

REPORT
ON
BAHĀ'Ī
STUDIES
IN
EUROPE
(1981)

This report is comprised of accounts of personal interviews engaged with a number of individuals some of whose activities relate them in some way to the intensive historical or doctrinal study of the Bābī and Bahā'ī religions, and of descriptions of certain private, public, university and Bahā'ī institutional libraries and archival collections containing Bābī and Bahā'ī related literature, the individuals and libraries located in England, Wales, Belgium, France, Switzerland, West Germany, Denmark, Sweden, Norway, Finland, Italy, Austria, and encountered between November 24, 1980 and July 14, 1981 by the author of this report, Peter Trafford Terry Jr.

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PROFILE

Peter Trafford Terry Jr.
(January 1982)

Pond Road, Bridgton, Maine 04009 U.S.A.

Work in the field of Bābī and Bahā'ī Studies, 1973-1982, inclusive:

- 1973-75 Papers for the University of Maine at Portland-Gorham on 'The Greatest Name in the Bible,' 'A New Ecological Religion,' 'Comparative Mysticism,' 'Political Socialization,' 'Comparative Cosmology: Bahā'ī/Hopi/Dogon,' 'Equality of Opportunity in Education: A Bahā'ī Perspective.'
- 1975-77 Papers for the University of Massachusetts in Amherst on 'The Persian Bayān,' 'Comparison of the ANISA Model and Bahā'ī Teachings,' 'Nine Pioneers in World Education: one chapter on Stanwood Cobb,' Began commentary on the Hidden Words of Bahā'u'llah; Shaykhī/Bābī/Bahā'ī bibliography; study of Bahā'ī proofs. Helped organize conference at the University on the 'Spiritual Life,' with participation by Bahiyyih Adams, Marian Lippitt and Do'A.
- 1977-78 Papers for the University of Chicago on 'The Personification of Evil in the Old Testament, New Testament and Holy Qur'an,' translation from Arabic into English with introduction and notes with fellow student 'Abdullah Zaid of Al-risāla min Hasan al-Basrī fī al-amīr al-mu'minin 'Abd al-Malik ibn Marwān.' Edited paper on Christ in the Gospels and the Qur'an by Coptic Christian fellow student. Assisted Persian Bahā'ī in study of Bahā'ī administration. Continued research on Bahā'ī proofs; compilation of Shaykhī/Bābī/Bahā'ī bibliography. Translation of Les Sept Preuves du Bab from Nicolas' French into English.
- 1978-80 Translation of Le Bévan Arabe from the French of Nicolas into English. Continuation of compilation Shaykhī/Bābī/Bahā'ī bibliography; research on Bahā'ī proofs. Began study of women's history and literature; events of the year 1844; communal lifestyles in the United States in the 19th and 20th centuries. Writing of philosophical essays coloured by Bahā'ī teachings.
- 1980-82 November 1980-July 1981: Europe: Interviewing Bahā'ī scholars and 'sources', compiling Shaykhī/Bābī/Bahā'ī bibliography, collecting information for history of 1844, organizing conference on Bahā'ī political economy for June near Paris, participation in Lancaster meeting in July.
July-August 1981: Maine to California to Washington to Maine: Interviewing Bahā'ī scholars, meeting with Kalimāt Press in L.A., with L.A. Bahā'ī Study Group.
September 1981-January 1982: Maine and Massachusetts: Writing first and final drafts of report on Bahā'ī studies in Europe, correspondence with Bahā'ī scholars, organizing photocopy service, planning weekend on Buddhism, participation in programmes at Green Acre Bahā'ī School, etc., etc., etc.

1) Dr. Moojan Momen

Languages: English, Persian, Arabic, some French, some German

Degrees: M.A., Cambridge University, Oriental Studies; M.D.

Interview: My first contact with Dr. Momen was in early December 1980, renewed by correspondence during my travels on the Continent in winter and spring of 1981, and then at the Lancaster meeting July 11/12. On our first meeting, he advised me to request a copy of his bibliography from Alan Coope, who incorporated Dr. Momen's bibliography into his own in 1975. As he has made a number of additions to his bibliography since then he offered to edit my completed bibliography, the sooner the better. He showed me copies of an incomplete collection of Shaykhī literature recently published by the Shaykhī group in Kerman, Irān, and later asked me to supply him with the list of facsimile literature at the Bibliothèque Nationale de Paris, which I did. This list will be included in my forthcoming bibliography. He is one of three parties responsible for establishing a library based upon the collection of the late Hand of the Cause of God, Hasan M. Balyuzi, to be called the "Afnān Library" or associated with the Afnān family, descendants of the Bāb's relations. A few months ago I was told by Dr. Momen that the formation of the library as a legal identity, and as a charitable foundation is well on its way, and that Abu'l-Qasim Afnān, formerly caretaker of the House of the Bāb in Shīrāz, Irān and now resident in Oxford, England is now at work cataloguing the contents in Persian and Arabic languages resident in this rare collection. When this collection is housed, catalogued and legally and financially constituted it will be opened for the use of scholars wishing to research the history and teachings of the Bābī and Bahā'ī Faiths and the Persian Gulf area during the nineteenth and twentieth centuries. Dr. Momen asked me to assist him--after I offered to be of service--on the Continent and in the United States in collecting information on the following topics (I share this information in the hope that some other scholar may be of service to him):

a) Austria: to find the diaries of Prokesh-Osten for the years 1865-1870, to locate his personal and official papers in the Austrian Foreign Ministry Archives, and to go after the uncatalogued material in particular; and to consult the Haus-, Hoff- and Staats-Archiv and the Politisches Archiv in Vienna in search of the papers of Austrian consuls and ambassadors assigned to the Ottoman Empire in the year 1868. (Please refer to report on Dr. Kent Beveridge of Austria for details of this research.)

b) Scotland: to locate the original copy of Bahā'u'llah's Tablet to Queen Victoria, which he believes to be kept along with her other personal papers in Balmoro Castle: for this an official introduction would be necessary, and I was unable to assist him at this time.

c) France: to determine what Dr. Amine Mesbah (see report under France) has accomplished through working in the Archives of the Ministry for Foreign Affairs in Paris and the Gobineau collection at the Université de Strasbourg; to locate the Oriental address book of the comte de Gobineau; to determine the origin of the copy of the Nuqtatu'l-Kaf now preserved in the Bibliothèque Nationale de Paris; to find out what Dr. Mesbah has discovered in studying the commercial records of the Chamber of Commerce in Marseilles, France, looking through the commercial correspondence of French consuls in Irān and the Ottoman Empire during Bahā'u'llah's lifetime. (For details on research into Gobineau and Nuqtatu'l-Kaf, see reports-- Dr. Mesbah, Bibliothèque Nationale de Paris and Bibliothèque Nationale et Universitaire de Strasbourg, all under France.)

I. UNITED KINGDOM

1) Dr. Moojan Momen

Interviews:

d) Sweden: according to his information, the Swedish government trained and officered the Iranian national police force from 1890 until 1919, and he asked me to search for references to Babis and Baha'is in the dispatches of the Swedish police officers to their government in Stockholm. (Please see report on professor Djazayeri in Sweden for details.)

e) Finland: look for literature mentioning Babi or Baha'i Faith written in or published in Russia, in the library having the largest collection of Russian literature pre-dating the 1918 revolution outside of the U.S. . . . (I was given two copies of Jan Jasion's partial listing of the contents of this library, Slavonic Collection of the University of Helsinki Library, and for report on its contents, please see description of Library under Finland.)

f) Germany: look into the government archives of Wurttemberg-Stuttgart, of the German Templars; procure copy of Beilharz-Chronik, and copies of pictures of Haira during lifetime of Baha'u'llah. (I did all of the above: please see reports on Landesbibliothek and Staatsarchiv in Stuttgart and also Tempelgesellschaft in Stuttgart, Germany.)

g) United States of America: find references to Babis and Baha'is in reports by American missionaries in the Iranian and Ottoman Empires during the lifetimes of Baha'u'llah and 'Abdu'l-Baha, in the following locations: American Board of Commissioners for Foreign Missions, Archives at Houghton Library, Harvard University (including missionaries who were in Chihriq, Urrumiyyah in 1848 and in Iran until 1870); United Presbyterian Library in New York, Persian and Palestinian records for 1870; documents of the late Rev. Ball, missionary in Adrianople from 1868 (available in the first-mentioned collection); documents of the Iranian embassy at Constantinople, kept at Yale University; Burgess letters in the Archives and Manuscript Division of the New York Public Library, those letters referring to Babis; reports from the American ambassadors in Iran from 1880 onwards, and the reports of the vice-consul in Adrianople from 1865 to 1868, and of vice-consul Schumacher, leader of the German Templars, with whom Baha'u'llah stayed in 1880 and from 1890 into 1891, all of which are in the United States Archives of the Department of State, Washington, D.C.; the reports relative to the assassination of Imbrie, American consul in Tehran on grounds he was a Baha'i in 1926, in the same depository; the collection of uncatalogued manuscripts at Princeton University, associated with Jelal Azal and Said Khan Kurdistan, including a copy of the Nuqtatu'l-Kaf, and a document purporting to be the diary of the Bab. (I have not yet investigated any of the above but intend to do so when time permits.)

Dr. Momen regards the establishment of a Baha'i Studies Association in Europe as premature and unnecessary and unlikely to advance academic work on the Baha'i Faith and as such of little consequence to serious Baha'i scholars. He insists that there is much work to be done before an Encyclopedia Baha'i can be suitably formulated, that an encyclopedic project is tertiary and Baha'i scholars must be occupied for the foreseeable future with primary and secondary source analysis and synthesis. An excellent idea but before its time.

Papers: 'The Social Basis of the Babi Upheavals (1848-53): A Preliminary Analysis', 20 pages, 1979.

'The Trial of Mulla 'Ali Bastami: A combined Sunni-Shi'i fatwa against the Bab', 42 pages, 1980.

Publications: Dr. J.E. Esslemont, London: Baha'i Publishing Trust, 1976.
The Babi and Baha'i Religions, 1844-1944: Some Contemporary Western Accounts, Oxford: George Ronald, 1981.

I. UNITED KINGDOM

2) Peter Smith

Languages: English, French, some Persian.

Degree: Ph.D. in progress, University of Lancaster, Departments of Sociology and Religious Studies, topic of research: "A Sociological Study of the Bābī and Bahā'ī Religions".

Interview: Mr. Smith and I have been corresponding since spring of 1978, and so it was with great pleasure indeed that I made this scholar's acquaintance for the first time in December 1980. At this time we discussed a number of topics but I did not yet have any sort of questions in mind and so this occasion passed without me garnering much information about his work. Our subsequent meeting July 11/12 of 1981 did not supplement the gleanings of the first visit as the assembled scholars discussed matters of mutual and general interest and had but little occasion for private conversations. Mr. Smith was kind enough to send me a "Bahā'ī Studies Vita", from which I will draw most of the material for this report. Another source is the report I made of our July 11/12 meeting, which is available in toto upon request. Mr. Smith's accomplishments in the field of Baha'i Studies to date include the following:

Lancaster Bahā'ī Studies Seminars: convener of the 1977-80 Bahā'ī Studies Seminars held under the aegis of the Departments of Sociology and Religious Studies, University of Lancaster. "Copies of all extant papers have been deposited at the Bahā'ī World Centre Library at Haifa. Unfortunately, I am unable to supply copies of the papers, but several of them are likely to be published." This is the statement of Mr. Smith. I have copies of several of these papers and will make them available upon demand and at cost. For copies of reports on these seminars write to me and I will supply same at cost. For short accounts of the 1977 and 1978 Seminars see the United Kingdom Bahā'ī Journal, no. 245 (June 1978), pp. 16-17 (and the erratum in no. 248, January 1979, p. 11); and for the 1979 Seminar see the Bulletin of the British Society for Middle Eastern Studies, no. 6 (1979), pp. 119-23. As mentioned above, for copy of my report on 1981 meeting of Baha'i scholars in Lancaster, write me.

Bahā'ī Studies Register: compiler of two (1978 and 1979) editions of an international Register of those involved in the academic study of the Bahā'ī Faith. I have copies of both editions and can make them available on demand. This project is now in the hands of C.A.S.B.F. (now A.B.S.).

Bibliography of Doctoral and Masters theses on Bahā'ī topics: First listing published in Bulletin of the British Society for Middle East Studies, no. 6 (1979), pp. 129-30. Mr. Smith is presently preparing a supplementary list and would be grateful for any other titles.

When asked whether he approved of the establishment of a Bahā'ī Studies Association in Europe, the cooperation of Bahā'ī scholars in the compilation of an Encyclopedia Bahā'ī and other cooperative efforts between Baha'i scholars, he replied, "No, No, Yes," making it clear that he regarded the former two as premature and the latter as an excellent idea, when it works.

Papers: 'The Routinization of Charisma? Some comments on Peter L. Berger's "Motif Messianique et Processus Social dans le Bahaisme"', 27 pages, 1977.

'Millenarianism in the Bābī and Bahā'ī Religions', 29 pages, 1979.

Articles: "Motif Research: Peter Berger and the Bahā'ī Faith," Religion, vol. 8, Autumn 1979, pp. 210-34.

I. UNITED KINGDOM**2) Peter Smith****Interview:**

Articles: "Millenarianism in the Babi and Baha'i Religions," The Sociology of New Religious Movements; ed., Roy Wallis. Forthcoming.
"The American Baha'i Community, 1894-1917: A preliminary survey," Studies in Babi and Baha'i History; ed., Moojan Momen. Forthcoming.
"Review: H.M. Balyuzi's Baha'u'llah: The King of Glory," International Journal of Middle East Studies. Forthcoming.

I. UNITED KINGDOM

3) Robert Parry

Languages: English, Sanskrit, Pali, some Persian, some Arabic, some German

Degrees: Ph.D. in progress, University of Lancaster, Departments of Philosophy and Religious Studies; topic: comparative analysis of cognitive theory of two Jesuit philosophers and the Theravadin Buddhists

Interview: My first exchange of letters and first visit with Mr. Parry occurred in December 1980. Subsequently we met July 11/12, 1981 in Lancaster, and have not ceased to correspond. During the couple of days we spent together in Llandudno, North Wales, much of the time with his wife Mitra, we discussed a multitude of topics, most of them philosophical and theological. These notes are drawn from the record of those talks and from the minutes of the Lancaster meeting and Mr. Parry's letter in response to the minutes, filling in the holes. We discussed collaborative efforts between Bahā'ī scholars, and it was his view that the categories for collaboration belong to the already predetermined categories of intellectual studies such as the following:

- a) the difference between religious experience and scientific methodology, and common sense activities;
- b) the role of authority in human development;
- c) the role of Revelation in the historical process and in the human cognitive process;
- d) the nature of various types of discourse, e.g., "Are religious statements descriptive, evocative, poetical, performative, proscriptive or combinations thereof?"; the nature of religious language: symbolic? how considered true?
- e) free will in relation to God's Will;
- f) relationship of truth and meaning in the Bahā'ī Faith'
- g) hermeneutics--the interpretation of the Holy Texts in our lives: theory and practice by the individual and by the group;
- h) the nature and scope of rationality;
- i) mapping out of the relationship between the Bahā'ī Faith and Eastern religious traditions, especially as Bahā'u'llah never mentions Buddha, Krishna or Rama;
- j) is there a role for altered states of consciousness in Bahā'ī experience? Are the statements of a person who has undergone or is undergoing states of altered consciousness truth-functional?

Mr. Parry notes, regarding this list: "the philosophical bent here, These tasks are by no means exhaustive."

Relative to collaboration between Bahā'ī scholars, Mr. Parry recommended that papers written by Bahā'ī scholars be reviewed first by fellow scholars before sent to a Bahā'ī reviewing committee so that they are correct factually and professional in style prior to their formal submission to Bahā'ī authorities. He also recommended that Bahā'ī scholars publish bound papers as it done by the Royal Asiatic Society. Speaking of dialogue between Bahā'īs and Christians and members of other religions, he stated his opinion that if there is common ground, dialogue is possible, and if there is no common ground dialogue is not possible, only preaching. When asked for his definition of Bahā'ī apologetics, Mr. Parry answered that this is the correlation of questions implicit in the human situation which has not heard or responded positively to the Bahā'ī Revelation, and the answers given by that Revelation. This is an heuristic structure which simply anticipates a task without specifying its content.

I shall now have recourse to his most recent letter to clarify further points,

I. UNITED KINGDOM

3) Robert Parry

Interview:

surely of interest to his fellow Bahā'ī scholars:

a) Bahā'ī scholars "should not try to be servants of agnostic or potentially atheistic methodology, but to be aware that we are Bahā'īs engaged in 'academic' research. Not everything that comes from the pen of a person who is honestly committed to a particular horizon is propagandist. Though somebody who is straining for acceptance in the wide academic world could well be implicitly propagandist and dishonest to his own basic horizon change. All in all let us not try and hide our experience under a cloak, many committed scholars--Marxists, structuralists, process theologians, etc. write acceptable and accepted work. Even known atheist scholars write work that is accepted by at least one person. Being accepted is not the criterion. It all depends on style. Anyway, what somebody calls propagandist somebody else will call apologetic."

b) Mr. Parry shares my interest in the compilation of an Encyclopedia Bahā'ī, and here he expresses some of his views thereon: "An encyclopaedia by any other name would do. For it to work there doesn't have to be a reservoir of clearly defined primary sources--who is to define them? The work could contain short pieces on various themes from Absolute to Zayn al-Muqaribin. They could be written fairly quickly and would give the direction in which we Bahā'īs move. A fixed arrow is always on the way, and is a good analogy for our lives in all aspects. The myth of primary sources could quite easily halt any attempt at a summary by simply questioning the validity of that summary. If we acknowledge that the articles are provisional, like the arrow always in a certain direction, then we can be sure that they do not exhaust the truth about an issue. The encyclopaedia would provide an entrance into the Bahā'ī universe via thumb-nail discussions. It's still viable for me."

c) On the value of the rational faculty: "From 'Abdu'l-Bahā's writings we can gather that he was very optimistic about man's rational powers--so must we be. Now if rationality has a green light, so to speak, then truth and commitment must be seen in a specific light. Then people who leave the Faith for what they consider to be factual reasons, must be spoken with and not considered as those who have been blinded by ego and consequently strayed off the sirat-al-mustaquim. The point is that rationality presupposes shared meanings which constitutes objectivity. Being a Bahā'ī does not occur in my head only but also in my language. A lot more could be said on this."

d) On the limitations of Western thinking: "Seven years of academic research and study in Eastern Religions have made me very aware of the limitations of certain types of philosophical analysis, e.g., linguistic analysis and ordinary-language philosophy. What I think is good is that people expose themselves to analytical vigour--it's good for the 'soul' and is an antidote to several types of complacency: 1) I'm a Bahā'ī and that's it; 2) I'm a Bahā'ī and I've got a lot to learn though I've learnt nothing worthwhile yet..."

e) On comparative Buddhist/Bahā'ī studies: "As regards Buddhism and Bahā'ī--a lot of work to be done. However I don't think appealing to famous people who have accepted Buddhism and Christianity is such a good argument. For each of those you have cited there is someone famous who wouldn't agree with the union. There are plenty of people who feel that a modified Buddhist ethics could be wedded with a Marxist philosophy--does that make such a union viable? There is no doubt that certain Christian mystics and Sufi mystics had similar described experiences as their Indian and Sri Lankan compatriots. But we must remember that within Christianity for example such mystical experiences were regarded with bubeity. Mystical experience will often be up for comparison with mystical experience, but what happens when mystical experiences differ? Which is taken as paradigmatic? And what happens when a

I. UNITED KINGDOM

3) Robert Parry

Interview:

mystical experience goes against the teachings of prophetic religion? Who wins? It depends on what you believe.

As far as I know, Buddha in the Pali Canon did not say reality is indivisible—that sounds like a statement from Mahayana...Buddhism and contemplative Christianity or mystical Christianity share a point of contact. Notice it is not the obedience of faith (St. Paul) in Christ's salvific role in the individual's life which is the point of contact; the contact lies in the mystical tradition which requires a suspension of normal consciousness. Zen Buddhism and Christianity are placed side by side. Because Zen is relatively weltanschauung-free, it's basic message is sitting meditation for Soto Zen and the Koan for Rinzai Zen. Such a technique can be grafted onto Christian practice and advocated by Westerners as being valuable in widening the experience of the Christian. Fair enough. But I hardly see it as bridging a conceptual gap which I feel is very important. The concept and the experience it both expresses and brings about are linked."

Mr. Parry favoured the establishment of an European Bahā'ī Studies Association, with some reservations, that is conditional upon its dedication to academic and academically-viable work. He is fully in favour of the compilation of an Encyclopedia Bahā'ī as already indicated, and hopes to be personally involved in its organization and execution.

Papers: 'Phenomenology, Methodological Agnosticism and Apologetics', 1979.

'Revelation and Human Nature: an essay on Existential Theology', n.d.

I. UNITED KINGDOM

4) Dr. Denis MacEoin

Languages: English, Arabic, Persian, French

Degrees: M.A., Edinburgh University; Ph.D., Cambridge University, King's College; dissertation topic: "From Shaykhism to Bābism: A Study in Charismatic Renewal in Shī'ī Islām"

Interview: Dr. MacEoin and I have corresponded fitfully over the past few years, since I began my graduate studies in Islāmic Civilization at the University of Chicago, in fall of 1977. It was hence with much pleasure that I made his acquaintance in December 1980, visiting him in South Wales. At that time he was writing a novel, an introduction to the Bābī and Bahā'ī religions, and seeking a publisher for his full-length biography of Tāhirih, the Bābī heroine, and for his translations and adaptations of several of her poems. After our discussion he was hired as a lecturer by the University of Newcastle upon Tyne, and now has a graduate student under his immediate advisement, Stephen Lambden, whose area of study will be Bahā'ī doctrine and Judeo-Christian religious tradition with special reference to the Baha'i interpretation of Biblical texts. Dr. MacEoin is, according to a letter from Mr. Lambden dated 13/8/81 "lecturer in Arabic and Islamic studies". Dr. MacEoin and Mr. Lambden are planning a conference on "The Bahā'ī Religion and the Great World Religions" for April 1982. Are there nine letters of Bahā'u'llah at BNUS? During our conversations together Dr. MacEoin agreed to review my bibliography for publication, and I consider this an honor as he is very well prepared for ascertaining the completeness of those parts entitled 'Shaykhī', 'Bābī', 'Azalī', and for much 'Bahā'ī' material as well. He personally has a large collection of Bābī manuscripts. He is favorable to collaboration between scholars but declined to suggest specific spheres of cooperative effort. He is in favour of the publication of small runs of translations of scholarly articles about the Bābī and Bahā'ī Faiths, such as those authored by Ivanov and Gia Roberto Scarcia. He is interested in the comparative study of Bahā'ī Faith and other religions, particularly in the analysis of the role of magic in Shī'ism, Bābism and Bahā'ism, in the study of Ismā'īlī Shī'ism, of the Zaydis, the Illa-Allahi, of Shī'ism and Ṣufism in general, of Bahā'u'llah "as a Ṣufi". Dr. MacEoin showed interest in the study of twentieth-century Bahā'ī community but affirmed that access to information and to material is difficult. Bahā'ī national histories must be collected and published in some form so that essential material is not destroyed. He suggested that I contact Vāhid Rafatī for a bibliography of the recent edition of Shaykhī literature. We discussed many issues of concern to Bahā'īs, most of them highly controversial and hence avoided by most Bahā'īs in discussion, especially in public forums. He asked whether Dr. Beveridge plans to translate his dissertation from German into English. (See Dr. Beveridge for his answer!)

Dr. MacEoin prefers ad-hoc seminars to the formation of a formal association for Bahā'ī studies. If such an association is formed, he feels that non-Bahā'ī scholars interested in the Faith such as William McElwee Miller (Reverend minister of the Presbyterian Church) and Dr. Mangol Bayat Phillipp (professor of Middle Eastern History at Harvard University) and himself should be invited to participate. I did not ask him about an Encyclopedia Bahā'ī and so am unable to represent his views thereon.

Papers: 'Analysis of Sources for the Words of the Bāb, Bahā'u'llah and 'Abdu'l-Bahā'', 2 pages, n.d.

'Bābism, Bahā'ism and the Irānian Constitutional Revolution', 19 pages, n.d.

I. UNITED KINGDOM

4) Dr. Denis MacEoin

Interview:

Papers: 'The Concept of Jihad in the Babi and Baha'i Movements', 31 pages, 1979.

'A Critical Survey of the Sources for Early Babi Doctrine and History, with particular regard to the problems of authenticity, especially in the case of the Nuqtatul-Kaf', 52 pages, 1976.

'Ritual and Semi-Ritual Observances in Babism and Baha'ism (Part One and Appendices), n.d.

'The Shaykhi Reaction to Babism', n.d.

'From Shaykhism to Babism: A Study in Charismatic Renewal in Shi'i Islam', 252 pages, 1979. (Ph.D. dissertation)

Translations and introductions: 'Introduction to translations of selected poems attributed to Tahirih'; 'Selected Poems attributed to Tahirih'; 'Introduction', Selections from the Writings of the Bab, Haifa: Universal House of Justice; revision of text of translations from Writings of the Bab, requested by Universal House of Justice.

Publications: "Oriental Scholarship and the Baha'i Faith," World Order, 8/4, summer 1974.

"The concept of the nation in Islam," World Order, 10/4, summer 1976.

"Ravish-i mutali'a-yi 'ilmi wa karburd-i an dar tahqiqha-yi Baha'i," Ahang-i Badi', year 32, no. 345.

I. UNITED KINGDOM

5) Dr. 'Abbas Amanat

Languages: English, Persian, Arabic

Degrees: Ph.D., Oxford University; topic of dissertation: "Bābīs in Irān in the 1840's with historical background of 1830's and 1840's in Irān"

Interview: At the time of my interview with Dr. Amanat he had not yet been awarded his Ph.D., and he was still at work paring down his dissertation to the limit of 120,000 words. He said that he would want to participate in Bahā'ī Studies seminars after the completion of his dissertation but was unable to attend the July 11/12, 1981 meeting of Bahā'ī scholars in Lancaster. He agreed with me that Bahā'ī scholars need to come together, and also affirmed that Bahā'ī scholars need to expand their field, publish articles in academic journals and in other periodicals and otherwise acquaint academics with their field of study. He stated that there has been much and good research on the historical period of the Bāb's ministry and following, 1844-52 but so far very little substantitive work on Bahā'u'llah's ministry, 1852-1892, and that much research needed to be done on this period. Bahā'ī studies should not be limited to study of history but should also address important issues including the following:

- a) future of the Bahā'ī Faith;
- b) Bahā'ī view on world issues;
- c) dialogue between Bahā'īs and world on the growth of socialism, on nuclear war, on environmental problems, on technology;
- d) discussions of essentials of Bahā'ī teaching: view of God, whether corresponding to that of old religions or something new; the roots of the Bahā'ī conception of divine manifestation;
- e) study of the Bahā'ī Faith as phenomenon of past and treatment as live subject in present and future;
- f) future studies in general;
- g) Bahā'ī involvement in politics;
- h) Bahā'ī attitude: open and investigative or evangelical and fanatical?

Dr. Amanat feels that access to sources for Bābī and Bahā'ī studies needs to be liberalized. He recommended that the next several seminars held in the U.K. be open for free discussion of specific themes, open consultation, dialogue rather than the reading of papers. He feels that the establishment of an academic centre for Bahā'ī studies would be too controversial and cost too much money to be appropriate for the present. Dr. Amanat pointed out that what Bahā'īs generally accept as the 'official history' of the Cause is not infallible, and that Bahā'ī scholars, regardless of their religious affiliation must use scientific methods in the study of the past. Independent investigation of reality, through use of reason and scientific method is supported in the Bahā'ī Writings and this should be the method of Bahā'ī scholars. We need to detach ourselves from the Western rationalistic and Eastern irrationalistic perspectives and find a transcendental view and approach to scholarship. He is interested in acquiring reprints of old and copies of new articles on Bābī and Bahā'ī topics in Russian language. Dr. Amanat described the contents of his Ph.D. dissertation as follows: It is about the situation in Irān in the 1830's and 1840's, a social history related to the history of the Bābīs; the response of the 'ulamā to the Bābīs; the role of merchants; the economic situation in Iran; the conversion of the early Bābīs in 1844; the Bābī and general history of Khurāsān, northeast province of Irān; the family background of the Bāb prior to 1844; an introduction to messianic movements in the nineteenth century; the Bāb's pilgrimage; the intellectual, religious, political, economic, social preconditions for Bābism; interpretations of Bābism.

Papers: 'Bābīs in Irān in the 1840's...', n.d.

I. UNITED KINGDOM

6) Viva Perdu Tomlin

Languages: English, Persian
 Degrees: Ph.D. in progress, Oxford University; topic, comparing Christian and Bahā'ī cosmogony

Interview: Mr. and Mrs. Tomlin kindly accepted me as a guest in their home when I stopped into Oxford to visit Mrs. Tomlin and Dr. Amanat, both graduate students at Oxford University, in December 1980. Mrs. Tomlin did not offer detailed descriptions of her studies, papers or publications. Nor did she answer any of my questions about cooperative efforts, Encyclopedia Bahā'ī and Bahā'ī studies. She preferred independent research to working with other Bahā'ī scholars resident in the U.K. and so she seemed to be relatively unaware of their work (as they were quite ignorant of hers). She invited me to sit in on a class for adults offered through Oxford University's extension program, and I was aware that her depiction of Bahā'ī cosmic theory bore distinct similarities to that of Mrs. Marian Lippitt, chief compiler of The Worlds of God compilation with whom I had studied for a few months. It is my hope that Dr. Tomlin, for soon shall she be, as soon as her dissertation is completed, will make a name for herself as a Bahā'ī theologian. She certainly has acquired first-class training in theology at Oxford University.

I. UNITED KINGDOM

7) Stephen Lambden

Languages: English, some Arabic, some Persian, Hebrew, Syriac, Greek (for New Testament readings)
 Degrees: M.Litt./Ph.D. in progress, University of Newcastle upon Tyne, Department of Religious Studies;
 topic: Bahā'ī doctrine and Judeo-Christian religious tradition with special reference to the Bahā'ī interpretation of Biblical texts

Interview: Mr. Lambden and I corresponded prior to our meeting and wonderful, heart-warming and mind-stretching conversations on July 11/12, 1981 in Lancaster. Since then we have also exchanged a few letters. In Lancaster we spoke of many matters and I did not keep notes, so whatever I say here is based upon a stale memory, corrected by Mr. Lambden himself. He showed himself enthusiastically in favor of the publication of a Shaykhī/Bābī/Bahā'ī bibliography, and in the publication of primary source materials for Bābī and Bahā'ī studies, in the original tongues. He is a prolific writer, but has not yet found a beneficent and courageous publishing patron, and so his manuscripts remain for the present beyond the pale. One of these books explores the criteria for investigation of reality cited by 'Abdu'l-Bahā--the senses, reason, tradition, inspiration and revelation; another book studies some of the manifestations of inspiration. His interest is primarily in Bahā'ī doctrine and the Bahā'ī interpretation of Jewish, Christian and Islāmic scripture and tradition. In the future he hopes to write various books designed to expound the Bahā'ī understanding of Judaism and Christianity from both a scholarly and apologetic stance. He is working on his M.Litt./Ph.D. having already completed a degree in Biblical and Religious Studies at the University of Newcastle upon Tyne, and is under the supervision of Dr. Denis MacEoin, lecturer in Arabic and Islāmic Studies (see report I.4)). He is working with Dr. MacEoin in organizing a Bahā'ī studies seminar tentatively scheduled for April 1982 and having the provisional subject-heading "The Bahā'ī Religion and the Great World Religions". In a letter dated 15/5/81, Mr. Lambden listed the topics of a number of papers he hopes to write in the future, based upon collections of notes compiled over the past ten years:

- a) lote-tree motif in the Qur'ān and Writings of Bahā'u'llah;
- b) T.K.Cheyne, Biblical scholar and Bahā'ī;
- c) Biblical texts applied to Muḥammad and Islām by Muslims and Bahā'īs;
- d) Bahā'ī Christology;
- e) Sabians, Mandeans and Hanifs;
- f) Bahā'u'llah's Lawh-i-Aqdas;
- g) Paraclete in Judaism, Christianity, Islām and Bahā'ī Writings;
- h) Old Testament texts applied to Jesus in Bahā'ī Writings;
- i) Bahā'ī estimation of St. Paul;
- j) Bahā'ī view of the Bible;
- k) 'Akkā in the Bible, Islāmic tradition and Bahā'ī Writings;
- l) Greek philosophers and Jewish prophets: notes on a Bahā'ī doctrine;
- m) Biblical quotations in Bahā'u'llah's Essence of Mysteries;
- n) Bahā'u'llah on Hebrew and Syriac, languages of Revelation;
- o) Job in Bahā'u'llah's Lawh-i-Ayyūb.

Mr. Lambden is eager to take part in any sort of association of Bahā'ī scholars in Europe and to contribute his expertise to the compilation of an Encyclopedia Bahā'ī.

Papers: 'Hermeneutics and the Bahā'ī Writings', n.d.

'Divine Splendour Motifs in the Bible and Writings of Bahā'u'llah...', 37 pages, 1980.

I. UNITED KINGDOM

8) Jan Jasion
Assistant Librarian
Bahā'ī World Centre Library

Languages: English, Polish, some
Russian

Degrees: B.A. in History, Univer-
sity of Windsor, Ontario, Canada;
diploma in Polish language, Jagel-
lonian University, Cracow, Poland.

Interview: Mr. Jasion participated in a meeting of Baha'i scholars from the United States of America, Belgium, England (and, in his case, Israel), held July 10-12, 1981, in the home of Peter Smith, Lancaster, U.K. (See report on Mr. Smith 2)), and on the evening of July 10 he gave the assembled persons a report of his work at the World Centre Library. I here reproduce my notes of his remarks, along with information gleaned from Mr. Smith's 'Register of Academic Work in Bahā'ī Studies,' second edition, 1979, p. 5 and from Etudes Bahā'ī Studies, Vol. IV, December 1978, "Three Studies on Bahā'ī History". During his July 10 discussion with us Mr. Jasion passed around copies of the 'Desiderata' of the Bahā'ī World Centre Library, dated 5 July 1981, and we were impressed with the number and variety of titles that are being actively sought. Copies of this list are available from me at cost--I want to encourage all efforts to stock this collection, already the most comprehensive and valuable of its kind in the world, with every conceivable book, journal, article, pamphlet or unpublished manuscript that contains important references to the Bābī and Bahā'ī religions. This 'Desiderata' list was made and is kept updated entirely on unpaid overtime. The Bahā'ī World Centre Library has very few staff and very little space for the tiny staff to work. This list includes a number of books not specifically related to the Bahā'ī Faith but considered good reference works for related studies which are indispensable for an international library of the future status as this collection, established formally by Shoghi Effendi and expanded to well over 5,000 titles by 1948 and to more than 20,000 catalogued titles by 1981, there being thousands of uncatalogued items and hundreds flooding in every month from all over the planet. Mr. Jasion is in charge of acquiring new materials for the World Centre Library, and in pursuance of this sacred mission he has been assisted by Dr. Kent D. Beveridge (see report under Germany), Mr. David Simmons (see report under Finland) and Dr. Moojan Momen (see report under U.K. 1)). At this July meeting he gave copies of the July 'Desiderata' to Dr. Loni Bramson, Mr. Peter Smith and myself, in hopes that some of those attending might be of some assistance to him. Mr. Jasion explained how we could help him locate and procure books and other material for the WCL: place this 'Desiderata' list with book dealers and sellers, and if we are able to locate any of the items thereon, write Mr. Jasion to ask whether or not he has since received a copy of the discovered item, and if he writes back and indicates need for the item, then order it from the book dealer or directly from the publisher if it is in print, purchase it and send the invoice to WCL. He asked that the invoice not be sent to Mr. Jasion in a personal letter--it complicates the paperwork. Whenever possible Mr. Jasion orders books directly from publishers and selected book sellers. The 'Desiderata' list has been in existence for a little over one year, and by July 1981 nine lists had been compiled, the first in September and October of 1980. It is also my understanding that every month since October 1980 a list has been compiled of the literature catalogued for the first time and included in the WCL, and that there is no list of literature catalogued prior to that date, nor is there any list of book review or of material written by Covenant-breakers catalogued since that time. The

8) Jan Jasion

Interview:

list of catalogued material is compiled and photocopied for distribution at the World Centre alone after normal working hours and by volunteer labour. There is simply no time to make either of these lists generally available to Bahā'is. If there are enough volunteers of assistance an instrumentality for distribution may be worked out in the foreseeable future. Recently, subject bibliographies have been compiled at the request of the Universal House of Justice and the Hands of the Cause of God. Mr. Jasion asserted that at present, because of the shortage of staff people and lack of space, the only individuals with unlimited access to the World Centre Library are the Hands of the Cause. So far subject bibliographies have been completed for 'Tolstoi and the Bahā'ī Faith' and 'Townshend and the Bahā'ī Faith' and one is currently in preparation on the subject of 'Ruhyyih Khānum and the Bahā'ī Faith'. Of course many Bahā'is have been given permission by the Universal House of Justice to consult the International Bahā'ī Archives and the World Centre Library, but only for limited periods of time and for research of a specific and well justified nature.

Mr. Jasion showed the assembled scholars copies of letters which are sent regularly to the Bahā'ī National Spiritual Assemblies asking them to send copies of all newly published literature, and occasionally asking for copies of rare items published in their host countries. He said that the WCL gathers material and builds its collection in the following ways: acceptance of gifts including photocopies of rare materials; receipt of the deposit copies of new publications requested of the NSAs; purchase. Mr. Jasion, who is an assistant librarian at the Bahā'ī World Centre, working with Mr. William Collins, head librarian indicated that the WCL is in need of expert advice, in library science, in archives management and procurement, in Bābī and Bahā'ī bibliography, in Persian and Arabic language material, in Hebrew literature, in comparative religion and in the Scriptural libraries of the various revealed religions.

The purpose of all of this effort is the establishment of the International Bahā'ī Library to be constructed on the Arc of Mount Carmel within ten to fifteen years and intended to be the world center for the documentary study of Bahā'ī teachings and history. There will be space enough for about fifty scholars to study at one time, and so opportunities for use of this Library will be limited but undoubtedly it will work with public and Bahā'ī libraries to make rare materials available through photocopy, photostat, microfilm and inter-library loan and hence have a considerable impact upon the field of Bābī and Bahā'ī studies the world over.

All of the assembled asked Mr. Jasion if a volunteer might make a catalogue of all material now available in the WCL collection, based upon the card catalogue, and this is being looked into. When such a catalogue is available it will constitute the largest and most valuable bibliography of Bahā'ī-related literature in the world. We all wished Mr. Jasion the very best in his work at the Bahā'ī World Centre.

Mr. Jasion, when not working for the WCL, is pursuing research on the following topics, according to Mr. Smith's 1979 Register:

Leo Tolstoy and the Bahā'ī Faith; Izabella Grinevskaya, Russian Bahā'ī dramatist; Bahā'ī Faith in Poland, 1871-1943; Bahā'ī travel teachers in Eastern Europe, 1912-1940; History of Bahā'ī literature in Eastern European languages, 1914-1940; Bahā'ī bibliography generally.

We did not discuss either an European Bahā'ī Studies Association or an Encyclopedia Bahā'ī.

Publications: "'A.J.' and the Introduction of the Bahā'ī Faith into Poland," Études Bahā'ī Studies, vol. IV, December 1973, pp. 30-37.

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9) British Bahā'ī Archives

This was the first National Bahā'ī Archives I had the privilege of sampling, and it is equipped with a large conference table, perhaps two hundred books bound in protective plastic covers with cards and signatures and kept in a glass-doored cabinet, and hundreds of other books and articles and pamphlets stashed in wooden cabinets without organization or protective covering, and apparently of little appeal to anyone. This space is more lavish than that provided for the French, German, Danish, Norwegian, Finnish, Austrian or Italian Bahā'ī Archives. I have seen many boxes of books and other literature in the cellar of the British Haziratu'l-Quds, and so I assume that this collection is actually many times larger than it would first seem to be. My list of its holdings is representative only of those selections found on the second floor of the Haziratu'l-Quds and in the room in which the catalogued archives are kept (even as the treasures of our souls, some dressed up for public display and others, just as valuable perhaps, shoved into the obscure background, shut up in a box and forgotten until discovered by some bibliomaniac in his search for the 'rarest of the rare'), and although I have listed all of the catalogued works, I am not confident that my list includes all of the uncatalogued material in those wood cabinets. In any case, the authors represented in this collection include the following (too many titles to cite here--please order the complete list if it can be of any value to you):

Bahā'u'llah, in English translation; 'Abdu'l-Bahā, in English translation; Shoghi Effendi, in English; Hands of the Cause residing in the Holy Land; Maye Harvey Gift; National Spiritual Assembly of the Bahā'īs of Canada and the United States of America; David Hofman; Zoe Meyer; Brigadier-General Percy Sykes; Mirzā Assad'u'llah, in English translation; H.M. Balyuzi; Lady Blomfield; Thornton Chase; Thomas Kelly Cheyne; Stanwood Cobb; Hippolyte Dreyfus; John E. Esslemont; Mirza Abu'l-Faḍl, in English translation; John Ferraby; Mary Hanford Ford; Marzieh Gail; Julia M. Grundy; W.W. Harmon; Elizabeth Herrick; Gayle Woolson; Albert Durrant Watson; George Townshend; K.J. Spaulding; Mirzā Ahmad Sohrāb; William Sears; Charles Mason Remy; Horace Holley; Fazel Mazanderani; National Spiritual Assembly of India, Pakistan and Burma; Beatrice Irwin; Manchester Bahā'ī group; May Maxwell; Ruth J. Moffett; Mary Perkins and Philip Hainsworth; Florence E. Pinchon; Nabil-i-Zarandī; M. Hidayat Hosain; Martha L. Root; Peter Esslemont; Isabella D. Brittingham; Paul Kingston Dealy; Violette Nakhjavānī; Emeric Sala; Mrs. Basil Hall; Laura Clifford Barney; Myron H. Phelps; Edith B. Schnapper; Francis Henry Skrine; Sydney Sprague; Edward Theodore Hall; Howard Colby Ives; Lorol Schofflocher; K.T. Shah; Margaret B. Peeke; Glenn A. Shook; George Orr Latimer; Ruhiyyih Rabbānī; Bernard Leach; Helen S. Goodall and Ella Goodall Cooper; Mary L. Lucas; Harry Undy; Jane Bradshaw; Angela Anderson; W. Wilson Cash; Sir E. Denison Ross; Edward Granville Browne; Lawrence Oliphant; S.G. Wilson; George Napier Whittingham; Roma Lister; Adib Taherzadeh; Bahā'u'llah, in German translation; William Sears, in German translation; Nabil-i-Zarandī, in German translation; Bahā'u'llah, in French translation.

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10) Lancaster meeting, July 10-12, 1981

The following are my revised minutes of the meeting of Dr. Loni Bramson, Dr. Wendy Momen, Dr. Moojan Momen, Mr. Jan Jasion, Mr. Stephen Lambden, Mr. Robert Parry, Mr. Peter Smith and Mr. Peter Terry Jr. over the weekend of July 11-12, 1981 in the home of Sammi, Corinne and Peter Smith. The first issue of minutes went out to participants a couple of weeks after the meeting and they were then responded to and these minutes reflect the responses of my colleagues, although I take responsibility for all of the manifold errors which may continue to lurk herein.

(1) Regarding the publication of a strictly scholarly Bahā'ī periodical:

a) Status of Studies in Bābī and Bahā'ī History, vol. I--

George Ronald Publishers was the first publisher considered and its editors asked for so many unacceptable modifications of the original text that the authors decided to submit the manuscript to another publisher. Two years ago it was accepted for publication by Kalimāt Press, but has not yet been authorized for publication in the United States by the Baha'i Review Committee of the American NSA. As far as the publisher, editor and authors of this work are aware, it has yet to be reviewed at all. Shortly they will consider its publication in the U.K. through some other channel. Dr. Moojan Momen is editor of this volume, while contributing authors include Mr. Peter Smith, Mr. Robert Parry and Dr. Loni Bramson, if I am not mistaken.

b) The assembled participants do not all of them have a high regard for the editorial policies and academic or literary quality of either World Order or Études Bahā'ī Studies (the former a publication of the American NSA and the latter of the Association for Bahā'ī Studies, centered in Toronto, Canada). For this reason they were not in favour of submitting their volume to either for possible publication. Dr. Momen states his preference for the publication of an occasional volume of papers over the issuance of a regular journal of Bahā'ī studies, whatever its publishing schedule as being time-saving, without deadlines of severe and sometimes inhibiting nature, and without need for fillers, and temptation to offer anything but top-quality work. With regard to volumes of articles, it was pointed out that Bahā'ī Perspectives on Christianity, the book proposed by Christopher Buck and Steven Scholl is the second serious attempt on the part of Bahā'ī to publish a selection of scholarly articles on Bahā'ī-related topics. Some of the participants were approached by Messrs. Buck and Scholl just prior to this meeting to write articles for the proposed book, to be published by Kalimāt Press in the not too distant future. There is no reason why university libraries will not buy a volume such as Studies in Bābī and Bahā'ī History. No Bahā'ī publisher has made an all-out effort to market their books to libraries and in particular to academic institutions. It was conceded that capital is the necessary foundation of marketing and Bahā'ī publishers are endowed with precious little fluid capital. George Ronald Publishers will make its first serious attempt to market a book to academics with the publication in 1981 of Dr. Momen's The Bābī and Bahā'ī Religions, 1844-1944, Some Contemporary Accounts.

c) Dr. Loni Bramson suggested that the NSA of Belgium might print a volume of scholarly articles and that it might be bound into a book locally, in England. Mr. Jan Jasion insisted that printing can be done more cheaply in Canada than in the United States or England. Dr. Momen remarked that

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George Ronald is printing his book in the United States because costs there are so much less than in England, even including the price of overseas postage. Mr. Terry promised to price the costs of printing in New England, and to supply that information to the next convocation of Bahā'ī scholars in the United Kingdom.

(2) Regarding the holding of annual seminars with presentation of scholarly papers:

a) Proposed organization of an European Bahā'ī Studies Association--

Investigate the operation of the Bahā'ī International Esperanto League as a possible model for such an Association; nobody volunteered.

There are mixed feelings and thoughts on this subject but the views most often voiced are:

-That Bahā'īs should be able to meet to discuss Bahā'ī and Bābī history and teachings without inhibitions, among themselves and with individuals who are not enrolled members of the Bahā'ī community.

-That there is considerable resistance to the organization and carrying out of such meetings on the part of some enrolled members of this community.

-That the conferences, summer schools and other officially planned community convocations have not allowed for an open and yet disciplined intellectual exchange of information and perspectives and interpretations.

-That these instrumentalities which have been ostensibly established in order to encourage Bahā'ī studies have so far become what one participant called 'an advanced deepening institute probably combined with propaganda among the universities', essentially and exclusively subjective rather than objective, ideological rather than dispassionate, dogmatic instead of scientific in method.

-That individual Bahā'īs have jealously defended and often irreconcilable views of intellectual enquiry, of open and 'scientific' study of their own religion, and that we are not ready to listen to each other and to reach a higher ground that can be shared by all.

Not all of my colleagues would agree with all of these statements, but all of them will agree with some of them. The discussion of the last topic, of our differing views was particularly rich with contrast, colour and conviction. Mr. Smith championed the phenomenological approach to the study of religion; Dr. Momen regarded the scientific study of the Bahā'ī Faith as similar to taking a step outside of one's self in order to see the reality thereof more clearly; Mr. Parry insisted that, to quote his subsequent letter in which he reiterated this point with force, 'we should not try to be servants of agnostic or potentially atheistic methodology, but to be aware that we are Bahā'īs engaged in "academic" research. Not everything that comes from the pen of a person who is honestly committed to a particular horizon is propagandist.' Dr. Bramson affirmed the distinction between academic research and intellectual discussion, and personal spiritual commitment to the Faith, and insisted that she sees no contradiction between the two and that she is a Bahā'ī first and an academic scholar second. Mr. Terry offered his perspective, that scholarship is a spiritual exercise, the intellectual arm of deepening, and as richly regarding for the speaker and writer as for the listener and reader, hence not as something separate from Baha'i life but as a natural and necessary extension thereof.

b) Reports of personal meetings with selected Counsellors--

Dr. Loni Bramson met with Mr. Louis Henuset, Continental Counsellor for Europe, resident of Belgium, prior to her attendance at this meeting, and found him supportive of Bahā'ī scholarship, convinced that unless an intellectual approach to the Bahā'ī Faith, including Bahā'ī studies is vigorous--

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10) Lancaster meeting, July 10-12, 1981

ly cultivated on the European Continent the immediate prospects of the propagation of the religion of God are dismal indeed. He feels that were an European Baha'i Studies Association to be formed, it could only be sponsored either by the National Spiritual Assembly of the United Kingdom or that of Germany. (Dr. Bramson later wrote me in a letter dated 3/9/81, that she wrote, on behalf of the group assembled in Lancaster this weekend, 'to the European CBC' about a European History Project. In this letter I explained that for several reasons we do not want a formal Baha'i Studies Society in Europe. When I spoke with Louis Henuzet after the meeting, he agreed, and amazingly enough cited all the same reasons cited at the meeting**, although I didn't tell him what they were. We certainly don't need help in setting one up, as you suggested Canada could do. All of us are members of other professional societies. I think it would be better to let things evolve here naturally.'

Mr. Smith, on pilgrimage to Haifa, Israel, met with Messrs. Aziz Yazdi and Hooper Dunbar, Continental Counsellors serving with the International Teaching Centre. He found both of these individuals to be encouraging and enthusiastic regarding the renaissance of Baha'i studies and desiring to be kept informed of progress made. He also found the Universal House of Justice members to be wholeheartedly supportive of his own academic scholarly efforts.

Mr. Terry, who met briefly with Mrs. Ursula Muhlschlegel and Mr. Erik Blumenthal, both of them members of the European CBC, in late May 1981, and who discussed the prospects for organizing an European Baha'i Studies Association and about Baha'i studies in general and the concept of an Encyclopedia Baha'i (please see reports on these individuals under section on Germany), found both of these Counsellors to be personally supportive of and interested in the development of Baha'i studies, and both also insisted that all proposals for international projects in this field be submitted to the Universal House of Justice for guidance and adjudication.

c) Continuation of small, relatively informal conferences in the U.K.--

Mr. Stephen Lambden informed us that he and Dr. Denis MacEoin proposed that the next meeting of those present take place in September 1981 at a conference to be organized by the two of them at the University of Newcastle upon Tyne; we asked them to please postpone this meeting until April or May 1982 to give prospective participants adequate time to prepare substantive papers for presentation. The theme of this conference is provisionally established as 'The Baha'i Religion and the Great World Religions'. We shall no doubt be hearing more about this occasion in the near future. (Please see reports on Mr. Lambden and Dr. MacEoin for their addresses if you wish to write either of them regarding the up-coming conference.) It was also recommended that the participants in the next meeting be sent copies of all or most of the papers to be presented so that they can be read prior to the meeting--all 'negotiations' should be made directly with the organizers.

(3) Register of Baha'i Studies

After circulating his 1979 'Register of Academic Work in Baha'i Studies', Mr. Peter Smith turned over all of the material he had collected to the Association for Baha'i Studies (then denominated the Canadian Association for the Study of the Baha'i Faith) with the understanding that they would continue his work, updating and expanding and circulating this unique 'Register'. All participants agreed that this work should continue, although A.B.S. has yet to circulate a revised 'Register', in either 1980 or 1981.

(4) Encyclopedia Baha'i

a) Biographical Dictionary--

Mr. Jasion remarked that the World Centre, that is the Universal House of Justice and its subsidiary institutions is in need of a biographical dic-

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tionary describing prominent Bābīs and Bahā'īs and the details of Bābī and Bahā'ī history. Dr. Momen indicated that he is attracted to this sort of project and had thought of compiling such a dictionary himself, along with an annotated bibliography of literature useful for the study of Bahā'ī history, and a comprehensive chronology, maps and glossary, but conceded that he will probably never undertake such a project. His reason for not committing himself to this work is that by the time one does enough research on any one individual prominent in Bābī or Bahā'ī history, one might as well write a full-scale biography of that person rather than content oneself with a short article for a biographical dictionary, inasmuch as almost nothing has been written about any of the Bābīs and Bahā'īs and even about the Central Figures of the Bahā'ī Faith, in comparison with the dozens and in some cases hundreds of exhaustive biographies written about the lives of prominent European and American public figures, such as kings and queens and painters and poets, not to mention prophets, and also in view of the great deal of research one would have to do in order to gather information about the life of any prominent Bābī or Bahā'ī.

b) Encyclopedia--

Mr. Robert Parry and Mr. Terry in consultation with Mr. Abu'l-Qasim Af-nān and many other Bahā'īs conceived of the compilation of an Encyclopedia Bahā'ī independently of each other and during the months which directly preceded this meeting. They spoke of their concepts with the assembled participants and these were received with polite tolerance but for the most part disapproval. It was remarked that a corporate life of some variety would have to oversee the compilation of such an enormous work, that this would be the work of an Institute, not of a loose-knit group of individuals. The standing of such a project would have to be defined vis a vis the Universal House of Justice. Dr. Momen pointed out that each of us has a limited lifespan and can accomplish only a limited body of work, and that now is the time to collect primary source material and to work with some secondary material, and that the compilation of an Encyclopedia is premature, inasmuch as it is the fruit of generations of scholars, based upon thousands of scholarly articles and books, a third stage project. He favours the pursuit of practical, attainable aims, and the production of work of enduring value. Important issues were raised by all participants, and Messrs. Parry and Terry conceded that they do not yet have answers to many of their colleagues' questions: Who will finance this project? Who will organize it? Who will edit? Who will write? Who will research? Who will review? Who will publish? Who will choose topics to be included, length of articles...? Mr. Parry, in a letter refreshing my memory after the meeting and upon his receipt of the first draft of this report, wrote that 'An encyclopedia by any other name, would do. For it to work there doesn't have to be a reservoir of clearly defined primary sources--who is to define it? The work could contain short pieces on various things from Absolute to Zayn al-Muqaribin. There could be written fairly quickly and would give the direction in which we Bahā'īs move. A fixed arrow is always on the way, and is a good analogy for our lives in all its aspects. The myth of primary sources could quite easily halt any attempt at a summary by simply questioning the validity of that summary. If we acknowledge that the articles are provisional, like the arrow always in a certain direction, then we can be sure that they do not exhaust the truth about an issue. The encyclopedia would provide an entrance into the Bahā'ī universe via thumb-nail discussions. It's still viable for me.' Mr. Terry ventured to assert that the compilation of an encyclopedia could serve as a rallying point for Bahā'ī scholars, as a focus for their collective energies, for the dynamic expression and formation of

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spiritual unity of the learned of Baha and of the entire community of Al-Abha; and that in compiling such a work, which might well take decades, an entire generation or even two, the individual scholar would contribute only what he or she can do best, nothing but the best, with an understanding that eventually the complete structure will be raised and the full work made available to the inquisitive reader. Mr. Smith, Dr. Bramson and Dr. Wendy Momen voiced their agreement with Dr. Hoojan Momen that such a project is premature at this time. We agreed to disagree. Messrs. Parry and Terry are still attached to the concept.

(5) European History Project

Mr. Terry understands that the Universal House of Justice has written a number of European NSAs asking them to undertake the compilation and write-up of their respective national Baha'i histories, that is of the development of the Baha'i Faith in their specific countries. As far as he knows, such histories are being written or have been completed in Austria (by Dr. Kent D. Beveridge and Mr. Kambiz Poostchi and others, see reports), Norway (by Mrs. Gerd Strand and Miss Gudrun Ofstegaard, see reports), Finland (by Mr. Harri Peltola, see report), Sweden (by Mr. Paul Stolpe and Mr. Ezzat Djazayeri, see reports), Denmark (by Miss Kaya Holck, see report), Spain (Miss Virginia Orbison, Casita Rosa, Monte de Sancha, Malaga, Spain), Italy (Mr. Feri Hazlum, via S. Yorio, Locarno, Switzerland), and France (Mr. David Ned Blackmer, 8, rue Gaston Keller, 57000 Metz, France).

Dr. Bramson announced that she plans to study Belgian Baha'i history and to receive permission to consult currently closed portions of the American Baha'i National Archives collection in Wilmette, Illinois. In pursuance of her aim she has already undertaken some interviews with "old believers" and has discovered a fair number of relevant documents. She mentioned that there are Ishqabadi Baha'is living in Belgium. Mr. Terry mentioned encountering some Ishqabadi Baha'is in Finland, or rather being encouraged to tape interviews with three Ishqabadi Baha'is by a Moscovite Baha'i whilst in Helsinki. Dr. Bramson also hopes to write Baha'i histories for the Dutch, Luxembourgish and French communities.

Dr. Hoojan Momen avered that no one person could compile a comprehensive history of the British Baha'i community inasmuch as there are big gaps in the historical accounts which presently exist and comparatively little and disorganized documentary evidence. He noted that O.Z. Whitehead and Richard Beale may be working on the writing of a British Baha'i history, and that Continental Counsellor Betty Reed has asked for information on the Ishqabadi Baha'is to be collected.

We discussed the idea of an European History Project to which Baha'is from the various European national communities could contribute and as a locus for the pooled talents of a number of Baha'i historians, and Dr. Bramson indicated that she would talk with Mr. Louis Henuzet and also write a letter to the Continental Board of Counsellors regarding this proposal. (On August 9, 1981 Dr. Bramson wrote me from Brussels to the effect that she had recently talked with Mr. Henuzet and written the CBC and that the future of this proposal was squarely in their hands.)

(6) Guidelines for the review of scholarly literature

a) Problems with the review of manuscripts being submitted for publication and written by Baha'i authors, by Review Committees appointed by the National Spiritual Assemblies--

Losing of manuscripts; slowness of response; insistence of reviewers on exclusive employment of stock "Baha'i" terms in scholarly articles, regardless of their audience; adherence of reviewers to one system of Perso-Arabic transliteration, regardless of the readership; inadequate theological and

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historical and academic preparedness of reviewers; double-standards: reviewers who criticize in academic articles and books in the field of Bābī and Bahā'ī studies what they themselves practice in their respective professions and fields of specialization; power politics: the position of the reviewer swells not a few heads; there is actually no committee: only individuals appointed to review, no consultation between reviewers; anonymity of reviewer so that no personal rejoinder and dialogue is possible; failure to distinguish in many cases between editing, which is the prerogative of the publisher, and review for accuracy of portrayal of Bahā'ī teachings and history and with the aim of protecting the Faith from its enemies and the believers from controversy.

b) Letters from the Universal House of Justice on review--

Those who attended read copies of letters on review written by the Universal House of Justice and by the Research Department at the Bahā'ī World Centre, one of which was published in part in an issue of Bahā'ī News, and others sent directly to individual Bahā'ī scholars and then circulated by them to each other. All of these letters were most encouraging to Baha'i scholars and carefully explained the need for review at this time, in order to protect against the misrepresentation of the Bahā'ī Faith by its own followers, who are often not fully informed of the facts and of their correct interpretation; to correct the misconceptions of Bahā'īs and non-Bahā'īs; to alleviate the occurrence of scornful attacks which take advantage of these misrepresentations and misconceptions voiced (and published) by Bahā'īs. All those present were impressed by the tone, the reasoning and measured vocabulary of these letters from the Universal House of Justice. There was little discussion--my feeling was that further discussion would be fruitless: the House had spoken!

c) Characteristics of certain Review Committees--

Each Bahā'ī community has its own standards for the review of material submitted for publication by Bahā'īs on Bahā'ī-related topics. Dr. Bramson affirmed that in Belgium and France Bahā'ī scholars never have any difficulty with Review Committees, that, in fact, it is difficult to get them to review material written by scholars; in Belgium the National Spiritual Assembly told Dr. Bramson that it feels there is nobody in Belgium qualified to review her academic work. Mr. Smith noted that review was an issue in England a few years ago but that now the knowledge and judgement of individual Bahā'ī scholars is more consistently appreciated, and, at the time of this meeting, five out of the twelve reviewers were participating in this conference! Dr. Moojan Momen said that he looks through whatever is submitted to him for review and if it is acceptable, he sends it back to the committee secretary recommending approval; he has yet to turn down a manuscript. Several of those present pointed out that review takes less than two months on most occasions in the United Kingdom, and that they also have an "emergency review" procedure to handle books and articles which must meet a publisher's deadline and soon, or else... This in contrast to the Review Committee of the American NSA which has yet to respond to Studies in Bābī and Bahā'ī History, vol. I, two years after it was offered for review prior to publication by Kalimāt Press. Mr. Terry mentioned the difficulties which some German Baha'i scholars have encountered with the Review Committee of the German NSA as presently constituted.

Participants agreed that there must be personal contact with reviewers in order to change the sometimes rigid and dogmatic views of some of the individuals appointed to pass judgement upon the written compositions of their co-religionists. All admitted that review will go on, like it or not, and that Bahā'ī scholars must accommodate to this fact of Bahā'ī life,

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one way or another. We started this discussion with the idea that we, a group of Baha'i scholars, might draw up a set of guidelines for the review of scholarly literature in the field of Babi and Baha'i studies, which we might then propose to the Universal House of Justice, and/or to the individual NSAs and their Review Committees. By the time we finished reading the letters from the Universal House of Justice our enthusiasm for drawing up any such guidelines was entirely dissipated; we seem to have, at least temporarily, resigned ourselves to the way things are now, to put up and shut up, or try to change policies by getting to know the reviewers personally. We were most impressed that the Universal House of Justice praised the intellectual efforts of a Baha'i scholar, Mr. Juan Ricardo Cole, whose specific conclusions in one of his articles (published in World Order on the subject of the Manifestation of God) the House did not itself entirely share and agree with! Paranoid scholars, take heed!

(7) Baha'i Studies Centre

Participants asked whether the Association for Baha'i Studies has established a Baha'i Studies Centre in Toronto, Canada, and Mr. Terry promised to check on this and make a report. (Mr. Terry has since talked with two members of the Executive Board of A.B.S., Dr. Husain Danesh and Dr. William Hatcher, and the representative of the American NSA to that Board, Mr. John Walbridge, and according to the information he has been able to collect so far, the A.B.S. headquarters is located at 224 Fourth Avenue, Ottawa, Ontario, Canada K1S 2L3, and it comprises an entire building, adjacent to the campus of the University of Ottawa, and is intended to become a Baha'i Studies Centre under the jurisdiction of A.B.S and the Canadian NSA.)

We also asked Dr. Moojan Momen whether such a Centre for Baha'i Studies might be associated with the Afnan Library in the future, and Dr. Momen said that he and the other two trustees of the Library have considered this eventuality in a positive light, but that such a Centre will not be coming into existence in the very near future.

Lastly, we asked Mr. Jasion if the Universal House of Justice contemplated establishing an Institute for Baha'i Studies in Haifa and connected with the International Baha'i Library and the International Baha'i Archives, and Mr. Jasion said that the International Baha'i Library, which will be able to accommodate approximately fifty Baha'i scholars at any one time, will not be completed, that is the structure for this collection will not be raised for ten to fifteen years yet, and that, properly speaking, this would not function as an Institute for Baha'i Studies, but rather as any other reference library.

(8) Publication of primary source materials

Dr. Moojan Momen noted that Kalimat Press is reprinting Tahirih the Pure, by Martha Root, with an introductory essay on Martha Root by Marzieh Gail, and three Appendices and four pages of Notes, in 1981, and that the American Baha'i Publishing Trust is publishing a reprint of E.G. Browne's translation of 'Abdu'l-Baha's history of the Babi and Baha'i Faiths, entitled A Traveler's Narrative, without the Notes and Appendices which characterized the second volume of his work, and without the Persian language original text edited by Mr. Browne published in the first volume.

Mr. Lambden insisted upon the need for circulation of accurate copies of primary sources, particularly of Babi and Baha'i Scriptures in their original tongues, and also of histories and photographic copies and carefully edited transcriptions and scholarly translations of original documents. The other participants in the meeting did not indicate such in-

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terest in this matter, with the exception of Mr. Terry, who has become painfully aware of the need for more efficient circulation of such materials through his consultations with Bahā'ī scholars on the Continent (and subsequently, in the United States of America). Dr. Moojan Momen noted that E. G. Browne studied three manuscripts of the Bayān-i-Fārsī, and that it would be relatively easy to compare his copies with those in Haifa and hence to prepare a carefully edited and authentic edition of the Mother Book of the Bābī Revelation for eventual publication and reference by students of the Bābī and Bahā'ī Faiths. Professor Browne's careful study of his three manuscripts is stored in a box in the Cambridge University Library.

(9) Report on the Afnān Library by Dr. Moojan Momen

When Hand of the Cause of God Hasan M. Balyuzi passed away, his will provided for his private library be established as a reference library and research facility for students of the Bābī and Bahā'ī Faiths and Persian Gulf region. He appointed his wife, his son Robert and his research assistant, Dr. Moojan Momen, as trustees of the library, and provided that a member of each family continue to serve in concert to govern this institution. Mr. Balyuzi intended for his collection to be the hub of a research institute, not just a library. At some time in the future the Trust may be able to establish a Bahā'ī Studies Centre and also take part in the publication of scholarly literature in the field of Bābī/Bahā'ī studies. As provided for in Mr. Balyuzi's will, his collection is being established at present as a Trust, and the trustees hope to have it registered some time thereafter as a charity. At the time of this meeting the Afnān Library was without legal identity, and a draft trust deed was being considered by the British NSA. This Library does not comprise only the personal papers of Mr. Balyuzi but will eventually include documents associated with most if not all members of the Afnān family, hence its identification as the Afnān Library. Mr. Abu'l-Qasim Afnān, formerly custodian of the House of the Bāb in Shīrāz, Irān, and now a resident of Oxford, England, has promised between six and seven hundred volumes along with chests of Afnān family documents now in hiding in Irān. After these documents are smuggled or shipped out of Iran they must be catalogued and the only person who can do much of this work is Mr. Afnān, as he is the only living member of the Afnān family who can distinguish the handwriting of his various predecessors. He is also the only person who can identify the handwriting on the envelopes of documents which Mr. Balyuzi had collected over the years and which he did not identify himself. At present Mr. Afnān is going through these documents and identifying and cataloguing them. As to the care and organization of the entire collection, a professional librarian has been consulted by the trustees, and nothing is being touched, everything--except for some of the Persian and Arabic manuscripts being identified and catalogued by Mr. Afnān--is being left as it was at the time of Mr. Balyuzi's decease. Mr. Balyuzi's library is not so impressive for its selection of published materials but rather for its invaluable collection of manuscripts in Persian and Arabic script. Mr. Balyuzi asked the Universal House of Justice to set aside a copy of everything sent to the Hands of the Cause of God until the termination of that institution with the passing of the last Hand, so that the Afnān Library might have a complete collection of all material sent to the Hands. The Afnān Library will be under the legal jurisdiction of the NSA of the United Kingdom, as is required by British statutes, but the Universal House of Justice has indicated that whenever the NSA should be required to exercise its legal authority, it will take instructions on this matter from the Universal House of Justice. As soon as the Library is constituted as a Trust, its trustees can begin to raise funds for the

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provision of operating expenses and acquisitions. It is probable, said Dr. Momen, that the collection will continue to be housed in Mr. Balyuzi's London home. Regarding the management of the Library, Mr. Jasion recommended that the trustees consult with a professional archivist. Mr. Terry suggested that the Afnān Library adopt the same system and call numbers and letters for the classification of books and manuscripts adopted and in use at the Bahā'ī World Centre. Mr. Jasion described that system as being related to the U.S. Library of Congress system, with some innovations required by Bābī and Bahā'ī literature. Dr. Momen indicated that the trustees of the Afnān Library might adopt the same system, and indeed the very same call numbers and letters for books and other literature in its collection which is also to be found in the World Centre Library and has been classified according to the above-mentioned system. Mr. Jasion also indicated that he could arrange to send duplicate copies of books in the World Centre Library to form part of the Afnān Library collection.

(10) How to assist young people who are thinking of going into Bahā'ī scholarship from becoming alienated from the Faith and the Bahā'ī community

Dr. Momen suggested that we conceive of guidelines for Bahā'ī scholars so that they will not be lost to the Faith, either that or we should dissuade young people from devoting themselves to Bahā'ī studies. He cited a number of fine Bahā'īs who became students of the Faith in pursuance of an academic program, as sociologists of religion, Islamicists, Iranologists, theologians, comparative religionists, who were alienated from the Faith and the Bahā'ī community in the process.

Dr. Bramson asserted that the guidelines for Bahā'ī scholarly endeavour are to be found in the Bahā'ī teachings. As she reiterated for me in a letter in response to this report in first draft, 'All one has to do is follow them, i.e. live the Bahā'ī life. Moderations should especially be observed. Don't get so involved in studies that one cuts oneself off from the Baha'i community.'

Mr. Lambden avered that it is always risky for a religionist of any persuasion to undertake an academic or ostensibly scientific study of his own Faith.

Mr. Smith noted that the central problem is that of the controversy between the rule of Revelation and the rule of Reason, and he suggested (joke) that Mr. Parry work on this matter and work it out somehow and to everyone's satisfaction.

Mr. Terry suggested a cooperative network of Bahā'ī scholars, mutually supportive, through thick and thin, emotionally as well as intellectually, and then we quickly adjourned for lunch. (Mr. Parry's excellent thoughts on the matter are well represented in my report devoted to his work. They refer to the problem of Reason and Revelation, not to saving the souls of Bahā'ī scholars.)

THAT'S ALL FOLKS!

II. BELGIUM

1) Dr. Loni Bramson

Languages: English, French
 Degrees: Ph.D. in History of Religion, Université de Laval, Bruxelles; dissertation on history of the Bahā'ī Faith in the U.S.A. and Canada, 1922-36

Interview: Dr. Bramson, whose dissertation was accepted and degree awarded with high honors shortly after our first meeting in December 1980, hopes to have a recised version thereof published in French and in English (perhaps by Kalimāt Press of Los Angeles, California). She is also determined to write the Bahā'ī history of Belgium, and possibly that of France, Holland and Luxembourg. Dr. Bramson recommended my recourse to the bookstores on Russel Street in London in search for rare titles in Bahā'ī-related literature. She mentioned Anne-Marie Mazgani in Holland as a specialist in Irānian history and a Bahā'ī scholar. Dr. Bramson is interested in doing some translations from French into English and vice versa if there is assurance of publication and if such translations are related to her work. She has taken part in the Bahā'ī studies seminars at the University of Lancaster (see I.2)), presenting one paper (listed below), and will continue to participate in scholarly meetings of this nature. She describes her philosophy of research as follows: she is a pioneer first and foremost, and this colours all of her work; she aims not to test the faith of others; she affirms that the divulgence of truth can not hurt the Bahā'ī Cause; and she feels that she has no problem in being objective in her scholarly work while remaining loyal to the Bahā'ī Faith. Dr. Bramson is open to collaborative effort with other Bahā'ī scholars, but only with those of a positive attitude, those who do not separate faith from reason, who are not critical of the Bahā'ī Cause. She is particularly attracted to collaborative effort with non-Baha'is and believes that Bahā'ī and non-Bahā'ī scholars can complement each other's studies. She asked me to send her a copy of my bibliography upon its completion for her careful review prior to its final preparation for publication. She noted in conversation regarding sources for the study of European Bahā'ī history that the archives of the International Bahā'ī Bureau in Geneva, Switzerland, from 1925 to 1955, and associated with Shoghi Effendi seem to be lost. Dr. Bramson spent some six months in search of a university position teaching history of religion, applying for positions all over the world.

Dr. Bramson, in full agreement with Louis Henuzet, Continental Counsellor in Europe, resident in Belgium, regards the establishment of a Bahā'ī Studies Association in Europe at this time as inappropriate and untimely. In a letter dated 8/9/81, Dr. Bramson wrote that "I think it would be better to let things evolve here naturally. If a European History Project gets off the ground, then I feel that it will be an embryo for a future Bahā'ī Studies Association...It would be much more logical to have such a society be born from necessity, that is from all these projects, than vice-versa. If the foundation of the society is academic, and its history of activities is academic, then there will be no problem...If a European BSA were associated with a university there wouldn't be any problems about it not being academic." Dr. Bramson also feels that it is premature for Bahā'ī scholars to undertake the compilation of an Encyclopedia Bahā'ī, and that it would be preferable for collections of scholarly articles to be published so that academics will learn to respect the Bahā'ī Faith.

II. BELGIUM

1) Dr. Loni Bramson

Interview:

Papers: 'History of the Baha'i Faith in the United States of America and Canada', n.p., n.d. (Ph.D. dissertation)
'Internal Opposition to 'Abdu'l-Baha's Will and Testament and the Establishment of the Guardianship', 4 pages, n.d.

Publications: 'La foi baha'ie: un apercu introductif,' article in preparation for Belgian scholarly publication.
La religion baha'ie, book in preparation for Belgian publication.

III. FRANCE

1) Dr. Amine Mesbah

Languages: Persian, Arabic,
French, some English
Degrees: M.D.

Interview: Thanks to the hospitality and generosity of Dr. Amine Mesbah and his wife Jeanne Mesbah, I was able to talk with him three times and for several hours without interruption. So what I will write is gleaned not from one interview but from several. The first took place in January 1981 and the second and third in May of that same year. I was interviewing Dr. Mesbah chiefly because I had been told by Dr. Moojan Momen that the former had engaged in the study of French documents related to the Bābī and Bahā'ī religions, in the Archives of the Ministry for Foreign Affairs in Paris, the Gobineau collection of the Université de Strasbourg library, the Bibliothèque Nationale in Paris and the Chamber of Commerce in Marseilles. Dr. Mesbah explained to me that there are at least twenty cases of letters, correspondence between the comte de Gobineau and his friends and colleagues in the Gobineau collection at the Bibliothèque Nationale et Universitaire de Strasbourg (BNUS), and that he looked through all of these letters searching for references to the Bābī and Bahā'ī Faiths, their Founders and adherents, that all of those which contained such references were included in the correspondence of the comte de Gobineau and the baron Prokesh von Osten published some time ago. As for the letters which he wrote to his mother and to his sister, and to other persons, he did not find a single mention of such topics in any of these. (For information of a more precise nature on this subject, please refer to reports on the BNUS and the Bibliothèque Nationale de Paris (BNP).) Dr. Mesbah assured me that Dr. Beveridge (see report on him under Austria) has a larger collection of letters written by Gobineau with references to the Bābīs and Bahā'īs than does he himself. Dr. Mesbah possesses photocopies and microfilms of letters of Gobineau mentioning the Bābīs and Bahā'īs in his home, and he offered to have copies of these made for me, as the Universal House of Justice gave him permission to do so. I have not yet taken advantage of his kind offer as I am not immediately in need of such copies. If any of my correspondents or colleagues would seek copies of these documents I may be able to arrange this with Dr. Mesbah. In the BNUS, Dr. Mesbah did not seem to be sure of how many letters to the comte de Gobineau on behalf of Bahā'u'llah (that is attributed to Him or to His representatives) were extant and available for perusal. During my first trip to BNUS I discovered only one such letter, but Dr. Mesbah showed me copies of five others, and I now have photocopies of all six of these. Dr. Mesbah also allowed me to photocopy a letter on behalf of Bahā'u'llah or attributed to Him, written in the Ottoman Turkish language and kept, along with its translation into French and the response it received, in the archives of the Ministry of Foreign Affairs in Paris, in which Dr. Mesbah has spent a number of hours looking through the files. The six letters attributed to Bahā'u'llah at the BNUS are addressed to the comte de Gobineau. It appears from the comte's correspondence with baron Prokesh von Osten that he received other letters from Bahā'u'llah: we have no record of these, and if they are included in his personal papers they are surely lost or destroyed as all of his personal papers are kept at BNUS. Dr. Mesbah sent copies of all of these letters to the Universal House of Justice--as he was asked to undertake this research by the Research Department--and to Hand of the Cause of God Hasan M. Balyuzi (which will now be catalogued and made available to scholars at the Afnan Library: see report on Dr. Momen, in the United Kingdom). Dr. Mesbah told me that the Research Department in Haifa was unable to locate the seal used to identify the letters sent to Gobineau and to the Ministry of Foreign Affairs, that these letters are neither in the handwriting of Bahā'u'llah

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1) Dr. Amine Mesbah

Interview:

nor in that of his secretary at the time of this correspondence. It is Dr. Mesbah's opinion that while these letters are not proven to be authentically Bahā'ī in source, they are probably so. The seal affixed to the letters in the BNUS and Archives of the Foreign Ministry is composed of two Arabic words, Ḥusayn and 'Alī, but their arrangement on the seal is different from that employed on the seals which survive to this day and which are associated with the Founder of the Bahā'ī Faith, Mīrẓā Ḥusayn 'Alī Nūrī Bahā'u'llah. Dr. Mesbah has found no trace of an Oriental address book for the comte de Gobineau in BNUS, and neither have I. Dr. Mesbah did not himself study the documents at the Chamber of Commerce in Marseilles relative to Perso-French commercial relations during the lifetimes of Bahā'u'llah and 'Abdu'l-Bahā to locate references to Bābīs and Bahā'īs. He did however ask Mr. Sabet, cousin of Hushmand Sabet of Stuttgart, a resident of Marseilles, to undertake such a study. This research is not complete but whoever elects to continue this research should consult with Mr. Sabet first. Dr. Mesbah spoke of a collection of letters written between Mīrẓā Āghā Khān and Malcolm, the British diplomat in Irān, and of letters of Ṣadr Āzām, Persian envoy to the French government relative to the Bahā'īs. These letters, he intimated, are preserved in the Archives of the French Foreign Ministry, and he has copies of all of them. He has studied all of the documents relative to Persians at these Archives in Paris, but not all of those relative to the Ottoman Empire and there may be references to Bahā'īs therein which have yet to be discovered. During one week he studied the Archives of the Ministry of Foreign Affairs in Brussels, Belgium, and he supposes that he saw everything there which pertains to the Bābīs and Bahā'īs. Everything he found of relevance he photocopied or microfilmed and send copies to Mr. Balyuzi and to the Universal House of Justice. Dr. Mesbah wrote a letter to the archivists of the Swiss government asking if they knew of any documents pertaining to Bābīs or Bahā'īs during Bahā'u'llah's lifetime, and they replied that there was no Swiss embassy in Irān until after the lifetime of 'Abdu'l-Bahā, hence none at all during the ministry of Bahā'u'llah. He did not indicate whether or not the Helvetian confederation maintained embassies, consulates or other diplomatic ties with the Ottoman Empire, and whether Swiss travelers or merchants might have had opportunities to contact and to report on encounters with Bābīs or Bahā'īs during this time period. Dr. Mesbah thought of writing to the Swiss national archives because of his discovery of a letter written by Auguste Forel, the celebrated scientist of Swiss nationality, to the French Foreign Ministry asking the cause of the persecution of Bahā'īs in Irān (this letter is in the Archives of the Foreign Ministry, and Dr. Mesbah, the Universal House of Justice, the Afnān Library and I have copies thereof). As to other Archival sources for Bābī and Bahā'ī studies, Dr. Mesbah confided to me that there are certainly many documents of relevance kept in the Archives of the Ottoman Empire in Istanbul, Turkey, that Shoghi Effendi did some research there and found a great deal himself. Dr. Mesbah spoke of a portrait made at the behest of the Russian consul in Ṭābrīz, of the mangled remains of the bodies of the Bāb and His disciple after their martyrdom, and of a portrait of the living Bāb, that is prior to martyrdom made by an Iranian painter in Urrūmiyyah during His passage to Ṭābrīz. He indicated that the portrait of the Bāb and Mīrẓā Muḥammad after their execution might be in Leningrad (St. Petersburg formerly and capital of the Russian Empire). When I mentioned this latter sketch or painting a second time, Dr. Mesbah allowed that he might be able to find a reproduction of it among his papers but that it would take him some time to dig it out. I await a word from

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1) Dr. Amine Mesbah

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him. In Sweden, whilst visiting Sven Mards, I could wind of the publication of a photographic reproduction of the sketch of the Bāb's remains in some Swedish periodical. Please see report on Sven Mards, Sweden, for more information. Dr. Amine Mesbah has copies of virtually all of the published Tablets of Bahā'u'llah and 'Abdu'l-Bahā in the Persian and Arabic tongues, as well as photocopies of Tablets his father and grandfather received from Bahā'u'llah and 'Abdu'l-Bahā, and of manuscripts of the Qayyūmu 'l-Asmā, Tafsīr Sūratu'l-'Asr, Bayān al-'Arab and Bayān-i-Fārsī which his father and grandfather had collected. The originals of these manuscripts are in safe-keeping in the International Bahā'ī Archives in Haifa, and at least one among them is of inestimable value, the copy of the Qayyūmu 'l-Asmā, as it was copied in 1850 and is in perfect condition and beautiful handwriting, and may indeed be the oldest copy of this work that has survived to this day. Dr. Mesbah made a four-year study of Biblical prophetic passages and the interpretations thereof by Christian and Jewish theologians, and wrote a book on the subject entitled Busharin Gharbī (بشیرین غریب) in Persian, published in Irān. (I have a copy which I will make available in photocopy.) The basis of his research on this subject is described in an article he wrote for La Pensée Bahā'ie, entitled "L'Espérance et l'Attente", one of his several articles published in that Swiss Bahā'ī periodical. He told me that several Persian Bahā'ī scholars have written on the Islamic prophetic literature fulfilled by the Bāb and Bahā'u'llah, and he mentioned Mīrzā Abu'l-Faḍl, Ishrāq-Khāvārī and Jenābe Afshār in particular, including Afshār's book, which I am unable to transliterate but represent in its Persian characters, بهارالانوار. He also mentioned that Shoghi Ghadīmī, the esteemed Bahā'ī writer and scholar resident in Belgium and also author of a number of articles for La Pensée Bahā'ie has written on the subject of Islāmic prophecies related to the Bahā'ī Cause. Dr. Mesbah is a poet of some repute, who has published many poems in the Persian periodical, Ahangi Bādī, and at the present time and for some years to come he will be working on a series of four volumes of Persian poetry, each volume written in a different style of verse, dedicated to the unfolding of Bābī and Bahā'ī history. The first of these volumes is now complete and it is devoted to the memory of the blessed Bāb and His companions and adherents. The second volume of this projected epic history will be centered on Bahā'u'llah, the third on 'Abdu'l-Bahā and the fourth on Shoghi Effendi. He has written much poetry which remains to be published. Dr. Mesbah mentioned a few publications which would warrant careful study for references to Bābis and Bahā'is, including Courier d'Orient, Journal d'Orient and Les Dèpêches Diplomatiques du comte de Gobineau en Perse. (Please see notes on BNP for details.) He also mentioned certain individuals whose personal papers should be searched, along with their official correspondence: Rochecouard, the French charge d'affaires in Tīhrān during the 1860's; the letter of Dr. Tollozan, a report to the French ambassador in Tīhrān regarding the arrival of Bādī before Nasr-e-Din Shah (Dr. Mesbah sent copies of this to Mr. Balyuzi and the IBA in Haifa); and letters of Mīrzā Aghā Khān and Malcolm, of Ṣadr Āzām, as mentioned before. Dr. Mesbah spoke of four books of Bābī/Bahā'ī history to be found in the BNP (see report for details): two copies of the Nuqtatu'l-Kaf, of which one is complete and the other is incomplete and is prefaced by a philosophical thesis on the significance of the letter "kaf"; two copies of the history of Mīrzā Ḥusayn Hamadānī. Dr. Mesbah insists that Mīrzā Jānī Kaghānī, who is identified by E.G. Browne as the author of the Nuqtatu'l-Kaf was martyred in the Bābī year 10 (1853),

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and that hence he could not be the true author of the Nuqtatu'l-Kaf as it stands in the BNP, in the two manuscripts to be found there. He affirms that the Nuqtatu'l-Kaf is the history of Mirzā Husayn Hamadānī with the alterations of the Azālī Bābis. He does not think it likely that Browne was responsible for the revision, the changing of the Nuqtatu'l-Kaf to accord with Azālī 'perversions'. The manuscript was clearly written prior to its discovered by Browne. Dr. Mesbah makes note of the following points: Manuchis Şaheb was a protector of the Bābis in Irān, he held a British passport and his secretary, Mirzā Husayn Hamadānī was a Bābi. He asked Hamadānī to write a book about Bābi history and publish it under his name, Manuchis Şaheb. Hamadānī asked Abu'l-Faḍl Gulpaygānī how he might write an history of the Bābi Faith, and Abu'l-Faḍl recommended that he read the book of Mirzā Jānī Kashānī. Mirzā Jānī had not mentioned any dates in his history, but in referring to the dates cited by Muslim historians such as Siphir in Nasikh at-Tavarikh, Hamadānī rewrote Mirzā Jānī's history, removing his severe criticisms of the Shāh and of other people, and Bahā'u'llah did not want His followers to calumniate others. Hence, Hamadānī's history is a revision of Jānī's history, plain and simple. Dr. Mesbah explained that the manuscript attributed to Mirzā Jānī, called Nuqtatu'l-Kaf and contained in the BNP could not have issued directly from the pen of that person as it is dated 17 Ba'dī, and Mirzā Jānī was martyred in 10 Ba'dī, and because the philosophical introduction was written by Muhammad Qazvinī, a prominent Azālī intellectual, as attested by Qazvinī himself. Furthermore, the historical data of the Nuqtatu'l-Kaf is not incorrect—it is the interpretation of the data which is erroneous. As for the sources of his history, the first volume of which is devoted to the Bāb and Bābis, he cited the following as major sources: Tarikh al-Nabīl (تاريخ النبيل) of Nabīl Zarāndī, Hādrāt Nuqteh Awal (حضره نظر اول) of Abu'l-Qasim Faizi, Tarikh al-jadīd (تاريخ الجديد) of Mirzā Husayn Hamadānī and three volumes of the monumental, nine-volume Dhuhūr al-haqq (ظهور الحق) by Faḍl Mazanderānī. He does not have a copy of Abu'l-Faḍl's history of the Bahā'ī Cause but is hoping to locate a copy at some time.

In the course of our three meetings, Dr. Mesbah and I discussed many matters which can not be conveniently organized according to one category or another and so I will lump them together. He spoke of professor Rouvier, the French anatomist and teacher of Dr. Hakim, recently martyred in Tihiran, while the beloved Hakim was studying medicine at the Universite de Paris. This professor Rouvier knew of the Bahā'is. He also mentioned the report of General Ferrier on the battle of Shaykh Tabarsī, as he observed the entire episode as military attache of the French government in Irān, and the report of another military attache on the Bābi uprising in Zanjān. Copies of these reports are in the hands of the Afnān Library and the IBA in Haifa. Dr. Mesbah, at an evening gathering of Bahā'is in Basel to meet Hand of the Cause Zihkrullah Khadem, visiting his relations, brought out the copy of an article published in the periodical Dernieres Nouvelles d'Alsace, published in Strasbourg, France, with a long article complete with excellently rendered original illustrations of the martyrdom of the Bāb. This issue was discovered in the Archives of this periodical in Strasbourg, it is dated 19 janvier 1961-9 mars 1961. Dr. Mesbah retains a microfilm copy of the issue and sent the original or his first copy thereof to Jean-Marc Lepin of the Comité Nationale de Presse, NSA of France, who is assembling as complete as possible a collection of articles published in France on the Bābi and Bahā'ī Faiths. We also spoke of Immanuel Lacunza's book La Venida del Messias en Gloria y Majestad, a copy of which Dr. Mesbah believed to be at the BNP and published in Paris in 1825. This book, writ-

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ten by a Jesuit priest after many years of careful study of the Bible was banned by Papal decree and Dr. Mesbah said that no copy of it could be found in Italy or in Spain, that he knew of only one copy and that in the BNP. (See my report on the BNP.) Dr. Mesbah took a great interest in the little bit I could tell him about the Afnān Library to be established in England. He mentioned Malkām Khān, his journal, Qānūn, found at BNP under Supplément Persan 1996, said that Malkām Khān encountered Bahā'u'llah in Baghdād, that he had a correspondence with the Bābīs in Constantinople and the Azalīs of Kermān, that Browne was able to profit from his letters and that this was a good man. Dr. Mesbah affirmed that Afghānī and the Kermānī Azalīs were responsible for the assassination of Naṣr-e-Dīn Shāh and Major Imbrie. I hope you my readers will excuse me for this haphazard manner of representing Dr. Mesbah's comments--it so happens that I am relating more or less exactly what he said and in the order in which he said it. At some point in our conversations Dr. Mesbah remarked that he had read Qayyūmu'l-Asmā, his father's manuscript copy and had compared this with Ridwān 'Alī's copy of the work in the BNP, and that he had found the two manuscripts to be exactly alike. He did not make a thorough comparative study of the two, but what he read of them he recognized to be exactly alike. Although a manuscript in the hands of an Azalī can not be regarded by Bahā'īs as beyond suspicion, Dr. Mesbah noted that such manuscripts may be, in many cases, entirely or for the most part accurate. In a letter Dr. Mesbah repeated this statement and also dated the entirety of this work, Qayyūmu'l-Asmā as issuing from the Bāb's pen in 1260 A.H./1844 A.D. He noted that the Sahifat bayn al-haramayn was written during the Bāb's trip from Mecca to Medina, in the first month of 1261 A.H./1845 A.D. When asked regarding the Kitāb al-Asmā, Dr. Mesbah said that he could not say anything regarding the four-volume work at the BNP, as Ṣubḥ-i-Azal had also written a book with this title and he had not read the manuscript at BNP and so could not say whether the Bāb or Azal is author of this work. He affirmed that he read a complete and accurate copy of Kitāb al-Asmā over a period of 9 months and took some interesting notes, sending then this manuscript to IBA in Haifa, and that the Bāb did write a four volume work entitled Kitāb al-Asmā.

Regarding the question of whether or not to establish a European Bahā'ī studies association, Dr. Mesbah admitted to having no time or funds or energy for taking part in conferences, but he encouraged those scholars who could participate to do so. When asked if he approved of the compilation of an Encyclopedia Bahā'ī, Dr. Mesbah commented that Faḍl Mazanderānī had already written his five volume Asrara'l-Āsār (اسرار الآسار), in Persian, and his Amr va khalq (امر و خلق), a compilation of Bahā'ī writings from Persian and Arabic sources. Neither of these two works have been translated into English or any other European language.

Dr. Mesbah was able to assist me and my fellow scholars in one regard which deserves particular and special attention: he was the last Bahā'ī to be in contact with A.L.M. Nicolas, French translator of Bābī scriptures, biographer of the Bāb, life-long student of Bābī theology and history. The following is a full account of Dr. Mesbah's comments on Nicolas, noted on January 2 and May 30, 1981 in his home in Hegenheim, France. The text of this account was read and approved by Dr. Mesbah himself prior to this publication, and such is also the case with the above-cited notes on various topics.

To begin with, Dr. Mesbah assured me that he sent a letter to H.M. Balyuzi telling him this entire story, and hence he referred Dr. Momen, who wrote asking me to record Dr. Mesbah's story to this letter. Dr. Mesbah went to see Nicolas on the instruction of Shoghi Effendi. He went to this first meet-

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ing with a letter written by his father Azizullah Mesbah to Nicolas before the latter's publication of his French translation of the Bayān al-'Arab, in which he took it upon himself to correct certain errors which Nicolas had made. It is not at all evident that Nicolas received this letter or that he followed Azizullah's advice regarding corrections. Dr. Mesbah still has the original of this letter in his possession. Azizullah Mesbah and Nicolas knew each other in Irān. Azizullah was fluent in French and Arabic as well as Persian, and so when Nicolas had problems with his translations he would consult his friend Azizullah. Dr. Mesbah recalls seeing a copy of the Bayān al-'Arab at Nicolas' apartment in Paris with two corrections therein made by Azizullah Mesbah. Azizullah also helped Nicolas obtain copies of Bābī manuscripts. As his father Azizullah had known Nicolas, and as the Guardian had asked him to seek out and befriend the aged Frenchman, Dr. Mesbah visited Nicolas several times in Paris. In this time the Bahā'is thought that Nicolas was a Bābī and that he was against the Bahā'is, so Bahā'is did not read his books or have anything to do with him. Miss Sanderson, an American and Bahā'ī resident of Paris at the time sent a copy of Dawn-Breakers, Nabil's Narrative, in English translation and revision complete with quotations from Nicolas' translations of the Bābī scripture to Nicolas. Nicolas wrote Miss Sanderson a reply, thanking her for her generous gift, which was subsequently published in one of the volumes of Bahā'ī World, probably in 1953 or earlier. Shoghi Effendi wrote Nicolas a letter following the presentation of Dawn-Breakers to the French savant, and Dr. Mesbah read this letter when he went to visit Nicolas in 1937. Of his talks with Nicolas in 1937, Dr. Mesbah remarks that when they spoke of the Bāb, Nicolas wept, that he was truly in love with the Bāb, so much so that Dr. Mesbah asked him why he did not become a Bahā'ī. Nicolas replied that he was not a Bābī, that he was Catholic (Roman Catholic that is), and "I became the leader of the Bābīs because Dreyfus had become leader of the Bahā'is". He and Dreyfus were antagonists, and not surprising so (this is me speaking, not Dr. Mesbah) for Nicolas' work on the Bāb is unparalleled in any other European language while Dreyfus' work on Bahā'u'llah was also of considerable stature. Dr. Mesbah remarked that the best, the finest translations of Bābī scriptures imaginable issued from the pen of Nicolas, and that the most beautiful and accurate French translations of Bahā'ī scriptures to date were penned by Dreyfus. But why rivals instead of collaborators? Dr. Mesbah explained that during the ministry of 'Abdu'l-Bahā the Bahā'is did not recognize and know the Bāb as a Manifestation of God, they did not speak of Him, He was almost forgotten even in Irān, and it was the Dawn-Breakers and the letters of the Guardian which revived His memory and His station among the Bahā'is. So Dreyfus did not know the Bāb, not well enough to appreciate Nicolas' devotion to His commemoration. The correspondence of Nicolas and Hippolyte Dreyfus is in the collection of Mme. Dreyfus-Barney and M. Hippolyte Dreyfus-Barney which was collected and organized by Dr. Mesbah and then sent to IBA in Haifa under the supervision of the NSA of France. There were only two or three letters among thousands, not much of a correspondence but worth mentioning. Nicolas wrote an article on "Le Bāb astronome," for Journal Asiatique, and during one of his meetings with Nicolas Dr. Mesbah told him that the Tablet upon which Nicolas had based the arguments made in this above article was not written by the Bāb. Subsequently, Nicolas wrote Shoghi Effendi to ask him several questions, including the meaning of the Bāb's expression "al-Mustaghas" and the authenticity of the Tablet which he analyzed in his article. Dr. Mesbah read Shoghi Effendi's reply to Nicolas' questions, and the Guardian said that "al-Mustaghas" might perhaps refer to the next Manifestation of God, that is after Bahā'u'llah, to make His appearance in 1000 years or more, and

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that the authenticity of the Tablet mentioned was suspect as the Guardian did not have confidence in the copyist, as the individual might have been an Azalī who might have misrepresented the Bāb's teachings for reasons of his own purposes. Dr. Mesbah thinks that the writing was perhaps that of an Azalī with his own ideas which he wished to attribute to the Bāb. Dr. Mesbah affirms without hesitation or equivocation that Nicolas were neither Bābī nor Azalī but born and buried a Roman Catholic, that he was an historian, and that he spent a year in Cyprus with Ṣubḥ-i-Azal. Dr. Mesbah recalls Nicolas saying that the Bahā'ī Cause developed in Europe because of 'Abdu'l-Bahā, and that if Ṣubḥ-i-Azal had had a son like Him, it is he who would have won! Nicolas told Dr. Mesbah that the sons of Ṣubḥ-i-Azal were reason stupid, imbeciles, and one day he told him a story. Riḍwān 'Alī went to Haifa to spy on 'Abdu'l-Bahā, masquerading as a Bahā'ī, and he was shipped home to Cyprus by 'Abdu'l-Bahā. Riḍwān 'Alī explained to Nicolas why he had to leave Haifa: "One day after dinner I vomited a stone of three kilos in weight," said Riḍwān 'Alī one day. Nicolas, incredulous, asked him, "How is it possible for a stone of three kilos to issue from your mouth?" Riḍwān 'Alī replied, "You don't know 'Abdu'l-Bahā—he does what he wants!" Nicolas read a very important and impressive compilation of Bahā'u'llah's writings, the famous Epistle to the Son of the Wolf (رسالة ابن حنبل). In a letter dated 30 mars 1937 of which Dr. Mesbah has a photocopy and of which he sent a copy to IBA in Haifa, Nicolas asked Shoghi Effendi some more questions. Nicolas died in 1939, after Dr. Mesbah and his wife Jeanne had left for Irān. As to the sale of Nicolas' papers and books, with which Dr. Mesbah was well acquainted, at least one letter from 'Abdu'l-Bahā to Nicolas and at least two from Shoghi Effendi to him along with books written by Bahā'u'llah (printed editions) and translations of Bahā'ī writings by Shoghi Effendi were included but did not figure in the list of books for sale upon his decease. Dr. Mesbah still has a copy of the list of books sold at Hotel Drouot upon his decease, but was unable to locate it for my perusal. He remembers that Saleh Nunoo and Shahab Alā'ī went to the sale, as Dr. Mesbah was not in France at the time, as representatives of the Universal House of Justice, and that they bought everything that might have an interest to Bahā'īs at that sale. The Research Department of the Universal House of Justice, to whom the entire collection was referred by Nunoo and Alā'ī, assured Dr. Mesbah that the two letters of Shoghi Effendi and one letter of 'Abdu'l-Bahā which Nicolas showed him in 1937 were not among these documents. The location of these articles and of other books and papers cited by Nicolas or seen by Mesbah and not included in the sale list is a mystery to Dr. Mesbah and to me as well. Dr. Mesbah remembers that in His letter to Nicolas, 'Abdu'l-Bahā praised the French scholar for translating the Bayān-i-Fārsī into French, and urged him to write that the Bahā'īs do not follow the laws of this Book (that these laws are abrogated for Bahā'īs by the laws of the Kitāb al-Aqdas), that Bahā'īs do not follow the Bayān, that the Bayān was written to prepare the people for the coming of Bahā'u'llah, this being its only purpose, and that Bahā'īs had enemies because people thought that Bahā'īs followed the laws of the Bayān while these laws are truly revolutionary and violent. Dr. Mesbah assured me that Nicolas told him that all of the documents and books of the comte de Gobineau are located in the fonds Gobinienne at the BNUS. So, asked Dr. Mesbah, why is the Nuqtatu'l-Kaf in the BNP? (See report on BNP for details.) He said that the manuscript entitled Bayān-i-Fārsī in the BNP and inscribed with de Gobineau's name and made for him according to Blochet's note in the Catalogue des Manuscrits Persans is actually the Bayān-i-Fārsī in its first part and the Nuqtatu'l-Kaf thereafter, but only the philosophical portion.

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I also find that the Guardian's letter which explained "al-Mustaghas" also referred to "Aghyas", and here he explains that the Bāb means that if you do not accept one Manifestation of God you have the opportunity to accept the next Manifestation or the next... Dr. Mesbah remembers that Nicolas was married and had two or three children, that his son had a garage in Paris in 1937, but that he has lost track of him since and now knows the whereabouts of nobody in that family. In 1937, Nicolas was 90 years old, almost deaf, so much that one had to cry into his ear to be heard at all. Dr. Mesbah has read most of the major books revealed by the Bāb and also Nicolas' translations of these books, and he has found those translations to be of very high quality, and remarks that Shoghi Effendi preferred to cite these translations rather than make his own from the original Persian and Arabic texts into English. Dr. Mesbah recalled that the Guardian praised the translations of Nicolas.

Publications:

مَشْرِيبِ غَرِيبِ, Tīhrān, Iran, n.d.

Articles in French for La Pensée Bahá'íe.

Poems in Persian for Ahangi Badi.

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2) Dr. Maurice Esmiol

Languages: French, English,
some Arabic
Degrees: M.D.

Interview: It was my great good fortune to spend nearly one month in the company of Dr. Maurice Esmiol in Paris, and during that time we spent many hours discussing various aspects of psychology and psychotherapy, the situation of the Bahā'ī Faith in France at this time and for the last ten years during which Dr. Esmiol has been a Bahā'ī, and about the conceptions of human being and of human life in the Bahā'ī Writings as related to the conceptions of society and of psychologists of the major schools known in Europe. Unfortunately though I was so ardently caught up in these conversations that I did not take notes, nor did I think of turning on a tape recorder, and so the insights and dis-illusionments of those exchanges are now buried in the unconscious from which they emerged. Dr. Esmiol is putting together his thesis and a book to expand upon his thesis as a psychotherapist, and when this comes out it will bear the imprint of some of the exciting ideas he and I feverishly and often ecstatically shared during those long evening hours in Paris. Dr. Esmiol in particular told me a great deal about the particular training he is undergoing and may now have completed, which involves the synthesis, the reconciliation, the unity of various disparate approaches and schools within psychotherapy, and relating this training to his understanding of the Bahā'ī Writings and vice versa. For two or more years he has been studying with Yves and Madeleine Dienal, a schedule and summary of whose program will be excerpted in this report. Dr. Esmiol has made his own conceptual and methodological discoveries already, after less than a full year of practice, and these discoveries are intimately related to his own personal experience, to his personal social and spiritual life, and to his ongoing relationship with the Bahā'ī Writings and the Bahā'ī community and Bahā'u'llah. Hence I think that he is involved in Bahā'ī studies, and indeed that his contribution thereto is potentially of considerable significance, for he is concerned with how religious history and divine doctrine are reflected in real, day to day living of human beings in relationship to each other. We spoke of naming, of being named by God, of naming one-self, and of being named by other selves, and of being named by an impersonal, amorphous heritage or rule of tradition; of the difference between the knowledge and perception of life AS IT IS, in REALITY, and the knowledge of the symbols, the names, the images which serve us as explanations of life without being life themselves, and which have reality only because we endow them with reality, for we are created in the image of God, so that we too are creators, but as these 'realities' are not REALITY, they are actually illusions, fabrications, and so when we live amongst and through these symbols, our symbols, the names which we choose for ourselves, we do not live in REALITY, we live in illusion, in the symbol. The complications of language, jargonification makes us feel comfortable, so that we can preoccupy ourselves with what we can easily understand, that is to say what we can admit the existence of, what we can accept without having to change, without changing, without admitting anything, without divulging ourselves, without revealing anything about ourselves, and this jargonification marks a lack of true knowledge of life. Dr. Esmiol spoke of the necessity of keeping oneself open, and for believing Bahā'īs, to always be ready to comprehend and to live the Faith in a new manner. It is above all important that believing Bahā'īs not become sectarians, symbolists, that they live through

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jargon, and it is essential that the jargonification and the sectarianism which has already established itself among Bahā'īs be transformed into actual knowledge, true understanding, that the form of jargon be destroyed and that in its place be built the REALITY. We spoke of the statement of Bahā'u'llah quoted by Nābil in Dawn-Breakers to the effect that the parents of Bahā'īs are considered to be believers themselves by God. It is Dr. Esmiol's view that this may be as reward to those parents who have brought us to the Faith, towards our knowledge of REALITY, of God and of His worlds. We also spoke of the projection of one on another, the projection of one's hopes and expectations, belief and sadness, wisdom and knowledge, joy and of one's own fears and fascinations.

Briefly, Dr. Esmiol's training consists of the following, as translated from an introduction to "psychologie psychanalytique" of Yves and Madeleine Dienal: "From Psychopathology to the Technology of the Health of the Spirit" "Hiers of classical thought, Psychiatry and Psychoanalysis in their orthodox varieties have remained occupied with pathological processes (organic or psychological) taken as realities in themselves. They have, at the same time, forgotten to know what the spirit was in good state, and the laws which govern its healthy functioning. Leaving this polarization over the pathological, we lean upon the sum of the work of the diverse Schools, perhaps we have already entered into the following one. A trouble of the spirit is nothing but the response to the underdevelopment of all or of part of the structures of the personality. The expansion of the person inavoidable involves reduction and suppression of the problems. Fundamentally, the trouble of the spirit lifts, not from a therapeutic art but from a discipline seeing into the general knowledge of the spirit, of its structures, of the conditions of its development and of its expansion. To the traditional relation 'physician-patient' succeeds that of a work in common in view of a psychological development." There is much more that could be said but it does not translate well or easily and I am not confident that many of my readers are really interested in these sort of details. If any of you wish to know more about the program, please address yourselves directly to: Yves and Madeleine Dienal, 10, Rue Edouard Détaillé, 92-Boulogne, Paris, France.

Publications: His upcoming book on the regeneration of the unified personality, using the insights of Freud, Jung, Adler, Diel, Rogers, Le Senne, Dienal and Esmiol and others, and strongly influenced by the writings of Bahā'u'llah and 'Abdu'l-Bahā translated into French, for the most part by Hippolyte Dreyfus.

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3) André Brugiroux

Languages: French, English, German,
Italian, others surely.

Degrees: unknown

Interview: I didn't interview André Brugiroux...I was staying in Paris with his friend, Dr. Maurice Esmiol, and Dr. Esmiol asked me if I'd like to talk with M. Brugiroux, and I said, "Yes indeed!", and he called M. Brugiroux and it was arranged. So we went by train to Quincy-sous-Sénart, outside of Paris, and walked down to André's apartment, sat and talked and sipped juices and then had a sumptuous dinner, mixture of Eastern and Western cuisine, and then talked some more, and walked awhile and had to spend the night because we missed our train, and then get up at dawn and take the first train back to Paris. Delightful! Now, who is André Brugiroux and why am I including him in this report? M. Brugiroux is an original, a wanderer, a talented public speaker, a popular writer, cinematographer and photographer, student of astrology and comparative religion and cultures, all cultures, any cultures, collector of artifacts... In short, M. Brugiroux is a man who spent 16 years hitch-hiking and hiking around the planet, 7 of those years as a Bahā'í, who returned to his native France and wrote a bestseller about his trip, the closing chapter of which goes into a little description of the Bahā'í Faith, and the title of this, his first book is La Terre n'est qu'un seul pays (The Earth is but one country). He followed this book with La Route et ses chemins, and has written one or two books since then, in between trips to here and there all over the globe, lecturing about his trip and about the Bahā'í teachings and showing his film of scenes from all over the planet and selling his book directly to people rather than relying exclusively on retail sales through bookstores and other commercial enterprises. I found M. Brugiroux to be charming and eloquent, sincere, honest and aware--aware of the world as a whole and as a multitude of diversifications, of astounding beauty and integrity, aware beyond his years, beyond his nationality, beyond most of his co-religionists even, and they are rather unusually world-minded, at least in theory. He is a world citizen in reality, in practice I recommend that you read his books, and, if you cannot read them in French, help M. Brugiroux to convince a British or American or Canadian publisher to translate and publish his books in English.

Publications: La Terre n'est qu'un seul pays, Éditions Robert Laffont, Paris, 1975.

La Route et ses chemins, Éditions Robert Laffont, Paris, 1978.

Book on the great prophets in the making, for commercial publication in France: last prophet mentioned will be Bahā'u'llah, of course.

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- 4) Bibliothèque Nationale et Universitaire de Strasbourg
Fonds Gobineau, Section Sciences Humaines
Mme. Zennacker, Conservateur, Service de la Réserve

In the first week of January 1981 I was able to spend two days in the BNUS searching for books and then letters of the comte de Gobineau mentioning the Bābī and Bahā'ī Faiths, and to look for the letters attributed to Bahā'u'llah and in the possession of as addressed to the comte de Gobineau, mentioned by Dr. Denis MacEoin (see report I.4)) and other British Bahā'ī scholars. During this short period of time I was able to locate only one letter clearly catalogued as emanating from the pen of Bahā'u'llah or from one of His secretaries, designated Ms 3534, 6 and located in the Fonds Gobineau. Actually accompanying this manuscript was a French translation thereof denominated Ms 3534, 7. The Conservateur of the Fonds most generously allowed me to purchase a photocopy of Ms 3534, 6 which consisted of a prefatory note in French affixed to a single page letter in Persian, and of Ms 3534, 7 containing 5 pages of long-hand French translation of the letter in Persian, and of one letter of Mme. Reynaud, dated 16 juillet 1967 and one letter of Mlle. Lily Greiner on behalf of the Service de la Réserve, BNUS in response, dated 24 juillet 1967, both of these on the subject of Ms 3534, 6. Dr. Kent Beveridge kindly supplied me with a photocopy of his letter from Mme. Reynaud, dated 2 aout 1981 regarding sources for the study of de Gobineau's relationship to the Bahā'ī Cause. Mme. Reynaud sent him copies of Dr. Ernest Wickersheimer's Catalogue General des Manuscrits des Bibliothèques Publiques de France, Départements-Tome XLVII, Strasbourg; Paris: Librairie Plon, 1923, pp. 610-619, which lists the above-mentioned letter on page 619, as under 3534 (Gobineau 59): 6-7, "Lettre de Housseyn Aly, en persan, avec traduction française de Gobineau"; and Ludwig Schemann's Quellen und Untersuchungen zum Leben Gobineaus, Erster Band; Strasbourg: 1914, pp. 417-35, of which pp. 429-35 are devoted to "Religieuses, insonderheit zur Angelegenheit der Bābī", written almost entirely in French, with some English and German, citing two letters signed by Housseyn Aly and translated into French, pp. 430-33 and 435; and Ludwig Schemann's Quellen..., Zweiter Band; Berlin und Leipzig: 1919, pp. 431-35, having no content specifically Bābī or Bahā'ī, but containing an interesting "Collection d'ouvrages recueillis en Perse sur l'histoire, la poesie, la philosophie, les sciences occultes, etc.", first printed by Henri Plon, Paris, in 1870.

Now, I would not have made much headway at the BNUS without the constant and generous assistance of Mme. Zennacker, Conservateur. I was greatly surprized to be able to locate only one Bahā'ī-related letter in all of the Fonds Gobineau, especially as I had been told that there were between 5 and 8 at least! During my first meeting with Dr. Masbah, shortly after leaving Strasbourg, I asked him how many separate letters attributed to Baha'u'llah were resident in the Fonds Gobineau--he replied that he knew of five such letters, and offered to show them to me if we went to Strasbourg together and to make me photocopies of his photocopies so that I might study them at my leisure. Between January and June I traveled widely and wrote two letters to Mme. Zennacker, asking her about the other letters attributed to Bahā'u'llah in the Fonds Gobineau which I was unable to locate. Mme. Zennacker insisted that in the BNP and BNUS combined there were only five Bābī manuscripts, including the Ms Arabe 4669 which was translated by Gobineau in Religions et Philosophies dans l'Asie Centrale.

4) BNUS

Furthermore she insisted that there were no uncatalogued letters in the Fonds Gobineau at BNUS. In her second letter, dated 13 février 1981, Mme. Zehnacker stated that she did not know the location of the various manuscripts and books of the comte de Gobineau which were not among the 31 purchased by the Bibliothèque Nationale from that collection sold in 1884 at Hotel Drouot in Paris. She enclosed photocopies of Marie-Louise Concasty's article, "Épaves de la Collection Gobineau a la Bibliothèque Nationale," in Études Gobiniennes, 1970, pp. 275-80, including citations for Nos 258-62 on pages 279-80 on "Théologie bābī", all of which are manuscripts located at BNP, under Mss. Arabes 4668, 4669, 4667, and Supplement persan 1070, 1071, and Ludwig Schemann's Quellen und Untersuchungen zum Leben Gobineaus, Berlin: 1920, pp. 432-443, with the complete section on Manuscripts under "Collection d'ouvrages recueillis en Perse sur...", including on page 440, a collection of 6 manuscripts under the sub-title "Théologie Babî", which identify four manuscripts as Mss. Arabes 4667, 4668, 4669 and Suppl. pers. 1071, but Suppl. pers. 1070 is not listed here, and here are listed two books (96* and 97*) not found in the later (1970) list. Hence, the total listed in Schemann and Concasty are seven, of which five are listed as in the Bibliothèque Nationale, while two others, listed only in Schemann, do not seem to be in the Gobineau collection and hence must be presumed to be in other hands. My second visit to Dr. Mesbah enabled me to make photocopies of all of the letters he found in the Fonds Gobineau in BNUS, and these are identified as follows: 3534, 6-7; 3516 (5 untranslated manuscripts in Persian language with same seal as 3534, 6). Hence I found that there were six letters with the same seal in BNUS, and that they seemed to be in one and the same handwriting, and so if one was addressed to Gobineau and was presumed by him to come from Bahā'u'llah, I could safely hypothesize that the other five letters were also so directed and so authored. As indicated in the report on Dr. Mesbah, the identity of these letters has yet to be determined, but what can be stated with assurance is that they are all of them to be found at BNUS and in the Fonds Gobineau. Nevertheless, it is quite odd that five of these letters do not seem to be catalogued as letters from Bahā'u'llah to the comte de Gobineau, and that the Conservateur continues to assure me of their non-existence. Vive la France! If any of you have the opportunity to do a little research at BNUS and you would like to read through what I have collected so far, please feel free to drop me a line and I can send you the whole works if you'd like.

III. FRANCE

5) Bibliothèque Nationale de Paris
Paris

BNP is the largest, best organized, most exciting and most frustrating library I worked in throughout Europe. Its collection of Bābī and Bahā'ī related material is second in Europe only to Cambridge University—and that because of E.G. Browne's unique and voluminous library of Shaykhī, Bābī and Bahā'ī literature—and perhaps the British Museum. Use is not restricted to university students and professors, as seems to be the case with Cambridge, and to academics or published authors as seems to be the rule at the British Museum: I was unable to get in to either Cambridge or the BML and I suppose my enthusiasm for BNP is coloured by the fact that I was ushered in quickly, cheaply, courteously and continually assisted by the staff of the Library, as well as accorded liberties such as I have rarely known in any Library. BNP is also frustrating because one is not allowed to see more than 10 volumes per day; as I was doing bibliographical research for the most part, this was indeed difficult. However, if I had been able to apply for a special dispensation well in advance, I might have ordered as many volumes as I pleased. I recommend this Library to any and all students of Bahā'ī and Bābī studies, with 3 small but significant recommendations: learn to speak the French language, make a donation to their collection of Bahā'ī related literature (i.e., give a book), and be polite.

My bibliography will represent as complete a list of Shaykhī, Bābī and Bahā'ī related literature resident in the BNP as anyone but a bibliophile would care to assemble—this list took me over one month to compile, and it is unannotated and for the most part its constituents are unsurveyed as I did not have the time or the freedom (10 volumes per day per department) to go through everything. The list I compiled will figure prominently in my bibliography, as I have endeavoured to notate the source of every article, book and manuscript in the bibliography, that is to indicate where a copy of this work can be located. Although I was able to spend but a few days in many of the great European libraries, I spent over one month, five days a week and almost 8 hours a day in the BNP.

Dr. Momen asked me to determine the origin of the Nuqtatu'l-Kaf in the BNP: Dr. Mesbah told me that there were two copies of the Nuqtatu'l-Kaf there, and that the philosophical treatise prefacing these two volumes was also to be found in the latter part of a volume containing the Bayān al-'Arabī, Mss. Arabes 4669. Hence, if we consider only the historical portion of Nuqtatu'l-Kaf, there are two copies, one complete, the other incomplete; and if we consider the philosophical portion of this work, attributed by Dr. Mesbah to Qazvīnī, there are also two copies. It will take further research and by a scholar fluent in the Persian and Arabic languages to determine the origin of these manuscripts. As indicated by Dr. Mesbah, Dr. Beveridge has a more complete collection of letters belonging to the correspondence of the baron von Prokesh von Osten and the comte de Gobineau than does Dr. Mesbah. Dr. Mesbah urged me to search through other sources besides the Fonds Gobineau for references to Bābīs and Bahā'īs, and he mentioned specifically Les Dépêches Diplomatiques du comte de Gobineau en Perse. I located a copy of this work at BNP but did not have time to read through it before leaving Paris. The BNP code for this volume is: 4°R. 7488, and it is apparently in more than one volume. I found nothing useful in any of the following volumes:

Comte de Gobineau et Mère Benedicte de Gobineau, Correspondence 1872-1882,
Comte de Gobineau, Nouvelles Asiatiques, Paris, 1876. //Paris, 1958, 2 vols.

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5) Bibliothèque Nationale de Paris
Paris

Comte de Gobineau, Memoires sur diverses manifestations de la vie individuelle, écrit Athènes, 31 jan. 1867, inédite en français; Paris, 1935.

Comte de Gobineau, Lettres persanes; Paris, 1957.

Comte de Gobineau et Albert Sorel, Correspondence Inédite (1872-1879); Paris, 1977.

Comte de Gobineau et Alexis de Tocqueville, Correspondence...1843-1859; Paris, 1909.

Comte de Gobineau, Trois Ans en Asie; Paris, 1859.

Then, in two volumes I found a few passages which referred to Bābīs or to Religions et Philosophies dans l'Asie Centrale, including the following sources, all of which are exclusive of de Gobineau's correspondence with Prokesh-Osten, described by Dr. Beveridge in a recent paper (see Dr. Beveridge, Austria):

Comte de Gobineau, Écrit de Perse, 13 Lettres à sa soeur; Paris, 1957.

--BNP: 8°Ln²73414

pp. 18, 25, 32

Comte de Gobineau, Adelbert von Keller, Briefwechsel Gobineaus mit Adelbert von Keller, hr. v. Ludwig Schemann; Strasbourg, 1911.

--BNP: 8°Z.18250(2)

pp. 29-32, 35, 56

If anyone of you is in a good position to have access to all of the comte de Gobineau's papers and published materials and to write up a report on his connection with the Bābīs, Bahā'īs and with Bahā'u'llah Himself, I will gladly turn over the fruits of my research, and commend you into the hands of God. Only a God-intoxicated and meticulously precise and inexhaustible scholar could possibly collect all the loose ends in this unravelled story and weave them back together into a believable and tenable pattern.

Dr. Mesbah described two copies of an history written by Mīrzā Ḥusayn Hamadānī in the Oriental manuscript department of the BNP. What I found were two manuscripts, both represented as being the work of Abu'l-Faḍl (Gulpaygānī), the one without title or author marked, described in the unprinted, handwritten catalogue, Fonds Persans, Nouvelles Acquisitions as Suppl. Pers. 2128, and as identical to Suppl. Pers. 2129, which has neither title nor author but a card inserted with "Histoire et reflection sur la situation de l'Īrān a la fin du XIX^e siècle," and it is dated 1311 A.H. whereas the other (2128) is not dated). Both volumes are represented as being the work of Abu'l-Faḍl by the Catalogue, although the leather binding on one reads تاریخ ایران از زمان قاجار while the leather binding on the other (2128) reads تاریخ ایران از زمان صفویان. The beginnings of 2128 and 2129 correspond but not the endings. Dr. Mesbah says that these two works are copies of a work written by Mīrzā Ḥusayn Hamadānī, but why there should be no mention of Hamadānī, and prominent mention of Abu'l-Faḍl (when Dr. Mesbah affirms that Abu'l-Faḍl simply served as Hamadānī's advisor and not as his mentor or assistant), with inscription in French on 2128, "Histoire dit de Manoukchi" is a mystery to me. 2129 contains the personal stamp of A.L.M. Nicolas on its first and last pages. I hope that my fellow scholars will help me to correctly identify these two volumes.

The complete list of the Bābī, Azalī and Bahā'ī manuscripts contained in the BNP is cited in my bibliography. In addition to this collection, the BNP has a fairly complete edition of Shaykhī literature in fascimile, also listed in my bibliography.

Dr. Mesbah mentioned La Venida del Mesías en Gloria y Majestad, by Emmanuel Lacunza (pseudonym: Juan Josafat ben Ezra), and I found one copy in the BNP, published in five volumes in Paris in 1825, with most of the pages

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5) Bibliothèque Nationale de Paris
Paris

uncut, BNP code: D.39477

I also found a summary of this monumental work in microfiche, BNP: m.9041, Extracto de la obra intitulada "La Venida del Mesias en Gloria y Majestad" escrita por el Abate Lacunza, ex-Jesuita espanol, ano de 1803, con una advertencia y notas por Emilio Vaisse, Santiago de Chile, Imprenta Universitaria, Bandera 130, 1915, 32 pp.

For those of you who are interested in the interpretation of Biblical prophecies, Lacunza was a Catholic who dared to invent a wholly new (to Catholics) perspective on "The Coming of the Messiah in Glory and Majesty"; his book was first published in 1802, and first banned in 1824, and since then it has been on the Papal "black list", all copies destroyed in Catholic countries by religious and civil authorities.

6) Bibliothèque Nationale des Bahā'īs de France
Centre Bahā'ī des Bahā'īs de France

Altogether I spent about five hours a day for almost ten days making a complete list of the books and pamphlets on the Bābī and Bahā'ī Faiths in the BNB. As there was no catalogue of these books and they were not organized in any way, I took them all off the shelves, carefully shuffled them and listed them according to a Title/Subject Index invented on the spur of the moment. I did not catalogue those books which have nothing whatsoever to do with the Bābī and Bahā'ī Faiths and the Shaykhī movement, and there were between fifty and one hundred titles of this kind included in the BNB. My list of the contents of this library is 38 pages in length including a one page Index. The BNB has a copy of this Bibliographie, as does Dr. Moojan Momen, and I have the original and will gladly make copies of it for anyone who sends me a written request and a check or money order made out for \$5.00, as the size of the pages of this list and its composition require that I photocopy it myself and on paper larger than the standard (8½" x 15" instead of 8½" x 11"). This is one of the most important collections of Bahā'ī literature in Europe, as it includes copies of virtually every book and article about a Bābī or Bahā'ī topic and written in the French language, as well as a good stock of literature in English, Arabic and Persian, and some in German and Russian. The BNB has a large selection of early printings of English translations of Bahā'ī Writings, many of those published in Washington, D.C., in New York, N.Y., and in Chicago, Illinois; hundreds of photographs of early European, American and Persian Bahā'īs; 14 copies of The Brilliant Proof (کتاب ابراهیم), published in Chicago in 1912, all copies in excellent condition; 5 copies of Thornton Chase's The Bahai Revelation, four of them the first edition, dated March 1909, Chicago; and 8 copies of the КНИГА ЧЛАН (کتاب ايمان) in Russian language, undated but with the following title-page phrases: ПЕРЕВОД С ПЕРСИДСКОГО. ТИПОГРАФИЯ "Гранатруниекс" Riga. I have not yet even scratched the surface! This is a treasury of Bahā'ī literature. The BNB in conjunction with the BNP makes Paris, France one of the choicest sites for the pursuit of Bahā'ī studies. I must thank Mr. Behnam Attar, secretary of the Centre Bahā'ī for his assistance and hospitality, for his generous and solicitous aid in my research, and also Mr. Pierre Spierckel, Secretary of the NSA of France. In their company I have quaffed at least 19 samovars of chā'ī!

III. FRANCE

- 7) Conference on Bahā'ī Political Economy: Theory and Practice
Country villa, formerly of Mrs. Arthur Terry Jr.

Whilst in Italy in late May 1981, I wrote to all of my fellow scholars in Europe and to Messrs. Anthony Lee and Juan Ricardo Cole in California, inviting one and all to a Conference on Bahā'ī Political Economy: Theory and Practice, June 22-29, 1981, in my late grandmother's villa outside of Paris, France. In Italy, Austria, Switzerland and France I collected literature related to the subject, and ended up with a sizeable packet, of selections in English, French, German and Persian. All but one of the threescore scholars invited declined, and Mr. David Simmons joined me in Gourville for a round of philosophizing and assorted country delights.

The list of readings collected by myself and Mr. Simmons in the course of our preparations for this conference are cited as follows, and all of these readings are available in photocopy from me and at cost:

- 'Abdu'l-Bahā, and Bahā'u'llah, رسالة نقد يد بعينها من وحل مشاكل اقتصادي, Arabic and Persian language excerpts, from Payame Malekut, pp. 124-51.
- 'Abdu'l-Bahā, "Industrial Justice," Bahā'ī Reprint No. 3, Wilmette: Bahā'ī Publishing Committee, third printing, 1946.
- 'Abdu'l-Bahā, "Economic Happiness for the Human Race," The Bahai Magazine, Star of the West, vol. XIII, December 1922, No. 9; reprint July 1978, George Ronald, pp. 227-31.
- 'Abdu'l-Bahā, "The Basis of Economics," World Order, The Bahā'ī Magazine, vol. XI, March 1946, No. 12, Wilmette: Bahā'ī Publishing Committee, 1946, pp. 353-54.
- Hippolyte Dreyfus, "Bahaism and Society--the Baitu'l-'Adl," pp. 126-51, "Work," pp. 164-75; The Universal Religion: Bahaism. Its Rise and Social Import, London: Cope and Fenwick, 1909.
- John Ebenezer Essalemont, Bahā'u'llah and the New Era, often citing 'Abdu'l-Bahā and Bahā'u'llah, Wilmette: Bahā'ī Publishing Trust, 1974, pp. 133-39, 216, 252.
- John Ferraby, Bahā'ī Teachings on Economics, London: Bahā'ī Publishing Trust, n.d.
- John Ferraby, "Social and Economic Teachings," All Things Made New, London: Bahā'ī Publishing Trust, 1975, pp. 100-104.
- David Hofman, "Social Economy," The Renewal of Civilization, Oxford: George Ronald, 1972, pp. 110-120.
- Horace Holley, "The Bahai Message to Politics and Economics," Bahai. The Spirit of the Age, New York: Brentano's, 1921, pp. 125-38.
- Horace Holley, "The World Economy of Bahā'u'llah," Religion for Mankind, London: George Ronald, 1956, pp. 135-71.
- H.A. Kamran, "Défi au Chaos Economique," La Pensée Bahā'ie, Juin 1975, No. 52, pp. 2-19.
- Amin S. Khasssi, "Les bases du nouvel ordre économique," La Pensée Bahā'ie, Decembre 1980, No. 74, pp. 11-18.
- Peter Mühlischlegel, Der Weltzentralbankpräsident, Darmstadt: Druck-Service, July 1973.
- Shoghi Effendi, Directives from the Guardian, India: Bahā'ī Publishing Trust, 1973, pp. 19-21.
- Gerhard F. Schweter, "Die Lösung der Wirtschaftlichen Probleme aus Bahā'ī-Sicht," Wien, 1975.
- Gerhard F. Schweter, "Die Wirtschaftslehre der Bahā'ī Religion," Wien, 1974.
- Gerhard F. Schweter, "Bahā'ī-Wirtschaft und Marxismus," Wien 1977
- Gerhard F. Schweter, "Vor uns das Zeitalter der Einheit. Aspekte zu einer Neuordnung von Wirtschaft und Gesellschaft nach den Lehren Bahā'u'llahs," Perchtoldsdorf, Juli 1980.

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7) Conference on Bahā'ī Political Economy: Theory and Practice

Mr. Simmons and myself read all of the primary sources in translation and discussed these throughout our time together, restricting ourselves to the words of 'Abdu'l-Bahā and of Bahā'u'llah inasmuch as there were plenty of these and these are after all the basis upon which the edifice of Bahā'ī political economy must be built, both theoretically and in practice. We did our best to discern the spiritual and social principles involved, and I took copious notes, as usual. At the end of our conference I penned this cryptic note: 'SOLUTION IS UNITY!' Upon my return to Paris from Gourville and after Mr. Simmons returned to Finland (see report on him under that country) I made up a list of forty-nine principles gleaned from our study of the primary sources available to us in English translation. I sent Mr. Simmons a copy of these forty-nine theses, my 'Manifesto' so to speak, and he advised me of their usefulness, so I offered them also to Mr. William Pyle, professor of business administration at the University of Massachusetts at Amherst, and he read these notes with interest and shared them with other Bahā'īs in the field subsequently. As my notes are twelve pages in length and hand-written, I will not burden you with their citation here. Some day, if there is a demand, I will type them up, but for now I will cite the principles as abbreviated in my Index to the Notes, a streamlined list of salient points, and here it is, for what it's worth:

- I. No more poverty
- II. All share in comfort and well-being according to rank and station
- III. None overburdened with riches
- IV. No absolute equality of means
- V. Where there is starvation there is tyranny
- VI. No delay in altering situation
- VII. Rich must give voluntarily
- VIII. Rich soften hearts, cultivate compassionate intelligence
- IX. Laws to limit extremes of wealth and poverty--equal justice
- X. Not until equal justice will Law of God be observed
- XI. Graduated tax on profits
- XII. Public aid when lacking necessities
- XIII. Sources of Tax Revenue
- XIV. Public Expenditures
- XV. All must engage in art, trade or occupation
- XVI. Occupation is worship
- XVII. Waste not time in idleness and indolence
- XVIII. Beggar is most despicable of men
- XIX. Occupy selves with what will profit selves and others
- XX. Interest allowed on loans
- XXI. Slavery forbidden
- XXII. Class conflict will not solve problems
- XXIII. Voluntary good-will: between capitalists and workers
- XXIV. No fortunes amassed through exploitation
- XXV. Employees partners in every work
- XXVI. World government enact laws
- XXVII. World government resist strikes after just laws enacted
- XXVIII. Causes of strikes
- XXIX. Pension must be provided by employer
- XXX. Wages must be satisfactory for the workers
- XXXI. Fines if transgression of rights after fixed by world government
- XXXII. Interference of government and courts in labor disputes is legal

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- XXXIII. Commerce, industry, agriculture, general affairs linked
 XXXIV. Yearly giving of rich is the foundation of religion
 XXXV. Bahā'ī Faith covers all economic and social questions
 XXXVI. Must know Bahā'ī principles in order to improve the economy
 XXXVII. Rank and station, etc. based on spiritual qualities not money
 XXXVIII. Wealth is praiseworthy if...
 XXXIX. Greatest undertaking is to enrich the masses
 XL. Cause of God is not an economic system
 XLI. Bahā'ī economists will establish economic institutions
 XLII. Not enough money yet to establish institutions for Baha'i economy
 XLIII. Excellence
 XLIV. Spiritual attitude to work
 XLV. Prerequisites of wealth
 XLVI. Harvest for all
 XLVII. Bahā'ī economic teachings must be systematized by Bahā'ī economists
 XLVIII. Happiness is impossible if some are poor and miserable
 XLIX. "Yet to be poor in all save God is a wondrous gift..."

The sources for these principles are the Tablets of Bahā'u'llah, the talks of 'Abdu'l-Bahā and the letters on behalf of Shoghi Effendi, cited in the bibliography preceding these principles. This list is by no means comprehensive, in fact it is nothing more than fragmentary. And yet it will effectively silence those who claim that the Bahā'ī Faith has no theory of political economy, or that this theory is essentially capitalistic or socialistic or idealistic or whatever. Let's take a look at what is being taught us and let go of our preconceptions, of our time-honored traditions, our precious prejudices...I hope to hear from some of you regarding the study of Bahā'ī political economy. I hope to collaborate with Bahā'īs here in New England to organize a conference on this topic at some university, and if this project ever gets off the ground or rather off the air and onto the ground, I'll be sure to take copious notes and share them with whichever of you shows an interest. How can we not take an interest in these strong statements of Bahā'u'llah, 'Abdu'l-Bahā and Shoghi Effendi?

IV. NORWAY

1) Mrs. Gerd Strand

Languages: Norwegian, Swedish,
Danish, English, French, German,
Esperanto
Degrees: License from Universite
de Paris

Interview: Mrs. Strand does not regard herself as a scholar but she is quick-witted, knowledgeable and always eager to assist, and as such she has helped this scholar considerably, not just as a source for Bahā'ī studies, but in her loving concern for all the believers and particularly for me, as my support and inspiration, regardless of the distance which separates us. Her judgement is excellent, her memory clear and lucid, her speech fluent and descriptive, and she can recount countless tales of the first generations of Bahā'īs in Europe, most especially in Scandinavia. Mrs. Strand is also able to put present-day and previous Bahā'ī events and personalities into an historical perspective engendered through almost 70 years of continuous residency in Norway, many years of service on the Regional National Spiritual Assembly of Scandinavia as Secretary (1957-62), on the National Spiritual Assembly of the Bahā'īs of Norway as Secretary (1962-68), and as a member of the Auxiliary Board for Norway (1968-present), first in Propagation and since 1977 in Protection. As an active Bahā'ī since 1951, Mrs. Strand knew virtually all of the first generation of Norwegian Bahā'īs and was able to tell me a number of stories about them during our few days together. She told me much about Johanna Schubarth, who became a Bahā'ī in Minnesota in 1919 and then heeded the call of 'Abdu'l-Bahā to pioneer to her native land, to Norway, where she spent the rest of her life, teaching the Bahā'ī Faith to all and sundry, and translating various books and pamphlets from English into Norwegian, such as Bahā'u'llah and the New Era. She also told me that Harald This, current member of the NSA of Norway and co-founder, co-director of the Mandala Institute (see report IV.4) received his university degree (the equivalent of an American Bachelor of Arts) in Religious History, and that he included the study of Bahā'ī history; that Enger Dybwad, lecturer at the gymnasium in Bodø, Norway, and former librarian was familiar with most Bahā'ī literature available in Norwegian; that Tom Arboe Hoeg, a librarian at the Universitetsbibliotek in Oslo (also the National Library of Norway and repository of every book and article published in Norway) and Esperantist, edits a periodical in Esperanto and recently published an article therein written by Mrs. Strand, and appended to it a partial list of Bahā'ī-related literature available at UBO; that Dr. Adelbert Mühlischlegel, Hand of the Cause of God, turned from the practice of conventional medicine to naturopathic medicine; that Benedicta This, wife of Harald This, is a naturopathic physician; that Loyce Lawrence was an American pioneer to Norway, and that she left her extensive Bahā'ī library to the Bahā'ī community of Svolvær on Lofoten Island (Mr. Jonsson made a list of the books and pamphlets in this library and sent me a copy recently--anyone on their way to Lofoten and want the list?), and the Bahā'īs of Trondheim established a library in that city in honor of her; that Johanna Schubarth's Bahā'ī library is kept in the Haziratu'l-Quds of Norway, in Oslo; that Martha Root's visit in 1935 with King Håkon II of Norway is reported in one of the volumes of Bahā'ī World; that she presented a copy of Bahā'ī World to the UBO; that many pamphlets and selections from the writings and talks of 'Abdu'l-Bahā and Shoghi Effendi have been translated into Norwegian and circulated privately; that there are a number of sources for information on the Greatest Name of God, including the following: statement attributed to 'Abdu'l-Bahā; article by Abu'l-Qasim Faizi printed in Bahā'ī News, no. 451, October 1968; Thornton Chase, "The Teaching on the Greatest Name"; Isabella Brittingham, compiler, "The Rosary,"

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1) Mrs. Gerd Strand

Interview:

attributed to 'Abdu'l-Bahā; articles on the Greatest Name in La Pensée Bahá'íe; Epistle to the Son of the Wolf, pp. 79-80; Gleanings, p. 100; Daily Lessons given in 'Akka. She also mentioned Matthew Arnold as the author of "A Persian Passion Play," in Essays in Criticism, 1st series, London: Macmillan and Co., Ltd., 1905; Sverre Holmsen, Swedish writer and Baha'i, author of a book on the Bahá'i Faith. Mrs. Strand also told me of the Catholic prophecy regarding the Papal succession, according to which the present Pontiff, Pope John Paul II is the next to last Pope, part of a chain of prophecies regarding the Popes attributed to a monk named Bartholomew living in the 12th or 13th century A.D., and also believed to be represented in the painted medallions depicting the heads of a number of Pontiffs and which adorn the vaulted ceilings of an Italian sanctuary. Mrs. Strand suggested that the famed Sybilline oracles might be preserved in the Vatican library, and that with the unsealing of Vatican documents in 1967 for the year 1867 it became possible for the first time to try to trace and ultimately recover the original Tablet written by Bahá'u'llah and sent to the Pope, Pius IX, in that year--to her knowledge no such Tablet had been discovered since 1967 (I was unable to look into this while in Italy but will write Italian friends in search of information). She remarked that Pope John XXIII prior to his passing proclaimed a Papal encyclical entitled "Pacem in Terras", the program of which is almost identical to that of the Bahá'í teachings--Hand of the Cause of God Dr. Ugo Giachery has written on this subject. Mrs. Strand also spoke of the Jante Law which operates in Norway, invented by an author and descriptive of the Norwegian attitude, that they are superior and non-Norwegians are inferior, and we discussed the way in which this relates to the Biblical depiction of the "devil", the personification of evil as "the accuser", and the injunction of Christ to "judge not lest ye be judged", to the effect that the condemnation and criticism of others does not assist them to transcend their limitations or overcome their imperfections, and that it may even drag them down into yet more debilitating and destructive iniquities. We also discussed the relationship of judgementalism to "levelling", in which we are expected to follow a mediocre norm, to conform to the "level" mean, how we want everyone to be on the same "level" and this is not at all constructive but rather it inhibits and suppresses divine attributes such as dignity and humility, refinement and simplicity, culture and liberality. Humankind can not be liberated by all assuming the lowest level, by descending to the lowest common denominator, but rather through all aspiring towards and working cooperatively towards the highest principles, without the "levelling" of class warfare or the "levelling" of class stratification. Mrs. Strand also mentioned an Australian opera singer who lives in Britain and is a Bahá'í; a compilation from the Baha'i Writings on "Art" published by the Universal House of Justice; and the role of Esperanto in the early Bahá'í community of Europe. She pointed out the activities of the Bahá'í International Esperanto League, and the opportunities for Bahá'ís fluent in Esperanto to communicate with intellectuals in many countries and to inform them of the Bahá'í teachings, in other words, Esperanto is alive and well and worth learning and using. Mrs. Strand pointed out that during the first and second world wars, from 1919 to 1939, more Bahá'í literature was written in, translated into and published in Esperanto than in any other European language. In Iran and in Germany many believers studied Esperanto, and many of the earliest believers in all of the European nations were Esperantists. In fact, some of these early adherents dropped out of the Bahá'í community when they perceived that the forthright and often headstrong American pioneers were merely using Esperanto in order to attract people into the Bahá'í Faith and ignoring its role in the

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establishment of an international, a world civilization. She also pointed out that many of the first believers in Scandinavia were Theosophists and that they remained members of the Theosophical Society as well as becoming Bahā'is until the Guardian insisted that they choose one or the other, and, along with the Guardian, the governments of Norway and Finland (and perhaps also Sweden and Denmark) required that religious affiliation be singular and not multiple, this applying to membership in the state church as well as in other religious societies. Many of the earliest believers did not choose to remain Bahā'is when faced with the choice of membership in the Theosophical Society, the Lutheran Church OR the Bahā'ī Faith. In our continuing discussion of the Bible, with a young Norwegian Methodist friend of mine, Mrs. Strand mentioned a book written by herr Keller, in German, the English translation of which is entitled But the Bible was Right, and recommended it for its masterful and scientific explanations of phenomena reported in the Bible, recommended it to any student of the Bible and particularly to the Bahā'i who seeks to reconcile science and religion, scripture and empirically verifiable fact. On the subject of the "Calamity"--very popular topic of concerned conversation among Bahā'is and many others in Europe--Mrs. Strand affirmed her view that it is fruitless and even harmful for Bahā'is to dwell on this theme, and that Bahā'is must concentrate on the positive work of the Cause, on building a new world order, confident that the way will be cleared for the establishment of this new system, and that "Calamity" will strike when it strikes according to the plan and will of God and not according to our imaginations, our fears, hopes and expectations. Her answer of "what to do" is not to stockpile essentials and head for the woods or to announce the end of the world and excite "the masses" supposedly in preparation for the terrible time to come--nay rather, her solution is that we continue to do what one does normally, which is to build the best and make the best of what is already built. On the subject of leadership, Mrs. Strand said that "There were 'Abdu'l-Bahā Bahā'is, then Shoghi Effendi Bahā'is; now what are we?" She calls herself an European Teaching Committee Bahā'ī! She admitted that it is difficult for people to be without a personal leader, a human "head", to be loyal, loving and obedient to an institution, but that this is our task. On the subject of women and membership on the Universal House of Justice, Mrs. Strand commented, "Would women WANT to be elected to the Universal House of Justice? MEN mostly ask why there are no women on the Universal House of Justice, NOT WOMEN!" Mrs. Strand recommended that Bahā'is organize conferences and workshops, meetings with other groups with similar interests, such as "New Age" and "social reform" groups, and that Bahā'ī pensioners of Norwegian ancestry resident in Minnesota and elsewhere in the USA be encouraged to pioneer to Norway to spend their last years there, and that these would constitute probably the most effective pioneers to Norway.

I did not discuss either the prospect of forming an European Bahā'ī Studies Association or of compiling an Encyclopedia Bahā'ī with Mrs. Strand, and so I can not represent her views on these subjects. She is most supportive of cooperative efforts, and has been engaged in so many throughout her service as a Bahā'ī in Scandinavia, but she is also realistic and well aware of the foibles of humankind. She would caution patience and dedication, even as she has always emphasized the virtues of loving kindness and steadfastness.

Papers and publications: Mrs. Strand has written a short sketch of Norwegian Bahā'ī history, in Norwegian and translated into English, and has translated Bahā'ī literature from English into Norwegian, but her modesty prevents us from knowing the details of her services.

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2) Miss Gudrun Øfstegaard

Languages: Norwegian, Swedish, Danish, English, some Finnish, bits of other European languages
Degree: unknown

Interview: Miss Gudrun Øfstegaard is a dedicated servant to the Bahā'ī Cause who has served on a number of Bahā'ī administrative bodies in Scandinavia including, until this year, the National Spiritual Assembly of the Bahā'īs of Norway. She has pioneered to Sweden and to Finland and is well acquainted with both countries and with the history of the Cause in all of Scandinavia. She told me a few stories of Elsa Matilda Vento, Inger Hjelme and other early believers during our short hour together at Mrs. Strand's apartment shortly after my arrival in Oslo, at the end of January 1981. Miss Øfstegaard informed me that she had written an history of the Bahā'ī Faith in Scandinavia and that she would translate this from Norwegian into English for me. I am eagerly awaiting receipt of that document. Regarding Elsa Matilda Vento, Mrs. Strand and Miss Øfstegaard recounted a number of personal anecdotes including Miss Vento's experience of almost drowning, or rather of drowning and being brought back to life, and of her description of her state in the spiritual world; and of sitting with her during meetings of the Regional National Assembly of the Bahā'īs of Scandinavia, when she would occasionally pipe up and in a single concise phrase or sentence sum up what the members had been discussing for an hour or longer. Miss Øfstegaard, like Mrs. Strand, has vivid memories of the early believers and I urged her to either write down or tape-record everything that she can remember. She recommended that in order to find out about Danish Bahā'ī history I should contact Inger Hjelme, living in Kastrup near København. (I was not in København long enough to follow her advice but hope to do so upon some later occasion.) Miss Øfstegaard spoke of the gypsies of Helsinki, Finland with great tenderness: there are about 3000 in the city of Helsinki and also many in Åbo; they are a dark-haired, short people; the women are generally large and wear long satin dresses; they have some delightful customs such as the sharing of sweets--children when offered sweets always pass them out equitably, returning the surplus; the Helsinki gypsies are many of them wealthy, they live in a section of the city apart from the Finns, most of them are settled but some are itinerant peddlers. Miss Øfstegaard joined Mrs. Strand in urging me to contact Bahā'īs of Norwegian ancestry who are living off of pensions and to ask them to pioneer to Norway.

Papers and publications: I do not know of anything written and/or published by Miss Øfstegaard, but am hoping to see her account of Scandinavian Bahā'ī history published, in the various Scandinavian languages and in English in the near future.

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3) Bjørn Hubendick
Bahā'ī Senter

Languages: Swedish, Norwegian,
English, some Persian
Degrees: unknown

Interview: Mr. Hubendick was particularly helpful to me in my research in Norway, giving me the addresses of Holger Hagan, Paul Stolpe, Hans Odemyr, Harald Thiss, Hooshang Ra'fat, passing on valuable information about Bahā'ī literature and history, and permitting me to make photocopies of various rare documents in the National Bahā'ī Archives of Norway and in his private library. I saw him repeatedly in the month of February 1981, as I spent many hours in the Bahā'ī Senter. He stated that to his knowledge there had been no study of old Norwegian newspapers in search of articles about Bābīs and Bahā'īs. (See report on Holger Hagan for more details.) He knew that some research of this kind has been done in Sweden and mentioned that Ezzat Djazayeri, lecturer in Iranian philology at the University of Goteborg and noted Bahā'ī historian would know particularly of the great "find" in Aftenbladet. (See report on Djazayeri.) Mr. Hubendick himself is an avid collector of old Norwegian books which mention the Bahā'ī Faith, and showed me a couple of tomes*, both in Swedish, which he collected whilst in Sweden, his native country:

Sven Hedin, Genom Persien mesopotamien och Kaukasien Reseminnen, Forord af professor Hermann Vambery; Stockholm: Albert Bonniers Forlag, 1887.*

This book describes Hedin's encounter with Bābīs in Irān, on pages 174-75, and he speaks of M. Fargues, a French physician, 50 years of age in the year 1885 or 1886 when Hedin met him in Shiraz, the doctor fluent in Persian, Arabic and Turkish, and a serious student of the Bābī religion, who attested to Hedin that the Bābīs have a sign language, that he, Fargues was permitted to learn this sign language, and that he also plans to publish the Bābī Writings he has collected upon his return to France. Hedin said that Fargues studied medicine in Paris, and perhaps between the records of the Université de Paris and those of the Bābīs of Shīrāz and the French Foreign Ministry, we may be able to trace Fargues and find out what happened to his collection of Bābī manuscripts and if he left any letters or formal records of his Bābī studies.

Emilia Fogelklou, Fran Langtansvaganna, Manniskor och Rorelser; Uppsala: Sveriges Kristliga Studentorelses Forlag, 1916.*

Mr. Hubendick noted that the primary spiritual centres of the Bahā'ī Faith in Scandinavia are also the sites of the major cathedrals erected by Christians to the Glory of God several centuries ago. Uppsala in Sweden and Trondheim in Norway were two of the three most important spiritual centres of Christian Scandinavia; almost all of the new converts to the Bahā'ī Faith in recent years have issued from these two cities. He recalled that 'Abdu'l-Bahā or Shoghi Effendi attributed special spiritual capacity to cathedral cities, but could not recall the source of these statements. Mr. Hubendick showed me a book and a manuscript, both of which were sent to the NSA of Norway by Ruhyyih Gabrielle, the author of both, the former being the self-published (in California) Time Capsule 1982: The Crimson Ark,* and the latter a manuscript dated Jalāl, 137 B.E., and descriptive of Miss Gabrielle's plan for 'saving the world' before the "calamity" strikes. These volumes interested me for more than one reason: Miss Gabrielle is a poet, a Bahā'ī and an apocalyptic herald, completely convinced that the "Calamity" will come in 1982-83, and that action must be taken now if we are to mitigate the consequences at all. As for Miss Gabrielle, Mr. Hubendick told me that she has already migrated to New Zeal-

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and, believing herself to be out of danger there. Mr. Hubendick, very aware of and sympathetic to the apocalyptic rumblings of "New Agers", astrologers, certain scientists and military experts, psychics, Pentecostal Christians, selected Catholic intellectuals and an increasing number of Bahā'is throughout Europe, recommended that I peruse the following titles among others: Shoghi Effendi, Messages to the Bahā'ī World, 1950-57, pp. 103-104, and Shoghi Effendi, The Citadel of Faith, pp. 125-26. He also told me that according to pilgrim's notes he has read but could not show me, there will be a great war, much more destructive than the last world war, and that the ice and snow of Greenland will melt, the oceans will rise, and these terrestrial "calamities" will require survivors to cooperate, to work together, to build a new world order. He pointed out a book written by a Dutch intellectual entitled The Coming New Man (J. van Rijckenborgh; Netherlands, Haarlem: Rozekruis-Pers, 1957). When I showed interest in following up leads which might fill out our view of Bahā'ī history, he notes that Shoghi Effendi, in The Promised Day is Come, p. 52, mentions the French translator and conveyor of Bahā'u'llah's Tablet to Napoleon III, who lived in 'Akka and who became a Bahā'ī after the fulfilment of Bahā'u'llah's prophecy of the downfall of Napoleon III. Then Mr. Hubendick mentioned that one of the Norwegian believers, Betty Kohl, living in Lillehammer, has a copy of the diary of one of the Bahā'is who accompanied 'Abdu'l-Bahā to the United States in 1912-13.

Mr. Hubendick and I talked for several hours regarding the need for spiritualization both in the world at large and in the Bahā'ī community. He addressed the topic of spiritual education, of mystical life, of the practice of the presence of God, of the spiritual exercises, disciplines, techniques of Bahā'u'llah, supplication, recitation, meditation and instruction among them. He affirmed his view that Bahā'is, like all others seeking to spiritualize their lives, are in need of personal guidance, exemplification, support and encouragement, and that we need Bahā'ī teachers whose role would be that of a spiritual guide, one who dedicates his life to the assistance, the service of others in their spiritual growth. Mr. Hubendick mentioned one Bahā'ī whom he could imagine as his personal spiritual teacher, and this is the Hand of the Cause of God Dr. Adelbert Mühlischlegel. Mr. Hubendick told me that Dr. Mühlischlegel was a profound mystic, an accomplished student of astrology, naturopathy, Anthroposophy, Theosophy and world history, literature and religion. Mr. Hubendick has himself studied the lives and words of mystics from a number of religious backgrounds including Catholic Christianity and Islām, and he is particularly impressed with the Sūfīs. Mr. Hubendick would like to be informed regarding any and all efforts being made in the direction of developing the mystical life among Bahā'is, so I ask my readers to help me apprise him of the situation. Speaking of astrology, Mr. Hubendick mentioned that there is a world famous astrologer, resident in Los Angeles, of Swedish name, who mentions the Bahā'ī Faith in nearly every one of his books. (Upon my return to the United States I soon discovered that he was referring to Dane Rudhyar, one of whose beautiful books is Gifts of the Spirit; New Age Publishing Company, 1542 Glendale Boulevard, Los Angeles 26, California, 1946, 1956, in which the Bahā'ī Faith is mentioned on pages 128 and 130, although Bahā'ī teachings seem to pervade the entire text.)

I did not mention the establishment of an European Bahā'ī Studies Association, compilation of an Encyclopedia Bahā'ī, my two pet projects, to Mr. Hubendick. Also, to my knowledge, he is not a writer and so I can credit him with no publications in the field of Bahā'ī studies.

**1980.

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4)Harald This
Mandala Institute

Languages: Norwegian, Danish,
English
Degrees: collegiate (B.A.) in
Religious History

Interview: Mr. This and I did not talk much. I met him after a NSA meeting in Oslo at the end of February 1981, and he invited me up to visit him and his associates at their new healing centre in the hilly district 25 kilometers from Gausdal and a four or five hour drive from Oslo, to help clean and paint and otherwise prepare the facility (an old resort hotel) for workshops to be held over the Easter weekend and during the subsequent summer. I spent a few days with the Mandala group, mostly working, and the participating Bahā'īs--there were a half dozen of us, including most of the Mandala staff--were observing the Fast. I met Mr. This' son in London in July 1981 and he told me that the Mandala staff including his father had moved permanently to Gausdal from Trondheim and that the centre was now functioning. During my Fast visit with Mr. This we had only a few moments to talk while en route from the centre to the lumberyard, to the pain shop, the furniture factory, the grocery store. He described his work, in the past present and future and related it to the work of the Cause. His story is not perhaps of relevance to the scholar of Bābī studies, but as he is rather a unique individual engaged in providing very unique services to the people of Norway and to the Bahā'īs of that country it is of compelling interest to the student of the Bahā'ī Faith.

Mr. This has been a member of the Bahā'ī community of Norway for about 17 years now, since 1965. In 1967 he started teaching in an experimental gymnasium (highschool) near Oslo, where he remained for seven years. At some point during those years he discovered an interest in natural medicine, and so he took a correspondence course from the European College of Natural Medicine, and in the first part of 1974 he met with a group of healers in Oslo who wanted to explore alternatives, but this group did not amount to anything. Easter 1974, Mr. This attended a course in reflexology, also called zone therapy in Denmark, and by summer 1974 he was working as a zone therapist and teaching only part-time, as a substitute. In summer 1975 he asked an acupuncturist, a M.D. and a homeopath to offer courses in a school in Kopan, Østedal in natural medicine--this marked the beginning of his work in arranging courses, workshops and conferences in natural medicine. This first course was arranged for 25 students but 60 attended, and it was the start of a school of natural medicine which continues to function in Oslo to this day. Mr. This said that this group is trying to win recognition from the medical establishment and that he is not interested in helping them any longer because they have dropped their original psycho-spiritual orientation and now are entirely concerned with physical healing and health. In spring 1976 he moved to Trondheim, to work with another Bahā'ī living there and operating Themis Publishing and with another zone therapist, Bjørn Inge Johnson. He lived above the health food store. He and Benedicte married, she a naturopath and masseuse. Bjørn Inge Johnson moved to the countryside, so Mr. This had to work on his own. He hired an apprentice, took time off to study acupuncture and then hired another apprentice, then worked as a naturopath for one or two years, with many people coming and going all the while. In early 1978 he and his family moved into a five-room apartment, and soon afterwards four others who practiced natural medicine joined them, some working part-time and assisting him when they were not earning wages. He became the founder and director of the Norwegian Naturopathic Association, and this apartment became his office. His Association was called the Mandala Institute from December 15, 1978, complete with a new set of rules, and both have stood

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the tests of time. The Mandala Institute offered courses and therapeutic sessions in Wholistic therapy, reflexology, herbal therapy, natural diet, psychosynthesis, intuitive massage, meditation. For some time one of their co-workers, who contributed equally as a spiritual psychologist and as a carpenter, was an American Bahā'ī named Stanislav Ojack. This first centre in Trondheim was 110 square meters in size. In November 1979 the Mandala Institute moved to its larger facility in Trondheim, occupying some 300 square meters, which is now to be converted into a cultural centre for the alternative and folk culture of Trondheim. On November 17, 1980, the Mandala Foundation was registered as a non-profit organization, and as of January 1981 the present site of the Institute is in Gausdal, a former resort hotel, with capacity for 125 over-night guests. The centre is composed of two three-story buildings and an inn with commercial kitchen, three living rooms, a large dining room and basement area, and an upstairs apartment for the This family. For the present, Mandala will continue to conduct courses in Trondheim, Bergen and Oslo, as well as in the new facility in Gausdal. Mr. This spoke of his plans and dreams for the new centre in Gausdal--to create an atmosphere conducive to whole healing, of the body and soul, to live in harmony with the ideals of the New Age, the spiritual and social teachings of Bahā'u'llah, to be free from rental fees, to have a place where workshop participants can freely and easily gather, in which the environment itself is healing, curative, to be able to accomodate patients who are in need of a week or more of total relaxation and therapy, of more than a quick office visit, to have a community from which arts and crafts can naturally evolve, and agriculture also, as they have 5 hectares and have already leased another 6 hectares from a neighbor, and a bookstore and library of New Age and health and healing related literature.

Mr. This said that there is as much a need for pioneering within as outside of the Bahā'ī community, that Bahā'īs are in as much need of learning fundamental as "non-Bahā'īs", and that ideological distinctions between people do not define their spiritual and physical requirements and capacities. He has worked alot with "New Age" people, those who are convinced, for one reason or another, that we have entered upon a New Age of spirituality and universality, of cooperation and unity. He finds that such individuals are very open to the Bahā'ī teachings and generally sympathetic to them. Many New Agers live according to Bahā'ī principles and laws without identifying themselves as Bahā'īs or even knowing anything specifically about Bahā'u'llah's teachings. When asked if the Mandala Foundation has any provision for participation by individuals who are neither healers nor patients, or who may be too far away from the present site of the Institute to be able to participate, but who want to support what they regard as a "good thing", Mr. This replied that they do have what they call "friends of Mandala" who give things (from furniture to food to books to money) and who spread the word. He has done some networking (that is forging communication links with members of like-minded groups) and is interested to know what other Bahā'īs have been able to achieve in bringing the peoples of the world closer to each other. He explained that the Mandala Institute is a working cooperative made up of several Bahā'īs and one or two healers who identify themselves as New Agers but not as Bahā'īs. Mr. This asked if there were any working cooperatives of Baha'is in the United States, whether Naturegraph Press or Kalimāt Press were cooperatives. He also asked for information regarding the ANISA Model and the ANISA schools in the United States.

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As part of his networking efforts, and in search of knowledge about natural and spiritual healing, Mr. This spent two weeks at Findhorn, the world-famous New Age spiritual centre in northern Scotland, spoke with many people there and made a film and slide show of his trip. I regret not seeing one or the other during my visit to Gausdal in winter 1981. Mr. This said that he didn't see any point in staying for more than two weeks because he didn't need the instruction of anyone there, he already knew everything they knew.

We hereby wish to present MANDALA, a center for unity and inner growth. The center is situated in Gausdal, Norway. Harald and Benedicta This are the leaders of the center which has nine co-workers and several apprentices. The word MANDALA symbolizes wholeness. It may be seen as a spiritual, curative symbol consisting of a symmetric pattern with a distinct center; it may be in the form of a circle with a square within, or a four-sided circle etc. The symbol itself signifies MANDALA's aims: to be a tool in the development of the New Age; to be a beacon and a center point of New Age ideas and values. to enable people to become unified to be an aid for people to become integrated and whole through our various activities. We believe that mankind has reached a degree of maturity, in spite of the apparent chaos, so that human beings are ready for the work towards unity among themselves, which is so necessary at this time.

Man consists of body, soul and spirit, and a balance between these three aspects is necessary for health. In other words, illness is an imbalance; a lack of harmony with one's inner being and not working in accordance with the natural and psycho-spiritual laws governing man. In the deepest sense we may say that where love is lacking, a symptom arises: a message or a warning--from the inner self that something must be righted. In this context illness becomes an opportunity for the individual to work towards greater wholeness, and to utilize new potentials and resources from within oneself. Hence we also seek to give the patient an awareness of the psycho-spiritual aspects of his ailment, to help him find a deeper meaning in his life. We aim to teach people to cure themselves by getting to know themselves better, learning to love and accept themselves, and through that, love others. We try to teach them to live with and not against the natural laws governing them. This work is done both through individual and group therapy and through evening and weekend seminars. We believe that each human being is a soul, with an eternal indestructible soul. We try to help humans to fulfill their potentials as an expression of that soul.

All our co-workers have their specialty within the field of alternative medicine and therapies, such as homeopathy, Bach flower remedies, zone therapy, acupressure, shiatsu, kinesiology, diet, fasting, herbs, massage, energy balancing, humanistic and transpersonal psychology and spiritual counseling.

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5) Holger Hagan

Languages: Norwegian, English,
GermanDegrees: M.A. in English language
and literature

Interview: Mr. Holger Hagan and I had a very brief meeting in Oslo, after a NSA meeting and before his return to Krokeldalen, in the far north of Norway. Most of the information contained in this report has been gleaned from his letters to me. Regarding my research into the history of the year 1844, Mr. Hagan informed me of Lars Levi Laestadius (1800-1861), a Swedish minister, who began his adult life as a botanist and became a revivalist preacher among the Lapps. He opposed the sale of alcoholic beverages by Lutheran ministers, especially to the Lapps, for alcoholism was as destructive to the natives of Lappland as it was to the native dwellers of Arizona or Maine in the United States. "Alcoholic beverages were not only sold by Lutheran ministers, but those cases where a man affiliated with the Church was involved were particularly objectionable to Laestadius because he felt such a practice and its results to be contrary to the Christian message which those very same clergymen were preaching." Laestadius' religious career, according to his own statements and to the considered judgements of his biographers, received its spirit and form through his meeting with a Lapp maiden named Maria on January 10, 1844, the date on which he claims to have discovered true Christianity. Mr. Hagan easily recalls this date as his birthday is January 9, 1944. Laestadius was a popular preacher and his particular brand of Christian belief and life quickly became a widespread Pietist movement among the Lapps, in northern Sweden, Finland and Norway. In 1852 there was an uprising in Kautokeino by some of the Laestadian Lapps, all members of the Lutheran (the state) church, perhaps against the dominant influence of the Swedes over the Lapps: "Exactly what the uprising was against is a moot point. Important factors may well have been --the reaction of an ethnic and cultural minority against discrimination; --a feeling among the Laestadians that the Church represented a spiritless, hypocritical and superficial degeneration of true Christianity; --a reaction against a religious authority that condoned and sometimes itself practised the sale of liquor, the abuse of which had disastrous human and social consequences." The Laestadian Lapps often gathered in the summers to practice their particular "ecstatic possession by the Holy Spirit" whereby they would come to regard themselves as "touched souls". Mr. Hagan remarked that among the Lapps, "The older generation remains Laestadian, at least to outward seeming. The influx of new members from among the youth is steadily dwindling." Gunnar Lile is, according to Mr. Hagan, the only Norwegian Bahā'ī (and of Lapp extraction) who has carefully studied Laestadianism. His address is: Boks 11, N-9530 Kviby i Alta, Norway, for those of you who might want to study up on this movement, curiously parallel to the Bābī movement in Irān, the Janssonite movement in Sweden, the Millerite movement in America and the Marxist movement in France and Germany. Mr. Lile is a farmer and teacher, fluent reader of English, and married to a Persian Kuwaiti Bahā'ī, Nura Khosravi.

Mr. Hagan pointed out, as we discussed the history of imagined paradises, that "Utopia is a word from modern Latin, ultimately based on words from Greek" meaning "no place", and that Erewhon, when its spelling is reversed, signifies "nowhere" and hence also "no place".

Mr. Hagan is "making a bibliography of all literature relative to the Faith written in Norwegian", and he affirms that "I want it to be as complete as possible. I cannot claim that it is or will be complete." He has sent me a list of periodical literature he has found over the years, which I will

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of course include in my "comprehensive" bibliography. He writes that "My project still demands so much of my time--in addition to the consultant work--that continued registration and sorting of material for a Norwegian Bahā'ī bibliography must remain a future undertaking." He mentioned that several students had written term papers on the Bahā'ī Faith in Norway in the past and that at present (winter of 1981) two were studying the Bahā'ī Faith in laererskole in Notodden, and that the previous papers were written for folkehøgskole, gymnasium and laererskole. He informed me that Mr. Gunnar Jonsson of Fredrikstad has made a detailed list of the books and pamphlets in the Loyce Lawrence Bahā'ī library in Svolvær on Lofoten Island, and that it is Mr. Jonsson who told Mr. Hagan about the two students writing papers on the Bahā'ī Faith in Notodden.

Mr. Hagan's employment is related to Bahā'ī studies and in quite a unique fashion. He is working independently and on his own project, using two computers, the NORD 100 and the CYBER 171 for research into the usefulness of computers in linguistic analysis. He is employed by the Data Section of the Norwegian Computing Centre for the Humanities, located in Bergen, Norway, the main office of which is in Oslo, and he is working at the University of Tromsø. In his project he uses three programs as his main tools, one purchased from outside of Norway (NOVA*STATUS on the NORD 100 computer) and two developed in Bergen (HINDAR and KVIKKIS on CYBER 171 computer). "HINDAR is the programme for sorting according to any variable. Its main use is for coding data as a preparation for statistical analysis under SPSS or similar statistical programmes. KVIKKIS can produce a variety of word lists and concordances. NOVA*STATUS is a text retrieval system where you input the words or parts of words that you want to locate and get a list of all occurrences in the text. It is particularly useful for those who need to sift through vast amounts of texts (like lawyers, for instance, or historians). These three programs are in FORTRAN and COBOL. "In addition I have developed simpler programmes for specific tasks." "The University of Tromsø has an optical reader, which accepts text written in OCR-B font. The output from the reader is then stored in the memory of one of the computers. The optical reader is no computer in itself. The brand name is CONTEXT..." Mr. Hagan notes that "There is a commercial firm in Stockholm which has at its disposal an optical reader which will accept not only OCR-B font characters, but a wide variety of character types. The output from the reader can then be passed on to a computer. Optical readers do only one thing: READ. The computers receiving the data read can then in turn use the data as input for a suitable programme. It is therefore the programme that decides what you can do with the data that the optical reader has given you. Using KVIKKIS, for example, you can make word lists and concordances. Please note: major universities in all parts of the world can be expected to have their own programs for preparing word lists and concordances. There is nothing special about the concordance-generating programmes developed and used in Norway. Others have made such programmes before, and may have made them better."

So then, what is unusual about Mr. Hagan's project? First of all, he is working on a three-year project of computerizing and computer-analyzing the connective descriptive prepositional phrases so common in Shoghi Effendi's beautiful translations of Bahā'u'llah's Tablets, phrases such as follow: "pearls of wisdom", "horizon of certitude", "storms of tests", "valley of search", "fountain of divine inspiration". Mr. Hagan is impressed by the contribution computer-analysis may be able to make to the scientific study of the Bahā'ī Writings. Secondly, he sees that the programs with which

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he is undertaking this study of the Bahā'ī Writings, and similar programs being developed at other universities will be able to save scholars and writers on Bahā'ī doctrine and history a great deal of time and effort, in sorting material, in indexing, and eventually in providing source material from any number of textual sources almost instantaneously.

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6) Dr. Arild Romarheim

Languages: Norwegian, English,
certainly others
Degrees: unknown

Interview: In the Bahā'ī Senter Bibliotek and in the Oslo Menighetsfakultet Bibliotek I discovered copies of Dr. Arild Romarheim's Moderne religionsitet; Oslo: Forlagt av H. Aschehoug & Co., 1977, which surveys various "new religious movements" afoot in Norway, including a few pages (167-71) devoted to "Bahai". After trying my best to decipher the language-- Dr. Romarheim writes very nicely in Norwegian: what a pity that I don't read Norwegian! But I tried, and I was enough interested in what I read to call upon the professor during his office hours at the Menighetsfakultet. He most generously accorded me at least an hour of his time and we spoke casually and affably of new religious movements in general, of specific movements including the Children of God, the International Society for Krishna Consciousness, the Ahmadiyyah, the rival associations of Transcendental Meditators, the Unification Church, and, of course, the Bahā'ī Faith. Dr. Romarheim admitted that he had not studied the Bahā'ī movement since the publication of his book in 1977, and that he had focused his attention on the most popular new religious movement in Norway since that time, on the rival T.M. organizations. He pointed out that while there are some 200-250 Bahā'īs in Norway, while the Unification Church is banned along with the Children of God (although a former member of this group told me that a few active members still exist in Norway) and devotees of Sri Krishna, and while only the Pakistani immigrants are Ahmaddists, in Norway there are over 50,000 initiated Transcendental Meditators, and that in comparison with only about 6000 Methodists, the only Christian church which is at all well established besides the state church, which is Lutheran. Dr. Romarheim stated that there is a higher percentage of Transcendental Meditators in Norway than in any other country in the world, and that it is the only serious "rival" of the state church for religious affiliation. Although he has turned his attention to this much more influential movement, he indicated to me that he would appreciate being kept informed regarding the onward press of the Bahā'ī religion and in particular the development of Bahā'ī scholarship, and accepted when I offered to send him an invitation to participate in any conference on Bahā'ī studies. I must qualify this statement--he seemed pleased to be invited but did not indicate that he would participate.

Mrs. Strand clearly described Dr. Romarheim's attitude towards the Bahā'ī religion as antagonistic and condemnatory. With all due respect both to Mrs. Strand and to Dr. Romarheim, I am sure that this is an accurate description, but also that it is entirely legitimate for Mrs. Strand to feel that such an attitude is inappropriate and unwarranted, and that it is also legitimate for Dr. Romarheim to regard his attitude as completely appropriate and warranted, and indeed necessary and unavoidable. After all, Mrs. Strand is an impassioned, ardent exponent and defender of the Bahā'ī Faith who strongly disapproves of the attitude of the Christian intelligentsia which rejects the Founder of her religion as a false prophet or muddle-headed opportunist or at best an idealist obsessed with his own importance; and Dr. Romarheim is a dedicated, earnest exponent and defender of his religion (I am not sure of whether he is a Methodist or a Lutheran) who strongly disapproves of the attitude of those who do not accept the Founder of his religion to be the only Son of God, the only Saviour, and other conceptions which mitigate against the acceptance and reverence of the Founders of other religions as on the same spiritual and cosmic level as Jesus Christ.

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?)Tom Lubbock

Languages: English, Norwegian, Swedish, Danish, German, Spanish, French, some Finnish, some Chinese
Degrees: M.A. in German literature and language, University of California, Berkeley; topic: "Thomas Mann and Naturalism"

Interview: Mr. Lubbock and I talked almost continuously for two days over the course of a weekend in March 1981. Mrs. Gerd Strand introduced me to his and helped me to arrange this visit with him and his family in Moss. Mr. Lubbock is an English teacher at Viárli Videregaende Skole, in Moss, a school for the handicapped; he is certified as a teacher of English and Spanish at the gymnasium level in Norway, but until now he has taught only English. He reads widely and voraciously in Spanish and Latin American history and literature. He brought to my attention a veritable mountain of sources for my study of the year 1844, and I have not yet been able to go through all of my notes and organize them. We addressed ourselves to a multitude of subjects and so this report is going to be multifaceted, perhaps even confusing if you can not keep up with the frequent changes in subject matter. Mr. Lubbock recommended that Bahá'í scholars write papers on "Tangent Religious Philosophies" or some other similar subject so they may touch people who are searching for meaning in life and who are not satisfied with the status quo. He is eager to receive visits from Bahá'í scholars, especially psychologists and educators and writers, and to correspond with Bahá'ís who share any of his intellectual appetites. He resides in Norway during the winter, spring and fall seasons and in Spain during the summer months. He would also be interested to participate in some manner in a conference on Bahá'í psychology or of Bahá'í psychologists. He showed me a world history which reaches conclusions similar to those which a Bahá'í might arrive at: Richard Carrington, A Million Years of Man, The story of Human Development as a Part of Nature; New American Library, Mentor Books, 1963. Mr. Lubbock is desirous of obtaining a copy of Baha'u'llah and the New Era in Chinese, and for Bahá'í literature in Spanish and German. He is also wanting to read the German and Spanish versions of Bahá'í News and would appreciate any assistance that other Bahá'ís can render. He is eager to do research but hampered now by the absence of literature in his immediate area and his present indisposition to travel. He also can not afford to buy many books as he has two children and a spouse to support and all four of them live off of his teacher's meager salary. For an isolated Bahá'í he is remarkably knowledgeable. Among other things he was able to supply me with the address of a Bahá'í psychologist in Norway and another in Germany: Dr. Hal Sexton in Kristiansand and Erik Blumenthal in Immenstaad/Bodensee, Germany; and with the address of a distinguished Bahá'í scholar resident in Spain: Mr. Mehrabkhaneh, Ramiré de Maestu, 33/21A, Valencia, España (3234-274). Mr. Lubbock is interested to know more about North and South and Central American Indians who have become Bahá'ís. He would like to correspond with Dr. Udo Schaefer and with Dr. Kent Beveridge and read their dissertations and other dissertations in the German language which deal with aspects of the Bahá'í Faith. He is a tireless reader of psychological literature and mentioned reading from the following renowned psychologists, in English, German or Spanish: Henry Alexander Murray, Karen Horney, Harry Stack Sullivan, Gordon William Allport, Raymond B. Cattell, William Herbert Sheldon, George Alexander Kelly, Albert Bandura, Kurt Goldstein, Medard Boss, Viktor Frankl, Karl Jaspers, Eugen Bleuler, Schulte-Tolle, Thomas A. Harris.

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He mentioned Swami Akhilananda's Hindu Psychology, Its Meaning for the West, foreword by Gordon Allport and Edgar S. Brightman; Schulte-Tolle, Psychiatrie, Springer Verlag, 1973 (covering auto-hypnosis, meditation, yoga, applied to psychotherapy); Eugen Bleuler, Lehrbuch der Psychiatrie, ed. and rev. by Manfred Bleuler et. al., Springer Verlag, 1979; Viktor E. Frankl, Der Mille zum Sinn, Verlag Hans Huber, 1972, with introduction by Gordon Allport. Karl Jaspers is Mr. Lubbock's favorite authority on psychology, and here he will explain why: Jaspers recognizes "faith" as an essential constituent of mental health; his concept of the subconscious may be likened to that of intuition in Bahā'ī writings; he regards intellectual habits as influencing and delimiting or expanding our ability to make decisions, to interpret, to give meaning, as guiding factors; he affirms that the greatest souls are those who have expanded the outer limit of consciousness farther than others; he sees that the soul grows throughout life, not the body; what we do and what we create are expressions of the soul, they are the actions of the soul, so we perceive the soul through works (or as Christ says, "by their fruits shall you know them"). In Allgemeine Psychopathologie, Springer Verlag, 1973, Jaspers makes a strict separation between philosophy and science, valuing both but insisting that they are not to be mixed; he insists on clarity, that we not hide behind muddled concepts and language. Psychotherapy requires medical training but it is an art not just a science. Mr. Lubbock asked me to put him into contact with other Bahā'īs studying psychology or in practice as psychotherapists. He suggested that the interested parties correlate the discoveries of the physical, social and spiritual sciences relative to human nature and behaviour. He conjectured that Bahā'ī psychology might be denominated the "science of the soul". He mentioned two monumental works of "modern psychology" written during the ministry of Bahā'u'llah, the first being William Strange's The Seven Sources of Health, 1864; and the second Wilhelm Wundt's

based upon the opening of his first laboratory for psychological research independent of philosophy in 1879. Mr. Lubbock asked for material on psychosynthesis, on Adlerian psychology and on Erik Blumenthal's work to be sent him, and asked if there were opportunities for training in psychosynthesis in Norway. He said that he would also be interested in writing an article on psychology from a Bahā'ī perspective for World Order or some other scholarly Bahā'ī publication.

Related to 1981 as Year of the Handicapped declared by the United Nations and to Bahā'ī life generally Mr. Lubbock stated that he felt the most effective way to impress upon people the significance of the Bahā'ī teachings of love and unity and service is to think about other people, their needs, and to help them, and not think all the time of the Bahā'īs only, to forego selfishness and any kind of self-centeredness. Bahā'īs should act, get things done, not just talk, philosophize and proselytize. The Bahā'ī community is very small, and if it had practical projects of service to people it would have a more exalted reputation and attract more interest. Service is understood and appreciated by many people. He approved of the Mandala Institute because its members are "doers", they are doing something practical and tangible to assist their fellow human beings. He asked to be put into contact with Harald This and other members of Mandala, in hope that they might be able to lend a hand to the handicapped youngsters at Varli.

While I was visiting him in Moss, Mr. Lubbock had a midnight vision of extraordinary clarity and power: it was of writing the story of a Bahā'ī vil-

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lage (pueblo) somewhere in Latin America, describing its pre-Columbian, Catholic, Republican, Socialist and subsequent Bahā'ī influences and charting its social and spiritual and cultural development. He told me about this vision the next morning and indicated that he wished to begin research on this immediately and he asked that I find people in Latin America to collaborate with him, supplying him with the writings of Latin American (especially native) authors, of ethnographers, of Spanish explorers and merchants and adventurers, of archaeologists, and so forth. He thought that perhaps an American pioneer could assist him, by collecting material and mailing it to him. This book could be written as a documentary or as a novel or as a mix of the two, and be published in English, Spanish and the native language of the people depicted. The aim of the book would be to demonstrate that neither capitalism nor communism works to solve the problems of villagers, and as most human beings are villagers this applies to the bulk of mankind, and to show that Bahā'ī teachings and institutions (not just LSAs but also educational, social, economic and political institutions subsidiary to the LSAs) are operable and even ideal problem-solvers. Mr. Lubbock would visit this village and do on the spot research such as interviews, sketches and paintings sometime when he was on his way to California to see his family, or on his way back and heading for Norway. He would need photographs, documents and interviews as well as books and articles and memoirs—as much material as possible. We briefly discussed the need to find a publisher eager and able to develop a commercial market for books written on Bahā'ī-related topics. Stimulated by this conversation, Mr. Lubbock suggested that he might be interested in writing an historical novel or compelling biography of the Agħsān, or the Afnān, about the Panama temple or the journey of the Bab's corpse in concealment, from Tabriz to Haifa, perhaps from the point of view of one of Sam Khan's soldiers. Mr. Lubbock would prefer to write instead of teaching but cannot even dream of writing for a living as his interests are so Bahā'ī-related and at present there is no commercial market and general readership for Bahā'ī-related literature. If he could be guaranteed some sort of income from translating literature into English from Spanish or German or some other language, he could realistically consider embarking on a literary career. Prior to teaching he worked as a commercial artist, in Berkeley and San Francisco, California, in Germany, Denmark and Sweden, and he continues to paint and would be willing to do illustrations for Bahā'ī News and other Bahā'ī publications. He is also willing to assist in the development of Bahā'ī schools, given his experience in teaching, in art, advertising and in languages. It is very difficult for a writer to concentrate entirely on his craft, his art: Mr. Lubbock cited the example of Thomas Mann, calling Magic Mountain a symphony, and stating that all of Mann's books fit together beautifully, he always had time to walk and write and think, and suggested that if he had not always had such a self-effacing, supportive wife, who took care of all distracting details and encouraged him always, cheering him out of his depressions he would not have become such a masterful writer. Then again, he mused, there are few women in this age who are willing to spend their lives ministering to the needs of one man—and this is a good sign, for increasingly women are realizing that they potentially have as much talent as their spouses, as much or more, and that they deserve support and freedom from distraction and total acceptance as much as their spouses, and that they are not willing to wait on anyone hand and foot in any case. Marriage is difficult in this age, but Mr. Lubbock believes it to be better than

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singleness, for the single person becomes either an ascetic or a profligate, and neither is satisfying or natural. We shared the dream of a "Bahā'ī Bus" which would accommodate a group of Bahā'īs as they traveled about, sharing expenses and experiences, living like gypsies and providing entertainment, musical, poetical, theatrical, finding ingenious and creative ways to convey the Bahā'ī teachings. We spoke of the need to record oral history among Bahā'īs and to revive story-telling in the Bahā'ī community, to write down and tape record the stories which older believers tell, not just historical anecdotes but also didactic tales, fables, legends, jokes. If these were written in English and Spanish they could be used in teaching these languages to his students. (He is always thinking both of imaginative, creative ways to convey Bahā'ī teachings and of practical applications for all of these efforts, so they actually improve the lot of specific people.) With great affection and respect he spoke of Shoghi Effendi, the General, the Commander in Chief of the Army of Light, his strong leadership and organization, of his tactical insight and wisdom--insisting that there be no more than 15 Bahā'īs in one town, enough so that a LSA can be formed and maintained, established and incorporated, so that the Bahā'ī Faith has a permanent presence in that place, but without there being a concentration of forces, so that each Bahā'ī community could grow naturally, from the grassroots, from infancy, from small beginnings, and so that the spiritual conquest of the globe may proceed step by step, city by city, more along the lines of guerilla tactics, infiltration than those of formal battle strategy or blitzkrieg, with work being done by small groups of people and by individuals, not by a massive and impersonal organization. Bahā'īs are meant to be strong, quiet, constructive people, always ready to help, and offering their counsel only when asked to do so.

Mr. Lubbock would like to read Emmanuel Lacunza's La Venida del Mesias en Gloria y Majestad, so, if any of you come by a copy, please consider notifying him if you haven't the heart to go ahead and photocopy it, sending him this small gift out of the fullness of your brotherly love. He affirmed his view that mysticism is the universal meeting-ground of all religions, that is, mystical experience. He said that Bahā'īs should not hide their knowledge from one another, that when one learns how to meditate or how to pray he should teach others and not keep it to himself. In doing research, the proper attitude of the Bahā'ī is neither to love nor to hate the subject of enquiry, to be dispassionate, to see things as they are. He noted that philosophy can be used to prove the veracity of the Bahā'ī teachings, to prove that Bahā'u'llah is Who He says He is, to prove the existence of God, to demonstrate that we either take a negative or a positive stance on everything--it is always a question of affirmation or negation. Either God is or He is not, either I am or I am not--we can reject existence by calling everything a mistake or by refusing to think about things or by regarding existence as living torture. But when we affirm life we are happy, we can be happy about everything, and thankful for everything exactly as it is. If you have gratitude then you know awe, like a child. Experience is positive or negative. Mr. Lubbock has studied Kant and the existentialist philosophers and through them he learned that choice is our greatest human attribute and gift. He urged me to write something on Bahā'ī philosophy, no matter if it is based on my limited knowledge, and to openly challenge specialists and professionals to explain philosophical and scientific and artistic conceptions more clearly and in a more-universal and generally comprehensible fashion.

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Relative to my philosophical essays, he recommended that among the topics addressed be: "freedom and law", "God's law and freedom of choice--the right of refusal, of denial". He suggested a preface to the selection explaining that these essays are provisional, that they represent the testing of ideas, a form of play, a game, not a hard and fast investment, not an ideological commitment. We discussed the adversary system operating in the United States--its principles firmly and rigidly upheld in the economy, in legal structure and enactments, in politics and government, in religious life, in academic enterprise, even in the arts and often in the sciences. And we did not side-step another issue, that of how Bahā'is will respond appropriately to trends in general society such as gay liberation, athletic sex, the vulgarization of language, music, film and literature, children and adolescents demanding more freedom and more responsibility, the threat of nuclear holocaust and so forth: Can Bahā'is compromise? Can they broaden their appeal? Can they tolerate real diversity? Can they be content with imperfection? Is exclusivity satisfying to the present generation? Will it be tenable for the next generation, for the youngsters now being schooled in the principles and teachings of the Bahā'i Faith? Can the Bahā'i Faith change with the times? I will indeed try to explore some of these themes in my essays, although I feel that Mr. Lubbock could do a much better job of it, with his vast store of knowledge, his clear judgement and his innate sense of balance and harmony. I did not mention either the European Bahā'i Studies Association or the Encyclopedia Bahā'i to Mr. Lubbock and so I can not speak for on these topics. I suspect that he would acclaim the former and disclaim the latter, regarding the first as timely and needed and the second as untimely and unneeded.

Papers: 'Thomas Mann and Naturalism', M.A. thesis for German Department, University of California, Berkeley, spring 1965.

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8)Oslo Universitetsbibliotek
Oslo

As I spent most of the month of February 1981 as well as the first week of March and the last week of January in Oslo, I was able to spend the better part of several days in the OUB, and although I spent most of my time making a mere list of the books contained in that library which could be included on my bibliography, that and a bibliography for my history of 1844 and the beginnings of an account of Norwegian activities in that year, I did spend a couple of days studying the OUB's rare copy of 'Abd al-Rahman Tag's Le Babisme et l'Islam, a Ph.D. dissertation accepted by the Université de Paris and published with an appendice*i* reproduction of the manuscript of the Bayān al-'Arab in the Bibliothèque Nationale de Paris, in 1942. This book does not make for pleasant reading, for the believing Bahā'ī, but it is carefully researched and therefore deserving of study by scholars of Bābī history and doctrine--Mr. Tag is a self-proclaimed Muslim and, from the very start of his book, he regard the Bābī religion with nothing less than utter contempt, and is eager to compound calumny with distortion. Nevertheless, in the thirty some pages I read, out of some 500, I found that Mr. Tag did his homework. The complete list of books I found at OUB relating to Bābī and Bahā'ī topics is included in my bibliography and could be published separately if there is a demand for it. I recommend the OUB to all Bahā'ī scholars--it was a pleasure working there--they have open stacks, use is open to any and all, the staff are most helpful and they have the most extensive collection of Bahā'ī-related literature in Norwegian outside of perhaps the Bahā'ī Senter Bibliotek. One of the librarians currently employed at OUB is an Esperantist who edits an Esperanto-language journal, and recently he published a list of Bahā'ī literature available in the OUB, along with an article by a Bahā'ī Esperantist about the Bahā'ī Faith: the librarian's name is Tom Arboe Höög and the Bahā'ī author is Mrs. Gerd Strand. This list will be incorporated into my bibliography.

9)Oslo Menighetsfakultetsbibliotek
Oslo

For a few hours I roamed through the card catalogue of the OMB, making note of the Bahā'ī-related books they did and did not have copies of, and, lo and behold! this library had copies of five books which mention the Bahā'ī Faith I had not heard of previously, all of them written by Protestant Christian American, Swedish and Norwegian authors--these are included in my bibliography. Unfortunately for the Christians who are receiving advanced religious instruction at the Menighetsfakultet, the library has a poor selection of basic Bahā'ī texts, and most of its books relative to the Bahā'ī Faith are written by Protestant apologists who generally misrepresent whatever they do not ascribe to or approve of. I found this library, like OUB, to be open to visiting scholars and without 'red tape', and in fact, the staff I spoke with were most helpful, attending to me personally and in a cheerful and friendly spirit.

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10) Teologisk fakultetbibliotek
Oslo Universitet
Oslo

This library is tiny and has very few volumes relative to the field of Bābī and Bahā'ī studies. In fact, it has so few selections that I will list all of them here: Bahā'u'llah, The Glad-Tidings of..., introduction and notes by George Townshend; London, 1949 (F10 Ba; L To); Hermann Zimmer, A fraudulent testament devalues the Bahā'ī religion; Waiblingen, 1973 (S Zim): these two books were on the third floor. On the sixth floor I could find only one book, Hermann Zimmer's A fraudulent testament... (Mag. E Zim), but then I did not spend more than half an hour looking--this library is even smaller than the third floor collection! In any case, they don't have a big selection. I might point out at this juncture that there are copies of Zimmer's book in the BNUS, OUB; WLS, UBH (in Germany) and in TFB among other libraries in Europe. Zimmer's ideas will have their influence on Christians and on all non-Bahā'ī students of the Bahā'ī Faith until they are vigorously countered by a competent Bahā'ī scholar, until a thorough and scholarly refutation of his views is published and widely disseminated throughout Europe; I am trying to restrain myself from editorializing but this is one occasion when I feel it is appropriate and in good taste.

11) Bahā'ī Senter Bibliotek
Drammensveien 110A
Oslo 2

Mr. Bjørn Hubendick, Secretary of the NSA of Norway and resident and caretaker of the Haziratu'l-Quds (Bahā'ī Senter) most graciously allowed me to spend many hours making long lists of the literature in their possession, both that in print and for sale and those selections which form part of their Archives and Library. As Mrs. Gerd Strand noted, among the books in the Bahā'ī Senter Bibliotek are those of Miss Anna Schubarth, first Norwegian Bahā'ī. I must regretfully admit that I did not make a complete list of the holdings of this rare collection, although I can attest that it is the largest in all of Norway, with the possible exception of the Loyce Lawrence Library on Svalvaer, Lofoten Islands. In any case, the BSB certainly has a wider selection of literature in Norwegian, including some translations of Bahā'ī literature in English which are available only in typewritten form, having never been published. In addition to perhaps a half-dozen shelves jammed with books and pamphlets there are two or three file drawers full of papers comprising the Norwegian Bahā'ī Archives. Mr. Hubendick also kindly showed me some of the contents of these files but I realized that it would take me months and a fluent knowledge of the Norwegian language to make even a preliminary list of their contents. The cataloguing of Bahā'ī Archives, that is of the papers apart from the books and pamphlets, is a work of the future, and it is properly the work of experts in national Bahā'ī history, trained bibliographers, with at least some knowledge of Bahā'ī and civil law and administration. Needless to say, I am an expert in nothing at all, I am not a trained bibliographer and my knowledge of Bahā'ī and civil law and administration is ridiculously inadequate to such a task. The few books I have made note of will be included in my bibliography. BSB is not a great collection of Bābī and Bahā'ī related material--it does not compare to those of the Austrian, Italian, French or British Bahā'ī communities, but it is sufficient, and it has more literature in Norwegian on Bahā'ī than any other library in the world except perhaps for the IBA.

V. FINLAND

- 1) Sirkka Salmi, Secretary
National Spiritual Assembly
of the Bahā'īs of Finland

Correspondence: I wrote Miss Salmi a letter, dated 3 February 1981 stating my intention of undertaking bibliographical research in Helsinki over a period of five days in late February, and asking for permission to study and catalogue the contents of the Finnish Bahā'ī Archives and Library (FBA) as well as stating my hope of meeting Mr. Hartmut Grossmann, Mr. Harri Peltola and Mr. Kami Namdar. Miss Salmi responded in a letter dated 15 February 1981, welcoming me warmly to Finland and sending me the addresses of Messrs. Grossmann, Peltola, and Namdar, and enclosing a list of 'Bahā'ī Literature Printed in the Finnish Language, Published by the National Spiritual Assembly of the Bahā'īs of Finland'. I did not receive this letter in Oslo, but upon my arrival in Finland, Messrs. Namdar and Peltola both gave me their copies thereof. I am deeply grateful to the NSA of Finland for this courteous and informative reply to my letter, and particularly to its Secretary who discharged her God-given responsibility with such alacrity and amity. And I am forever thankful to the NSA for its loving hospitality, for sheltering me in the Haziratu'l-Quds during my short visit. A photocopy of the list enclosed by Miss Salmi is available from me at cost, and all titles cited therein will be included in my bibliography.

- 2) Kamran Namdar

Languages: Persian, Finnish,
English, Swedish
Degrees: M.A. in English literature
in progress

Interview: A few hours after my arrival in Helsinki, Mr. Kamran Namdar greeted me warmly in the metropolitan bus station and took me to the residence of his parents and himself in nearby Espoo, to dine and talk and attend a fireside. He immediately began to urge me to pioneer to Finland, saying that there are many positions available for Americans to teach English, that salaries are good, qualifications are no problem--any college degree is sufficient-- and that university programs are free and top quality. There are excellent programs in Arabic and Islāmic Studies at the University of Helsinki, all the way through to the Ph.D. level. He pointed out that in Helsinki proper there is one Finnish Bahā'ī studying Arabic (Mr. Matti Vesamaa, currently member of the NSA), an 'Irāqī Bahā'ī pioneer teaching Arabic, and a Persian Bahā'ī pioneer who taught Persian at the University of Helsinki for a number of years and is still a member of the Orientalist Society in Finland (Dr. Habib'u'llah Zabihian, see report). Finland is the home of a number of world-famous Orientalists because the Finns have no prejudices against Middle Eastern cultures and people. According to his father, Mr. Mozafar Namdar, Kami (as he prefers to be called) knows a great deal about Bahā'ī literature, Qur'ān, hadīth and other Islāmic subjects. Unfortunately for me, Kami left shortly after I arrived, so I was unable to quiz him on these matters. Kami is interested in Bahā'ī scholarship and has a number of scholarly friends, but he is not himself engaged in research related to Bābī or Bahā'ī studies. We did not speak of an European Association for Bahā'ī Studies or of an Encyclopedia Bahā'ī, but I daresay that Kami would be in support of both if he thought they could reach more people with the Bahā'ī message.

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3) Mozafar Namdar

Languages: Persian, Russian,
English, Finnish, Swedish
Degrees: B.A. in Engineering,
University of Moscow

Interview: Mr. Mozafar Namdar and I met on two separate occasions, the first soon after my arrival in Helsinki, and the second a couple of days later. My notes follow no particular pattern—I will cite them as they stand. Mr. Mozafar gave me a copy of Jan Jasion's December 1977 list of 'Articles on the Bahā'ī Faith Originating from Russia and Eastern Europe found in the libraries of Helsinki University,' another copy of which was given me by Mr. Harri Peltola. Mr. Namdar showed me some books and articles not listed in this summary, and which may not be in the above-mentioned libraries, as they have been recently published in the U.S.S.R., and he obtained them during his frequent business trips to Leningrad. Mr. Namdar, who reads Russian fluently, having spent his childhood first in Ishqābād and later in Moscow, said that the Russian scholars who have studied the Bahā'ī Faith often quote quite inaccurate information, based upon the diplomatic reports of Russian consuls and ambassadors in Tihiran, Tābrīz and other Iranian cities, and that these documents are, most of them, kept in Moscow and not in Leningrad as he has previously suspected, this being the Imperial Seat of the Czar from Peter the Great until the assassination of Nicholas Romanov and his family in 1917. Mr. Namdar clearly stated that he does not regard himself, nor can he be regarded as a Bahā'ī scholar, but that he collects literature on Bahā'īs and by Bahā'īs in Russian and that he would be willing to make a few translations from Russian into English from time to time. In Moscow, he and his brother Faiz'u'llah Namdar (who lives in Switzerland, see report) were friends of the Kazemzadeh family and particularly of Firuz Kazemzadeh, now a member of the NSA of the United States and professor of history at Yale University. Mr. Namdar recalls that as a boy Dr. Kazemzadeh was a fine poet in the Russian tongue, that he composed long and beautiful poems, and that he also played the violin. Faiz'u'llah Namdar also played an instrument, but Mozafar listened, just listened. He muses that both of these talented boys could have become musicians, and that Firuz could have made a mark as a poet, but each has chosen his respective career and Dr. Kazemzadeh has become an historian, an academic and a leader, while Faiz'u'llah is an engineer and a leader (and the same could be said for his brother Mozafar, who is a member of the NSA of Finland). Mr. Mozafar Namdar studied the Bahā'ī Faith in the Tihirān municipal library, the first time with no interference but the second time one month before the Islāmic revolution in 1979 and at that time the librarians were suspicious of him and would not give him free rein. In any case, he did not find many books on the Bahā'ī Faith there. He was for years a real film buff, while he lived in Abadān working for the oil industry he saw a new film every two days. Since moving to Finland some twenty years ago he has seen only three films, but he does watch alot of television and is surprized that he doesn't have squares around his eyes! I can not convey this man's wonderful, warm humor... suffice it to say that I have not yet met a Bahā'ī brought up in Russia who lacked a hearty sense of the ridiculous. Mozafar, Faiz'u'llah and Firuz all share this attribute—is it a Russian Bahā'ī conspiracy, to keep us laughing? He paraphrased Shoghi Effendi in saying that the Guardian sent Persians pioneering for their own sake, not for the sake of the Bahā'ī Faith: in Irān one learns of the depth of this Faith, but only in pioneering can the Persian learn of its universality, understand its breadth, its expanse, its reach. Mr. Namdar mentioned Erik Blumenthal (see report under

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3) Muzafar Namdar

Interview:

Germany), said that he is a graphologist, and the leading European Adlerian psychologist, with offices in both Switzerland and Germany. Mr. Namdar has great admiration for the German capacity for work. Citing Mr. Blumenthal as an example of this capacity, Mr. Namdar remarked that he has been a member of the Continental Board of Counsellors since its establishment, a practicing Adlerian psychologist, an author, and President of the Association of Individual Psychologists in Europe for many years.

What follows is a full list of the books and articles Mr. Namdar recommended to my attention, as a bibliographer and as a scholar of Bābī and Bahā'ī history and doctrine:

Isabella Grinevskaya, Bab, St. Petersburg, n.d.
M. ГРИНЕВСКАЯ, БАБЫМ И БАХАИЗМ В РУССКОЙ ЛИТЕРАТУРЕ, a German-language translation of which was made by Dr. A. Ahmedzadeh as 'Bābī und Bahā'ī in der russischen Literatur', an unpublished manuscript 19 pages in length, which Mr. Kambiz Poostchi copied for me (see report under Austria).

William McElwee Miller, "What is the Bahā'ī World Faith?" Incite vol. 2, no. 3, December 1975.

Atrapet, Babism and Bahaism, Tiflis, 1910.

Berisořski, Babism, Tiflis, 1909. (Берисорский, Бабизм Топуши)

Marshall Leon, The Story of Human Progress.

A.Q. Niaz Sufi, The Babees and Bahaees Religion, Ahmadiyyih Muslim Foreign Mission, W. Pakistan, 1960.

W. Kolarz, "Der Babismus und der Kommunismus," Die Religion in der Sowjetunion, Verlag Herder, 1963.

Krymskij, Istorija islama (Geschichte des Islams), Bd. III, Moskau 1912, S. 17 ff.

L. Klimovič, a.a.o., s. 140.

Kleine Sowjetzyklopädie, 1. Aufl., Bd. I, Moskau 1937, S. 95.

B. Kandidov, Cerkov i spionaz (Kirche und Spionage), Moskau 1935, S. 94.

Grosse Sowjetzyklopädie, 2. Aufl., Moskau 1950, Bd. V, S. 89.

Abu'l-Faql Gulpaygānī, Kitāb al-Fars'īd.

R. Mehrabkhaneh, biography of Abu'l-Faql Gulpaygānī.

Mr. Namdar recommended that Bahā'ī scholars study the development of this Faith, to see who assisted the Bahā'īs and who ignored or attacked them; that a group of Bahā'ī scholars try to locate and study the diplomatic correspondence of the Russian Imperial government related to the Bābīs and Bahā'īs, most of which is kept in Moscow according to his careful perusal of recently-published Russian texts thick with footnotes. He mentioned R. Mehrabkhaneh in Spain and Shoghi Ghadimi in Belgium, and that the latter gentleman is from Ishqābād and has translated Nābīl's Narrative (Dawn-Breakers) from English into Russian. He recommended that I interview Dr. Habib'u'llah Zabihian (see report) and also Messrs. Alizat, Izadi and Mehra'in, the first and third residents of Turku and the second of Oolu, in Finland. All three of these gentlemen are Ishqābādī Bahā'īs and have rich memories of their residence in Russia, memories which have not yet been recorded. Mr. Namdar asked me to go to Turku and Oolu to interview these three and I had to decline at that time due to commitments in Oslo, but promised to do my best to return within a year or two. Mr. Namdar mentioned that Dr. Kazemzadeh has a copy of a compilation of Baha'u'llah's writings translated into Russian by Aleksandr Tumanaky, including the Kitāb al-Aqdas and the Ishrāqāt.

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3) Mozafar Namdar

Interview:

Mr. Namdar has an interesting collection of books and articles in Russian, English, Persian and Arabic, and he gave me a three page list of what he has in Russian, a one page list of English, German and French, as well as citing in conversation (previously recorded) some of the books he has copies of (not all of those listed). One of the most interesting documents is the portion of a recent publication entitled Очерки Новой истории Ирана (XIX-начало XX в.) издательство «НАУКА», МОСКВА 1978. pp. 71-100 and notes pp. 110-21, altogether 23 pages in photocopy (8½" x 15"), a very detailed analysis of "АНТИФЕОДАЛЬНОЕ РЕЛИГИОЗНО-ПОЛИТИЧЕСКОЕ ДВИЖЕНИЕ В ИРАНЕ". The lists and the article are all available in photocopy.

Mr. Namdar and I did not discuss an European Bahā'ī Studies Association or an Encyclopedia Bahā'ī. I am sure he would listen to both proposals with good humour and lighten my heart with encouragement...encouragement not to take my dreams too terribly seriously.

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4) Harri Peltola

Languages: Finnish, Swedish, English

Degrees: licentiate in sociology and comparative religion, University of Helsinki; topic: 'History of the Bahā'ī Faith in Finland'

Interview: Mr. Peltola and I spent several hours together talking, although, as with so many other of the Bahā'īs I interviewed, it feels as if we have known each other and intimately for years. Mr. Peltola majors in Sociology and Comparative Religion at the University of Helsinki but is focusing mainly on Sociology because he has little opportunity to teach at the university level in Comparative Religion in Finland while there are more opportunities in Sociology. In Finland, Comparative Religion is a general program comprising courses in psychology, phenomenology, sociology, anthropology, history and sometimes philosophy of religion. Related to this field are Oriental studies, the theological study of comparative religion, and folklore-oral tradition-ethnology. He has now completed a thesis on the Bahā'ī Faith, the first general introduction written in the Finnish language, with some sociological analysis therein, for his diploma. For his licentiate degree he will write an history of the Finnish Bahā'ī community, also a first. He gave me copies of Markku Tuomi and Peggy Trotto's 'Kansallisen Kirjaston Sisällys (sharaf 137)', 6 pages long, list of Bahā'ī-related literature in the FBA; and of his 'Bibliography of Bahā'ī Literature Published in Finland as of 15th March 1977', 6 pages long, both of which I will include in my bibliography and which I will make available to anyone who requests. I have also prepared a supplement to the first list, two pages in length and this is also available. Mr. Peltola urged me to contact Dr. Habib'u'llah Zabihiyan and David Bergen, serving as members of the NSA of Finland regarding research, indicating that they would be interested in hearing of the work of Bahā'ī scholars outside of Finland. In summer of 1980 Mr. Peltola compiled a bibliography for the comparative study of religion library of the University of Helsinki as a funded research project on "new religions". He showed me the cards for this bibliography and I made a list of all the Bahā'ī-related entries. I have this bibliography also. He mentioned that David Simmons (see report) has done some research in the Slavonic Collection of the University of Helsinki Library (see report on this Collection). As a matter of interest, he noted that his professor in sociology at the University of Helsinki, Dr. Arne Koskinen is studying the philology of the Tuvalu Island language and that this Island (perhaps one of the Gilbert and Ellis Islands he conjectured) has the highest percentage of Bahā'ī residents in the world, about 10%. He mentioned that Elfi Oja, daughter of a member of the NSA of Finland is collecting articles in Finnish language on the Bahā'ī Faith and that she might be able to be of some assistance to me. Mr. Peltola told me that the first translation into Finnish of Bahā'u'llah and the New Era was made by an unidentified Theosophist and published in Helsinki by Mystica, a Theosophical press, in 1940. When we discussed my historical interest in the year 1844, he stated that the first Finnish language newspaper was published in 1844 by Snellmann and that it was probably called Päivämies. He spoke of a novel entitled Som Tusen Liljor, in Swedish, written by Valdemar Nyman (pseudonym?) and published in 1944 with reprints in 1944 and 1945, whereof 18,000 copies were sold, mostly in Sweden, written by a Lutheran minister living on an island situated between Finland and Russia; one of the characters in this novel is a Bābī named Mustafa Ramadhān, an exile from Azerbaijan to Finland in 1854 at the decree of the Russian Imperial government, who is represented as a Muslim 'alim, and his reli-

4) Harri Peltola

Interview:

gion, Bābism, as a major sect of Islām with revolutionary teachings, and its leader, the Bāb, a Manifestation of God. A number of Finnish Bahā'is have wondered whether or not this book is based upon specific historical incidences... All editions of the Finnish encyclopedias mentioned the Bābis and Bahā'is, from the 19th century to 1940 and the beginning of World War II; this is also true of all universal histories and geographies in Finnish. For some reason after 1940 such citations have been few and far between. Mr. Peltola has cards with Bahā'i-related entries for the Religion Index #1 of the American Association of Theological Libraries, and he recommended the Science of Religion Abstracts and Index of Recent Articles, published by the Institute for the Study of Religion, Free University, Amsterdam, Netherlands and the Theological Faculty, University of Kent, United Kingdom, as the best bibliography of recent academic articles on the Bahā'i Faith. Mr. Peltola has written an article on the Bahā'i Faith in Finland which will soon be published in a book on "new religions" by Åbo Akademi, an academic publisher. Over the years he has translated a great deal of Bahā'i literature from English into Finnish, and hence there is a large body of translated literature available to the Finnish populace. Unfortunately, there do not seem to be many readers yet. He knows of a friend of Mark Tobey (recently deceased Bahā'i and world-renowned painter) who lives in Finland and has some paintings by Tobey--he offered to introduce me to this individual but I did not stay long enough in Finland to meet him. He says that freelance journalists have written articles on the Faith in Finland several times in recent years and that they are generally sympathetic although not to the point of endorsement. After all, it is foreign--not so?

Mr. Peltola and I did not discuss the formation of an European Bahā'i Studies Association, nor did we discuss the Canadian Association for the Study of the Bahā'i Faith, now called the Association for Bahā'i Studies, nor did we discuss the compilation of an Encyclopedia Bahā'i. Mr. Peltola is most interested in taking part in Bahā'i studies seminars and he has attended one of these at the University of Lancaster and hopes to continue to participate in the future.

Papers: 'The Bahā'i Faith--An Introduction', in Finnish, thesis, 1981.
 'The Bahā'i Faith in Finland--an History', in Finnish, licentiate thesis, 1982 (?).
 'Bibliography on New Religions', Comparative Religion Library, University of Helsinki, summer 1980 (?).
 'A Bibliography of Bahā'i Literature Published in Finland as of 15th March 1977', March 1977.

Publications: Article on Bahā'i Faith in Finland for Åbo Akademi book on "new religions". (see publisher or Mr. Peltola)

Editor and translator or writer of all articles in Maailmankansalainen (World Citizen), a Finnish Bahā'i magazine, fall 1975, summer 1976, winter 1977; dates of subsequent issues unknown to me.

Translator of a great deal of the Bahā'i literature now available in Finnish--none of it identified as issuing from his capable pen, printed or mimeographed.

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5) Dr. Habib'u'llah Zabihiyan

Languages: Persian, Arabic,
English, Finnish, Esperanto,
Urdu
Degrees: M.D.

Interview: I was privileged to meet Dr. Zabihiyan and to receive two letters from him clarifying his involvement in Bahā'ī studies and improving upon the short report I made of our conversation. Dr. Zabihiyan is a student of the Bahā'ī Faith in its Arabic and Persian sources, has lectured in Europe on a number of topics selected directly from the original texts, and has taught Persian language and literature at the University of Helsinki for fourteen years; he is eager to see the work of Bahā'ī scholars receive more attention in Europe and in Finland in particular. As a member of the NSA of Finland he pointed out that in Finland all Bahā'ī activities must be approved by the NSA--this is the law of the land, not just of the Bahā'ī community. Hence, an association for Bahā'ī studies in Finland would have to be organized by or with the explicit approval of the NSA of that country, and all of its activities would be supervised by the NSA, as only the NSA could be legally responsible for its actions. When asked regarding the compilation of a Bahā'ī Encyclopedia, Dr. Zabihiyan replied in a letter dated 5/4/81 that

"It will be a great encouragement if the work of the Bahā'ī Encyclopedia could start, and I shall be glad to assist with its development whenever possible. After careful estimations and preparations the Universal House of Justice may give permission to start the work...Then the research department of the House of Justice among others can provide many documents and required materials, besides that the Bahā'ī A.V. Centre may provide with some of the required pictures as well."

Papers: 'Analysis of the life after death', n.d.

'Spiritual worlds', n.d.

'The destiny of man', n.d.

'Significance of Qur'ān', n.d.

'Significance of the Kitāb-i-Iqān', n.d.

'Significance of the Kitāb-i-Aqdas', n.d.

'Significance of the Will and Testament of 'Abdu'l-Bahā', n.d.

'Significance of the Hidden Words', n.d.

'Significance of the 19 Day Feast', n.d.

'Oneness of the Holy Families', n.d.

'Blind educators', n.d.

'The Writings of Bahā'u'llah', n.d.

Talks: About medical care, on radio in Urumiyyih, 1958-59.

Publications: "Physiology and metabolism of the Brucellae bacilli,"
Faculty of Medicine, Shiraz University, 1957.

Work in progress: Majmu'ah-i-Asar, 136 B.E., 300+pp., looking for pub.
Calligraphy of the Persian Hidden Words (just received
from the book-binders)

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6) David Simmons

Languages: English, French, Finnish, some Swedish, some Russian
 Degrees: B.A. in Ethnomusicology;
 Teacher's Certification in Social Studies Education

Interview: Mr. Simmons and I have exchanged several letters and we spent the better part of a week delightfully together in Paris and Gourville and Chartres and in-between, the last week of June 1981. I invited him along with some thirty other Bahā'ī scholars to Gourville, a village outside of Paris, for a week-long conference on "the political economy of the Bahā'ī Faith" and Mr. Simmons is the only scholar who showed up. So we sat around and read a number of articles and talked, and then went for walks to nearby castles and hitches to nearby cathedrals, and altogether I have hardly ever spent such a stretch in earthly paradise. Mr. Simmons is a teacher of English in the Language Center of Lappeenranta University of Technology, and one of his numerous academic/intellectual interests is in the "growth of the Bahā'ī Faith" and everything to do with his religion. He has repeatedly insisted to me that he is "not doing any research of my own. I am presently only helping Jan Jasion and I have offered my services to the Canadian Association for Studies on the Bahā'ī Faith...I am more interested in actively teaching the Faith and helping other researchers than doing anything myself. I do read alot though, especially informative anthropological-like works on various peoples." He has also been assisting me in my research since March of 1981, supplying me with addresses of people I wanted to contact, with information about events which transpired in 1844 and with photocopies of a number of sources on the Bahā'ī views of political economy, and I am grateful for everything. Mr. Simmons is also interested in Georgian history (not the state, the nation), in Jewish history, in Northwest Coast Indians (that's the Northwest Coast of the United States), and in human behaviour. For more information on the Gourville Summit see report in France; and for details on Jan Jasion's work, see report in the United Kingdom. Mr. Simmons is very good at what Mr. Harald This would call "networking". In his second letter to me he sent me the titles of a number of books I was seeking as well as the names and addresses of several individuals whom I contacted upon my return to the United States. For information on Russian Bahā'ī history he referred me to articles by A.A. Lee and A.M. Ghadirian in Bahā'ī Studies/Etudes Bahā'is, vol. 5, January 1979; on Lydia Zamenhof and Bahā'is in Poland he referred me to the NSA of Germany; for Russian literature on the Bahā'ī Faith, as well as giving me a copy of Jan Jasion's bibliography of the contents of the Slavonic Collection at the University of Helsinki Library (see report) he mentioned that Dr. Firus Kazemzadeh has also done some research in this library and that his brother Kazem Kazemzadeh, a resident of Hamburg, Germany, has written a Bahā'ī pamphlet in Russian; for information on 1844 in Buddhism he referred me to Jamshed Fozdar, The God of Buddha, and Buddha Maitreya-Amitabha Has Appeared; for references to 1844 and to American Indians he recommended that I read Warriors of the Rainbow, The Gospel of the Redman, Four Remarkable Indian Prophecies published by Naturegraph Press in California, and interview Native American Bahā'is Phil Lucas (Issaquah, Washington), Blu Monday (Alaska), Phil Lane (Alberta, Canada) and Franklin Kahn (member of the NSA of the U.S.A.); contact Christopher Buck (now of Juneau, Alaska) regarding Zoroastrian and Altaic prophecies; contact Burl Barer (Walla Walla, Washington) on prophecies, other information on Judaism. Mr. Simmons is supportive of both Bahā'ī studies and encyclopedic schemes, if they go through the right channels and serve the interests of Bahā'is.

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7)Helsingin Yliopiston Kirjasto
 Helsingfors Universitetsbibliotek
 Unioninkatu/Unionsgatan 36
 00170 Helsinki/Helsingfors 17

Here is one of the locations of the University of Helsinki Library, and at this location I found a long list of titles in German, English and Finnish and a couple in Swedish, all of them translations of works by Bahā'u'llah, 'Abdu'l-Bahā or Shoghi Effendi from English. In addition to this there were also copies of a number of books listed on my bibliography, such as of Hermann Vambery, Meine Wanderungen und Erlebnisse in Persien..., and Dr. Ignaz Goldziher, Vorlesungen über den Islam; and articles in Estonian, Hungarian, Rumanian, Lithuanian and German encyclopedias and lexicons. This list will be incorporated into my bibliography and is also available in photocopy. The University of Helsinki Library has a number of locations, this being the central library. I was able to visit only two of the libraries in the system, the HYK and SC, and from the card catalogue of the Faculty of Comparative Religion, University of Helsinki, which I went through on 23/2/81, I know that there are a number of other significant collections, both in the University system and outside of it including what Finnish scholars speak of (in their abbreviated forms) as HY-Paak; TTKK; SKS; Steiner bibl.; HY Utj.(varasto)--Ut-70 tesäsem.-mappi.; Uskontot. laitokirjasto. Lähdelehdet.

8)Slavonic Collection
 University of Helsinki Library
 Neidsydpolku 1-B
 00140 Helsinki 14

Several of the European Bahā'ī scholars have represented this collection as the largest of its kind outside of the U.S.S.R.: I've been told that it has more literature in Russian language pre-dating the 1917 revolution than any other library outside of Russia itself. Be that as it may, it has an impressive selection of literature in Russian and Bulgarian, Polish, Ukrainian, Yugoslavian related to the Bābī and Bahā'ī religions, much of which has been listed by Jan Jasion in his 'Articles on the Bahā'ī Faith Originating from Russia and Eastern Europe found in the Libraries of Helsinki University', dated December 1977, and, to my knowledge, not up-dated or revised since then. I spent a few hours in this extraordinary collection, and although I can just make out enough Russian to be able to compile a bibliography including literature in this language, I was not able to work quickly enough to determine the specific location of all of the articles mentioned by Jan Jasion in his list. Nevertheless, I was able to trace most of these, and all will be included in my bibliography, with or without call numbers and letters. I can not recommend this collection too highly, for the use of any student of Russian or Eastern European topics, and for the student of the Bahā'ī Faith who is fluent in the Russian or some other Slavonic language. As with the HYK, here 'red tape' is of no consequence--it is as if the librarians can read the faces of lecturers, and so they have come to trust all serious students who enter these halls of learning, these depositories of knowledge and wisdom.

V. FINLAND

9) Kansallisen Kirjaston Sisällys
Finnish Bahā'ī Library

As mentioned in V.4), Markku Tuomi and Peggy Trotto made a list of the books and pamphlets in FBL, organized according to whether they are translations of works by 1. Bahā'u'llah; 2. Bāb; 3. Muut pyhät kirjat; 4. 'Abdu'l-Bahā; 5. Kokoomateokset; 6. Shoghi Effendi; 7. Pyhässä maassa asuvien Uskon käsien kokoama; 8. Yleismaailmallinen oikeusneuvosto; 9. Muut baha'i-kirjat. This list is dated sharaf 137 B.E., and is 6 pages in length. While staying at the Haziratu'l-Quds in Helsinki I compiled a supplementary list, two pages long, which includes some of the books and periodicals not represented in the Tuomi/Trotto effort. What is remarkable and eminently useful in this collection of Bahā'ī literature is the large selection of Finnish Bahā'ī literature, and of Persian Bahā'ī periodicals. There are also a few titles in English which I have not seen in any other library anywhere: they may not be unique copies, but they are certainly rare. Both bibliographies will be carefully compared and inserted into my bibliography of Shaykhī, Bābī and Bahā'ī related literature. According to Harri Peltola's 'Bibliography' dated March 15, 1977, the FBL has copies of a very large number of works in Finnish, some in Lapp, Estonian, Komi and Mordvin (Erza), all published in Finland under the auspices of the NSA. The NSA kindly gave me free rein as regards use of the FBL, and this I appreciate most warmly. Unfortunately I had only enough time to make an incomplete list of its contents.

1) Sven Mårds

Languages: Swedish, English,
German
Degrees: unknown

Interview: Bahā'ī friends in Denmark and Norway recommended me to visit Mr. Mårds and stay in his home in Goteborg. Mr. Mårds kindly welcomed for two visits of a few days each, and on both occasions we were able to talk of many topics and without interruption for several hours, late into the night. Mr. Mårds was Secretary of the NSA of Sweden for many years, and has lived and worked in Goteborg for his entire life. He spoke at length on Sverre Hølsøn, the Swedish explorer and popular author (he has written books on the South Pacific islands which are regarded by some authorities as the best in the field, regardless of language) who is a Bahā'ī poet and author, De Upplysta Horisonterna. Bahā'ī-den globalen evans religion, 1969, being his best known work of this genre. Mr. Mårds showed me photographs of a number of Swedish Bahā'īs, including four professional musicians. We talked about Louise Erickson, longtime resident of Goteborg and one of the first Swedish Bahā'īs. Mr. Mårds referred me to Paul Stolpe for details of her life. (See report on Mr. Stolpe, Sweden.) Mrs. Erickson's books and papers are kept in Stockholm at the Haziratu'l-Quds, in the home of Mr. Mårds and in the home of Mr. Djazayeri in Goteborg. I looked through the papers and books in Mr. Mårds' home and recommended that this rather rare collection be adequately cared for by the LSA of Goteborg or the NSA of Sweden. Mr. Mårds told me that Louise Erickson told the King of Sweden about the Bahā'ī Faith in 1907. One of the books in her collection is Views of Akka, Haifa, Mt. Carmel and Other Places, Beha'is Supply and Publications Board of Chicago, n.d. Mr. Mårds has collected many files of papers related to the Bahā'ī history of Sweden, all of which are of historical value and requiring of careful preservation and protection. Mr. Mårds became a Bahā'ī in 1957, six months before the passing of Shoghi Effendi, and since then he has been a resident of Goteborg. He mentioned a recent conference held in Innsbruck, Austria on the subject of life beyond the grave, during which a number of authorities on the subject contributed their data and insights, including Dr. Andreas Resch, Dr. Carlos Osis (American Society for Psychical Research), Stefan Jankovitch (Swiss architect), and Dr. Hans Strotzka (Viennese psychologist). Mr. Mårds showed me a number of very interesting publications on the Bahā'ī Faith and on other topics of interest to me, and I made photocopies of some of these, including the following: p. 209, "Full Circle." The False Messiahs; pp. 44-45, "Bahaism," Encyclopedia Americana; pp. 830-39, 928, "Bābism," "Bahā'ī Faith," by Horace Holley, Encyclopedia Britannica; "Seven Reasons why a Scientist Believes in God," December 1974, Reader's Digest; typed English translation by Mr. Mårds of pp. 154-56, Nathan Soderblom, Frammande Religionsurkunder, 1907-08, on the Bābīs and Bahā'īs. Also in his library is "Episodes in the Life of Moneereh Khanum" along with a description of the "Memorial Services of Abdu'l-Bahā on Mt. Carmel", n.d., n.a., n.p. He recalled that Mr. and Mrs. Holbach found the signature of Thornton Chase in the guest book of the German Roman Catholic Hospice, this Church having been founded in 1844. Regarding the papers of Louise Erickson at Mr. Mårds house, I have discerned five distinct categories: 1. letters and quotes from Shoghi Effendi; 2. letters and miscellaneous notes and Bahā'ī notes; 3. translations of Bahā'ī literature into Swedish; 4. literature in English translation written by Bahā'u'llah and 'Abdul-Bahā; 5. literature published by Bahā'īs. I admit that this is not

VI. SWEDEN

1) Sven Mårds

Interview:

particularly useful information but it may give some idea of the wide selection and value of this collection's contents for Bahā'ī scholars, particularly of Scandinavian Bahā'ī history. We also talked some about natural healing and the science of nutrition, as Mr. Mårds has made this field one of his subjects for study, mostly in Swedish sources. He would appreciate making contacts with other individuals anywhere in the world engaged in such study. He has also compiled a complete collection of all articles related to the persecutions of Bahā'īs in Irān in Swedish newspapers since the return of the Ayat'u'llah Khomeini to Irān in 1979, and he intends to organize his cuttings at some time in the future in hopes that they may be useful to future historians of these events. Regarding Shoghi Effendi's trips to Switzerland, he showed me photographs of the Jungfrau where the Guardian hiked, and stated that Shoghi Effendi walked 42 kilometers in one day, and that his favorite hiking spot was around Interlaken. He mentioned that Nathan Soderblum wrote a History of the World, and that there is an article therein on the martyrdom of the Bāb. And he recalled a talk given by Mr. Philip Hainsworth, longtime member of the NSA of the United Kingdom, at a summer school in England, on the Lesser and Greater Peace, and he recalls that Mr. Hainsworth quoted Marion Hofman's pilgrim's notes (from Shoghi Effendi) to the effect that the Lesser Peace would be established in 2125 A.D., and the Greater Peace around 2800 A.D. He is not sure of these dates but passed on his recollections as I indicated interest in the prophetic datings attributed to the Central Figures of the Bahā'ī Faith. We also talked of Frederika Bremer, a Swedish author and feminist, founder of the Förbundet women's movement in Sweden, and about an article she wrote from New York city in 1854--he offered to send me information about her and her oeuvre. Mr. Mårds has a copy of a sketch of the Bāb and His disciple, Muḥammad 'Alī after their execution in the marketplace of Tābrīz on July 9, 1850, made by or at the order of the Russian consul who was an eye-witness to the event. He also pointed out that early editions of Bahā'u'llah and the New Era, in English and in German and Swedish translations, citing pp. 302-303 of the 1946 German edition, explain the 1335 days prophecy of Daniel as fulfilled in 1957 with the ushering in of the age of universal peace, universal language and oneness of mankind. Mr. Mårds affirmed that the original text and subsequent translations therefrom were approved for publication by the Guardian and by the various national administrative bodies of the Bahā'ī Faith. (For interpretation of this passage, quoted from the writings or sayings of 'Abdu'l-Bahā, see report on Husayn Avaregan, Italy.) In a letter dated 4/12/81, Mr. Mårds wrote: "I also found a couple of pages from a book Brytningstid i Orienten, by a Swedish suffragette, Hanna Rydh, printed in 1952. The title in English might be The Transition Period of the Orient. This part describes the Persian feminist, Tāhirih, her life and tragic departure, in roughly 3400 words. A good part seems to have been recited from Journal Asiatique, 1860." He also mentioned "A book about prophecies that I was given by a Christian girl I also think is worth looking into: Daniel's Prophecies of the 70th Week!, Dr. Alva McMaclain, Zondervan Publishing House, Grand Rapids, Michigan, U.S.A. Among other things it mentioned the "gap-theory" which was new to me." Mr. Mårds and I did not discuss either an European Bahā'ī Studies Association or an Encyclopedia Bahā'ī. To my knowledge he is the author of no articles, papers or books related to Bābī or Bahā'ī Studies, nor does he have any intention of writing anything in the future. He is, however, well informed regarding Swedish Bahā'ī history and he has access to a wide selection of rare Bahā'ī books and manuscripts, of particular interest to the student of Scandinavian Bahā'ī history.

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2) Hans Odemyr

Languages: Swedish, English

Degrees: unknown

Interview: When I was in Stockholm, for parts of two days in late February 1981, given Mr. Odemyr's very busy schedule, we were not able to arrange a meeting in the flesh. As Mr. Odemyr is the Secretary of the NSA of Sweden, I wrote him asking if I might search the Swedish Bahā'ī Archive while in Stockholm, and he replied in a letter dated February 14, explaining that "our archives are for the time being in a state of disorder." I found this to be generally the rule rather than the exception in Europe. "For over a year Ezzat Djazayeri has been working with a catalogue and the work is soon completed (within six months or so; he and the NSA hope!). After that it will be easier to find any Bahā'ī-data. To try to find something now would be a search in vain." (See report on Ezzat Djazayeri, Sweden.) Mr. Odemyr continued, stating that "Ezzat Djazayeri, whom you are going to meet in Gothenburg, is for the time being the best source of information about Swedish Bahā'ī-history." (See reports on Djazayeri, Paul Stolpe and Sven Mards for information on Swedish Bahā'ī history.) Mr. Odemyr most kindly invited my specific questions, and offered to assist me as he was able, and I sent him the following list, in hopes that some one among the Swedish Baha'is might be able to help in collecting information:

- 1-articles on Bābīs and Bahā'īs in old issues of periodicals such as Aftenbladet in the Swedish language.
- 2-old books in Swedish which mention Bābīs and Bahā'īs, books on Irān, on Islām, comparative religion, travels, etc.
- 3-information on Sverre Hølmens, the Swedish Bahā'ī author, and his books.
- 4-data on the Swedish police force supposed in Irān in 190-1919.
- 5-data on Swedish travelers, explorers, diplomats, their memoirs, letters and reports, who frequented Irān, Irāq and the Ottoman Empire including Palestine, who might have met Bābīs or Bahā'īs and written of them.
- 6-Nathan Soderblum's collection of Bahā'ī literature at Uppsala University, and all references to the Bābī and Bahā'ī religions in his writings and correspondence.
- 7-information regarding relations between Finnish and Swedish Bahā'īs.
- 8-contact with any Swedish Bahā'īs who are studying 19th century Swedish or Finnish culture, history, religion.
- 9-name of Uppsala professor, not Bahā'ī, who has written sympathetically about the Bahā'ī Faith.

We did not discuss an European Bahā'ī Studies Association, nor an Encyclopedia Bahā'ī. I fully realize that this report is unfinished, and conveys very little information. I am awaiting the good-pleasure of Mr. Odemyr.

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3) Ezzat Djazayeri

Languages: Persian, English, Swedish, French, some Arabic, some German, some Vietnamese
 Degrees: Ph.D., University of Goteborg, Department of History;
 topic: 'The Persian Press and Reform Questions in Iran, 1890-1907'

Interview: Praise be to God! In this scholar I have found a most generous friend, ever eager to encourage me in my work, as well as to inform me regarding his own. Mr. Djazayeri, soon to be Dr. Djazayeri, invited me to his office at the University of Goteborg and subsequently to his home where we spoke for hours about his work and mine in the field of Bahā'ī studies. We began with a discussion of the history of the Bahā'ī Faith in Sweden, about which he plans to write a comprehensive study based on documentary sources as well as oral history, and he recommended that I talk with Eduard and Jean Bonn, doctors of chiropractic resident in Wisconsin and pioneers for many years to Sweden, who lived in Goteborg and whose house is the local Haziratu'l-Quds. Mr. Djazayeri went on pilgrimage with them to Haifa. In answer to Dr. Moojan Momen's assertion that the Swedish government sent a contingent of crack officers to train and officiate the Iranian police force from 1890 to 1919, Mr. Djazayeri affirms that in fact, according to documents he found in the Swedish National Archives in Stockholm, Swedish officers helped to train the Iranian gendarmerie, the road police in 1910 and continued to do so until 1913, and he has copies of reports made by the officers to their superiors regarding Iran. He has found that the Royal Library in Stockholm has a large collection of Persian manuscripts dating from the 16th to the 19th centuries. He has made a list of Swedish-language publications which have made reference to the Bābī and Bahā'ī religions, as well as a bibliography of literature in other languages. In one of his letters he wrote that he 'shall regard it an honour to review your bibliography of Shaykhī/Bābī/Bahā'ī-related literature. Please let me know when you are ready.' I am honoured, sincerely honoured to have such a distinguished and knowledgeable scholar offer to review my bibliography. Mr. Djazayeri points out that Dr. Fagergren, a Swedish physician, resided in Shirāz during the lifetime of the Bāb and that he must have known something of the Bābīs, and may have written something about his encounters with them. For a catalogue of the contents of the Swedish Bahā'ī Archives we will have to wait at least until 1983, and this is also true of a complementary list of literature on the Bābī and Bahā'ī religions in the Swedish language, as both are being prepared primarily by Mr. Djazayeri and it is taking him a long time to organize this material. At present he is putting the finishing touches on his Ph.D. dissertation, which is on 'The Persian press and reform questions in Iran from 1890-1907', and he wrote me October 24, 1981 that he hopes to have it published sometime next year, in 1982. This thesis will be published in English and by the University of Goteborg. He has found, through his thorough, his exhaustive study of the Persian press, that from 1896 to 1914 there were a great number of articles written about the Bahā'ī Faith in Persian periodicals, that Bahā'ī literature was used in Bahā'ī schools as study texts and that attacks (and defenses) of Bahā'īs appeared in the periodicals 'whenever the clergy wanted to mobilize the mass of the people for a certain purpose they simply related the question in mind to the Faith, and therefore undesirable: Tobacco Régie, the school reform, the Press activities, the Constitutional revolution, dismissal of Mirzā Husayn Khān, the Mushīr od-Dawlih, dismissal of Mirzā 'Alī Asghar Khān, the Amīn os-Sultān, were a few examples. Even the most recent

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revolution in Irān, which may well be regarded as the severest attack on the Cause of God in its 137 year history, and planned to uproot it from the country of its birth, demonstrates the clergy's hostility towards the Revelation of God.' This is one of many excerpts from letters written to me by Mr. Djazayeri subsequent to our meeting in Goteborg, and sources of much of the detail in this report. Mr. Djazayeri notes that Mirzā Husayn Khān and Mullā 'Alī Asghār Khān were 'two able Prime Ministers, the former dismissed by Nāṣerid Dīn Shāh, the latter assassinated by a Constitutionalist.' At the Department of Indo-European Philology, University of Gøteborg, Mr. Djazayeri is in the final stages of completing, with the assistance of his colleagues, a Swedish-Persian/Persian-Swedish idiomatic vocabulary, to be computerized, consisting of some 20,000 sentences declamatory of the actual vernacular speech expression of Persians and Swedes. Some of his scholarly interests include the following: 1. history of prominent Bābī and Bahā'ī women: he has already written 15 articles, some 30-40 pages in all, on the life of Khadijih Bagum, one of the two wives of the Bāb, and her influence upon the unfoldment of the Bābī Faith, for the Swedish Bahā'ī News, written in English and translated into Swedish by Mrs. Ann-Margaret Kashef; 2. history of the Bahā'ī Faith in Sweden, based on documentary sources; 3. biography of the father of Hand of the Cause of God H.M. Balyuzi; 4. early history of the Bahā'ī Faith; 5. history of Scandinavia and especially that of Sweden; 6. history of Irān for the last 600 years; 7. history of Bahā'ī Faith in Scandinavia; 8. history of Western Bahā'ī women; 9. cooperative effort among Bahā'ī scholars to study the Heroic Age of the Faith, from the birth of Bahā' in 1817 until the passing of 'Abdu'l-Bahā in 1921, the study of the personal life and Writings of the Central Figures of the Bābī and Bahā'ī Faiths, with the establishment of a centre where information and literature could be collected and the formation of a committee of persons to study this material under the guidance of the Universal House of Justice. He has written articles for Swedish Bahā'ī News, translated into Swedish by Paul Stolpe, on the lives of Dr. Samanari and Professor Hakim, martyred in Iran in 1980, and an article entitled "Dedicated to the memory of the Hand of the Cause of God Enoch Olinga," also published in Swedish Bahā'ī News. He has been studying Egyptology for many years, and went on a trip to Egypt with Dr. Soderberg, one of the foremost Egyptologists in the world, where he found himself even more impressed by Egyptian culture than he had been previously by the civilization of Irān. When asked for his attitude towards the relationship between Bahā'ī community and Bahā'ī scholarship, Mr. Djazayeri stated his view that Bahā'ī society should be open, respectful of learning, knowledge and wisdom, as this is specifically called for in the Writings of Bahā'u'llah; he emphasized that Bahā'īs all called upon to be knowledgeable, and that we must learn from everything and everyone. When asked about Emmanuel Swedenborg, the great Swedish scientist, mystic and philosopher, Mr. Djazayeri reported that Louise Erickson told Paul Stolpe who told him (there's a nice chain of Bahā'ī ḥadīth!) that 'Abdu'l-Bahā regarded Swedenborg a forerunner to the Bāb and Bahā'ullah, but could not substantiate this assertion with an authenticated written source. He also quoted the following from World Order, February 1936, vol. I, number 11 p. 413, in a letter in fall 1981, 'In a Tablet addressed to an American Bahā'ī, E.E. Wrestling-Brewster, 'Abdu'l-Bahā gave to Emmanuel Swedenborg the significance of minor prophet: "As soon as a bird is fledged," He said in that Tablet, "it cannot keep itself on the ground...in reality Emmanuel was the forerunner of the second coming of His Holiness the Christ and the herald of the path to the King-

3) Ezzat Djazayeri

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dom...I hope that thou wilt arise to perform all that which His Highness Emmanuel hath predicted...". This article, quoting 'Abdu'l-Bahā, was written by Olivia Kelsey, also author of a poem entitled "The Advent," and published in World Order, April 1936, vol. II, no. 1. Mr. Djazayeri quoted Nehru, former Prime Minister of India, as saying that all Indian women should follow the example of Ṭāhirih; he said that Indira Gandhi, Nehru's daughter and also a Prime Minister of India for many years (presently serving in that capacity) repeated this exhortation; that Sulayman Nazim Bey, the Turkish poet wrote that Ṭāhirih was worth 1,000 Naṣr-i-Dīn Shāhs; Sarah Bernhardt said that her career would not be complete without portraying Ṭāhirih and commissioned Catule Mendès to write a theatrical piece which she could perform in this role; relative to Ṭāhirih, Mr. Djazayeri made a marvelous and inspiring statement, that she 'had divine authority such as comes every 500,000 years.' What a magnificent tribute to this star among stars! In a later letter he explained as follows, for my first reaction to this statement was incredulous, 'I am sure I meant divine insight and vision. However, when you read what the Bāb, Bahā'u'llāh, 'Abdu'l-Bahā and Shoghi Effendi have said about Ṭāhirih, you realize that she was far above her fellow-believers. She was in fact the very first person who recognized the station of Bahā'u'llāh. Please read God Passes By, page 72-77, and Memorials of the Faithful, pages 190-205. The course of the history of her life, her poems and odes, her conduct and extraordinary manner of speech, her total attachment to the Cause of God, her overwhelming force of argument, her towering strength of personality, certitude, confidence...demonstrate so clearly that she must have been invested with such authority that saints, mystics and the most enlightened believers sought in vain. Concerning Nehru's tribute to her, I read it in a Persian Bahā'ī Youth Magazine called Ahang-i-Badī, and also heard from Mrs. Shīrīn Fozdar, our famous Bahā'ī woman in South East Asia when I pioneered to Vietnam and Thailand in 1964-5.' Mr. Djazayeri has discovered interviews of a Persian journalist with 'Abdu'l-Bahā while He was in Egypt, and according to the first article by this journalist, he went to America and Europe with 'Abdu'l-Bahā. 'The paper reported that it would try to report the talks of 'Abdu'l-Bahā in Europe and America. As I have not yet found the following original copies of that paper, I can not elaborate on the subject any further.' He asserted that many Persian authors have written about the Bahā'ī Faith and that Bahā'īs are more or less unfamiliar with these responses to the Revelation. When asked which of Bahā'u'llah's Tablets were revealed in pure Persian, without Arabic intermixture, Mr. Djazayeri asserted that "They are so beautiful, astounding, and breathtaking beyond description.' He also mentioned that 'Abdu'l-Bahā wrote some Tablets in pure Persian, and that Mīrzā Abu'l-Faḍl Gulpaygānī also penned letters in a Persian utterly without Arabic words, in addressing the Zardushtis (Parsis or Zoroastrians) of Irān.

We did not discuss an European Bahā'ī Studies Association or an Encyclopedia Bahā'ī, but he is in favour of all cooperative enterprises among Bahā'ī scholars, and is an enthusiastic member of the Association for Bahā'ī Studies headquartered in Toronto, Canada, and favours the establishment of a center for study of the Heroic Age (1817-1921) as mentioned before. If an Encyclopedia Bahā'ī were launched, with the permission and supervision of the Universal House of Justice, Mr. Djazayeri would be a valued contributor thereto. When asked about Persian Bahā'ī scholars, he wrote me about a number of these, and I cite his words, preferring them to my own:

'The Persian Bahā'ī community produced a large number of very learned historians and scholars such as: Fāzel, Ishrāq Khāvari, Nūshābādī, Thabet-Sharqī,

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Rezvāni, Faizi, Farīd, 'Alavī, Yazdānī, Bakhtāvar, Holākū'ī, Furūtan, Varqā, Qadīmī, Afnān, and... (only to have named a few: Farīd and Bakhtāvar were martyred recently). Each of these luminaries was and is (some of them have passed away) a unique expert on one aspect of the history and the Writings of the Faith. They held courses, conducted regular seminars, wrote books and articles for so many years (all the years put together exceed two-three centuries) in order to acquaint the Bahā'ī with the Writings of the Bāb, Bahā'u'llāh, 'Abdu'l-Bahā and Shoghi Effendi. What has so far been achieved is only the beginning. Shoghi Effendi translated that amount which he considered sufficient for humanity for a long period during the Formative Age of the Bahā'ī Era. He would have loved to translate more, but as stated by Rūhiyyih Khānum, in The Priceless Pearl, the Guardian simply did not have the time to do so. There is also the question of priorities—what is essential to know, answers to the needs of humanity, guidance for the betterment of the life of mankind, and a deeper insight into the Writings of the twin Manifestations of God and the Interpreters of the Revealed Words. To know that the Bāb had two wives is not a solution to any human problem. We need to know how the wards can be avoided. How prejudices could be eradicated. How unity and harmony could be firmly established. And questions of this nature. But rest assured that any baffling question and perplexing problem, be it historical, social, spiritual, factual, political or others have their answers in the immense Writings of Bahā'u'llāh. We learn a bit from it. Next generation a bit more, the generation after the next still a bit more and so on for another 500,000 years.' By the way, he also informed me that the second wife of the Bāb was named Faṭimih, and that she is mentioned in Bahā'u'llāh's Epistle to the Son of the Wolf, pp. 176-77 of Shoghi Effendi's English translation, and on page 249 of volume I of Adib Taherzadeh's The Revelation of Bahā'u'llāh.

- Publications: "Madāyen va Eekandar," 'series of fifteen articles, actually a short story of love,—published in a newspaper called Qalam-i-Mā, Isfahān, in 1953-4. (in Persian)'
- "Some historical monuments of Isfahān," 'ten articles written for the newspaper Farhang, published in 1955, in Isfahān. (in Persian)'
- "Louis XIV and Europe," '95 pages, written for the Department of History, University of Tīhrān, 1958-9. Available at Teh-rān University Library. (In Persian)'
- "First Group of Western Pilgrims to the Holy Land," by May Ellis Bolles, translation into Persian, 'Published in the Ahang-i-Badī', the Persian Bahā'ī Youth Magazine, 1963.'
- "Kitāb-i Aqdas. A historical background," 'written at the instruction of the NSA and published in the Swedish News Letter on the anniversary of its hundredth year revelation.'
- "The Purest Branch," 'an article published by the Swedish Bahā'ī News on the occasion of the centenary of the martyrdom of the Purest Branch...June 23, 1870...published in June 1970... I wrote the article at the request of the NSA.'
- "Bahā'ī History," 'three articles published by the Swedish Bahā'ī News, 1974.'
- "Swedish-Iranian Relationship," 'an article written for the Bonyād Cultural Magazine, Tehrān, May 1977.'
- "The Illumined Stars—the women who made history," 'articles on the Bābī-Bahā'ī women of the Heroic Age. So far 14 articles on the wife of the Bāb...Khadijih Bagum...published during 1977-80.' In Swedish translation, Swedish Bahā'ī News.

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- Publications:** "Historiography in Europe: a brief study of the Swedish and English historiography," 'An article written for the Majalleh-ye Dāneshkadeh, the quarterly publication of the University of Tehrān. Published in the spring issue of 1978.'
- "Swedish-Iranian Relationship," 'an article written for Honar va Mardom, a Cultural review of the Ministry of Culture and Arts, Irān, for their spring issue of 1978.'
- "Dedicated to the memory of the Hand of the Cause of God Enoch Olinga," 'a month after his tragic passing,' in Swedish Bahā'ī News, 1980.
- "Professor Hākīm," in honor of his martyrdom in winter 1981, Swedish Bahā'ī News, 1981.
- "Dr. Samandari," in honor of his martyrdom in winter 1981, Swedish Bahā'ī News, 1981.
- The Persian Press and Reform Questions in Iran, 1890-1907, University of Goteborg Press, late spring 1982, projected.

- Papers:** 'Islam and Iran,' 'Seen by the Persian eyes. Essay, 12 pages. Department of History, University of Gothenburg, October, 1966.'
- 'The Anglo-Russian Convention of 1907, Part One, Persia,' 'Essay 46 pages. Written for the Department of History, University of Gothenburg, March, 1968.'
- 'The Constitution of Persia, Sources and Literature,' 'two essays, 16 pages. Department of History, University of Gothenburg, May, 1969.'
- 'The Persian Journalism, 1850-1907,' 'essay, 40 pages (3 charts, one map). Department of History, University of Gothenburg, November, 1969.'
- 'The Persian Journalism, 1850-1907,' 'essay, 22 pages (9 tables). Department of History, University of Gothenburg, April 1970.'

- Work in progress:** 'Biography of Muvaqqarud-Dawlih, father of the Hand of Cause Mr. Balyuzi. (In Persian)'
- 'A study of the range of the Writings of the beloved Guardian. (In Persian and English)'
- 'Swedish-Persian bibliography. (In Persian and Swedish)'
- 'Persian-Swedish idiomatic vocabulary: joint project. (In Persian and Swedish)'
- 'Swedish Bahā'ī history. (In Swedish and English)'

- Future projects:** 'It will take sometime to make an assessment of contemplated projects. They are many and depend greatly on my contemplated research which in turn depends on ever-present question of finances: they include: early history of the Faith, all aspects of it; a broader study of Swedish-Iranian relationship; history of the Persian art, carpet in particular; history of the Faith in Scandinavia... (in Persian and English; resume in Swedish)'

4) Paul Stolpe

Languages: Swedish, English
 Degrees: unknown

Interview: My three meetings with Mr. Stolpe in Goteborg, where he normally resides, at Harald Stakegatan 38, tel. 84-38-69, yielded a great amount of information about Swedish Bahā'ī history, natural medicine and occult literature. This man is a veritable national Bahā'ī treasure! I wish I had a month or a year to spend with him, just absorbing what he has carefully assimilated and classified into his marvelous memory, and collected in his extensive library. He began by telling me about Aqueli, a Swedish painter who lived during the lifetime of 'Abdu'l-Bahā and died in Barcelona, around 1915. This man spoke much of world peace, learned sixteen languages in libraries, operated a newspaper in Egypt for awhile and lived while there with two Bahā'īs. A museum in Sweden has a collection of some of his paintings. He was definitely influenced by Bahā'ī teachings, but Mr. Stolpe does not know whether or not he was the first Swedish Bahā'ī. August Rudd, who is reputed to be the first Swedish Bahā'ī, wrote to 'Abdu'l-Bahā in 1919 from Kenosha, Wisconsin, and asked to be accepted as a Baha'ī: 'Abdu'l-Bahā sent him as a pioneer to Sweden in 1920. Rudd was an inventor, like his brother Edwin who also lived in Wisconsin and in Norway, who invented a typewriter and a boat motor (hence, the 'rudder'?). Mr. Stolpe asked me to find sources for August Rudd's early life in Wisconsin while in the United States, as he wants to write on this episode for the Swedish Bahā'ī News. He recalled that at one time Olivia Kelsey was living in Monaco and writing Bahā'ī history; he urged me to look her up if she were still there and living. He said he would like to have tape-recorded reminiscences of the first generation of American pioneers to Sweden who have, most of them returned to the United States. He told me that August Rudd's wife translated the Kitāb-i-Īqān into Swedish from the English translation of Shoghi Effendi. He recommended that I talk with Mr. Paul Öjermark, former Secretary of the NSA of Sweden and now resident in Rome for more information about Swedish Bahā'ī history. (See report on Mr. Öjermark, in Italy.) At my request Mr. Stolpe told me briefly the story of his life, and I cite it here as an aid to whomever might be the next Bahā'ī scholar to interview or correspond with him: He began to pray at the suggestion of a nurse while in the hospital for treatment of his left hand which had been burned black and severely disfigured. He worked at various kinds of manual labour, pursuing in his leisure time research into natural healing. He has an excellent memory and remembers in detail what has transpired over the years, including all of his Bahā'ī contacts, and he has a guest book which has been in use since 1949. He is a painter, a realist and expressionist, who has sometimes used a purple spiritual haze to bathe his images in. He had flashes of realization, of recognizing truths which were Bahā'ī principles, but he also believed that there must be one man wiser than all the rest, and so when he first heard of the Bahā'ī Faith he responded positively. Since the development of the Administrative Order in Sweden and around the world he has taken little initiative for fear of being in conflict with other Bahā'īs, and he knows little about the Administrative Order because he has read but little of the literature descriptive thereof. After he completes a number of articles on water cures he intends to devote his entire energy to Bahā'ī work.

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4) Paul Stolpe

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His research into the various uses and significances of water, material and spiritual has yielded much that is of value, to Bahā'īs and others. He has thought of moving to the Middle East to teach water technology so that the desert may be arrested, recovered and changed into a fertile and richly productive land. He was the Bahā'ī teacher of Sverre Hølmsten, the Swedish Bahā'ī author, and he introduced Harald Thiis, he says, to zone therapy (sondterapi).

Regarding the principle of unity in diversity, he stated that one must have diversity for unity to be possible, for without diversity there is no attraction, those who are too similar can not be attracted to one another. Mr. Stolpe reported that while Dr. Albert Schweitzer lived in Switzerland he studied the Bahā'ī Faith, without having any contact with Bahā'īs, and then he went to Africa 'inspired by Bahā'ī'. Later in life when Schweitzer was old and staying in an hotel in Paris, he told a Bahā'ī that he had been inspired to go to Africa by the Bahā'ī Writings, and he and the Bahā'ī talked all that night. He affirmed that Nathan Söderblom heard about the Bahā'ī Faith in Africa, and that someone in Goteborg heard about it from him while he was a professor at the University of Goteborg.

Mr. Stolpe has an interesting and large collection of books on the subject of natural medicine and healing, most of which are kept in the home of a friend—Ruhaniyyih Golmammadi, Ljungkullen 37, 43366 Partilla, Sweden (031/26-69-33), also a student of the subject. He also has an assortment of books on pyramidology, and he mentioned in passing some of the experts in the field which he has consulted, including: John Greaves, professor of astronomy at Oxford, 1637; Colonel Howard Vyse; Sir John Herschel, astronomer; John Taylor, mathematician and publisher, 1859; Piazzzi Smyth, professor of astronomy, 1864-5; Sir William Petrie, archaeologist; David Davidson, engineer, 1924. To cite but a few of the titles he has collected which struck me as exceptionally rare:

Max Freedom Long, Growing into Light, 1955.

J.W. Dunne, An Experiment with Time, 1934 new edition.

Adolf Hungry Wolf, The Spirit at Hidden Valley. A Good Medicine Story, 1972.

Health, Its Recovery and Maintenance, Abdullah Latif, ed. R.H. Saunders, n.d.

Dr. Thelma Moss, The Probability of the Impossible, 1974.

We discussed neither a BSA in Europe nor an Encyclopedia, and this was appropriate as Mr. Stolpe does not regard himself as a scholar, although he is willing to help others to do research in the areas in which he himself has become knowledgeable.

Publications: Mr. Stolpe has written a number of articles for alternative medicine periodicals in Sweden, which he declined to enumerate; he has also translated some of Mr. Djazayeri's articles for Swedish Bahā'ī News from English into Swedish; and he has written over 50 pages in successive issues of Swedish Bahā'ī News on his memories of the Swedish Bahā'īs, characterising his perspective as that of 'a living body of the inside' and insisting that 'all the details and things you have in archives and written down, real historians will fill in and add to it in the future, it is easy for them, so it then will be several hundreds of pages. It is high, far, above my ability.' One of the distinguishing characteristics of this soul is his endearing humility and another his dedication to the service of others, with no thought of personal gain.

VII. DENMARK

1) Dr. Margit Warburg (Åsander*)
 Institute of Sociology of Religion
 University of Copenhagen

Languages: Swedish, Danish,
 English, German, others

Degrees: Ph.D. in History of Religious Institutions, Stockholm Universitet, 1974; topic: 'Bahā'ī-Ismen,' 1974.*

Interview: Dr. Warburg is extremely busy with teaching courses and conducting her research. She is on a three-year fellowship at the University of Copenhagen granted by the Danish government, and for the duration of that fellowship she will be spending most of her time studying the Bahā'ī community of Denmark, through reading of literature available in Denmark, interviewing of individual Bahā'īs and the analysis of data collected through questionnaires sent out to all enrolled Bahā'īs. I was able to talk with her for only a half-hour, during her lunch-break, and so could not ask her as many questions as I did others. The NSA of Denmark and the individual Bahā'īs who know Dr. Margit seem to have total confidence in her capacity to carry out an objective and sympathetic appraisal of the past and present fortunes of that Bahā'ī community of less than 200 adult members, scattered all over the Danish islands. We await the publication of the results of her enquiries so that we may judge for ourselves. In my update and revision of this report (which will be expanded to include the activities of scholars the world over), I will cite all of her papers and publications relative to the Bahā'ī religion.

2) Lisbeth Andersen

Languages: Danish, English

Degrees: unknown

Interview: Mrs. Andersen invited me to tea and dinner in her home, on March 22nd, 1981, and there I talked with her and another Bahā'ī for a few hours; we had met in the evening of March 20, for dinner and then had proceeded to attend the Feast of Bahā'ī in the company of Dr. Alec Culton, in the home of Miss Kaya Holck; then we met again at the Naw-Rūz gathering on March 21 in the Haziratu'l-Quds in Hellerup. But it was not until the afternoon and evening of the 22nd that we were able to talk openly and freely for more than a few moments and about things of consequence. This latter meeting left me with a lasting impression of Mrs. Andersen as a remarkable soul, well worthy of inclusion in this report, although she is neither a scholar nor the assistant to a scholar, and even though there are several individual Bahā'īs in Denmark who have a more comprehensive knowledge of the Bahā'ī history of that country than her. She is a longtime member of the Danish NSA, translator of literature from English into Danish, illustrator and writer of literature for Bahā'ī children, talented designer, painter, aesthician, and Bahā'ī since 1952. She managed to raise a family, paint and design, and remain a staunch and steadfast Bahā'ī all of these years, notwithstanding the difficulties posed by her own human limitations, by those of her co-workers, and those of her society. I will include a full bibliography of her translations and illustrations in a revision of this report.

3) Kaya Holck

Languages: Danish, English

Degrees: unknown

Interview: Miss Holck mentioned in passing that she is researching a documentary history of the Bahā'ī Faith in Denmark, painstakingly going through the files of deceased individual Bahā'īs whose papers have been turned over to the NSA or who are in the hands of sympathetic families, and through those of LSAs and of the NSA. She did not indicate to me at what stage she felt herself to be in her research, and so I don't know whether this is something that we'll see the fruits of, in five years, ten years, or ever for that matter. Hopefully Miss Holck will supply me with more information on her project and I will be able to write more about her in a revised version of this report.

4) Dr. Alec Oulton

Languages: English, Danish

Degrees: Ph.D. in Psychology, University of London; topic: 'The Role of the Hippocampus in Memory Neuropsychologia,' 1977 (?)

Interview: This account of my encounter with Dr. Oulton is based upon two conversations, one in the Copenhagen municipal railway station, and the other in Hyde Park, London, and upon three letters, one of which comprised his extensive revision of my original report, to my great delight and entire approval. Dr. Oulton and I discussed many matters, including the present state of the Bahā'ī community of Denmark, but he would prefer if I were to record only his remarks related to research in psychology and related subjects of study. First we spoke of the predictions of various psychics, scientists and religious writers that a planetary conflagration is immanent, and Dr. Oulton pointed out that he had heard from a number of individuals the view that the year 1990 would see great commotion in the world, while others looked to 1984 and 1982. 'I've only dipped into the American, Edgar Cayce,' he wrote me, 'am not at all sure whether he is sound but remember his prognostication on events in the world which he says will begin around 1984 and involve dramatic changes in the geography of the world. Not until the 1990s will Europe undergo a sudden change. Many people seem to imagine that 1984 will be a year of signal events... As a psychologist I know that the human mind takes in a great deal without always being aware of what is being input. There is always the danger of imitation, even though we feel sure that it is our very own special intuition. There is astronomical, geological, and other data on the probability of earthquakes occurring around 1982, on a scale hitherto unknown to us. Solar winds apparently can cause earthquakes, and changes in solar winds concur with planetary alignment. Read The Jupiter Effect by Stephan Plageman, a Cambridge physicist.' I had brought up this topic as I found a number of Bahā'īs, New Ager and evangelistic Protestants as well as clerically trained Catholics in Europe expecting great "calamity" in the near future. As to Dr. Oulton's research as a psychologist, carried out in England prior to his pioneering to Bornholm Island, between Sweden and Poland and Denmark, from which he returned to England in March, thence to leave for South Africa in July (on both occasions I spoke with him only days before he was due to leave), I quote from one of his letters, followed by

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comments recalled from our conversations: 'My own research arose out of interest in the evolution of certain brain structures, the hippocampus being primary area of concern both because it increases dramatically in size when animals first invaded the land, and in man this site has been long associated with long term storage of information. Arthur Koestler (author of The Sleepwalkers, Yogi and Commisar, etc.) himself researched in this area, suggesting that there was a part of the brain which was the repository for current experiences, which included remembering "episodes" in one's life, replete with sensory components. Other brain parts may be connected with learning material, i.e., formal memory. I suggested that the midbrain may function to organize episodic memories into time and space coordinates. If the midbrain of epileptics is stimulated, memories of an episodic nature are evoked but only in epileptics. This brain area also seems to be connected with hallucinations and visions, also the images of dreams, as LSD injected into the midbrain of cats produces visions and hallucinations of LSD which do not occur at other brain sites. Soul, mind and brain are intimately associated and it seems likely that the soul experiences, and that these experiences are laid down in the physical substratum of the brain. At death, when the physical instrument is destroyed, it is possible that the soul retains its own non-material duplicate. This is pure speculation. The physical memory in the brain seems connected with electrical and chemical energy but energy itself is not a very tangible concept...There is no proof of genetic memory. It is still a logical hypothesis, as I understood it but I finished researching more than two years ago. We know that DNA, and RNA, contains memory which enables each cell to programme itself. It is logical that as long as human beings have existed, there have been genes, and chromosomes. What exactly is carried in each cell, as information from one generation to the next, is not known. Read Stanislaus Gref, Den Inre Rejse (The Inner Journey, vols. I-III).' Related to the subject of genetic memory, Dr. Oulton spoke of Wilder Penfield's Mystery of the Mind, and of Dr. Ruth Brown, mentioned by Tomkins in The Secret Life of Plants, and related for its transformative effect upon contemporary scientific thinking, The Tao of Physics. Dr. Oulton is also interested in alternative medicine, in Kirlian photography (etheric field photography), in research on ether (possibly comprised of energy fields, electro-magnetic forces), and generally in parapsychology. Dr. Oulton intends to continue his research into human memory in the future. We discussed the possibility that the collective unconscious conceived of by Dr. Carl Jung, the racial heritage implicitly believed in by our forebearers and substantiated in their literature, their arts, their social and even legal forms, and in their religious convictions and institutions for thousands of years, the cosmic unconscious posited by Dr. Sigmund Freud may have a solid basis in cell chemistry, and that the history of mankind may indeed be recorded in the DNA and RNA which are then passed on in the sex-cell chromosomes, from generation to generation. Dr. Oulton insisted that while this is an attractive hypothesis, it is not yet substantiated by an irrefutable body of evidence. In his last letter to me, Dr. Oulton spoke of his discovery of an Afrikaner who 'lived among the chacua baboons and already laid down everything we have spent years researching and he presents a convincing refutation of Freud and I always thought Freud's theories fallacious. Phyletic memory he maintains is what is commonly called instinct and tends to be computer-like in its functions while individual cause and effect memory makes its appearance in the ape. The more pronounced individual, "intelligent" memory, the more buried and less accessible the phyletic but, he maintains that this is what Freud

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called "unconscious". Eugene Marais suggests that the human unconscious is but the same old animal memory which we retain but have repressed. He cites hypnotic experiments which give to humans a far, far greater sensory power than we normally possess, i.e., people under hypnosis possess sight, hearing, smell, etc. which approximates that of lower mammals and the "homing" instinct. The more intelligent the memory, the poorer the senses. Essentially what 'Abdu'l-Bahā says...A Bahā'ī here from Canada is very interested in the study of the family from a Bahā'ī viewpoint and has been counselling in Canada (Charles Frindlay), and he is interested in the mind, so we hope to put our heads together. My hope is to conduct research as soon as possible on the African mind, which a position as lecturer at the University of Zululand facilitates...The hypothesis is, that an unbiased study of the mind of different ethnic groups, their potentials, idiosyncracies, weakness possibly, will give us that picture of diversity which should characterize our species, showing hopefully the principle of complementarity, and providing at the same time a key to the understanding process across cultures.' Dr. Oulton hopes to set up a clinic in Zululand to study the Zulu family, village economy and the value and purpose of the witch doctor and natural healer in family life. He reports giving a talk 'on rhythm, the brain and African music to the music department, which I think went down well as they are interested in the role of the medicine man, visions, and the brain...African music and its role in the traditional African society was to me much more interesting. These people breathe music and break out in harmony whenever there is occasion to, harvesting, weddings, births, deaths, even in the middle of a university lecture, they suddenly break into beautiful harmonies...'

We have not discussed an European Bahā'ī Studies Association--what's the point when he's in Africa (and I knew that he was headed to Africa when we first met in Denmark)--nor an Encyclopedia Bahā'ī, for I know that his great contribution will come in the field of psychology and not in that of Bahā'ī scholarship. Bahā'ī scholars, students of the Bahā'ī teachings on mind, soul, spirit and other topics in psychology, would do well to work with Dr. Oulton, and he will certainly appreciate all offers of assistance.

Papers and publications: 'The Role of the Hippocampus in Memory Neuropsychologia,' 1981 (?)

'Four papers in process of publication.'

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5) Dr. Fereyduh Vahman

Languages: Persian, English,
Danish, German

Degrees: Ph.D. in Persian Literature

Correspondence: Dr. Vahman and I were not able to talk in person during my brief stay in Copenhagen and so what little information is cited here is derived from two letters and a Resume sent since my return to the United States. Dr. Vahman is an Associate Professor in the Department of Indo-European Philology, University of Copenhagen. For five years now he has been working to prepare 'a critical edition of the Middle Persian (Pahlavi) text of Artay Wiraz Namag, or a so-called Middle Persian Divina Commedia.' He points out that this work entails the 'transliteration, transcription, translation, glossary and commentary' of this classic. He hopes to finish this work by the end of this year, to be published by the Danish Academy of Science and Art, and then proceed to take up another research project. Dr. Vahman did not comment on my suggestion of establishing an European Bahā'ī Studies Association, but he wrote in his last letter that he 'would be willing participate in Bahā'ī Encyclopedia by contributing articles on different items. But before that I would like to know a little more about the editors, its scopes, etc.'

Publications: 'Different articles in Acta Orientalia, Rahnma-ye Kitab on Iranian subjects.'
Jamshid u Khurshid, Salman of Sawe, critical edition (with Professor J.P. Asmussen), Teheran, 1969.
 "Bahaismus," in IL steret religionshistorie, Copenhagen, 1971.
Diyanat-e Zardushti, translation of book in Danish entitled Zoroastrian Religion, Teheran, 1973.
Folklore of Kirman, Teheran, 1975.
 A Glossary of "Artay Wiraz Namag", Teheran, 1977.
 "Bahaismus," in Theologische Realenzyklopädie, Walter de Gruyter, Berlin, New York, Band V, Lieferung 1/2, 198 : pp. 115-132.*

*This article is an excellent example of the potential for cooperation between Bahā'ī scholars: Dr. Udo Schaefer and Mr. Peter Mühlischlegel were of invaluable assistance to Dr. Fereyduh Vahman in the research and writing of this article, and indeed, it could not have come into existence in its present form had it not been the collective enterprise of three brilliant, knowledgeable and erudite Bahā'ī scholars. I do not mean to imply that any of these three is an academic student of the Bahā'ī Faith, but certainly all three have done much research into the subtler details of this religion, and Dr. Schaefer's doctoral thesis and subsequent writings as well as Mr. Mühlischlegel's many published articles are occupied with Bahā'ī topics.

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6) Universitetsbiblioteket
University of Copenhagen

This library is reputed to be the largest collection of Danish language in Denmark. It has an interesting assortment of rare Bahā'ī-related titles in Danish, German and English. My incomplete list of its contents will be included in my bibliography, but, for the present, I will cite a few of the books I discovered in this report:

- J.E. Esslemont, Bahā'u'llah og den nye tid, København, 1932. (Rel. 25990)
 J.E. Esslemont, Bahā'u'llah og den nye tid, Helsingør, 1961. (Rel. 25900)
 J.E. Esslemont, Bahā'u'llah og hans Budskab, translated by Johanne Sørensen, København, 1926. (Rel. 25991)
 Baha'u'llah, Tre glaglige Pligtbonner, Oversat fra Engelsk, Revideret efter den arabiske originaltekst, n.t., Hjørring, 1947. (Rel. 27055)
 Baha'u'llah, De skjulte ord af Bahā'u'llah, translated by K. Barr from Arabic and Persian, Hjørring, 1948; 2nd edition, 1968. (Rel. 27056)
 Samuel Zwemer, Islam en troens prøvesten, "Islams Sekter," 'Babismen,' pp. 62-63, København, 1910. (Rel. 16692)
 Arthur Christensen, "Babismen i Persien," Dansk Tidsskrift, pp. 526-39, København, 1903. (K. 2770, 8*)
 E. Chr. Schebel, "Babiterne, en Religionssect i Persien," Dansk Maanedsskrift, Aargang 1868, Andet Bind, pp. 1-28, København, 1868. (K., 1769, 8*, II)
 Henrik Holst, "Et østerlandsk Reformationsforsøg," (Babismen), Ant dansk Maanedsskrift, Andet Bind, April-September 1871, pp. 1-36, 148-64, 209-220, København, 1871. (K., 2132, 8*, II)
 J. Ostrup, Islam. Den Muhammedanske Religion og dens Historiske Udvikling, pp. 143-47, København: I Kommission Hos G.E.C. Gad, 1914. (Rel., 16698)
 Alfred Frei err von Kremer, Geschichte der herrschenden ideen des Islams, F.A. Brockhaus, Leipzig, 1868. (Rel. 16585)
 Ignaz Goldziher, Vorlesungen über den Islam, Heidelberg, 1910. (Rel. 16539)
 F.C. Andreas, Die Babis in Persien, Leipzig und Berlin, 1896. (Rel. 25700)
 A.J. Wensinck und J.H. Kramers, eds., Handwörterbuch des Islam, pp. 69-71, 73, Leiden: E.J. Brill, 1941. (S 2 a, Ref.)
 Houtsma, Arnold, Basset, Hartmann, eds., Enzyklopaedia des Islām, Band I (A-D), pp. 566-68, 595, Leiden: E.J. Brill/Leipzig: Otto Harrassowitz, 1913. (S 2, Ref.)
 August J. Stenstrand, Key to the Heaven of the Bayan. A Third Call of Attention to the Bahaists or Babists of America, Chicago, 1913. (Rel. 16674)
 Huseyn Hilmi Isik, The Religion Reformers in Islam, pp. 313-316, Istanbul: Isik Kitahevi, 1970, 6th ed. (Rel. 16570/100)

The librarians I consulted with, particularly the dear lady in the reading room were more helpful and friendly, and I make a point of mentioning this because those who spend many hours in libraries know full well that atmosphere is very important, and that librarians go a long way to creating the particular ambiance in which scholars undertake their long hours of research. Not only did the reading room librarian help me to locate reference materials and card catalogues (there are at least two distinct systems by which books and periodicals are catagorized in this library, and, as with all collections, it takes one awhile to become accustomed to new systems), but she made sure that I had the books and periodicals I ordered almost immediately and that photocopies were made of the pages I chose also within a very short period of time--no red tape here. I am so grateful.

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1) Dr. Udo Schaefer

Languages: German, English,
French

Degrees: LL.D., Heidelberg University, Faculty of Law, 1957; topic: 'Die Grundlagen der Verwaltungsordnung der Bahā'ī,' 1957.

Interview: How does one describe the conversations one has had with an intellectual of a superior order, with whom one has had the luxury of spending precious parts of ten days, discussions of translation, of review, of "calamity", of old world order, new world order, Yiddish humour, Ebionite Christianity, German philosophy and theology, classical music, the mystical significance of numbers and dates, the work of a number of Bahā'ī scholars, plans and hopes for the future? I shall do my level best, but whatever I write will be incomplete, although not distorted, for this report has been carefully reviewed by Dr. Schaefer himself prior to its present publication. Let me introduce Dr. Schaefer to those of you who are not familiar with this giant in the field of Bahā'ī apologetic scholarship. Dr. Schaefer is Senior Public Prosecutor for the Heidelberg region, responsible for prosecuting political crimes and drug-delinquency, a law and order man to the core (and me a former hippie, yippie, rebel to the core!). Dr. Schaefer is the author of several books and articles on Bahā'ī topics, two of which have been translated from German into English and published by George Ronald Press: Die Missverständene Religion (1968) as The Light Shines in Darkness in 1977; and Der Bahā'ī in den modernen Welt (1978), second expanded edition (1981), as --title forthcoming-- in 1982.

1-Dr. Schaefer has been working as a member of the German Bahā'ī Publishing Trust for many years, and most of the translations of literature from English to German have passed through his hands. He is a most careful reviewer of translations, has an extensive knowledge of the German language and insists that only the highest quality of translation be published. Many of his evenings and weekends are spent going over translations initially made by others with his editorial eye awake to every detail.

2-Regarding the "calamity", Dr. Schaefer has collected considerable information on this subject over the years, and we spoke openly about it for hours, so that these few notes are not representative of the discussion-- it would require me a book to convey what we shared during those hours. On the Catholic prophecy regarding the Popes, he cites articles in Le Monde and Süddeutsche Zeitung, on the Polish prophecy made in 1901 that there would be a Polish Pope and that during his reign there would be a catastrophe. Also, Malachias, supposed author of the Catholic prophecy on Popes, indicated that the present Pope is the second to last, who will live in the time of great tribulation. His Latin name is, according to the prophecy "de labore solis", which means "from the solar eclipse". He also shows me a book written by Josef Stocker who points out on what points Catholic clairvoyants and visionaries agree and these include: that the calamity will originate in the East, it will be sudden and unexpected, there will be great battles and devastation in their wake; most say there will be a three-day-long eclipse of the sun, that if you look out the window you'll die, that because of poisoning people will not be able to eat, drink, consume foodstuffs, that many priests will be killed and that the Church will triumph after this catastrophe. Dr. Schaefer quoted the Gospel of Matthew 24:22 to the effect that "If these days wouldn't be shortened there would be no life left", and affirmed that this calamity is probably necessary for the

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survival of the human species, for the old system is spoiling and destroying everything. He has read Hal Lindsay's The Late Great Planet Earth, and is generally impressed with the close correspondence between the conclusions of this book and those of Catholic visionaries, and of these Christian sources with pilgrim's notes of Bahā'īs who asked 'Abdu'l-Bahā and Shoghi Effendi about the "calamity" promised in the Writings of Bahā'u'llah. He pointed out that what is wrong with Mr. Lindsay's book is that he expects the coming of the new Messiah, the return of Christ at the end of this world-shaking event. According to pilgrim's notes which Dr. Schaefer has personally perused, Shoghi Effendi is reported to have said that the calamity, Communism would cease to exist, and that with its decease, a world commonwealth could come into being such as has been impossible as long as international Communism was on the offensive and established in a number of countries. Shoghi Effendi was quoted by Ruth Moffett as having said that "the big cities will be evaporated--leave them", and Dr. Schaefer read her notes and listened to her speak when Miss Moffett visited Heidelberg on her return from Haifa in 1954. (Ruth Moffett's pilgrim notes are published and for sale, and are entitled Haifa Notes and available from the Bahā'ī National Library of Hawaii, 3264 Allan Place, Honolulu, Hawaii 96817, U.S.A.--808-595-2748 tel.) Dr. Schaefer also remembers pilgrim's notes of 'Abdu'l-Bahā and Shoghi Effendi stating that Akkā would be associated with two events of importance: the first with the coming of the Messiah, which has already occurred, fulfilled by Bahā'u'llah in 1868, and the second time with the battle of Armageddon, which is yet to come.

3-Dr. Schaefer spoke at length regarding the signs of the collapse of the old order in Germany, of the anarchism, nihilism and complete lack of morality and religious or ethical principle of many young people, the complete disregard for law and order, this being mostly the case with university students, the destruction and seizure of public and private property, the inexorable rise of terrorism, the unwillingness of increasing numbers to work, the insolence and crime, the wrecking of everything that was noble and refined and praiseworthy in German culture. He also spoke of the concerted attacks upon the Bahā'ī Faith made by selected Protestant clergymen, by Mr. Hutten and his follower, Mr. Mildenberger in particular, and the support given by these individuals through Quell-Verlag, a Protestant publishing house located in Stuttgart to the publication of Francesco Ficichias' Der Bahā'ismus, Weltreligion der Zukunft? Geschichte, Lehre und Organisation in kritischer Anfrage, the recent (1981) parting salvo of a bitter Covenant-Breaker. In his most recent letter, Dr. Schaefer characterises this work as follows: 'a voluminous book which contains a lot of errors, misinterpretations, accusations and very malicious, nasty assertions. A horrible book!' Mr. Ficichia is an Italian-Swiss who converted to the Bahā'ī Faith in Basel, Schweiz (German-speaking Switzerland), and read Hermann Zimmer's widely circulated book, translated into English as A fraudulent testament devalues the Bahai religion (Waiblingen, Germany, 1973), and then Ruth White's books upon which Zimmer's was based, and who challenged the authenticity of the Bahā'ī Covenant, and kept up his opposition thereto notwithstanding all efforts made to get him to face facts and accept the Covenant "as is", until he was expelled from the ranks of the believers. (See reports on Mrs. Ursula Mühlischlegel and Mrs. Gita Steiner-Khamsi for details.)

4-Dr. Schaefer stated his views regarding "Bahā'ī art" and "Bahā'ī music" and "Bahā'ī teaching", and these were entirely original and unimitative, and for that reason fresh and forceful. He affirms that none of the above

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exist, that it will take centuries perhaps before a distinctively and authentically Bahā'ī art, music, literature, culture will be manifest. Until then, we would be fools to describe art, music, literature or theology crafted by Bahā'īs as "Bahā'ī". He is not a connoisseur or aficionado of modern art, and does not regard the paintings of any contemporary abstract artist who happens to be a member of the Bahā'ī religion as representative of "Bahā'ī art". Nor is he convinced that any kind of popular music (whether or not the composers are Bahā'īs), or of converted Christian hymns (with "Bahā'ī" lyrics) and reconstituted folk tunes (ibid.) can accurately be described as "Bahā'ī music"--on the contrary, he discerns a greater portion of divine inspiration in the symphonic compositions of Gustav Mahler, Ludwig Beethoven, Johann Sebastian Bach and Brückner, to name a few masters of classical European music, and particularly in those of Brückner. But he does not claim that Bruckner is a "Bahā'ī composer"! It is just this--that while we have no distinctive "Bahā'ī" music, Dr. Schaefer prefers the monumental orchestral works of 18th-19th century European composers. Dr. Schaefer is quick to point out that his preferences are personal. Personally he prefers representative painting (he enjoys the Impressionists generally), classical architecture, classical music (particularly Bach and Brückner) and formal Bahā'ī lectures tailor-fitted to the intellectual and cultural configuration of the audience, the occasion and the knowledge and capacity of the speaker. Above all, Dr. Schaefer is resistant to all attempts to standardise Bahā'ī behaviour in ways not delineated in the revealed statements or in the inspired interpretations of splendid and prolific Authors of this Faith. I quote my last letter from him, 'My idea is that there are some long-cherished assertions about the Bahā'ī Faith which are wrong: for instance, the Bahā'ī religion has no theology, the Bahā'ī religion has no cult, and in the Bahā'ī religion there is no interpretation of the revealed word (in reality: no authoritative interpretation), the Bahā'ī religion is a religion without dogmas, etc.' In the same letter he writes, "Concerning Bahā'ī theology: Of course we have a Bahā'ī theology as we have teachings about God, revelation, the messengers, the human being, his responsibility and so on. These teachings will be developed over the centuries. But I doubt very much that the Cause of Bahā'u'llah will produce that kind of speculation like Christian theology (with its discussions like: how many angels² can sit on a pin-point).'

5-Dr. Schaefer is no longer writing about Ebionite Christianity and its similarities doctrinally to Bahā'ī teachings, but he cited various sources useful to the student of this field (that is, of comparative religion, or of Christian sources) including: Hans Joachim Schoeps, a Jewish scholar who wrote on Jewish Christianity and on Islam; Adolf von Harnack, Das Califat des Jacobus; Jack McLean, 'The Deification of Jesus,' published in World Order in a cut version of the original presented to the Canadian Association for the Study of the Bahā'ī Faith (now entitled Association for Bahā'ī Studies); Christopher Buck, 'The Prophet Adam,' and 'The Lost Christianity of Peter,' and other papers. Messrs. McLean and Buck are Bahā'ī scholars who will be discussed in my report on North American Bahā'ī Studies, to be released in spring 1982.

6-Speaking briefly of the mysterious significances of number (also celebrated in the Bahā'ī Writings), Dr. Schaefer pointed out that many of the 19th century European composers intended to write more than nine symphonies, while most of them wrote only nine. 'The following composers wrote

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nine symphonies: Beethoven, Schubert, Brückner, Mahler, Dvorak. Wagner did not write symphonies, Strauss wrote "Sinfonische Dichtungen", which is something different. Schumann wrote four symphonies like Brahms. That composers who wrote nine symphonies intended to write more: there are manuscripts of outlines for a tenth symphony from Beethoven, Brückner, Mahler.' Dr. Schaefer also asserted that Brückner wrote his "Te Deum" ("To God") in 1892, and that this was his last and ninth symphony. In 1818, the year between the birth of Bahā'u'llah and the birth of the Bāb, Beethoven wrote his last and ninth symphony, of which the last movement is his Hymn to Joy, with lyrics written by Friedrich von Schiller, 'Freude schöner Götterfunken... Seid umschlungen, Millionen = embrace ye, millions!' Dr. Schaefer intimated that something other than coincidence or accident is operable in this numerical determination of symphonies composed by 19th century composers, that the number nine was somehow inherent in the creative process of this century.

7-Dr. Schaefer mentioned the names of several Bahā'ī scholars with whom I was not familiar, and he was kind enough to give me their addresses and telephone numbers so that I might contact them myself. These included: Peter Mühlischlegel, his long-time friend and co-worker on the German Bahā'ī Publishing Trust, author of many articles on Bahā'ī subjects, editor of Bahā'ī-Briefe, and writer of a book of aphorisms based upon Bahā'ī economic teachings; Dr. Insan Halabi, Jordanian Bahā'ī Arabist, compiling Arabic Realencyklopaedia based on the revealed word of God in the Arabic language; Dr. Faslollah Berdjis, Bahā'ī historian resident in Munchen; Ulrich Gollmer, student of political science and employee of the German Bahā'ī Publishing Trust; Hushmand Sabet, author of Der gespaltene Himmel, (1967), translated and published by George Ronald Press in English as The Heavens are Cleft Asunder, 1975; Schiöle Granfar and Foruhar Khabirpour, whom I was unable to locate whilst in Europe and whom I am eager to be informed about. Dr. Schaefer particularly urged me to visit Dr. Halabi, for which I am eternally grateful to him. (See reports on Peter Mühlischlegel, Dr. Halabi and Mr. Sabet in this section; I was unable to visit with Dr. Berdjis on account of his busy schedule, and with Mr. Gollmer as he was in the process of moving from one address to another and so could not be reached.)

8-Dr. Schaefer writes me that 'in the future I surely will write a treatise about the relationship between law and spirit. The misunderstanding of that relationship is responsible for most of the covenant-breakers like Ruth White, Zimmer, Ficicchia, etc.' This is certainly good news, as this problem vexes virtually all of the Western Bahā'īs I have had the pleasure of speaking with intimately. He continues that 'At the moment I am very occupied by the revision of the Tablets of Bahā'u'llah, by the revision of the French translation, etc.'

9-In his exceptional generosity, Dr. Schaefer permitted me to make photocopies of various manuscripts, letters and articles in his possession. Most of these are made available to one and all through my photocopy service, which I have established with all of you in mind, and, I assure you, with no thought or intention of personal profit. I have so pitifully little to give you in recompense for the enormous spiritual, intellectual and physical riches you have bestowed upon me. There are a number of rare books and manuscripts in Dr. Schaefer's private library; I will mention only a very few of these as an assistance to those scholars who might wish to correspond with Dr. Schaefer, or to visit with him and consult these materials:

Page 95 does not exist in original paper

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1) Dr. Udo Schaefer

Interview:

- Dr. Hermann Grossmann, Das Bündnis Gottes in der Offenbarungs-Religion, Baha'i-Graundrisse 1, Bahā'ī-Verlag, Frankfurt am Main, 1956.
- Dr. Hermann Grossmann, Umbruch zur Einheit, Gott, Mensch und Welt an der Schwelle einer neuen Ordnung, August Schroder Verlag, Stuttgart, 1947.³
- Dr. Gerhard Rosenkranz, Die Bahā'ī Ein Kapitel Neuzeitlicher Religionsgeschichte, Kreuz-Verlag, Stuttgart, Heft 11, Lebendige Wissenschaft, 1949.
- Dr. Jakob Eduard Polak, Persien, Das Land und Seine Bewohner, Erster Theil, pp. 348-53; Zweiter Theil, pp. 246-47; Leipzig: F.A. Brockhaus, 1865.

10-Dr. Schaefer related that Dr. Ḥalabī has written an history of Mt. Carmel in Arabic, and apparently with Dr. Ḥalabī as his source he said that the Carmelites are a mendicant order of friars of Our Lady of Mt. Carmel, founded in Syria in 1160 A.D. He also mentioned that Karl May, the German novelist (1842-1912), who wrote over 72 novels, published one entitled Im Reiche des silbernen Löwen, around 1860, in which he mentioned the Bābīs, probably on pages 25-35.

11-He spoke repeatedly of the importance of Bahā'īs serving their Faith, this being particularly the case with believers who have accumulated a large store of knowledge, who are dedicated to Bahā'ī scholarship. 'That is very important,' he writes, 'not only to give public talks but to teach on any occasion one can find at summerschools, conferences, seminars, as travel-teacher, etc. My idea is that it is not the time now to be only a scholar sitting at a desk investigating very petty details of Bahā'ī history, etc. That is the task of future generations.'

Papers: 'Die Grundlagen der "Verwaltungsordnung" der Bahā'ī,' Heidelberg Universität, Ph.D. dissertation, 1957.

- Publications: Die Bahā'ī-Religion im Spiegel christlicher Betrachtung, Der Nationale Geistige Rat der Bahā'ī in Deutschland e.V., Frankfurt am Main, April 1960.
- Die Missverständene Religion, Bahā'ī-Verlag, Frankfurt am Main, 1968.
- The Light Shinneth in Darkness, George Ronald, Oxford, 1977.
- Der Bahā'ī in den modernen Welt, Baha'i-Verlag, Frankfurt am Main, 1978, 1st ed.; 1981, 2cd expanded edition.
- Religion, Kirche, Sekte, Kult? Zur religionsgeschichtlichen Einordnung der Bahā'ī-Religion*, Baha'i-Verlag, Frankfurt am Main, 1982 (?)

¹The authoritative interpretation of the Bahā'ī Writings, or of anything for that matter is the interpretation made by Bahā'u'llah, 'Abdu'l-Bahā and Shoghi Effendi. Any interpretation made by an individual Bahā'ī or group of Bahā'īs or Bahā'ī institution (other than legislative interpretations made by the Universal House of Justice, and, under its supervision the National and Local Spiritual Assemblies) is relevant only to that individual, group or institution and is not binding on others.

²This is a typographical error, but I have left it in the text because I find it charming and original.

³Dr. Schaefer generously gave me a copy of this work by his mentor.

*'I am not yet quite sure which will be the final title.'

VIII. GERMANY

2) Hans Lange, Director
 Tempelgesellschaft in Deutschland
 freie christliche Gemeinden

Languages: German, Arabic,
 English

Degrees: unknown

Interview: The Tempelgesellschaft is denominated, in Bahā'ī literature, the "German Templars". This is the beginning of errors: literally translated in order to preserve the meaning of the original German, Tempelgesellschaft means "Temple Society". Dr. Richard Hoffmann, Director of the Temple Society Australia writes in a letter dated 22 September 1981, "The Tempelgesellschaft was known as the "Friends of Jerusalem" until 1861. In our foundation statement of 1861 our association was called "Deutscher Tempel" meaning "German Temple". Soon after we called ourselves "Tempelgesellschaft" meaning "Temple Society"...The name was chosen with reference to 1Cor.3:16-17, Eph.2:20-22, 1Pet.2:5, and other Biblical texts of a similar meaning. There is absolutely no connection with the Order of the Knights Templar.' The Templars are an ancient independent Order of Knights whose checkered military, philanthropic and esoteric history dates from the 11th century A.D., and has long since been defunct, although the title of the Order, somewhat modified, has been adopted by a number of esoteric societies including the infamous Grand Order of the Knights Templar Oriental, founded in the 1920s by Aleister Crowley, magician and sorcerer. The Tempelgesellschaft, according to its present German Director, Mr. Hans Lange, 'is an off-shoot from the Brudergemeinde, a Protestant pietistic congregation established under Royal Charter in 1819 at Korntal, a village near Stuttgart. These pietists believed in the the Second Coming of Christ, bringing the Kingdom of God on earth, expecting this to occur in the year 1836 as according to the calculations of Johann Albrecht Bengel', the German scholar. 'The non-event compelled them to adjust their faith to the fact. Most of them did this by returning to the established church doctrines; others went their own ways.' Some of the dissenters left the village around 1844 and started some sort of association, according to some accounts, in 1845. After 1848, according to Dr. Hoffmann, his distinguished ancestor, Christoph Hoffmann, a son of the founder of Korntal himself, 'proposed that the proper way to better conditions of living was the Biblical way of very early Christian congregations, i.e. to form, independently of state and church, small, easily surveyed, self-administering Christian bodies, and to set up such communities in the Holy Land, then a province of the apparently soon collapsing Ottoman regime, firstly to make the country more worthy in a material sense of its Christian heritage, and secondly also to give example to others, there and elsewhere, to cooperate for their mutual good under the inspiration of Christian motives. This group became known as the "Friends of Jerusalem", which Tempelgesellschaft literature in German language indicated as being founded in 1845, 'then as the "German Temple" and soon afterwards as the "Temple Society". It tried to enlist the assistance of the German government for its project, but in vain. The Catholic and Protestant churches refused help mainly for dogmatic reasons. In the end the Society had to go it alone. In 1868, Christoph Hoffmann and G. D. Hardegg, left for Palestine with their families. Four small Templar settlements were established one after the other under great initial hardship at Haifa, Jaffa, Sarona and Jerusalem; two further settlements at Wilhelma and Bethlehem followed much later; various Templars had settled at Nazareth, Tiberias, in the plain of Acre, and elsewhere. The settlers retained their German language, customs, and nationality, both under the Ot-

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2) Hans Lange

Interview:

toman regime and the British Mandate.' I think it essential that I point out that the Templers, members of the Tempelgesellschaft, were for all intensive purposes Unitarians, regarding Jesus Christ as a man, an inspired and divinely guided man, a prophet, not as the incarnate Son of God or God Himself, and that they moved to Palestine ready and willing to live with people of various faiths without trying to convert them to the Temple Society's brand of practical Christianity. Dr. Hoffmann writes that 'Mr. G.D. Hardegg was the leading Templer personality at Haifa.' In 1871 he received word that a group of Persians was resident in 'Akkā, and he requested an audience with Bahā'u'llah, the reputed chief of this group of emigres. He was denied this request but met 'Abdu'l-Bahā, eldest son of Bahā'u'llah, and it is apparently from 1871 that the relationship between the Tempelgesellschaft and the Bahā'is of 'Akkā and Haifa became established. This Society has been, since its inception, Unitarian and humanitarian and not Adventist. Dr. Hoffmann writes, 'Templers are not connected with the Seventh Day Adventists.' The leadership imputed to a certain Leonard Kelber in Bahā'i literature--written by Bahā'i believers, not from authoritative sources as far as I know--as well as the claim that the Templers are Adventists and emigrated to Haifa in order to await the coming of the Lord "in the glory of the Father" at the foot of Mt. Carmel seems to be mistaken. This is certainly a scenario pleasing to Bahā'is, but it seems to be unfounded, in short, it proves to be fictional. Dr. Hoffmann writes, 'I cannot identify "Leonard Kelber". There was a Mr. Fritz Keller. Keller and Kelber might be one and the same, but Fritz and Leonard are certainly indicating different persons.' Dr. Hoffmann kindly offered to help me find Mr. Keller. As for me, I found only one trace--I discovered that a Leonard Kelber had written a book published in Stuttgart in 1844, but I could not locate a copy of the book, and I don't think I was even able to find the title! I certainly can't find it right now. If any of my readers simply do not believe my version of this story, I invite you to begin by locating Mr. Keller, then proceed to read Christoff Hoffmann's Occident und Orient, published in 1875, the definitive statement of Temple Society theology, and see if you can find anything even faintly Adventist in this thoroughly Unitarian text. A copy of this work has been deposited in the Afnān Library, in care of Dr. Moojan Momen, along with introductory and historical literature given me by Mr. Lange. When I asked Mr. Lange why "Der Herr ist Nahe" was inscribed in the door lintels of the Haifa settlers, he explained that many of the Templers inscribed such Biblical phrases over their front doors, and that, in any case, it was their conviction that wherever there are godly men and women living a life of service to each other and to their neighbors, there "Der Herr ist Nahe". After all, didn't Christ say that "wherever two or more of you gather in my name, there am I"?

Now to tell the story of my meeting with Mr. Lange, as it may amuse some of you. On April 5, 1981, a Sunday afternoon, after attending a Christian community (Rudolf Steiner, Anthroposophical Society) morning service in a lavender and pink chapel, a friend and I wandered over to the Tempelgesellschaft in Stuttgart, a pleasant tram ride and walk away. Mr. Lange was introduced to us after we had listened to the last fifteen minutes of the Sunday meeting, and we were invited for coffee and cakes for which we stayed with pleasure. My friend and I were rather mystified for we had imagined that the Templars would be an esoteric society, and we were all geared up for discussions of a peculiar sort, while we found ourselves in the midst of a collection of elderly, well-dressed, gentle, warm, soft-spoken, straightforward German burghers, without any pretensions to hidden knowledge, or to

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2) Hans Lange

Interview:

special prerogatives and powers. We were disappointed and relieved at the same time. Right then and there both myself and my friend were made to feel at home, questioned gently but with genuine eagerness as to our philosophies and vocations, and assisted solicitously in our first attempts to demystify the Tempelgesellschaft and find ourselves on some firm footing. Mr. Lange showed me several articles and books, and invited me to return in a couple of days when he could be properly prepared to talk with me for as long as I might require, as well as to supply me with whatever documents I needed. Upon my return, on a Tuesday morning, Mr. Lange told me something of his boyhood days in Haifa. At that time, in the teens of this century (Mr. Lange is a septuagenarian), only 2% of the Haifa population were Jewish--Dr. Hoffmann differs with Mr. Lange on this point, writing that '2% of Jews in the teens of the century in Haifa appears to me too low. When you are next in Israel you can find exact numbers in the Haifa archives, I think.' How delightful, how kind of his to assume that I have already been in Haifa and that I will surely be in Haifa in the near future!--and over 90% were Arabs. He remembers that there were some Orthodox Jews in Haifa at the time. The Ottoman government was notoriously negligent in supplying public services--there was no reliable water supply, and so hygienic conditions were generally deplorable. The German Templers brought with them some degree of technical competence and some trappings of material civilization from back home, so they were able to be of assistance to their neighbors. They were pioneers having much in common with other communities of Germans who settled in America during the same period. Their aim was to help their neighbors and to provide an example of Christian behaviour. The structure of the Tempelgesellschaft colony was somewhat like that of a modern-day Israeli kibbutz: members could hold private property but each gave what he could, each sacrificed for the community as a whole, for the establishment of a school, community hall, and other community facilities. Their theology was basically Unitarian and humanitarian, as pointed out before; Mr. Lange remarked that at one time there were four varieties of Unitarianism situated in Haifa: Orthodox Jews, German Christians, Muslims and Bahā'īs. As a child, Mr. Lange recalls the visits of 'Abdu'l-Bahā to the colony, of the tall man dressed in robe and turban with a long beard who gave coins to each of the children, who loved all the children. Besides this he remembers nothing about the Bahā'īs. He also remarked that the Carmelites had a monastery on Mt. Carmel. Mr. Lange was most eager to be of assistance to Bahā'ī scholars interested in studying the connection between Bahā'īs and Templers in Haifa (and elsewhere), and he has proven himself to be a man of his word. In 1978-80 he corresponded with William Collins, head librarian of the World Centre Library of the Bahā'ī Faith, and at the request of Mr. Collins the Library was sent copies of the following publications: Beilharz Chronik; Alex Carmel, Die Siedlungen der württembergischen Templer in Palastina 1868-1918; "Denen, die uns vorangegangen Sind, zum bedenken," Deutsch Friedhöfe Haifa und Jerusalem; Karl Bitzer, "Ruckschau ins Gelobte Land"; "Wenn's aus blanem Himmel regnet"; G.D.Hardegg, "Kurzer Abriss der Geschichte eine Sekte unter den Muhamedanern in Persien," No.29, 20 July 1871, pp. 113-14; "Die Sekte der Babi in Persien," No. 48, 30 November 1871, pp. 191-92, Süddeutsche Warte... (Tempelgesellschaft); "Memories of Haifa and the Baha'i in the past and now," #385, May 1979, The Templer Record, Temple Society, Australia. What follows is a listing of materials for the study of the German Templers in Haifa (and elsewhere), which may make mention of some sort of contact between the Templers and the Bahā'īs; this list is compiled from four sources: From the Archives of the Tempelgesellschaft in Stuttgart, generously shown to me by dear Mr. Lange; from the Landesbibliotek in Stuttgart; from the

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2) Hans Lange

Interview:

Staatsbibliothek in Stuttgart; from the footnotes and appendices and texts of Dr. Alex Carmel (these do not include the above-mentioned materials, copies of which are kept in the World Centre Library):

- "Nachricht aus Palästina," #26, 29 June 1871, p. 101, Süddeutsche Warte (T)
 "Nachricht aus Palästina," #12, 21 March 1872, p. 46, Süddeutsche Warte (T)
 "Die deutsche Palästina-Politik 1871-1914," Jahrbuch des Instituts für Deutsche Geschichte, Band IV, 1975, pp. 205-55, Dr. Alex Carmel. (L)
Palästina Arabien und Syrien, Karl Grober, pp. 190-99, Berlin-Zürich, 1925. (T)
The Saga of Haifa, City of Carmel, Reuben Hecht, pp. 69-87, Haifa, 1968. (T)
Bible ways in Bible lands, M. Holbach, pp. 4f., London, 1912. (T)
Hävasselet 7.5, 1885 (pp. 227-29), cited p. 138, Carmel, Geschichte... (?)
Geschichte Haifas in der türkischen Zeit 1516-1918, pp. 22-30, 133, Dr. Alex Carmel. (L)
Ist die Bibel die quelle der Gotteserkenntnis, Christian Rohrer, c. 1930. (T)
Palästina-Chronik 1853 bis 1882, Ulm, 1978, Dr. Alex Carmel. (L)
Ein Jahrhundert deutscher katholischer Palästina-Mission (1855-1955), Kohn, 1956. Valmar Cramer. (L)
Reminiscences of Mrs. Finn, London/Edinburgh, n.d., Elisabeth Anne Finn. (?)
Deutsche Evangelische Palästina-Mission, Erlangen, 1971, Siegfried Hanselmann. (L)
The Russian Presence in Syria and Palestine 1843-1914, Oxford, 1969, Derek Hopwood. (?)
British Interests in Palestine 1800-1901, Oxford, 1961, A.L. Tibawi. (?)
Documentary Material in Austrian and German Archives relating to Palestine during the period of Ottoman Rule, Hebrew University, 1975, Dr. Alex Carmel. (L)
The German Settlers in Palestine and their relations with the local Arab population and the Jewish community 1868-1918, Hebrew University, 1975, Dr. Alex Carmel. (2 in German; 1 in English) (L)
Die Geschichte des Tempels, Stuttgart, 1899, Friedrich Lange. (L)

I paid a quick visit to the Brüdergemeinde in Korntal one morning, and the director of that community, that congregation, who could not speak a word of English, nor I a word of German, recommended that I read the following book to receive an accurate historical account of their society:

Die Evangelische Brüdergemeinde Korntal, Württemberg, 1964, Fritz Grunzweig. (Staatsbibliothek: A 3140)

T = Tempelgesellschaft.

L = Landesbibliothek.

? = Location unknown.

I want to take this opportunity to thank Dr. Momen for asking me to visit the Tempelgesellschaft in Stuttgart on his behalf, Mr. Lange for extending his hospitality and offering his assistance, and Dr. Hoffmann for writing me to correct and amend the text of this report, and offering to answer any further questions I might have. At the written request of Dr. Momen, Mr. Lange sent various pieces of literature regarding the Templers to be entered into the Afnan Library, and only Dr. Momen would be in possession of the complete list of materials he has collected for his research on Palestine during the lifetime of Bahā'u'llah, and his residence in 'Akkā and Haifa and thereabouts from 1868 until 1892.

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3)Huschmand Sabet

Languages: Persian, English,
German

Degrees: unknown

Interview: Mr. Sabet is a very busy businessman, with two enormous warehouses in Stuttgart and Köln, and as Treasurer of the National Spiritual Assembly of the Bahā'is of Germany for around twenty years. He is not writing at present and has no present plans to do so, nor does he regard himself as a Bahā'ī scholar. Nevertheless, Mr. Sabet was most helpful to me, answering all of my questions in detail, entertaining me at his place of business, bringing me to lunch, and inviting me to his lovely home on Robert-Bosch-Strasse, on one of the hills overlooking downtown Stuttgart, for a reception in honor of Dr. Heshmat Laaly, a Persian Bahā'ī and professor now resident in Canada and formerly a student for many years at the University of Stuttgart. Altogether, especially in view of his pressing business commitments, Mr. Sabet spent much more time with me than mere politeness would have dictated and I am most grateful for this. The following account is based upon our conversations and was reviewed by Mr. Sabet previous to its present publication, with him making a few corrections here and there.

Regarding sources for the study of German Bahā'ī history, Mr. Sabet stated that the diaries of Alice Schwarz, one of the earliest German Bahā'is and a resident of Stuttgart are preserved in the National Bahā'ī Archives in Langenhain (see report) which are not yet organized and so unavailable for the use of scholars. Mr. Sabet asked that someone like myself, who knows the value of Bahā'ī archives and how to organize them so that they can be useful to scholars, work with a German Bahā'ī to bring some order to this large reservoir of material. Bertha Bop, the mother of Annalisa Bop, Continental Counsellor and member of the International Teaching Centre in Haifa, and Bruno Bauer, also one of the first German Bahā'is, both live in an old people's home in Stuttgart, and Mr. Sabet agreed with me that they should be interviewed on tape before they pass to the next world, but that either a translator would be necessary (in my case) or the interviewer would have to be fluent in German. Both Mrs. Bop and Mr. Bauer met 'Abdu'l-Bahā when he was in Stuttgart in 1911, and may have received Tablets from Him and from Shoghi Effendi. The Stuttgart Bahā'ī Library, which undoubtedly has valuable documents in its collection, is preserved in the Schweizer house, whose caretaker is Mrs. Komorik (879058). For permission to use this Library, please telephone or write the Secretary of the Stuttgart LSA, whose number (at present) is 681480.

Mr. Sabet explained that Germans do not buy books, that books by authors of standing, of excellent reputation even are selling fewer and fewer copies, that it is impossible to sell Bahā'ī literature in bookstores because it costs more to market such materials in this way than to give them away! Right now German publishers are losing money on publishing quality books, making money selling pornography, thrillers, pop literature. He says Germans are spending their money on possessions and on alcohol, not books. Bahā'is don't sell books, they give them away. Besides this, translation of Bahā'ī texts into German is a difficult challenge for this Bahā'ī community because their standards are very high, they want the very best and this takes time and expertise. He asked that I recommend the names of translators and reviewers who live outside of Germany and who may be qualified to assist in this difficult work. (Any volunteers? Or will I have to flush you out?) Asked his opinion of what topics Bahā'ī scholars should address themselves to, Mr. Sabet stipulated that in the composition of his

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3. Raschman Sabet

Interview:

book, Der gespaltene Himmel (1967), translated as The Heavens are Cleft Asunder, 1975, he wrote as a merchant rather than a scholar. In the 1950s he made a series of lectures, which he was urged to work into a book. 'In this book he brought together what he thinks the Westerner' (and particularly the German)'should know about the world, about Christianity, and the Bahā'ī teachings. As our teaching of unity of religions can be misinterpreted by some people, who say, "Okay, we will try to be true and real Christians," (he included) the chapters about Christianity to show why restoration is impossible.' He thought about what people around him already were familiar with and what they do not understand in order to bridge the path from ignorance to knowledge of the Bahā'ī Faith. Mr. Sabet stated that scholars have the opportunity and the capacity to sense the tenor of society, the pulse, the ebb and flow, and that they should write in order to convey facts which are suitable to that tenor. The normal reader agrees with you from the start, so say it right and they will agree to the end. Don't ask questions, provide facts because facts are universally acceptable and not controversial. He does not think that there are any particular topics which are more important than others and he says that we need writers to write in all different sorts of styles and on all questions, that they must be free to write as they wish, that there can never be enough pamphlets and books, and that we need a multitude of introductory books on the Bahā'ī Faith to choose from rather than just having one or two alternatives. He encourages the writing of Bahā'ī literature of all kinds, says that review of texts written by Bahā'ī authors can be a problem, that censorship is harmful, that encouragement is needed now, not suppression. He suggested that a group of scholars review books, in manuscript before they are sent to the various Publishing Trusts and Reviewing Committees for consideration. When asked what the priorities of the Bahā'ī scholar and Bahā'ī community are at present, Mr. Sabet stated his view that Bahā'ī scholars can have a large influence on Bahā'ī communities, a big hand in the Third World, and that he has experienced this from his own travels; that there is so much pessimism in the soul of the European that they are not receptive to new truths but that this is not true of the Third World peoples. He suggested that every European and American Bahā'ī travel-teach in the Third World, especially the scholars, for they will be much encouraged by what they experience there, that they will have a new perspective on the Faith when they return. What does the world most need to hear from the Bahā'īs? Not the Bahā'ī social, economic and political positions—these are the fruits of a long period of evolution and of Bahā'ī Civilization, the work of the seventh generation, not of the first. (May I remark that if we are among the first generation of Bahā'īs, and now approaching the 140th year of the Bahā'ī Era, when will the seventh generation come into being? In the year 840 Badi'? Perhaps Mr. Sabet will be proved correct but that seems a very long way away to me!) Bahā'īs must teach the spiritual principles now, they must not be offering social programs but reaping souls. It is impossible to establish a Bahā'ī business at this time—Mr. Sabet has seen various attempts made, and all have failed—and if Bahā'īs focus their energy on this sort of project they must neglect teaching and proclamation. Every individual in his chosen profession should endeavour to manifest Bahā'ī principles in his work. Bahā'ī business is not a self-contained system, it can not exist in a non-Bahā'ī

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3)Huschmand Sabet

Interview:

world. When asked about the possibility of sponsorship and patronage of scholarly work, of artists and other creative professions within the Bahā'ī community, Mr. Sabet said that this should be proposed to the German NSA, that it should be operated entirely within the pale of the Bahā'ī Administrative Order, for otherwise it could be dangerous and harmful to the Bahā'ī community, that is if it were to grow independent of the community as a whole. First the scholars should come out with some well-defined and carefully-considered proposals and then submit these to the German NSA. When we discussed the prospect of reviving travel-teaching in Europe, Mr. Sabet said that this will take place only under the following conditions: 1. If the speaker is a fluent speaker of German or if he or she has a competent translator so as to be well understood; 2. If the speaker understands the German mentality and speaks to it--in Europe audiences want richness of conception and language, they want to be introduced to new truths, not just made to feel good as in the United States; 3. If he or she has good qualities as a person and as a Bahā'ī teacher, for otherwise the "seekers" will not return to learn more about the Faith: they are already busy and can't afford to waste their time. When asked about the possibility of holding conferences for Bahā'ī studies in Europe, Mr. Sabet said that if qualified lecturers with adequate training and academic standing can be recommended to the NSA of Germany there is a possibility of some conferences being organized.

In his home Mr. Sabet has 'altogether fifteen original Tablets of Bahā'u'llah, fourteen in the handwriting of secretaries and one is written in the hand of Bahā'u'llah Himself.' This last of the set is addressed to Muvaqqarud-Dawlih, the father of Hand of the Cause H.M. Balyuzi, and is beautifully illuminated, and he purchased this Tablet from some non-Bahā'is living in Israel and quite recently.

Publications: Der gespaltene Himmel, Stuttgart: Verum Verlag, 1967.
The Heavens are Cleft Asunder, Oxford: George Ronald, 1975,
 English translation of first book.

VIII. GERMANY

4) Dr. Farshīd Ashrāf

Languages: Persian, Turkish,
Italian, English, German,
French
Degrees: Ph.D. in Electrical
Engineering, University of
Stuttgart

Interview: Dr. Ashrāf and I met at an evening gathering hosted by Mr. Sabet on April 6, 1981, in honor of Dr. Heshmat Galy, and thereafter we met again at the University of Stuttgart and spent an afternoon talking together. Most of the time we spent conversing was devoted to world social and economic problems and the solutions proposed for these problems by Islāmic and Bahā'ī writings. Recently Dr. Ashrāf has read Nahjul al-Balā'ih (نهج البلاغه), attributed to 'Alī Ibn Abi Tālib (علي بن ابي طالب) by Persians traditionally, and he asked me to find out from professor Alessandro Bausani, whom he knew from previous residence in Italy, which is the best copy of this work as well as sources for Bahā'ī views on economy. (See response of Dr. Bausani in his report, Italy.) Dr. Ihsan Halabī, whom I interviewed subsequently, in Bad-Mergentheim, has a copy of this work along with a twenty volume commentary on it, both of them in Arabic, and he regards Nahjul al-Balā'ih as the most important work of 'Alī Ibn Abi Tālib, whom he looks upon as the 'grandfather of scientists and interpreters in Islām', this book being a collection of the ahādīth attributed to him. Neither Dr. Halabī nor Dr. Bausani could recommend one edition of the book over another. However, both of these Arabists cited Risālih Ma'aniyyih (رسالة مدنية), by 'Abdu'l-Bahā, dated 1875, as the major source for Bahā'ī perspectives on political and social economy. This book was translated as The Mysterious Forces of Civilization in 1910, by Yohanna Dawūd, and as The Secret of Divine Civilization in 1957, by Marzieh Gail. Dr. Dariush Ma'ani, of Perchtoldsdorf, Austria copies over 30 pages of extracts from Bahā'ī Scriptures on the subject of Economy, all in Persian, and these will I will make available upon demand. Dr. Ashrāf mentioned a friend of his, a Zoroastrian Persian, with Ph.D. in economics who would like to study Bahā'ī economy from original Persian and Arabic sources. Her name is Dr. Ruhīyyih Rūzbeni, and she is currently at the University of Heidelberg, Werderstrasse 36, Heidelberg; he asked that materials be sent directly to her at this address. Dr. Ashrāf and Dr. Rūzbeni were sent invitations to my June conference on Bahā'ī Economy at Gourville, France (see report), but did not respond. Nevertheless, if any of you have material other than that mentioned above pertaining to Bahā'ī Economy, please contact Dr. Rūzbeni or myself (as I will forward material to her, and also I am compiling a collection of literature on the subject for use in an up-coming conference). Dr. Ashrāf and I conceived the idea of a conference on Bahā'ī Economy--to which he could not attend--and some of the issues we hoped to bring up for discussion included the following: All the social, political, economic and religious questions which confront the student of economics and of economy, every businessman, every administrator, accountant, lawyer, politician, every housewife, and, most importantly, every working man and woman (proletarians and peasants to use the outmoded technical vocabulary), such as: Marxism, socialism, cooperativism, capitalism, fascism, revolution, reform, liberalism, conservatism, bourgeoisie, proletariat, peasantry, aristocracy, inflation, employment and unemployment, recession, industrial slavery, wage slavery, unions, strikes, stock markets, currencies, to name but a very few--to discuss Bahā'ī teachings as they relate to all of the above. Dr. Ashrāf was particularly keen that we discuss the gap between theory and practice, in all of the above systems and within the Bahā'ī com-

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4) Dr. Farshid Ashraf

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munity. He pointed out that economic disparity, the extremes of wealth and poverty, besides being unequitable, engender disunity--bad feelings and poor relations between people. Dr. Ashraf and I discussed the theory of religion as spiritual revolution, and of this revolution as perpetual (we are not Trotskyite Bahā'is!), as a state of permanent change, of continuous movement, inexorable, clocklike, that no moment can be frozen, preserved as is. We spoke of some of the ways that the economic implications of the Bahā'ī spiritual revolution can come into focus and be realized more fully, and Dr. Ashraf agreed that we must encourage sharing and kindness, that we should not make people unhappy for this is no solution, and that if blame must be placed, activities rather than individuals should come in for the criticism. He and I found that we both felt that the battle against injustice and ignorance must no longer be fought only within our own souls through desperate self-destructive guilt and denial and self-immolation but that it should be brought out into the open, shared with others, and that instead the spiritual power of truth and faith should be channeled into ameliorating the living conditions of the vast mass of mankind, for spiritual potency is far more powerful and efficacious than any material force, and a spiritual revolutionary movement far more compelling than any materialist movement. For those of you who are alarmed by this kind of talk, let me assure you that it is only talk, and that we are not proposing that Bahā'is group together and force their ideas on other people, or establish armies of spiritual liberation, or anything political or economic, not at all. We are suggesting that Bahā'is rethink their preconceived notions of Economic order and law, and open their minds and hearts to the spiritual and social needs of humankind and to the spiritual and social principles of the Bahā'ī Faith, which explain how these needs may be fulfilled. As Dr. Ashraf's entire interest seemed to be absorbed by current events and social problems, we did not speak of a Bahā'ī Studies Association, nor an Encyclopedia Bahā'ī.

5) Dr. Ihsan Halabī
Klingenweg 6
Bad-Mergentheim
6990-Stuppach
(07931-43284)

Languages: Arabic, German, English, Persian, French

Degrees: M.D.

Interview: Report held over until next edition for corrections.

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6) Peter Mühlischlegel

Languages: German, English,
French, PersianDegrees: Dipl.-Volksw. in Econo-
mics, University of Tübingen

Interview: Mr. and Mrs. Mühlischlegel most kindly received me into their converted schoolhouse country home in the Odenwald for a couple of days in the third week of April 1981. Given the multitude of Mr. Mühlischlegel's interests and my endless penchant for questioning, my fathomless curiosity, we talked of at least one hundred topics outside of the parameters of Bahā'ī studies. He has a tremendous and contagious enthusiasm for German and Roman history, and for German literature, and this pride in his homeland, in his native culture is not the least bit ethnocentric, but rather fully compatible with his broad and cosmopolitan universalism. Here follow some of the topics we discussed:

1-Ernst Diesel, son of Rudolf Diesel, the inventor and himself a philosopher, designed a diagram of the progress of science and especially of technological invention, and Mr. Mühlischlegel recalls that the turning point in this graph, of this curve, was the year 1844. He could not recall where he saw this diagram.

2-The Arabic word for "Economics" means "Oecumenics" (اقتصاد), and he recommended that Bahā'īs use the terms of the Bahā'ī Writings, the original Arabic and Persian vocabulary in discussing Bahā'ī "Economy". He suggested that I find out whether 'Abdu'l-Bahā used اقتصاد in speaking and writing to Bahā'īs in the United States on the subject of "Economy".

3-The world will not be ready to adopt a Bahā'ī-inspired economic system for two or three generations at least (Mr. Sabet predicts that six more generations are needed.).

4-Bahā'ī Economy is founded upon purity, nonviolence and solidarity. Adam Smith, who was a philosopher, not an economist, wrote a theory of ethic feelings and thought and believed that this would make him famous not his The Wealth of Nations. The followers of Adam Smith, the *laisse faire* capitalists think in a manner exactly opposite to that of Bahā'u'llah and 'Abdu'l-Bahā. Bahā'ī students of economics need to explore how economic needs and Bahā'ī principles can be brought together and solutions to contemporary economic ills worked out. The future world economy must be governed mainly by monetary policy, and in a prudent manner. One of the aims of the Bahā'ī Faith is the development of a world bank along with a world currency, for a world monetary system requires a world bank. Mr. Mühlischlegel has been a banker for many years, and is now supervisor of the foreign departments of some 200 southern German branches of the Commerzbank. Dr. Hayek, winner of a Nobel Prize in Economics and now 82 years old affirms that governments should give up the monopoly in issuing money, return to the monetary situation of some 200 years ago, when banks issued currency, and there was a self-regulating, *laisse faire* money supply. Mr. Mühlischlegel is quite convinced that the Hayek scheme will not work, but he does admit that on the way to adopting one world currency other currencies may persist for some time, until they are seen to be entirely unnecessary. At this point these ideas are utopian, not realistic. The world bank eventually established must be independent of government as is the Deutsch Bundesbank, for this arrangement works and if there are close ties between the central bank and the government the bank would be required to finance the government and this would threaten the economic stability of the commonwealth. He pointed out that out of 150 national banks in the world, 140 of these are required to finance their respect-

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6) Peter Mühlischlegel

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ive governments, leaving only ten who are free to resist government demands for financing. He submits that the world bank must be made responsible to law, but not for financing government, for it must not allow governments to contract unreasonable debts, no more than it would permit individuals to do so. The world central bank would be at the head of a pyramid of smaller subordinate banking institutions. This banking system is the first pillar of the world monetary community. The second pillar is to bring money nearer to commodities. Producers of raw materials such as farmers and miners would pay their taxes in commodities instead of currency, and the government would market these commodities in connection with public finance, tax revenue; also these taxes would be imposed by the local rather than the national or world governments for the most part although there would also be separate and independent national and international levies. Mr. Mühlischlegel points out that the turn-over tax in Germany is now calculated at 13% of value and around 20% in France where there is a greater differentiation according to goods. The revenues, that is the profits of certain natural resources such as coal and iron would go to the world government. The world central bank would stabilize the prices of iron, wheat, and other commodities whose pricing is determined according to world markets--it could buy low and sell high, with a 30%-40% margin, and hence with a real potential for intervention by variable percentage to prevent drastic price changes. It can buy silver if a new silver mine is discovered so that the price of silver is decreased slowly and not overnight, to the loss and even ruination of many trusting investors. Accredited storekeepers would keep these commodities, and they would be responsible for making direct and immediate purchase of excess commodities. Mr. Mühlischlegel believes that this would prove to be the best method to stop inflation, this measure and the disallowal of unlimited government indebtedness. The above-described system runs contrary to the interests of many powerful individuals and institutions (conglomerates of individuals) and therefore it can not come into being as long as they remain ensconced in their positions and in full possession of their peculiar privileges. Spiritual motivation is essential to the realization of this system. Mr. Mühlischlegel has made a study of the psychological foundations of world economics. He has written some 100 aphorisms which embody his thoughts on this subject, and these are published in his book, Der Weltzentralbankpräsident. Mr. Mühlischlegel spoke of Charles E. Lindblom, whose Politics and Markets: The World's Political Economic Systems, 1977, recently published in German translation, addresses the morals, the ethics of economics. Mr. Mühlischlegel has worked out his own model for understanding the motivations involved in economic activity, and to explain this model he began with a quotation from the Kalimāt al-Maknūna (كلمات المعنونة), of Bahā'u'llah, #71 of Shoghi Effendi's translation of the "Arabic Hidden Words":

O SON OF MAN!

Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.

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6) Peter Mühlischlegel

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As he writes in his letter to Denis MacEoin, dated 31/8/78, which he kindly sent to me in photocopy, "there are three categories of instruments of influencing, and ruling, people: Geist (spirit and intellect), Geld (money), and Gewalt (power, force)." The best of motivations is the first, which is the "ink of light", likened by Mr. Mühlischlegel to self-education, to divine reason, superego and spirit. The next best motivation is the second, the "ink of the essence of thy heart", which he likens to reward, to the stimulus of the promise of reward, to the natural efflux of the heart, the short-sighted interest, the ego and self. The last is the "crimson ink" which he likens to blood, hence to force, motivation engendered by fear of punishment, and this required to energize and discipline animalistic inertia, id, passion. Lindblow, in the above-mentioned book, cites three motivations also, and quite akin to those of Mr. Mühlischlegel: persuasion, exchange and authority. Mr. Mühlischlegel points out that money is the bridge between spirit and force, and thus that men who rule money must not only be experts in their field but also they must possess the highest human virtues. Mr. Mühlischlegel has prepared this model to elucidate the relationships between the Scriptural, psychological and philosophical terms for motivations:

GEIST	GELD	GEWALT
ink of light	ink of essence of heart	crimson ink
persuasion	exchange	authority
enlightenment	reward	punishment
divine reason	short-sighted interest	animal inertia
superego	ego	id
spirit	self	passion

On Bahā'ī Economy, again from the above mentioned letter: "on the philosophical background of economic theory and activity, as well as on the basic instruments of a future world currency system I have written some essays...together with some one hundred aphoristic statements, in a book destined to be put under the pillow of the leading people of the future world bank." This book is Der Weltzentralbankpräsident, and the author has kindly sent me four copies as I am endeavouring to have it translated into English and published in the United States or the United Kingdom. He continues, "Progress in human civilization means that the volume of Geist utilized for ruling human affairs is enlarged, and the volume of Gewalt minimalized, and the right amount of Geld, not too much and not too little, is in circulation. Geist comprises all means of achieving that people do, out of their own free will and understanding, what they should do. Geld will have them do things they do not like in order to get the things they like. Gewalt forces them to do the things they should do although they do not like them. Geist is, according to the last Arabic Hidden Word, operative on the three levels of insight love and sacrifice; Geld may be considered as an abstraction of all that Bahā'u'llah means by "reward" in His post-Aqdas-Tablets, and Gewalt is equal to (the threat of)"punishment". The means of minimizing the necessary amount of Gewalt and of maximizing Geist is the Word of God and the World Order of Bahā'u'llah which also provides for the appropriate constitution of Geld in a worldwide system. If political affairs are to be ruled by means of the Bahā'ī Administrative Order it seems evident that the climate in practical politics must be a rather liberal one. This applies especially to economic policy. Thus the goal of a unified monetary system is pre-eminent. In order to ensure a worldwide moderate growth and to avoid infla-

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tion, it is important to constitute this monetary system in a form rather independent from governments both national and worldwide. The central bank should be at least as independent as a supreme court; this is what has been brought about after the two heaviest inflations in world history, in Western Germany with Deutsche Bundesbank, and it is the main root of the so-called German economic miracle. For practical reasons, however, there can be no absolute independence for a World Central Bank: it should be bound, instead of the "guarantees" of national states for the value of money, to the worldwide commodity markets in such a way that it has to buy and sell certain quantities at prices of intervention which should be not too close and should be variable by not more than a certain percentage per annum. You know the importance which is given by 'Abdu'l-Bahā to the institution of the communal storehouse in every village and town. He points out that agricultural and mining producers should pay taxes by delivering a part of their products to that storehouse. This calls for a close connection to the monetary system which, however, can be brought about only on a worldwide scale. The UNCTAD discussions about a new economic order, however, inadequate, show into the same direction. The necessity for stabilizing the main commodity prices is not the less pressing than the necessity for extinguishing worldwide inflation. I have no illusions about the practical realization of this model. A world central bank of the envisaged kind would be self-supporting, covering the costs of storehousing by the interests earned, but it would not, and could not, finance the governments' budget deficits in the way that national central banks are accustomed to. Thus we will probably have heavy economic crises before the International Monetary Fund will be reformed along these lines. Maybe some experiments will be possible when a small wealthy nation comes under a rule friendly to such thoughts. For elaborating this model I shall need several years and some sympathetic Baha'is as discussion partners. If you come to learn about some, please let me know."

Mr. Mühlischlegel explained that, in order to come to an appreciation of his ideas it is not necessary to read his articles on Bahā'ī Economy in Bahā'ī-Briefe, that Der Weltzentralbankpräsident was sufficient. He also avered that Bahā'is can not teach their religion to others by explaining the Bahā'ī attitude towards Economy, and that other principles should be established first. It is premature, says he, both to speak openly about these economic principles, to make them public, and to establish institutions which reflect those principles. There is no point in speaking of Bahā'ī Economy with non-Bahā'is.

5-Mr. Mühlischlegel would like to see the publication of Bahā'ī Scriptures with German and English translations alongside texts in Persian and Arabic, transliterated so that the reader can pronounce the words without learning the Arabic/Persian alphabet, using the system of transliteration adopted by Shoghi Effendi...this is something that could be pioneered in a reissue of Bahā'ī-Briefe. Mr. Mühlischlegel was the editor and principle contributor to this periodical from 1960 until 1971, and he would be willing to edit such a periodical again were it to be revived as requested of the German NSA by the Universal House of Justice. He believes that Bahā'ī-Briefe (a German-language Bahā'ī periodical akin to Opinioni Bahā'ī, to La Pensée Bahā'ie and to World Order) should be an intellectual forum with much freedom of judgement for its editor to develop dialogue, and that contributing writers should be accorded the optimum possible degree of freedom of expression rather than imprinted by

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6) Peter Mühlischlegel

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the editor and forced to conform to his particular views.

6-Civilization is to have a bathroom; culture is to use it. This is the German definition of culture. He pointed out that the Germans have a great civilization, but that as it is not being put to use, they do not have a great culture. Literature, music, philosophy, history, there are plenty of these in Germany, but few Germans read or listen to classical music or converse on intellectual themes or are aware or inquisitive about history, so culture is lacking. (You may be assured that Mr. Mühlischlegel is both the one and the other.)

7-The dynasty of Pygmaliions, an uneven history: (1) King of Cyprus fell in love with a statue in his palace garden and asked Aphrodite to bring it to life and she did; (2) Ovid in his Metamorphosis speaks of Pygmalion as a sculptor who makes a statue and then falls in love with his own handiwork and asks Aphrodite to bring it to life and she does; (3) several authors in 18th and early 19th century Europe wrote on Pygmalion including the librettist for Franz Soubpé, "Die schoene Galatae", in which Pygmalion implores Aphrodite to turn the living statue back into immovable stone because the lady has all the negative female attribute and none of the positive ones; (4) social issue in hands of George Bernard Shaw: Pygmalion becomes "My Fair Lady" of Broadway by Lerner and Loewe--for Shaw Galatea never loves Pygmalion and his love is always of the divine, of the goddess, so it is never human and satisfying. Mr. Mühlischlegel remarks that the attitude of the educated and aware man should be that of Pygmalion towards Galatea, more erotic than devotional, humorous, playful, that this is especially important for those who guide the global body politic.

8-Mr. Mühlischlegel translated the Tablet of 'Abdu'l-Bahā to Dr. Auguste Forel, from Persian into English and German, and wrote an historical introduction thereto, and he knows a great deal about Forel's life and has compiled a long list of his various publications.

11-In Darmstadt, which Mr. Mühlischlegel spent two or three hours touring with me, I was given a tour of the architectural highlights, and was particularly inquisitive about the "art nouveau", "jugendstil" homes and municipal garden, built at the time that Rudolf Steiner was living in Darmstadt, where he had a large community of followers. This style was one of many new ideas then circulating and Steiner like it so he systematized it and made it part of his Anthroposophy. Unlike many of the "art nouveau" enthusiasts in Darmstadt, Steiner had money--Lord Astor, a big figure in the tobacco industry in Waldorf was his primary backer, hence the name of the schools established according to Steiner's principles, the "Waldorfschule".

12-Dr. Hermann Grossmann, Hand of the Cause and one of the founders of the German Bahā'ī community, developed a system for classifying topics according to numbers, like the Dewey Decimal Library system, and Adelbert Mühlischlegel and his son Peter Mühlischlegel used this system for years but then changed to an alphabetical system of classification such as that devised by Dr. Halabi because this proved to be more useful. Dr. Mühlischlegel used his numerical system for organizing the Geschichte der Menschheit.

13-Mr. Mühlischlegel spoke for a few minutes about Architects: of a group originating in southwestern Germany, settling on Carmel Avenue in Haifa. He says that the houses of the Templars were built 120 years ago with open roofs so that their occupants could see Jesus Christ returning on

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6) Peter Mühlischlegel

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clouds of heaven, and that over the doors into these houses the Templars inscribed "Der Herr ist nahe", but that when Bahā'u'llah pitched His tent on Mt. Carmel they did not recognize Him as the return of Christ. His source for German Adventists in Hutten's Seher, Grubler, Enthusiasten, a hefty text descriptive of many religious movements and including a long and exhaustive criticism of the Bahā'i Faith which elicited an apologetic response from Dr. Schaefer and a recension by Mr. Mühlischlegel, "Das Kreuz und die Sünde," Bahā'i-Briefe, January 1965, Heft 19. (For corrected information on the "Templars" please see report on Tempelgesellschaft and Mr. Hans Lange.)

Mr. Mühlischlegel and I did not discuss either an European Bahā'i Studies Association or an Encyclopedia Bahā'i, but he did indicate interest in participating in selected conferences on certain topics--particularly Bahā'i Economy, the most dear to his geist, geld and gewalt--and would have attended the conference I organized for late June in Gourville, France, on Bahā'i Economy had he been free to do so, but geld commitments required that he remain en place. This report could have gone on and on, as it does not represent more than about fifty percent of my notes, but it will give you an impression of the intellectual diversification of this Bahā'i literati, and I hope that it will encourage some of my readers to contact him, by letter or in person, to your mutual delight I am sure.

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7) Ursula Mühlischlegel

Languages: German, English,
GreekPosition: Secretary, Continental
Board of Counsellors, Europe

Interview: Mrs. Mühlischlegel and I met for the first time in March of 1973, when I stayed with her and her beloved husband, Dr. Adelbert Mühlischlegel in their apartment situated in Freiburg, Schweiz (German-speaking Switzerland). My visit at that time was limited to five days, and most of that time I spent with Dr. Mühlischlegel, assisting him with the revision of his Geschichte der Menschheit, not in any major way but rather through him telling me all about it, particularly detailing its broad overall plan, and by reading and underlining important passages in a few books so as to save him time in his research. From the moment that I first heard of Dr. Mühlischlegel's historical work in Paris from the Secretary of the Bahā'ī Center earlier that same month of March 1973, I was on fire with the desire to know more about it and to assist him in any way possible. I left Freiburg with a lasting affection for both Dr. and Mrs. Mühlischlegel, for as the Hand of the Cause of God was ministering to me spiritually, so was his dear wife taking care of my physical requirements, and much more. Sometimes it is the little details of life that impress us the most: I shall always recall the gentle affectionate way that Mrs. Mühlischlegel called Dr. Mühlischlegel and I out of our respective "studies" and into the kitchen for lunch or dinner, chiding us for our total ignorance of the more practical aspects of human existence. I must admit that I was well aware of both worlds in that radiant household, and of the knitting together, the inter-penetration of them and their reconciliation into a wholesome whole.

When I wrote to Mrs. Mühlischlegel in Greece asking if I might visit her there--as she has been in Greece until this year and for a few years, to establish the NSA there and encourage the Bahā'ī community--she replied that she had moved to Germany and would be glad to see me there, as I could stay as the guest of her neighbors, the Blumenthals. (See next report.) So, in the next to last week of May 1981 I spent a couple of days in Immenstaad/Bodensee (on the shores of the Bodensee, Lake Konstanz) most of that time talking with Mrs. Mühlischlegel about her husband and about my voyage and the information I had collected thus far regarding the present situation of the Bahā'īs in Europe. Now to report on some of the points discussed during those days:

1-Speaking of deepening and spiritual sharing between marital partners, Mrs. Mühlischlegel related that she and Dr. Mühlischlegel would spend an hour every morning after breakfast deepening together, and that this practice characterized their last few years in Greece. Dr. Mühlischlegel marked all of his books while studying them, and so they always had an extra copy of every Bahā'ī book to show to Bahā'īs and lend to seekers. Mrs. Mühlischlegel encouraged me to use the Bahā'ī Scriptures, and not to feel that the print and paper were holy and "untouchable" but rather that Bahā'ī books should be handled gently and with respect, but that they can be marked for studying. These Scriptures are for our edification, not to be worshipped as icons, from afar, and without personal involvement. (Mrs. Mühlischlegel would not have phrased it quite like that, but I trust that I have preserved her conception.)

2-Mrs. Mühlischlegel urged me to contact Mr. Nosrat Ajzooob, of Konstanz, also mentioned by Mr. Blumenthal, a lonely and learned Persian Bahā'ī pioneer to Germany who is fluent only in the Persian language and can speak German only with difficulty and English not at all.

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7) Mrs. Mühlischlegel

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3-Mrs. Mühlischlegel showed me at least two large volumes of what she described as very fine German poetry written by Dr. Mühlischlegel throughout his life, and most of it never published; she also mentioned that he had written personal memoirs which one day will be edited and published for the edification of the believers.

4-In a letter dated 28/5/77, Dr. Mühlischlegel wrote me from Athens to inform me regarding his new book and plans for revision of his Geschichte. 'I am just writing a book on "self-education" or...the way to self-realization based on the words of 'Abdu'l-Bahā (on) how to "acquire these things" in The Promulgation (of Universal Peace), p. 221.' On 12/7/78 I received another letter from Athens informing me that he had 'finished a book (on) "Self-education to become a Bahā'ī". But it does not quite satisfy me.' And so, when I spoke of this book to Mrs. Mühlischlegel and found that during his last couple of years on this earth he tried to make it "satisfy him", and that the last chapter of the revised version has yet to be completed, I was not surprized. Dr. Mühlischlegel's major works, the Geschichte and the Self-Education were never to be seen by him as complete, for he knew that they could always be improved and he was reluctant for anyone to read something that was not in a state of satisfactory (meaning more or less perfect) preparedness. Mrs. Mühlischlegel hopes to have sufficient time in the next couple of years to finish the last chapter of the Self-Education book, after which it will probably be published by Bahā'ī-Verlag in Germany, and subsequently in English translation.

5-During his last years Dr. Mühlischlegel was particularly fond of one compilation of Bahā'ī Writings, which he found to be the most useful for spiritual awakening, which is ultimately the essence of religious experience. Dr. Mühlischlegel was, is a Bahā'ī mystic. That is my statement, not Mrs. Mühlischlegel's, but I am quite sure that she would agree with me. Dr. Mühlischlegel recommended use of 'the yellow, copy-book compilation The Worlds of God' in his letter of 12/7/78, as having a 'really revolutionary' effect upon human consciousness. Mrs. Mühlischlegel told me that he studied this little compilation virtually every day for years, and delivered talks based on it, wrote his Self-Education inspired by it (and undoubtedly by his nearly eighty years of spiritual development). The Worlds of God is published by the National Reference Library Committee of the NSA of the Bahā'is of the United States of America, and is available pre-paid at \$3.75 (U.S. dollars) a copy from Mrs. Marian Lippitt, Secretary, Box 369, Beech Ridge Road, Apartment #3, York, Maine 03909, U.S.A.

6-After my initial introduction to Dr. Mühlischlegel's Geschichte der Menschheit in 1973, I kept regularly in touch with Dr. Mühlischlegel by letter, always curious to know the fate of this monumental work which had already consumed so much of his attention and received so much of his loving care. I learned later, from Mrs. Mühlischlegel and Mr. David Hofman (whom I met briefly in London at the home of his son, Mark Hofman), that Dr. Mühlischlegel began his labours on this enormous project during the second World War, that is, during the 1940s, and that he made his first attempt to have it published, first in German and then in English in the 1950s. Subsequently he let it lie, and did not attempt again to prepare it for publication until sometime in the 1970s. Then, in 1976 or 1977 he dedicated himself to writing a book on Self-Education, and, on 28/5/77 he wrote me that this book 'will be finished in the fall... Then at last I shall proceed to finish the "World History" book.' And

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7) Mrs. Mühlischlegel

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on 12/7/78, he wrote that he had been ill and hence 'had to delay the "World History", 1) The real conclusion up to 1960 at least, 2) the fair copy of an improved text and 3) of the big tabular sketch.' At that time he had little hope of finding a German publisher for his Geschichte for, as he said in the same letter and on other occasions, 'the risk of this big work (to a publisher) is great' and besides this 'both the churches and the scientists (historians) have not yet recognized Bahā'u'llah and His significance.' But he was hopeful to the last. Why am I bothering to tell you all these details? Because of the following matters discussed with Mrs. Mühlischlegel and then given her written approval:

Mrs. Mühlischlegel kindly allowed me to take a complete copy of the English translation (made in the 1950s at the expense of George Ronald, Publishers, according to Mr. David Hofman) to the United States, with permission to take the following course of action:

a) Read it.

b) Have other Bahā'ī scholars read it.

c) Check the accuracy of the historical facts cited, with the assistance of other Bahā'ī scholars, particularly with regard to:

(1) Bahā'ī history and doctrine, as this text (used for translation in the 1950s, not the present text in German which has been largely revised) was written during the second World War when Dr. Mühlischlegel had little access to reliable Bahā'ī literature.

(2) Chronology, as he did not consult Oriental and especially Islamic sources, and, as Dr. Ḥalabī points out (see report), these sources often differ on chronology from European calculations, and Bahā'u'llah and 'Abdu'l-Bahā cite Islamic sources for the most part.

(3) Original sources for historical facts and Bahā'ī interpretations thereof.

(4) Most recent Western research findings: the work of academic specialists.

d) Make sure that all Arabic and Persian words used are transliterated according to the system adopted by Shoghi Effendi, unless the Universal House of Justice authorizes the use of another system.

e) Compare the edited, corrected English translation with the German manuscripts and notes.

f) Check validity of author's conclusions.

g) Check the organization of the material, and the amount of space and detail given to each era and people.

h) Sound out publishers for the English translation of the entire work. Since that time it has become plain and evident to me that the above tasks can not be undertaken by a single individual, for the "History" I have discussed is voluminous, comprising at least 950 pages of text, without Index, Appendices, Footnotes, Charts, Diagrams or Illustrations. We have talked about collaboration between Bahā'ī scholars, and we could continue to talk until we're blue in the face and accomplish nothing. Dr. Ḥalabī needs our assistance, our cooperation in preparing his Realencyclopædie Bahā'ī for publication, and I most definitely need your helping hands and minds in preparing Dr. Mühlischlegel's Geschichte der Menschheit, in German and in English, for publication. This is a project certainly worthy of our combined energies, and relatively uncomplicated in comparison with the undertaking of a full-blown encyclopedic program such as has been suggested earlier and in which some of you have already agreed to participate.

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8) Erik Blumenthal

Kippenhorn A
 D-7997 Immenstaad/Bodensee
 Adler-Institut
 Salmanstrasse 15
 Zurich, Schweiz
 (01/202.93.81 office)
 (07545/6815 home)

Languages: German, English

Degrees: Diploma in Adlerian psychotherapy.

Position: Member, Continental Board of Counsellors, Europe

Interview: Although I spent a couple of nights as a guest in the Blumenthal home, on the shores of Lake Konstanz, Mr. Blumenthal was so busy that I was not able to talk with him privately for more than about forty-five minutes, but this was sufficient time for us to cover all of the specific questions I had in mind at the time. As I had just come from Lenzburg, Schweiz, and several long discussions with two psychologists, Drs. Gita and Felix Steiner-Khamsi (I am congratulating them for earning their Ph.D.'s before the fact), and we had reviewed the possibility of organizing a conference of Bahā'ī psychologists and possibly including other social scientists such as sociologists, anthropologists, political scientists, as well as practicing psychotherapists, be they Freudian, Jungian, Adlerian or other.

1-Mr. Blumenthal would be interested to participate in a conference of Bahā'ī social scientists although he insists that he is neither a scientist nor an academic, only a practical practicing psychotherapist, a counsellor.

2-His religious and professional background run parallel to each other: he became a Bahā'ī and an Adlerian psychologist at the same time and believes strongly that both are necessary and that they fit together, that Adlerian psychology is the closest of all the modern schools to the Bahā'ī teachings. He believed this then and now more than ever. The two have become welded or wedded in his mind and heart: I was told by someone who has attended both his lectures and his firesides that he talks about religion (often mentioning the Bahā'ī Faith specifically) in his lectures and that he uses Adlerian methods of counselling and of psychological interpretation in his firesides. He does not think that there will be a need for psychotherapy in the future, but because of the lack of religious conviction, there is a crying need now.

3-He said to me that no Bahā'ī has enough faith in Bahā'u'llah, that our faith is full of holes, always inadequate, that we do not give Bahā'u'llah 100% of our energy and commitment, we do not entirely surrender our wills to His Will. If we were pure-hearted we would not have so many problems, and if we really believed in Bahā'u'llah we would be happy. He cited as evidence of this view his many years of counselling many German Bahā'īs, whose basic problem, says he, was that they were not doing the Bahā'ī thing.

4-When I briefly mentioned Dr. Mühlischlegel's Geschichte der Menschheit, Mr. Blumenthal recommended that I read books by Jean Gebser, the Swiss philosopher on the subject of cultural mutation, of great leaps forward.

5-Regarding a conference of Bahā'ī psychologists, Mr. Blumenthal recommended that Drs. Khabirpour (in Luxembourg), Peseshkian (in Wiesbaden) and Shoenaker (in Züntersbach) be invited to participate.

6-He is in favor of the establishment of an European Bahā'ī Studies Association and would contribute, as a practical psychotherapist, to an Encyclopedia Bahā'ī, but noted that both of these must come under the supervision of the Universal House of Justice.

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8) Erik Blumenthal

Interview:

Papers and Publications: Mr. Blumenthal has written a number of books and articles, some of which are translated and published in Dutch, Spanish and Italian, on the following subjects:

'Education of children'

'Education for living together (especially in marriage)'

'Self-education (self-therapy)'

He declined to send me a list of these books and articles, but I hope to be able to quote such a list, that is to cite his full bibliography in my world report on Bahā'ī scholarship.

9) Universitätsbibliothek Heidelberg
Plöck 107-109, P.O. Box 105749
6900 Heidelberg 1
(542380)

This excellent university library is located about one half hour by tram from Dr. Schaefer's home on the Römerstrasse (which is itself on the outer fringe of the American, the U.S. Army N.A.T.O. head-quarters) and is easy of access, equipped with new photocopy machines, clean and efficient and the staff courteous and helpful. And it has a very large selection of the many titles in Bahā'ī studies published in the German language. However, I used this library primarily to make a dent in my research on Germany for the history of 1844, and I have a mountain of photocopies to bear witness to that fact, most of them in German language. The complete list of the Bahā'ī-related books I found at UBH will be cited in my complete bibliography, but I will take this time to mention a few of the titles, particularly of books I was not able to locate elsewhere. Ignaz Goldziher, Vorlesungen über den Islam; Hermann Grossmann, Umbruch zur Einheit; Gustav Mensching, Soziologie der Religionen; Werner Schilling, Religion und Recht; Joachim Wach, Religionssoziologie; George Widengren, Die Religionen Iransischen; Martha Root, "Bahā'ism in relation to Bābism," Maschinenschrift; Jakob Eduard Polak, Persien; Alfred Frei err von Kremer, Geschichte der herrschenden ideen des Islāms; M. Zabih, Die Soziale Frage und ihre Lösung im Sinne der Bahā'īlehre; Udo Schaefer, 'Die Grundlagen der "Verwaltungsordnung" der Bahā'ī, Heidelberg diss., 1957; Fritz Bammel, Die Religionen der Welt und der Friede auf Erden; Carl Hermann Ethé, Essays und Studien. For those of you who are interested in the books of the above authors which make no mention of the Bahā'ī Faith, you might like to know that UBH has 27 books by Gustav Mensching, 3 books by Hermann Roemer (not including his Die Bābī-Bahā'ī...), 5 books by Werner Schilling, 4 books by Joachim Wach, 23 volumes by George Widengren; 12 by Gustave Edmund von Grunebaum in English and in German; 3 books by Rudolf Jockel. Also, UBH is connected by an inter-library loan system, with all other German university libraries, so whatever UBH does not have, UBH can get.

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10)Wissenschaftlichen Theologisches
Seminar der Universität Heidelberg
Bibliothek (BTS)

The Director of this Library of the Theological School attached to the University of Heidelberg kindly granted me a library card good for the winter semester (I was there in January 1981, on my first visit with Dr. Schaefer), and then I set to locate titles already on my bibliography and discover other titles besides, and also to find books by German theologians on the interpretation of Biblical prophecies. BTS turned out to be an excellent source of both. Besides sporting a fairly large collection of translations from English translations of Persian and Arabic writings by Bahā'u'llah and 'Abdu'l-Bahā and of English compositions penned by Shoghi Effendi, and besides also books by H.M. Bal-yuzi, Adib Taherzadeh, William Sears, George Townshend, John Ferraby, J.E. Esslemont, all of them easily accessible to Bahā'i scholars and hence hardly worth a mention here, there are a few books very rarely found in any library and which should be noted: Hermann Grossmann, Am Morgen Einer Neuer Zeit. Zusammenbruch und Neugestaltung...; Hermann Grossmann, Das Bündnis Gottes in der Offenbarungs-Religion; Gerhard Rosenkranz, Die Bahā'ī Ein Kapitel Neuzeitlicher Religionsgeschichte; Solange Lemaitre, Une grande figure de l'Unité, Abdul-Bahā; Theodor Leopert, Die Fortentwicklung der Bābī-Bahā'ī Im Westen. For those of you studying the Christian theological interpretation of prophecies, that is of so-called prophetic literature and passages in the Old and New Testament canons, BTS has a number of titles in German, including a number authored by Johann Albrecht Bengel (see report on Tempelgesellschaft for further detail on his views of prophecy), by Franz Delitzsch, and by Christian Friedrich Wurm.

11)Staats Archiv
Stuttgart

My sojourn to the Staatsarchiv in Stuttgart occurred one afternoon in April 1981, April 8 to be exact, and I did not spend enough time there to get much work done, but I did stay long enough to find that most of the resources for studying the Tempelgesellschaft, and all of the books pertaining to the Bahā'i Faith were in the Landesbibliothek. The Staatsarchiv is a terrific place to study Stuttgart, but not the Bahā'i Faith! I did locate one volume that might be worth some scholar reading, that is one who decides that he wants to tell the whole story of the Tempelgesellschaft, from start to finish: Fritz Grunswieg, Die Evangelische Brudergemeinde Korntal, Württemberg, 1964. Since it is only one volume, I give you the call number at SSA: A 3140.

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12) Württembergische Landesbibliothek
Stuttgart

This library has the largest single collection of Bahā'ī-related literature that I have so far discovered in Germany, and the most extensive selection of German-language material on this religion in all of Europe, with the exception of the Austrian Bahā'ī Archives, and perhaps the German Bahā'ī Archives (although only the Austrian Bahā'ī Archives is available to scholars at this time, as the GBA has yet to be organized). This may be quite surprising until one considers that the first and largest and longest-lived Bahā'ī community in Germany (East and West) is Stuttgart, and that the most prolific Bahā'ī writers lived in Stuttgart--most of them--for many years. A full list of the holdings of the Landesbibliothek (WLB) will be cited in my bibliography. For now perhaps a brief list of particularly unusual volumes will be sufficient. Should any of you require full lists of the holdings of any of the libraries mentioned in this report on Bahā'ī studies in Europe, please feel free to request such from me and I will get them to you directly. First, as has already been indicated in my report on Mr. Lange of the Tempelgesellschaft, a number of books about the Temple Society, and possibly although not surely mentioning their relationship to the Bahā'īs in 'Akka and Haifa and elsewhere in Palestine are to be found at WLB. Translations of Bahā'u'llah's Writings from English include the following: Tablet von Ishrakat...Tarazat, Worte des Paradieses, Tablet von Tajalleyat, translated by A. Braun and E. Ruoff, Stuttgart, 1912; same, translated by Wilhelm Herrigel, Stuttgart, 1921; Kitab-i-Ahd, n.t., Stuttgart, 1936; Al-Lawh al-aqdas, Das Heilige Tablett, translated by Wilhelm Herrigel, Stuttgart, 1911; Die sieben Täler, translated by Hermann Grossmann, Stuttgart, 1950; Verborgene Worte. Worte der Weisheit und Gebete, translated by A. Braun and E. Ruoff, Stuttgart, 1909; same, translated by Alice T. Schwartz and Wilhelm Herrigel, Stuttgart, 1924; same, translated from Arabic and Persian by Johanna von Werthern and Adelbert Mühlischlegel, Stuttgart, 1948. Translations of 'Abdu'l-Bahā from English renditions include these titles: Evangelium der Liebe und des Friedens für unsere Zeit von Abdul-Baha Abbas, translated by Wilhelm Herrigel, Stuttgart, 1914; Ansprachen von Abdul-Baha Abbas im Herbst 1911 in Paris, translated by Wilhelm Herrigel, Stuttgart, 1921; 'Abdu'l-Baha 'Abbas beantwortete Fragen, translated by Wilhelm Herrigel, Stuttgart, 1929; Ansprachen in Paris, translated by Elsa Maria Grossmann, Frankfurt-am-Main, 1955; also apparently translations from the words and writings of 'Abdu'l-Bahā are two volumes published by what was entitled the "Welt-Union 'Bahai'" at one time and later styled itself the "Weltunion für universal Religion und universal Frieden", associated at first with Wilhelm Herrigel and later with Hermann Zimmer--in brief, these translations have been made by individuals who are styled "Covenant-breakers", so you may regard them as suspect and possibly interpolated, but in any case, here are the titles: Die wesentliche Einheit der religiösen Gedanken, translated by Wilhelm Herrigel, Stuttgart, 1931, third printing in 1960; Worte der Wahrheit und der Weisheit, n.t., Waiblingen, 1960. There are also a few early translations of works by Shoghi Effendi: Die Entfaltung der neuen Weltzivilisation, n.t., Stuttgart, 1936; Gott geht vorüber, translated by Heide Schwarz-Jäger and Johann Karl Teufel, Oxford (George Ronald), 1954; Die sendung Bahā'u'llahs, translated by Else Grossmann, Oxford (*ibid.*), 1948. There are also two books and a few translations from American Bahā'īs' books by Wilhelm Herrigel; and two books by Hermann Zimmer, and these are well worthy of mention as they have had a

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12) Württembergische Landesbibliothek
Stuttgart

definite impact upon the fortunes of the Bahā'ī Faith in Germany, for better or for worse, and the repercussions have sounded afar, as far as the libraries of the United States of America and the collections of certain universities in Scandinavia--in fact, Hermann Zimmer's most recent book may be more widely circulated than any other book mentioning the Baha'i Faith in all of Europe. First, the translations made by Wilhelm Herrigel: Isabella Brittingham (English, not American: so sorry!), Die Offenbarung von Baha'o'llah, 1910; Myron H. Phelps, Abdul-Baha Abbas' Leben, 1922; Charles Mason Remey, Das neue Zeitalter, 1923; Thornton Chase, Die Bahai-offenbarung, 1925. Wilhelm Herrigel is also author of two books in the WLB: Die Zeichen unserer Zeit im Lichte der Bibel und der Bahailehre, Stuttgart, 1916; Die Bahaibewegung im allgemeinen und ihre grossen Wirkungen in Indien, Stuttgart, 1922. Hermann Zimmer's books are also two: Die Wiederkunft Christi, von der die Prophezeiungen sprechen..., 1950; Eine Testamentsfälschung wertet die Bahai-Religion ab in den politischen Shoghismus, Waiblingen, 1971; and there is also the English translation of this latter work, until recently (1981) the "Covenant-breaking classic" of Germany, translated by Jeannine Blackwell, and revised by Karen Gasser and Gordon Campbell, and published by the "World union for universal religion and universal peace", also identified in the German as "Freie Bahā'i", 1973. Please do not confuse Mr. Herrigel's books with Mr. Zimmer's "classic", as Mr. Herrigel was still operating within the Bahā'ī Covenant when he translated and wrote and published the above-mentioned books, while Mr. Zimmer either never operated within that Covenant or left its protective custody and sought to start his own movement, at least by 1950, as Die Wiederkunft Christi was published in that year by the "Weltunion für Universale Religion und Universalen Frieden, Freie Bahai".

To end this report on a happier note, the WLB also has a copy of Dr. Grossmann's Die soziale Frage und ihre Lösung im Sonne der Bahai-lehre, Stuttgart, 1923 (not to be confused with Die Lösung der sozialen Frage auf Grund der Bahā'ī-Lehren, Ph.D. diss. of M. Zabih, 1949, subsequently published by Schroder Verlag, Stuttgart, n.d.)

By the way, although I have given you a long list of books in the WLB, this represents only about 30% of the holdings of this library, that is, of the holdings I was able to catalogue in just two or three hours.

13) German Bahā'ī Archives
Eppsteiner Strasse 89
Langenhain

On two occasions I wrote Dr. Massoud Berdjis, Secretary of the NSA of Germany for many years, asking permission to take a look at the German Bahā'ī Archives, kept in the Haziratu'l-Quds in Langenhain, and he welcomed me to visit, but told me that these Archives were in a state of considerable disorder. When I visited the Haziratu'l-Quds in the last week of April 1981, I was told by Dr. Berdjis that it was not worth my while to look at the Archives at that time, that I should arrange to return in the future, perhaps with a German colleague, to organize the Bahā'ī Archives so that they can be available to scholars such as myself.

IX. ITALY

1) Dr. Paul Öjermark

Languages: Swedish, English,
French, German, ItalianDegrees: Ph.D. in Political
Science, university unknown;
dissertation on world federal-
ism, title and date unknown

Interview: To my great delight, I was the guest of Dr. and Mrs. Öjermark on two occasions whilst in Rome during the latter half of April, 1981. On the second of these occasions Dr. Öjermark and I were able to discuss a number of topics for some hours, and this report is based entirely on that conversation. At present Dr. Öjermark is working for the Food and Agriculture Organization of the United Nations, as the coordinator of a pilot program dedicated to the development and maintenance of revived and new economic institutions in villages scattered throughout the Third World, through the use of cooperative principles and techniques in planning, financing, training and marketing. Dr. Öjermark and Mrs. Barbara Öjermark (who holds a M.A. in Public Health Administration from the University of California at Los Angeles) want to work together on writing a pamphlet in Swedish on Bahā'ī educational principles, and Dr. Öjermark specifically asked to be sent information on Dr. Daniel Jordan's ANISA Model in this connection. He also asked for a copy of the letter I received some years ago from the Universal House of Justice informing me that "There is as yet no such thing as a Bahā'ī curriculum, and there are no publications exclusively devoted to this subject since the teachings of Bahā'u'llah and 'Abdu'l-Bahā do not present a definite and detailed educational system, but simply offer certain basic principles and set forth a number of teaching ideals that should guide future Bahā'ī educationalists in their efforts to formulate an adequate teaching curriculum which would be in full harmony with the spirit of the Bahā'ī teachings, and would thus meet the requirements and needs of the modern age." This is an excerpt from a letter written on behalf of Shoghi Effendi. I will gladly send a copy of the full letter to anyone who cares to receive same. Dr. Öjermark has a distinct fascination for world history, and asked me some questions regarding Dr. Mühlischlegel's Geschichte der Menschheit but admitted that this is not his field and that he has but little time for reading. On the subject of child-rearing, he mentioned Mr. Blumenthal's books on the subject as being of practical value to Bahā'ī parents and teachers who want to know how to apply Bahā'ī principles at home and at school. When asked if he would consider contributing to a book featuring essays written by Bahā'īs from a variety of different professions and backgrounds and addressing contemporary problems, he indicated that he would be most eager to do so. He was also interested in the prospect of contributing to a volume of Bahā'ī testimonials, and insisted upon the importance of including the life-stories of some peasants living in Africa and Asia, and not restricting the perspective to Western professionals. He pointed out that most of mankind is engaged in subsistence farming. We spoke of people's history, as distinct from "cultural" history or "political" history, and other commemorations of the lives of the privileged few, of the elite, and Dr. Öjermark mentioned the famous people's history of Sweden written by Wilhelm Moberg. When asked what manner of Bahā'ī literature is most needed by Bahā'īs in their work of propagating the Bahā'ī Faith and in deepening their own understandings thereof, Dr. Öjermark prioritised such literature according to the following scheme: a) translations of all "basic" Bahā'ī literature, by Bahā'u'llah, 'Abdu'l-Bahā and Shoghi Effendi, into all languages; b) literature

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1) Dr. Paul Öjermark

Interview:

which gives clear, simple answers to questions raised by people today, such as "What is justice?", and "Why work?", and about drugs, schooling, sexual morality and behaviour, music, alcoholism: this literature must be simple, clear and appealing, for--at least in Sweden--people are reading less and less, and the schools are turning out more and more functional illiterates every year; c) literature on controversial religious questions, such as on the subject of "evolution vs. creation" which is raging in the United States at the present time, which many Christians demanding that their children be taught the "creationist" (that is, the fundamentalists' literal interpretation of the account contained in Genesis) view alongside of the "evolutionist" perspective, or as a replacement. One of Dr. Öjermark's primary concerns is that illiterate Bahā'is be taught to read and to express themselves verbally, in speech and in writing, in both the developing and the industrialized countries, and that literate Bahā'is be motivated to translate the Bahā'ī Writings into all languages. He hopes to write an article for a Bahā'ī publication on the subject of Third World poverty, and on the spiritual poverty, in particular the lack of vocational motivation which he perceives to be the condition, the sickness of the affluent in industrialized countries, and, along with these insights, the Bahā'ī teachings relative to work, to work ethics especially. He also wants to address the pervading sense of frustration and meaninglessness afflicting the working people, the proletariat of the industrialized West. Dr. Öjermark noted that until recently most of mankind has been motivated chiefly by survival, but that survival has been guaranteed in Europe for some decades now, and hence that it is no longer the driving force, the motivation here. Production and consumption (consumerism) have become new motivations for work because people have come to believe that augmented material wealth will result in augmented personal and social happiness and well-being: the more you consume, the better off you are. But Dr. Öjermark affirms that once one has achieved material security, one has other needs, other potentials which are not served by the consumer motivation. The widening gap between what is necessary and what is actually possessed between consumerism and the crying need for spiritualization is manifest in youth nihilism and adult escapism. He said that in Sweden and elsewhere groups of psychologists are being employed to motivate workers, to try to counteract this pernicious volitionally anemia. This is one way for Bahā'is to reach modern man: talk about his problems with him, help him to discover the solutions and then carry them out in the context of his own life situation.

Mr. Stolpe (report under Sweden) had encouraged me to look up Dr. Öjermark whilst I was in Rome, and to ask him about Swedish Bahā'ī history. Dr. Öjermark indicated that he is not qualified to speak of Swedish Bahā'ī history, but that he can speak with some understanding of the present situation of the Swedish people and of the Bahā'ī Faith among them, as he has spent a number of years as the Secretary of the NSA of Sweden and moved this past winter to Rome to take his position as program director at FAO. He stated that the NSA of Sweden has its own printing equipment, and that it has considered offering this equipment to the other Scandinavian Bahā'ī communities, to those of Denmark, Norway and Finland, so that printing would become a cooperative effort and to the benefit of all. At present the main obstacle is the shortage of funds to hire

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1) Dr. Paul Öjermark

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qualified personnel to undertake this job. In Sweden the public schools are wide open forums for discussion of Bahā'ī teachings, and both Dr. and Mrs. Öjermark have conducted introductory classes in Bahā'ī principles and history while resident in Sweden. What is needed is manpower and pamphlet literature such as mentioned earlier, which addresses itself to youth, and to their specific problems, their personal questions. These young people are asking questions about life now and some of them will not ask these questions again in their lives--it is now or never that they must be reached with the Bahā'ī teachings. They need ideals with which to build their lives, as foundation blocks, spiritual ideals and not the empty promises of consumerism and the vicious circle of spiralling greed. After the leave school and start to work most of them will no longer think of ideals, for they will be preoccupied with increasing their consumption. The richer they get the less time they will have "free" to ask questions and seek answers. When they become affluent they will feel constrained to squeeze a great deal of activity into very little time. When you are always running out of time you become stressful and tense, not insightful and spiritual. People are other-directed in Sweden, they have no roots and so are not inner-directed, and Dr. Öjermark is concerned that if this trend continues a demagogue could arise and sweep a whole generation of rootless youth into a mass movement damaging to society and to the youths' individual lives, that even a "monster" could capitalize off of the spiritual vacuum among the youth. He pointed out that Bahā'ī teachers speaking to Swedish youth could speak English as easily as Swedish, that they need not be fluent in Swedish as Swedish youth learn to speak, read and write English, and that Bahā'ī teachers could give presentations on their Faith in English-language classes, and that a mixed group of Americans or English and Swedes would probably be the most appealing to Swedish youth and to their teachers also. Dr. Öjermark is most interested himself in writing some pamphlet literature in Swedish which could assist the above-recommended process. Dr. Öjermark expressed some desire to participate in Bahā'ī studies conferences organized in Europe and regretted that he would not be able to attend my proposed seminar on "Bahā'ī Economy" slated for June 1981, and to any other similar conference in summer of 1981, due to the requirements of his present employment. However he mentioned possessing a tape-recording of a talk on Bahā'ī teachings of economy and economics presented by Shoghi Ghadimi in French during a Belgian summer school session, and he promised to send me a copy thereof, hopefully in time for my seminar. This tape I will transcribe and translate into English whenever I receive it, and I'll be happy to make both versions available to whoever wishes to secure a copy. We did not speak of my two projects.

Papers: Ph.D. dissertation on world federalism, no title, no date, no university known.

Publications: Translations into Swedish of Shoghi Effendi's letters to Bahā'īs, including those published in English as The Promised Day is Come, and Call to the Nations.

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2) Dr. Alessandro Bausani

Languages: Italian, Persian, Arabic, Urdu, French, German, English, many others

Degrees: Ph.D., Università di Roma, 1943; dissertation topic: 'Sviluppi storici della sintassi neopersiana'

Interview: On April 18, 1981, I was privileged to spend almost two hours with Dr. Bausani in his home outside of Rome, where I asked him a number of questions about his scholarly work and about the field of Bahā'ī studies. My former academic advisor at the University of Chicago, Department of Near Eastern Languages and Civilizations, Dr. Heshmat Moayyad, professor of Persian language and literature, and my friend Mrs. Marzieh Gail, and all of the Bahā'ī scholars whom I talked with in the United Kingdom prior to crossing over to the Continent encouraged me to visit and interview Dr. Bausani. Dr. Bausani and I began with a discussion of the origins and significance of Nahju'l al-Bala'ih (نهج البلاغه), attributed to 'Alī Ibn Abī Ṭālib (علي ابن أبي طالب), the first of the celebrated twelve Imams of Isna 'asharī Shi'ī Islām, and generally regarded, according to Dr. Bausani, as authored by Imām 'Alī by Persian Bahā'is. Dr. Bausani noted that in general, those Bahā'is who have been reared and educated in Iran do not understand or apply the methods of historicism, of empirical historiography, of the scientific study of religion (that is of Western "scientific" method), and that they often make positive judgements about matters which (Western) scientific historians have reserved to the domain of certifiable documentation and proven evidence with all rational hypotheses deriving therefrom, in other words that they often make judgements based upon ideology, upon "tradition", without supportive evidences (much less the dispassionate investigation of all of the facts and theories pertaining to the subject at hand). While a Persian (and this includes the "classically" trained Persian intellectual, the historian and theologian) might cite tradition, without being clear as to the origin and reliability of that tradition, a Westerner would insist upon a full portrayal of the empirical evidence incidental to the matter, and lacking sufficient evidence to make a clear judgement he might advance a theory, but only a theory, without pretensions to advancing the true and proven solution, the absolute and certain truth. Dr. Bausani reminded me that, at present, religion and science are different fields of study and of existence, that they do not always arrive at identical conclusions, and that their methods are radically at variance with each other. I then asked Dr. Bausani if he could recommend a particular manuscript or printing of the Risālih madaniyyih (رساله مدنيه), by 'Abdu'l-Bahā, translated as The Secret of Divine Civilization by Marzieh Gail (and already mentioned in connection with Drs. Ashrāf and Halabī, Germany), and he replied that he could not help in this matter. When asked of his view of Bahā'ī Economy, Dr. Bausani replied that it is too early for this to be established, that it will evolve in due time, and that he would prefer not to speculate. In a letter dated March 17, 1981 which he kindly sent me in Heidelberg whilst I was with Dr. Schaefer, to notify me of his schedule that I might arrange to meet him while in Rome, Dr. Bausani remarked that as concerns his monumental work, Persia Religiosa, 'Kalimāt Press in Los Angeles plans to translate it into English with some additions: it seems that Dr. Moayyad is ready to do it (a rather complicated job indeed...) and I hope to see it published in English.' We spoke of

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2) Dr. Alessandro Bausani

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Persia Religiosa and of Dr. Hoayyad, whom Dr. Bausani had known well and loved dearly during the former's studies in Italy in his youth. He stated that he would be amenable to the translation of La Letteratura Persiana into English, the second of his chef d'oeuvres, if I may be permitted to single out any of his works for special attention in view of the fact that he has written and published such a vast quantity of material, since his 1949 article in Oriente Moderno, vol. 28, on "Un ghazal di Qurratu'l-'Ain". When I asked Dr. Bausani why he has chosen to study and to write about the religion of Islām rather than the Bābī and Bahā'ī Faiths--he has been an active Bahā'ī believer since shortly after the second World War, and a member of the NSA of Italy for over 30 years, for almost the entirety of his career as an Islāmicist--he replied that it is very difficult to be a practicing Bahā'ī and to study this religion and write about it with scientific precision, that this type of study is "sensitive", difficult to engage in without causing disunity, and necessarily controversial. We shall return to this subject later. Dr. Bausani remarked that he would reach his 60th birthday on the 29th of May, 1981, and that a group of his academic colleagues and former students would issue a commemorative volume of essays dedicated to his magnificent (what a few adjective!), which would include a complete listing of all of his publications, current to the spring of 1981. When I receive a copy of this volume I will expand the bibliography cited in this article and make this available to Bahā'ī scholars world-wide in my world report on Bahā'ī scholarship. Dr. Bausani has been unable to secure a visa for an academic visit to the United States, and he thinks that the major impediment to his receiving permission from the American government is his former membership in the Italian Communist Party prior to his espousal of the Bahā'ī Cause. Speaking for the Bahā'ī scholars of North America (and I shall do so only in this instance I assure you!), we certainly hope that the American government can be convinced of its mistake and that Dr. Bausani will be welcomed to our Continent, perhaps in time for the publication of Persia Religiosa in English translation. For the past six years, most of Dr. Bausani's research and writing has focused on the history of Islāmic science, and particularly of the science of astronomy. When I asked Dr. Bausani if I might continue my study of Islamic civilization, Arabic and Persian language and literature in Italy and under his guidance and direction, he strongly recommended that I abandon such ideas, stating that the entrance requirements are very difficult to fulfill, as they require that the "graduate" student read Latin and Greek, and read and write and understand if not speak modern Italian, including the presentation of the doctoral dissertation in that language. Dr. Bausani mentioned contacts with certain other Islāmicists, including Drs. Teufel (whom he described as a Bahā'ī), Fritz Meier (in Basel, Schweiz) and Anna-Marie Schimmel, with whom he corresponded for years. He is well known and well regarded in Pakistan, which he described as the only officially Muslim state in which Bahā'īs are free to conduct their affairs without fear of government interference and public persecution. Bahā'īs are not persecuted because they are not regarded as Muslims, whereas, until recently, the Ahmadiyyih (Qadiyyānis) were oppressed, until their religion was designated non-Muslim. When I suggested that one publisher was interested in the English translation of A.L.M. Nicolas' renditions of certain works of the Bāb into French, Dr. Bausani took exception to this proposal, stating his view that all translations of the Bābī and Bahā'ī Scriptures be made from original Arabic and Persian texts and supervised by the Universal House of Justice. On the subject, mentioned ear-

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lier, of the distinctions between science and religion and the dangers attendant upon the mixing of the two, that is of scientific study and religious life, Dr. Bausani affirmed that the purpose of religion and its function is to create a way of life, an ideal pattern of behaviour, a system of social and personal goals and restraints, while the purpose and function of science is to discover realities, to see things as they are (not as they could or should be), to explore the actual existences, the laws that govern the empirically-perceptible universe. If Bahā'is engage in immoderate scientific study of their Faith they may lose their faith therein, and so, from the spiritual point of view, it is better for Bahā'is to live in accordance with their religion and to study other religions scientifically. Dr. Bausani and I spoke briefly regarding Bahā'u'llah's Writings, and he averred that Bahā'u'llah wrote a Tablet on alchemy, entitled Mā'udih Asmanī (مآئودہ آسمانی) in Arabic, in which He presented a psychological interpretation of alchemical transformation, and used alchemical terminology to describe psychological processes. Dr. Bausani told me that he is a rationalistic monotheist, not an esoteric occultist, and that the Bahā'ī Faith would be invented if it did not already exist. He regards "Progressive Revelation" as one of the most effective and significant Bahā'ī principles. The Bahā'ī Faith is generally an optimistic religion, and for this reason Dr. Bausani is not favorable to what he described as "calamitous prophecy mongering" among Bahā'is. On the subject of prophetic interpretation, Dr. Bausani recommended that I speak with Professor Husayn Avaregan, and he recalled that Mr. Avaregan had worked with probability theory (as a mathematician, trained at the Sorbonne in Paris and for many years a professor of mathematics at the University of Tīhrān) in order to "prove" the efficacy of prophetic statements correctly understood. Dr. Bausani has made no collection of information related to the year 1844 A.D., 1260 A.H. He mentioned two books in Urdu on world history, but did not specify whether or not he had authored these books or translated them or recommended them to me: What Man Thought, and What God Did. When I mentioned Dr. Muhlschlegel's Geschichte der Menschheit, Dr. Bausani agreed to review the portion of this work which pertains to Islāmic civilization with regard to its accuracy, and to identify a useful bibliography and indispensable notes to be appended thereto. He mentioned writing articles for Encyclopedia Persica on the Bahā'ī Faith. (I understand that Dr. MacEoin and Dr. Bramson have also written articles for Encyclopedia Persica.) Dr. Bausani mentioned Dr. Yar-shater Ihsan, professor of Pahlavi and Irānian Islām at Columbia University as being involved in the compilation and publication of Encyclopedia Persica. Dr. Bausani asked for copies of all publications available on Tāhīrih, as he was (at that time, in April 1981) preparing an article comparing the poetry of Na'im and Tāhīrih, and wanted to keep his documentation up-to-date. But please do not send Dr. Bausani copies of Clara Edge's and Martha Root's books--he already has copies of these and read them thoroughly long ago. He was particularly interested to hear of Dr. MacEoin's biography of Tāhīrih and his translations of a number of the Arabic poems attributed to her. When asked which authors he would recommend to contribute articles to a book devoted to the exposition of Bahā'ī perspectives on the modern world, he mentioned Udo Schaefer, William Hatcher, Firuz Kazemzadeh, Jalil Mahmoudi, Hoseyn Danesh, Shahpur Rassekh, William Garlington and Ezzat Djazayeri. Dr. Bausani ventured no comment in response to my suggestion that a European Bahā'ī Studies Association be formed, but I do not think he is adverse to the prospect. Only he does not regard himself as a scholar of the Bahā'ī Faith, but rather as an Islāmicist and generally as a scholar

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of the Central Asian and Near Eastern civilizations and religions. Notwithstanding this, Dr. Bausani has written a number of articles, pamphlets and book chapters on Bābī and Bahā'ī topics, and continues to do so. The European Bahā'ī scholars are hoping that Dr. Bausani will participate in future conferences devoted to Bābī and Bahā'ī studies. On the subject of an Encyclopedia Bahā'ī, Dr. Bausani asserted that a project of this magnitude might be premature at present, that it might be better to wait for awhile, and that such a work should include Islāmic, Christian and many, many other topics as seen from a Bahā'ī point of view, and not just "purely Bahā'ī" topics explored in isolation from their religious and cultural background, which is the history of humankind.

Dr. Alessandro Bausani has authored so many articles, papers, books, chapters and pamphlets, and has translated such a large variety of religious and literary "classics" into Italian (including the Qur'ān from Arabic and Muḥammad Iqbal's most famous literary works from Urdu) that it is impossible for me to supply you with a complete list of all of his contributions to religious and literary studies, or even to Bābī and Bahā'ī scholarship. The National Bahā'ī Library of Italy (see report) contains 7 contributions of Dr. Bausani to Bābī and Bahā'ī studies, which will be enumerated later in this report. In Firenze (Florence) I spent some hours in the Biblioteca Nazionale Centrale, and there found no less than 39 separate works listed in the card catalogue, including a copy of "Un ghazal di Qurratu'l-'Ain," under Dr. Bausani's name. Dr. Bausani gave me a copy of a "Biografie e Bibliografie degli Accademici Lincei," dated Roma 1976, and occupied with the commemoration of Dr. Bausani's academic contributions up to and including the year 1973: this "Bibliografia" enumerates no less than 66 publications, beginning with "L'India vista da due grandi personalita musulmane: Biruni e Baber," in Al-Biruni commemoration volume, Calcutta: Iran Society, 1951, pp. 53-76; and ending with "L'Islam in India. Tipologia di un contatto religioso," Roma: Accademia Nazionale dei Lincei, 1973, pp. 27. Since 1973, Dr. Bausani has authored dozens of articles and other publications, including two that I know of personally and copies of which are in the National Bahā'ī Library of Italy, these two being devoted to expositions of Bahā'ī teachings. As mentioned before, Dr. Bausani asserted that, for the past six years (since 1975) he has been primarily occupied with studying and writing about Islāmic science and astronomy in particular. He stated that the honorary volume of essays issued on the occasion of his 50th birthday this year (1981) contains a full bibliography of all of his publications to spring 1981. However, Dr. Bausani continues to be a prolific writer, and so no bibliography of his compositions can claim to be entirely complete. When I receive a copy of the honorary volume I will cite the contents thereof in my world report on Bahā'ī scholars. Then of course such a bibliography will not include all of the unpublished papers of Dr. Bausani, his notes, scholarly correspondence, or his contributions to Bahā'ī history in the making, as an Italian Bahā'ī, world-renowned scholar in his field and member of the NSA of Italy for over 30 years. Here listed are a few of his publications related to the Bābī and Bahā'ī religions.

- Publications: "Un ghazal di Qurratu'l-'Ain," Oriente moderno, vol. 29, no. 10-12, 1949.
 "Il martirio del 'Bāb' secondo la narrazione di Nabil Zarrandī," Oriente Moderno, vol. 30, pp. 199-207.

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- Publications: "Sviluppi Istituzionali Della Religion Bahā'ī," Atti dell' VIII Congresso Internazionale di Storia delle Religioni (Roma, 17-23 Aprile 1955), Firenze: Sansoni, 1956.
- "III. La Nuova Religione Bābī-Bahā'ī," Persia Religiosa di Zaratustra a Bahā'u'llah, Milano: Il Saggiatore, 1957, pp. 458-92.
- "Bāb," "Bābīs," "Bahā'īs," "Bahā'u'llah," Encyclopedia of Islām, second edition, loc. cit., 1958.
- "Appendice--La Religione Bābī-Bahā'ī," "Religione Islamica," Le civiltà dell'Oriente, Roma: Ed. Casini, 1958, vol. III, pp. 291-412 (Appendice: pp. 407-11).
- passim., "La Letteratura neopersiana," Storia della letteratura persiana, Milano, 1960, pp. 149-898.
- I Persiani, Firenze: Sansoni, 1962, pp. 221-23.
- with Agnese Boerio, Augusto Robiati, Introduzione allo studio del Bahā'ismo, Roma: Istituto Tiberino di cultura universitaria e di studi superiori, dell' Accademia Tiberina, Facoltà di Scienze Psichiche e psicologiche, 1970.
- "Le religioni nuove sorte dall'Islam," Storia delle Religioni, Turin: UTET, 1970-71, vol. V, pp. 213-74.
- La Crisi Religiosa del mondo moderno e la fede Bahā'ī, Roma: Casa Editrice Bahā'ī (?), 1975.
- La Fede Bahā'ī e l'Unità del genere umano, Recco: B.&S., Editori, 1977.
- "La Storia del Cristianesimo alla luce del concetto Bahā'ī di Religione," Opinioni Bahā'ī, spring 1977.
- "La lotta di Giacobbe con l'Angelo," Opinioni Bahā'ī, summer 1977.

(Note: Dr. Bausani is one of the editors of Opinioni Bahā'ī and has made many contributions, literary and editorial, to this intellectual periodical published by the NSA of Italy, and similar in some ways to World Order and La Pensée Bahā'īe.)

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Languages: Persian, French,
English, Italian, Arabic
Degrees: Licence from Univer-
site de Paris in mathematics

Interview: Here begins one of the more marvelous and remarkable stories associated with this European tour, a story which continues to this day, and will extend long into the future. I was privileged to speak with professor Avaregan, formerly at the University of Tih-rān, and then in Viet-nam for a number of years as a Bahā'ī pioneer, and a Bahā'ī scholar and academic mathematician, on two occasions and under rather extraordinary circumstances, April 20 in his home, and April 23 in his sickbed in the municipal hospital of Albano l'Aziale. At our first meeting I was almost overwhelmed by the great energy and vitality of this man, the power and conviction of his ideas, the fluency of his expression, his multi-lingual facility, his enormous affection for the Bahā'ī Cause--this was hardly the behavior I expected from an octogenarian recovering from a recent series of heart-attacks! Then, April 21, my new friend was rushed to the hospital with all of the symptoms of a massive heart attack, perhaps only moments away from release from this world. How astounded I was to find that he would see me only two days later, when he talked with me for half an hour with all of his characteristic energy, fluency and facility! Since then professor Avaregan has sent me several long letters as well as a number of articles he has written over the years on subjects pertaining to the field of Bābī and Bahā'ī studies, and I have committed myself to preparing a number of these articles for eventual publication.

We began our discourse with a consideration of Biblical prophecies fulfilled in the Bābī and Bahā'ī religions, a subject which professor Avaregan has been studying for twenty years, ever since he moved to Italy. The professor commenced his remarks in affirming that Copernicus destroyed the theories of Aristotle in the 16th century, the geocentric theory of the universe, and that as the Roman Catholic Church counted on this theory as a supporting column of Christian theology, the Church considered that the Faith, the true religion was provoked and threatened when this theory was questioned. With regard to the prophecy of 70 weeks in the book of Daniel (Old Testament), the professor asserted that neither the Apostles nor the primitive Christians of the first few centuries recognized and understood this prediction of the dawn of the Messiah, but that this prophecy was first understood in the 16th century by Johann Funck (1518-66), according to Leroy Edwin Froom, The Prophetic Faith of our Fathers, vol. II, p. 308. We also know that the 16th century was that of the apparition of Protestant Christianity as a real spiritual force in European society. Professor Avaregan tells us that prophecies are objective proofs of the revealed truth, and hence of all the Manifestations of God. The prophecy of the 70 weeks, says he, was not revealed to guide the Hebrews to Jesus Christ, as it was not understood before the 16th century, even Christ did not refer to this prophecy. But this prophecy is the key to the comprehension of the prophecy of 2300 days, which denotes the second coming of Christ. In the 16th century there was also the discovery of the theory of mathematical probability. The chevalier de Mère, a dice player, observed that while the number of combinations (of dice) is six altogether, between the ten and the nine it was more frequent that one saw the nine, and that between the twelve and the eleven, one saw more often the twelve. The dice game was conducted in this fashion: two persons threw three dice each, and then if three to ten the one, and eleven to eighteen the other (I have preserved this conversation as true to the original as possible, and so if you do not understand, credit it to your lack of understanding of dice or of mathema-

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tical probability theory, and count yourself in good company.), then the latter wins. The chevalier de Mère posed this problem to Blaise Pascal, and Pascal observed that the permutation, not the combination is important. The professor said that in order to understand this one might imagine that one has three dice of different colors, and that it is not the numerical combinations but rather the permutations which intervene in the chance of each game. In the event that in one game two numbers are equal and the same and one number is different, there are three permutations. To understand this it is sufficient to imagine that each of the three dice is of a different color. When you have three different numbers and three different colors, there are six permutations possible: ABC, ACB, BAC, BCA, CAB, CBA. There are 27 permutations for the numbers 10 and 11, and 25 permutations for 9 and 12, and the total of games and of permutations is 108. "Chance" follows the "law" of mathematical probability. Hence a prophecy is easily comprehended as valid or not. The science of probability, which is the base of all the sciences was discovered by the chevalier de Mère and Blaise Pascal in the 16th century and has been developed since that time, although it has only be perceived as the foundation of science since the 19th century. In physics, the lodestone of the theory of gases and molecules; in biology, of genetics and births; in social sciences and in agriculture also. In his research into prophecies, professor Avaregan has concentrated his attention upon those of the 2300 and 1260 days and not of the 1290 and 1335 days which apply only to the Bahā'is, and so can not be regarded by Jews and Christians as proofs of the truth of Bahā'u'llah's Revelation. So, said the professor, in the 16th century you have the collapse of the leading column of Catholic theology (and hence of the Roman Catholic religion according to the professor) with the discoveries of Copernicus disputing the theories of Aristotle, the discovery and understanding of the prophecy of 70 weeks, and the unveiling of the "law" of mathematical probability. As for the prophecy of the 1335 days in the book of Daniel, professor Avaregan noted that it was fulfilled, accomplished in 1957 A.D., when the direct intervention of God on earth stopped, and that since that date there is no longer a personal representative of God on earth, no longer a divinely-appointed directorate, for the Faith is established on earth. He read this in Persian and promised to locate the source for me. (See report on Sven Mårds, Sweden, for parallel assertion.) The 1290 days was accomplished in 1863, as the official "declaration" of Muḥammad's mission occurred in 612 (while the professor says that Muḥammad was a prophet as of 609) A.D., and so if one takes this as the starting point of the 1290 days and each day for a year according to the "Biblical" tradition in prophetic interpretation, the termination thereof is in 1863. Between 1260 and 1290 are thirty years, of which ten years are accounted for in the change of calendars (from 612 A.D. to 622 A.D., to correspond with Muḥammad's change of residence from Mecca to Madina in that year, the first of the Islāmic calendar), and twenty years to the "declaration" of Bahā'u'llah in 1280 A.H. (May I note in this connection that the Bāb, in various passages of the *Bayān-i-Fārsī* (بیان فارسی) and *Dalā'il-Sab'a* (دلایل سبع) refers to the commencement of the Islamic Dispensation as being 1270 years before the Bāb's "declaration" in 1260 A.H., and if we use his method of calculation, 1290 years after the "declaration" of the Prophet Muḥammad would be 1280 A.H., 1863 A.D.) The 1260 days prophecy of Daniel was interpreted by Protestant theologians, not by Catholics, and all of their solutions are incoherent, whereas the appearance of the Bāb in 1260 A.H. is

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coherent. The two witnesses spoken of in the Book of Revelation of St. John the Divine (the Apocalypse of John of Patmos) are interpreted by Christian theologians to be Enoch and Elijah, and professor Avaregan stated that the correct interpretation of this passage is otherwise and that the two witnesses denote the Prophet Muhammad and the Imam 'Alī Ibn Abī Tālib. There is a dragon in the 1260 days prophecies of Daniel and John, and some theologians conjectured that the dragon might be the Pope, and some of them regarded the year 1789 A.D. as the termination of the 1260 days (years), as in that year the Roman Catholic Pope was "abducted" from the Vatican and from Rome and brought to Paris where he died, through the instance of Napoleon I, Emperor of France.

In speaking of proofs of the Bahā'ī Revelation, proofs of its veracity, its divine origin and necessity, professor Avaregan cited two categories of evidences, of signs of the Revelation of God, two classes of creative facts of the Manifestation of God: a) social facts, pertaining to the life-span of the Manifestation on earth, from 1817 to 1892 (or from 1844 to 1892); and b) spiritual facts, the souls who sacrifice themselves for the Faith. Professor Avaregan discovered these two categories of signs in a verse of the Qur'an, which I cite here in Arabic original, and in two translations--one by J.M. Rodwell, and the other by Husayn Avaregan:

قرآن، سورة الفتن، آيات ٥٢ — سريهم آياتنا في الافاق وفي
انفسهم حتى يتبين لهم انه الحق اولم يكف بويلك انه
على كل شئ شهيد •

Koran (LXXI), Sura XLI, The Made Plain, verse 52 — We will shew them our signs in different countries and among themselves, until it become plain to them that it is the truth. Is it not enough for thee that they Lord is witness of all things?

Qur'an XLI:52 — We will soon show our signs in the world and in their individual spirits/beings/lives to make clear for them that He is true. Is it not sufficient for thee that He observes all?

My dear professor cited other proofs from Scripture as the following: Deuteronomy 18:21-22 for the Bāb and Bahā'u'llah and Deuteronomy 18:15-20 for Jesus Christ. Acts of the Apostles 3:20-22 has the Apostle Peter saying that Jesus Christ was a prophet and not God. He pointed out that the Gospel of St. John the Apostle, chapter 4, verse 46 has Christ referring to Himself as a prophet. The professor stated that it is more important to be a prophet than to be the son of God, as there were other sons of God, as per Genesis 6:2,4 and Exodus 4:22-23. Deuteronomy 18:18 pertains to the prophet Muhammad, and to the Arab people. Genesis 17:20 speaks of the twelfth Imam of the Isna 'asharī Shi'ī Muslims.

On the scientific interpretation of prophecy: the four conditions through which we can determine the condition, valid or invalid of prophecy:

(1) Where there are allegories to interpret, if the interpretive key exists before and is not created by the interpreter himself; for example, the

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principle of a year for a day. (There are prophecies for the comprehension of the keys are revealed by 'Abdu'l-Bahā, but these have no value for the non-Bahā'ī.)

(2) Where the prophecy precedes the event of a sufficient time that it be impossible that it could have been invented by anyone who could have profited thereby.

(3) Where the event is realized in conformity with the prophecy.

(4) Where the concordance of the prophecy with the event is not interpretable by natural hazard, by chance.

Take for example the prophecy of the 70 weeks, this prophecy is so important that the greatest scientific genius before Albert Einstein, Sir Isaac Newton, devoted forty years of his life to the study of the Biblical prophecies and to the resolution of the problem of the 70 weeks, undertaken in a work entitled, Observations on the Prophecies of Daniel and the Apocalypse of St. John, published after his death, for which the contributions of 104 persons was necessary to publish it. This edition is written in the handwriting of the time. Professor Avaregan has a photocopy himself, made of one of the original copies, in the library of the Università di Milano, the manuscript being in the British Museum. The prophecy of the 70 weeks has a scientific value and it is for this reason that the professor interests himself therein. And so, in light of the four conditions:

(1) According to the prophecy of the 70 weeks, there will be 70 weeks before the anointing of the Most Holy, and, according to another passage, 7 and 60 and 2 weeks and then during the last, the seventieth week, the Messiah is cut off, and then will come the arrival of the prince and of the people to destroy the town and the sanctuary. All of this was accomplished in history, according to the year/day principle.

(2) When we refer to the book by Froom (op. cit.), we find that the Old Testament was translated from Hebrew into Greek and styled the Septuagint around 300 years prior to the appearance of Jesus Christ, and so it's impossible that it could have been falsified. Hence, it is not possible to claim that Jews or Bahā'īs have falsified these verses. The book of Daniel existed before Jesus Christ because it was translated into Greek, and formed part of the Septuagint. The first ones who knew that Daniel was a prophet were the Jewish rabbis who observed after the destruction of Jerusalem by Titus that the prophecy of Daniel was fulfilled and that Jesus Christ was the Messiah promised by Daniel. The Messiah (Christus in Latin) was considered less important than a prophet but he was expected and desired for his power. Daniel was considered a prophet until the coming of Jesus the Christ and even after that Josephus declared that he was a great prophet. Froom explains that the Jewish rabbis rejected Daniel as a prophet in their invention of the Talmud, and throughout the Talmud, the book of Daniel is classed along with the "writings" and not with the "prophets", and in the Jewish Bibles it is always cited under the category of "writings", not even among the twelve minor prophets. The Jewish rabbis did not want Jews to read the Book of Daniel as that of a prophet, for otherwise they would be attracted to Christianity by the prophecy of the 70 weeks. These rabbis took this action during the twelfth century of the Christian era. Not a single rabbi admitted that this prophecy was fulfilled. Protestant and Catholic Christian Bibles cite Daniel as among the great prophets. All of the above is explained, according to the professor, in Froom's The Prophetic Faith of our Fathers, vol. I, pp. 18-19, and in the Encyclopedia Judaica, under the title, "Daniel", p. 1275.

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(3) In the 19th century, David Strauss wrote a 1500-page, 3-volume study of the life of Jesus Christ in which he tried to demonstrate that Christ never existed, that He was an invented myth and nothing more. He affirmed that the Jesus Christ of the Christian Church did not exist. Other scholars discovered the same, such as Albert Schweitzer in his The Quest of the Historical Jesus, and professor Avaregan showed me the last chapter of this latter work, entitled "Results" in order to make evident to me that Schweitzer's conclusion was actually what the professor represented it to be. The objection of these scholars was primarily that the Jesus Christ of the Gospels is incredible, and that the manner in which the Church spoke of Christ was not correct. The professor affirms that Bahā'īs only understand the true history of Christ because Bahā'u'llah has revealed it to them. These historians have prepared the way for the Bahā'īs in stating that the "official" history of Christ is incredible. The truth could not be understood before the coming of Bahā'u'llah. Prophecy demonstrates the value of a prophet rather than the prophet indicating the value of the prophecy. It is not necessary to speak of the origin of the prophecy of Daniel, and if Daniel was actually the author of this prophecy or not...but, was the prophecy made before the event and was it realized...yes and yes.

(4) To understand the fourth quality or condition one must study mathematical probability, and this is explained in two of the published articles of professor Avaregan, of which I have copies in Italian and in English, in manuscript, and which are appearing in the quarterly Bahā'ī periodical, Opinioni Bahā'ī, beginning with the first article in October 1931. I recommend these papers to the student of mathematics and of prophetic interpretation, and would be more than delighted to make copies available serious seeker. Eventually they will be published in reputable journals and circulated world-wide, in English translation.

Professor Avaregan insisted upon the importance of teaching the Faith, and he spoke of four methods of teaching, all of which are discussed in one of his unpublished papers, listed later in this report. The first method is to impart the social teachings as phrased by 'Abdu'l-Bahā; the second method is to prove the existence of God to non-believers, to scientific materialists and materialistic scientists in particular: in this connection he mentioned Bertrand Russell and Friedrich Lange (History of Materialism) as sources for materialistic philosophy and for atheism; the third method to teach true religion, that which is the cause of life, the divine origin of religion, including the Greek and Roman mythological cults; the fourth method to begin with the book of the seeker, to study the Evangel with the Christian, the Qur'ān with the Muslim, to teach each the truths of his own religion, from his own Scripture.

Besides being very familiar with the Qur'ān, professor Avaregan is extremely well read in Bahā'ī literature available only in Arabic, such as the masterly works of Mirza Abu'l-Fadl.

Since our meetings in Albano L'Aziale, professor Avaregan and I have corresponded several times, he periodically sending me packages full of wonderful papers on various subjects and each time promising more packages with many more papers, as well as copies of the articles he has published in La Pensée Bahā'īe and Opinioni Bahā'ī. As he has not yet sent me copies of published articles, I am not sure of their dates of publication, but I will cite the subject-headings of the published articles, and you can try to fish them out if you're in a hurry to read them.

The dear professor and I did not speak either of an European Bahā'ī Stud-

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ies Association or of an Encyclopedia Bahā'ī, but surely some of his papers could be contributed to either or both, for they are full of information valuable to Bahā'ī scholars. However, it is not likely that the professor will be contributing these papers directly himself, as he is over 80 years of age and in poor health, and so I hope to do so on his behalf. He is directing what is left of his energy on this plane to the completion of his scholarly work, so I ask that anyone who wishes to contact him refer their remarks to me on the first occasion, as I may be able to be of service to the enquirer as well as to the professor himself, by relieving him of unnecessary correspondence.

Publications: "Le Sens de la Vie d'après les Grands Génies Contemporains de la Science," La Pensée Bahá'ie, n.d., n.pp.
 "Scientific Proof of the Divine Revelations", of them this one will bear the "sous-titre": "I - The Prophecy of the Seventy-Weeks of the Prophet Daniel."...The first part of it, up to the "Third Condition", included is now under print in the "four monthly" Opinioni Bahá'ī which must appear in the beginning of October.' (letter dated 16 September 1981)
 "Riferimenti a Bahá'u'llah nel Buddismo," Opinioni Bahá'ī, Anno IV, No. 16, Luglio 1976, Parole 133, pp. 23-32.

Papers: 'Le Sens de la Vie d'Après Albert Einstein', 12 pp.
 'Le Sens de la Vie d'Après les Grands Génies Contemporains de la Science', 5 pp., incomplete.
 'La Tendance Metaphysique et Religieuse des Grands Génies Scientifiques'; 8 pp.
 'Les Plans Déduits des Paroles d'Abdu'l-Bahā pour Enseigner la Cause', 6 pp.
 'Faisant le Parallele entre Bouddha et le Christ'; *21 pp.
 'Studio Metodico e Razionale dei Quattro Vangeli', 16 pp.
 'Studio Razionale dei Cristianismo', 30 pp.
 'The Prophecy of Seventy Weeks of the Prophet Daniel', 38 pp.
 'Rational Common Points between Koran and the Gospels', 9 pp.
 'The Prophecies of Islam', 7 pp.
 'The Problem of Christ's Divinity', 8 pp.
 'The Situation of the World in the First Half of the Nineteenth Century', 19 pp.
 'A simple method of teaching, common to all the believers in God', 2 pp.
 'Metaphysical and Religious Tendancy of the Great Scientific Geniuses'; 12 pp.
 'The Parallelism between Buddha and Christ'; *12 pp.
 'Grandeur et Mystère d'Amit-Abhā', 17 pp.

Other papers on the following topics: 'Islām as seen in the Revelation of St. John: 1260, the proof of Islām', in English.
 'History of the Bahá'ī Faith and Islāmic prophecies', in progress.
 'Islāmic, Buddhist, Zoroastrian prophecies', in progress.
 'Ether, from Aristotle to Einstein', in Italian.
 'The proofs of the covenant', in Italian.

IX. ITALY

4) Dr. Badi'u'llah Parsa

Languages: Persian, Arabic,
ItalianDegrees: University of Tīhrān,
I. D.

Interview: Late morning April 29 of 1981 I met Miss Lida Parsa and she conducted me to her parents' home in Florence, where I met and interviewed her father, Dr. Badi'u'llah Parsa, a scholar of the Bahā'ī Faith. Our several hours of exchange were an invaluable source of information to me, and I am deeply and eternally grateful to both Dr. Parsa and his daughter Lida for devoting themselves to answering my questions. Dr. Parsa had been recommended to me by Mr. Balerio and Professor Amaregan (see report) as well as other Bahā'īs resident in Italy as more than worthy of being interviewed by me and included in my survey of Bahā'ī studies in Europe. I was also told that he has an extensive collection of Baha'i literature. The following are my notes of the interview as it unfolded, reviewed by Dr. Parsa and his daughter, who translated my every word into Persian and his into English.

Dr. Parsa spoke of Shoghi Effendi's Tablet of the Century, written in Persian in 1944 to commemorate the declaration of the Bāb one hundred years previously, entitled, in Persian, Lawh-i-Qarn (لوح قرن). He stated that Isrāq-Khāvārī wrote an encyclopedia for Bahā'ī studies, examining every word of importance in the Lawh-i-Qarn, this work being two volumes in length and in the Persian language, each volume comprising some 600 pages, of which Dr. Parsa has a copy of the first volume only: this book is entitled حقیق مضمون (I did not transliterate this title at the time and decline to attempt to do so now). Lawh-i-Qarn is the Persian language version of Shoghi Effendi's God Passes By, although considerably shorter in length, also published in 1944 and in honor of the centennial of the Bāb's manifestation.

Dr. Parsa recounted the tale of Mirza Abu'l-Faḍl Gulpaygānī's conversion to the Bahā'ī Faith as he found me to be interested in this father of Bahā'ī scholarship. Abu'l-Faḍl was not a great scholar prior to his conversion, as a mulla, a Muslim divine, but only after 1877 when he had become a believer in the Bāb and Bahā'u'llah. During the lifetime of Bahā'u'llah Abu'l-Faḍl lived in Irān and taught the Faith there to Jews and Christians. 'Abdu'l-Bahā sent him to Egypt to teach Muslims and to counter the attacks of the Nakazeens (Covenant-Breakers). Bahā'u'llah recorded the title "Abu'l-Faḍl" ("Father of Wisdom") upon this great Bahā'ī scholar, and 'Abdu'l-Bahā said that he was the mother and brother as well as the father of wisdom. In 1892 he wrote Faṣl al-Khitāb (فصل الخطاب) to answer E.G. Browne's claim that the Muqtatū'l-Kaf is the earliest and most reliable Bābī and Bahā'ī history. In 1893 he wrote Al-Farā'id to answer the accusations of Siyyid Pīfīs, a Muslim divine of Tiflis. He wrote Al-Hujaj al-Bahiyah to answer someone who asked what new teachings characterized the Bahā'ī Dispensation as compared with the Christian Dispensation. He wrote Al-Kitāb ad-Durar al-Bahiyah in 1898. His Sharḥe ayate nuvayakhe is concerned with the fulfillment of prophecies from various religions in the Bahā'ī Revelation. Al-Mabadi' al-bahiyah marqtataf is his translation of 'Abdu'l-Bahā's talks in Paris and America from Persian into Arabic. His last book was published in 1920 and is entitled Majmu'a-vi Rasa'il. Whilst living in Isma'ilia, Egypt, Abu'l-Faḍl wrote most of his books but he also lived in Cairo and in Beirut, Lebanon. While 'Abdu'l-Bahā was in America, Abu'l-Faḍl finished یواب اجزا خان پرو نور برادر, later published in Cairo. He moved from Isma'ilia to Beirut and then left Beirut and died in Cairo, according to Dr. Habib'u'llah Hoayyad. Some parts of his book Faṣl al-Khitāb were stolen by Farīd

4) Dr. Badi'u'llah Parsa

Interview:

ibn Assad'u'llah, son of Mīrzā Assad'u'llah, but the rest of the book was published. 'Abdu'l-Bahā chose six or seven Bahā'ī teachers from Irān to complete Fasl al-Khitāb and Siyyid Mehdi Gulpaygani, a resident of Ishaqābād, Adhīrbayjān, was asked by Shoghi Effendi to continue this work. Shoghi Effendi warned against the use of this book in teaching because of the political content, both of Fasl al-Khitāb and of E.G. Browne's edition of the Nuqtatu'l-Kaf to which it responded. Abu'l-Faḍl came to know of Browne's edition of the Nuqtatu'l-Kaf, according to Dr. Habib'u'llah Hoayyad by reading an article in a Beirut newspaper written by a Christian professor. Dr. Parsa asserts that Mīrzā Jānī Kashānī, the supposed author of the Nuqtatu'l-Kaf, wrote something on Bābī history but not much, and that the book written by him was amplified by the Azalīs, who then pretended that the entire work had been written by Jānī Kashānī himself. While in Beirut Abu'l-Faḍl was asked by twelve Irānian students at the Beirut American College to account for and explain the origin of E.G. Browne's manuscript of the Nuqtatu'l-Kaf, and he responded that this manuscript came from the Bibliothèque Nationale de Paris, originally from the private collection of the comte de Gobineau. This manuscript is not in Mīrzā Jānī Kashānī's handwriting, and the Irānian students found that Mīrzā Khāne Ghazvīnī, an avowed Azalī, had added material to this manuscript work and that this copy of the Nuqtatu'l-Kaf was in the hands of Azalīs after Jānī Kashānī's death. Dr. Parsa suggested that this manuscript may be written in the handwriting of Mīrzā Ghazvīnī. Other copies of the Nuqtatu'l-Kaf are extant and the text of these differ from the BNP copy; the original is to be found in the Ketābkhāneh Tehrānī and the copy in the BNP is clearly an Azalī adulteration. By way of disavowing the claim of the Azalīs and of Ṣubḥ-i-Azal himself that he was appointed leader of the Bābīs after the Bāb's decease, Dr. Parsa pointed out that the Bāb Himself declares that there will be no leader among the Bābīs until the appearance of Him Whom God shall make manifest, in Vahid VI, Bāb 14, Bayān-i-Fārsī. E.G. Browne stated that Ṣubḥ-i-Azal copied from manuscripts in the Bāb's handwriting appointing him leader of the Bābīs and declaring his high station, but Ṣubḥ-i-Azal seems never to have sent Browne the originals or even photostats of the originals, just copies in his own handwriting. Abu'l-Faḍl said, when Browne was with Ṣubḥ-i-Azal in Famagusta, why didn't he take possession of the original manuscript of the Bāb in the Bāb's handwriting stating such things and publish such documents so that all could read them and judge for themselves? Why did he publish what Azal said, what he sent Browne supposedly copied from originals instead of the original documents themselves? And where are those famous documents referred to by Ṣubḥ-i-Azal, where are the originals now?

Dr. Parsa kindly spent a long time telling me of prophecies fulfilled by the coming of Bahā'u'llah, as identified by various Bahā'ī scholars in Zoroastrian and Muslim sources. Most of the next section of this report will be written in Arabic and Persian script, without transliteration or translation and therefore of little benefit to the reader unfamiliar with these tongues. Furthermore, I have undertaken the writing out of these citations from various sources myself and in my own script, and so there may be some difficulties in understanding the words themselves given the poor quality of my penmanship. In the first citation I have endeavoured to preserve as nearly as possible Dr. Parsa's penmanship.

(1) Hadīth (tradition) of the Prophet Muḥammad, quoted page 91 by Shaykh Muḥammad Nateq, نکته ششمین اول, published in 1923, regarding the length of the Islāmic Dispensation--one thousand years, from 260 A.H. to 1260 A.H.

4) Dr. Nadi'u'llah Parsa

Interview:

امیرانظر الدین بنی زینج مکرنا طق صک، هدیت رزخعت رکت سوال کیم اقبل هذه الیوم حوا- فصور
ان صلیت راسی نهار الیوم وان نسدت نهار نصفیوم ان یوم عذر زکاب کالی سنة بما لودرون *

(2) Qur'ān, Sūrat XXII:44

"And they will bid thee to hasten the chastisement. But God cannot fail His threat. And verily, a day with thy Lord is as a thousand years, as ye reckon them!"

(Rodwell translation; compare Surat XXXII:3.)

Qur'ān, Sūrat XXXIX:68

"And there shall be a blast on the trumpet, and all who are in the Heavens and all who are in the Earth shall expire, save those whom God shall vouchsafe to live. Then shall there be another blast on it, and lo! arising they shall gaze around them:"

Qur'ān, Sūrat XLIV:49

"Taste this:" for thou forsooth art the mighty, the honourable!"

وَسَنَتَعْلَمُونَكَ بِالْعَذَابِ وَلَئِنْ
تَخَلَّفَ اللَّهُ وَعْدُهُ وَإِنَّ يَوْمًا
عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ *

وَنُفِخَ فِي الصُّورِ فَسَمِعَتْ
مَنْ فِي السَّمَاوَاتِ وَمَنْ
فِي الْأَرْضِ مِنَ الْأَمِينِ نَقَاءً وَاللَّهُ
مَعَهُمْ نَفِخَ أَقْرَبِي فَلَا أَعْمُ
مِثْلُ يَنْظُرُونَ *

Arabic word translated by Rodwell as "honourable" is "karim" (كريم).

(3) Zoroastrian prophecy, quoted page 36, Shaykh Nateq's book, citing a letter of Shatsasan, included in the Avesta and written 300 years before the appearance of Bahā'u'llah, for which I can offer no English translation:

واکرماندیکدم از مهین چرخ انگیزم از کسل توکسی جمال
مبارک و آئین و آب تویتورسانم و پیغمبری و پیشروانی از
فرزندان تو بر نکبرم * (آیه ۷۵)
ناسیه شتاسان - از بدکاری مردمانست که چون کیشاه
فرشته منشی از ایرانیان بیرون رود. * (آیه ۲۵)

(4) Another Zoroastrian prophecy also cited same page of Nateq's book, this one authored two hundred years ago and hence before Bahā'u'llah's time and from a book entitled کتاب دیگر:

چون یک هزار و دو بیست و اند سل تازی آئین را گزرد
هو میدر «حضرت اعلی» به پیغمبری برانگیخته شود *

(5) Another Zoroastrian prophecy also cited in Nateq's book, same page, from کتاب دبستان للذاهب:

خداوند بزرگداشت خطاب فرمود «من ترامیانه آفریدم

IX. ITALIA

4) Dr. Badi'u'llah Parsa

Interview: هم چنانکه از توتاکیموت سه هزار سال از توتانوز
 ستانیز لظهور اعظم ابراهیمه هزار سال خواصد بود *

Dr. Parsa most kindly provided me with a detailed list of the Bābī and Bahā'ī Scriptures and historical and apologetic works in his personal library, and this, with his permission, I am sharing with you:

- Bāb Qayyūmu'l-Asmā; Asare Mubarake; Bayān-i-Pārsī; Tablets referring to Shaykh Ahmad and to Siyid Kazim in various collections; quotations from the Bab's writings cited by Bahā'u'llah in Kitāb-i-Ba'dī, and in other books.
- Bahā'u'llah Kitāb-i-Ba'dī; Kitāb-i-Sūratu'l-Muluk; Persian texts of portions of Tablets translated by Shoghi Effendi; poems written in the Siyah-Chal; Lawh-i-Kullu Ta'am, Baghdad, 1874; poems written in Sulaymaniyyih; Kalīnāt-i-Maknūn; Haft-i-Vadī; Javaher al-Assar; Kitāb-i-Īqān; Lawh-i-Shikarshekan; Lawh-i-Maloculquds; Lawh-i-Sūrat'u'l-Sabr; Avah-i-Salātin; Kitāb-i-Aqdas; prayers for Holy Days and Feasts; Asagh-i-Qalam-i-'Alā (four volumes); Codification of the Kitāb-i-Aqdas with Lawh-i-Karmal appended; Moadey-i-Asemani (nine volumes); masnavi written in Constantinople; copies of many unpublished Tablets as well as of all or virtually all published Tablets, including in the compilations of Ishraq-Khavari: Ayam-i-Tis'i; Gharigh-i-Mukhtum; Kitāb-i-Tasbi wa taqlil; and also in the compilation of Bahā'u'llah's writings in Faḍl Mazanderānī's Amr va Khalq.
- 'Abdu'l-Bahā Mufarezat; Makatib; Madaniyyih; Siyvasiyyih; Affariyyih; Alvah-i-Tablighi; Khatabat; Alva'eh vasayah; and many other works.
- Shoghi Effendi Toghiate Mubarake (Tablets to the Persians, 1921-57); Toghi Sadosizdah (which Dr. Parsa described as the Guardian's last work in Persian language, like his testament, in which he predicts that the Persian 'ulamā will regain power in Irān and that after that they will be put down and rendered powerless).

This, Dr. Parsa insisted, is only a partial listing of the Bābī and Bahā'ī related books in his personal library.

I did not have occasion to ask Dr. Parsa regarding the possibility of establishing an European Bahā'ī Studies Association, nor did we discuss an Encyclopedia Bahā'ī, except in passing, which elicited from this distinguished Bahā'ī scholar his reference to Ishraq-Khavari's encyclopedia based upon Shoghi Effendi's Lawh-i-Qarn.

IX. ITALY

5) Fondazione Caetani per gli studi musulmani
Accademia Nazionale dei Lincei
Roma

I made an all-too-brief visit to the library of the Accademia Nazionale dei Lincei in Rome, in search of the 34 Persian and Arabic manuscripts on Bābī and Bahā'ī topics listed in Giuseppe Gabrielli's catalog of the manuscripts in the collection of La Fondazione Caetani per gli studi musulmani, page 73 of the 1926 edition, a copy of which I discovered in the Bahā'ī National Library of Italy, also located in Rome (see last report). After careful search of the library stacks the library staff were unable to locate any of the 34 manuscripts identified in the catalog, and they suggested that one of the professors attached to the Fondazione Caetani may well have taken them home with him for personal perusal. I was encouraged to return and talk with one professor in particular regarding the disappearance of these manuscripts and their present whereabouts but was unable to do so, and so must leave the location and review of these manuscripts to another traveller or to some inquisitive resident of Rome. Unfortunately, I made no record of the manuscripts supposedly included in this collection, so no listing is possible here. However, if you have need of such a list I urge you to write to the National Spiritual Assembly of the Baha'is of Italy, via Antonio Stoppani, 10, 00197 Roma, Italia, and ask for a photocopy of page 73 of their copy of Gabrielli's catalog.

6) Biblioteca Nazionale Centrale di Firenze
Firenze

As I was able to spend two weeks in Florence, I used this library on several occasions, although I was unable to make a complete survey of its contents as related to Bābī and Bahā'ī studies. The following is a list of what I found, in looking through the card catalogs for books and articles related to or authored by 'Abdu'l-Bahā, the Bāb, Bahā'u'llah and Dr. Alessandro Bausani:

- 'Abdu'l-Bahā, Le lezioni di San Giovanni d'Acri..., Roma: Edizione del Comitato Bahā'ī di traduzione e pubblicazione (Tip. G. Bardi), 1961. (3L2882); 1976, second edition. (B.27.6.544)
- 'Abdu'l-Bahā, La saggezza di 'Abdu'l-Bahā..., Roma: Edizione del Comitato Bahā'ī di traduzione e pubblicazione (Tip. G. Bardi), second edition, 1957. (3i.3633); fourth edition, 1977. (B.27.6.547.)
- Bāb, Le Bēyān Arabe, traduction en français par A.L.M. Nicolas, Paris, 1905. (C.11.295)
- Bahā'u'llah, Il libro della certezza, traduzione di Helen Reed Bishop (from the English translation of Shoghi Effendi), Roma: Edizione del Comitato Bahā'ī di traduzione e pubblicazione (Tip. G. Bardi), 1955. (3.i.2562); 1970 reprint. (B.27.6.548)
- Bahā'u'llah, Preghiere e Meditazioni, Roma: E.C.B.T.P.(?), Tip. Editrice Romana, 1961. (3 i 2901); second copy same edition. (B.27.6.543)
- Bahā'u'llah, Le parole celate di Bahā'u'llah..., Roma: Edizione del Comitato Bahā'ī di traduzione e pubblicazione, 1977. (B.5.7.2993)
- Bahā'u'llah, Le parole celate, traduzione di Ugo R. Giachery, Roma: G. Bardi, 1949. (11310.12)
- Bahā'u'llah, La proclamazione di Bahā'u'llah ai re e ai governanti del mondo, Roma: Assemblea Spirituale Nazionale dei Bahā'ī d'Italia, second edition, 1977. (3.o.3156)
- Bahā'u'llah, Le sette valli e le quattro valli, traduzione di Ugo R.

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5) Biblioteca Nazionale Centrale di Firenze

- Giachery, Roma: G. Bardi, 1949. (11318.33); second edition reprint. (B.5.5.2789)
- Bahā'ī, Il patto e l'amministrazione Bahā'ī, Roma: Edizione del Comitato Bahā'ī di traduzione e pubblicazione (Tip. G. Bardi), 1957. (3* 20.2.709)
- Bahā'ī, Luoghi santi Bahā'ī al centro mondiale, Roma: Assemblea Spirituale Nazionale dei Bahā'ī d'Italia, 1977. (B.5.5.2997)
- Bausani, Alessandro, Un "Gazal" di Qurratu'l-'Ain, Roma: Tip. G. Bardi, 1949, estratto da Oriente moderno, A. XXIX, n. 10-12, 1949. (15726.10)
- Bausani, La letteratura neopersiana, Storia della letteratura persiana, Milano, 1950, pp. 149-398. (Sala Lettura: Lett. KXXVI, I)
- Bausani, Il martirio del "Bāb" secondo la narrazione di Nabil Zarandī, Tip. G. Bardi, 1950, estratto da Oriente moderno, XXX. (15459.45)
- Bausani, Persia religiosa, da Zaratustra a Bahā'u'llah, Milano: Tip. P.E.G., 1959. (Sala Lettura: Storia della religioni IV, 7)
- Bausani, I persiani, Firenze: Tip. T.E.B., Sansoni, 1962. (C.3.1008.101)
- (Listed here are all of the books and articles by Dr. Bausani which mention the Bābī and Bahā'ī religions and are to be found in this collection; altogether there are thirty-nine separate titles listed under Dr. Bausani's name in the card catalogue, and hence this is a very partial listing.)

7) National Bahā'ī Library of the Bahā'īs of Italy

As a result of the generous and warm hospitality of the Öjemark and Vahdat families, I was able to stay in Rome for over a week, and during that time three days at least were spent carefully sifting, reorganizing and partially cataloguing the contents of this large Bahā'ī library. In order to avoid duplication of effort, I have marked all books authored by Professor Bausani and included in the NBA of Italy with an asterix (*). What follows is not a complete listing of all books and pamphlets and periodicals in this collection--I spent most of my time rearranging things and so was unable to make a complete listing--but it does represent many of the rare and interesting materials here available to the Bahā'ī scholar. Of course, all translations of Bahā'ī writings from English into Italian have been left off this list as they are still in print and available from the Casa Editrice Bahā'ī, Circoncallazione Nomentana 484-A/1, 00162 Roma, Italia. Here cited are books which I have seen here for the first time:

- Lucienne Nigette, Bahā'u'llah (1812-1892), Messenger de Dieu proclame l'Unité du Monde, Trois conférences; publication approuvée par l'Assemblée Spirituelle des Bahā'īs de Lyon, février 1953.
- George Townshend, translated into German by Rudolf Jockel, Die alten kirchen und der neue Weltglaube, carbon copy stapled and taped together; three printed copies, Bahā'ī-Verlag, Frankfurt-am-Main, 1959.
- Olivia Kelsey, Two shall appear, A Religious-Historical Drama in Five Acts, approved for publication by the National Spiritual Assembly of the Bahā'īs of the United States of America and Canada; copyrighted in 1943 by the author; Lambert Moon Printers and Stationers, Independence, Missouri. (copy is inscribed by the author as a gift to the Giacherys.)

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7) National Bahā'ī Library of the Bahā'īs of Italy

- David Hofman, A Commentary on the Will and Testament of 'Abdu'l-Bahā, London: Bahā'ī Publishing Trust of the British Isles, 1943 (1 copy); second edition, 1947 (2 copies).
- Dr. Y.S. Tsao, The Valuable Contribution of the "Bahā'ī Cause", Shanghai, January 1932, in Chinese.
- Ellen Royer McDaniel, The Spell of the Temple, New York: Vantage Press, 1953.
- Enzo Asi, "Nulla di nuovo e tutto di nuovo: 4. Alessandro Bausani, Persia Religiosa," pp. 25-26, Il Saggiatore, catalogo N.3, Aut-Inv 1959-60.
- Francesco Candelli, Islamismo, Roma: Accademia Tiberina. Istituto di Cultura Universitaria e di Studi Superiori. Facolta' di Scienze Psiciche, 1956, pp. 94-102.
- Nicola Turchi, "11. La Mistica. Capitolo VII: L'Islamismo: Il Babismo, Il Bahaismo," pp. 262-63, Manuale di Storia della Religioni, Torino: Fratelli Bocca, 1912.
- Alceste Santini, Alvise Artissi, Giorgio Capezzani, "La Fede Bahā'ī," pp. 307-308, Minoranze religiose in Italia, Edizione Religioni oggi, 1959.
- Curio Mortari, Iran. quadrivio d'Asia. viaggio da Tigri al mar caspio, Societa Editrice Internazionale, Torino, 1942, pp. 200-202.
- Bruno Ducati, L'Islam, Collezione Omnia, 11, Roma: Paolo Cremonese, 1939, p. 44.
- Martino Mario Moreno, "Le Eresie, 10.-Babismo e Behaismo," pp. 105-106, L'Islamismo, Milano: Istituto Editoriale Galileo, 1947.
- Martino Mario Moreno, "Cap. V - L'Islam scismato, 5. Babismo e Baha'ismo," pp. 123-25, La Dottrina dell' Islam, Bologna: Licinio Cappelli, 1935.
- Eduard Montet, "Cap. V.- Tentativi di riforma nella religione di Allah," pp. 119-40, Che Cos'e L'Islam, traduzione di Aldo Sorani, Firenze: Libreria Internazionale A. Beltrami, n.d.
- Helmuth von Glasenapp, Le religioni non cristiane, Milano: Feltrinelli Editore, fourth edition, 1971, pp. 6, 29-32.
- Friedrich Heiler, "L'Islamismo," p. 269, "Tentativi di una sintesi delle religioni," pp. 296-97, Storia delle religioni, traduzione di Giulia Dei, Vol. II, n.p., 1959.
- Luciana Loi, "Alcuni aspetti delle Fede di Bahā'u'llah," tesi di laurea Universita' degli studi di Cagliari, Facolta' di scienze politiche, anno accademico 1973-74; 429+22+11+10 pp.
- Sangiorgio Giuseppina, "Il movimento religioso persiano babista e il suo sviluppo nel movimento Bahā'ī," tesi di laurea, Universita' degli studi di Bari, Facolta' di lettere, Anno accademico 1966-67.
- Augusto Robiati, Uomo Svegliati, Roma: Casa Editrice Baha'i, 1973. (2 cop.). n.a., "Rinnovamento Spiritualista e notizie varie: Il Bahaismo nell'America del Nord," pp. 61-62, Ultra. Rivista Teosofica di Roma, No. 5, anno VI, Ott. 1912.

X. AUSTRIA

1) Dr. Kent D. Beveridge

Languages: English, German,
FrenchDegrees: Ph.D. in Administra-
tion, University of Vienna;
dissertation topic: 'Die ge-

sellschaftspolitische Rolle der Bahā'ī-Verwaltungsordnung innerhalb der Gemeinschaft der Bahā'ī, under besonderer Betrachtung der zwei leitenden Institutionen,' 1977.

Interview: Dr. Beveridge and I have been corresponding irregularly since spring of 1978, when I started to compile my Shaykhī/Bābī/Bahā'ī bibliography. I was most fortunate to be able to spend over a week with Dr. Beveridge and his family in Vienna, and to make full use of that time, studying in two of the greatest Austrian book and manuscript collections, visiting museums, and talking for many hours with Dr. Beveridge and for short periods with other Bahā'īs resident in the city. The following notes are not organized, are sketchy, but they have been reviewed and amplified and corrected by Dr. Beveridge himself, so you may be quite sure that they actually represent what he said and not some invention of my fertile imagination. He mentioned that Ulrich Gollmer, a German political scientist and Bahā'ī has made photocopies of some of the material originating from the Tempelgesellschaft in Stuttgart. As I was not able to interview Mr. Gollmer myself, I was unable to verify this point. I asked Dr. Beveridge about his work in the field of Bahā'ī scholarship and he spoke of the following: (1) he organized the National Bahā'ī Archives of Austria for a number of years and knows this collection better than anyone else, and continues to be associated therewith inasmuch as the Spiritual Assembly of the Bahā'īs of Perchtoldsdorf, of which he is a member, was made responsible for the development of the Austrian Bahā'ī Archives by the National Spiritual Assembly shortly after my departure from Vienna; he showed me the collection and I found it to be the most comprehensive and best organized Bahā'ī library in all of the European communities I visited; (2) he established and operated the Bahā'ī distribution service and publishing trust for five years; (3) he wrote his Ph.D. thesis on 'The sociopolitical role of the Bahā'ī administrative order inside the Bahā'ī community, with special reference to its two leading institutions,' the Guardianship and the Universal House of Justice, and a copy of this thesis has been deposited in the World Centre Library in Haifa--this dissertation was read and highly praised by Dr. Udo Schaef-er of Heidelberg as the most comprehensive study of the Administrative Order of the Bahā'ī Faith as yet undertaken and well worthy of publication; (4) he has researched the connection between the Baron von Prokesh von Osten (hereafter designated as Prokesh-Osten) and the Bahā'ī Faith in the Haus-, Hof- und Staats-Archiv in Vienna (see report on this collection), sent a report detailing his discoveries to the Bahā'ī World Centre and recently wrote a paper on one aspect of this research, which was accepted by the Canadian Association for Studies on the Bahā'ī Faith (now the Association for Bahā'ī Studies) for publication in their periodical Études Bahá'íes/ Bahā'ī Studies in 1982, and for which he was awarded a prize of \$100; (5) he has collected articles in German language on the Bahā'ī Faith written by non-Bahā'īs; (6) he has started researching Austrian Bahā'ī history, but decided to concentrate on the connection of Austrian non-Bahā'īs with the Bahā'ī Faith, and so he turned over all of his tapes and notes to Mr. Kambiz Poostchi (see report following); when supplied with pertinent questions by Mr. Poostchi or others, he will continue to tape interviews with individual Bahā'īs in the vicinity of Vienna, inasmuch as the early believers

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in Austria are dying out; (7) he has studied the dispatches of Austrian diplomats in the Middle East writing during Bahā'u'llah's lifetime, which mention Bābīs or Bahā'īs, and has already read through all dispatches for the years 1874-1900 from Trapezond and Constantinople; Ṭibrān and Beirut files and the Tablet of Bahā'u'llah to Emperor Franz Josef can not be located; (8) he has read a number of academic studies of Austrian foreign relations in the nineteenth century, including Lawrence Braber's 'Prokes von Osten and Austria's Balkan Policy 1860-72,' Ph.D. dissertation, University of Pennsylvania, 1973, and Helmut Slaby's Bindenschild und Sonnenkugel, an history of Austrian-Iranian relations, to be published in 1982; he has assisted Ms. Wendy Heller and Messrs. Jan Jasion and Anthony Lee as a researcher; (9) he will complete his report on the Austrian connection to the history of the Bahā'ī Faith in the Orient, that is of the contact between Austrian non-Bahā'īs and Persian, Turkish and Arab Bahā'īs in a year or so; (10) he has done some research on the boat journeys Bahā'u'llah and His companions made, including the various stop-overs, on His way from Adrianople to 'Akkā, building on research undertaken by Mr. Poostchi at the request of Dr. Giachery (see report on Mr. Poostchi), and he sent me a photocopy of the report on his findings to date; (11) he plans to study reports of Catholic and Armenian missionaries from various locations within the Austrian (Hapsburg) Empire to locate references to the Bābī and Bahā'ī religions--there were hundreds if not thousands of such missionaries during Bahā'u'llah's lifetime in Russia, Turkey, Palestine and perhaps Irān and 'Irāq as well; (12) he plans to be making contact with the Austrian Orientalists' society, the Hammer-Purgstall gesellschaft, founded in honor of Herr Hammer, an Austrian Orientalist who wrote a masterful study of the Ottoman Empire; (13) he has been working as an assistant to Mr. Jan Jasion (see report under United Kingdom) in locating books and periodicals for the World Centre Library.

In response to my various questions, Dr. Beveridge gave his concise and explicit responses, which I will endeavour to communicate to you in their pristine purity. He is in favour of the development of an information-sharing network among Bahā'īs scholars, and is also in favour of cooperative endeavour among scholars except when they do not share interest in the subject matter--for example, Dr. Beveridge is eager and able to collaborate with other scholars on Bahā'ī historical studies but is not attracted by such subjects as the Shaykhī doctrine of resurrection and night-flight or anything else "esoteric" for that matter. Regarding his dissertation, he would be willing to translate it into English if he were to receive an advance from a publisher to do so, with the aim of bringing it out in English. When asked what kind of literature he believes to be necessary to augment what is already available, both for the intellectual refinement of the Bahā'ī community and for the conveyance of Bahā'ī concepts to intellectuals of our generation, Dr. Beveridge responded that there should be scholarly books written and published, made readily available, books such as those by Mr. Balyuzi, with more notes on sources so that they will be acceptable to the academic standards of so many contemporary intellectuals. He also has a high regard for John Huddleston's The Earth is But One Country, as being both scholarly and readable. We need books on Bahā'ī history and doctrine related to world history, current events, international law, the future prospects of humankind, books exploring parallels between Bahā'ī teachings and the teachings of Islām and other religions, on the significance of Covenants (in this connection he mentioned a book begun by Mr. J.L. Johnson in Canada), a scholarly study of the social, political, art-

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istic, legal, economic, religious, philosophical and physical "climate" of Iran during the lifetimes of the Bāb and Bahā'u'llah (1817-1892, i.e., the 19th century), including the historical background of the Bahā'ī Faith, on the state of Islām in the 19th century. He is full of ideas, of topics, so if any of you are at a loss about what to study and write about, address yourselves to Dr. Beveridge...he'll survive the onslaught; I may not! As to the perennial question of methodology in studying the Bahā'ī Faith, Dr. Beveridge stated that he does not regard it as important as he sees his function as fact-gathering, leaving it to future scholars to try to explain the facts. Furthermore, he is a believer first and a scholar second. Lastly, as he knows of no specifically "Bahā'ī method" of scholarly investigation he steers away from the scholarly study of the teachings and focuses on history based entirely on empirical sources. The "German" method employed in Austria is "critical" and as he refuses to be "critical" he does not follow this method, but rather employs his own, of collecting facts, correlating them and steering clear of making judgements, conclusions of any kind, other than those which follow clearly and factually from the clearly established documentary evidence itself.

Dr. Beveridge cited some of the sources he has collected over the years for the study of the "Austrian connection" and of the Bahā'ī Faith in general: Friedrich Engel-Janosi, "Austria in the summer of 1870," Journal of Central European Affairs, vol. V, no. 4, January 1946, pp. 335-53, this article based upon the diplomatic reports for the years 1869-70 now in the National Archives in Washington, D.C., upon the protocols of the Viennese consuls for July and August 1870 in the Staatsarchiv (HHStA), memoirs in the private archives of the Baron Schleinitz-Prokesh, formerly in Gmunden, Upper Austria, now in the HHStA. He has photocopies of pilgrim's notes, originals of which are in the Austrian National Bahā'ī Archives; a small collection of dissertations written by Bahā'ī scholars; excerpts from periodicals on Islām; and selections from various sources on religious history. Regarding the Mormon religion he told me of an article by Artemus Lamb, translated into German by ETTY Graeffe as "Die Erfüllung der Mormonen-Prophezeiungen," and published in Bahā'ī-Briefe, Heft 10, October 1962, pp. 245-48. He also pointed out two articles in Time magazine which are of interest to me as an historian of the year 1844, and before I left Vienna he gave me photocopies of both: August 2, 1976, "Prophet or Plagiarist?", under the 'Religion' byline examines the somewhat shaky foundation of the Seventh Day Adventist Church; March 30, 1981, "And They Knew Not Joseph, An 1844 paper raises doubts about the Mormon succession," p. 51 cites evidence that the entire Church of Jesus Christ of Latter-Day Saints may be founded upon sand rather than upon the will and testament and according to the instructions of its prophet-founder, Joseph Smith. Dr. Beveridge also mentioned two reference books of use to some Bahā'ī scholars, Paul Hengge's Die Bibel-Korrektur, Wien:Verlagsgemeinschaft Orac-Pietsch, 1980; and F. Wustenfeld und E. Mahler, a re-edition of the J. Mayr and B. Spuler Vergleichungstabellen zur muslimischen und iranischen Zeitrechnung, first published in Leipzig, 1926, and in this re-edition in Wiesbaden, 1961, and consulted by Shoghi Effendi in its first edition for making the correspondence between Christian and Muslim dates (as in writing Dawn-Breakers).

Dr. Beveridge asked me to look for a number of published and unpublished books and periodicals in the BNUS and BNP and upon my return to the U.S.A. and among these were the following, which I cite for your interest and with some hope that some of you may be able to locate some of these items for

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him (and save me some work!):

Mahmoud's diary of his European and American travels with 'Abdu'l-Bahā, in Persian language original and in English or German translation if possible; Courrier d'Orient, issues of this French-language journal published in Constantinople, for August 10-25, 1868; Journal de Constantinople and Journal d'Orient, also published during that year in Constantinople but unavailable to the Herr doctor; Levant Times and Shipping Gazette, 'which should mention B/B' to quote Dr. Beveridge himself (ten points if you can guess what B/B means--and it does not refer to the King of the Blues either.); French and German newspaper accounts of the punishment of two "heretics" in Iran during the period of November 1845 to January 1846, referring of course to Qudūs and Mullā Jādeq; diplomatic reports relating to the comte de Rochecouard, French charge d'affaires in Tihiran in the 1830s; Les Dépêches Diplomatiques du comte de Gobineau..., Paris, 1959; original manuscript copies of unpublished letters of Prokesh-Osten to de Gobineau relating to the Bahā'ī Faith and unavailable in the HHStA; copies of all letters by the comte de Gobineau mentioning the Bahā'ī or Bābī religion; letters of Stratford Canning mentioning Bābīs or Bahā'īs; Prokesh-Osten's correspondence with Sir Henry Bulwer.

For my research on the year 1844, Dr. Beveridge was most helpful in introducing me to Dr. Springer, historian of 19th century Austrian history and archivist at the HHStA, who furnished me with an excellent bibliography of German-language sources for the period in question. He also recommended M. Saba, Bibliographie Française de l'Irān, Paris: Domat-Monchrestien, 1936, pp. 18-20 on the Bābī and Bahā'ī Faiths and other pages relative to the 19th century in general. He told me that Maria von Najmajer's Gurret-ul-Eyn: Ein Bild aus Persiens Neuzeit, Wien, 1874, soon to be reprinted by the Austrian Bahā'ī Publishing Trust with an historical and doctrinal introduction by Mr. Poostchi, exists in first edition at the Austrian National Bahā'ī Archives and in the Österreichische Nationalbibliothek (call no. 110.187-A).

On 16 August 1981, Dr. Beveridge sent me his revision of my report on our talks together, and this report included an appendix of his authorship which I now cite in full:

'According to my current knowledge, the Austrian connection to the early history of the Faith can be divided into four parts: 1) Prokesh-Osten; 2) reports of the persecution of the Bābīs following the attempt on the life of the Shāh in 1852 in Austrian newspapers and their sources; 3) later reports regarding the Bābīs/Bahā'īs by Austrian diplomatic personnel and other Austrians (have just found a report of the martyrdom of Badī by an Austrian civil engineer in the employ of Naṣiri'd-Dīn Shāh, made to the ambassador in Constantinople/Prokesh-Osten!/, which he passed on to the Ministry of Foreign Affairs; and 4) the papers of the Österreichische Lloyd regarding the passage of Bahā'u'llah. The first part is more or less finished, as I have found no new material; the second, I hope to finish in 1981, the third in 1982 and the fourth thereafter. The part regarding the missionaries is thus for the distant future.'

Dr. Beveridge and I spoke of the possibility of establishing an European Bahā'ī Studies Association and he found this attractive, I think...he said that if seminars were to be organized for Bahā'ī scholars he would try to take part. He was unable to make it to the June conference in France and the July conference in England, but on such short notice who can ex-

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pect the attendance of such a busy person? As per an Encyclopedia Baha'i, he is interested in contributing to this project if it ever gets off the ground, and he could write articles on Prokesh-Osten, the Austrian connection, the Administrative Order, on the fall of the Hapsburg Empire and the other European kingdoms as predicted by Baha'u'llah (after he has a chance to research these subjects...).

- Dr. Beveridge, as noted before, has made an extensive collection of rare and apparently valuable literature related to the Baha'i Faith, and, although Dr. Beveridge is not a public library, he does respond well to being used-- I am well acquainted with this fine attribute of our American expatriot colleague, having made full use of him for an entire week!--and what better way to use him than in the service of the Cause of God? With no further ado, Dr. B. has printed or photocopied exemplaires of the following titles:
- Atkins, Gaius Glenn, Modern Religious Cults and Movements, New York, etc.: Fleming H. Revell Co., 1923. (of which "Chapter XI...Bahaism," pp. 328-35, 349)
- Flasche, Rainer, "Die Religion der Einheit und Selbstverwirklichung der Menschheit. Geschichte und Mission der Baha'i in Deutschland," Zeitschrift für Missionswissenschaft und Religionswissenschaft, 61. Jahrgang, 1977, Munster: Aschendorff, pp. 188-213.
- Warneck, D. Gustav, "Richter: Missionsrundschau, Den Babis," Allgemeine Missions-Zeitschrift, Berlin: Martin Warneck, 1903, p. 242.
- Huart, Clement, "Bab," Enzyklopaedie des Islam, Band I, A-D, Leiden-Leipzig, 1913, pp. 566-68.
- Keene, James J., "Baha'i World Faith: Redefinition of Religion," Journal for the Scientific Study of Religion, New Haven, 1967, pp. 221-35.
- Keene, James J., "Religious Behavior and Neuroticism, Spontaneity, and World-mindedness," Sociometry, vol. 30, June 1967, pp. 137-57.
- Fischer-Kowalski, Marina, Josef Bucek, "Struktmen der Sozialen Ungleichheit in Osterreich," Sozialbericht, Teil II, Marz 1978, Endbericht, Band II des Projekts, Im Auftrag des Bundesministeriums für Wissenschaft und Forschung, n.d.
- Vahman, Fereydun, "Baha'ismus," Theologische Realenzyklopädie, Berlin/New York: Walter de Gruyter, 1981.
- Balise, David, "The Baha'i Faith and The Divine Principle," The Way of the World, Holy Spirit Association for the Unification of Christianity, September-October 1974, pp. 35-45.
- Gumdens, Hauptmanns Baron de, "Reise nach Persien," Oesterreichischer Soldatenfreund. Zeitschrift für militärische Interessen, No. 24, V Jahrgang, pp. 99-101; No. 57, 11 mai 1852, pp. 241-42; No. 59, 15 mai 1852, p. 250; No. 80, 3 juli 1852; p. 333; No. 122, 9 oct. 1852, pp. 509-10; No. 22, 1853 ?, pp. 174-75; all those which follow mention Babis: "Aus Persien," No. 121, 7 oct. 1852, V Jahrgang, pp. 505-506; "Aus Persien," No. 123, 12 oct. 1852, V Jahrgang, pp. ? ; reprint of this last article as "Zur Culturgeschichte Persien's," Die Presse, No. 242, 13 October 1852, V Jahrgang, Wien, p. 2.
- Momen, Dr. Moojan, Dr. John Ebenezer Esslemont, London: Baha'i Publishing Trust, 1975.
- Goldziher, Ignaz, "Die Religion des Islams, VI. Neuere Sekten," Die Religionen des Orients und Die Altgermanische Religion, Leipzig-Berlin: Druck und Verlag v. B.G.Teubner, 1913, pp. 138-41.
- Brugsch, Dr. Heinrich, Reise der K. Preussischen Gesandtschaft nach Persien 1860 u. 1861, Erster Band, pp. 187-88, 310; Zweiter Band, p. 366; Leipzig: J.C.Hinriehs'sche Buchhandlung, 1862; 1863.
- Melgunof, G., Das Südliche ufes des Kapischen Meeres oder die Nord provinzen Persiens, Leipzig: Leopold Voss, 1868, pp. 179-82.

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- Abu'l-Fajl, translated from the English of 'Ali Quli Khan, Friedrich Schweizer, Glänzender Beweis (Burhāna Lāmá), n.p., n.d.
- n.a., Die Offenbarung in Rahmen der Bestehenden Religionen, Veröffentlichungs-
ausschuss des Nationalen Geistigen Rats der Bahā'í in Deutschland und Ös-
terreich, Referat Studienmaterial, 1949.
- n.a., Der Bahā'í-Glaube in Deutschland. Ein Rückblick, Den Nationalen Geis-
tigen Rat der Bahā'í in Deutschland e.V., 1960.
- n.a., "A New Religion," Open Court, vol. 18, 1904, 355-72, 398-420.
- n.a., "Geschichte Irans," Grosse Sowjet-Enzyklopädie wie Geschichte u.
philosophie, translated by R. Sommer, Berlin: Rütten & Loening, 1954,
pp. 27-27, 97-10.

Papers: 'Die gesellschaftspolitische Rolle der Bahā'í-Verwaltungsordnung innerhalb der Gemeinschaft der Bahā'í, unter besonderer Betrachtung der zwei leitenden Institutionen,' 1977, Ph.D. dissertation.

Publications: "Anton Graf Prokesch von Osten and the Bahā'í Faith: the Adrianople Episode," Études Bahā'ies/Bahā'í Studies, forthcoming in 1982.

2) Kambiz Poostchi, Dipl. Ing.

Languages: Persian, German, English

Degrees: Diploma in Engineering; degree in architecture

Interview: May 18, 1981 I spent an evening with Mr. Poostchi and his family in the little Austrian town of Schwaz, not far from Salzburg. We discussed many matters and he also showed me his Bahā'í library, which included a number of books and documents which I had rarely or never seen before. On the subject of Bahā'í history, Mr. Poostchi stated that he has collected sources for the documentation of events and persons in Hungary, Yugoslavia, Czechoslovakia and Austria, and he is searching for sources for all of those countries which once formed part of the Hapsburg Empire as it was constituted during the times of Bahā'u'llah and 'Abdu'l-Bahā, from 1817 to 1921. He has taped conversations with some early Austrian Bahā'ís, and has seven tape cassettes recording conversations with Mr. Pöllinger, the first Austrian to become a Bahā'í, along with the pages of questions which were asked him, transcriptions of the tapes and notes pertaining to those transcriptions. He is presently preparing questions to ask Mrs. Lappinger and Mrs. Wittmann, two early Austria believers; when the questions are prepared, Dr. Beveridge will conduct the interviews as both of these believers are residents of Vienna. Mrs. Wittmann was the hostess of the first Haziratu'l-Quds in Vienna. Mr. Poostchi indicated that nobody has yet made a search for the personal papers and libraries of deceased believers, and that to his knowledge the most valuable papers have been contributed to the Austrian Bahā'í Archives and are there preserved for the use of future scholars. Mr. Poostchi asked me to interview Miss Ida Mittler whilst in England and Mrs. Marzieh Gail when I returned to the United States. (In England I found that Miss Mittler had died in 1979, and in the United States that Mrs. Marzieh Gail had moved from New England to California, but--God willing--I will interview her yet!) Mr. Poostchi spent a few years working with Milan Jorgic in Vienna and with Mario Piarulli and Masrur Imani in Trieste at the request of the Hand of the Cause of God Dr. Ugo Giachery to locate documentation specifying

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the dating of Bahā'u'llah's sea voyage from Adrianople to 'Akkā, and he and Dr. Beveridge asked me to continue this research whilst in London by investigating the Austrian Lloyd's line through the British Lloyd's and other sources of information on 19th century Mediterranean shipping available in the United Kingdom. Dr. Beveridge gave me a copy of Mr. Poostchi's eight-page 'Report about the research for details about the Austrian Lloyd Steamers used by Bahā'u'llah from Gallipoli to Haifa (August 21 to 31, 1868),' dated October 1978. Unfortunately, I was unable to pursue this research while in London; if any of you happen to be going to London and have a few days to "kill", I have just the material for you!

Mr. Poostchi began to do research on the Baron Prokesh-Osten at the behest of Dr. Hoojan Momen (see report under U.K.), and Dr. Beveridge received a letter from Dr. Momen and continued with the work, which produced its first fruit in his paper submitted to C.A.S.B.F. (A.B.S.) this year. Mr. Poostchi has an excellent collection of Bahā'ī and other religious literature, including two articles written by Professor Avaregan, both in Italian, 'Studio Razionale dei Cristianismo,' and 'The Morning Stars,' (only the title is in English!), of which Mr. Poostchi supplied me with photocopies at my request; also Dr. Ahmed Ahmedzadeh's German translation of Isabella Grinevskaja's bibliography and review of Bābī and Bahā'ī topics in Russian-language literature, entitled 'Bābī und Bahā'ī in der russischen literatur,' of which he also supplied me with a photocopy. As far as I know, none of these works have been published--they are, however, available in photocopy from me, and at cost. Mr. Poostchi called Dr. Ahmedzadeh one of the greatest Bahā'ī scholars he has known, formerly a resident of Ishqabad, then of Innsbruck, and finally of Germany (Berlin?). He wrote a great deal about the Faith in English, Persian and German but published little or nothing. According to Mr. Poostchi, Dr. Ahmedzadeh's wife Helga is responsible for his papers now, and so all efforts to have access to them would have to be permitted and supervised by her.

When asked his opinion of an Encyclopedia Bahā'ī, Mr. Poostchi indicated interest and suggested that the basis of such a work might be Dr. Mühl-schlegel's massive and comprehensive card catalogue of topics and information related to the Bābī and Bahā'ī Faiths. He urged me to locate and have a look at this card catalogue, and I did--it is in the hands of Mrs. Ursula Mühl-schlegel, safe and sound, and not likely to go anywhere for a long time. We did not discuss an European Bahā'ī Studies Association, but when I suggested that the Bahā'ī architects resident in Europe get together, Mr. Poostchi was definitely interested in participating if possible. We also spoke of the standardization of Bahā'ī Archives, or rather of their accord with the system of care and classification employed by the World Centre Library and International Bahā'ī Archives in Haifa. I suggested that the Austrian National Spiritual Assembly might consider sponsoring a training session for National Bahā'ī Archives personnel from all over Europe and invite Jan Jasion from Haifa or Roger Dahl from Wilmette to provide the training. He suggested that I formulate such a proposal and then forward it formally to the National Spiritual Assembly for their consideration. (In Wilmette, in August 1981, I spoke with Mr. Dahl and he recommended that someone trained in one of his archivist workshops and "armed" with the manual he is compiling for Bahā'ī archivists address this kind of gathering rather than he himself, as he is very busy all the time and besides, his expenses

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would have to be defrayed, and they would amount to a considerable sum.)

Papers: 'Report about the research for details about the Austrian Lloyd Steamers used by Bahā'u'llah from Gallipoli to Haifa (August 21 to 31, 1868),' 8 pages, October 1978.

Publications: "Introduction," Maria von Najmajer, Qurratu'l-'Ayn, 1874, reprint forthcoming, Austrian Bahā'ī Publishing Trust.

3) Österreichische Nationalbibliothek
Helden-Platz, Wien

This is a library I could have happily spent a decade exploring, but as I had only a few hours scattered over a few days to investigate, I restrained myself, and spent most of my time looking for photographs relating to 1844 in the Bildarchiv-Portratsammlung, and for Bahā'ī-related books already listed in my bibliography, in the card catalogues. The former search led to the discovery of two photographs which I guard jealously, against the mice for there are no thieves in rural Maine (!); the latter to this assortment of titles:

- 'Abdu'l-Bahā, Les Leçons de Saint-Jean-d'Acre, traduction par Hippolyte Dreyfus, Paris: Ernest Leroux, 1908. (735.838-B)
- Bāb, Le Bēyān Persan, traduction de A.L.M. Nicolas, Tomes 1-4, Paris: Paul Geuthner, 1911-13. (484.879-B)
- Bāb, Le Livre des sept preuves de la mission du Bāb, traduction de A.L.M. Nicolas, Paris: Maisonneuve, 1902. (422.519-B)
- Andréas, Dr. F.C., Die Babis in Persien, Leipzig und Berlin, 1896. (39.103-B)
- Dreyfus, Hippolyte, Essai sur le-Bahaïsme, Paris, 1909. (465.661-B)
- Ethe, Carl Hermann, Essays und Studien, Berlin: F. Nicolai, 1872. (57.463-B)
- Goldziher, Ignaz, Vorlesungen über den Islām, Heidelberg, ? (406.036-B, Per. NF. 1912,4; 474.207-B.1)
- 'Ali, Ummed, Babism and Bahaism examined, New Kotwali, Agra: S.R. & Bros., 1956. (882.948-B)
- Ferraby, John, All Things Made New, George Allen & Unwin, 1957. (901.711-B)
- Zimmer, Hermann, Eine Testamentsfälschung wertet die Bahai-Religion ab in den politischen Shoghismus, Waiblingen, 1971. (1,094.230-B)
- Muhlschlegel, Adelbert, Parlato en la du Bahaa-Kunveno en Genevo, Stuttgart, 1925. (1,061.522-B)
- Bahā'u'llah, Kitāb mustatāb iqān, Misr: Matba ab al-Mansū āt 1318, 1900. (795.306-B)-Arabic.
- Bahā'u'llah, Pervyj sbornik poslanij Babida Behaullacha, Izd. V Rozen (Die 1. Slg. von Abh.), Arabic and Persian texts, Russian notes; St. Petersburg, Imp. Ak. Nauk, 1908. (464.631-B)
- Bahā'u'llah, L'Oeuvre de Bahā'ou'llah, traduction de Hippolyte Dreyfus, Paris: Ernest Leroux, 1923-28, trois tomes. (566.598-B)
- Bahā'u'llah, Haft Vadi (Les Sept Vallées), Lawhe-Akdas (La Très Sainte Tablette), traduction de Hippolyte Dreyfus et H. Shirazi, Paris: Ernest Leroux, 1905. (435.683-A)
- Bahā'u'llah, L'Épître au fils du loup..., traduction de Hippolyte Dreyfus, Paris: Champion, 1913. (492.337-B)
- Bahā'u'llah, Kitabe Akdes. "Svjascennejsaja kniga" sovremennyh babidov. Tekst...A.G. Tumanskago (Le livre le plus saint des Babys modernes.)

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3) Österreichische Nationalbibliothek

- St. Petersburg, Akad. Nauk, 1899, Mémoires de l'Académie Impériale de Sciences de St. Petersburg, CI. hist.-phil. 8,3,6. (392.831-C.CI. hist-phil. 8,3,6)
- Shoghi Effendi, Gott geht vorüber, translation by Heide Schwarz-Jäger, Johann Karl Teufel, authorized for publication by the National Spiritual Assembly of Germany and Austria, Oxford: George Ronald, 1954. (850.100-3)
- Holley, Horace, The World-Economy of Bahā'u'llah, New York, Bahā'ī Publishing Committee, 1931. (589376-B.)
- Bahā'u'llah, Verborgene Worte (al-Kalimāt al-maknūna), translated by Johanna v. Werthern, assisted by Adelbert Mühlischlegel, Muhammad Zabih and Günther Heyd, from Arabic and Persian sources, approved for publication by the National Spiritual Assembly of Germany and Austria, Frankfurt-am-Main, published by Köhler in Stuttgart, 1948. (912.073-A)
- Bahā'u'llah, Al-kitāb al-aqdas, translated and edited by Earl E. Elder and William McElwee Miller, London: Royal Asiatic Society, 1961. (390.756-B, Per. 38)
- Holley, Horace, Religion for mankind, London: George Ronald, 1966. (1,053.517-B)
- Bahā'u'llah, Das Buch des Gewissheit, translation from English, second edition, Frankfurt-am-Main: Bahā'ī-Verlag, 1969. (1,068.044-B)
- Kent Beveridge, 'Die gesellschaftspolitische Rolle der Bahā'ī-Verwaltungsordnung innerhalb der Gemeinschaft der Bahā'ī inter besonderer Betrachtung der zwei leitenden institutionen,' Wien, University dissertation, July 8, 1977. (1,143.629-C)
- Esslemont, John Ebenezer, Bahā'u'llah kaj la nova epoko, translated by Lidia Zamenhof; bisdatigis, Roan Orloff Stone; Portland: Eld. Bahaa Esp.-Ligo 1978, second edition. (371.808-B.Esp.)
- Dahl, Arthur, La mondkredo por la nuntempa homaro, translated by Roan Orloff Stone, Wilmette: Bahā'ī Publishing Trust, 1972. (708.847-B.Esp.)
- Balyuzi, Hasan M., E.G. Browne and the Bahā'ī Faith, London: George Ronald, 1970. (1,083.168-B)
- George Townshend, Christ and Bahā'u'llah, London: George Ronald, 1957. (912.079-B)
- 'Abdu'l-Bahā, The Bahā'ī Peace Program, from the works of 'Abdu'l-Bahā, New York: Bahā'ī Publishing Committee, 1930. (589.354-B)

4) National Bahā'ī Archives of Austria

Thimiggasse 12
A-1180 Wien

Dr. Beveridge introduced me to this, the best organized and most extensive collection of Bahā'ī literature that I saw in all of Europe (of course it is not as extensive nor nearly as valuable for study of the sources of Bahā'ī and Bābī doctrine as the various repositories of manuscripts, chiefly in England, nor does it have an extensive a collection of English-language sources as are to be found in the British Bahā'ī Archives, or more than a fraction of the French-language titles in the French Bahā'ī Archives; but in its size and organization and large selection of literature from all over the world, this is indisputably the largest library of its kind in Europe), but I was not able to catalogue its contents, for indeed, that would take me the better part of a month. Among other things, they have a complete collection of all issues of Bahā'ī News from the U.S.A., of World Order (both incarnations), Australian Bahā'ī News, Glory magazine, Sonne der Wahrheit.

VI. SWITZERLAND

1) Gita Steiner-Khamsi

Languages: Persian, German,
Schweitzer Deutsch, French,
EnglishDegrees: Ph.D. in social psy-
chology at University of Zur-
ich in progress; has received
Lizential

Interview: Unfortunately for this report, almost-doctor Gita and almost-doctor husband Felix Steiner-Khamsi and I did not talk much about their work, but rather mostly about the study of psychology, about the practice of psychotherapy, especially in Switzerland, and about Bahā'īs in the social science professions, and the need for organizing some kind of conference of Bahā'īs in these professions for the purpose of mutual support, sharing of ideas and information and making some kind of practical contribution as a religious community, or a sub-set of the greater Bahā'ī community, to the mass of mankind which is so manifestly in need of being understood and of understanding itself. While staying with Mrs. Steiner-Khamsi and her adorable husband (she's adorable too) I had the pleasure of spending my daylight hours in the Zentralbibliothek in Zürich, and occasionally in the company of these friends and their Bahā'ī neighbors on outings. Frau Gita has studied social psychology for a number of years, and her work in progress and area of primary interest is in what she describes as "life-span developmental psychology: an index for social age," and while I am not acquainted with the details of her research, I gather that it is related in some way to Ms. Gail Sheehy's Passages, Predictable Crises of Adult Life, published for the first time in May by E.P. Dutton in New York, and received with rave reviews and considerable intellectual impact by scientists and laymen alike in the United States. Ms. Steiner-Khamsi had never heard of this American product on the subject, and I suspect that her research is more clinical and statistical and her data more carefully formulated and more explicitly expressed than Ms. Sheehy's best-seller. We discussed the need for Bahā'ī social scientists to be more accurately apprised of the Bahā'ī teachings on soul, spirit, body, psyche, mental faculties, the relationship of body and soul, dreams, sexuality, so as to study these phenomena empirically with an eye towards drawing parallels between scientifically and 'religiously' revealed information, and to bring these topics--where appropriate--and the Bahā'ī viewpoints--when propitious--to the attention of their fellow social scientists. Also, we shared the view that a more intimate contact between Bahā'ī social scientists could assist all parties in reconciling their professional and religious lives and perspectives, and in discovering and developing whatever elements in either field which might augment the experience, appreciation and understanding of the other and of the whole. In particular, Bahā'ī social scientists must come together to ask themselves what they can contribute to contemporary society as social scientists and as Bahā'īs which is distinctive and clearly worthy and worthwhile. We spoke of the real gaps between individual Baha'is who practice the Freudian, Jungian, Adlerian methods of therapy and also between psychotherapists and research psychologists, anthropologists, sociologists and the other branches and twigs of the social science professions.

Ms. Steiner-Khamsi and I spent several hours discussing the possibility of organizing a conference of Bahā'ī psychologists (or social scientists in general) for July 1982, to be held in Switzerland or England or France, and including the efforts of the many Bahā'īs in the social science professions residing in Germany and Switzerland and elsewhere in Europe. Last

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1) Gita Steiner-Khamsi

Interview:

year (1980), she took part in organizing a small conference for Swiss psychologists, held in Lenzburg, to which five professionals contributed, and upon the success of this endeavour she was appointed a member of a committee of the National Spiritual Assembly of the Bahā'is of Switzerland and asked to help organize subsequent conferences, and on many topics within the range of "Bahā'ī studies". Due to previous commitments of an academic and employment nature, she had to resign her membership on the committee. She and I discussed the possibility of reviving this plan, and of working together with Peter Smith, sociologist at the University of Lancaster and well-known throughout Europe and America for his organization of yearly Bahā'ī studies seminars in Lancaster for a number of years; but September 21, 1981 she wrote me announcing that her professor had decided that she must submit her completed Ph.D. dissertation by May 1982, and hence that she must 'forget everything except working and finishing my thesis, this has absolute first priority in this stage of life of mine.' We sympathize! She also indicated in this letter that 'The Swiss NSA, though, is very interested in such things and I am sure they are still very open-minded to such projects. A person you might be interested to contact is Prof. Mehri Rassegh, she used to be Psychology Professor in Teherān and is in Piagetian Psychology. She knows about our plans and is very, very enthused.'

Ms. Steiner-Khamsi feels that the organization of a conference, and actually of a series of conferences of Bahā'is in the social sciences, and in other scientific professions is 'a subtle wish of every academic Bahā'ī and I believe, it represents a big hope for raising finally the level of deepening and proclamation of the Bahā'ī Faith.' She is in favour of anything that improves the fortunes of the Faith, and hence would be supportive of the establishment of an European Bahā'ī Studies Association and the compilation and publication of scholarly and scientific publications about Bahā'ī topics, including an Encyclopedia Bahā'ī.

Publications: "The relation between primary and secondary socialization," n.p., 1978.
 "The image of old people, perceived by Swiss middle-aged people. A representative study on the sexuality of old people," n.p., Bern, 1979.
 "Critical life-events. A biographical approach," n.p., Zurich, 1980.

XI. SWITZERLAND

Maged Nerouz

Languages: Arabic, English,
German, FrenchDegrees: B.Sc. in Production En-
gineering, Alexandria University,
Faculty of Engineering, 1974;
1974-75, Queen's University, Bel-
fast, Northern Ireland, studying
Industrial Management; 1977-78,
Zurich University, studying Indus-
trial Economy.

Interview: Mr. Nerouz and this reporter talked for less than one hour one afternoon during my visit to his home in Dietikon with Ms. Gita Steiner-Khamsi during the last week in May 1981, and since that time we have exchanged two letters apiece on the subject of organizing Bahā'ī studies conferences in Europe in the near future. Mr. Nerouz is particularly interested in Bahā'ī approaches to political and economic problems including the administration and usage of energy-generating materiel. During our meeting Mr. Nerouz informed me that he had written a paper detailing his solution to the much-discussed "energy crisis", and that he would like to share this with other Bahā'īs and would provide me with a copy thereof in the near future. His many obligations have not allowed him sufficient time to translate this paper from German into English and to send me a copy, but I expect the arrival thereof any day now. In his last letter to me, dated December 16, 1981, Mr. Nerouz wrote me that 'About my subject "A New Answer to the Energy Puzzle," I gave three talks in different places in Switzerland without any success, next year I will give a talk at the Zürich University.' He also reiterated that he would contribute as much as possible to the organization of future Bahā'ī studies conferences in Europe and the readers of this report should take note of that--in Maged Nerouz you have a willing collaborator! None of Mr. Nerouz's publications have been in the field of Bahā'ī studies, but I will cite them nevertheless, as they may be of interest to some of you readers:

Publications: "Squeezing of shells by rotating balls," thesis. Production Engineering, University of Alexandria, Egypt, 1974.
"Air and Cooling Water Temperature Effects on the Thermal Efficiency and Electrical Power Output for Combined Cycle Power Plant Using GT Type 11D5," 1978.
"Comparison between Single, Double and Multi-Flash Systems in Geothermal Power Plants," 1978.
"Energy from Cottonwood," 'study to utilize the agriculture waste in the developing countries to produce energy,' 1981.

Mr Nerouz knows both of the concept of an European Bahā'ī Studies Association and that of an Encyclopedia Bahā'ī, and he is particularly eager to contribute to the former endeavour as planner and participant. He does not regard himself as a Bahā'ī scholar, but is eager to share his knowledge with others and to learn from All and One.

XI. SWITZERLAND

3) Feizollah Namdar

Languages: Persian, Russian, German, English

Degrees: B.Sc. in Engineering, University of Moscow

Interview: Mr. Mozafar Namdar (see report on Finland) recommended that I visit his brother in Switzerland in order to inform myself regarding the Moscovite Bahā'īs of his generation. Mr. Mozafar Namdar insisted that he was too young in those days in Moscow to remember very much of anything, but that his brother Feizollah was older and has a much better memory for facts. Mr. Feizollah Namdar and I met in his home one late May morning for approximately ten minutes, and during that time this genial and insightful soul conveyed the following, which may be of interest to some of you: he does recall many details of the years he spent in Moscow, including most of the believers in the city at that time and the subsequent fortunes of many of these individuals, and he would be more than willing to answer any questions I might ask. He did recommend however that I talk with Messrs. Kazem and Ziaollah Kazemzadeh and Dr. Firuz Kazemzadeh and also that I do some reading on the subject of Bahā'īs in Moscow before returning to interview him. He also mentioned that Mr. Fereydun Mazlum, resident of Locarno, Suisse (Italian Switzerland) has done research on Leo Tolstoi's contact with the Bahā'ī Faith, and as a source of information on Russian Bahā'ī history. We shall be in touch. God willing.

4) Dr. Christine Samandari-Hakim

Languages: Persian, French, English

Degrees: Ph.D. in Sociology of Religion, Université de Paris, 1978(?); M.A., in Sociology of Religion, Université de Nanterre, 1971; dissertation topic: 'Naissance de la Foi Bahā'īe, et Son Processus Social,' 1971.

Interview: Actually, we missed out on the interview, and so I left Zurich without talking to Dr. Samandari-Hakim in person; but we did engage in a short telephone conversation during which I found that the chère docteur is equally fluent in English and French (and, I assume, in Persian as well!), that she is a very busy mother and author, and currently at work preparing a book in French for a Swiss commercial publisher on the persecutions of Bahā'īs in Irān, the assassination of her father, the renowned Dr. Manoutcher Hakim, with an introduction to the Bahā'ī Faith--its history and principles--designed for the educated European (particularly the Swiss and French) reader. I will be supplying you with more details of Dr. Samandari-Hakim's papers, publications and professional work in my next report on Bahā'ī studies world-wide.

XI. SWITZERLAND

Dieter Meyer-Schmid

Languages: German, English

Degrees: what for?

Interview: Mr. Dieter Meyer-Schmid and I met at a gathering in honor of the Hand of the Cause of God Zikrullah Khadem in the home of Mr. and Mrs. Khamsi, Basel, Switzerland, in January 1981, and we kept in touch by post during my travels, and when I declared my intention to return to Basel, Mr. Meyer-Schmid most generously and lovingly invited me to stay with him and his family. I of course accepted his invitation and with joy. Mr. Meyer (please let the Schmid be understood!) is a talented and professional singer, a chorister in Basel for some seven years now. He is originally from Germany. For many years he has been a student and practitioner of religion, a mystic wanderer indeed, and during his wanderings he has been a Buddhist, a Transcendental Meditator (and hence, he explained, more or less Hindu) and also attracted to Theosophy. For a number of years he taught T.M. in Germany, until he made certain discoveries which have set him against this method of meditation, and this religion masquerading as science. Mr. Meyer would have those of you who are attracted to T.M. beware--his years of experience as instructor and initiator and transcendental meditator qualify him to separate wheat from chaff and see the realities of this organization, technique and philosophy as distinguished from the appearances. Those of you who would care to discuss this subject with Mr. Meyer can refer yourselves to him directly. We spent most of our time together discussing Buddhist and Bahā'ī "lifestyle" and conceptions of life and purpose and art. Mr. Meyer is a long-time student of the art of ikebana, of Japanese flower-arranging, and of the tea ceremony, another Buddhist-influenced Japanese custom. His garden is beautifully molded and foliated to be conducive to meditation, and Mr. Meyer will soon build a little teak tea house for his tea ceremonies and meditations. He has composed some lovely lovely melodies to enhance the beauty of selected verses from the Bābī and Bahā'ī Scriptures when recited for the pleasure of the spiritually-attracted. Mr. Meyer does not write papers, nor does he normally give speeches or teach classes. He is an artist and a mystic, a singer and a sculptor of colour and form and through his art he seeks to express truth and beauty, and to convey the Bahā'ī message. He would be interested in discussing with other Bahā'īs and with Buddhists the parallels between these two religions, these two world-views, and the greater spiritual life of the Buddhist in accepting and glorifying and living according to the Revelation of Bahā'u'llah. This soul is pure heart! How I miss his loving company and that of his affectionate and practical and devoted spouse, and their two winsome children! If you happen to come by some beautiful vocal music for lyric tenor, please consider sending a copy to this wonderful soul.

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6) Zentralbibliothek Zürich

While staying in Lenzburg with Gita and Felix Steiner-Khamsi during the last week of May 1981 I was privileged to spend a number of hours in the ZZ in search of various items on my bibliography of Shaykhī/Bābī/Bahā'ī-related literature and also of books by Dr. Auguste Forel and by selected German and French and Swiss authors on the interpretation of prophetic literature. In ZZ I found a large collection of published works by Dr. Forel, recipient of a Tablet from 'Abdu'l-Bahā and reputed to have been one of the first declared Bahā'īs of Swiss nationality. Also at ZZ are copies of books written by the Reverend Samuel Robert Louis Gaussen, about one dozen in all, he having been a famous interpreter of prophetic literature, the only Swiss national distinguished by such theological merit. A complete list of all Bahā'ī-related titles found at ZZ follows:

- Afnān, Ruhi Muhsen, Zoroaster's Influence on Greek Thought; New York: Philosophical Library, 1965. (TG 3748)
- Arasteh, Reza, Education and Social Awakening in Iran, 1850-1960; Leiden: E.J. Brill, 1962. (SL 29130)
- 'Abdu'l-Bahā, An nūru'l-abhā fī mufāwāqāt*, table talks collected by Laura Clifford Barney; Leiden: E.J. Brill, London, 1908. (BJ 266)
(* القور الأبى في مفاوضات عبد البها)
- 'Abdu'l-Bahā, Les Leçons de Saint Jean-d'Acre, traduit du persan par Hippolyte Dreyfus; Paris: 1954, troisième édition. (FB 674)
- 'Abdu'l-Bahā, Ansprachen in Paris, translated from Wisdom of 'Abdu'l-Baha by Elsa Maria Grossmann, Hermann Grossmann; Frankfurt-am-Main: Bahā'ī-Verlag, 1963, 5 Auflage. (FB 7030)
- 'Abdu'l-Bahā, La Nova taro. Vortoj. (Bahaj instruoj.) oO(19..). (Esp G500)
- Bahā'ī World, vol. XIV (1963-68), Haifa: 1974. (UB 238)
- Bahā'u'llah, Kasitaj vortoj. "Originale skribitaj en araba lingvo" de "la Plejsupera Plumo" (Pseud. f. B. El da angla lingvo trad. Vasily J. Ero-senko, kun helpo de Agnes B. Aleksandro. Japan: 1915. (Esp G1)
- Bahā'u'llah, Kasitaj vortoj. El la lingvo trad. Lotfullah S. Hakim, John E. Esslemont; London: 1915. (Esp G501)
- Bahā'u'llah, Aehrenlese. Aus den Schriften Bahā'u'llahs, translated from the English of Shoghi Effendi, Gleanings from the Writings of Bahā'u'llah; Frankfurt-am-Main: Bahā'ī-Verlag, 1971, reprint of 1956, sixth edition. (FB 9373)
- Bahā'u'llah, طبع في مدينة سنط بطريرك الحروسة بطبعة دار لعلوم، المجمع الأول,
من رسائل الشيخ الباقى بهاء الله سنة 1901 المصنوعة
Первый сборник послания Бабкка
Бехаяллаха, издаваъ, Баронъ В. Розенъ, С.-Петербургъ, типографія императорской Академии
Наукъ, 1908; introduction, П. Коковцовъ. (DJ 233)
- Bahai Epistles (persisch; 25 Briefe in Facsimile). o.O.(192.). (contents: Facsimiles of twenty-four Tablets written in handwriting of 'Abdu'l-Bahā, most with His signature; letter from E. Hall, dated 29 May 1922, return address of "Fernbank", 161 Queen's Road, Finsbury Park, London N4, indicating the mailing of An nūru'l-abhā... and of the twenty-four facsimiles to ZZ.). (MsOr 100)
- Bausani, Alessandro, Persia Religiosa da Zarathustra a Bahā'u'llah; Milano: 1959. (TA 3314)
- Bausani, A., Die Perser, V.d. Anfängen bis zur Gegenwart, aus d. It.; Stuttgart: Kohlhammer, 1965. (PgN/En13 BAU)

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5) Zentralbibliothek Zurich

- O'Keyne, Thomas Kelly, The Reconciliation of Races and Religions; London: Adam and Charles Black, 1914. (ZOH 179)
- Piculašoy, Jane Paule Henriette Rachel, L'Esuse; Paris: Tachette, 1828. (F 3335c)
- Dreyfus, Hippolyte, Essai sur le Baháisme; Paris: 1909. (FB 118)
- Gobineau, Joseph Arthur, comte de, Les Religions et philosophes dans l'Asie Centrale; Paris: Didier, 1865. (ZA 493)
- Gobineau, J.A., Trois ans en Asie (de 1857 a 1858); Paris: nouvelle édition, 1907. (E 473)
- Esslemont, John Ebenezer, Religio kaj scienco laŭ la lumo de la Bahá'í rivelado. Londono 1919. (Esp G513)
- Esslemont, J.E., Bahá'u'lláh und die neue Zeitalter, translated from the English, Genf. 1939. (G 6664); Birmingham: George Ronald, 1943. (CB 6755); Frankfurt-am-Main: Baha'i-Verlag, 1963. (FB 6839); Hofheim-Langenhain: Baha'i-Verlag, 1971. (FB 9223; SL 66202)
- Faizi, Gloria, Die Baha'i-Religion; Stuttgart: Verum-Verlag, 1973. (FB 2114; G 6755; kdm3 BAH-Z; SL 45335)
- Grossmann, Hermann, Historio, instruoj kaj valoro de la Baha'i-movado. Esperantizita el la germana originalo. (Publikajoj de la Esperanto-komitato de la Baha'i-movado Hamburg.I) Hamburg: 1925. (Esp G517)

According to my notebook, I stopped looking through the card catalogue at EZ after going through all authors whose names begin with "G"--here there are most probably many other titles related in some way to Babi and Baha'i studies of which are available at this library. It has the largest collection of Baha'i literature in Esperanto that I have discovered anywhere in Europe (certainly more than all of the National Baha'i Archives the contents of which I was able to scrutinize).