	89. Cuba	117. Guatemala
62. Bolivia	90. Curaçao	118. Guinea
63. Botswana	91. Cyprus	119. Gulf Is.
64. Brunei	92. Czechoslovakia	120. Guyana
65. Bulgaria	93. Dahomey	121. Hadramaut

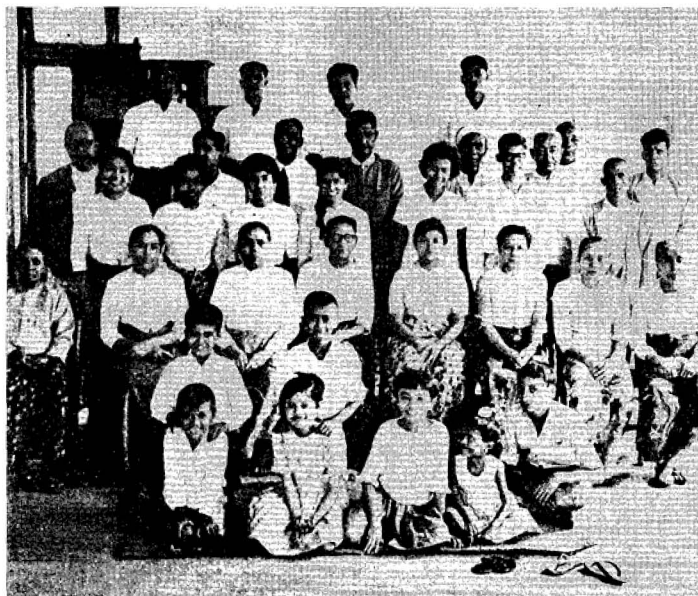
- | | | |
|------------------------|----------------------------------|------------------------------|
| 122. Hainan I. | 169. Monaco | 216. Senegal |
| 123. Haiti | 170. Morocco | 217. Seychelles |
| 124. Honduras | 171. Mozambique | 218. Shetland Is. |
| 125. Hong Kong | 172. Muscat and Oman | 219. Sicily |
| 126. Iceland | 173. Nauru | 220. Sierra Leone |
| 127. Indonesia | 174. Nepal | 221. Sikkim |
| 128. Ivory Coast | 175. New Caledonia | 222. Singapore |
| 129. Jamaica | 176. Newfoundland | 223. Society Is. |
| 130. Kazakhstan | 177. New Hebrides Is. | 224. Socotra I. |
| 131. Keewatin | 178. New Zealand | 225. Solomon Is. |
| 132. Kenya | 179. Nicaragua | 226. Somalia |
| 133. Key West | 180. Nicobar Is. | 227. South West Africa |
| 134. Kirghizia | 181. Nigeria | 228. Southern Yemen Republic |
| 135. Kodiak I. | 182. North East New Guinea | 229. Spain |
| 136. Korea | 183. Northern Ireland | 230. Spanish Guinea |
| 137. Kuria Muria Is. | 184. North Frisian Is. | 231. Spanish Sahara |
| 138. Kuwait | 185. Norway | 232. Spitzbergen |
| 139. Labrador | 186. Orkney Is. | 233. Surinam |
| 140. Laccadive Is. | 187. Outer Hebrides | 234. Swaziland |
| 141. Laos | 188. Panama | 235. Sweden |
| 142. Lesotho | 189. Papua | 236. Tádzhikistán |
| 143. Liberia | 190. Paraguay | 237. Taiwan |
| 144. Libya | 191. Pemba I. | 238. Tanzania |
| 145. Liechtenstein | 192. Peru | 239. Tasmania |
| 146. Lofoten Is. | 193. Philippine Is. | 240. Thailand |
| 147. Loyalty Is. | 194. Poland | 241. Tibet |
| 148. Luxembourg | 195. Portugal | 242. Togo |
| 149. Macao I. | 196. Portuguese Guinea | 243. Tonga Is. |
| 150. Mackenzie | 197. Portuguese Timor | 244. Trinidad & Tobago |
| 151. Madeira | 198. Puerto Rico | 245. Trucial <u>Sheikhs</u> |
| 152. Mafia I. | 199. Qaţar | 246. Tuamotu Archipelago |
| 153. Magdalen I. | 200. Queen Charlotte Is. | 247. Uganda |
| 154. Malagasy Republic | 201. Réunion I. | 248. Uruguay |
| 155. Malawi | 202. Rhodes | 249. Uzbekistan |
| 156. Malaya | 203. Rhodesia | 250. Venezuela |
| 157. Maldive Is. | 204. Rio de Oro | 251. Vietnam |
| 158. Mali | 205. Robinson Crusoe Is. | 252. Virgin Is. |
| 159. Malta | 206. Rwanda | 253. Wales |
| 160. Manchuria | 207. Sabah | 254. Western Samoa |
| 161. Margarita I. | 208. Sarawak | 255. West Frisian Is. |
| 162. Mariana Is. | 209. St. Helena | 256. West Irian |
| 163. Marquesas Is. | 210. St. Lucia | 257. Yemen |
| 164. Marshall Is. | 211. St. Pierre and Miquelon Is. | 258. Yugoslavia |
| 165. Martinique | 212. San Marino | 259. Yukon |
| 166. Mauritius | 213. São Tomé and Príncipe Is. | 260. Zambia |
| 167. Mentawai Is. | 214. Sardinia | 261. Zanzibar |
| 168. Mexico | 215. Saudi Arabia | 262. Zululand |

1963-1968

(OPENED DURING THE PERIOD RİDVÁN 1963-RİDVÁN 1968)

- | | | |
|------------------|-----------------------|---------------|
| 263. Aeolian Is. | 265. Alaska Peninsula | 267. Aruba I. |
| 264. Ahvenanmaa | 266. Antigua | 268. Barbuda |

- | | | |
|-------------------------|-----------------------------|---------------------------|
| 269. Bonaire I. | 288. Imroz I. | 307. Rodrigues I. |
| 270. Bornholm | 289. Ischia | 308. Ryukyu Is. |
| 271. Bozca Ada | 290. Islas de la Bahia | 309. Saba |
| 272. Capri | 291. Las Mujeres I. | 310. St. Andrés I. |
| 273. Cayman Is. | 292. Line Is. | 311. St. Eustatius |
| 274. Chad | 293. Marie Galante | 312. St. Kitts-Nevis |
| 275. Chiloé Archipelago | 294. Marmara | 313. St. Lawrence I. |
| 276. Cozumel I. | 295. Mauritania | 314. St. Martin |
| 277. Cyclades Is. | 296. Melville Is. | 315. St. Vincent |
| 278. Dominica | 297. Mocha | 316. Seri Reservation |
| 279. East Frisian Is. | 298. Montserrat | 317. Tierra del Fuego |
| 280. Elba | 299. Niger | 318. Tokelau Is. |
| 281. Gabon | 300. Niue I. | 319. Turks and Caicos Is. |
| 282. Gibraltar | 301. Nunivak I. | 320. Inner Hebrides |
| 283. Gotland | 302. Phoenix Is. | 321. Isle of Man |
| 284. Grenadine Is. | 303. Providencia I. | 322. Isle of Wight |
| 285. Groote Eylandt | 304. Pribilof Is. | 323. Upper Volta |
| 286. Guadeloupe | 305. Prince of Wales I. | |
| 287. Ifni | 306. Quintana Roo Territory | |



Bahá'is of Rangoon, Burma; May, 1966. Burma was opened to the Bahá'í Faith during the period of Bahá'u'lláh's ministry, 1853-1892.



Bahá'í pioneer Napoleon Bergamaschi, an Alaskan Eskimo who, with his three children, opened St. Lawrence Island to the Faith on March 22nd, 1966, filling one of the goals of the Nine Year Plan.



Mr. Noel Bluett (right), pioneer to New Guinea, with the first Bahá'í of the highlands area, Mr. Wanume Hegite of Arufa village; 1967.



A Bahá'í study class led by Mrs. Margaret Bluett (centre), Arufa village, in the highlands of North East New Guinea.

STATISTICAL SUMMARY OF ACHIEVEMENTS

(at Riḍván 1968)

GOALS OF THE NINE YEAR PLAN

The names in the wide column on the left are, first continents in capital letters, then the names in bold type of the National Spiritual Assemblies recognized at Riḍván 1968, followed by the territory comprising the homefront of those Assemblies.

The deeply indented listings represent the extra-territorial areas whose teaching goals are temporarily under the jurisdiction of the National Assembly listed above them; these territories are not included in the homefront—e.g., Spanish Guinea, et seq.

Bracketed territories represent possible groupings for future National Spiritual Assemblies.

The headings of columns numbered 1 to 7 show the goals which were set for accomplishment by the national community, e.g., incorporation, acquisition of a Temple site, etc., and the letters in the column indicate whether the goal had been won by Riḍván 1968.

The columns numbered 8 to 11 are as indicated in the headings.

GA—Nine Year Plan Goal Accomplished

SA—Supplementary Accomplishment

A—Accomplished before 1964

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Haziratu'l-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy Days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
AFRICA											
CAMEROON REPUBLIC											
Cameroon Republic	GA			GA				46	50	96	
Spanish Guinea								1	5	6	
Fernando Po Island									1	1	
Corisco Island											
São Tomé and Príncipe Is.											
INDIAN OCEAN											
{ Mauritius	GA	GA						19	62	81	4
{ Chagos Archipelago									1	1	
{ Rodrigues Island									1	1	
{ Malagasy Republic								1	16	17	
{ Seychelles								5	6	11	
{ Comoro Islands									2	2	
{ Réunion Island		GA						2	4	6	
KENYA											
Kenya	GA	GA	GA	GA	A			506	1302	1808	1
NORTH AFRICA											
{ Algeria		GA	GA					5	12	17	
{ Tunisia		A	A					4	23	27	



Piaroa Indian Bahá'ís, Caño Tawari village, Territorio Amazonas, Venezuela, who accepted the Bahá'í Faith in April, 1965 during the visit of Mr. Amoz Gibson (second from right, front row). Contact with the Piaroa was first made in 1964.



Bahá'ís of the Manobo tribe of Mindanao, a southern island of the Philippines, standing before the Bahá'í Centre which they built. Teaching among the Manobo began in 1964.

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Hajiratu'l-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy Days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
NORTH EAST AFRICA											
{ Egypt (U.A.R.)		A		A				13	20	33	
{ Libya			A					1	2	3	
{ Sudan								4	12	16	1
{ Ethiopia			GA			GA		1	22	23	1
{ Eritrea								1	14	15	1
{ Somalia								1	7	8	
{ Afar and Isa French Territory									1	1	
NORTH WEST AFRICA											
Morocco		GA	GA	GA				15	39	54	
Mauritania									1	1	
Rio de Oro									1	1	
Spanish Sahara									1	1	
Ifni									1	1	
SOUTH CENTRAL AFRICA											
{ Malawi								6	33	39	1
{ Rhodesia	GA	GA			GA	GA		12	34	46	1
{ Botswana								6	11	17	
SOUTH AND WEST AFRICA											
South Africa		A						41	74	115	
South West Africa								1	4	5	
Zululand								9	2	11	
Angola									4	4	
St. Helena									1	1	
SWAZILAND, LESOTHO AND MOZAMBIQUE											
{ Swaziland								9	27	36	
{ Mozambique								2	7	9	
{ Lesotho									28	28	
TANZANIA											
{ Tanzania	GA	GA			A	GA		22	129	151	3
{ Mafia Island								1		1	
{ Zanzibar								1	1	2	
{ Pemba Island								1	1	2	
UGANDA AND CENTRAL AFRICA											
{ Uganda	GA	A		A	A			853	1865	2718	10
{ Burundi								102	53	155	
{ Rwanda								1		1	
{ Congo Republic (Kinshasa)								5	881	886	
{ Congo Republic (Brazzaville)								2	2	4	
{ Gabon									3	3	
{ Central African Republic								1	2	3	
{ Chad									1	1	



Amatu'l-Bahá Rúhiyyih Khánum (centre) visiting Guajiro Indian Bahá'ís at their Centre, Prieto, Venezuela; February, 1968.



Auxiliary Board member Hooper Dunbar (rear centre) with some Mataco Indian Bahá'ís and their friends, Embarcación, Argentina. Enrolments among the Mataco first occurred in August, 1967.



Auxiliary Board member Orpha Daugherty with first Bahá'ís of the Yao tribe, Laos; February, 1966.

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Hajiratt'i-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy Days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
WEST AFRICA											
{ Liberia	GA	GA	GA	GA		GA	1- GA	6	9	15	2
{ Sierra Leone									3	3	
{ Guinea											
{ Gambia				GA		GA		1	21	22	
{ Senegal								1	9	10	
{ Portuguese Guinea									1	1	
{ Cape Verde Islands									4	4	
{ Ivory Coast						GA		1	3	4	1
{ Mali									1	1	
{ Upper Volta											
WEST CENTRAL AFRICA											
{ Nigeria								41	36	77	
{ Niger								1	2	3	
{ Dahomey								4	4	8	
{ Togo								2	4	6	
{ Ghana									44	44	
ZAMBIA											
Zambia			GA					18	233	251	
<i>TOTALS</i>								1775	5143	6918	28
AMERICA											
ALASKA											
Alaska	A	A	A	A	A	A	1- SA	12	30	42	6
Alcution Islands									1	1	
Baranof Island									5	5	
Kodiak Island								1	1	2	
Nunivak Island									1	1	
Pribilof Islands											
Prince of Wales Island									1	1	
St. Lawrence Island									1	1	
Alaska Peninsula											
ARGENTINA											
Argentina	GA	A		A				7	28	35	2
BELIZE											
Belize	GA				GA			12	57	69	1
BOLIVIA											
Bolivia	A	A	A					173	1147	1320	7
BRAZIL											
Brazil	A	A	A	A		A	SA	17	33	50	10



Members of the Bahá'í community of Guadeloupe, French West Indies, with their friends, 1968. Guadeloupe was opened to the Bahá'í Faith in 1965.



Bahá'í community of Nginamadolo, Swaziland, with visiting Bahá'í friends; 1965.

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Hajratul-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy Days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
CANADA											
Canada	A	A	A	A	A	A	I-SA	69	269	338	24
Anticosti Island									2	2	
Cape Breton Island									1	1	
Franklin									1	1	
Grand Manan Island									1	1	
Gulf Islands								1	2	2	
Keewatin									2	2	
Labrador									2	2	
Mackenzie								1	1	2	
Magdalen Islands									1	1	
Newfoundland									2	2	
Queen Charlotte Islands									3	3	
Yukon								2	18	20	1
St. Pierre and Miquelon Is.									1	1	
{Iceland					GA	GA		1	2	3	1
CHILE											
Chile	GA	A	A	A			I-A	24	58	82	3
Chiloé Island									1	1	
Mocha									2	2	
Chiloé Archipelago											
Tierra del Fuego									1	1	
Easter Island									1	1	
Robinson Crusoe Island								1		1	
COLOMBIA											
Colombia	A	A	A	A				26	295	321	5
St. Andrés Island								1		1	
Providencia Island								1		1	
COSTA RICA											
Costa Rica	A	A	A					22	40	62	1
CUBA											
Cuba	GA	A	A	A				3	1	4	2
DOMINICAN REPUBLIC											
Dominican Republic	A	A	A	A				8	2	10	1
ECUADOR											
Ecuador	A	A	A	A				29	191	220	1
Galápagos Islands									2	2	
EL SALVADOR											
El Salvador	A	A	A	A				6	25	31	2
GUATEMALA											
Guatemala	A	A	A	A				9	96	105	3
HAITI											
Haiti	A	A	A	A		GA		19	28	47	1



The first legally recognized Bahá'í wedding in Europe took place on May 19th, 1966, in Finland where marriages performed under the auspices of the Bahá'í community are legal.



A Bahá'í wedding performed by the Spiritual Assembly of the Bahá'ís of Tainan, Taiwan; 1968.



A Bahá'í wedding party, Mogadiscio, Somalia; September, 1964.

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Hafreatu'l-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy Days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
HONDURAS											
Honduras	A	A	A	A			1-A	36	67	103	6
Islas de la Bahía									1	1	
JAMAICA											
Jamaica		A	A	A				9	20	29	2
Cayman Islands								1	2	3	
LEEWARD, WINDWARD AND VIRGIN ISLANDS											
Virgin Islands	GA							3		3	1
Antigua									1	1	
Barbuda									1	1	
St. Kitts-Nevis								1	4	5	
Dominica									1	1	
St. Vincent								1	1	2	
Barbados									2	2	
Grenada								1	4	5	
St. Lucia								1	3	4	
Guadeloupe								1	2	3	
Martinique									1	1	
Saba									1	1	
St. Eustatius									1	1	
St. Martin									1	1	
Montserrat									1	1	
Anguilla											
Ile de Saintes											
Marie Galante Islands									1	1	
St. Barthelemy											
Grenadines									1	1	
MEXICO											
Mexico	A	A	A					38	75	113	1
Seri Reservation											
Cozumel Island								1		1	
Las Mujeres Island									1	1	
Quintana Roo Territory								2	3	5	
NICARAGUA											
Nicaragua		A	A	A				12	26	38	1
PANAMA											
Panama	A	A		A	A	A	1-A	35	199	234	4
PARAGUAY											
Paraguay	A	A	A	A				3	22	25	1
PERU											
Peru	A	A	A	A				17	32	49	7



Bahá'í children's class, Chacoma, Departamento de La Paz, Bolivia; 1968.



Bahá'í children's class, Baymis village, Anatolia; 1965.



Bahá'í youth and children, Green Acre Summer School, Eliot, Maine; August, 1965.

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Hajiratu'l-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy Days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
UNITED STATES OF AMERICA											
United States (Continental)	A	A		A	42 ¹	43 ¹	3-A	375	1713	2088	141
Key West									1	1	
Puerto Rico								1	10	11	1
Bermuda								1		1	1
Bahama Islands									2	2	
Turks and Caicos Islands									1	1	
Falkland Islands									1	1	
Ukraine											
Kazakhstan											
URUGUAY											
Uruguay		A	A	A				3	21	24	1
VENEZUELA											
Venezuela	A	A		A				32	136	168	2
Margarita Island									3	3	
Aruba Island									1	1	
Bonaire Island								1	1		
Curaçao								2	2		
{Trinidad & Tobago								1	13	14	
TOTALS								1020	4732	5752	240
ASIA											
ARABIA											
Kuwait			GA	GA				5	2	7	
Sa'udi Arabia									2	2	
Ahsá											
Hijáz								1	1	2	
BRUNEI											
Brunei	GA	GA		GA				8	12	20	
BURMA											
Burma	GA	A		A				23	40	63	3
CEYLON											
Ceylon		A		A				28	135	163	
Maldivé Islands									1	1	
EASTERN AND SOUTHERN ARABIA											
Bahrayn Island		A	A	A				3		3	
Qafar								2	1	3	
Trucial Sheikhs								8	4	12	
Southern Yemen Republic		GA		GA				2	1	3	
Yemen											
Hadhramaut								1	1	2	
Muscat and Oman								1	2	3	
Kuria Muria Islands											
Al-Maşirah											
Socotra Island									1	1	

¹ States.



First Bahá'í Youth Group, Oruro, Bolivia; 1966.



Bahá'í Youth School, Yerrinbool, Australia; April, 1968.



Youth project training session, Geyserville, California; June, 1965. The Hand of the Cause William Sears is seen standing, second row, sixth from the right.

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Hajiratu'l-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy Days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
INDIA											
India	A	A	A			A		1543	10224	11767	37
Bhutan									3	3	
Laccadive Islands								1		1	
Nicobar Islands								1		1	
Andaman Islands								3	11	14	
{Nepal									42	42	
INDONESIA											
Indonesia		A	A	A		1		10	49	59	
Mentawai Islands									32	32	
Portuguese Timor											
West Irian											
Manchuria											
'IRAQ											
'Iraq		A	A	A				6	10	16	
{Lebanon								2	2	4	
{Jordan								4	3	7	
{Syria									3	3	
KOREA											
Korea	GA	GA		GA		GA		62	203	265	
LAOS											
Laos								12	24	36	
{Cambodia									1	1	
MALAYSIA											
Malaya	GA	GA		GA				97	171	268	12
Sarawak								27	122	149	1
Sabah								2	1	3	
Singapore											
NORTH EAST ASIA											
Japan	A	A	A					21	83	104	
Hong Kong								2	2	4	
Macao									1	1	
Sakhalin Island									1	1	
Ryuku Islands											
PAKISTAN											
Pakistan	A	A	A	A		GA		20	44	64	12
Baluchistan								2	1	3	2
Tibet											
PERSIA											
Persia		A	A	A			1-SA				
Adhirbajjan									1	1	
Armenia									1	1	
Georgia									1	1	
Kirghizia									1	1	
Tadzhikistan									1	1	
Turkmenistan									1	1	
Uzbekistan									1	1	
Mongolia											
{Afghanistan									1	1	

¹ Local Spiritual Assembly of Djakarta.

NATIONAL HAZÍRATU'L-QUDS



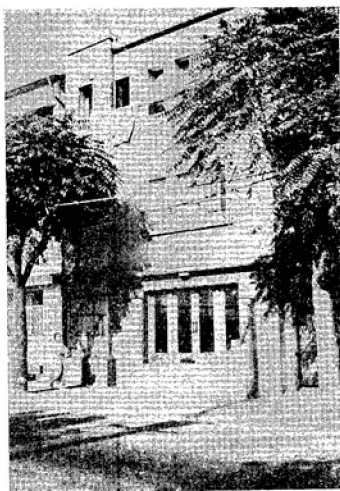
Tarawa, Gilbert and Ellice Islands



Saigon, Vietnam



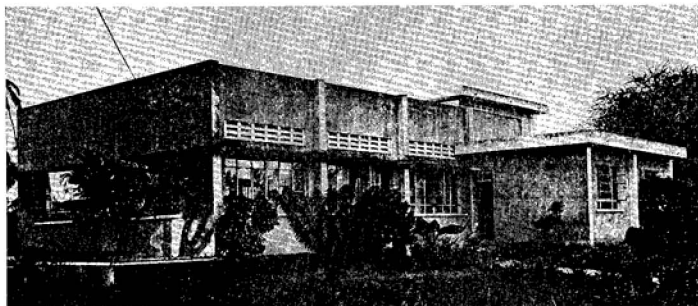
Saint Pierre, Réunion Island



Seoul, Korea

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Hajirah' l-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy Days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
PHILIPPINE ISLANDS											
Philippine Islands	GA	A		GA				116	1595	1711	11
SIKKIM											
Sikkim		GA						48	290	338	4
TAIWAN											
Taiwan		GA						5	55	60	
THAILAND											
Thailand						A		32	74	106	
TURKEY											
Turkey		A	A					13	27	40	
Imroz Island									1	1	
Bozca Ada									1	1	
Marmara											
VIETNAM											
Vietnam	GA	GA		GA	GA	A		176	544	720	125
UNALLOCATED TERRITORIES											
China											
Hainan Island											
North Vietnam											
<i>TOTALS</i>								2848	14814	17662	208
AUSTRALASIA											
AUSTRALIA											
Australia	A	A				A	1-SA	25	138	163	16
Tasmania								1	10	11	
Groote Eylandt									2	2	
Bathurst Island											
Melville Islands									1	1	
Cocos Island											
Bismarck Archipelago		GA		GA				2	16	18	
Admiralty Islands								1	1	2	
North-East New Guinea								2	7	9	
Papua								3	4	7	
GILBERT AND ELLICE ISLANDS											
Gilbert and Ellice Islands		GA			GA						
HAWAIIAN ISLANDS											
Hawaiian Islands	GA	GA		GA	GA	A		10	10	20	4
Marshall Islands								1	3	4	
Caroline Islands									3	3	
Mariana Islands								1	1	2	1
NEW ZEALAND											
New Zealand	A	A	A	A	A	A		5	40	45	5
Tokelau Islands									1	1	
Niue Island								1	1	2	

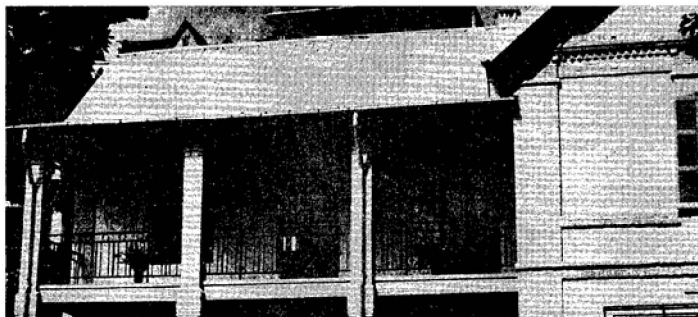
NATIONAL ḤAZÍRATU'L-QUDS

*Dar-es-Salaam, Tanzania**Honiara, Solomon Islands**Nairobi, Kenya*

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Hazirata'l-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy Days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
SOUTH PACIFIC OCEAN											
{Fiji	GA	A	A	A				3	11	14	
{Tonga Islands								8	26	34	5
{Cook Islands									4	4	
{Western Samoa		GA	GA					2	15	17	1
{American Samoa					GA				5	5	1
Nauru											1
SOUTH WEST PACIFIC OCEAN											
{Solomon Islands		GA						5	38	43	
{New Caledonia	GA							1	1	2	
{New Hebrides Islands								2	9	11	
{Loyalty Islands									3	3	
<i>TOTALS</i>								79	426	505	35
EUROPE											
AUSTRIA											
Austria		A		A				8	23	31	
Czechoslovakia									2	2	
Hungary									1	1	
Yugoslavia									1	1	
BELGIUM											
Belgium	A	A	A	GA				6	21	27	2
BRITISH ISLES											
England	A	A	A	A	A			46	237	283	17
Scotland								4	18	22	1
Wales								3	11	14	2
North Ireland								3	10	13	1
Shetland Islands									1	1	
Orkney Islands									1	1	
Outer Hebrides									1	1	
Inner Hebrides											
Isle of Man									1	1	
Isle of Wight									2	2	
Channel Islands									1	1	
Gibraltar									2	2	
{Eire		GA	GA					1	6	7	
Line Islands									1	1	
Phoenix Islands									2	2	
Cyprus									2	2	
Malta									2	2	
Faroe Islands									1	1	
¹ Guyana		GA			GA			2	23	25	1
DENMARK											
Denmark	A	A		A	GA			3	17	20	1
Bornholm									1	1	
Greenland									3	3	

¹ To be part of the National Spiritual Assembly of Guyana, Surinam and French Guiana.

LOCAL ḤAZÍRATU'L-QUDS



Tananarive, Malagasy Republic



Shiraoui, Hokkaido Island, Japan



Lusaka, Zambia

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Hajiratu'l-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy Days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
FINLAND											
Finland	A	A	GA	A	A	A		4	4	8	4
Ahvenanmaa											
Estonia											
FRANCE											
France	A	A	A	A				5	56	61	2
Corsica									1	1	
Monaco								1	1	2	
Marquesas Islands											
Society Islands									1	1	
Tuamotu Archipelago											
French Guiana									1	1	
GERMANY											
Germany	A	A		A				29	195	224	18
North Frisian Islands									2	2	
East Frisian Islands									1	1	
Cyclades Islands									1	1	
Latvia											
Lithuania											
Moldavia											
White Russia											
Russian S.F.S.R.											
Albania											
Bulgaria									2	2	
Poland									1	1	
Rumania											
Greece					1 ¹				3	3	
Crete									1	1	
ITALY											
Italy	GA	A	A	A	SA			14	22	36	14
Sicily								1	1	2	1
Sardinia									2	2	
Elba									1	1	
Ischia											
Capri									1	1	
Aeolian Islands									1	1	
San Marino									1	1	
Rhodes									1	1	
LUXEMBOURG											
Luxembourg	A	A		A	GA			3	6	9	1
NETHERLANDS											
Netherlands	A	A		A				8	24	32	
West Frisian Islands									1	1	
Surinam								1		1	
NORWAY											
Norway	A	A		A							
Lofoten Islands											
Spitzbergen											

¹ Rhodes only.

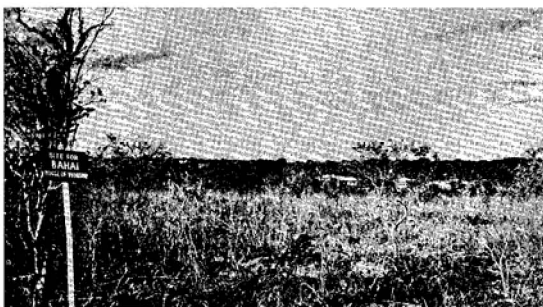
SITES OF FUTURE BAHÁ'Í HOUSES OF WORSHIP



Mbabane, Swaziland



Vientiane, Laos



Lusaka, Zambia

	NATIONAL							LOCAL			
	1	2	3	4	5	6	7	8	9	10	11
<i>National Spiritual Assemblies (bold type) followed by territories under their jurisdiction</i>	<i>Incorporation</i>	<i>Hajiratic' l-Quds</i>	<i>Temple Site</i>	<i>Endowment</i>	<i>Recognition of Holy days</i>	<i>Recognition of Marriage Certificate</i>	<i>Summer/Winter School</i>	<i>Local Spiritual Assemblies</i>	<i>Groups and Isolated Centres</i>	<i>Total Localities</i>	<i>Incorporated Local Spiritual Assemblies</i>
PORTUGAL		A		A				7	11	18	
Portugal									1	1	
Azores									1	1	
Madeira Islands											
SPAIN											
Spain	GA	A	A	A				12	22	34	
Balearic Islands								1		1	
Andorra									1	1	
Canary Island								2	3	5	
SWEDEN											
Sweden	A	A	A	A				4	29	33	1
Gotland									2	2	
SWITZERLAND											
Switzerland	A	A	A	A	3 ¹			8	67	75	8
Liechtenstein									1	1	
TOTALS								180	866	1046	74
	AFRICA							1775	5143	6918	28
	AMERICA							1020	4732	5752	240
	ASIA							2848	14814	17662	208
	AUSTRALASIA							79	426	505	35
	EUROPE							180	866	1046	74
	GRAND TOTALS							5902	25981	31883	585

¹ Localities

TRIBES AND PEOPLES REPRESENTED IN THE BAHÁ'Í FAITH

Ridván 1968

(Listed by Continent)

I. AFRICA

- | | | |
|-------------|--------------------------|---------------------|
| 1. Abakisa | 10. Adere | 19. Ait Baha |
| 2. Abakpa | 11. Adja | 20. Ait Boughman |
| 3. Abalsoso | 12. Adouina | 21. Ait Om El Bakht |
| 4. Abdah | 13. Adouma | 22. Ait Said |
| 5. Abgal | 14. Afemai | 23. Ait Sakhman |
| 6. Abo | 15. Agh'znai | 24. Akan |
| 7. Acholi | 16. Agona | 25. Akim |
| 8. Adangbo | 17. Aguro | 26. Akmas Sofla |
| 9. Adansi | 18. Ait Ahid et Imlishel | 27. Aku |

SITES OF FUTURE BAHÁ'Í HOUSES OF WORSHIP



Willowdale, Ontario, Canada



Oslo, Norway

28. Akuapim	81. Banen	134. B'ni Wariaghel
29. Alipi	82. Bangala	135. B'ni Washik
30. Alur	83. Bangante	136. B'ni Yattaft
31. Amhara	84. Bangang (Banyangi)	137. B'ni Zeroual
32. Ana	85. Bangaro	138. B'ni Z'nassen
33. Anang	86. Bangwa	139. Bohora
34. Anda	87. Bareka	140. Boki
35. Anecho	88. Barolong	141. Bondel
36. Angola	89. Barombi	142. Bora
37. Angoni	90. Basani	143. Borena
38. Anola	91. Bashalek	144. Boushaffar
39. Anona	92. Bashi	145. Bravanese
40. Anooho	93. Basosi	146. Bugu
41. Antonasy	94. Basoughe	147. Bukusu
42. Anyang	95. Bassa	148. Bulu
43. Arab Sayess	96. Basundi	149. Buluch
44. Arochuku	97. Basuto	150. Burungi
45. Ashanti	98. Batanga	151. Busaiya
46. Aushi	99. Batchimba	152. Bushman
47. Awuna	100. Batsua	153. Busi
48. Babua	101. Baya	154. Bwali
49. Babuyu	102. Bayuni	155. Bwamba
50. Bafang	103. Bechuana	156. Calabar
51. Bafaw	104. Belle	157. Cameronian
52. Bafia	105. Bemba	158. Cerel
53. Bafew	106. Bena	159. Chagga
54. Bafum	107. Benahmed	160. Chewa
55. Bafuti	108. Benin	161. Chikunda
56. Baganda	109. Ben Wazit	162. Chishinga
57. Bagindo	110. Berber	163. Chocho
58. Bahatra	111. Bette	164. Chonyi
59. Bahatra-North	112. Bikele	165. Chopi
60. Bajuni	113. Bilen	166. Comorian (Ngazija)
61. Bakalobolo	114. Bisa	167. Congolese
62. Bakgatla	115. B'ni Ansaf	168. Coto-Coli
63. Bakossi	116. B'ni Ansar	169. Criole
64. Bakundu	117. B'ni Arouss	170. Cylonies
65. Bakusu	118. B'ni Assour	171. Dagomba
66. Bakweri	119. B'ni Atir	172. Danda
67. Bali	120. B'ni Bene	173. Dande
68. Balong	121. B'ni Bou	174. Darud
69. Baluchi	122. B'ni Bou Yafer	175. Dekhessah
70. Balundu	123. B'ni Hassan	176. Delle
71. Baluya	124. B'ni Malek	177. Digo
72. Bambalang	125. B'ni Matir	178. Dinka
73. Bamangwato	126. B'ni Ouakil	179. Douala
74. Bambara	127. B'ni Oualid	180. Dukalak
75. Bambele	128. B'ni Said	181. Duruma
76. Bambote	129. B'ni Samgham	182. Efik
77. Bamiliki	130. B'ni Sedjel	183. Efo
78. Bana	131. B'ni Shigguer	184. Effot
79. Banana	132. B'ni Sidal	185. Ekon
80. Bandi	133. B'ni Touzin	186. Ekwe (Ejagham)



Bahá'í Summer School, Kobe, Japan; August, 1966. The Hand of the Cause Tarzá'ílláh Samandari is seen in the centre of the photograph holding the Greatest Name.



Bahá'í Winter School, Lahti, Finland; January, 1967.

187. El Gharb (Gharbia)	240. Heriga	293. Kimbu
188. Elgeyo	241. Hina	294. Kiran
189. Ell Kindi	242. Hiyawo	295. Kirari
190. Elmina	243. Hlengwe	296. Kisa
191. Elung	244. Hlubi	297. Kisii
192. Embu	245. Holoholo	298. Kitosh
193. Euboneka	246. Ibekwe	299. Kombe
194. Ewe	247. Ibibio-Efik	300. Konde
195. Ewondo	248. Ibo	301. Kongo
196. Fanti	249. Idakho	302. Kono
197. Farkhanah	250. Ifakara	303. Kony
198. Fetwakah	251. Igbo	304. Korekore
199. Fingo	252. Ijaw	305. Kpelle
200. Fipa	253. Ijebu	306. Kran
201. Fon	254. Ikpai	307. Kru
202. Fulla	255. Ila	308. Kuanyama
203. Fur	256. Indonesian	309. Kugu
204. Ga	257. Inhambane	310. Kukuwenga
205. Gabonaise	258. Ismailia	311. Kuli
206. Galla	259. Íto	312. Kuman
207. Ganda	260. Itsikiri	313. Kunema
208. Gaunch	261. Jaikiwa	314. Kurya
209. Gbandi	262. Jaluo	315. Kusu
210. Ge	263. Jie	316. Kutu
211. Ghafer	264. Jita	317. Kwavi
212. Ghana	265. Joko	318. Kwele
213. Gharbiyah	266. Jolla	319. Kywuska
214. Ghaznayah	267. Jonam	320. Laba
215. Gh'mara	268. Juanyama	321. Labukok
216. Giriama	269. Kabras (Kabarasi)	322. Labwor
217. Gisi	270. Kaguru	323. Lado
218. Gisu	271. Kakamega	324. Lagoli
219. Gogo	272. Kakiva	325. Lagu
220. Gola	273. Kakwa	326. Lala
221. Gome	274. Kalanga	327. Lali
222. Gongo	275. Kamanga	328. Lambia
223. Goni	276. Kamba	329. Lango
224. Gowa	277. Kami	330. Laraich
225. Grebo	278. Kanbe	331. Lazi
226. Groble	279. Karamojoing	332. Lebae
227. Guan	280. Karanga	333. Leka
228. Guluka	281. Kateli	334. Lendu
229. Gunya	282. Kauma	335. Lenge
230. Guragie	283. Kawango	336. Lenje
231. Guria	284. Keaka	337. Lima
232. Guru	285. Kebdanah	338. Ljaw
233. Gwere	286. Kenyi	339. Logo
234. Hamasien	287. Kerewe	340. Lokele
235. Haouz	288. Khaha	341. Loma
236. Hausa	289. Khayo	342. Lomwe
237. Haya	290. Kiga	343. Lozi
238. Hehe	291. Kikuyu	344. Luba
239. Henga	292. Kilindi	345. Lugbara



Bahá'í Winter School, Avlås, Baerum, Norway; February, 1964.



Bahá'í Summer School, Juneau, Alaska; June 1966. The Hand of the Cause William Sears is seen in the centre of the photograph holding the Greatest Name.

346. Luguru	399. Mhela	452. Mumhonga
347. Luhya	400. Mina	453. Mumwera
348. Lukju	401. Mjohoo	454. Munchi
349. Lunda	402. Mkawere	455. Mungishu
350. Lungu	403. Mkindo	456. Munha
351. Lusha	404. Mkinga	457. Munukutuba
352. Lwo (Luo)	405. Mkuiga	458. Munya Malanga
353. Ma	406. Mkwavi	459. Munyiramba
354. Madi	407. Mkwele	460. Muzita
355. Maka	408. Mlanaki	461. Mwaehuen
356. Makuwa	409. Mludi	462. Mwala
357. Makunduchi	410. Mnamjoma	463. Mwalabu
358. Malagasy	411. Mndari	464. Mwamoriango
359. Malawi	412. Mndwere	465. Mwanda Rufigi
360. Malinké (Mandingo)	413. Mnfurimi	466. Mwemka
361. Mambwe	414. Mngindo	467. Mwera
362. Mamfe	415. Mngupo-Salumi	468. Mwikoma
363. Manda	416. Mnwela	469. Mwyoho
364. Mandinka	417. Mnyakipsa	470. Myagatwe
365. Manganja	418. Mnyaswanda	471. Myatula
366. Mangurimi	419. Mouko	472. Mynatenga
367. Mano	420. Mrufiji	473. Mzinguma
368. Manyema	421. Mrundi	474. Namjoma
369. Manyika	422. Mshukwa	475. Namulanga
370. Marachi	423. Msimbwe	476. Nandi
371. Maragoli	424. Msungli-Nkambe	477. Ndali
372. Marikwet	425. Mtabioa	478. Ndebele
373. Masai	426. Mtabwa	479. Ndengeleko
374. Matengo	427. M'talsa	480. Ngala
375. Matumbi	428. Mtawara	481. Nganda
376. Matambwe	429. Mtumbatu	482. Ngindo
377. Matende	430. Mtumbe	483. Ngolle-Batanga (Ngolo)
378. Mauritanian	431. Mtumbuka	484. Ngonde
379. Mautitian	432. Mtusi	485. Ngoni
380. Mayumwago	433. Muchonyi	486. Ngulu
381. Mayuma	434. Mudau	487. Ngunda
382. Mbalmayo	435. Mugendo (Muganda)	488. Nguni
383. Mbo	436. Muglinya	489. Nguu
384. M'bonge	437. Mugunya	490. Nhela
385. Mbosi	438. Muha	491. Nhembane
386. Mborde	439. Muhangaza	492. Nkambe
387. Mbunga	440. Muhugu	493. Ntabwa
388. Mbungu	441. Muihva	494. Ntakwo
389. Mbwali	442. Mukangwa	495. Nthakwani
390. Mda	443. Mukauma	496. Ntipachort
391. Mdengereko	444. Mukaza	497. Nubi
392. Mdengo	445. Mukelewa	498. Nuer
393. Mende	446. Mukigo	499. Nung
394. Menka	447. Mukogoro	500. Nyagatwa
395. Meru	448. Mukore	501. Nyakyusa (Nyarusa)
396. Meta	449. Mulahya	502. Nyala
397. Mezzoujah	450. Mulundi	503. Nyalwanda
398. Mfiji	451. Mumapwe	504. Nyambo



Guajiro Indian Bahá'ís attending the first Teacher Training Institute held at Riohacha, Colombia; December, 1965.



First Bahá'í Summer School, Bomi Hills, Liberia, West Africa; March, 1967.

- | | | |
|---------------------|-----------------|----------------------|
| 505. Nyamwenga | 558. Samia | 611. Tifnout |
| 506. Nyamwezi | 559. Sandawe | 612. Tigre |
| 507. Nyangalio | 560. Sanhaja | 613. Tikari |
| 508. Nyanja | 561. Sangu | 614. Tilibunka |
| 509. Nyankole | 562. Sapo | 615. Timini |
| 510. Nyaruanda | 563. Sara | 616. Tinepo |
| 511. Nyasa | 564. Sebei | 617. Tiriki |
| 512. Nyaturu | 565. Senguju | 618. Tive |
| 513. Nyembana | 566. Sekondi | 619. Togolese |
| 514. Nyembi | 567. Sena | 620. Toko |
| 515. Nyiha | 568. Senga | 621. Tonareg |
| 516. Nyika | 569. Serrere | 622. Tonga |
| 517. Nyilamba | 570. Seychelles | 623. Toro |
| 518. Nyole | 571. S'fafaa | 624. Tridis |
| 519. Nyoni | 572. Shangaan | 625. Tsevie |
| 520. Nyore | 573. Sharaghah | 626. Tsotso |
| 521. Nyoro | 574. Sharardah | 627. Tumbatu |
| 522. Nyumwago | 575. Shashe | 628. Tumbuka |
| 523. Obang | 576. Shemukoye | 629. Tura |
| 524. Okebo | 577. Shewa | 630. Turu |
| 525. Omal | 578. Sherbro | 631. Turkana |
| 526. Opopo | 579. Shikiri | 632. Tusi |
| 527. Ora | 580. Shirazi | 633. Twi |
| 528. Oron | 581. Shona | 634. Ungwe |
| 529. Oulad Arous | 582. Shoshi | 635. Urhobo |
| 530. Oulad Elyan | 583. Simbiti | 636. Uvambo |
| 531. Oulad Emran | 584. Sissala | 637. Vai |
| 532. Oulad Khallouf | 585. Sisyá | 638. Wafulero |
| 533. Oulad Riab | 586. Soga | 639. Wolof (Jolof) |
| 534. Ovambo | 587. Somali | 640. Wanda |
| 535. Owerri | 588. Soni | 641. Wanga |
| 536. Pangwa | 589. Songe | 642. Wangongo |
| 537. Pare | 590. Soude | 643. Wemba |
| 538. Pedi | 591. Suba | 644. Wundi |
| 539. Pilas | 592. Sugulu | 645. Xosa (Xhosa) |
| 540. Pleebo | 593. Suk | 646. Yabosi |
| 541. Pogoro | 594. Sukuma | 647. Yako |
| 542. Pokomo | 595. Sukwa | 648. Yambassa |
| 543. Pondo | 596. Sumbwa | 649. Yao (Ajaua) |
| 544. Popoi | 597. Sungwa | 650. Yoruba |
| 545. Rabai | 598. Susso | 651. Yumbu |
| 546. R'hamna | 599. Swaka | 652. Zabi |
| 547. Rangi | 600. Swazi | 653. Zammour |
| 548. Rhode | 601. Tabwa | 654. Zanaki |
| 549. Ronga | 602. Tachoni | 655. Zanzibari |
| 550. Ruguru | 603. Taita | 656. Zaramo |
| 551. Saboot | 604. Takamanda | 657. Zende (Mazinde) |
| 552. Safya | 605. Tasama | 658. Zesuru |
| 553. Sagala | 606. Tehadian | 659. Ziba |
| 554. Sakwe | 607. Tembu | 660. Ziguwa |
| 555. Sala | 608. Temeneh | 661. Zinza |
| 556. Sambaa | 609. Tende | 662. Zulu |
| 557. Samburu | 610. Teso | |



Bahá'i Teaching Conference, Ekpene Tête, Eastern Nigeria; August, 1965.



First Bahá'i Teaching Conference, Yasothon, Thailand; 1966.

II. ASIA

1. Agariya (India)
2. Ahom (India)
3. Ahumes (India)
4. Ainu (Japan)
5. Ambonese (Indonesia)
6. Ami (Taiwan)
7. Andh (India)
8. Angami (India)
9. Apayao (Philippine Is.)
10. Arakanese (Burma)
11. Ata (Philippine Is.)
12. Badaga (India)
13. Bagobo (Philippine Is.)
14. Bagris (India)
15. Baiga (India)
16. Bandjar (Indonesia)
17. Banjaras (India)
18. Baram (Borneo)
19. Batak (Indonesia)
20. Bharud (India)
21. Bhil (India)
22. Bhilalas (India)
23. Bhogta (India)
24. Bhumij (India)
25. Bhuta (Bhutan)
26. Bhutia (India, Sikkim)
27. Bicolano (Philippine Is.)
28. Bilaan (Philippine Is.)
29. Binjhar (India)
30. Black Thai (Laos)
31. Bogis (Indonesia)
32. Bontoc (Philippine Is.)
33. Butonese (India)
34. Buhid (Philippine Is.)
35. Bukidnon (Philippine Is.)
36. Cagayan Aeta (Philippine Is.)
37. Cebuano (Philippine Is.)
38. Chabacano (Philippine Is.)
39. Chakma (India)
40. Cham (Vietnam)
41. Chin (Burma)
42. Chodhara (India)
43. Chutiya (India)
44. Dangi (India)
45. D'Babaon (Philippine Is.)
46. Devri (India)
47. Dhodia (India)
48. Dombo (India)
49. Donggala (Indonesia)
50. Dubla (India)
51. Dusadh (India)
52. Dusun (Brunei)
53. Elianon (Philippine Is.)
54. Erkala (India)
55. Gaddang (Philippine Is.)
56. Gaddi (India)
57. Garo (India)
58. Ghonda (India)
59. Gond (India)
60. Gorkha (India)
61. Guiangan (Philippine Is.)
62. Gurang (India, Sikkim)
63. Ho (Laos)
64. Iban (Land Dayak—Borneo)
65. Iban (Sea Dayak—Borneo)
66. Ibang (Philippine Is.)
67. Ifugao (Philippine Is.)
68. Igorot (Philippine Is.)
69. Ilocano (Philippine Is.)
70. Ilongot (Philippine Is.)
71. Iranon (Philippine Is.)
72. Isinay (Philippine Is.)
73. Jain (India)
74. Jain-Kurbas (India)
75. Jango (Philippine Is.)
76. Jarrai (Malaya)
77. Jatapu (India)
78. Javanese (Indonesia)
79. Juanga (India)
80. Kachari (India)
81. Kaili (Indonesia)
82. Kalbelia (India)
83. Kalinga (Philippine Is.)
84. Kangaloyan (India)
85. Karen (Burma)
86. Karimpalan (India)
87. Kayan (Borneo)
88. Kelalit (Sarawak)
89. Kenya (Sarawak)
90. Kha (Laos)
91. Khangar (India)
92. Khandhao (India)
93. Kharia (India)
94. Kharwar (India)
95. Khasi (India)
96. Khmer (Cambodia, Thailand)
97. Koho (Vietnam)
98. Konkna (India)
99. Koi (India)
100. Koli (India)
101. Kolha (India)
102. Kolpanika (India)

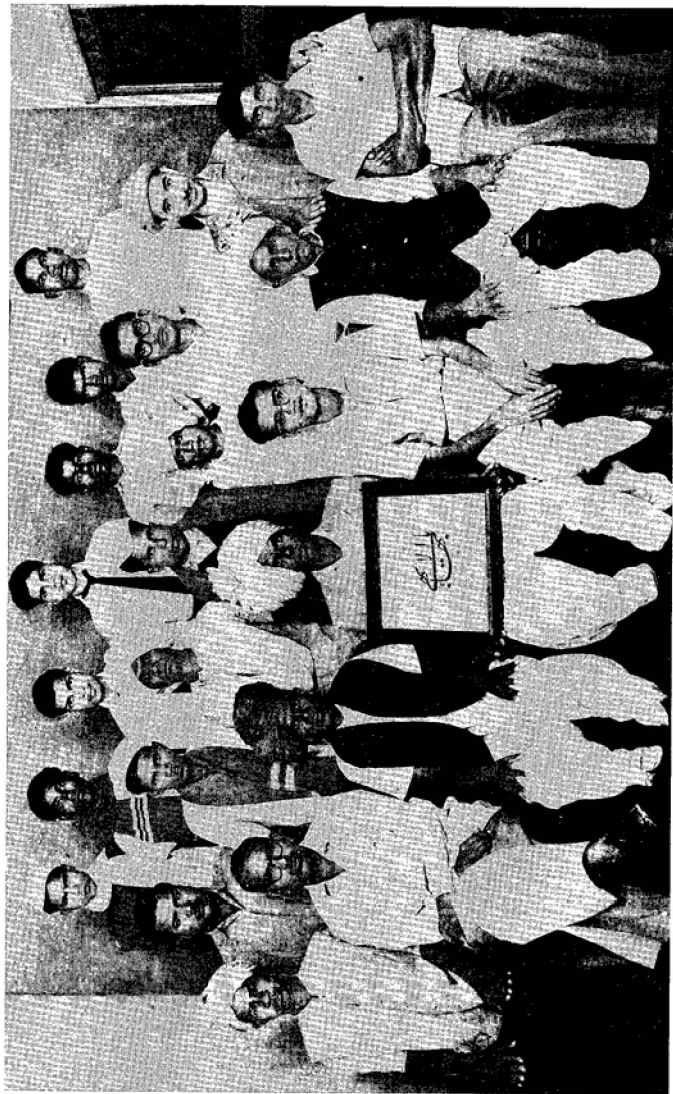


Benelux Bahá'í Summer School, De Vechtstrom, Holland; August, 1965.



Members of the Teaching Committee of Tinto District, West Cameroon, with three members of the National Spiritual Assembly; October, 1965.

103. Kombi (India)
104. Kond (India)
105. Konda Dora (India)
106. Kon Muang (Thailand)
107. Konyak (India)
108. Korku (India)
109. Korwa (India)
110. Kokni (India)
111. Kota (India)
112. Koya (India)
113. Kubu (Sumatra)
114. Kuki (India)
115. Kuravan (India)
116. Kurbas (India)
117. Lambadi (India)
118. Lepcha (Sikkim)
119. Limboo (Sikkim)
120. Lodhi (India)
121. Lué (Laos)
122. Lushai (India)
123. Mahar (India)
124. Mahli (India)
125. Makassar (Indonesia)
126. Malpahraia (India)
127. Mamberi (Malaya)
128. Mangyan Beribi (Philippine Is.)
129. Mangyan Buhid (Philippine Is.)
130. Mangyan Iianunoo (Philippine Is.)
131. Mangyan Pula (Philippine Is.)
132. Mangyan Ratagnon (Philippine Is.)
133. Manipuri (India)
134. Manker (India)
135. Manobo (Philippine Is.)
136. Mansaka (Philippine Is.)
137. Maranao (Philippine Is.)
138. Maratha (India)
139. Marup (India)
140. Melanau (Malaya)
141. Mentawai (Mentawai)
142. Meo (India, Laos, Thailand)
143. Merat (India)
144. Mhar (India)
145. Mikir (India)
146. Minahasa (Indonesia)
147. Minangkabau (Indonesia)
148. Miri (India)
149. Moi (Vietnam)
150. Molog (Philippine Is.)
151. Mondaya (Philippine Is.)
152. Munda (India)
153. Murut (Borneo, Brunei)
154. Naga (India)
155. Nagesia (India)
156. Nat (India)
157. Nayak (India)
158. Nhung (Vietnam)
159. Neo-Malayan (Malaya)
160. Orang (India)
161. Oraon (India)
162. Pai (Laos)
163. Paiwan (Taiwan)
164. Palawanon (Philippine Is.)
165. Pangasinan (Philippine Is.)
166. Panika (India)
167. Pano (India)
168. Pardhan (India)
169. Pardhi (India)
170. Parja (India)
171. Penjabung (Borneo)
172. Pogot (Philippine Is.)
173. Pompango (Philippine Is.)
174. Punan (Malaya)
175. Puthai (Laos)
176. Rabha (India)
177. Rawat (India)
178. Rhada (Vietnam)
179. Rodiyas (Ceylon)
180. Saber Adivasi (India)
181. Sakai (Malaya)
182. Sangirese (Indonesia)
183. Sansi (India)
184. Sansia (India)
185. Santal (India)
186. Samal (Philippine Is.)
187. Samar-Leyte (Philippine Is.)
188. Saora (India)
189. Sauria Paharia (India)
190. Sehria (India)
191. Sema (India)
192. Semlai (Malaya)
193. Semang (Malaya)
194. Sennoi (Malaya)
195. Shan (Burma)
196. Shetkai Varg (India)
197. Shin (India)
198. Soligas (India)
199. Soligas Jain (India)
200. Sundanese (Indonesia)
201. Surgara (India)
202. Syntheng (India)
203. Tagalog (Philippine Is.)
204. Tagbanua (Philippine Is.)
205. Tamil (Malaya)
206. Tamun (Vietnam)
207. Tayal (Taiwan)
208. Temiar (Malaya)



Bahá'ís of Dang arca attending the first Teacher Training Institute held at Devlani, India; December, 1964.

- | | |
|--------------------------------|-------------------------------------|
| 209. Temuan (Malaya) | 219. Toroko (Taiwan) |
| 210. Thai (Thailand) | 220. Turi (India) |
| 211. Thai Dam (Laos) | 221. Turkimán (Persia) |
| 212. Thai Yai (Thailand) | 222. Uddanung (Borneo) |
| 213. Thakur (India) | 223. Uram (India) |
| 214. Thô (Vietnam) | 224. Varli (India) |
| 215. Tinggian (Philippine Is.) | 225. Vetan (India) |
| 216. Tiruray (Philippine Is.) | 226. Yashkum (India) |
| 217. Toda (India) | 227. Yao (Laos) |
| 218. Torandja (Indonesia) | 228. Zambales Aeta (Philippine Is.) |

III. AUSTRALASIA

- | | |
|--|---|
| 1. Andilyaugwa (Groote Eylandt) | 34. Micronesian (Mariana, Marshall, Caroline Is.) |
| 2. Arawe (Papua-New Guinea) | 35. Minen Aborigine (Australia) |
| 3. Baluan (Admiralty Is.) | 36. Mortlockese (Caroline Is.) |
| 4. Bauan (Papua-New Guinea) | 37. Menyama (Papua-New Guinea) |
| 5. Bellonese (Bellona I.) | 38. Morobe (Papua-New Guinea) |
| 6. Buka (Australia) | 39. Nalik (Papua-New Guinea) |
| 7. Bunanditj (Australia) | 40. Narrogin Aborigine (Australia) |
| 8. Chamorro (Mariana Is.) also "Guamanian" | 41. Niuean (Niue I.) |
| 9. Chimu (New Guinea) | 42. Notsi (Papua-New Guinea) |
| 10. Efatean (New Hebrides) | 43. Ontong Javanese (Solomon Is.) |
| 11. Ellice Islanders (Ellice Is.) | 44. Palauan (Caroline Is.) |
| 12. Erramangan (New Hebrides) | 45. Papua (Papua-New Guinea) |
| 13. Fijian (Fiji) | 46. Ponapean (Caroline Is.) |
| 14. Gilbertese (Gilbert Is.) | 47. Poroi (Papua) |
| 15. Guadalcanalian (Solomon Is.) | 48. Rarotongan Maori (Cook Is.) |
| 16. Iai (Papua-New Guinea) | 49. Reef Islander (Solomon Is.) |
| 17. Jirkia Minning Aborigine (Australia) | 50. Rennellese (Solomon Is.) |
| 18. Junjan (Australia) | 51. Samoan (Samoan Is.) |
| 19. Karu (Papua-New Guinea) | 52. Santa Isabellian (Solomon Is.) |
| 20. Kilenge (Papua-New Guinea) | 53. Savoese (Solomon Is.) |
| 21. Kombe (Papua-New Guinea) | 54. Siassi (Papua-New Guinea) |
| 22. Koriki (Papua-New Guinea) | 55. Pawaia (Papua-New Guinea) |
| 23. Kowai (Papua-New Guinea) | 56. Siyani (Papua-New Guinea) |
| 24. Kusaian (Caroline Is.) | 57. Sikaianan (Solomon Is.) |
| 25. Langa Langa (Solomon Is.) | 58. Taiuna (New Hebrides) |
| 26. Loyalty Islanders (New Caledonia) | 59. Tanna (New Hebrides) |
| 27. Malaitan (Solomon Is.) | 60. Tigak (Papua-New Guinea) |
| 28. Malekulan (New Hebrides) | 61. Tokelauan (Tokelau Is.) |
| 29. Mangap (Papua-New Guinea) | 62. Tongan (Tonga) |
| 30. Manus (Admiralty Is.) | 63. Trukese (Caroline Is.) |
| 31. Maori (Australia, New Zealand) | 64. Yungum (Papua-New Guinea) |
| 32. Mapus (Papua-New Guinea) | |
| 33. Marshallese (Marshall Is.) | |

IV. WESTERN HEMISPHERE

- | | |
|-------------------------------|-------------------------|
| 1. Agua Caliente (U.S.A.) | 5. Apurinan (Brazil) |
| 2. Aguarunas (Peru) | 6. Arapahoe (U.S.A.) |
| 3. Alabama-Coushatta (U.S.A.) | 7. Arawak (Jamaica) |
| 4. Aleut (Alaska) | 8. Assiniboine (Canada) |



Bahá'í Summer School of Western Canada, held at Banff, Alberta; August, 1965.

9. Athabascan (Alaska)
10. Aymara (Bolivia)
11. Aztec (Mexico)
12. Bella Coola (Canada)
13. Blackfoot (Canada)
14. Boruca (Costa Rica)
15. Briбри (Costa Rica)
16. Cabecar (Costa Rica)
17. Cañaris (Ecuador)
18. Caranquis (Ecuador)
19. Carib (Belize, Honduras, Nicaragua)
20. Cariñas (Venezuela)
21. Carrier (Canada)
22. Cachiquel (Guatemala)
23. Cayambe (Ecuador)
24. Cherokee (U.S.A.)
25. Chetco (U.S.A.)
26. Cheyenne (U.S.A.)
27. Chinook (U.S.A.)
28. Chippewa (U.S.A.)
29. Chiriguano (Bolivia)
30. Chocó (Panama) also "Emberá"
31. Chocó (Colombia) also "Noanamá"
32. Choctaw (U.S.A.)
33. Chook Chansee (U.S.A.)
34. Chulpa (Bolivia)
35. Colville (U.S.A.)
36. Comanche (U.S.A.)
37. Cora (Mexico)
38. Cowichan (Canada)
39. Cree (Canada)
40. Creek (U.S.A.)
41. Cuna (Panama) also "Kuna"
42. Curipaca (Venezuela)
43. Delaware (U.S.A.)
44. Diegueno (U.S.A.)
45. Dogrib (Canada)
46. Doukhobor (Canada)
47. Easter Islanders (Rapa Nui I.)
48. Ehattaset (U.S.A.)
49. Franklin Eskimo (Canada)
50. Gros Ventre (U.S.A.)
51. Guajibo (Colombia) also "Guajiro"
52. Gualacatas (Ecuador)
53. Guarayos (Bolivia)
54. Guatuso (Costa Rica)
55. Guaymi (Panama)
56. Gurani (Paraguay)
57. Haida (Alaska)
58. Hopi (U.S.A.)
59. Huichol (Mexico)
60. Imanjags (Ecuador)
61. Inupiaq Eskimo (Alaska)
62. Isleta-Jemez (U.S.A.)
63. Isleta-Picuri (U.S.A.)
64. Itariri (Brazil)
65. Jicaque (Honduras)
66. Jicarillo Apache (U.S.A.)
67. Kechi (Guatemala)
68. Keewatin Eskimo (Canada)
69. Kiriri (Brazil)
70. Klamath (U.S.A.)
71. Koyukon (Alaska)
72. Kutchin (Canada)
73. Lengua (Paraguay)
74. Lummi (U.S.A.)
75. Macá (Paraguay)
76. Makah (U.S.A.)
77. Mam (Guatemala)
78. Mapuche (Chile)
79. Maroon (Jamaica)
80. Matabo (Argentina)
81. Mayan (Belize, Guatemala, Mexico)
82. Maya Quiché (Guatemala)
83. Mennonite (Canada)
84. Mescalero Apache (U.S.A.)
85. Mission (U.S.A.)
86. Missisauga (Canada)
87. Mixteca (Mexico) also "Mixtic"
88. Mohawk (Canada)
89. Mohican (Canada, U.S.A.)
90. Mojandas (Ecuador)
91. Morongo (U.S.A.)
92. Moskito (Honduras, Nicaragua)
93. Motilónas-Yukpa (Venezuela)
94. Moxos (Bolivia)
95. Nahuatl (Mexico)
96. Navajo (U.S.A.)
97. Nez Percé (U.S.A.)
98. Nisqually (U.S.A.)
99. Nootka (Canada)
100. Ojibway (Canada)
101. Omaha (U.S.A.)
102. Oneida (Canada, U.S.A.)
103. Osage (U.S.A.)
104. Otavalos (Ecuador)
105. Otomi (Mexico)
106. Oyacachis (Ecuador)
107. Paiute (U.S.A.)
108. Papago (U.S.A.)
109. Pawnee (U.S.A.)
110. Paya (Honduras)
111. Peigan (Canada)
112. Piaroa (Venezuela)
113. Pit River (U.S.A.)
114. Pocomchi (Guatemala)



Bahá'í Teaching Conference, Galle, Ceylon; 1966.

- | | |
|---|---------------------------------------|
| 115. Pomo (U.S.A.) | 141. Toba (Argentina, Paraguay) |
| 116. Pujililes (Ecuador) | 142. Tocachis (Ecuador) |
| 117. Puruaes (Ecuador) | 143. Tocagones (Ecuador) |
| 118. Quechua (Argentina, Bolivia, Peru) | 144. Tsimshean (Alaska, Canada) |
| 119. Rama (Nicaragua) | 145. Tulalip (U.S.A.) |
| 120. Sac-Fox (U.S.A.) | 146. Tupi-Guarani (Brazil) |
| 121. Saraguros (Ecuador) | 147. Tzeltal (Mexico) |
| 122. Saulteaux (Canada) | 148. Ungava Eskimo (Canada) |
| 123. Sekani (Canada) | 149. Uru (Bolivia) |
| 124. Seneca (U.S.A.) | 150. Ute (U.S.A.) |
| 125. Seri (Mexico) | 151. Wailake (U.S.A.) |
| 126. Shoshone (U.S.A.) | 152. Washoe (U.S.A.) |
| 127. Shuswap (Canada) | 153. Wichita (U.S.A.) |
| 128. Siberian Eskimo (Alaska) | 154. Winnebago (U.S.A.) |
| 129. Sierra (U.S.A.) | 155. Yakima (U.S.A.) |
| 130. Sioux (U.S.A.) | 156. Yanaigua (Paraguay) |
| 131. Slave (Canada) | 157. Yaqui (Mexico) |
| 132. Squamish (Canada) | 158. Yaruquies (Ecuador) |
| 133. Stallo (U.S.A.) | 159. Yaruro (Venezuela) |
| 134. Stony (Canada) | 160. Yuk Eskimo (Alaska) also "Yupik" |
| 135. Sumo (Costa Rica, Honduras, Nicaragua) | 161. Yuki (U.S.A.) |
| 136. Tanaina (Alaska) | 162. Yurok (U.S.A.) |
| 137. Taos Pueblo (U.S.A.) | 163. Zapotec (Mexico) |
| 138. Tejas (U.S.A.) | 164. Ziz Pueblo (U.S.A.) |
| 139. Tewa (U.S.A.) | 165. Zuni (U.S.A.) |
| 140. Tlingit (Alaska, Canada) | |

MAJOR ETHNIC AND LANGUAGE GROUPS REPRESENTED IN THE BAHÁ'Í WORLD COMMUNITY

- | | | |
|------------------------------------|-----------------|----------------------|
| 1. Afghán | 21. Chinese | 42. Hawaiian |
| 2. Afrikaans | 22. Creole | 43. Hungarian |
| 3. Ainu | 23. Czech | 44. Icelandic |
| 4. American Aborigine (Red Indian) | 24. Danish | 45. Inca |
| 5. Annamese | 25. Dravidian | 46. Indo-Aryan |
| 6. Arab | 26. Dutch | 47. Irish |
| 7. Armenian | 27. English | 48. Italian |
| 8. Australian Aborigine | 28. Eskimo | 49. Japanese |
| 9. Aztec | 29. Estonian | 50. Javanese |
| 10. Balinese | 30. Ethiopian | 51. Khmer |
| 11. Bantu | 31. Faroese | 52. Korean |
| 12. Basque | 32. Filipino | 53. Kurdish |
| 13. Berber | 33. Finnish | 54. Laotian |
| 14. Bhutan | 34. Flemish | 55. Lapp |
| 15. Bolivian Aborigine | 35. French | 56. Luxembourggeois |
| 16. Burmese | 36. Gaelic | 57. Malagasy |
| 17. Bushman | 37. German | 58. Malay-Polynesian |
| 18. Byelorussian | 38. Greek | 59. Mandé |
| 19. Celebese | 39. Greenlandic | 60. Maori |
| 20. Cham | 40. Gypsy | 61. Mayan |
| | 41. Hamitic | 62. Melanesian |



Bahá'í Summer School, Tíhrán, Írán, 1966. The Hand of the Cause 'All-Akbar Furútan is seen seated in the centre.



Bahá'í Winter School, Panchgani, India; December, 1963.

63. Mentaweian	74. Pygmy	84. Swedish
64. Micronesian	75. Russian	85. Thai
65. Mongolian	76. Scandinavian	86. Tibetan
66. Negrito	77. Scottish	87. Turkish
67. Nilotic	78. Semang (Malayan Aborigine)	88. Ukrainian
68. Norwegian	79. Semitic	89. Voltaic
69. Papuan	80. Slavic	90. Welsh
70. Persian	81. Spanish	91. Yugoslavian
71. Polish	82. Sumatran	92. Zulu
72. Polynesian	83. Sundanese	
73. Portuguese		

LANGUAGES INTO WHICH BAHÁ'Í LITERATURE HAS BEEN TRANSLATED

(Listed by Continent)

I. AFRICA: 115

Accra (Ga)	Kibembe	Meru
Acholi	Kikuyu	Moro
Adanwe	Kimbundu	Nandi
Adja	Kisii	Ndebele
Afrikaans	Kongo	Nubian
Alur	Kpelle	Nyanja
Amharic (Abyssinian)	Kuanvama	Pedi
Ana	Kuman	Pongwe
Ateso	Lari	Puyia-hu
Bemba	Laounde	Ronga
Bravanese	Leb Muno	Runyankole-Rukiga
Bungom	Lendu	Runyanarwanda
Chagga	Lingala	Runyoro-Rutoro
Cicewa	Liumbi	Sango
Citumbuka	Lozi	Sebei
Dagbane	Luba-Kasai	Shangaan
Dinka (Jieng)	Luba-Katanga	Shilha
Douala	Lubukusu	Shilluk
Efik	Luganda	Shironga
Embu	Lugbara	Shluh
Ewe	Lugwere	Shona
Fon	Lukonjo	Somali
Giriama	Lumasaba	Sudanese
Grebo	Lunda	Sukumba
Guan	Lungereza	Susu
Hausa	Lunyolo	Sutho
Henga	Lusamia	Swahili
Igbo	Lwo (Luo)	Swazi
Ijebu	Madi	Taita
Jolof	Malagasy	Tchadian Arabic
Kabras	Marachi	Teso
Kabwa	Maragoli	Tigre
Kabyle	Masai	Tigriga
Kamba	Mbundu	Tiriki
Karamojoing	Mende	Tonga



Third National Convention of the Bahá'ís of the Hawaiian Islands; April, 1966. The Hand of the Cause Dáikru'lláh Khidém is seen seated in the centre of the photograph. Auxiliary Board member Marc Towers is holding the Greatest Name.

Tswana	Uvambo	Zande
Tumbuka	Xosa (Xhosa)	Zulu
Twi	Yao	
Urhobo	Yoruba	

II. ASIA: 140

Abor Miri	Iban (Land Dayak)	Newari
Aeta	Iban (Sea Dayak)	Nhung
Agusanon	Ibanag	Nias
Aklan	Ilokano	Nicobarese
Amanus	Ilongo	Oriya
Antiqueno	Indonesian	Ossete
Arabic	Japanese	Pahari
Armenian	Javanese	Pali
Assamese	Kachin	Pampango
Assyrian	Kaili	Pangasinan
Atjeh	Kalinga	Perm (Ziryen)
Badjao	Kannada (Kanarese)	Persian
Baghelikhandi	Kankanai	Prasad
Balinese	Karen	Punjabi (Urdú script)
Balochi	Kashmiri	Punjabi (Persian script)
Balti	Kenyah	Pushtu
Batak	Khmer (Cambodian)	Rajasthani
Bengali	Konkani	Samal
Benguet	Korean	Samar-Leyte (Waray)
Bhojpuri	Kumayoni	Santhali
Bikolano	Kurdish	Semai (Senoi)
Black Thai	Ladakhi	Shans
Bontoc	Laos Thaidam	Sindhi
Brahui	Laotian	Sinhalese
Bugis	Lepcha	Sunda (Sundanese)
Bukidnon	Madurese	Tagalog
Burmese	Malay	Tamil
Buru	Malayalam	Tapanuly
Cagayan Aeta	Malwi	Tartar
Cebuano	Manchu (Manchurian)	Tausog
Cham (Chambiali)	Mangyan Hanunuo	Telugu
Chin ¹	Mangyan Pula	Temiar
Chinese (Old)	Manipuri (Meithi)	Thai (Siamese)
Chinese (Modern Standard)	Marathi	Thai Dam
Cuyunin	Marwari	Thô
Dusun	Malanau	Tibetan
Fangir	Meo (India)	Tiruray
Gamili	Meo (Vietnam)	Tolaud
Garhwali	Meo (Laos)	Toradja
Georgian	Mentawci	Turkish
Gujarati	Merandanis	Turkoman
Gurmukhi	Mongolian	Urdú
Hebrew	Mordoff	Vietnam Banar
Hiligaynon	Mundari (Munda)	Vietnam Rhade
Hindi	Murut	Vietnamese (Annamese)
Ibaloy (Igorot)	Nepali	Zambal-Bolanon

¹ Published in two dialects.



National Convention of the Bahá'ís of the Philippine Islands; 1965.



National Convention of the Bahá'ís of the Dominican Republic; 1967.

III. AUSTRALASIA: 49

Ancityum	Manus	Reef Island
Arcarc	Maori (New Zealand)	Rennellese
Bambatana	Maori (Rarotongan)	Rotuman
Binandere	Maranao	Roviana
Bugotu	Maré	Samoan
Chamorro	Marquesas	Tahitian
Ellice	Marshallese	Tasiboko (Lengo)
Erakor	Motu	Tetum
Fataleka	Nalik	Tikopian
Fijian	Niuean	Timorese
Ghari	Palauan	Tokelauan
Gilbertese	Petats	Tongan
Houailou	Pidgin (Papua-New Guinea— Bismarck Arch.)	Tongoan
Kusaian	Pidgin (Solomon Is.)	To'obaita
Kwara'ac (Mwala)	Ponapean	Torau
Lifou	Ponérihouen	Trukese
Makura		

IV. EUROPE: 48

Albanian	Gaelic	Polish
Basque	German	Portuguese
Bulgarian	Greek	Romani
Croatian	Hungarian	Romansch
Czech	Icelandic	Rumanian
Danish	Interlingua	Russian
Dutch	Italian	Serbian
Dutch Frisian	Lapp	Serbo-Croat
English	Latvian	Slovak
Erse	Lithuanian	Slovene
Esperanto	Luxembourgish	Spanish
Estonian	Maltese	Swedish
Faroese	Mordva	Syrjääni
Finnish	Norwegian (<i>Landsmål</i>)	Ukrainian
Flemish	Norwegian (<i>Riksmål</i>)	Welsh
French	Piedmontese	Yiddish

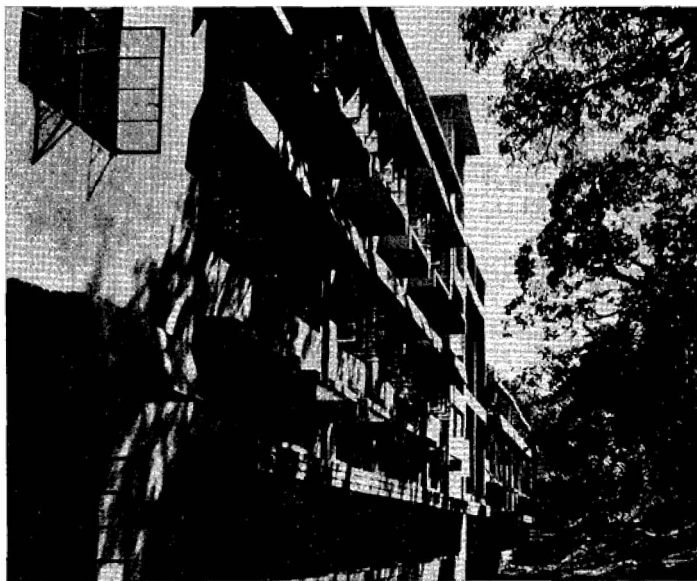
V. WESTERN HEMISPHERE: 60

Aguacateca	Cherokee	Guajiro
Aimara (Aymará)	Choco	Guarani
Aleut	Chorti	Guaymí
Arhuaco	Cree	Iroquois
Athabaskan	Creole	Kanjobel
Blackfoot	Cuna (Kuna)	Kekchi (Ketché)
Cakchiquel	Eskimo (Eastern Arctic)	Lowland Maya
Carib (Moreno)	Eskimo (Keewatin)	Mám
Cariña	Eskimo (Kobuk)	Mapuche
Castellano	Eskimo (Kotzebu)	Masawas-Sumo
Cebu	Eskimo (Kuskokwim)	Mataco
Chauanco	Guajibo	Maui

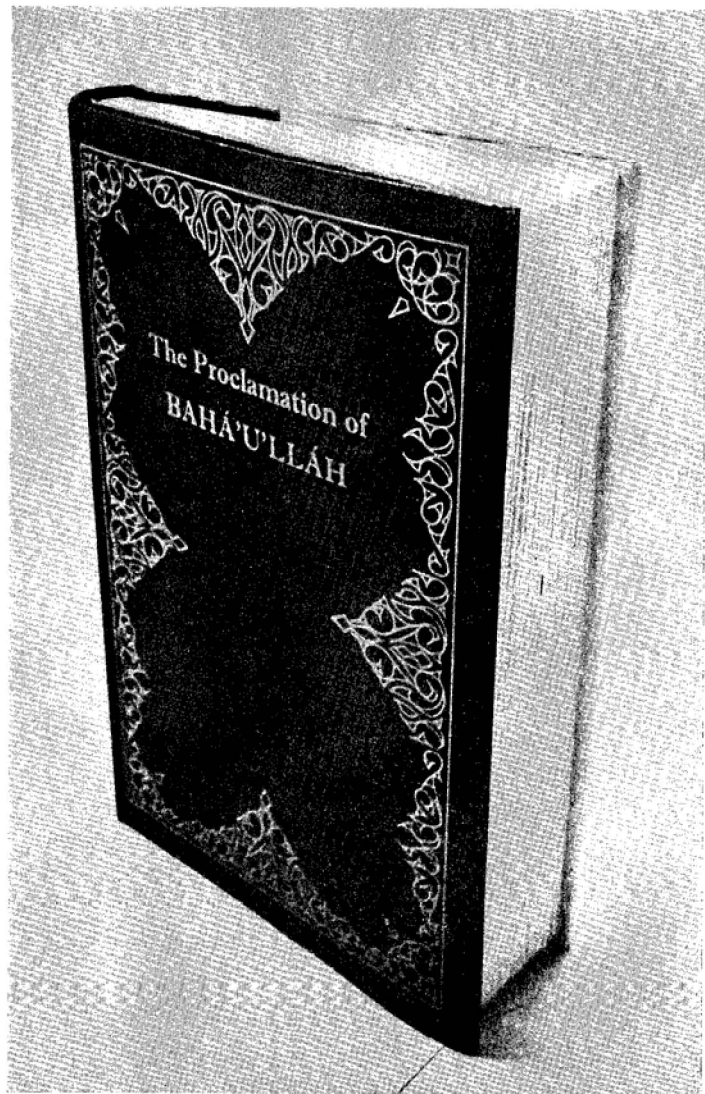


The Hands of the Cause Amatn' l-Bahá Rúhiyyih Khánúm and Jalál Klázeh with a group of friends at the Inter-Continental Conference in Panama, 1967.

Maya	Ojibway	Saulteaux
Maya-Quiché	Oneida	Sepultec
Moskito	Pascuense	Sumo
Mohawk	Pia Poco	Tlingit
Motilón-Yukpa	Papyamento	Tupi-Xavante
Nahuatl	Pocomchi	Twakha-Sumo
Navajo	Quechua	Uspanteca
Negro	Rama	Yukpa



A view of the dormitory wing, New Era High School, Panchgani, India.



PROCLAMATION OF THE BAHÁ'Í FAITH

He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself. . . 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. Bahá'u'lláh

1. THE PROCLAMATION OF BAHÁ'U'LLÁH

HAVING declared His Mission to His followers in Baghdád during those memorable days in the spring of 1863, it remained for Bahá'u'lláh to proclaim that same Mission to the world's secular and ecclesiastical leaders. "This historic Proclamation was made at a time when the Faith was in the throes of a crisis of extreme violence," writes Shoghi Effendi in *God Passes By*, "and it was in the main addressed to the kings of the earth, and to the Christian and Muslim ecclesiastical leaders who, by virtue of their immense prestige, ascendancy and authority, assumed an appalling and inescapable responsibility for the immediate destinies of their subjects and followers."

"The initial phase of that Proclamation," Shoghi Effendi continues, "may be said to have opened in Constantinople with the communication (the text of which we, alas, do not

possess) addressed by Bahá'u'lláh to Sultán 'Abdu'l-'Aziz himself, the self-styled vicar of the Prophet of Islám and the absolute ruler of a mighty empire. So potent, so august a personage was the first among the sovereigns of the world to receive the Divine Summons, and the first among Oriental monarchs to sustain the impact of God's retributive justice. The occasion for this communication was provided by the infamous edict the Sultán had promulgated, less than four months after the arrival of the exiles in his capital, banishing them, suddenly and without any justification whatsoever, in the depth of winter, and in the most humiliating circumstances, to Adrianople, situated on the extremities of his empire."

The following monarchs, and the Pope, were addressed by name, all, except Francis Joseph, being sent one or more individual Tablets.

(Opposite)

The Proclamation of Bahá'u'lláh, a compilation of His Own announcements, made one hundred years ago, to the kings and ecclesiastical leaders of the world and to mankind in general, was published by the Universal House of Justice in 1967 to mark the centenary of the inception of that proclamation. A limited deluxe edition was printed for presentation to today's kings and rulers.

SULTÁN 'ABDU'L-'AZÍZ

"Observe, O king, with thine inmost heart and with thy whole being, the precepts of God, and walk not in the paths of the oppressor. . . Shouldst thou cause rivers of justice to spread their waters amongst thy subjects, God would surely aid thee with the hosts of the unseen and of the seen, and would strengthen thee in thine affairs. . . Overstep not the bounds of moderation, and deal justly with them that serve thee."



The Bettmann Archive

Sultán 'Abdu'l-'Aziz was deposed after a palace revolution, condemned by sentence of the Muftí in his own capital, and four days later assassinated (1876). The war of 1914-18 resulted in the dissolution of the Ottoman empire, the abolition of the sultanate, the proclamation of a republic, and the sounding of the death-knell of a rulership that had endured for more than six centuries.

ALEXANDER II

"Arise thou amongst men in the name of this all-compelling Cause, and summon, then, the nations unto God. . . Blessed be the king whose sovereignty hath withheld him not from his Sovereign, and who hath turned unto God with his heart."



The Bettmann Archive

After suffering several attempts on his life, Nicolaevitch Alexander II, Czar of Russia, died at the hand of an assassin. The harsh policy of repression he initiated in the latter part of his reign and which his successors maintained, led eventually to a revolution which swept away on a bloody tide the empire of the Czars, bringing in its wake war, disease and famine, which led to the establishment of a militant proletariat which massacred the nobility, persecuted the clergy, drove away the intellectuals, disendowed the state religion, executed the Czar with his consort and family, and forever extinguished the dynasty of the Romanoffs.

FRANCIS JOSEPH

"We have been with thee at all times, and found thee clinging unto the Branch and heedless of the Root. . . We grieved to see thee circle round Our Name, whilst unaware of Us, though We were before thy face."



Ewing Galloway

Francis Joseph, Emperor of Austria and King of Hungary, was engulfed by misfortunes and tragedies unsurpassed in the calamities they inflicted upon his nation. The shrunken republic built on the ruins of his vanished Holy Roman Empire was, after a brief and precarious existence, blotted out from the political map of Europe.

NAPOLEON III

"O King of Paris! Tell the priest to ring the bells no longer. . . The Most Mighty Bell hath appeared. . . We have desired for thee naught except that which is better for thee than what thou dost possess and all the treasures of the earth. . . For what thou hast done, thy kingdom shall be thrown into confusion, and thine empire shall pass from thine hands. . . We see abasement hastening after thee, while thou art of the heedless. . ."



The Bettmann Archive

Napoleon III, the most august monarch of his day in the West, sustained ignominious defeat at the Battle of Sedan (1870), an event which marked one of the greatest military capitulations recorded in modern history. He lost his kingdom and spent the remaining years of his life in exile; his much vaunted empire collapsed, a ferocious civil war ensued, and the crowning of William I, the Prussian King, as Emperor of a unified Germany, took place in the Palace of Versailles.

NÁŞIRI'D-DÍN SHÁH

"Look upon this Youth, O King, with the eyes of justice; judge thou, then, with truth concerning what hath befallen Him. . . They that surround thee love thee for their own sakes, whereas this Youth loveth thee for thine own sake, and hath had no desire except to draw thee nigh unto the seat of grace, and to turn thee toward the right-hand of justice."



The Bettmann Archive

Násiri'd-Dín Sháh, in the plenitude of his power, was dramatically assassinated while at prayer on the eve of a jubilee celebration designed to go down in history as the greatest day in the annals of the Persian nation. The fortunes of his hapless house thereafter steadily declined, the scandalous and irresponsible misconduct of his successor leading to the ignominious eclipse and final disappearance of the Qájár dynasty.

POPE PIUS IX

“.. He Who is the Lord of Lords is come overshadowed with clouds . . . this is the day whereon the Rock (Peter) crieth out and shouteth . . . saying: ‘Lo, the Father is come, and that which ye were promised in the Kingdom is fulfilled.’”



Ewing Galloway

The undisputed head of the most powerful Church in Christendom was compelled to submit himself to dispossession of the Papal States and of Rome itself, over which the Papal flag had flown for one thousand years, and to witness the humiliation of the religious orders under his jurisdiction, adding mental anguish to his physical infirmities and embittering his latter years. The virtual extinction of the Pope's temporal sovereignty was signaled by the formal recognition of the Kingdom of Italy subsequently exacted from one of his successors in the Vatican.

QUEEN VICTORIA

"God hath, truly, destined a reward for thee. . . He, verily, will pay the doer of good his due recompense . . . thou hast 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 low, will be tranquillized."



The Bettmann Archive

"The renowned Queen Victoria, whose sovereignty extended over the greatest political combination the world has witnessed" to whom Bahá'u'lláh "addressed an Epistle in which He . . . assures her that God would reward her for having *'forbidden the trading in slaves,'*" and "commends her for having *'entrusted the reins of counsel into the hands of the representatives of the people,'*" enjoyed the longest reign of any monarch in British history. Her grand-daughter, Queen Marie of Rumania, ". . . alone among all those of royal birth or station, was moved to spontaneously acclaim the greatness of the Message of Bahá'u'lláh . . . to commend the Bahá'í Teachings to all men and women, and to extol their potency, sublimity and beauty. . ."

WILLIAM I

"Say: O King of Berlin! Give ear unto the Voice calling from this manifest Temple. . . Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below. . . We hear the lamentations of Berlin, though she be today in conspicuous glory."



The Bettmann Archive

William I, conqueror of Napoleon III, sustained two attempts on his life. His throne was bequeathed to William II whose pride and short-sightedness engulfed Europe in the Great War of 1914-18 which in turn precipitated swift and sudden revolution in the German capital. Communism appeared in a number of cities; the princes of the German states abdicated. Fleeing ignominiously to Holland, William II was compelled to relinquish his right to the throne. The constitution of Weimar marked the extinction of the empire, giving rise to a treaty whose severe terms provoked "the lamentations" prophesied by Bahá'u'lláh half a century before.

In addition to the foregoing summons to individual kings and rulers, Bahá'u'lláh proclaimed His Message in Tablets and other passages in His Writings addressed to the kings and rulers collectively, to the "Rulers of America and the Presidents in every land," to the world's religious leaders, to the clergy and people of various faiths, and in the Great Announcement to mankind.

"A glance at the Writings of the Author of the Bahá'í Revelation," wrote Shoghi Effendi,¹ "will reveal the important and significant fact that He Who addressed collectively an immortal message to all the kings of the earth, Who revealed a Tablet to each of the outstanding crowned heads of Europe and Asia, Who

issued His call to the sacerdotal leaders of Islám, both sunní and shí'ih, Who did not exclude from His purview the Jews and the Zoroastrians, has, apart from His numerous and repeated exhortations and warnings to the entire Christian world, directed particular messages, some general, others precise and challenging, to the heads, as well as to the rank and file, of the ecclesiastical orders of Christendom—its pope, its kings, its patriarchs, its archbishops, its bishops, its priests, and its monks."

"*Never since the beginning of the world,*" Bahá'u'lláh testified, "*hath the Message been so openly proclaimed.*"

2. DELIVERY OF THE PROCLAMATION TO TODAY'S HEADS OF STATE

In its introduction to the compilation of Bahá'u'lláh's announcements to the many categories of humanity, as well as individual rulers, whom He addressed, the Universal House of Justice wrote:

One hundred years ago, Bahá'u'lláh, Founder of the Bahá'í Faith, proclaimed in clear and unmistakable language, to the kings and rulers of the world, to its religious leaders, and to mankind in general that the long-promised age of world peace and brotherhood had at last dawned and that He Himself was the Bearer of the new message and power from God which would transform the prevailing system of antagonism and enmity between men and create the spirit and form of the destined world order.

At that time the splendour and panoply of the monarchs reflected the vast power which they exercised, autocratically for the most part, over the greater portion of the earth. Bahá'u'lláh, an exile from His native Persia for His religious teaching, was the prisoner of the tyrannical, all-powerful Sultán of the Ottoman Empire. In such circumstances He addressed the rulers of the world. His Tablets to particular kings and to the Pope, although delivered, were either ignored or rejected, their wise counsels and dire warnings went unheeded, and in one instance the bearer was cruelly tortured and killed.

Bahá'u'lláh, viewing that old world and seeing it "*at the mercy of rulers so drunk with pride that they cannot discern clearly their own best advantage*" declared that "*. . . 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.*" Although painting in sombre tones the 'divine chastisement' which would assail most of those rulers and engulf in ruin the peoples of the world, He nevertheless left no doubt about the outcome. "*Soon*", He declared, "*will the present day order be rolled up and a new one spread out in its stead.*" Since the ascension of Bahá'u'lláh in 1892, in the Holy Land, the rolling up of the old order has become the daily experience of mankind and no abatement of this process is discernible. The essence of Bahá'u'lláh's World Order is the unity of the human race. "*O ye children of men*", He writes, "*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 He warns, "*The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established.*" The achievement of this unity is Bahá'u'lláh's declared mission and the aim of all Bahá'í activity. Its outline and structure are indicated in the following passage from the writings of

¹ *The Promised Day is Come.*

Shoghi Effendi, great-grandson of Bahá'u'lláh and Guardian of the Bahá'í Faith:

The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve centre of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will co-operate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated

by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic 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 its products will be equitably regulated.

National rivalries, hatreds and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and co-operation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy 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, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

Bahá'u'lláh's message is one of hope, of love, of practical reconstruction. Today we reap the appalling results of our forebears' rejection of His divine call; but today there are new rulers, new people, who perchance may hear and avoid

or mitigate the severity of impending catastrophe. It is with this hope and believing it to be its sacred duty, that the Universal House of Justice, the international governing body of the Bahá'í Faith, proclaims again, through publication of these selected passages, the essence of that mighty call of a century ago. In the same hope and belief the Bahá'ís throughout the world will do their utmost during this centenary period to bring to the attention of their fellow-men the redeeming fact of this new outpouring of divine guidance and love. We believe they will not labour in vain.

Haiifa, 1967

A special limited edition of this book was printed¹ and presented individually to one hundred and forty Heads of State. In each volume so presented was pasted a personal letter addressed by name to the ruler or president. Fifty-five of these were sent through the courtesy of the country's ambassador to the United Nations, the remainder being delivered either personally by a delegation from the Bahá'í community in each country, by a special representative of the Universal House of Justice or, in the case of two or three copies, by post. Most copies were courteously acknowledged.

¹ See p. 194.

THE WHITE HOUSE
WASHINGTON

October 6, 1967

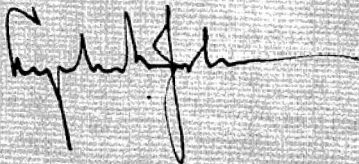
TO THE MEMBERS OF THE NATIONAL ASSEMBLY
OF THE BAHÁ'IS OF THE UNITED STATES

I am pleased to greet you on this centenary of your eventful history, and to acknowledge the growing good you do.

Yours has been a work of love. You have sown seeds of righteousness and justice, and humanity will reap rich harvests from your toil.

Your purpose is the purpose of America, your hope the hope of men of goodwill everywhere. On every front, our nation presses forward for a world where hatred has no place and where all may walk in peace and live in freedom, decency, and understanding.

All thoughtful and farsighted men respect the mission of your faith. For every one of us looks forward to that day when the earth will truly be one country -- and mankind its citizens.

A handwritten signature in black ink, appearing to read "Lyndon B. Johnson". The signature is fluid and cursive, with a long horizontal stroke extending to the right.

DE PARTICULIER SECRETARISSE
VAN H. M. DE KONINGIN

C1991/67/D

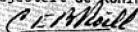
ROOSTERDIJK, 5 januari 1968

Aan de Nationale Geestelijke
Raad van de Bahá'ís van Nederland
Riouwstraat 27,
's-Gravenhage.

Hare Majesteit de Koningin
heeft mij verzocht U hartelijk dank te zeggen
voor de aanbieding van het bijzonder fraai
uitgevoerde boekwerk "De Proclamatie van
Bahá'u'lláh".

Hare Majesteit de Koningin
heeft deze attentie zeer op prijs gesteld.

De Particulier Secretaresse van
Hare Majesteit de Koningin



(Jonkvr. C. E. B. Röell)

Facsimile of a letter addressed by the private secretary of H. M. Queen Juliana to the National Spiritual Assembly of the Bahá'ís of the Netherlands acknowledging receipt of The Proclamation of Bahá'u'lláh.



Presentation of The Proclamation of Bahá'u'lláh to His Majesty King Phumipon Adulyadet of Thailand by members of the National Spiritual Assembly, November, 1967.



Presentation of The Proclamation of Bahá'u'lláh to the President of Ecuador, Dr. Otto Arosemena G., April, 1968.



Presentation of The Proclamation of Bahá'u'lláh to the President of the Republic of Paraguay, General Alfredo Stroessner, by members of the National Spiritual Assembly, November, 1967.



Presentation of The Proclamation of Bahá'u'lláh to Mr. T. J. Molefhe, Private Secretary to the President of Botswana, Sir Seretse Khama, March, 1968.

3. PROCLAMATION TO MANKIND IN GENERAL

The first mention of a world-wide proclamation effort was made by the Universal House of Justice in its message to the Bahá'í world at Riqdán 1966:

The splendid achievements in the pioneering and teaching fields, together with the enthusiastic attention given to the preparation of plans for the befitting celebration of the centenary of Bahá'u'lláh's Proclamation of His Message to the kings and rulers of the world, have sealed with success the first, and opened the way for the second phase of the Nine Year Plan, a phase in which the Bahá'í world must prepare and arm itself for the third phase, beginning in October 1967 when the six intercontinental conferences¹ will sound the "opening notes" of a period of proclamation of the Cause of God extending through the remaining years of the Nine Year Plan to the centenary, in 1973, of the revelation of the Kitáb-i-Aqdas. The three-fold purpose of these conferences is to commemorate the centenary of the opening of Bahá'u'lláh's own Proclamation of His Mission, to proclaim the Divine Message, and to deliberate upon the tasks of the remaining years of the Nine Year Plan.

A year later, at Riqdán 1967, the specific task was set:

As we approach the third phase of the Nine Year Plan there opens before us a prospect of enthralling opportunities such as to thrill the heart of every ardent follower of Bahá'u'lláh. For more than a century we have toiled to teach the Cause; heroic sacrifices, dedicated services, prodigious efforts have been made in order to establish the out-posts of the Faith in the chief countries, territories, and islands of the earth and to raise the framework of the Administrative Order around the planet. But the Faith of Bahá'u'lláh remains, as yet, unknown to the generality of men. Now at last, at long last, the worldwide community of the Most Great Name is called upon to launch, on a global scale and to every stratum of human society, an enduring and intensive proclamation of the healing message that the Promised One has come and that the unity and well-being of the human race is the purpose of His Revela-

tion. This long-to-be-sustained campaign, commencing next October in commemoration of the centenary of the sounding of the "opening notes" of Bahá'u'lláh's own Proclamation, and gathering momentum throughout the remainder of the Nine Year Plan, may well become the spearhead of other plans to be launched continually until humanity has recognized and gratefully acclaimed its Redeemer and its Lord.

A hundred years ago Bahá'u'lláh Himself addressed the kings, rulers, religious leaders, and peoples of the world. The Universal House of Justice feels it its bounden duty to bring that Message to the attention of the world leaders today. It is therefore presenting to them, in the form of a book, the essence of Bahá'u'lláh's announcement. Entitled *The Proclamation of Bahá'u'lláh*, a special edition will be presented to Heads of State¹ during the opening of the proclamation period and a general edition will be available to the friends in English, French, German, Italian, and Spanish. . .

World-wide proclamation, the unknown sea on which we must soon sail, will add another dimension to our work, a dimension which will, as it develops, complement and reinforce the twin processes of expansion and consolidation. This pattern of teaching, emerging so soon after the completion of the framework of the Administrative Order, may well be the means of advancing the vital work of consolidation and of rendering more effective the teaching wisdom which has been gained in a hundred years, and more particularly since the beloved Guardian called us to systematic and planned activity. Therefore, in those countries where we are free to publicize our religion, this activity must become part of our regular work, included in budgets, assigned to national and local committees for study and implementation and above all for coordination with the programs operating to achieve the goals of the Nine Year Plan. Every effort of proclamation must be sustained by teaching, particularly locally, where public announcements should be related to such efforts. This coordination is essential,

¹ A report of these Intercontinental Conferences appears on pp. 221 *et seq.*

¹ See p. 204 for further report on the presentation of *The Proclamation of Bahá'u'lláh* to today's kings and rulers.

for nothing will be more disheartening than for thousands to hear of the Faith and have nowhere to turn for further information.

The Bahá'ís of the world embarked with great enthusiasm on this new and satisfying

form of activity. National and local communities made long-ranging plans to deliver the message of Bahá'u'lláh to their countrymen, using all means of communication available to them.

ONE HUNDRED AND FIFTIETH
ANNIVERSARY OF THE BIRTH OF
BAHÁ'U'LLÁH

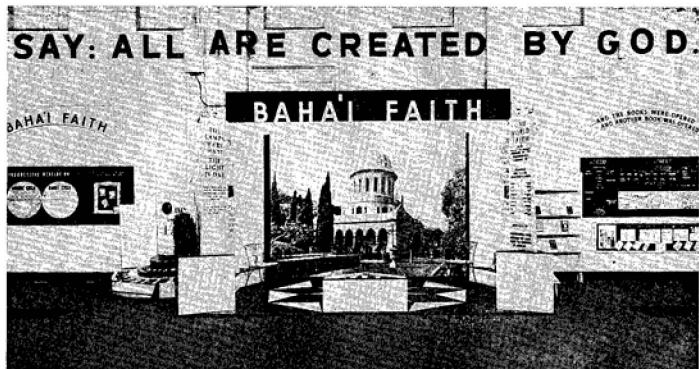
November 12, 1967, will mark the 150th anniversary of Bahá'u'lláh's birth. We call the entire Bahá'í world to joyful celebration, befitting an event so momentous to the fortunes of humanity.

The Universal House of Justice feels that the coincidence of this great occasion with the opening of the proclamation period provides a splendid opportunity for bringing to public attention both the spiritual and social import of the Cause. Not only its message, but the historical fact of a new Revelation, with all its implications of a new and world-wide civilization, should be made clear.

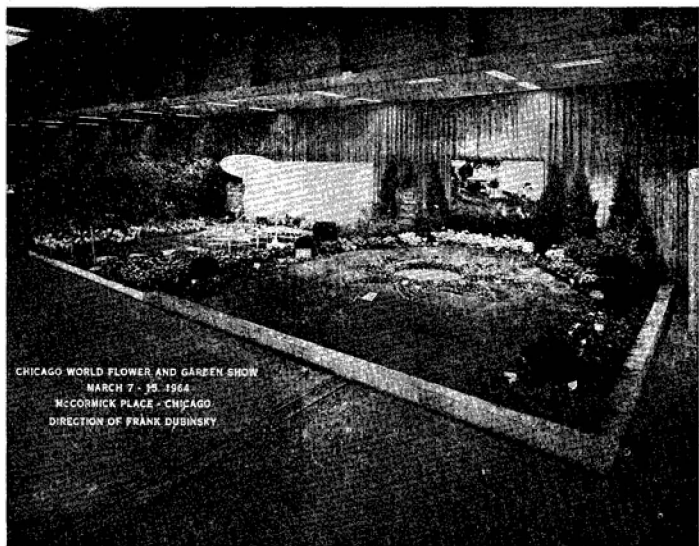
Let the friends not hesitate to welcome to their observances, even to those of a devotional character, the non-Bahá'í public, many of whom may well be attracted by the prayers and expressions of gratitude of the believers, no less than by the exalted tone of passages from Bahá'í Writings.

June 25, 1967

THE UNIVERSAL HOUSE
OF JUSTICE



The Bahá'ís of Canada sponsored a booth at the Canadian National Exhibition held in Toronto during the months of August and September, 1963.



CHICAGO WORLD FLOWER AND GARDEN SHOW
MARCH 7 - 13, 1964
McCORMICK PLACE - CHICAGO
DIRECTION OF FRANK DUBINSKY

Each year during the period covered by this volume the Bahá'ís of the United States sponsored a colourful exhibit at the Chicago World Flower and Garden Show. The Exhibit held in March, 1964, featured gardens reminiscent of those at the World Centre in Haifa. Over 365,000 visitors saw this large and prominently placed display.



On Sunday, May 3, 1964, Miss Marian Anderson planted a "Marian Anderson" rose bush in the Temple gardens in Wilmette. The Hand of the Cause Leroy Loas said on that occasion, "It is befitting that in these beautiful gardens surrounding this universal House of Worship, dedicated to the oneness of mankind, of religion and of God, Miss Anderson should plant this universal symbol of the unity of the world, of purity and of perfection . . . for the rose is truly the one universal flower, found in all parts of the world."



In observance of the centenary of the Declaration of Bahá'u'lláh the Bahá'ís of Edinburgh presented the city with a tree. Mr. J. Robertson, the oldest Bahá'í in Edinburgh, is shown planting the tree. Councillor Robertson-Murray accepted the tree on behalf of the city.

The above Senate Concurrent Resolution extolling the Bahá'í Faith was adopted by both houses of the Legislature of the State of Michigan in 1965, and copies were widely circulated.





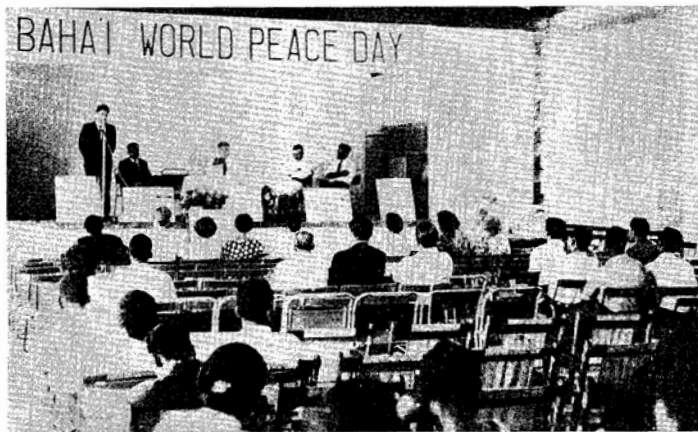
Bahá'í display at the International Fair in Nice, France, March 13-14, 1966. More than 5,000 people visited the display and 4,000 pieces of literature were given away, and many invitations to Bahá'í fireside meetings were accepted.



In April, 1966, the Bahá'ís of Connecticut in the United States sponsored a "Bahá'í Week". A bookmobile toured the State with a display of Bahá'í books and literature.



Bahá'í Houses of Worship, often referred to as "silent teachers", are an effective means of proclaiming the Faith. Baroness Maria Von Trapp, whose life story inspired the musical play The Sound of Music, visited the House of Worship in Wilmette in April, 1966, and was greeted by Dr. David S. Ruhe, Secretary of the National Spiritual Assembly of the United States (to the left of the photograph), and Mr. Salvatore A. Pelle, Director of Public Information for the Bahá'ís of the United States.



In September, 1966, the Bahá'ís of the Seychelles Islands sponsored a Bahá'í Peace Day programme addressed by Mr. Edward Sanches, a Bahá'í visitor from the Philippines. Others participating in the programme were Dr. Guy Lionnet, M.B.E., Director of Agriculture, and Archdeacon I. T. Winterburn, M.A.



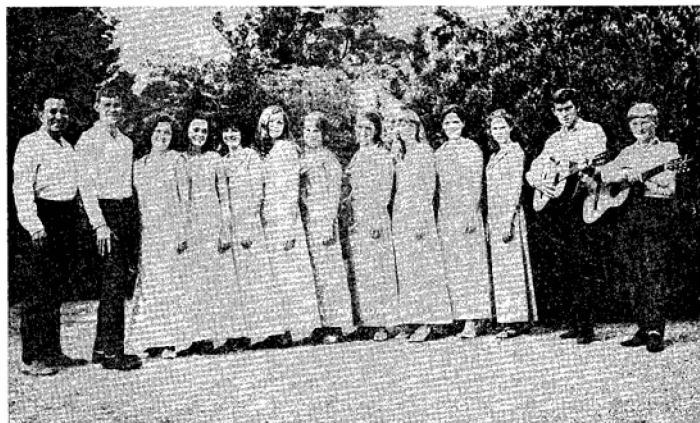
During the National Convention in 1966, the National Spiritual Assembly of Guatemala presented twenty-two trees, including two ciebas, the national tree of Guatemala, to the city of Huehuetenango.



The Bahá'ís of Hawaii sponsored an award-winning float in the Aloha Week Parade held on October 14, 1967. The theme Na Opio I Ke Ola O Ka Aina (The Youth is the Life of the Land) was spelled out in large floral letters along the side. It was estimated that 75,000 people attended the parade, and that an additional 225,000 saw it on television. In addition, the Faith was mentioned in radio and television newscasts and in the local newspapers.



Attendants at the Bahá'í booth at the International Book Fair in Frankfurt, West Germany, October, 1967. The Bahá'í Publishing Trusts of Germany, the British Isles and Belgium participated in sponsoring the literature display.



The Australian Dawn-Breakers singing group made a month-long tour of New South Wales, Victoria and South Australia during January, 1968. They presented a musical fireside written by Russell and Gina Garcia who rehearsed the group and accompanied them on their tour. In South Australia the group visited several Aboriginal missions and presented the Bahá'í Teachings.



Representatives of the Bahá'í Faith who attended the Memorial Service for Bishop Joost de Blank, held in observance of Human Rights Year, 1967-1968, at Westminster Abbey. Bishop de Blank was Chairman of the United Kingdom Committee for Human Rights Year, and was Archbishop of Cape Town from 1957 to 1963, and from 1964 to 1968 a Canon of Westminster. The National Spiritual Assembly of the Bahá'ís of the British Isles participated as a member organization of the United Kingdom Committee for Human Rights Year.

VI

SIX INTERCONTINENTAL CONFERENCES

OCTOBER 1967

IN its message to the Bahá'í world community at Riḡván 1965 the Universal House of Justice made the felicitic announcement: "... prepare national and local plans for the befitting celebration of the centenary of Bahá'u'lláh's proclamation of His Message in September/October 1867, to the kings and rulers of the world... The celebration of this fate-laden centenary period will open with a visit, in September 1967, on the Feast of Maḡhiyyat, by a few appointed representatives of the Bahá'í world to the site of the house in Adrianople, where the historic

Súriy-i-Mulúk was revealed. Immediately following this joyful and pious act, six Intercontinental Conferences will be simultaneously held during the month of October in Panama City, Wilmette, Sydney, Kampala, Frankfurt and New Delhi."

On the following pages are recorded the highlights of the historic events which occurred at these six Intercontinental Conferences, based on the report published in U.S. *Bahá'í News*, No. 441, December 1967.

MESSAGE FROM THE UNIVERSAL HOUSE OF JUSTICE TO THE INTERCONTINENTAL CONFERENCES

Dearly-loved Friends,

On this, the hundredth anniversary of the sounding in Adrianople of the opening notes of Bahá'u'lláh's proclamation to the rulers, leaders and peoples of the world, we recall with profound emotion the circumstances surrounding the Faith of God at that time. In a land, termed by Him, the "Land of Mystery", the Bearer of God's Revelation had arisen to carry that Faith a stage further in its divinely-ordained destiny.

Internally, the infant Cause of God was convulsed by a crisis from whose shadows emerged the majestic figure of Bahá'u'lláh, the visible Center and Head of a newly-established Faith. The first pilgrimages were made to His Residence, a further stage in the transfer of the remains of the Báb was achieved, and above all the first intimations were given of the future station of 'Abdu'l-Bahá as the Center of the Covenant and of the revelation of the new laws for the New Day. Externally, the full significance of the new Revelation was proclaimed by no one less than its Divine Bearer, His followers began openly to identify themselves with the Most Great Name, the independent character

of the Faith became established and its fearless exponents took up their pens in defense of its fair name.

Now, a hundred years later, the friends gathered in the six Intercontinental Conferences to commemorate the events of the past, privileged to gaze upon the portrait of their Beloved, must consider the urgent needs of the Cause today. As the Bahá'í world enters the third phase of the Nine Year Plan we are called upon to proclaim once again that Divine Message to the leaders and masses of the world, to aid the Faith of God to emerge from obscurity into the arena of public attention, to demonstrate through steadfast adherence to its laws the independent character of its mission and to brace ourselves in preparation for the attacks that are bound to be directed against its victorious onward march. Upon our efforts depends in very large measure the fate of humanity. The hundred years' respite having ended, the struggle between the forces of darkness—man's lower nature—and the rising sun of the Divine Teachings which draw him on to his true station, intensifies day by day.



BEARERS OF THE INTERCONTINENTAL MESSAGE

Hands of the Cause of God who delivered the Message from the Universal House of Justice to the six Intercontinental Conferences. From left to right: Dr. Ugo Giachery to Sydney, Australia; Paul E. Haney to Frankfurt, Germany; Amatu'l-Bahá Rúhíyyih Khánúm to Panama; Abu'l-Qásim Faizi to New Delhi, India; Taráz'ulláh Samandari to Wilmette, Illinois; 'Alí Akbar Furútan to Kampala, Uganda. Photograph taken in front of the Shrine of the Báb just prior to their departure for Adrianople.

The Centenary campaign has been opened by the Universal House of Justice presenting to one hundred and forty Heads of State a compilation of Bahá'u'lláh's Own proclamation. The friends must now take the Message to the rest of humanity. The time is ripe and the opportunities illimitable. We are not alone nor helpless. Sustained by our love for each other and given power through the Administrative Order—so laboriously erected by our beloved Guardian—the Army of Light can achieve such victories as will astonish posterity.

We pray at the Holy Shrines that these Intercontinental Conferences will be centers of spiritual illumination inspiring the friends to redouble their efforts in further expanding and consolidating the Faith of God, to arise to fill the remaining pioneer goals, to undertake travelling teaching projects, and to offer generously of their substance to the various

funds, particularly to the vital project of erecting the Panama Temple, the foundation stone of which is being laid by Amatu'l-Bahá Rúhíyyih Khánúm during the course of these Conferences.

As humanity enters the dark heart of this age of transition our course is clear—the achievement of the assigned goals and the proclamation of Bahá'u'lláh's healing Message. It is our ardent hope that from these Conferences valiant souls may arise with noble resolve and in loving service to ensure the successful and early accomplishment of the sacred tasks that lie ahead.

With loving Bahá'í greetings,

THE UNIVERSAL HOUSE OF JUSTICE

Bahá'í World Center

Haifa, Israel

October, 1967

1. PANAMA CITY

There was warmth and color everywhere, spreading itself like a gentle breeze in a garden of flowers. There was warmth in the laughter of greeting, in the dark, gentle eyes of Indians of many tribes—Guaymi, Kunas, Caribs, Guajiros, Mayas and others from faraway Peru, Bolivia and elsewhere—meeting each other for the first time since the great migrations of centuries ago that sent them on separate paths. Most of all there was warmth in the hearts, reflecting itself in the happy faces of Bahá'ís who came from all over Latin America and other parts of the world. There was thanksgiving too, for this was the first Intercontinental Conference ever to be held in Latin America and two hundred and thirty-nine Indian brothers and sisters in their beautiful, graceful dress were sharing in this historic event. There was a cornerstone of the Panama Temple to be laid in that land which 'Abdu'l-Bahá had said would "*unite the East and the West, the North and the South*"; and surely there was unity at this great festival that opened the Conference on Friday, October 6.

There were two Hands of the Cause of God, Amatu'l-Bahá Rúhíyyih Khánum, representative of the Universal House of Justice, and Jalál Kházeq of South America. Beautiful gifts were presented to Rúhíyyih Khánum at that opening festival—a colourful bead collar, a hat—there were Peruvian ponchos, jewelry and other items brought for the friends also, one of the many signs of the skill and artistry of the Indian people.

Rúhíyyih Khánum was herself overcome by the joy and radiance that abounded among the six hundred and sixty believers assembled for the Conference. She said:

"My heart is so full that I can hardly catch my breath. . . . When I saw the faces of all the Bahá'ís here as I came into this room I rejoiced. But when I saw the faces of the Indian Bahá'ís something a little different happened. I wonder if in our human frailty and smallness, we realize the greatness and the implications of some of the Words of Bahá'u'lláh. We cling to His Words, we follow Him, we love Him, we want to serve Him but we forget that each one of His phrases is the Word of God Himself. And when I looked at the Indian Bahá'ís here tonight I

remembered the Words of 'Abdu'l-Bahá which, although they are not quite the same as the Words of Bahá'u'lláh are, nevertheless, an animating influence in the Cause of God for all time. He said that if the indigenous peoples of the Americas would accept this Revelation they would have an effect on the world equal to that which had been produced when the Arabians had accepted the Prophet Muḥammad.

"In our present world we forget the influences of the past. We are lost in the 20th century and we forget our history; but when the people of the Arabian Peninsula accepted the Manifestation of God, Muḥammad, they produced an influence in the world that went deep into China in the East and that brought about the Renaissance in Europe. It would perhaps not be too great an exaggeration to say that one of the waves released by the Renaissance was the colonization by Europeans of the Americas. These are all a part of history. So we may well ask ourselves what will be the repercussions from the Indian Bahá'ís who accept Bahá'u'lláh in the Western Hemisphere? According to the Words of the Son of Bahá'u'lláh, they will release an impetus that will travel all over the world because that is the implication of 'Abdu'l-Bahá's Words. When I heard that tonight a great many more Indian Bahá'ís were present than had been anticipated I rejoiced and I hope that our Indian brothers and sisters who are here tonight and who will be here throughout this Intercontinental Conference whether they happen to be from Panama or from other countries of Latin America, will carry back to their own people, whether they are Bahá'ís or not, the spirit of this Conference and the spirit of Bahá'u'lláh's Message.

"We make a great mistake in this world when we think that unity in the concept of Bahá'u'lláh means uniformity. . . . When you analyze it, the people of the world today, whatever political bloc they belong to, whatever party they adhere to, whatever religion they follow, they think the best thing would be if everybody was like themselves; but this is not the Message of Bahá'u'lláh. God created us different. This is our honor, this is our blessing, this is our distinction. It means that each group of the human race has developed its own capacities. It has its

own gift to bring to the family of human beings.

"So I ask particularly the Indian Bahá'ís to remember this and to be immensely proud of their past and immensely proud of being Indians. They remember as I am sure I remember that it was the white people who did a great deal to destroy their history. They made them feel that the history of the white man was greater than the history of the red man. But this is not the Message of Bahá'u'lláh. The Message of Bahá'u'lláh is that they have a great future and they have great capacity.

"I want them to know that their Guardian, Shoghi Effendi, rejoiced when the news reached him of every single Indian Bahá'í. He could not wait to speak about it. He would tell it to all those who served at the World Center, he would tell it to the pilgrims, and then he would cable it to the Bahá'í world. This was a very sincere act on his part, it came from the depths of his heart. The Bahá'í world, which after all is a world of its own which exists all over the planet now, is waiting for more Indian Bahá'ís to enter the Cause of Bahá'u'lláh. They want them to teach their own people more; they want them to increase by the thousands. Who knows, when we have enough Indian Bahá'ís in the Western Hemisphere under the shadow of Bahá'u'lláh, perhaps they will be the ones to carry the spirit of Bahá'u'lláh to the white population of this Hemisphere!

"You Indian friends are like a great tree that has its roots in the soil of all the Americas. To the degree to which your people accept Bahá'u'lláh, you will bear your fruit. It will be good fruit and when the white man eats it he will be a better white man."

The formal opening of the Conference was on Saturday morning. In the afternoon the Hand of the Cause Jalál Kházeq addressed the representatives of twenty-three American National Assemblies, Auxiliary Board members, and all the believers on the "Praise and Glory of Bahá'u'lláh", again emphasizing the special privileges of this particular Conference. Rúhíyyih Khánúm spoke again in the evening on the banishment and imprisonment of Bahá'u'lláh and of 'Abdu'l-Bahá and Shoghi Effendi. This was followed by a showing of *Carmel, the Mountain of God*, the film sent by the Universal House of Justice, and also the Columbia Broadcasting System television program, *And His Name Shall Be One*.

Sunday morning came and the moment of dedication had arrived. Would it rain? It was the rainy season. But the sun shone bright and hot as the seven buses, many private cars and taxis arrived at the foot of the hill and the path leading to the Temple site. The believers walked about two hundred and fifty yards to the place where the Temple is to be built in an area called Cerro Sonsonate. Spanish, French, English, Arabic and Guaymí—these were the languages of prayer. Peter Tillotson, the young English architect of the future House of Worship, not a Bahá'í, pledged his best. Dr. Tejada Mora, attorney for the Panama National Assembly, and Raul Arango, engineer and original owner of the land, also spoke.

Rúhíyyih Khánúm, after laying the cornerstone, a native stone found not far from the site, and placing within it the sacred dust and roses brought by her from the tomb of Bahá'u'lláh, observed that Shoghi Effendi himself had stated that the first place in Central America to have a House of Worship would be Panama. The Temple, she emphasized, was for all peoples, not for the Bahá'ís alone.

The afternoon brought the most moving event of the Conference, the viewing of the portrait of Bahá'u'lláh. It rested on gold fabric brought from Írán, placed over a red silk cloth. Just before the viewing, Rúhíyyih Khánúm placed red and white roses beside the picture. Then the friends slowly came forward. There was a blind Indian friend who stood before the photograph he could not see with his physical eyes. Rúhíyyih Khánúm guided his fingers over the frame so that he might experience the richness of this moment and see with his inner vision.

This day, so full and profound, was concluded with a public meeting where at least one hundred and fifty guests joined the Bahá'ís to fill the hall and to hear Oscar Sierra I, National Assembly member from Guatemala, speak on the meaning of Bahá'u'lláh's coming and His Message for humanity.

On Monday, October 9, Hooper Dunbar, Auxiliary Board member, led a discussion on literature and mentioned the need to translate into the native languages for many of the poorer peoples. It is important, he said, that the translations reflect the Teachings uniformly. Copies of all materials to be translated for any part of Latin America should be sent through the



Friends assembled at Cerro Sonsonate for the laying of the cornerstone of the Mother Temple of Latin America.

respective National Spiritual Assemblies to the Bahá'í Publishing Trust in Argentina. The Spanish translation of *The Proclamation of Bahá'u'lláh* was announced. The Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánúm said that the Words of Bahá'u'lláh are different from any other words; they are food for the soul of man and when people eat of these Words their souls grow. In translating for the Indian peoples we should always give them some of this precious food.

Eduardo Perez de Leon of Mexico opened an afternoon consultation on publicity, asking that publicity on the Conference be utilized in all countries, as specified by the Universal House of Justice. Auxiliary Board member Artemus Lamb of Mexico concentrated attention on radio, since television is available only in large cities and on a limited scale. Even the poor people generally have access to radios. It is important to develop good relations with radio stations, he said, and to try to acquire

free radio time for public service. Sometimes this can be accomplished through arranging interviews with a visiting Bahá'í and through current Bahá'í events of public interest. Fred Berest of the National Spiritual Assembly of Panama mentioned a radio program of five minutes a day, five days a week, which costs only fifteen dollars per month, after which the tapes are given to small village stations.

A strong appeal for pioneer teachers to go into the mountain areas was made by Rose Mangopis of Nicaragua. "Let us get moving," she said, "and go into the mountains to teach Bahá'u'lláh's laws."

Margot Worley, Auxiliary Board member from Brazil, quoted from the Guardian's writings on the Fund. No individual, she said, was functioning fully in the World Order of Bahá'u'lláh unless he supports the Fund, no matter how modestly. The Hand of the Cause Jalál Kházezh spoke of the need for the new, infant national communities to gradually grow