

Artemus Lamb pilgrim notes ¹ 21 October 1953, Haifa ²

The Pacific will be a storm centre. When the Bahá'ís settle it, it will really become an ocean of peace.

Bahá'u'lláh first landed in Haifa, that is why it progressed first. Brother and half-brother were with Him.

Communism [is] based on [the] denial of God, [and] emphasis on matter. Un-Bahá'í and dangerous. America, too, is materialistic, but not atheistic. Bahá'ís condemn both materialism and atheism.

[The] principle is to scatter and establish more centres, first isolated believers, then groups, as [a] basis for NSAs, as they have done in central America.

Eastern Bahá'ís have a deeper understanding of the Faith but lack organization. Western Bahá'ís have organization, drive, etc.

Speaking of Temple sites, one acre [is] enough, not in city, not too far, not too near. They start with one acre, then extend. Bahá'ís own 50 acres in [the] heart of [the] mountain (Carmel) but [it] has been a slow process. Hope to own head of [the] mountain now west of the Báb's Shrine (belongs to Catholics and [the] State), for [the] Mashriqu'l-Adhkár place of worship; later on the east of the Shrine will be located [the] Administrative Seat (work). Bahá'ís everywhere must establish these two centres (worship and work), and in some countries will have Shrines where the Master visited. The friends must have a very clear conception of their responsibilities and duties. 1. Derive inspiration from the source of guidance (Mashriqu'l-Adhkár), 2. Go to [the] Hazíratu'l-Quds [to] work and inspire others by their services. Prayer and work, meditation and work, [a] balance of [the] two.

Bahá'ís must never identify themselves with communists, neither attack nor criticize them. Do not approach communists because they will not accept entirely; avoid them because the authorities will become suspicious. The co-operation of the authorities is most important now.

Do not look for orthodox people, look for [the] liberal element [in] spiritually minded people, liberal followers of the religions.

As our activities extend, do not give authorities the idea that we are a state within a state; we are purely spiritual and administrative, not political. Do not mention that we will be the state. It will be a process of conversion, not force. When the majority become converted, then the Bahá'í state (commonwealth) will be formed. We must avoid all political matters, we are not conscientious objectors. Obedience to government and non-interference in politics is the only way to safeguard the integrity and unity of the Faith now that Bahá'ís live under different forms of government and conflicting governments. We must try to please both sides, [since the] only way to do this is not to meddle in affairs of government. For example, Persia and England are opposed in their policies [to] Bahá'ís [and they] live in both, if they interfere in one country, they will create problems for the Bahá'ís in the other country. We are above parties and governments, we belong to God's party ('Abdu'l-Bahá).

The Faith has developed remarkably in Central America. The friends should be very proud and happy.

[The Temple] site in Panama: [It] must have a commanding position overlooking the city like the Mashriqu'l-Adhkár in Tehran.³ Later there must be enough land for all of the dependencies. [It is] important not to depend upon [the] government. We must be self-sufficient.

Bahá'ís must search for receptive souls and convert them to the Faith, make them whole-hearted Bahá'ís and create in them the desire to teach others, then the Cause will progress.

Question: Why can some convert and not others?

¹ This document is from the Emma Maxie Jones Collection, https://bahai-library.com/emma_maxwell_jones_collection, prepared by E. Jones, M. Thomas, and J. Winters (2021-2022).

² Artemus Dwight Lamb (1905–1998) was an American Bahá'í who pioneered to South and Central America, and served as a Counsellor in Central America (1963–1980) and the Americas (1980–1985).

³ A large site was purchased on a hill to the NE of and overlooking the city. Work on the foundations were commenced. The site was confiscated by the government in 1979 and it is now used by the Islamic Revolutionary Guard Corps.

Answer: It is a question of consecration to the Faith. This is a continual struggle within ourselves and we must reach as nearly as possible to the standard of Bahá'u'lláh. The harder the struggle, the more consecration. Without this we cannot quicken others. We must create [a] desire in converts to study the teachings for themselves. *Gleanings* [is] very important, all of it is fit for [the] public.

The prospects now are very bright. (speaking of the world crusade)

In the Bahá'í Revelation everything is superlative: [the] Most Great Prison, [the] Most great Peace, [the] Most Holy Shrine.

Note: [The] Guardian constantly refers to his cables, saying "Do you remember when I said this and that?" We obviously must study all his cables much more carefully.

The international language will come gradually, probably the Bahá'ís will not establish it. While the Bahá'ís are establishing the New World Order of Bahá'u'lláh, the world will be establishing the world state which will need a world language.

The world state is different from the Bahá'í commonwealth, which will come about during the formative period of the Faith. The Bahá'í commonwealth will come about during the Golden Age and will be formed by Bahá'í states and will supersede the world state.

Question: Will the 20 NSAs in Latin America be formed one by one or how?

Answer: There will probably first be Regional NSAs, two or three in Central American countries contiguous to each other, which will later subdivide into individual NSAs. [It] all depends upon how fast the work develops and on [the] multiplication of Bahá'í centres, especially local Assemblies. While the Bahá'ís are consolidating the home front, they must also extend beyond to other places, this is their responsibility, e.g. in Central America to the islands of the Atlantic and Pacific [Oceans] not too far from them.

The pioneers must persevere and not leave virgin areas until a nucleus has been formed, then they may go to another place or return home. They must teach discretely without publicity for it is dangerous in these new places. They must imitate Father and Mrs Dunn.¹ They cannot be called conquerors if they only stay a few months.

People who suffer become receptive to the Faith.

When the Bahá'ís build up their institutions, the people will open their eyes and become interested.

Christ was the Redeemer of His day, but now we need another Redeemer who will save the world through His teachings. When the world accepts His teachings, it will be saved. His method is to redeem the world through world unity. Personal salvation is not sufficient today—fishers of men and redeemers of mankind. [There is] truth in church doctrines about Redemption but they have been elaborated upon. The principle of sacrifice operates in every Dispensation: Christ sacrificed His life to save the world; Bahá'u'lláh sacrificed His son, the Purest branch; Abraham sacrificed His son; the Báb, himself; etc.

The Institutions (Hands, etc.) will be grouped around the Resting places at the World Centre. He hopes that by Ridván of next year all the virgin areas will be opened except the 16 behind the Iron Curtain. The World Crusade will open people's eyes. Three are now going behind the Iron Curtain, this is a very meritorious act. We should try to convert Russians and send them behind the Iron Curtain. Sixty out of 131 areas settled on 22 October, [in] 190 countries.

He has not been specific as to consolidation goals, but he will be if the Bahá'ís quickly accomplish the virgin goals, we should do this quickly so as to be able to go on to something else. He does not worry about these or the purchase of Temple sites. Only one acre is necessary for [the] Temple site. [The] Temple in Germany can be modest, not like that of Wilmette; that in Iran [is] more difficult because of restrictions there and [the] larger size of [the] Temple.

[A] national Ḥaẓiratu'l-Quds must be [a] separate building owned by the Bahá'ís, preferably in the centre of town. If the Bahá'ís co-operate they can accomplish wonders, all must take part, not just [a] few. It is based upon sacrifice—give until it hurts. Tell them this, then leave it to their conscience, fixed quotas are not allowed.

¹ John and Clara Dunn.

The more the sacrifice, the greater the bounties.

The dispersal of the Bahá'ís may be a protection for themselves, although this statement may seem strange to the world. Bahá'ís must do what is right regardless of what people think. The principle of dispersal is not new. It began with the Báb, was emphasized by Bahá'u'lláh and later by 'Abdu'l-Bahá in His Will and Testament and Tablets of the Divine Plan—[this] has a great spiritual effect on themselves, the world, and the Faith. They must arise, then persevere. Follow [the] example of the Dunns; not just settle in one spot, even in virgin areas, but travel ([e.g.] Martha Root). Functions: 1. Scatter. 2. Build. Bahá'u'lláh said if one is constrained where he is, go elsewhere.

Question: Should I stay in Costa Rica or travel?

Answer: Bahá'ís must try if it is more successful to travel or settle. Some must travel, others settle. They will be guided if their motive is right.

There are International, National [and] Local Archives, all must be kept and the friends must see to this.

This time the USA will be a storm centre, Persia, [the] Cradle of the Faith, the World Centre, North Africa, British Isles, Western Europe, [and] the Pacific are all gravely and directly exposed. It be more than a war, it will be a great upheaval on a global scale, social, political [and] economic. It will have a tremendous

spiritual reaction, very much like the collapse of the Roman Empire when Christianity was given its greatest chance to build on the ruins of the Roman Empire and the same will happen to the Faith. The fire of this ordeal will do two things: purge and weld. Bahá'u'lláh says “*My calamity is my providence ...*”,¹ it will weld the whole human race into one. This world upheaval, very much like what happened to the USA after the Civil War. The world will suffer a civil war on a world scale. There will be all sorts of complications, states versus states, classes versus classes, etc. It may be so severe as to affect the physical atmosphere of the earth causing physical disturbances. It will be unique.

In the future, the nine rooms of the Shrine [of the Báb] will be for prayer, there will be separate archives, there will not even be buildings near the Shrine. Bahá'u'lláh chose the site for the Shrine of the Báb.

The time of the world [calamity depends] upon the follies of the politicians; if they continue as they are doing it may not be too far away.

The Bahá'is in Latin America must be very careful of Orientals, especially Syrians, and particularly in Brazil, São Paulo, Rio de Janeiro, etc. They must not try to bring them into the Faith but rather concentrate on the natives, i.e. the Indians and the Spanish, and disregard the Orientals as their motives are not good and they are enemies of the Faith. We must try to convert the majority element. Persian Bahá'is may travel to Latin America in the future, now is not the time for them to settle in Latin America.

Question: Should Bahá'is in Finland withdraw from the Church?²

Answer: How can Bahá'is belong to a church which believes that the Promised One has not come? It is not fair to the Church. However, it must be done gradually.

The Bahá'is everywhere must not have anything to do with the Church in matters of divorce, marriage, inheritance, burial, etc. In spiritual matters, obedience to the Faith is more important than to parents. In fundamentals, Bahá'is must obey the Faith and not civil authorities or parents; in non-fundamentals, matters purely administrative, organisational, teaching, propagation, meetings, etc., obedience to government. To recant is fundamental, to register as Jews or Christians, etc., Bahá'is will not obey this (e.g. the martyrs); anything that is detrimental to the Faith or discredits it, they will not obey; something that will only retard the progress of the Faith, they will not obey. To recant is to bring shame to the Faith.

Esperanto: It is not necessary to study it, but association with Esperantists [is] advisable as a means to an end. If necessary, study it to gain goodwill of them as long as it does not take too much time.

NSA minutes must be brief, short condensations, only the actions. Latins must not copy [the] USA in details such as minutes, etc. Diversity in details such as minutes, news, etc. Diversity in details and methods is desirable, uniformity in fundamentals, e.g. [the] constitution must be uniform throughout the world. Must not copy [the] USA in newsletter, conduct of Feasts, manner of consultation, etc., for these are secondary matters. Must encourage national characteristics, diversity in adoration in accordance with their own customs, i.e. can kneel, prostrate themselves, stand, etc. This is purely secondary—the important thing is to turn to Bahá'u'lláh in their hearts. Only in obligatory prayer do we turn to ‘Akká, also prayer for the dead. In [the] Tablet of Visitation, it is better to stand; circumambulation of the Shrines is not obligatory now—the Universal House of Justice will reveal laws for this. [There are] no rites for visiting the Shrine of the Báb.

Holiest spot in Persia is the Shrine [House of the Báb?], next [the] Síyáh Chál [in] Tehran. Prayer beads can be used as an aid to counting, [but are] not prescribed. We must be careful not to create new rites and rituals. $5 \times 19 = 95$, 5 is numerical value of the Báb, 19 is the first unity (18 Letters of the Living + the Báb), 24 elders (first $19 + 5$ to be revealed in the future (‘Abdu'l-Bahá)), Wáhid (“Unity”) has [a] value of 19. Astronomers are starting to think there are 19 years cycles in regard to the revolutions of the planets.

Sabbath (Friday) is [the] Bahá'í day of rest, but not yet. We follow the customs of [our] country, for the Universal House of Justice [to decide] in [the] future, [what] is essential is to teach and multiply the number of centres.

The day will come when people enter the Faith in troops (mass conversion). This will probably happen as [a] result of the world upheaval.

¹ Bahá'u'lláh, *The Hidden Words of Bahá'u'lláh*, Arabic, No. 51.

² Evangelical Lutheran Church of Finland.

There are two plans: 1. Major Plan, God's mysterious [Plan], we do not know how it will work. 2. Our plan, [with] definite goals, both aim at the same thing, conversion of the people and triumph of God's Plan for humanity. We are not concerned

with God's Plan, but the other is our responsibility, and that which is the Divine Plan originated with 'Abdu'l-Bahá, which He gave to the USA in His Tablets, 1915–1917. The USA are the executors, because it was given to them, [and] Canada are the allies because they were included, Central and South America are the associates because Bahá'u'lláh addressed the rulers of America in [the] Kitáb-i-Aqdas, almost giving them a commission to protect the weak and down-trodden, [to] administer justice, etc. In His Tablets to the other rulers He admonished them and rebuked them. The Báb addressed the people of the West, Bahá'u'lláh the rulers of the western hemisphere, and 'Abdu'l-Bahá North America, thus each making the responsibility more specific. [The] Divine Plan was held in abeyance while [the] Administrative Order was being built. Now we have the instrument to carry out the plan. It was not only necessary to unfold the Administrative Order, but to give time for experience, until it could function properly. By 1963 the whole Administrative Order will be established, including the International House of Justice. [A] Bahá'í Court [is] the next step, ultimately [the] International House of Justice.

Progress in Latin America has been very rapid, now it is just beginning to fulfil its responsibilities. Until 1937 only one believer, Leonora Holsapple, then a remarkable response from 1937 until 1953.

Ḥazíratu'l-Quds¹ and endowments in each country—these are inherent tasks whenever a NSA is to be built. The important thing is to make a beginning, even [if] modest ([he] has mentioned that a room can be rented, other times that we should own our own Ḥazíratu'l-Quds, others to start buying them. It does not [need to be] rigid, probably best step under [the] circumstances should be taken, [or] buy on terms?).

Islands of [the] Pacific will be grouped in one NSA.

[He] hopes [the] LSA of Punta Arenas, Chile, will incorporate.

The NSAs of Latin America will have their branches in Israel to hold property. This [is] important for [the] prestige of [the] Faith and to bind spiritually and legally different parts of the Bahá'í world.

Punishment: If we commit offences, we will receive two-fold punishment in this world and in the world to come. Punishment [is] essential for order, reward and punishment, justice breeds confidence. The Manifestation upholds the law of justice although He personally is inclined to pardon and give mercy (Bahá'u'lláh).

'Akká is [the] Most Great Prison because [of the presence of] Bahá'u'lláh (His half-brother, etc.), although physical suffering [was] worse in [the] Siyáh Chál. [The] Cause always develops through crisis, this is the propelling force because the foundation is firm, otherwise the Cause will fall—thus there is a wisdom behind the Covenant-Breakers—crisis and triumphs, every crisis will enable the power of Bahá'u'lláh to demonstrate itself. The Cause awaits crisis for [the] opportunity to demonstrate its power, this is a continual process that will exist as long as there is evil in the world, this is the way God develops His Institutions. There will always be opposition, political, ecclesiastical, enemies within, even in the Golden Age. Clergy and priests will still exist and oppose. [The] Papacy will disappear but some institutions of the Church [will] remain—opposition now starting will spread to the Church of England, Lutherans, [Roman] Catholics, finally to [the] Orient where it will be worse, i.e. Hindus, Buddhists, etc. As [the] Papacy opposes consciously it will sow [the] seeds of its own downfall. It is a very long process, but [with a] glorious [future]. Evolution of the Institutions will make [the] opposition aware and arouse it. We should welcome opposition as providential, [it] is a means of new triumphs which in turn will produce new problems and new triumphs. We must not imitate [the] methods of missionaries. They will be awakened only by development of Institutions of the Cause, not by individual effort.

Pioneers must maintain themselves completely independent of both politicians and missionaries without asking help of either. In remote places missionaries compromise their principles in order to gain converts, anything to be popular. We must not do this, nor align ourselves with politicians as they do. INDEPENDENCE.

[The] Faith is emerging from obscurity, the more we scatter the more we will arouse opposition, which is good for the Faith.

For the coming two years we must concentrate on virgin areas. There must be a reserve in case the first pioneers cannot remain, as we must hold the fort. If the pioneers wish to be real conquerors, they must remain at and die at

¹ Ḥazíratu'l-Quds, pl. Ḥazá'iru'l-Quds (al- not used in Persian script).

their posts. NSAs must remain in close contact with pioneers, encouraging them and providing them [the] means to stay.

We must not disrupt the family for pioneering; pioneering, attending Nineteen Day Feasts or meetings, etc., are administrative affairs and the family must not be disrupted for them, but if it is a spiritual principle, i.e. to recant, then we must leave the family, even suffer martyrdom. We must learn increasingly to distinguish these two types of things in dealing with authorities.

Central and South America are ready to approach directly the authorities. But not to meddle in their affairs nor [to] bargain with them as the missionaries do. Bahá'ís prefer to suffer martyrdom [than] to compromise their spiritual principles, and we should not be afraid to tell authorities this. In case of possible government employment, for a Bahá'í, the NSA should investigate if it is political or purely administrative and not to leave it to the individual. Bahá'ís can serve their country but not the politicians. [The] best way to serve one's country is to avoid the corruption of politics. A "just" government is a firmly established one, the recognized government, for example a revolutionary government is not a "just" government until it is recognized. Bahá'ís must make efforts to secure government administrative posts for: 1. [To] gain gratitude of government, 2. Prove they are truly patriots by serving faithfully and honestly. A public position is not necessarily political. Consular positions, legations, minister, parliaments, etc., are political. Economic missions may or may not be political. **Truthfulness** is a fundamental Bahá'í principle. How can we accept political posts?

Bahá'ís should concentrate of the easy parts of the Plan first and get them out of the way, then the hard ones. Consolidation, Ḥaziratu'l-Quds, codification of the Kitáb-i-Aqdas,¹ Bahá'í Courts, Mashriqu'l-Adhkár, etc. [are the] hard tasks.

There will be Hands [of the Cause] in all countries—there is no limit to the number of Hands and they will have subsidiaries (e.g. the Boards of 9 in 1954). Hands have two functions: 1. Propagation (teaching the Faith), 2. Preservation (protection) of [the] Faith. These functions are even more important than [the] Administration. NSAs will evolve into governments and their committees into government departments.

At present NSAs are in charge of teaching, but this will be transferred later to the Hands and for this purpose the latter will have their own administration. Boards of 9 are [the] first step.

Until a majority of the people of a country become Bahá'ís, the Bahá'ís will not accept the reins of government, even though they are asked to do so. Reasons: 1. We must uphold the principle of majority vote, 2. To avoid the complications with such an act might cause.

[The] duty of NSAs [is] to hold fort (in regard to the virgin areas), otherwise the Roll of Honour will have to be torn up.

Contact with authorities: We must always protect [the] Name of [the] Cause, explain the purpose of incorporation, etc. If they oppose incorporation as a religious body, get it as a commercial body, then religious when the government changes.

Pioneers must take precautions before leaving, get [the] help of officials that can help if possible.

Louise Caswell: Yes, her resignation from the NSA to devote herself to the Indian work, is justified because of the importance of the latter. The native Latin American Bahá'ís must take increasing responsibilities in both local and national work; if she resigns, maybe a Latin American can be elected. He is very proud of the Latin American Bahá'ís and has great hopes for them. The Cause has developed very rapidly there and very soundly, when you have a solid foundation, the Cause progresses. The Bahá'ís should not fear tests and trials there, for the foundation is sound because the administrative principles have been followed. They must remember that any trial is a blessing in disguise.

Summer Schools are [a] very important aspect of the Administrative Order. [They] have 3 elements: 1. Social, 2. Administrative, 3. Devotional.

¹ The *Synopsis and Codification of the Laws and Ordinances of the Kitáb-i-Aqdas* was published in 1973. *The Kitáb-i-Aqdas* (the first authorised translation of the al-Kitábu'l-Aqdas (Arabic) in English) was published in 1992.

We should form Assemblies, then amplify and specialize activities by appointing committees for: 1. Teaching, 2. Literature, 3. Summer Schools, 4. To establish Ḥazíratu'l-Quds, etc.

Tell your NSAs to be sure that pioneers in virgin areas stay long enough to establish a firm foundation.

Bahá'ís must not fear [a] world upheaval. Even if war breaks out and our Plan is interrupted, it will only be [a] temporary set-back of our Plan, and the Plan of God goes on and the suffering will probably do much more than our Plan to convert the people. God's Plan is mysterious, impossible to understand. Bahá'ís must work, earn their living, consult experts in regard to business, this is not the province of the Guardian, only the Cause is his providence. Whatever happens is for [the] good of the Cause, have confidence.

Ahmad Sohrab and old Covenant-Breakers have lost their power outside the Holy Land. Theosophists are not so important. The Covenant-Breakers are those who have disobeyed the Manifestation, who have not accepted the Covenant and rejected the Master. They create doubts by very subtle methods.

The soul has a beginning but no end. Individually a soul starts at conception and continues after death. Unborn babies have a soul. The souls become more sensitive and [are] endowed with greater insight in the next world. We have [the] opportunity here to prepare ourselves for the next world, if we miss it we will realize it on leaving this world.

In the future NSAs should have separate Ḥazíratu'l-Quds¹—for the present NSAs and LSAs can share for reasons of economy.

Assemblies could obtain recognition of Bahá'í marriages. If there are Civil Courts, [use them,] Bahá'ís must not use a church.

The believers must pray for me as I do for them, their prayers sustain me as I hope mine do them.

¹ Ḥazíratu'l-Quds, plural Ḥazá'ir al-Aqdás.